

The Catholic Record

Price of Subscription—\$2.00 per annum. THOS. COFFEY, LL. D., Editor and Publisher. Advertisement for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1909. Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have been a reader of your papers and am gratified with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

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 it is 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.

LONDON, SATURDAY, SEPTEMBER 11, 1909. LA SEMAINE.

We learn from Toronto Saturday Night that the inimical friend of the French Canadians, Mr. Sellars, of the Huntingdon Gleaner, is quite concerned about the suppression of La Semaine. From the pulpits of a hundred churches the paper in question was denounced and people warned against it. The cause given in Saturday Night is that La Semaine deplored the illiteracy of the rural population of Quebec and suggested that the schools should be taken from the control of the priesthood. It is wonderful how Protestant English stand for liberty when they hear a bishop warn his people or command them to do something Puritanical to the marrow of their bones, they never mind their own business. They feel called upon by the Almighty to make war upon any Catholic hierarchy whose courage prompts it to govern the Church of God. It will be a cold day when a Catholic prelate asks permission to issue a mandate from the Huntingdon Gleaner or Toronto Saturday Night. Concerning the suppression of La Semaine, we are confident that the bishop will justify his action when called upon by proper authority. This question of church control of schools is broader. Saturday Night regards it as one of the serious problems of Quebec. Whether Ontario has not problems of its own to which it should first attend or whether Ontario feels called to solve this or any other provincial question of Quebec, may be questioned too. Ontario education does not show up any too well. However, the point is church control of press and schools. To judge by the pamphlets issued by the Hon. S. H. Blake, Ontario is in sore want of church control. With Presbyterian Modernism and Methodist higher criticism, college education is, if we may believe Mr. Blake, dechristianizing this Province. Church control of education should, according to Saturday Night, be abolished because the education is not sufficiently utilitarian. It teaches too much religion and does not train youth to worship the mighty dollar. Where education is secularized and where an educational system has adopted a clear draining channel down from the country to the city, and from the farm to the profession, and the counting house, where we have a Minister of Education and an army of officials, we have neither religion, reverence nor discipline. Whatever shortcomings the Quebec schools may have are easily corrected and more safely under Church control than if the system were secularized. The day would be an evil one upon which a close imitation of the modern spirit of French republicanism would be officially established in the Province of Quebec. Let religion be taken from these schools, forthwith atheism rules and forms every succeeding generation. It is all very well to complain that the world of today is not in sympathy with the Church. Admitting the fact, it by no means follows that the Church should abandon her great absorbing mission of teaching. True, that children must be educated for this world in which they have to live. Let everything be put in order lest confusion arise. Eternity goes before time; and the kingdom of heaven is to be sought first. Efficiency of schools will urge itself upon Church authorities with as much force as upon secular powers. The former are inter-

ested in the welfare of their people. They are not, however, sowers of discontent. They do much to advance the material prosperity of their rural population. Never will they urge this beyond due limits: for they know that a simple contented people with the industry which their own farms supply are a more stable element in a nation's greatness and strength than countless proprietorless discontented artisans.

WHERE ARE THE DEAD.

