

The Catholic Record

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THOMAS COFFEY, Editor and Publisher.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1905.

Mr. Thomas Coffey:

Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It is a rare thing to find a paper of this kind in this country. Following the lines of the Church, and in the same time promoting the welfare of the country, and the welfare of the Church, is a task of no small importance. With my blessing on your work, I am, Sir, very sincerely, in Christ, Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus.

Apostolic Delegation.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ, D. FALCONIO, Arch. of Lissabon.

Apost. Deleg.

LONDON, SATURDAY, JULY 13, 1907.

CHRISTIAN BURIAL.

A question has been sent us in regard to the exclusion of some from Christian burial. Why does the Church exclude any of her baptized children from a resting-place in her consecrated cemeteries? Besides shocking the feelings of mourning friends it looks like revenge—a pursuing and persecution of the weak and erring. This spirit is the last which the Church should display, being a benign Mother and guardian in life and death. We put the case thus because we know that the Church is never actuated by any but the kindest spirit. What seems harsh is the firmness of autonomy in securing respect for her laws. Whom does the Church exclude from Christian burial? The Roman Ritual specifies clearly certain classes to whom ecclesiastical sepulture is to be denied. Amongst these we select two as forming the most likely to occur. They are those who have committed suicide "from despair or passion (iracundia) not, however, if it happens from insanity, unless before death they have given signs of repentance." In case of doubt reference should, as far as possible, be had to the Ordinary, whose decision is to be followed. When it is certain that any one committed suicide out of despair or violence of anger ecclesiastical burial ought to be denied. When the case is evidently one of insanity ecclesiastical burial with funeral pomp is given. When there is doubt whether the suicide was from despair or insanity ecclesiastical burial may be given without pomp and solemnity. Difficulty presents itself in those cases of doubt. How are we to know whether the dead has acted from despair or has in the act of suicide been under the sway of mania? Many schools of philosophy would have us believe that every suicide is a case of insanity. Others, who are pessimists, would almost teach self-destruction as laudable. The theory of irresistible tendency is open to the gravest objections; and if admitted would undermine all moral responsibility. Irresistible tendency does not, and cannot free an act being imputed to a man as a moral agent. In order to know, however, whether it can justly be so imputed the antecedents and the causes must be investigated. These causes are many. Loss of good name, wreck of fortune, death of near relatives tend to prove despair. There are others of a similar character. The troubles and despair caused by these cannot by themselves give rise to an irresistible tendency which is not morally imputable. The opposite may be the state arising from a morbid condition of body, trouble and discouragement of soul, such that reason is really shaken, and a sudden, brief delirium arises. In this case any act cannot be imputed to the sick agent. Besides mental maladies properly so-called, epilepsy, hypochondria, somnambulism, melancholy and many other symptoms, especially those involving excessive nervous irritation, predispose to this tendency of self-destruction. "If," says an eminent French physician, "we meet one or other of these conditions in a suicide, we can suppose the alienation of reason in virtue of the axiom that the doubt ought to be interpreted in favor of the accused, who ought not, therefore, be refused ecclesiastical burial." Supposing after due enquiry we find no motive for despair, no morbid pre-disposition—a man healthy in

soul and body—who suddenly puts an end to himself: what is to be done? Either the cause was real and the enquiry insufficient, or there was a sudden, though unknown, attack of madness. Every man who, without the gravest cause, commits a crime so contrary to nature and reason ought to be regarded as deprived of his reason at the moment of the deed. In such a case the opinions of theologians vary. Odious matters are always to be restrained. And nothing can be more odious to surviving friends than refusal of Christian burial. The interpretation, therefore, that the act was done in a moment of mental aberration, may be applied: which permits of Christian burial in accordance with the prescription of the Ritual.

