

The Catholic Record

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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 teaching 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, its wholesome influence reaching Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, I am, Sir, very respectfully, your obedient servant.

Yours faithfully in Jesus Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

Ottawa, Canada, March 7th, 1906.

Mr. Thomas Coffey

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

LONDON, SATURDAY, FEBRUARY 6, 1909

PROTESTANT VOCATIONS.

A word of introduction should follow this title and anticipate our remarks. There is nothing positive about Protestantism. Few things, however, are so negative and crude as their ideas of vocation. They do not apply the Latin derivative: they prefer the Anglo-Saxon. Anglo-Saxon, therefore, let it be. It is "call" according to them. This term has two different meanings—one as a calling or particular kind of work; the other, that of a minister to some fine church with a fat salary and an up-town congregation. Lately the ministers met in Wesley Hall and discussed the general question. Some of the views were funny, none were profound or decided, and all sounded as a more or less go-as-you-please theories. There was nothing of the tone: "You have not chosen Me, I have chosen you." How could there be! Ministers are no more than laymen, receive no more power, lay claim to no more and go in and out of pulpits as politicians ascend and descend from a platform. "It was the general opinion," says the report, "that men in other walks of life were called, as were those who entered the work of the ministry." There is no "call" where there is no power; and there is no power where there is no jurisdiction, and no jurisdiction where there is no apostolic succession. But Mr. Hazen who read the paper did not believe in the apostolic succession "altogether." This condition is peculiar. How far he believes in it or what kind of apostolic succession he believes in we must surmise. He may believe in it down to the sixteenth century and then stop; or he may believe in papal apostolic succession or in episcopal. We do not know what he does believe in: and we do not believe he knows himself. The laying on of hands of the ministers he thought to be only the symbol of power and did not give power itself. Not in this case, for the simple reason that the hands which were imposed had no power to give. They are unanointed hands of laymen. They could not symbolize one jot or tittle of power—for the ministers could not give what they did not possess. The call, this theorizer tells us, varies. Sometimes it is a direct impression; and at other times it is the opening of opportunities. Even supposing the call varies the power remains the same—and is bestowed in the same form. It is the power of Christ which He bestowed upon His apostles when He told them whose sins they should forgive would be forgiven. It is the power which was given to Timothy by the imposition of hands—the power which has come down from St. Peter, the Prince and Primate of the Apostles down to Pius the Tenth. Without this power there is no Church. There is no use talking in doubtful tones or beating cymbals. Vocation, power, jurisdiction, mystical Body, are links in the golden chain. Apostles were first fishermen, then they were called to be fishers of men. It is no quality of mind which was the first element in the vocation: it was our Lord's call and free gift. Then came power and jurisdiction. Under Peter's primacy was the Mystical Body, the Church of Christ. Whether in the first century or the twentieth, whether confined to a small corner of Jerusalem or spread through the whole world the constitution and principles of the Church are the same. The vocation, the

power and the jurisdiction are the bonds of tradition and the safeguard of the Church. When Protestants went out vocation was gone, power too, and jurisdiction. They were, therefore, only individuals with subjective impressions but without divine call, without divine power or jurisdiction. Nothing can testify to their blind groping and weak grasping than their discussions upon these subjects. We cannot close without special reference to a Rev. Mr. Redmond. He seemed to be the funny man. His opinion was that every man had a call unless it might be those who sold liquor, tobacco or gum. Whether this division is a climax or an anti-climax matters little. How any minister can mix up calls to a pulpit and selling of gum shows that he knows not whereof he speaks or he has no regard for his ministry. To sell gum and to preach the gospel are compared by one who calls himself "Reverend." Any slot machine will do for the first; what kind of a being is needed for the other? Natural vocation is one thing: the call to supernatural dispensation of God's mysteries is quite another. The gentlemen who met in Wesley Hall should discuss subjects with which they are more conversant else they will injure their cause and their own reputation.

THE CHURCH AND THE REPUBLIC.

