The Catholic Record

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vertisement for teachers, situations wanted, etc. ed and recommended by the Archbishops e. Kingston, Ottawa and St. Boniface, the of London, Hamilton, Peterborough, and urg, N. Y., and the clergy throughout the

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Obituary and marriage notices cannot be inserted except in the usual condensed form. Each insertion

changing residence will please give old In St. John, N. B., single copies may be purchased from Mrs. M. A. McGuire. 249 Maine street LETTERS OF RECOMMENDATION

Apostoltc Delegation Ottawa, June 13th, 1905.

r. Thomas Coffey
My Dear Sir—Since coming to Canada I hav
My Dear Sir—Since coming to Canada I have
My Dear Sir—Since coming to Canada I have noted with satisfactory. My 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 sprit. It strenuously defends Catholic principles and rights, and stands firmly by teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earneably recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delega

LONDON, SATURDAY, FEBRUARY 15, 1913

"THREE CENTURIES OF ROMANISM IN SOUTH AMERICA"

The Presbyterian Witness and Rev. Mr. Speer, (we do not know which is the more contemptible so we bracket them together,) give their whole case away in saying that whatever the Catholic Church may be in other lands, in South America it is-well, what the Witness and Speer say it

This delectable pair recognize the fact that their readers know something of Catholics and the Catholic Church. Utterly unable to convince their readers that Catholics and the Catholic Church are what they would have them be, if judged by their readers' own experience, they assert that the Catholic Church in South America is a totally different thing from what they know in North America

Since we gave the Presbyterian Witness and its protege, Mr. Speer, our attention, we have read that in the debates on the Bank Act members of the Canadian Parliament have held up South American countries, whose "unparalleled unprogressiveness" shocks our Presbyterian friends, as models for Canada!

Just to show how easy it is to paint a black picture of things afar off we shall outline conditions in North America, mildly and without filling in gaps, by "it is said," "it is charged," or "it is estimated."

No country in the civilized world has such a record in murders as the United States. Not one in a thousand murderers is brought to justice. In many sections of the counthey the people take into their own bands the administration of the law and hang, burn or otherwise execute criminals. Not the lawless element alone do this, but the best citizens of the Republic. In a meeting of governors one of them openly approved of this method of dealing with negroes. Governors of States have so abused the powers of pardoning criminals that the jails in many eases are emptied. The savagery of a generation or two ago, when leading citizens laid the foundation of their fortunes in the horrors of negro slave trading, is paralleled every day in the savage and lawless execution of supposed negro criminals, without the formality of legal procedure, or other proof of guilt than the savage

passion of the mob. In this country the judges are so corrupt that such practices are not only condoned by the ignorant popu lace, but the leading statesmen of the land boldly proclaim that justice cannot be had by the common people. They advocate a revision of the deeisions of the courts by the vote of the electorate.

Government by injunction is some thing less horrible than government by dynamite.

A nation-wide conspiracy to destroy life and property has just been disclosed, scores of leading labor unionists being sent to jail.

Divorce is so scandalously easy that there exists no longer any respect for the obligations of marriage. Marriage in the Christian sense of the word is anknown.

Two thirds of the people go to no Church. In one of the leading universities some of the simplest questions showed conclusively that even great object, they offered to the world

the educated knew nothing whatever a magnificent example of self-denial of the Bible. A Harvard student said | and devotion to principle. that Nazareth was the father of While we write, a Federal Judge

has been deposed for graft and pros-

titution of his high office. A minister of the Gospel seduced under promise of marriage a respectable girl; later wishing to marry one of several others whom he seduced, he murdered the first fiancee and cynically read her funeral service. This was one in a thousand of the cases of murder that was pun-

Great wealth beyond the dreams of avarice is here realized. Poverty the most abject, the most incredible, is from week to week exposed, and from week to week forgotten.

ished.

A United States Inspector recently visited a district in the oldest settled parts of the country and found the conditions absolutely lawless. Wives and children were sold or traded for money or whisky.