We now take our first question which concerns the reasons of the Church in refusing burial to suicides, and secondly to those who are publicly known not to have received once a year the sacraments of confession and Easter Communion and who died without any sign of contrition. From what we have said about the first class and from the last clause concerning contrition it is clear that the Church opens as widely as possible the gates of her cemeteries. None are excluded whose will can even interpretatively lead the priest to judge in favor of the deceased. Those alone are shut out from a resting place with the faithful whose will was obstinate in disobedience or whose final act was a supreme challenge against God. As the tree falls so shall it lie. A man who does not obey these simple commandments of the Church lives exposed to the penalties attached to them. People should bear in mind that the Church is a society—that they must hear it when living or bear the consequences. The Church is a mother whose love for her divine spouse leads her to put a severe punishment upon those of her children who will not seek pardon in confession or eat of the Bread of Life at Easter. Is the punishment too severe? We think not. The value of the gift is beyond price. To spurn it, to live in public despising of these sacraments, to thrust from us the gifts of our Blessed Lord, is to incur the censure of the Church; and it is also to throw ourselves into the hands of the living God. No mourning friends should feel aggrieved if a pastor acts upon a clear case of the law. In doubt there lies an appeal to the Ordinary who is charged by divine jurisdiction with the government of his diocese. It is gratifying that such cases of neglect of the sacraments are rare. But even where they do occur, however deeply they may be regretted, a pastor's duty, hard as it is, is clear, and should be respected because it is hard. He is not to blame; he is a minister whose duty it is to carry out the law. If we wish the prayers of the Church over our graves, we must when able put our house in order, and live as we should wish to die. We are not in the Church to do as we like, and then have our friends sored because the law worked against us.

CONFIRMATION.

What a divine economy does the sacramental system present to the reflecting mind. Excluding from our consideration holy orders and matrimony, which concern society itself as well as the individuals who receive them, and also extreme unction, which is the dispensation for our last moments, the remaining four are a wonderful provision for the sanctification and spiritual life of each individual. Signs they all are and passing acts in the producing of them, yet far reaching as the heavens in their efficiency and durable as eternity in their action, transforming, quickening, strengthening, enriching, uniting divine giver and worthy receiver. To note how they work into one another, not as though each was not complete in its nature and purpose, but as growth into the perfection of supernatural life and the harvest of the soul, would fill volumes. Let us dwell upon only one—confirmation—the counterpart of baptism. The thought is opportune. Bishops are busy administering it. Young people by hundreds, after long and careful preparation, are coming to receive the imposition of hands and to be signed with the chrism of salvation. It is no light ceremony. A new character is impressed upon the soul. Tremendous gifts are bestowed—in a fulness—which is rarely likely to recur, unless that candidate receive holy orders. They rush in silent haste to adorn the intelligence and the will and the heart with light and strength and truth and holy fear and filial piety. Confirmation is the Holy Ghost's Own sacrament, using the phrase in reverent meaning; for all sacraments are our Lord's sacraments. He is their author. He alone established them. He gave to water the transcendent power which it has in baptism. Sacraments represent His merits to the soul which they sign, some with character, all with grace. They are the rivers from the rich mount of

God watering the plains. In confirmation the Holy Spirit of God comes into the baptized soul with His seven gifts as those which are specially necessary for the guidance and conduct of life. Strengthened as soldiers these young members of the Church Militant must go to fight Christ's battle and win Christ's kingdom. This contest centres largely about themselves—the kingdom of God is within. Not altogether—for they must confess Christ before men, nor is the standard abandoned by the brave soldier. Courage and prudence are the necessary qualities of good fighters. So fortitude and wisdom are gifts more particularly given at Confirmation. It needs courage to be true to the ideals of faith; and it needs prudence to avoid the snares set for the young and guileless. Then it is to be remarked that like baptism the sacrament of Confirmation can never be repeated. Received once it is on the soul forever more. Whilst this thought demands great care in the preparation for it, and great purity in its reception, it urges also a more frequent remembrance afterwards. The recollection of our disposition, our earnest resolutions and the sanctifying gifts bestowed upon us that great day of the Bishop's visitation, to us should, like an odor of fragrance refresh our languishing, dust-begrimed soul. On that sacred occasion the Bishop administered the pledge to the boys. What a help for life was that simple act where it was faithfully observed. It was a brace and support against countless temptations. It often turned the tide of salvation in our favor, when without it we had not the courage to stand the sneer of bad companions, nor the prudence to avoid them. It formed good habits of restraint when appetites were often too insistent, and before the responsibilities of life made us fully conscious of our dignity as true disciples of Christ crucified, upon whom rests the grave duty of sobriety, piety and good example. Nor should we ever lose sight of all that day—holy sacrament and manly pledge. Both were intended—the one with divine operation, the other with our own good-will—for the sanctification and spiritual formation of our life and conduct. We should like to see the pledge renewed every year for a time, and renewed in public in the Church as an encouragement to temperance. It would afford opportunity for a very efficient crusade against the opposite vice.