A very able and interesting pamphlet by a friend of ours, the Rev. Dr. Hassett, of Harrisburg, Penn., upon the subject of the Catholic Church and the American Republic is hereby acknowledged with thanks. We congratulate the author upon the clear convincing case he puts. It may be briefly described as an answer to the committee—self-appointed—of the Lutheran Theological Seminary. This Committee expressed the opinion that a Catholic, if elected to be President of the United States, could not faithfully observe the oath of his office. Before entering upon his argument Dr. Hassett calls attention to the early character of Protestantism, whose deadly sin, says Hallam, is persecution. He reminds the committee of the German May Laws and the persecution of Polish Catholics. Against this religious and civil persecution no word of protest went from these Lutheran lovers of liberty to the Lutheran government in Germany at whose hands Catholics were suffering so terribly. Yet these same gentlemen are terribly worried at the possible prospect of a Catholic president. He might not be able to keep his oath or fulfill his duty. Now the documents upon which these would-be guardians base their prejudice are old and dusty—about six centuries—not at all applicable to modern conditions, intended only for special circumstances and serving only particular purposes. Protestant critics never study carefully enough any papal utterances. The consequence is that they misunderstand and misapply them. They place themselves in absurd predicaments. These documents in question were mandates from different Popes to kings and princes. Thus we have an American committee joining hands with kings, when one hundred and fifty years ago they quarreled with their legitimate sovereign over a small matter of taxation. Dr. Hassett traces briefly yet lucidly the relations between the papacy and the sovereigns of Europe. But what about these antiquated documents? These concerned the elections of Bishops and the right of suzerainty. If we take St. Gregory the VII. or Hildebrand as the type, we find him spending his whole life, not to enslave a nation or humiliate an emperor, but to free the Church from all forms of Caesarism. Kings and emperors claimed to have two swords—the spiritual and the temporal. Were it not for Hildebrand the dark evil of absolutism had settled upon Europe. Through his courage he kept it back for four centuries. And when in the sixteenth century the theory of the divine right of kings was again discussed and maintained, there was no voice to shut it off, no power to withstand it, for northern Europe had rejected Rome. This question of the relations of the medieval Church and medieval state is now merely academic. To try and apply Hildebrand's mandates to a possible Catholic candidate for the presidency requires much more poetry and imagination than even Lutheran theologians possess. The author after reviewing the historical relations between Church and State takes up some special objections which this committee urges—liberty of conscience, freedom of speech, and some others taken from the Syllabus of Pius IX. These professors assume as something beyond dispute that the Catholic Church condemns liberty of conscience. Starting from a false definition of liberty these people in common with many others have an erroneous notion of liberty of conscience. The Popes far from repudiating true liberty of conscience defended it. The kind they did deny was, as Cardinal Newman calls it, "liberty of conscience" in quotation marks. They anathematized the pretended right to do as men please without regard to law,

human or divine. Real freedom of conscience means the liberty to do what is right. There is an objective law which primarily imposes its obligation upon the subjective conscience whose dictates must be followed. We close with this point upon which amongst others Dr. Hassett has touched with clear skill and convincing force. The entire pamphlet is replete with interesting history and sound philosophy upon Church and State.

A MARRIAGE QUESTION.

