

## The Catholic Record

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THOS. COFFEY, LL. D., Editor and Publisher.

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## LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 13th, 1905.

Mr. Thomas Coffey

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 spirit. It strenuously defends Catholic principles and rights, and stands firmly by the 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 it will do more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly 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 Delegate.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1906.

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 pleasure, I can recommend it to the faithful. Blessings on your work, and wishing you success, believe me to remain,

Yours faithfully in Jesus Christ,

TD. FALCONIO, Arch. of Larissa.

Apost. Deleg.

LONDON, SATURDAY, AUGUST 28, 1906.

## SPAIN.

We publish a paragraph from the Christian Guardian, with a letter from one of our correspondents commenting thereon. Up to the present we have abstained from writing a word about recent Spanish events or their causes until we received our Catholic papers from Europe. Associated Press despatches are so unreliable in regard to accounts that the Catholic press is heavily handicapped. Our Methodist contemporary summons us to the field although only half armed. We notice that the Christian Guardian is quite timorous. What with the Queen of Spain being a member of our English Royal Family and Spain itself being a Catholic country, the Methodist organ hardly knows how to begin or what to say. For the sake of her Majesty it hopes that the throne will be supported. Still a strong undercurrent of sympathy goes out to the revolutionists. As the Christian Guardian directly addresses us we take up the case. There need be no asking our permission for the Christian Guardian to make a statement. From many a past experience as well as from the present instance the Methodist organ has displayed the most polished powers of hyperbole and the highest degree of conscientious elasticity. Its statements may be criticized. They are not often approved. When we are asked to allow the Christian Guardian to say that "there is something in the religion of Spain that makes for national weakness and disintegration"—we demand proof. There is no authority, historical or doctrinal, to show such qualities either in the Church itself or in its dealing with nations. Our contemporary forgets to mention that the revolutionary attacks at Barcelona were chiefly directed against churches and convents. The Masonic programme has for a long time marked out Spain as a special field for action. Failure has closed its first attempt. It will not be long before a second effort will be made. This revolutionary epidemic can be traced neither to racial peculiarities nor to the Church. Without hesitation we lay it at the door of Protestantism, whose fostering care of secret societies and whose uncontrolled prejudice against the Church have sown the storm and reaped the whirlwind.

The following is the paragraph from the Christian Guardian:

"Poor Spain is in the throes of a revolution that at the present date looks extremely threatening. Taking advantage of the serious reverses that had come to Spanish arms in Morocco, where Spain is charged, in company with France, with the maintenance of order, the insurrectionary sentiment at home has broken out in numerous places, there has been serious blood-letting, and it almost looks as if the throne was in imminent danger. With all that is going on in Spanish territory, Englishmen of today, strange as it might seem to the Englishmen of other days, find themselves in peculiar sympathy. And that fact serves only to indicate how strong a force mere sentiment is, even in international affairs. With a Victoria, granddaughter of our own Queen Victoria the Good, Queen Consort to the King of Spain, Englishmen in general will find themselves hoping for the re-establishing of the royal power and the dawning of brighter and better days in the kingdom of Spain. With a rich and fertile country, a population to-day nearly half that of the British Isles, one

is sometimes at a loss to account for conditions as they are to-day in Spain. Surely there are many reasons why Spain should be prosperous and contented. Possibly there is something in the blood of a Spaniard that makes for insurrection. Possibly, also, if THE CATHOLIC RECORD would allow us to say so, there is something in the religion of Spain that makes for national weakness and disintegration. Spain is to-day the most Roman Catholic country in the world. Is there not some significance in that fact in view of the present critical situation?"

If in its ignorance the Christian Guardian remained silent it would not lay itself open to criticism. Here is what Castelar said—and he was no clerical politician: "Their firesides,"—he was speaking of the people of northern Spain—"are as sacred from the invasion of authority as those of the English or the Americans." Again, we have Don Carlos: "No country in the world is less susceptible of government by absolutism than Spain. It never was so governed, it never will be." Let us quote again from Castelar when speaking on religion: "Give to man a great idea of himself, tell him that he bears God in his conscience and immortality in his life, and you will see him rise by this fortified sentiment of his dignity to reclaim those rights which assure him the noblest independence of his being in Society and in Nature." Spain may have lost much of her former world earned honor amongst the nations. The blame is not due to her Catholic faith; for never was she so great as when most Catholic. A modern writer says that her literature excels that of every Protestant country in depth, in moral riches and in aesthetic splendor. Its clergy are renowned for virtue and learning. Spain has held the commerce of the whole world in its power. It has alone founded more colonies than all other nations put together. Nor can it be said that a throne which crushes so promptly an uprising shows the least sign of weakness or national disintegration.