THE BALLOT.

We see by the press reports that the Separate School Board of Hamilton has passed a vote to have the ballot at their elections. It is by no means our intention to challenge the vote or enter into the local merits of the case; for we confess our ignorance in the matter. There are, however, a few thoughts which not unnaturally present themselves upon the occasion. It is a strange thing, and this is our first thought, that periodically a few of the Separate School Boards become possessed of the idea that open voting is detrimental to the interests of the schools, and that the only way to save the situation is to introduce the ballot. What real benefit it would produce we know not. There are cases in which the ballot would be a serious detriment, and hardly any case in which evils could not be remedied without it. Sometimes the ballot is aimed against the clergy. Yet looking at the history and work of primary education no set of men have been so disinterested, unselfish, and devoted to our schools as our priests. Sometimes the ballot has in view the secularization of teachers. Yet when our religious teachers are spending their life in doing their work and qualifying themselves before a non-Catholic tribunal and an exacting law, we can hardly imagine a Board of Separate School Trustees desirous of further to aggravate the position of these self-sacrificing religious. The spirit of secularization is strong and aggressive. It grows apace, and threatens in Canada under masked cover what has been accomplished in France. None of this may apply to Hamilton. We hope it does not. Separate School trustees should, we think, bear in mind, and this is our last thought—that they are trustees of Catholic education on the one hand and departmental regulations on the other. In the former respect they are representatives of the Bishop who is charged with the religious education of his people. And as much of the religious education takes place in our Separate schools a Bishop cannot be indifferent to their interests and control. Trustees, therefore, in order to fulfil their duty, should act in conjunction with him and his instructions. It is possible, and at the present juncture not improbable, that a Catholic Board might make its school Catholic merely in name. Union is strength; unless between clergy, trustees and people. Ballot or no ballot, trustees

or no trustees, the obligation of Catholic education remains; and it devolves upon each Bishop to carry it out for his diocese.

"THE WINE CLERK."

One of our readers (he is not a subscriber) writes us, giving it as his solemn conviction that we are unreasonably opposed to the bar-room interests. Our correspondent calls himself a "Wine Clerk"—a bartender with a little preface added for social effect. On giving the matter grave consideration, we still adhere to the opinion that his business is a disreputable one.

Let us say a few words to the average "Wine Clerk" as we find him in all his glory—bottles to the right of him, bottles to the left of him, bottles in front of him and bottles behind him. Especially interesting are the latter. How gorgeous they look uniformed in all the glory of lithographic millinery. It is Satan's army dressed in battle array. "Old Tom" is left-hand man, and "John de Kuyper" right hand man of the company. "Hennessy," with three stars on his breast, is the Captain, ably supported by Lieutenant's "Scotch" and "Irish." Privates "Rye" and "Malt" are continuously on "sentry go," while the buglers, "Tom" and "Jerry," have standing orders never to play "lights out." The sergeant major is "Lager," a mild-mannered gentleman, who attends to business across the alley and does not associate with his riotous neighbors.