A case occurred lately showing the effect of the legislation of the Church upon matrimony and offering other matter for reflection. It shows how important it is for Catholics to know and observe Church laws; for it places the offending parties in an unenviable and false position. Another lesson it teaches that non-Catholic clergymen should absolutely abstain from performing a marriage ceremony where either or both of the parties are Catholic. Lastly, this case has aroused antagonism and prejudice against the shepherd of the flock because he had zeal and candour in defending the law. A Catholic maid went with her intended bridegroom before an Anglican clergyman who performed the marriage ceremony. There was no marriage. Since last Easter when the law went into force none other than the parish priest or his delegate could marry a couple where one or both are Catholic. Minister or magistrate is not in it. And when they take part they simply put the people in bad faith. They may have power to make a contract which the State observes. They have none whatever to bind two in holy wedlock whenever one of the parties is a Catholic. Up till last Easter these marriages were regarded as valid in some countries. On account of circumstances the Church acknowledged their validity as a toleration. This condition ceased when last Easter the law about matrimony was made universal. It was not easy or flattering in countries where discipline in this matter is unknown, and where, if the Church wishes her children to conform to the law, all manner of abuse is heaped upon her by the offending parties, by the participating minister and all the busy-bodies ever too ready to find fault with the Catholic Church. This very case shows how ill-advised laxity on the one hand and criticism on the other Church law on the other, becomes. When the Church, in her desire to carry out her divine trust and for the sanctification of the family, makes strong laws it becomes those who claim to be leaders to criticize and condemn her. What society needs is discipline. What the State needs is the support which in this matter the Church alone can give. Nothing so tends to dissolution as social units whose union depends upon their own choice and plea. Divorce is a terrible evil. If anything can super-induce divorce it is the facility with which marriage ceremonies are performed by ministers. There may be a little trade in it, although we should be sorry to attribute such a motive. No precaution worthy of the name, still less any which might be fitting to so solemn and lifelong contract is prescribed by civil law or taken by ministerial co-operation. A certain class rush in where angels fear to tread. It is a most unusual plea to make that the validity of matrimony depends only upon the form and intention of the marriage service employed. It depends also upon the minister, whose jurisdiction in this, as in all other sacraments, must be defined and appointed by the Church. Questions of validity and invalidity cannot be fixed by the mere form or intention of the marriage service. Legislation in regard to sacraments is entirely in the hands of the Church. How careful those should be who are asked to perform a ceremony of this kind by those who know that non-Catholic ministers cannot unite them in sacred matrimony. Now in the present case the priest told the Catholic party the real state of things. He acted for the welfare of all concerned. He warned non-Catholics that for their own good they should not marry Catholics, or that at any rate if they were determined to do so they should make up their mind that the only way possible was to be married by a priest duly appointed by ecclesiastical authority. It would make for peace and also for the stability of homes if all classes were determined that church discipline were maintained. Instead of this prospect we find in this particular instance a zealous priest cruelly attacked and maligned because he stood before the world for the law of the Church and because he warned his own people—and only his own—the unfortunate condition in which the supposed contracting parties were through the radical defect of an invalid ceremony. Obedience to law is the best guide of life. To transgress it makes trouble. When the law of the State interferes with the law of Christ then as St. Peter put it: "We must obey God rather than men."

HOMELY TRUTHS.

His Grace the Archbishop of Toronto has a practice of speaking very homely truths whenever occasion arises. These deliverances are of a character about which there can be no quibbling. On all occasions he says what he means and he always means what he says. His Grace has become convinced that there is too much frivolity in connection with the proceedings of some of our benefit associations. For ourselves, we may say that we heartily endorse every word which fell from the lips of the Archbishop in the sermon which he delivered in his cathedral city on Sunday last to the members of the Catholic Mutual Benefit Association. "We hear," His Grace said, "about Catholic societies that spend much time, energy and money in dancing, euchre parties and midnight excursions, and it is hard for an ordinary man to see how the moral and intellectual condition of the members can be improved by those means. If a Catholic society has no higher aim in life, has no better means of promoting the spiritual and mental interests of its members than dancing, I say, in God's name, let such a society cease to exist altogether."

Although the sermon of His Grace was delivered before the members of the society named it may be said that his truly apostolic exhortation applied with equal force to other bodies bearing the Catholic name. It is high time there should be an awakening and we know of no churchman in the broad Dominion whose words will make a deeper impression than those of the distinguished prelate of Toronto. Needless to say, we heartily endorse and commend to the serious consideration of the members of every Catholic society in Canada the utterances of His Grace. If Catholics desire to keep up with the procession—if they desire to become possessed of a laudable ambition to take rank with the highest and the best in the land in the avenues of political, industrial, commercial and professional activity, they must set in motion schemes for the uplifting and the betterment of their fellows in the higher order of things. Innocent and harmless amusements have their time and place, but it is to be regretted that some of the amusements indulged in now-a-days are not of this character. Furthermore, it is patent to everyone that the harmless amusements occupy altogether too large a share of the evening hours when the day's work is done. The result of this waste of time came forcibly to our mind some time ago by a test made with a number of base ball enthusiasts by a priest of the United States. The young men had well in mind the standing of the different leagues, the strong points in all the great players, and the names of those heroes were to them a household word. "Boys," said the priest, "I will give a dollar to anyone of you who can recite for me the names of the twelve apostles." The priest did not have to pay the dollar. Another and very important point touched on by the Archbishop was the almost universal desire for cheap insurance. "Cheap insurance schemes," he said, "were fraudulent and their occupation nothing but downright robbery." A moment's reflection will convince any sensible man that the Archbishop's words were the simple truth. A man who advertises the sale of his goods at less than cost is, in most cases, a dishonest person. Sooner or later he will go to the wall and his creditors will have received one more lesson in prudence of action. Those members of our Catholic societies who consider the rates of assessment too high and who look for cheaper insurance in association outside the Church will some day receive an awakening. It is to be hoped that the sermon of the Archbishop of Toronto will have a salutary effect on every member of our Catholic societies throughout the Dominion.