## ANSWER CONCERNING GAMBETTA

An esteemed friend has called our attention to an article from Munsey's Magazine for August. It is one of a set of articles entitled, "Affinities of History." We do not think a Magazine adds to its reputation by parading the weaknesses of human nature in the private life of public men. When it comes to men whose career is well known because of their recent appearance on the world's stage it would be far better to throw the cloak of silent charity over all. Publication is an evil. The eighth affinity is that of Gambetta, the well known anti-clerical French republican. He it was who composed the motto for his followers: "Clericalism—that is our foe." We are not estimating his character or sketching his relationship with Leonia Leon. Our attention is directed to a single paragraph in which we are told that the Church recognizes two forms of espousals. "The usual one looked to a marriage in the future, and gave no marriage privileges until after the formal ceremony. But there was an other kind of betrothal known to the theologians as *sponsalia de praesente*. According to this, if there were an actual betrothal the pair might have the rights and privileges of marriage immediately, if only they sincerely meant to be married in the future." Trash, and worse. The Church is no *particeps criminis*. Espousals are essentially and always *de futuro*. It is the difference between a betrothal and a marriage. The latter is a promise *de praesente*—to take the party here present now and forever more as lawful wife or husband. The former concerns only future marriage, and is defined as the mutual promise of future marriage. A betrothal such as is claimed by the writer of the Gambetta story is a fiction—without foundation—and never recognized by the Church or taught by any self-respecting theologian. People who look so carefully into theology to excuse their criminal conduct might as well throw the books away. However, we cannot let the assertion go uncontradicted. There is no such teaching in Catholic theology. It is most detestable and repulsive in its mere suggestion. We cannot expect to learn either history or theology from romance writers. What we have a right to demand is that theological teaching shall not be falsified. Munsey's article is finally too confident in the story of Gambetta's death. Whether Leonia Leon shot the pistol or whether it was suicide we cannot know now. Gambetta fell at forty, never to rise again in public esteem. A French writer—not a romancer—says of his death: "He was stricken in that final fall which resulted from a mysterious pistol shot at his home at Jarcades, casting a deadly shadow upon his private life which we do not investigate but which is certainly not without reproach." Was that pistol shot an accident? This is the official report which none believe. Was it by a woman's hand? All France repeats it. We think Munsey's Magazine ought

to close this series of articles if the eighth one is a type of the rest.

## MATRIMONIAL ANNULMENT VS. DIVORCE.

A case in Montreal occurred lately wherein a marriage was annulled. The Archbishop of Montreal rendered his decision last January. And about a month ago Mr. Justice Dunlop gave judgment in the civil court on the same ground and to the same effect as Mr. Bruchesi. The parties had been living together for ten years, the marriage ceremony having taken place in October 1897. Naturally this case has attracted no small attention. Criticism is directed against the Province of Quebec, as well as against the party who originated the suit. One journal—and we dare say many more—sees no difference between this annulling of the marriage by both the ecclesiastical and civil courts and a divorce decree from Chicago. We have no intention of discussing the particular merits or demerits of the question. Still less have we any thought of expressing an opinion as to whether the man wished to get rid of his wife. That could not be the problem for the Archbishop to solve. The question for the ecclesiastical court was whether the lady was Archambault's wife at all. If she were, the marriage would stand, and nothing could dissolve it. If through some fault the ceremony were invalidated, then, unfortunately as it might be, there was no sacrament and therefore no marriage. All the subjective doubt or unlawful desire could not weaken the sacramental contract. But in this as in other contracts there are conditions which affect its validity. These are determined by the due authority of the Church, published and proclaimed, written in the statutes of the land, as well known as any other point of law, and equally to be observed under penalty of the invalidity of a sacred contract. Instead of these things being a weakness to the matrimonial tie they are a strength. Now and then, as in the present, a case may arise. Its decision rests with the ecclesiastical court of the diocese. From this court there is the right of appeal to the Delegate and to Rome. Whilst matrimony is a sacrament those who are married are human. Attempts may be made to cut themselves free from an irrevocable promise. They will fail as long as the validity of the sacrament is unshaken. This validity is in possession, so that the burden of proof remains with the party doubting the marriage or claiming annulment. That some marriages will be annulled goes without saying. These cases can, not be nearly so frequent as divorces, for their starting principle is that the marriage tie is indissoluble. The difficulty is to prove that there was no marriage tie. Divorce separates man and wife. Annulment declares a supposed marriage void. This latter is much more difficult than the former both from the nature of the sacrament and the character of the judges.

