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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

as Coffey: ar Sir.—Since coming to Canada I ha My Dear Siz—Since coming to Canada I hav been a reader of your paper. I have noted with sati faction that it is directed with intelligence an ability, and, above all, that it is imbued with a stron Catholic spirit. It strenuously defends Cathol principles and rights, and stands firmly by the teadings and authority of the Church, at the same tin 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 comer and more, as its wholesome influence reach more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing of your work, and best wishes for its continued successive control of the control Yours very sincerely in Christ,
Donatus, Archbishop of Ephesu
Apostolic Deleg.

Ottawa, Canada, March 7th, 1900

Ottawa, Canaua, state.

Thomas Coffey:
Dear Sir: For some time past I have read you imable paper, the Carnotte Record, and congrillate you upon the manner in which it is publishes manner and form are both good: and a tru atholic spirit pervades the whole. Therefore, wi leasure, I can recommend it to the faithful. Bles go you and wishing you success, believe me to a constant of the state of th

Yours faithfully in Jesus Christ. †D. Falconio, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, AUGUST 1, 1908

THE FRENCH DEPUTIES.

From a correspondent we have re ceived a newspaper clipping entitled "Papal action in France regarded as blow to Catholicism." The action o which this journal-hailing from one of the Eastern Provinces-complains, is that the Pope has launched a terrible blow against the French members o parliament "who voted against the political views of the papacy." It continnes:

"When a viper sprang out of the fir upon the hand of St. Paul, all the people looked that he should have swollen and fallen dead, but when the saw that nothing happened they took him for a god. The people will be hor ror-struck at this terrible curse by which the deputies are to be refused not only heaven—that would affect them very legislators are to be buried like dogs, or like Protestants like Protestants, very much the same, all because they voted the way the French wished them to vote, and severed the Church from the State, retaining civil control over the Church propert. Some of these deputies will shrink i terror from such a fate, and whethe they repent or not will weepingly make peace with the Church. will not shrink, will do this at the demand of their wives. But many will shake off the viper and forget all about it, and things in France will go on a before, under a parliament supported by the people, though one-half of it i the curse of the Church. A more ill-advised proceeding could not have been But it will have a very eman cipating influence. The French will ask themselves if they cannot be religious without foreign despetic domination, and will stand by the legislators who have carried out their will. This edict will make France a protestant if not Protestant country."

had plenty of time. Nearly two years have elapsed since the deputies threw themselves into the danger of dying unshriven and unanealed. None but the most ignorant could shut their eyes to the consequence of their act. Its malignity was clear as the noon-day sun, and their stand was inexcusable. Our contemporary, however, is all wrong. He is wrong in imagining that the action originated with the Pope, wrong in alleging that the difference between the Pope and the deputies was a mere poli- as if they might be Quebec afloat. tical difference, and most of all wrong in the prophecy that this action will tend to make France a Protestant country. Fortunately the last issue to hand of " Rome " gives us the history of the censures to be passed upon these depu ties. Many in France and elsewhere have been asking themselves for a long time what ecclesiastical penalties thes senators and deputies incurred by vot ing for the law of separation. The French Bishops applied to Rome for advice in the matter. Thus it will be seen that the Pope did not initiate the action It was the natural consequence of their vote. Men who virtually, and indeed actually, injured the Church as these men did, could not help but incur severe censure. No Catholic member of a legislature can vote against the Church without incurring the censure of ex communication. By their vote there fore these men had incurred the censure of a law of the Church. In order to be fully informed as to the action which they should take the Bishops applied to Rome. All that Rome said was that these members had incurred ed to close as a volume written without excommunication. When the further question was put as to whether the

that they (the Bishops) are under no obligation to do so, and that such course is inadvisable except for some special reason. Another question folowed, whether these offenders were to be regarded as public sinners and so to be denied Christian burial. This ques tion was answered affirmatively, if it is notorious that they die without repent ance. Lastly, the Congregation decided that where they died penitent they ought not to be deprived of the full rites of other Catholics. From all this it will be seen that the extract we have given is altogether astray in charging the Pope with acting at all, still less with acting severely. All that the Holy Father did was to give decisions in accordance with the ordinary laws of the Church, when the French Bishops appealed to him upon the different points. Now, as for France becoming Protestant, there is no foundation for such hopes. France may-though we hope not-lose its faith. It will not lose its reason.