BISHOP McQUAID.

By the death of the venerable Bishop of Rochester there is removed from active service a great churchman, bishop and educationist. His eighty-five years are almost the history of Catholicity in the State of New York, in whose chief city he was born Dec. 15, 1823. Sixty-one years a priest, and bishop for nearly forty-one, he was not only a witness but an active participant in both the humble beginnings of the Church and its exultant progress of later years. His name will forever be associated with Rochester in whose growth and prosperity he always showed the deepest interest. Here was his episcopal seat, here are his monuments; here will his remains rest in the midst of those he served with the zeal of an enthusiast and with the faith of a true shepherd. First Bishop of the Flower City, he came to it, organized and administered his diocese with prudence and remarkable ability. Bishop McQuaid was a great bishop—far-seeing, strong in character, master of finance, eloquent in speech, a leader of men, active and

earnest. He wrought with success through his forty years, laying broad foundations upon which others might build. In religion his government was marked by a thoroughly Catholic spirit and an apostolic zeal for education. The two institutions for which many a generation of youths will thank him are the preparatory Seminary of St. Andrew's and St. Bernard's Grand Seminary. No work is so important for the future of a diocese as careful provision for the supply and education of holy vocations for the priesthood. By founding, and still more by endowing, these two establishments, Bishop McQuaid continues in death what he had so well begun in life. Devoted to his Church he was no less patriotic as a citizen. His example and influence were always at the disposal of his country. A strong form passed away, a great bishop let his crozier fall when the Right Rev. Bernard McQuaid, first Bishop of Rochester, closed his eyes in death. May his soul rest in peace!

DEATH OF FATHER TWOMEY.

The sad intelligence has reached us of the death of one of the most beloved and distinguished priests in the Province of Ontario, Rev. Denis A. Twomey, pastor of Belleville, Archdiocese of Kingston. Father Twomey had been for some time pastor of Tweed, but, upon the destruction by fire of the costly and beautiful church of Belleville, he was assigned to that parish, it being considered that he was especially endowed with qualities which would bring about the reconstruction of the sacred edifice without delay. Nor was the Archbishop of Kingston mistaken in his estimate of Father Twomey's ability. With all the enthusiasm of youth and strength and tireless energy he set to work with a view to repair the calamity which had befallen the good Catholics of Belleville. People far and near were through the influence of this admirable priest, induced to take an active and practical interest in the work of reconstruction, and within a short space of time more flourishing than ever became this important parish. But God in His inscrutable wisdom has seen fit to call home the tireless worker in His vineyard. Sad will be many a heart in the eastern part of the province because of this event, but the grief will be assuaged with the knowledge that eternal glory will be the portion of the pure soul of Father Denis A. Twomey. We deeply sympathize with Archbishop Gauthier, the priests and people of the Archdiocese in this their hour of sadness.

FROM THE BRITISH COLUMBIA ORPHANS' Friend we learn that the most Rev. Archbishop of that diocese lately made an important statement in regard to the catechetical movement, which is worthy the serious consideration of all concerned. We desire to draw attention to one feature of Church work, or rather the want of it, which has been little less than a scandal in many places. From early morning until well into the night the hard working parish priest often finds himself exhausted in the effort to accomplish the heavy task assigned him. Meantime the young men of the congregation are for the most part under the impression that they perform their whole duty to the Church by attending Mass, approaching the sacraments at intervals and doing out a small coin when the collection plate is passed around. It is a pleasure to note by the Archbishop's remarks that there is an awakening in some parts of the Dominion. "I believe," he said, "that there is a renaissance of Faith now going on. The work, outside of its Catholic and spiritual meaning, has an educational value that cannot fail to make it one of the most important movements of the day. It is an interesting fact that a great deal of this work is being done by laymen, carefully instructed by the clergy, and that although from the Protestant standpoint the movement represents new methods of instruction, it is largely simply the elaboration of methods long known to the Church. With its instructions in Religion, Art, Literature and Music, which have been called the pillars of modern society, the educational value of the movement is inestimable."