A Professor in a leading university stated that the reason that the people had given up going to church was that the ministers evidently had lost all faith in Christ.

Secretary of War Stinson has just declared that the United States army has the worst record in the world for venereal diseases. A journal declares that the morals of the army is but a reflex of the morals of the country. And so on,-and so on,and so on.

Not one "it is said," not one "it is charged," not one "it is estimated." We have not even referred to eugenics, where the enlightened amongst us advocate the morality of the stock-vards in order to produce the superman.

Just to bring Canada into the picture, we might mention that an alderman in Calgary declares that over two-hundred girls in that city under eighteen years of age are about to become mothers. He wished to have a curfew law passed

His motion was defeated. We might go on indefinitely, but

let this suffice. Is it atrue picture? No. Decidedly not, for we have suppressed all those truths which give hope for the triumph of virtue over vice. And we believe that conditions justify the belief that virtue will triumph over vice. While we believe that the Catholic Church will be the chief agent in this triumph we welcome the help of Protestants while they still have some influence over a section of the people.

But the Presbyterian Witness and Mr. Speer give us a similar picture of South America, filling in by "it is said," "it is charged," "it is estimated," and conclude with an appeal for money for Protestant Missions in South America.

Presbyterian Witness and Mr. Speer, good-bye. We shall still pray for those who sit in darkness and the shadow of death.

If the people of South America get more of our prayers than the Witness and Mr. Speer, then they are worse off than we believe them

THE LONDONDERRY ELECTION

In all parliamentary history there is only one parallel to the record of the Irish parliamentary party; and that is the Centre Party in Germany. The Centre Party, however, as the most numerous and best disciplined party in the German Reichstag, has borne its full responsi bility in shaping the destinies of the German Empire. Naturally, also, it has had its share of political rewards.

The Irish Party has refused any and every reward in the shape of place or emolument. That Irishmen might take their full share of such political offices is proved by the fact that Sir Charles Russell, who was an Irishman and a Catholic, but a Liberal and not a Nationalist, reached the highest position in the gift of the British Parliament, namely, the Lord Chief Justiceship of England. One step higher, the Lord Chancellorship of England, was and still is, barred to a Catholic.

In trying to open the way even to this honor, Gladstone made that magnificent speech wherein he said that the Catholic Church for the last fifteen hundred years had not all, but nearly all of that which Christian civilization could boast. Enlightened and liberal and fair-minded English Protestantism voted down the measure that would open to Catholics the highest offices in the

land. The Irish Party put all such considerations aside. True to the one

Whether or not the labor parties Jesus, and Nazarene was his mother. or the Socialist parties will be capa ble of such sublime self-sacrifice re mains to be seen. They are the only parties that give even the remotest hope of rivalling the Irish National-

> Rebellion and rioting in Ulster found their apologists everywhere throughout the Empire. The rebels and rioters were in a majority so far as Parliamentary representation was concerned.

Now they are in a minority.

An exchange says that the result in Londonderry does not mean much Well, it meant so much that it was the most bitterly contested election in any age or in any country and the Nationalists won.

The election in Canada a year ago last September did not mean much. when we analyze the vote, but it meant much after all.

The election in Londonderry means this-Ulster is in favor of Home Rule.

PORTUGAL

Our friends outside the household of the faith are not quite so enthus iastic now over the triumph of liber ty in Portugal.

The narrow, tyrannical, sectarian spirit of anti-clericalism has left to the unhappy Portuguese freedom neither of person nor of conscience, neither of thought nor of speech. The Carbonarios maintain a veritable reign of terror in the land. Associations legally recognized may arrest and imprison without trial all whom they may suspect of "conspiracy" against the Republic. While corruption and waste characterize the government, the prisons are filled with the best citizens, victims of political hate and private spite.

Such is anti-clerical liberty. Our own press is strangely silent but the leading papers of England can no longer ignore the situation.