## A MAGAZINE.

There lies before us the July number of a magazine calling itself The Modern Catholic Magazine. Under ordinary circumstances there is not much in a name. The Encyclical on Modernism has somewhat changed things so as to make the term modern Catholic an object of suspicion. Nor does this magazine conceal its spirit of misleading insubordination. An article upon our country and the Church is fulsome in patriotic exuberance, un-Catholic in its religious opinion, and calumniating in its discussion upon the heroic refusal of Cardinal Andrieux to submit to the French courts. The fact that the Pope was a temporal ruler, being monarch of the Papal States, is taken as a sufficient reason for applying the Monroe doctrine to all Catholics in the United States. Thus, if a Catholic party should be formed in the Republic which would belong to neither existing political party, this would be regarded as the interference of the Papacy in the politics of the United States. The Monroe doctrine should thereupon be sternly and rigorously applied. The article claims that in the case of the Papal court the offence is worse than that of an English or Russian diplomat, for the Italian would use the States to restore the temporal power of the Pope. Lyceums revived. He knows the reason why the Papal government does not want many American Cardinals in the sacred college. All this from a magazine posing as Catholic and cringing to political vanity! To prove his assertion the writer cites the conduct of the Cardinal of Bordeaux, France, who, he says, refused to appear and answer any charge in connection with the separation law. That is an unjust and false statement. His Eminence warned the people that the law was not binding in conscience on account of its many injustices. This magazine should wipe out its title of Catholic and be satisfied with modern American magazine, with its more modern decency fire off rockets on the fourth of July. Few people

show more dependence than some of our fawning neighbors, who are never content save when boasting how loyal they are to old glory. They do not belong to the original pilgrim fathers. Distinguish between them and the foreign element in the United States—one generation removed.

## TO A LADY CORRESPONDENT.

We have received a long letter from a young lady who complains of some opinions expressed by a convert in a letter which we published about a fortnight ago. It was entitled "The Story of a Convert," and was written by Mr. Gornall, a graduate of Cambridge. As this letter was copied from a contemporary, the B. C. Orphan's Friend, we are not at all accountable for the views it expresses. Nor are we disposed to enter the controversy. We are confident that Mr. Gornall will give satisfaction to the young lady and show that he is fully aware of what he is writing. In his last paragraph he states distinctly that he is not accusing Protestants indiscriminately of being suspicious. He is open to conviction, and would be glad to learn that it is not so. Our quarrel is not so much with Protestants as with Protestantism. We often think of what Bishop Hedley wrote once—that Protestants are much better than their principles, and Catholics are not nearly so good. The latter hold out the great Exemplar and the lives of the saints. The former live beyond their principle of justification by faith alone. Our lady friend tells us a lot of things which, however social and courteous her acquaintances hardly touch the radical supernatural difference between Catholicism and Protestantism. People mingle together in social and business intercourse, fully prepared to trust that great bond of society, the work of promise. This by no means proves the religious truth of one or the other. Beyond all those communications there is the higher and deeper duty of each one's fidelity to our Blessed Lord and His Holy Church—a duty which at times calls for sacrifices such as Mr. Gornall has made.

## SEVENTH DAY ADVENTISTS.

In answer to a correspondent who asks for information concerning the Seventh Day Adventists, we cheerfully admit that we cannot say much upon the subject. The term Adventists was applied to a group of six Protestant communities which hold in common a belief in the near return of Christ's coming in person. These sects owe their origin to William Miller about the year 1831. Mr. Miller, though without training, attacked some of the deepest Biblical problems. He looked for the fulfilment of every Messianic prophecy in its obvious surface meaning and the strict historical relation. Taking the 2,300 days of the Prophet Daniel for so many years, and computing from the commencement of the seventy weeks before the first coming of Christ, Miller thought he had the exact date of the end of the world. The date of Daniel was 457 B. C. Subtracting this number from 2,300 we have A. D. 1843. When the second coming of Christ failed one of Miller's disciples strove to correct the calculation and fixed the date for Oct. 22, 1844. They were again doomed to disappointment. They ceased to be positive about the day, contenting themselves with the belief that the second coming of Christ is near at hand. This movement afterwards divided into several independent bodies, amongst which are the Seventh Day Adventists. They derive their name from the fact that they hold to the observance of the seventh day of the week as the Sabbath. According to them also the dead remain in an unconscious state until the general judgment, when the wicked will be destroyed. At present the Seventh Day Adventists number a little more than seventy-five thousand.