A Toronto correspondent has sent us a copy of the Brooklyn Tabernacle People's Pulpit containing a long dissertation under the above named title. The party who writes to us has a truly Irish name although not a Catholic style of asking for information upon these questions. She says: "This little booklet was left at my door Sunday morning, so thought I would forward to you. I will watch to see if there is an explanation in the CATHOLIC RECORD or in the Evening Telegram." We candidly acknowledge that when it comes to a question of Catholic theology we are not in the race with the Evening Telegram. If our correspondent had asked us for a simple answer as to where the dead are we should with pleasure have read her a lesson from our catechism. We should about as soon turn to the People's Pulpit for information upon Catholic subjects as to the Toronto Evening Telegram. There is no duty imposed upon a Catholic journal of entering into controversy. We have always felt it a duty, however, to correct mis-statements about the teaching of the Church, and also to give as clear explanations upon these subjects as we could. Waiving, therefore any non-Catholic journal aside, we think the explanation given by the People's Pulpit concerning the Catholic is a compound of theology and poetry which confuses and misleads more than it teaches and enlightens. Dante in poetry and his interpreter, Dore, in art, are not the sources from which we draw Catholic doctrine. "We advise," says this Pulpit, "that you see, Dante's work, 'Inferno,' because it gives our Catholic view of the proper answer to the question. Where are the dead? Nor is the People's Pulpit satisfied. Speaking of the explanation it says: "We regret to say that the answer is not all that we might have hoped for in clearness and reasonableness and Scripturalness." It is scandalized, for it regards the answer of Catholicism to the question as little better than that of heathendom. No wonder. If the Catholic Church relied upon poetry as the foundation of its belief it would be a house raised on shifting sand. No doubt the Catholic teaching upon the dead presented to literature the most sublime epic ever written. This poem, Dante's Inferno, nor any other poem can be the strict interpreter of Catholic doctrine. What is the source of the Pulpit's information we have no means of knowing. It is to be regretted that any one should give as Catholic doctrine what is only the poetry growing out of it. We maintain that the Catholic doctrine about the dead is as clear, as reasonable and as scriptural as any article of faith can be. Surrounded as we are by material bodies our comprehension of a spiritual world is unduly subjected to material conditions. It is a fact that our soul is immortal. Beyond the grave therefore is the true and higher life of the soul. Coming more directly to the question, the condition of the dead is closely connected with the theory of sin. According to Catholic theology there is a radical distinction between sins. Some sins are unto death. That is to say, their gravity is such that each one incurs the death penalty of the soul. If God does not remit the sin the sinner will after death be buried in hell. There are sins which are not unto death. These are what are called venial sins. They do not absolutely break the friendship of God. They weaken the soul's love for Him, they incline the soul to mortal sin, and in some virtues become by addition grievous in their very nature. A sin is always odious in God's sight. No amount of natural virtue will make up for the least sin. We distinguish between sin and sin on man's part. Human frailty is everywhere. Even the just man falls seven times in the day. As therefore the Catholic Church distinguishes mortal from venial sin so does she differentiate the punishment of these two kinds of sin. Again, we premise with the Church that nothing defiled can enter heaven. Venial sin defiles the soul, but does not completely separate it from God. A soul which dies in a state of venial sin, or with any sin not fully atoned for, must be cleansed before it can enter heaven. On the one hand a man dying in venial sin dies in the friendship of God. On the other hand there are stains on his soul which must be purified. He is still indebted to the justice of God, so that he must pay this debt before he can enter into the joy of his Lord. The place of cleansing is Purgatory, where God corrects not in anger

but in justice—And where the prayers and masses of earth aid the suffering chastened souls at the throne of the Most High. The night of trial swiftly passes, for one day in His Court is as a thousand years. How the fires of Purgatory cleanse, or how severe they are, or what is their duration, we know not. But we do know that the soul has seen God, heard the joyous sentence and has fallen down and out for a certain period as unworthy to abide face to face with Him in whose sight the angels are not pure. No realm of pain appeals to us with such force as does this silent lake of purgatorial fire. No murmur rises from its depths—only hope and longing and patient sorrow for sins too readily and too frequently committed here on the dull earth.

MR. BLAKE AND THE COLLEGES.

The Hon. S. H. Blake of Toronto is out again, armed as well as a Protestant can be armed making another attack upon the modernistic tendencies of some theological colleges. He has issued pamphlet No. 7, entitled: "A Rebellious People: a God of Judgment. The End Thereof? Who will have the Last Word? The Judge?" Mr. Blake is a zealot. His spirit is certainly moved within him seeing the intellectual city given up to the destruction of Christian revelation. However earnest his own convictions may be, and however well founded his complaints, his intemperate language weakens his case. There is no force of argument in calling opponents names; nor does scream carry conviction with it. Men's minds are largely swayed by their feeling. Touch a man's sympathy, or appeal to his goodness, or even approach him upon the falsity of his premises and the dangerous consequences to be derived from them: he will listen and reflect. Now Mr. Blake styles some of these professors "un-inspired backsliders of to-day." The question according to him is God or Darwin. These professors choose Darwin with the nauseous "olla podrida" that flows from it—"a seething mass of sin concocted by the children of the devil, Baal and Barabbas." "It may be well," argues Mr. Blake, "that we should have had this illustration—alluding to the case of incest and murder near Sudbury—"in order that people may see what a hell upon earth a country will be turned into when the suggestions of our professors—devils clothed in the guise of angels of light—are fully known and regulate the citizens of the land." This language is too fierce to be forcible. The fault we find with it and, indeed, with the whole position taken by Mr. Blake, is that for a Protestant it is untenable. Standing as he does for the Bible, the whole Bible and nothing but the Bible, by the light of private interpretation Mr. Blake assumes to himself a power to which he can lay no claim whatever. If he falls back upon Anglicanism he is forced to admit serious divisions in his own household. It is surely a lamentable thing to question or undermine the divinity of Christ. Equally deplorable is it to deny the sacrificing priesthood of the New Law or the infallibility of St. Peter's successor. Anglicanism has no jurisdiction beyond private judgment, no mission other than the call to hear the Church. Mr. Blake has no power over his Presbyterian friends. It is the illogical stand of any and every Protestant. There is no authority to decide doubts or coerce insubordination. All are equal—simple plowman, astute lawyer, learned professor—Anglicans, Presbyterians, Baptists, Methodists—equal rights for all. Why then does any Anglican go out to his Presbyterian or Methodist friends and tell them: You are demons in disguise; you are teaching error. Mr. Blake is trying to exercise what he has often denounced—viz., papal authority. Let us before parting give him credit in that the fault of which he complains is more and more patent every year. Every non-Catholic theological college is Arian and modernistic in its teaching. Protestantism is helpless in the storm. Without a guide, without a master, without a rudder and without a compass the ship is being fast driven into the raging floods of scepticism and infidelity.