THE CELEBRATION AT QUEBEC

Canada surely did honor to itself in the patriotic and artistic celebration of the tercentenary of the foundation of Quebec. It was no ordinary event. It was not the surveying of a new town upon a railway whose steel girders were clasping miles of undeveloped country. Nor was it the start of some mining village in the hopeful rush for gold. I was the key of a vast empire—the port of a mighty river whose leagues of running waters were to carry the tributes of nature and industry down to the sea and on to the markets of men. There were many lessons to teach visitors and all others by the due celebration of this event. A hundred years ago the bi centenary would have been a failure for Canada had no holiday attire. Que bec was solitary; Ontario a wilderness and the far west unknown. To-day due honor could be paid to the historical past. A proud family could gather from ocean to ocean its representative members. Provinces and cities and a hopeful Dominion would lead in the pageantry. Nations old in history, rich in wealth and strong in the sinews of nava defence, joined to make the feast a grand access. Mother England sent her heir apparent to be with us. Our cousins from the south, and France, whose heroid sons were the centre of the whole dis play, were there to rejoice with us, and honor the past and rejoice with the pres ent. From beginning to end the cele bration was an unparalleled success First religion poured forth its hymn of thanksgiving, and rightly opened the whole proceedings. Rightly, we say, for to religion more than any thing else is due the beginning and unbroken guardianship of that long golden chain; which unites so many nemories. The unveiling of the statue of Bishop Laval which took place some time ago was the prelude, quiet yet profound, religious yet national, of the ommercial, industrial and social cele brations which appeal more strongly to the senses. But the religious prologue was no passing show. A monumen stands henceforth to tell future generations the story of Onebec's first hishor

and to proclaim the artistic genius of Our contemporary finds sweetness even the French Canadian who designed and in the bitter dose. It is a pity they did executed it. Religion gracefully made not proffer advice to the Holy Father, way for last week. It is impossible where all was so attractive to make con parison. History was reproduced with a realism which might well make one wonder where he was and in what century he was living. The old vessel in which Champlain had crossed the seawell named Le Don De Dieu, the gift of God-was there creeping along to the shore of that mighty rock, the fortress of the western world. What a contrast to the huge ships here and there on the river whose towering battlements looked There was the pioneer slow but sure. There stood the three nations before the old city-not as they had met in one or other of their struggles: there they were "on the bosom of the St. Lawrence o emphasize the prevalence of the general spirit of concord and good will Primitive landing, naval display, military parade, processions of peace, festal dances of courts, costumes of old France and aborigines of Canada's-drama of peace and pretence of Iroquois warand countless other representations crowded themselves into the week and made the event historical and instructive. That such a magnificent series of interesting and amusing events could be so well arranged and carried out, is due to the national interest taken in the tercentenary celebration. It is also due to the committee whose ability, zeal and prudence were evidenced throughout Beyond the passing week the tercen tenary will mark a bright spot in our history. Its significance should not be lost sight of amidst the glare of the social programme. Nor can it be allowlessons for the future. To us the first is that taught by the Canadian Church.

sentence against them, Rome replied of British sympathy, from the Prince land; and inheriting power, gradually, of Wales down to the least citizen view- if slowly, were in turn acted upon by the ing the events, it was the work of the Catholic Church. What it would have been if division had been fomented or disloyalty fostered it is hard to say. It is easy, however, to see that the fidelity of the Church to Britain saved Canada. Another lesson to be derived from the great social week is the strength of union and mutual respect. This celebration is not one of war. No Caesar comes in triumph, leading captives iome. Not even is the one struggle which took place on the Plains of Abraham made an exultation for the victors or humiliation for the vanquished. The celebration is the triumphal march of peace and industry. The contrast between the Canadian cradle three centuries ago and the home of to-day, the antithesis between Le Don de Dieu of Champlain and the Indomitable of England, may be somewhat the result science. But the growth and the pros perity and peace of the nation stretching far beyond the western sources of the great St. Lawrence the wealth that lies at the call of industry—the progress of these centuries—the educational advantages now open to all - the freedom guaranteed not by force of arms but by love of justice-all these are the legacies of the past to us. They are an inheritance we must not waste by division or squander by recrimination. We must hand down this rich treasure to formidable - and that was an exalted our successors with the charge to be true to its noble history and its institutions of freedom, justice and mutual respect. If the elements of Canada are to be something more than a mechanical and eventually won, and acquired vast mixture, if they are to be welded together into national harmony and greatness, we may learn from the tercentenary of Quebec that all we should do is to labour patiently and confidently, hand in hand, for the same praiseworthy purpose. The union which has marked the latter portion of these centuries has told for success ten thousand times nore than when England and France quarreled, with Canada as their battlefield. So will it be in the future. This continent displayed in the celebration a wonderful growth. The lesson which it imparts to the world is the strength in peace and progress in the walks of peace, where the children of different races may march together under the

> THE FIGHT AGAINST INVESTI-TURE.