## THE LATEST EX.

Some few weeks ago we received a pamphlet containing a theological article on the text "Thou art Peter." It came from eastern Ontario, and was presumably of one calling himself Harold P. Morgan, an ex-Franciscan. The pamphlet had as a preface a letter addressed to Bishop Wilkinson of Hexham and Newcastle, England, who died last spring. Upon receiving the booklet we wrote to Ushaw College for information about Morgan. He spent a year in that institution at the expense of the priest who had received him into the Church. It was not long before the College authorities discovered that he was by character and talent totally unfit for the priestly state. After his departure from Ushaw Morgan went to the Franciscans in North Wales. His stay here was short; "for apparently," says our English correspondent, "the monks came to the same conclusion as ourselves." Morgan was never professed, so that strictly speaking he is not an Ex. He was never a monk at all. It is the opinion of his old Professors at Ushaw College that Morgan did not write the pamphlet himself, but

that some one else did it for him in his name. The argument contained in the thesis is to prove that by the word rock, Christ, not Peter, was intended. This is quite sufficient to show the un-Catholic tone of the whole business, which in the book itself and its author is one of the ordinary snares to raise money and belittle our religion.

OUR EXCELLENT CONTEMPORARY, the Casket of Antigonish, N. S., finds fault with those Irishmen in the United States who believe Ireland would be served by war between Germany and England. "If there were a war between these two countries," says the Casket, "would not Ireland as well as Britain have to pay for it, and would not many Irishmen be fighting and many lives be lost, leaving widows, orphans or aged fathers and mothers?" The Casket is quite right. It is little short of criminal to promote or wish for a war between nations, for, as General Sherman said, "war is hell." There is abundant reason, however, for unfriendly feelings on the part of the Irish in America towards the British Government. They may forgive, but they cannot forget, the horrors connected with the English occupation of Ireland. There is yet an open sore, but the political doctors of England are very slow to apply the remedy. The cultured privilege-hunters of the House of Lords killed Gladstone's Home Rule Bill. Had it been adopted, and put in force with good faith, there would be a different feeling towards the mother country amongst Irishmen in the United States. An American contemporary states that if England wished to annoy her enemies she could not take a better way than giving Ireland Home Rule. The strength which this would give to the United Kingdom is a matter for serious consideration for a foreign foe.

THE SATURDAY EDITION of the Toronto Mail and Empire, at least that part of it controlled by some person who signs the pen name "Flaneur," may be considered a supplement to the Orange Sentinel. As one of the Mail and Empire's staff is permitted to insult Catholics week in and week out, it will not be wondered at if Catholics have a very poor opinion of the management and will act accordingly. It is pitiable to see one of our great dailies giving a department to a man who appears to carry the traits of a John Kensit and a Ballykillbeg Johnson. Writing about the civic scandals in Montreal, this person tells us "the disgrace is not in their exposure but in attempted concealment or condonation. Quebec wants to shake the malign party hacks and priests." Here we have a good sample of the 12th of July orator. It will be remembered that one of the witnesses at the Royal Commission at Montreal refused to give evidence because it would injure a brother Mason. It would thus seem that the Masonic brethren were to a great extent mixed up in this reprehensible matter. It were difficult to imagine why the "priest" has been introduced by this writer unless on the principle that, in the mind of an Orangeman, a priest is responsible for almost every calamity that befalls us. As to party hacks we desire to say nothing. We will leave these to be dealt with by the Mail and Empire editor. We do not know anyone who can speak with greater authority on such a subject.

A MOST IMPORTANT item of news came to us by cable from Rome last week. It has reference to the address delivered by Dr. Charles W. Elliot at the Harvard Summer School of Theology on the religion of the future. This address has been translated by the Pope's order into Italian so that he might more thoroughly comprehend it. The translation, which has been most accurately done, has been read with great care by his Holiness, who expresses profound regret that a man of such authority and culture as Dr. Elliot should spread theories that, he said, could not, in fact, be the basis of the new religion of the future, but are the negation of faith and the principles which are the foundation of Christianity and modern civilization. The Pope is reported to have said it would be easy to refute and destroy Dr. Elliot's arguments. It is believed a semi-official reply to Dr. Elliot's address, on lines suggested by the Pope himself, will appear in the Civiltà Cattolica, a most representative Catholic magazine managed by the Jesuits.