THE CANADIAN PLENARY COUNCIL.

As our readers are aware, the great historical assembly opens on the 19th inst. Its fathers will consist of the archbishops, residential bishops, vicars-apostolic and the administrators of vacant sees. There will also be present the auxiliary bishops and titular bishops, the mitred abbot of Oka, the proctors of the absent bishops, delegates of the chapters of the metropolitan and cathedral churches, vicars-general, domestic prelates of His Holiness, the rectors of the Catholic universities, the superiors of higher seminaries, the provincials of religious orders and the theologians and canonists of the bishops. His Excellency Mgr. Sbarretti, the Apostolic Delegate, will preside. The preliminary

meetings will take place on the 17th and 18th, when officers will be named and committees struck and the official order determined for the examination, discussion and approval of the decrees. These decrees will be first discussed in committee, then in the plenary sittings of the bishops and theologians, and examined afterwards by the fathers of the council assembled in congregation. When finally settled they will be promulgated publicly in the solemn sessions which will be held every Sunday in the Basilica of Quebec.

The following Pontifical Brief regarding the Plenary Council has been received from Rome:

P. P. S. X.

To all the faithful in Christ to whom these present letters come, Health and the Apostolic Benediction: Our Venerable Brother Donatus Sbarretti, Archbishop of Ephesus, and Apostolic Delegate to Canada, having informed us that on the nineteenth and following days of the month of September the first Plenary Council of the Canadian Bishops is to be convoked in the Metropolitan Church of Quebec and presided over by him; this auspicious event appeals to us as worthy of the opening of the heavenly treasures confided to the Roman Pontiff by the Most High. We, therefore, agreeing to the pious wishes of those who give spiritual food to a Christian people inasmuch as becometh by the mercy of the All-powerful God and the authority of the Blessed Apostles Peter and Paul, grant and concede once to each and every one of the faithful of both sexes confided to their care, who whatever time during the Council they may elect, and having confessed their sins and strengthened themselves with the Bread of Angels, visit the Metropolitan Church of Quebec which we have mentioned already or any other parish church in Canada, and there pray for the Concord of Christian Princes, the Extirpation of Heresy, the Conversion of Sinners and the Exultation of Holy Mother Church—on that day—a Plenary Indulgence and remission of all their sins, applicable also to the souls in Purgatory, who in the presence of God have departed this life. We also desire that a copy of these letters bearing the sign manual of some notary public and the seal of a person vested with ecclesiastical dignity, have the same authority as would be accorded to these presents if exhibited and shown.

Given at Rome, at St. Peter's, under the Seal of the Fisherman, this 19th day of July, 1909, and in the sixth year of Our Pontificate. (Signed) R. CARD. MERRY DEL VAL, Secretary of State.

The Council convoked under the supreme authority of the Holy Father reaches in interest and influence to the least of the flock in the broad acres of Canada. In things spiritual there is action and reaction. Prayer for the guidance of the venerable prelates becomes the grateful duty of the children of the Canadian Church that the Council in its deliberations and decisions be led by the Spirit of God—that all may keep the bond of peace in the unity of the same Spirit.