The canons of the Augustan poet laureate discourage the idea of going back to Leda's eggs for the cause of the Trojan war. But rhetoricians' rules must be broken when it is necessary to begin at the beginning in order to treat intelligibly of any subject. Such a subject is the First Council of Lateran and the causes that called it forth as Church.

This council was convoked in Rom A. D. 1123, to confirm the concordat of Worms, and to give the last blow to abuses then prevailing to a large extent n the Church; more particularly to abolish forever the practice of "investitures" and thus to protect the Church from the simony and incontinence of the clergy dependent thereon.

nerits the title of Dark Age period is the age of investitures-dark not that the Church and "priestcraft," as popularly supposed, dominated the State and kept the classes in ignorance but dark because the Church suffered from a contact with new elements and

consequent hindrance of her mission. With the decline of Roman paganism declined the power which once belonged to pagan Rome. The vices and corrun tion engendered by wealth and luxury. and fostered by the cult of false gods sapped the strength of the empire, and brought about its punishment the los of temporal sway-only when the true God had destroyed the false worship and replaced the material empire with a kingdom of the duration of which there should be no end. The Church triumphed. But her triumph was no such as Rome had viewed under the Caesar's. It was the triumph of truth and principles, and not of arms She had had to deal with a very material enemy, moreover a subtle one-but a polite and civilized one withal-in the plebeian and the patrician, the senator and the lictor, the mob and the rich and the wise men c Rome. Now the heir of Roman wealth of letters and refinement, of polity and law, she had to contend with a muc ruder foe-a foe that was equally victor ious itself and ruinous to others whether conquerors or conquered, by the force of arms. The hordes of savage tribes that had swarmed from Asia int Europe and pressed from Scythia and the north onto the Empire, brough death and desolation into many a prov ince, and turmoil and disorder into all Where they conquered, they conquered Bishops are bound to promulgate the If the tercentenary could appeal to men again—thrived on the richness of the

established order of the power that used to be. But when they were conquered in battle, they conquered in some other way. They had customs that were new and ways that were strange, and their victors in battle were the losers in every-day life. We see in England the power and weakness of the Norman conqueror. He tried to impose the French language on the Saxon, and the result was that he merely enriched the Saxon language with a set of synonyms, the tongue of the van mished remaining much the same in vocabulary, genuis and name. So with he tribes of the north. The victors in he south gave them a little polish and little culture; but the vanquished reined their own genius, gave their name the country, and supplied force and nergy to the weakened character of the outh. That was the good they effected. Now when we realize the evil which would be wrought in our own days by the Doukhobors, without any doctrine of force, we may know what a menance to the Church were those invaders who, whether they conquered or not, had nough physical force, and the will to ise it, to turn the trend of current ppinion and the balance of social influ ence to favor their own peculiar views One of those views or opinions was the

very cause that could render the others

regard for physical force in every orm. Might was right, and might pro cured wealth. The stoutest of heart and strongest of hand was a leader of men domains. When these men became Christians they still had regard to phyical and material power, and respected little else. They were rude, and it was going to take centuries to elevate their standards. How could they become religious enough to be ordinary Chrisians, or even passable citizens, if they ad no respect for God or religion; and now have respect for religion or God, if they had none for His ministers? The only way seemed to be to make of the ministers what was most respectednamely, temporal lords with vasi domains. And hence the feudal system ound its way into the Church. By this system the king was recognized as sole essessor of territory; but the land was same standard of liberty, right and divided among some of his subjects, who in homage to their sovereign offered him their military service with that of the retainers whom they held as vassals to till the land in time of peace and to bear arms in time of war. Was it an easy matter to obtain such temporal power for the spiritual lords of the Church ! Would the common people accept them? Yes. They were more likely to receive justice from churchmen than from the men of arms - and they afterwards had the adage, acquired from such experience -"it is good to live under the crook." Would the king accept them? Yes. the Ninth Council of the Universal Had they not increased his prestige as king? He was no longer hoisted on a shield, carried about the camp, and then hailed as chief. What the Church could do to add solemnity to his instalment and consequent authority, she had done. On coming to the throne he was dressed in a Bishop's robes and crowned with gold and anointed with holy oils. He was a sacred personage and ruled by divine right as well If there is a period in history which nerits the title of Dark Ages, that rulers of the Church. What he could give they should have. First, because one good turn deserves another Secondly, because they were vassals who, rendering to Cæsar what was Cæsar's, would uphold the authority of the crown. Thirdly, they never could. if they would, by ambition or intrigue, imperil the prestige of the king, as could the other vassals in raising large and dangerous families, and marrying the members thereof to the best advantage. But the military service was not compatible with the service of the Church. What should be rendered to the king in lieu thereof? When such military service was formally prohibited, it gradually came to pass that the king confirmed the election of the Bishop, in a more formal way than in recognizing him as a lord of temporal domains. This was even a good thing,