What an unlovely picture the bar wherein is forged the chains that bind souls to the enemy of souls. And the "Wine Clerk" thinks his vocation is spotless and that he is just as good a man as he who gives the best of his brain work to the end that men may become many men, and many Christians, and many fathers of those who are to come after them. What a hallucination! Let us watch the proceedings. The bar-room is packed with young men who have emerged from their teens and their apprenticeship, and also a few married men. All feel a certain degree of comfort in the knowledge that their pockets contain a goodly sum of money, the reward of the week's industry. Tom Jones wants his companions to have something with him. Tom Brown, not wishing to be considered unmanly, calls for another round. Right here Satan's sharpshooters are getting in their deadly work. The fuddling of the brain has commenced, the poison is beginning to take effect. The bulb in the thermometer of bar-room good-nature is rising higher and higher. "Little Johnny Jones" rises to the occasion, hits the counter a hard rap, declares that it is his treat, and would be mortally offended if his companions deny him the honor of drinking at his expense. He pulls out his little roll, dashes a bill on the counter and shouts "Come on boys! Come on everybody!"

This is round number three and Satan is preparing his ambush. The brains are reeling, the tongues are loosened, each one is beginning to feel that he is a person of very great importance, and he wishes to tell his brother weaklings all he knows—and a good deal more; and his brother weaklings are waiting for an opening to fire a volley of meaningless words and unfinished sentences at all and sundry of their hearers. The "Wine Clerk" looks happy and the little tickets in the cash register are playing leap frog. The smile on Satan's face has broadened, but it is a smile from the teeth outwards. He has ambushed the drinkers. Some one calls out for another round, and again the glasses tinkle, and again Satan's sharpshooters fly into the hands of the "Wine Clerk," and again Satan's bait is eagerly snapped at, the hook takes hold and Satan's net is full. The drinkers seek their homes. Their steps are unsteady and the effort is made to brace up and pass muster when the blue coat is met. What was a promising young man a few hours ago has now become an irresponsible, senseless sot—a thing to be jeered at—a thing to be despised. One could imagine that the very dogs cry "Shame!" and when at last home is reached the tears flow from the father and mother, and humiliation and wretchedness and sorrow, deep and bitter, comes to the happy household. It is all the work of Satan, through his agents, the bar owner and the "wine clerk." The married man wends his way to wife and children, and O! what a home-coming! The husband and father unsteady on his feet, the eyes bleared, the tongue powerless, the brain fuddled; Satan, you are a victor once more! For long the bar room gave the loving, trustful, faithful wife but the shadow of domestic architecture. Even the shadow is now gone, and despair is getting in its deadly work on the frame and the mind and the heart of her who looked for better things. And the work-day comes again with the terrible

head ache and the stomach in revolt, and remorse brings a few days more of sobriety, but Satan and his little army are on watch and guard, and when payday comes once more many fall again into his trap. Poor "wine clerk!" All the while, he tries to persuade himself that he is just as useful a citizen as his neighbor, and entitled to as much respect as any other Canadian. Poor "Wine Clerk!" Think! Think! End your service in Satan's army—and your term sending souls to perdition—and take up some line of business that will bring a blessing, not a curse, to you and yours. It is well to restrict the liquor traffic, but the most effectual mode of killing the execrable business is to leave the Wine Clerk and the devil's imp factory in solitude. May that day come, and soon.

KING EDWARD.

Our esteemed contemporary, the Buffalo Catholic Union and Times, fears that the visit of King Edward to Ireland will not be an especially enjoyable one, because the people are not in a mood to receive British kings. We hold a different opinion from that of our contemporary. Irishmen will not turn their backs upon a friend. That the present ruler of England is a sincere well wisher of Ireland no one who has studied his character can doubt. Furthermore, we believe he is using his great influence to the end that Ireland's aspirations may be achieved. What stands in the way is, to a very great extent, the greed and selfishness of those who are fattening upon the union, and the ignorance of that portion of the English electorate who are made to believe that a Parliament in Dublin means dismemberment of the Empire. When the King goes to Ireland his welcome will be warm and enthusiastic. Such a reception is well deserved. No doubt have we that in his inmost thoughts the King holds in supreme contempt that faction who refuse to unloose the bonds of oppression in Ireland. An Irish Parliament in Dublin would make the Empire stronger than ever, but for this the "Unionists" care not. The pounds, shillings and pence is their measure of patriotism, and love of "the flag that braved," etc., is all on the surface.