IT IS THE CUSTOM amongst certain people to hold up the British Empire as a model for all the world. Once in a while, however, it would be well were we to make a close inspection of our actual conditions. There would be found herein an antidote for that plebeian pride which sometimes becomes tiresome and quite frequently disgusting. The brainy editor of the Toronto Globe, Rev. Mr. McDonald, a manly man at all times, has a habit of calling a spade a spade. One always knows where to find him. If there is an abuse to be corrected that fountain pen of his becomes a galling gun. On a recent trip to England with the members of the press conference, he appreciated to the fullest all those features of the metropolis which constitute Briton's glory, but he looked at the reverse of the picture and here is what he writes: "Frankly, the thing that impressed me most, the thing that stands out as the background of every reminiscence, was the bloodless, milkless, hopeless face of the common crowd. Nothing seems able to din or wipe out or soften the hard lines of that impression. The dress receptions, the gorgeous pageants, the galleries, the colleges, the storied castles, and all that rare procession of beauty and wonder and worth may fade into a dreamlike memory, but the pale and sunken faces of the nameless city crowd haunt one like a weird. We were given, as we had been promised beforehand, rare and illuminating glimpses of 'Britain at work and at play,' but we could not shut our eyes or steel our hearts to that Britain which is out of work, which may not even want to work, and which has long forgotten how to play."

THE NOTED Irish member of parliament, T. P. O'Connor, has given us a pen picture of most extraordinary things which now prevail in English Parliamentary procedure. It seems that Ireland has secured the ear of English legislators. "All the proceedings of the most momentous budget of modern times, he writes, were arrested, all measures for the betterment of conditions in England were left, all debates with reference to India and the imperial defence, and all other imperial problems were postponed indefinitely to make way for another Irish land bill, making the sixty-second Irish

land bill within one hundred years. In fact, Westminster was for a week transformed as if the House of Commons sat in the college green at Dublin. This startling fact has impressed greatly all the intelligent organs of English opinion and makes one of the many factors which are daily facilitating the success of the next attempt to solve the home rule problem." All signs give us assurance that at the next general election the people of England will arise in their might and place in power a government that will at long last treat Ireland justly. We may expect considerable noise from the Orange leaders, the agents of the oligarchy, but their influence is becoming more impotent every day.

AN EXCHANGE tells us that the world has always held in abomination a man who on reaching the goal of his ambition spurns the means by which he ascended. Such will be the case, however, as long as the world endures. Ingratitude is a characteristic of humanity, of which the world's ways give us examples only too often. We have known Catholics—very few in number, and for this we may be thankful—who, upon obtaining positions of dignity, separate themselves almost entirely from the social life of their former friends. An American paper truly says that such a person must be either a cad or a simpleton. This is a severe description, but not, we think, undeserved. We have known some of the most eminent Catholics, however, who retain their ardent Catholic practices while occupying positions of a most exalted character. They continue to teach Catechism and are active members of the St. Vincent de Paul Society, bringing the necessities of life to the poor and needy. The Catholic who forgets or ignores practical work in the church when he is raised to an exalted position, must have always a poor specimen of a Catholic. Oftentimes the Church has served to place him where he is, but, once there, he has little further use for the Church.

THE LONDON FREE PRESS draws attention to the shortcomings of a mayor and aldermen, and then asks, "Are the mayor and aldermen more open to criticism than the citizens who elect them from year to year?" This is very pertinent indeed. Our contemporary is playing upon the correct note. Many a man will hold up his hands in horror when reading accounts of dishonest transactions in municipal life, but does he ever consider that a certain percentage of the odium might possibly attach to himself? Has he ever examined his conscience and asked himself the questions, "Have I voted for the best man?" Or, "Have I been influenced by political, religious, or secret society considerations in casting my vote?" We know men in civic life with whom the average man would not care to do business, and yet he will cast a vote to put him in a position to transact business for the city. We trust the Montreal scandals will have a salutary effect all over the Dominion, and it will be strange indeed if the outcome of the Royal Commission will not place some of the actors in the grafting business behind the prison bars.

OCCASIONALLY there is a gleam of light in the condition of France. The haters of God conceived the idea that their system of government will be the means of obliterating all religious influences from the minds of the French people. It has had the contrary effect. We are now told that the persecution of the Catholics have drawn them more closely together than they have for years. Rev. Father Wm. T. Russell, rector of St. Patrick's Church, Washington, states that while he was in Paris he observed more reverence than ever before amongst the people. The outcome in France does not surprise us. Wherever the Church has suffered persecution there will grow a more fervent attachment for it. The people at the next election will, we hope, put their sentiments into practical shape and cast from the government of the country those men who have brought to France little save disgrace.