and the Church prospered under it. Almost similar circumstances procured temporal power for the Popes Though the seat of empire had been transferred to Byzantine, the states about Rome still belonged to the Emperors. But not for long. The earliest invaders wrested Ravenna from the empire. One or two other states were lost in succession, and they were lost to the emperor. Rome was in danger, and it was deserted by the empire. The Romans looked to the Pope for safety and were not disappointed. It was the great Pope Leo that stopped Attila with his Huns, and Genseric with his vandals, when on their march for Rome. It was Pope Zachary that confronted Luitpraud and Rachis, kings of the Lombards, as they lay encamped ready and settled, and-if they did not flit to descend on Rome. And it was Gregory the Great who, in acting as the cause of truth.

mediator between Lombard kings and the ex-archs of Ravenna, provided with a watchful eye for the integrity of Rome. The Popes thus had the double title of sole rulers and deliverers of Rome. They were to have another title. Th Pope had used his authority to depos Childeric III. in France—a weak, idiotic prince, who ruled only in name in country where and at a time when no one was recognized as king but him who could rule indeed. Pepin, the ruler indeed, was thus invested with the royal insignia, and owed a service to the Pope Pope Stephen III, claimed this service when the Lombards were again at the gates of Rome. Pepin defeated them. and as saviour of Rome by force of arms restored to the Pope the "possessions donated to Peter," Pepin was thus made patricius or protector of Rome, of the Pope, and of his temporal power. Hadrian I. following the example of Stephen, appealed to Charlemagne against Desiderius; and for such service then rendered Charlemagne was crowned Emperor by Leo III. in the year 800. The empire of the west was thus revived, and Charles given the right to protect the Holy See and to confirm the election of popes. These relations were very happy for both Church and State; and these relations went on becoming more intimate, and apparently more felicitous for the parties concerned,

In the meantime the temporal power of the bishops grew apace, and the spiritual authority of kings came to be matter of course. Bishops as vassals became courtiers, and lost in spirituality and independence of character. The lesser ecclesiastics attending court learnt to cringe and fawn upon the king. for it was thus by becoming favorites that they were most likely to be prefe red to rich benefices. Such men. anxious for promotion and dependent to so great an extent upon the king's good will, were not likely to protest against his gradual usurpation of spiritual jurisdiction. As the practice of promoting court favorites developed into a general rule, it seemed that the episcopal authority depended solely on land tenure and the pleasure of the king. It is not strange that the kings of those days should have gone further and installed bishops in their office by investing them with ring and crozier—the insignia o their office. Thus the new lords seemed even as bishops to derive all jurisdic tion, temporal and spiritual, from the hands of a layman. This was the error and abuse of "investiture." Not only then were court favorites and ecclesiastics of no character promoted to the Episcopate, but those who could might. with money, whether proffered or promised, buy their preference to benefices and thus their elevation to the purpleso that the abuse of simony here entered the Church. Between investiture and simony, and the inducement of a rich livng and much power, wealthy men and lords, and sometimes princes, provided for their own sons by procuring for them church benefices, without regard to the candidates's aptitude for the office attached thereto. Hence many of these youths were led to take orders. with the obligations of which they neither intended nor were expected to comply. Such a state of affairs had dire results especially for discipline and morals. But it was to assume a bolder aspect and gave promise of more terrible results.

TO BE CONTINUED.

THE REV. Father Kidd, formerly pastor of Penetanguishene, having been appointed Secretary to His Grace, the Archbishop of Toronto, Rev. Henry Brunet has been assigned to the pastorate of that parish. It will be remembered that the splendid edifice at Penetanguishene is a memorial church erected a few years ago to perpetuate the memory of the Jesuit martyrs, Breboeuf and Lallemant. It is not, however, yet completed, and there is a considerable debt upon it. We cheerfully recommend the charitably inclined to send contributions to the reverend pastor to aid him in his work. A noble work it is, indeed, a monument by which will be cherished the memory of those who nourished the virgin soil of Canada with martyrs' blood.