The Times declared in a leading article on Thursday last week, "the amnesty for monarchical prisoners has been too long delayed. To pro long the persecution of these remnants of a lost cause would be to evince on the part of the government an astonishing lack of faith in the solidity of the Republic, whereas an amnesty would be the first step towards a reconciliation with those large but silent classes of well-to-do citizens without whose co-operation no Ministry can prosper. The same object will be furthered by the amend ment to the Separation Law and by the free pardon promised to the Bishops and clergy who were expelled in consequence of their revolt against its oppressive provisions. The Church is still strong amongst the landowners and peasantry, and these have not been slow to show a practical if discreet sympathy with their clergy in distress. The experience of the past year must have made it clear to ministers, as to every one else, that the best chance of ending a period ing peace with Rome."

This may appear reactionary to many, but it means, as the Tablet says, no more than the substitution of justice for tyranny, the replacement of a reign of terror by the reality of Republican profession - liberty of thought, speech and conscience."

ANGLICANS AND FASTING

'To achieve happiness," said the Lord Bishop (Anglican) in his Ash Wednesday address in Christ Church cathedral, Montreal, "we must be attuned to our surroundings." One of those delightfully vague statements that make all sorts of loose thinkers believe themselves philosphers, and feel a profound respect preacher who utters such profound truths.

As might be expected in an Ash Wednesday address the Lord Bishop referred to fasting. Perhaps we had better give his exact words as reported in the Gazette:

"Men of earlier times believed that fasting and asceticism was essential for the service of God, but we had reached a point beyond that ideal, and made it our aim to use our body as an instrument for the service of God, in the belief that as long as our natural desires did not hinder our spiritual service, there was no harm in them.'

"Men of earlier times" is a phrase peculiarly Anglican. "But we had reached a point beyond this ideal" is even more Anglican still. Comment would only spoil the delicious Anglican flavor.

"Personally," continued the Bishop,

for the fashionable way of keeping ards of belief, and which allows an of the play-house and the purely great triumph for the statesmanship Lent. I remember in a house where open mind in regard to the inspira- social gathering. How different all of the Vatican I was staying, every sort of the most tion of Holy Scripture. Here we this from the good old Catholic stanexpensive fish was on the table, and have another instance of people out- dard of devotion and fealty to the this was called fasting."

So profound a remark could exalted than an Anglican Lord fundity, and of ideals beyond the vagaries of heresy find no landing crudity of fasting our readers will place. be prepared for the following:

"Fasting is good if only to teach the lesson of self-control, but it is not essential to the service of God.'

Ne plus ultra. We have entered into the holy season of Lent and Catholics throughout the world in larger numbers than ever since Christ founded His Church will in accordance with the spirit of this penitential season practice selfdenial in various ways. Denying ourselves in the matter of ordinary food is an obligation that rests on each and every one of us. There is not much danger that "every sort of the most expensive fish" will cumber merit of self-denial. Even the rare and exceptional case of a visit from the Bishop will scarcely tempt even the most worldly to a vulgar display of wealth so out of keeping with the spirit of the season.

Every Catholics knows from experience that the law of fasting affords the occasion of serious selfdenial. And the man or woman who daily mortifies the appetite is very likely to be able to resist more serious temptations of the flesh. The wisdom of ages of experience as well as the guidance of the Holy Spirit of God is with the Church. There is no Catholic whose experience does not confirm the verdict of common sense that fasting is a wholesome form of self-denial. "If any one will come after Me, let him deny himself and take up his cross daily and follow Me."

THE PANAMA CANAL

Senator O'Gorman of New York says that the Panama Canal is a question exclusively of domestic policy. He asks what consideration would be given the United States if England had spent \$500,000,000 in the construction of a canal and the United States should seek to exert

greater power over it than England. Secretary Knox maintains there is no violation of the Hay-Paunceforte treaty, but if the two countries cannot agree as to questions of fact. they might be referred to a joint high commission under the emasculated Arbitration Treaty which is not vet ratified.