JUDGING by the editorial utterances of our esteemed contemporaries in the United States it would seem that there are still in evidence in the great republic Catholics who trade upon their faith for the purpose of attaining prominence in the community. In the political wig-wam they are labelled representative Catholics, but the label is far from stating the truth. They are merely time-servers and they are not unknown in that circle where grafting has been made a fine art. We do not say that there are any such in Canada. It is possible, however, and we would advise our people to be always on the alert so that they may not be tricked into casting a vote for one who is in every way unworthy. It were difficult to estimate the magnitude of the disgrace brought upon the Catholic name by these roustabouts who have pushed themselves to the front in the body politic.

OUR BOSTON contemporary, the Sacred Heart Review, is of the opinion that if Ireland got Home Rule the great majority of Irishmen in Ireland would be just as loyal to the British Empire as the Irish Canadians and Australians are today. Our contemporary is quite right. The Irish in both Canada and Australia are loyal because they are free. We may remark, however, that were Canada and Australia next door neighbors of the mother country, as Ireland is, their local affairs would still be managed in Downing street. Distance makes the difference. They would not be so easily held were the boon refused. The governing class in England has Ireland under its heel. It is to be hoped they will ere long come to their senses. The necessities of the empire may yet force a generous measure of Home Rule, in which case Ireland will be the strong right arm of the mother country.

FROM LONDON, England, comes the intelligence through the Daily Mirror of that city, that a medical man had given it as his opinion that there is a sound physiological reason for swearing. He declares that all animals have a natural cry of anger and that when man is annoyed he starts producing superfluous mental and physical energy. He may get rid of it by running, kicking, smashing things or swearing, and if he is not permitted to do this, blood poisoning may follow. It is a pity we are not given the name of this medical genius so that we could put him in the catalogue of the most noted freaks of the day. We commend the new discovery to Dr. Elliott of Harvard. Perhaps it could be grafted on the cult which he lately gave to a cult-burdened world.

HOW TRUE it is that the average Englishman at home has seldom made a study of the Irish question from the standpoint of common sense. He listens to the demagogue who will tell him that Home Rule means a disruption of the Empire. This is the battle cry of the "Unionists," a body amongst whom the real article of patriotism is seldom found. Every day brings the intelligence that a different view has taken hold of the people of England. They see plainly that a contented, happy, prosperous, and loyal Ireland would strengthen the United Kingdom. Such, indeed, is the simple truth. Friendly feelings towards the mother country on the part of the Irish at home and abroad would add honor and glory and power to the United Kingdom.

ONE WOULD not expect a great New York daily paper to call a halt in the mad rush for money getting. Such, however, is the case. The editor of the New York Sun asks its readers to "Imagine a man who should abstract himself from the world and immerse himself for fifteen minutes every day in the imitation of Christ. He might not attain to much of the detachment and mystic joy of the religious, but vulgarity would be washed from him. That reader would be liberally educated." It is to be hoped that many a one amongst our American neighbors will give serious thought to this suggestion of the great daily of New York. The furious business methods prevailing in the republic give many a man grey hairs at thirty.

RELIGIOUS indifference in England has called forth some very sharp criticisms in the newspapers. The masses, it is said, as a general rule, do not go to church, chapel or mission, and the classes only go to church for fashion's sake. The Rev. Mr. Goodman, at the Methodist conference, stated that he was obliged to spend a week end at a very fashionable hotel, and there were only three persons out of the large number of guests who attended a place of worship. They were, he stated, possessed of a profound spiritual indifference and disregard for the Sabbath. Evidently there is as much need of mission work at home as in foreign countries.

THEY HAVE an admirable mode of promoting temperance in Mexico which might with advantage be copied in this country. The play houses have been employed to promote total abstinence amongst the people. Recently a production entitled "La Taberna," which means a saloon, the design of which was to demonstrate the worst phases of these resorts, was produced at one of the opera houses. When this has been presented a number of times others of a similar character will follow. The purpose of this new departure, in which a Catholic priest is the prime mover, is to promote a taste for amusements of the higher order.

IT IS A MATTER of deep regret that so many people flock to the early Masses because they consider the High Mass too long. As a general rule the Catholic who is in the habit of making this remark has anything but a fervent love for the Holy Sacrifice. Some there are who consider an hour and a half at the High Mass somewhat irksome but would think the same time all too short were