WE ARE more than pleased to be told by the New York Freeman's Journal that its distinguished editor, the Rev. Dr. Lambert, is almost completely restored to health and even to his former vigor after a protracted illness with a dangerous malady. For this happy outcome our contemporary truly says that the fine constitution of the patient, and his temperate, regular habits of life, supplemented by the prayers of his countless friends, prevailed. We may say that in Canada as well as in the United States thousands hoped and prayed for the recovery of the brilliant priest and scholar of Scottsville, N. Y. Men of his literary calibre we can ill spare, and we trust that he will be given many more years of usefulness in

WE SEND our congratulations to Mr. J. . Kehoe, of Sault Ste Marie, one of the best known and respected lawyers of Ontario, who has been appointed Judge of the new judicial district of Sudbury Judging from his most creditable standing at the bar, and a personal character without blemish, together with a judicial temperament of a high order, Judge Kehoe will take rank amongst the leading members of the Bench in the province of Ontario

A SPLENDID WORK.

We have received from Mr. Jno. A. Macdonald, Grand Secretary of the League of the Cross for the diocese of Antigonish, N. S., a copy of the " Total Abstainer," published at Glace Bay, together with the proceedings and minutes of the seventh annual convention of the League for the diocese of Antigonish. In some parts of the Dominion there is a crying need for the establishment of branches of this splendid organization. Wherever the drink evil prevails to a considerable degree, and even in a minor way, nothing can be more effective to stem its baneful work than the formation of branches of the League of the Cross. During the proceedings of the Annual Convention a sermon was delivered by Very Rev. Dr. Alexander Macdonald, V. G., the synopsis of which we have great pleasure in publishing in the columns of the CATHOLIC RECORD. The Very Reverend preacher took his text

"Brethren, be sober and watch, for your adversary the devil goeth about like a roaring may devour; whom resist ye strong in the faith."

The word "sober" covers a range of meaning in the text, than i does in common use. It signifies sob-riety of soul and spirit. Yet does it embrace also sobriety in the more oby ous sense, as being a condition needful for the being of the other and higher kind of sobriety. Man made in God's image is guided by reason, not by sense or instinct like the brute. Man, too. made for a higher than an earthly end, and reason bids him regard all that is in the world as means for the atta ment of this his last end. Reason therefore bids him abstain from abuse and sometimes even from the use of earthly things. Nor will it serve the great purpore of his last end if he abstain merely from some worldly motive. It is of no use our abstaining, it is of no use our being soher, if we are not so from the true Christian motive—I mean, it is of no use from the point of view of the great end that as Christians we should nake it our first business to attain.

Therefore it is that in waging war upon intemperance, you, as becomes soldiers of Christ, have enrolled yourselves under the standard of the By that sign you give the world to understand that you are fighting against this vice, not simply because it is the source of untold misery in the p life, but mainly because of the ha of untold misery in the present works in the souls redeemed by the Blood of Christ.

And this leads me to another pointthe reason why we Catholics do not league ourselves with those who are without the fold in the fight against intemperance, much as we sympathize in the good work they are doing. The reason that we look upon temper not merely as a moral virtue in the natural order, but as a Christian virtue in the supernatural order. From point of view it is of no use our being ober, or any rate of very little use, less we are sober for Christ's sake, and for our own soul's sake. Peoople someimes talk as if the natural virtues, jus tice, prudence, fortitude and temperance, were the foundation on which the Christian life is built. But this is far from the truth; faith and faith only is the foundation, and the natural virtues must be woven into the fabric of Christian character that is built upon it. Hence it is that as Catholics can not join with outsiders in the worship of God, neither can they league them-selves with those who are not of the household of the faith in aught that appertains to the upbuilding of the Chris tian character.

Take heart then, soldiers of Christ and fight Christ's battle under the banner of Christ against this enemy of souls, the vice of intemperance, than which there is none more deadly and fraught with ruin. You are fighting in great and holy cause. Let your moto be the words of the Apostle, sober and watch;" let your guidinglight be faith; let your goal be none short of the highest-even heaven itself.

LETTER FROM A CONVERT.

We have much pleasure in publishing the following letter from a prominent lawyer of this city who became a Catholic a few years ago. He makes a strong point in drawing attention to the necessity of having an infallible intrepreter of the word of God, in the same sense as it is necessary to have judges to interpret the law of the land. The letter is as follows:

" Protestants profess to believe that the Scriptures are inspired, but refuse to believe the Pope is infallible. They believe that God inspired men to write the truth, but they will not believe that God assists the Pope to teach the truth. Which is the greater gift, the inspiration to write the truth or the supernatura assistance to interpret it? Why should it be thought incredible, that God, who s omnipotent, should protect the Church which He established from teaching error? A moment's reflection will con vince anyone that it is impossible to know all that our Divine unless we have an infallible teacher. If it is an easy matter to interpret the

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