Senator O'Gorman holds that the Panama Canal affects the nation's vital interests and national honor. questions expressly exempted by the same Arbitration Treaty.

Evidently it is as difficult to get a fair consideration of questions where national interests are affected. as it is where religious issues are involved.

The real question, of course, is the forte Treaty. Two countries agreed to that treaty. Now the United States refuses to leave to an impartial tribunal the interpretation of the Hay-Paunceforte treaty.

It is small wonder that the leading journalists of the United States feel that their country's honor is being besmirched because of the exigencies of politics.

A PECULIAR CASE

A peculiar case it is, verily, and vet not so extraordinary when we take thought of the vagaries of the day amongst sectarians. Rev. J. T. Davis. of Urbana. Ill., we are told in last Sunday's edition of the Chicago Tribune, is seeking a position. "Minister Advertises for a Job" is the for the great learning of the great heading of his advertisement, which reads as follows:

"A minister of the gospel whose religious ideas are liberal wants to be independent in church relations and associate himself with a congregation of people who are liberal minded in their religious views. Have been preaching for fifteen years and durng that time have built several churches. Am a hard worker, zealous, devoted to my Church, and a progressive disciple of the gospel. My qualifications are unquestionable. University trained, hold several honors for oratory, pleasant personal ity, clean cut, and character and habits above reproach.'

Here we find a varied selection of inducements suitable to the tastes of a liberal - minded congregation. By liberal-minded congregation we take it is meant a number of well dressed. respectable gentlemen and ladies who occupy pews in a church which permits expression of every shade of

side the true fold who are "cast about by every wind of doctrine." hardly be expected from any one less All Catholics should pray that these good people may find their way back Bishop. After such examples of pro- to Rome, the only safe port where the

WHAT THE typical Belfast man is afraid of under Home Rule is not Catholic persecution but a relinquishment of the proud privilege which he has for generations possessed of persecuting and doing all manner of injustice to his Catholic fellow-countryman. (Although the Catholic population of Belfast is, if we mistake not, more than one-third of the whole, the salaries to Protestants who hold office under the corporation amount to \$79,165, while the portion allotted to Catholics is but \$2,535. Naturally those who have the loaves and fishes do not wish to give our tables and deprive us of the them up. The opposition to Home Rule is based entirely upon a miserable selfishness and intolerance ill becoming the spirit of the age.

MR. McFAUL AGAIN One of our Ottawa subscribers

sends us a leaflet which he says is freely distributed in Ottawa. appears to be the production of Rev. G. R. McFaul, M. A., a Baptist minister who has a liking for the companionship of escaped monks who were never monks, and who is exceedingly active in the work of trying to persuade Catholics that their faith is no better than it ought to be thereby hoping to procure recruits for his particular fold. The reverend gentleman offers to pay a reward of \$50 to anyone who will point out texts of Scripture which justify certain Catholic practices. He intimates that many Catholics have endeavoured to earn the reward, and, after having scanned the Scriptures carefully, utterly failed. The man who composed the pamphlet appears to be destitute of ordinary strength of mind. We are surprised that he did not offer a reward of \$50 to anyone who could prove from Scripture that Ottawa's water supply was the purest in Canada, or \$50 to anyone who could prove from Scripture that the civic administration of Ottawa is in the hands of sane men whose re putations stand as high as the lofties peak of the Rockies. Rev. Mr. Mc-Faul is a militant-very militant-Baptist clergyman, a sort of sectar ian suffragette. Surprised we would not be if some day an officer of the law took him in charge for throwing stones at the stained glass windows of the Basilica.