KEEP THEM OUT.

Concerning papers which possess objectionable features the St. Louis Church Progress says: "What a blessed day Sunday must be in Canada since the enforcement of the Lord's Day Act, which prohibits the distribution of the Sunday blanket-sheet issues of the American paper, with its demoralizing funny page!" Our contemporary is quite right. It is the generally accepted opinion amongst a large class of people, both in the United States and Canada—those who are high minded, intelligent and truly patriotic—that one of the greatest dangers of our time to social order and to the higher ideals, is the newspaper conducted by men whose only motive is to make money. If we take the larger cities of the United States we find the dailies, both morning and evening, which panders to the lowest instincts, are they who have the largest number of purchasers. If they go beyond certain bounds the law may step in and deal with them, but the publishers invariably put up the fountain pen when they reach the border land of the area of prosecution. As to Sunday papers, we may truly say that they more especially are the curse of our time. The invention of the type-setting machine has brought about at a small cost the printing of a mountain of rubbish, the reading of which is worse than time lost, and this is the literary food of hundreds of thousands of homes in the United States. The pest has not to any great extent spread into Canada. If the New Sunday law serves to keep it out of our country we shall have reason to bless that law. There are to be found, however, on both sides of the border land, clean papers, truthful and elevating in tone, and it would be grand work on the part of those who wish well for their kind to inaugurate a movement having for its object the circulation of the better class of literature and making the loud and vulgar and debasing sheets a drug upon the market.

Commenting on the flood of filthy news which pours from the daily press day after day, the Paulist Calendar of New York says:

"Seldom in the history of newspaperdom has the press been put to baser uses. The harm that has been done to the morals of this and other countries can hardly be overestimated. People of the present day must adopt heroic measures to keep their minds and hearts chaste and pure. To help those who are struggling to live noble lives, we here append three rules or steps to virtue. They are those of St. Francis de Sales. The first is to beware of admitting any kind of voluptuousness which is forbidden and prohibited. Secondly, retrench as far as possible all lawful and superfluous delights, even though they may be lawful and permitted. As a third step, never attach your heart and mind to pleasures

of any sort, even those that are permitted. There is another consideration, a most powerful help to purity, and that is the thought that our bodies are temples of the Holy Ghost. Why put the body, then, to uses for which it was never intended? Why sully that intellect which was made to know God in all His beauty and magnificence? Why hazard the destiny of your immortal souls?

Cultivate a most tender love for the Mother of Purity. Constantly, and particularly in the hour of temptation, have on your lips an ejaculatory prayer like "Jesus help me!" "Mary protect me!" or ones to that effect. Make frequent use of the sacraments of the Church, and you may be certain that God in His mercy will not, can not, let your efforts go unrewarded."

WHY GIVE PERMISSION.

Advices from Rome give us the startling information that the police authorities of that city gave permission to the anarchists to hold a "Congress." People at this end of the world will no doubt wonder not a little that such permission was accorded. Indeed it would seem quite as reasonable were all other classes of law breakers to seek permission from the law makers for the privilege of consorting with the purpose of making the work of the last named ungatary. The peacefulness of the average community would, it seems to us, be affected by the presence of these people somewhat in the same degree as if there were held therein a "Congress" of burglars, pick-pockets, knights of the sand-bag, etc., and some would doubtless think that the first named class is even more dangerous than the others. An exhibition of what they would do were power placed in their hands was given about a quarter of a century ago on the occasion of the Haymarket riot in Chicago, and also in the assassination of the late President McKinley. A pity it is that these people are not placed on a solitary island and given such a start in life as humanity would suggest. They could there work out their anarchistic principles, but they would, were they true to their characteristics, murder each other and leave the island solitary once more.

A DISTURBER OF THE PEACE.