AMONGST THE IRISH people the world over there is a feeling of gratitude towards the Ancient Order of Hibernians for the splendid work they have done in erecting a monument to perpetuate the memory of the thousands of Irish exiles who lost their lives by ship fever at Grosse Isle and other parts of Canada. History will ever mark this event as a disgraceful exhibition of tyranny on the part of the Irish landlords and a criminal neglect of the welfare of the Irish people on the part of the English government. The occasion of the erection of

the monument was a splendid exhibition of Irish nationalism and it betokened a unity of purpose which is most commendable. There is more work yet to be done, and we hope soon to see erected at the capital a suitable monument in honor of the late Thos. D'Arcy McGeer, poet, orator and statesman, whose tragic death was a distinct loss to the Dominion of Canada. The money has been voted by the Government for the purpose and we trust the work will be commenced at an early date.

MR. JOSEPH ASHCROFT, of 96 St. Patrick street, Toronto, writes a letter to the Toronto Mail and Empire, making a vigorous defence of Professor Goldwin Smith against strictures cast upon that gentleman by a correspondent. The week previously because of his spiteful and uncalled for reference to the Society of Jesus. Mr. Joseph Ashcroft, of 96 St. Patrick street, Toronto, gives a complete list of the literary productions of Professor Goldwin Smith, or, rather, what he considers a complete list. He forgot to mention that Professor Goldwin Smith is on record as a very ardent pro Boer and some years ago advocated the annexation of Canada to the United States. Had some Irish Catholic of Toronto pursued a like course, Mr. Joseph Ashcroft, of 96 St. Patrick street, Toronto, would have undoubtedly dubbed him a Fenian and warned all good citizens to give him the cold shoulder. Hatred of the Jesuits covers a multitude of sins amongst non-popey fanatics.

FROM IRELAND we have another instance of the regrettable conditions prevailing in that country because of the existence of that aggregation of undesirable called the Orange Association. At Lurgan some of the brethren were about to take their departure for the United States and a flute band paraded by way of farewell. No doubt the flute band played several stirring airs, including "Croppie Lie Down." When the paraders entered the nationalist centre they were, as might be expected, received with disfavor and the stones began to fly. When the constabulary came upon the scene both parties united to assault them for their interference. Orangism in Ireland, as elsewhere, has always been a curse, nor are Catholics alone in holding such an opinion of the institution. The bitterest denunciations have come from Protestant gentlemen of prominence who recognize it as a disturbing element which bodes ill for the future of any country.

THE ORGAN of the Orange order in Toronto tells us that we either have not a proper knowledge of what we are writing about or deliberately slander an association whose principles are as lofty and generous as can be devised by man. As Orangemen practically controls the city of Toronto, and as Catholics are rarely found occupying a position high or low in its civic life, the loftiness and generosity of its methods may fairly be called in question. It poses as the defender of civil and religious liberty, yet an Orangeman must swear that he will not become a Catholic, he must swear that he will not marry a Catholic wife, and he must swear that he will not send his children to a Catholic school. The civil and religious liberty of all manner of people are very near and dear to him, but he swears away his own. Truly the institution is, as a Protestant friend remarked to us the other day, a combination of contradictions.

AT AN EPISCOPAL CONVENTION recently held in St. Louis, Mo., it was reported that there were less than five thousand Episcopalians within the borders of that State. Yet, notwithstanding this, the rev. gentlemen seriously discussed the advisability of calling their denomination the American Catholic Church. A pity it is indeed that these good people do not sunder the bonds of prejudice and take the step that would bring them within the portals of the real Catholic Church. Many of their brethren in other parts of the country, as well as in England—men distinguished for blameless lives and culture—have recently found repose in the bosom of the Mother Church and now realize to the fullest extent the madness of that revolution that forced their forefathers without the fold.

HAMILTON is called upon to mourn the loss of one of its first lovable and distinguished priests, the Very Rev. Dr. An Lausie, V. G. In another column we give a short account of his career published in a press despatch. We regret a more extended report is not available. Father Lausie's death will bring grief to the Bishop, priests and people of the diocese, but more especially to his parishioners in Dundas, by whom he was greatly beloved. He had attained a ripe old age, verging close to the eightieth year, and had been a priest for over fifty years. He had fought the good fight and now that he has laid down the burden may we not feel assured that he