DRIFTING The congregation of Perth avenue

Methodist Church, Toronto, have

brethren of the other sectarian places of worship in the manner of conducting their services. We are told by the Globe of Monday last that "men had no place in the service of this church on the previous day. Women acted as ushers, took up the collection, presided at the organ, composed the choir, and one even occupied the pulpit. Seventy young women took part in the conduct of the service, which turned out to be one of the most interesting in the history of the Church." The wife of the pastor conducted the service and the preacher was Miss M. Garrett. Upon reading the report of the proceedings one is inclined to rub his eyes and forehead and put the question to himself: "What are we coming to?" What would even John Wesley think of this radical departure from the proprieties in one of the meeting houses bearing his name? Can it be that the good ladies of Perth avenue Methodist Church have become inoculated with a mild form of Pankhurstism? Surely some of our separated brethren, upon reading reports of this kind, will, upon reflection, arrive at the conclusion that many sectarian churches, instead of being houses of praise and prayer, heartfelt devotion and reflection, are becoming merely places of amusement of a more or less interesting character, calculated chiefly to please the eye and the ear. Acknowledgment of the power and majesty and goodness of the Lord of Hosts appeals to His mercy and humbly asking His forgiveness with promise to carry ourselves with a becoming Christian spirit in dealing with our fellowman, have given place to con-

One Who sacrificed His life to save us and Who would have us follow in His footsteps.

The following article from the Buffalo Catholic Union and Times of last week anent this subject, will be read with interest, and we hope our separated brethren will profit by it.

"In its church page last Saturday the Buffalo Commercial reproduced article from the Northwestern Christian Advocate in which that paper complained bitterly of the lack of reverence displayed in Protestant churches. The article concludes as follows :

consciousness that God is in His temple, that they are to come into His presence in the sanctuary and draw near unto Him in prayer and supplication, receiving that strength which He alone can give by His Spirit as revealed in the Word Until we are possessed of that vision of the Divine Presence our form of service will be dead and of no pos sible avail; but with it we shall be endowed with power from on high.

beginning, from the very foundation of the Church by its divine Founder, the center of all Catholic worship has been the holy sacrifice of the Mass. Here we have God : here we have the body and blood, soul and divinity of Christ. We have accepted the word of our Lord and have been called idolators by the very men who now complain of lack of reverence in church be cause of the fact that the people do not realize the presence of God.

There can be no such complaint so far as the Catholic Church is con cerned. Her people know that God is present. They feel that Presence They realize that the 'unbloody obla tion is creation's prayer, redemp

tion's adoration. "Go into any Catholic church on any Sunday. Note the devotion of the congregation throughout, but especially at the time of consecration Then every head is bowed and every peart is lifted to the Royal Gues It has been well said by one writer that 'this sacrifice is the hymn of redeemed nature—the one sweet song praise which makes all things divine, the one friendly voice that calls all things to the Heart of God.

"Our Lord is always present in our churches. He has never left them. Our people realize this fact and comport themselves in accord with the dignity that is naturally to be expected when one is in presence of Christ on His throne. Truly can the Catholic say with the Psalmist, Lord, I have loved the beauty of Thy house and the place where Thy glory dwelleth."

A SUBSCRIBER sends us a little red covered pamphlet, the author of which is a person who claims to have been a monk-a claim which is entirely without foundation. He tried to be a monk but failed because he contracted the opium habit. Our friend will excuse us if we decline to review his production. The charges made against the Catholic Church therein are the same venerable slanders that have been refuted a thousand times. The work is intended taken a step in advance of their for circulation amongst the ignorant; scholars will throw it in the waste acket

ROME AND SPAIN The restoration on February 5 of be accepted as a confession on the part of the Spanish government that Spain's best interests were not ad-Canalejas, its late Premier. But. above and beyond this, it will stand likewise as a distinctly gratifying tribute to the power of the Papacy in the twentieth century and a swift vindication of the policy of Pius X. and his Cardinal Secretary of State. It will be remembered that the breach of diplomatic relations, dating back to the summer of 1910, originated when Canalejas, in utter disregard of the provisions of the Concordat, which stipulates that no modifications in politico-ecclesiastical legislation should be introduced tify souls, but if we have not charity without pre-arrangement with the Holy See, initiated without consultng Rome legislation looking towards a modification of the status of the Religious Congregations in the country. The Holy See protested against this flat violation of the compact and resolutely declined to be a party to the Canalejas policy. The a woman, is the person who, having no upshot of the affair was the recall by Canaleias of Senor Ojeda, Spanish Amhassador at the Pontifical Court. The re-establishment of diplomatic relations by the appointment of Fermin Calbeton Y. Planchon to the vacant post at Rome, is, therefore, an acknowledgment on the part of Spain of her repudiation of the Canalejas policy as well as a pledge of her readiness to deal honorably in the thing." "I heard about him from "I have the most supreme contempt opinion in regard to Christian stand- ditions which smack all too strongly future with the Holy See. Surely a good authority," and so on. She tells