There is much anxiety each recurring season in reference to the crop which our great Northwest will turn into gold for us. There are hopes and fears betimes, and all rejoice when the turning point has come and we are assured that the good God has permitted us to enjoy a bountiful harvest. The husbandman's chief enemy is the insect that comes to destroy the product of his labor and every precaution known to human kind is taken to ward off the disastrous visit of the enemy. But there is another phase of our national existence to which we desire to draw attention. With the prosperity of our country, brought about largely through the development of our natural resources, should go hand in hand a spirit of unity, of brotherly love, of national pride, of due consideration one for the other, with the golden rule as our motto, no matter to what religious or political banner we owe allegiance. What shall we say, then, of a man like Dr. Spruille, Grand sovereign of the Orange Order, who betakes him to the North-West to sow the seeds of religious hate? And what are we to think of such a man, who, while he is doing this work, proclaims that he is the apostle of civil and religious liberty? Would we not be justified in calling him by a harsh name, the meaning of which is that Dr. Spruille pretends to be what he is not? Of what use to us will be bountiful harvests, or a plentiful supply of money entering into our avenues of trade, if we permit the canker worm of religious hate to be planted in every section of the country? Are we not correct in stating that Dr. Spruille is the disseminator of this miserable and destructive seedling? When the doctor tells his Orange brethren that they will have to be on watch and guard to prevent Rome and Romanism from destroying their civil and religious liberty, he, as a man of some education, knows that he is but talking to those who, in theatre parlance, are known as the "gods." The object the doctor, and his prominent associates in the Orange order, have in view, is so evident that he who runs may read. But at long last he will find out, unless we are very much mistaken, that the people of Canada will but relegate to obscurity men who, posing as statesmen, are but the creatures of inordinate ambition—men who have not been fitted, either by nature or environment, for high places in the councils of the nation.

The Calgary, Alta., papers give considerable space to the Grand Sovereign's visit to that city. He was accompanied by Rev. William Walsh, who is called the Grand Chaplain. Engaged in such a work, most people will have a very grave suspicion that Rev. William Walsh is a clerical misfit.

The Rev. Father Jan, O. M. I.,

wrote a very clever parody on the life of Gary Albertan, having members of discord, hatched and the unit in accepting the antonomy bill. In Father Jan very pe doctor:

"Who asked or app people to be our g? They should know by electors of the new interference in their claim to have brain themselves."

Indeed it is most a few are brands dictate to the peop vices what kind should accept.

A writer in the A says:

"The reply of the Catholic priest of marks made by Dr church on Thursday read by all intelli interested in the re Canada. I am not Catholic Church, at attended St. Mary's residence in the o me that the rever the mail on the h that Dr. Spruille, bitterly attacking i is not a surpassing spirit of tolerance he says the Orange Father Jan is the true Canadian, appeared in the were possible, rais the estimation of h all creeds."

"IRISH"

A person named who has had quit inal, was lately stock to five year entenary. We w ence to Mr. Cou he, like many of criminal proceedi name, which is d O'Brien, of Mont himself to be, v cases, too, where registered as Cath to serve their t but, upon inqu discovered that members of that reason why Irish pear so prom records. We do comparison, but belief that Irish to say the least, as their neighbor

THE MOMENT

No wonder the doctor of the a wrote in his tress "During that p priest, the who powers frequent is full of choir Him who is offer this may be m from the very which is celebr told by a certa from an aged an man, to whom His secrets, th once been gra what went on held during th angels come do the sacratary ace, clothed i rounding the r ecently bowed courtly soldier of their King easily believe.

The lives o similar appar were favored Himself, whet lovely infant hands of the him from the or under the o the crucifix on the cross historian relat day, when she said by her exelamated O Jesus! O y men and sin marvels!) St hanging blo sacred blood ly Father, sa My Father, t to forgive th

In 1258 in Paris, close t at the elevat child was see by those l lasted some fused to go a them, who Lard is in bles me to It is the Christ: "B not seen and Various ac on record by celebrat of explained at during the Philip Nev faithful pre or while he sa rays of glie priest is a ruling Pon vicar of C person of C station.—R