DIVORCE IN ENGLAND

The leading points in both the majority and minority reports of the British Divorce Commission have received due emphasis in the press of the country. But little attention however, has been paid to the very significant utterances before the commission of Sir John Bigham and Sir Bargrave Deane-witnesses whose long years of association with the divorce courts in England invest their words with exceptional weight and authority.

The testimony of these men is remarkable indeed: for not only do they discourage the further extension of divorce facilities, but they go so far as to declare their convictions that the establishment of the divorce laws has worked prejudicially to the best interests of marriage and the community.

The President of the divorce court, Sir John Bigham, said :

"I have doubts as to the desirability of divorce at all. I am not sure that Ireland, which has no divorce law, is not just as happy as we are here. Speaking generally, I would leave them (the grounds of divorce) as they are, unless I wiped them out altogether not personally much like divorce.

Sir Bargrave Deane, while advocating divorce in existing circumstances said :

"I am not at all sure that the Divorce Acts have not worked harm to the community. "I think that it is a misfortune that the divorce were ever passed;" 'I think that the idea of the strength of the mar riage contract has been very much veakened by them" (the Acts) : " I think if you could go back fifty-seven years, or fifty-three years -whatever it is—to the time when the Divorce Acts were first started. and began again, I would say at once. 'Do not have divorce'; and then the people would know that they had to together for better, for worse, and there would be an end of the difficulty;" "I do not believe the tone of morality in this country is as high now as it was fifty years ago."

Striking words these and bearing out the foresight and wisdom of the Catholic Church in dealing with the divorce problem. The loss of the English nation to the Faith was a great misfortune; but in the eyes of the Catholic Church it was infinitely to be preferred to the incomparably greater evils that would have ensued had she sanctioned the principle of divorce in favor of the English royal apostate.

FOURTH COUSINS?

That the Catholic Church does not forbid the marriage of fourth cousins in the Province of Quebec or any place else is a truth familiar to every Catholic schoolboy. Yet the compounders of news in Montreal for local and outside consumption do not seem to know it, as they continue to represent the annulment of the Tremblay-Depatie marriage as arising from the fact of their being "fourth cousins." They are not fourth cousins at all. They are third cousins, but related to each other in the fourth degree of consanguinity. It is because they are third cousins diplomatic relations between Spain that their marriage was null and void and the Holy See may, with justice, from the beginning. It would greatly improve the reliability of the press service if news items involving Catholic doctrine were edited by graduvanced by the anti-clerical policy of ates of Catholic elementary schools.

GOSSIPS

Christ's every word and work is eloquent of charity. St. Luke tells us "He began to do and to teach." He went about "doing good." He taught, "You are My disciples if you love one another."

Christ is the badge of our fellowship with our Master. We cannot be Christ-like without charity. We may be very generous towards the poor. We may, after a fashion, help to sancit profiteth us nothing. Everything, then, that tends to promote charity in the community should be encouraged. Everything that militates: against it should be rigorously excluded.

The great enemy of charity is the gossip. She, for the gossip is generally business of herown to attend to, is very much concerned about her neighbor's, She is always fearful lest something dreadful is about to happen. She sends out danger signals with the regularity of a weather bureau. She has all the latest news hours before the evening papers. " Did you hear what so-and-so said of so-and-so?" "Some one told me such and such a