THE REV. JAMES E. FREEMAN, rector of St. Andrew's Episcopal Church, Yonkers, N. Y., recently made a very complimentary reference to the Catholic Church in its stand on the labor problem. He contended that his own church had not done enough practical work with the view of obtaining better treatment and better wages for the workers. "The Roman Catholic Church," he said, "had given more attention to the labor question, and as a result she still holds a strong following in the ranks of the industrial class, and this because she relates herself more immediately to the people. Episcopalians may ponder with due satisfaction upon the influence she exercises with an element sadly lacking

in churches outside her communion." The rev. gentleman has told the simple truth. The Catholic Church has always been and always will be a harbor of refuge for those who have not a fair share of the pleasures of life. Her mission is to succor and uplift the working class and she will be faithful to her trust to the end.

THE BAPTISTS OF PHILADELPHIA may be put on record as men who care little for the quality of consistency. They have been from time immemorial, together with other sectarians, advocates of the little red school house wherein only the world and its belongings held the fort, but now we have them protesting against the action of the Philadelphia Board of Education in excluding the name of Christ from the Christmas exercises in the schools of the old Quaker city. We have no admiration for the Philadelphia Board of Education because of the action they have taken, but our separated brethren must remember that the system of education of which they have always been the advocates has given us the quality of men whose action they condemn. They are the product of the little red school house. How can it be expected that Christian men and women will come from seats of learning wherein Christianity forms no part of the studies of the little ones. The sectarians are but reaping the crop they have sown.

TIMES ARE CHANGING in our treatment of the well groomed thieves who rob the public both collectively and individually after the hoodling and grafting fashion. Six men who were known as bankers in the city of Pittsburgh, Penn., who have been convicted of giving illicit commissions so that they may obtain business from the corporation, have been sentenced to long terms in the penitentiary. In the city of Toronto, too, some of these furious financiers will soon be brought to grief. Their business was exploiting worthless mining stock. The good citizen will give a sigh of relief when these gentry are locked behind prison bars. They should in every case be dealt with as severely and promptly as we are wont to deal with the burglar and the sand-bagger.

A PRESS DESPATCH from Rome, dated the 31st, states that it is expected that a consistory will be held in March, when Mgr. Falconio, the apostolic delegate to the United States, will be recalled, and the appointment of Mgr. Aversa, apostolic delegate to Cuba, to take his place, will be announced. Mgr. Falconio will be created a cardinal either immediately or shortly afterwards. A new cardinal will be created at that time. If the honor comes to the courtly and distinguished Archbishop who now occupies the exalted position of Apostolic Delegate to the United States, it will be recognized as Rome's tribute to one whose nobility of character and whose prudence of administration have endeared him to all classes of Catholics in the great Republic, from the Cardinal of Baltimore to the humblest worker in the field of industry.

OZANAM THE MODEL LAYMAN.

In the course of a sermon before the Knights of Columbus of Philadelphia on the occasion of their annual memorial Mass, the Rev. Dr. Garrigan paid this tribute to Frederic Ozanam: "I can not better conclude than by offering for your imitation a Catholic life made ideal, made saintly, by strong yet simple ideal Catholic faith. It is not a St. John the Baptist, the model of strength of character. His austere life, his superhuman penances, his perfect humility might frighten you. Nor is it some saintly Bishop, whose prayers and fasts and ecstasies and miracles would awe you into silent wonderment. Nor yet is it some holy martyr who braved the wrath of cruel tyrants and gave up his life rather than deny one of his faith—although all these and many more are products of the faith. But I would propose to your imitation a layman like yourselves, a man who lived within the memory of some here present—a man who was always faithful to his noblest self; a man who with gentle heroism accomplished the vow of his youth of spending and being spent to the last beat of his pulse for the truth that had given him peace; a man who consecrated his life and labor to the noble conflict of the Catholic Faith against the infidel politics, and Voltairean society of France; a model of Catholic youth, Catholic manhood, Catholic fatherhood, Catholic citizenship—Frederic Ozanam. And I will let Cardinal Manning, a contemporary, speak of him: "Frederic Ozanam was a pure and noble soul on fire with charity to all men, especially the poor; consumed by zeal in the service of the truth; pious with a filial tenderness; more eloquent in the supernatural beauty of his thoughts than in the loving words that fell from his lips; more illuminated with the ardor of Christian faith than with the manifold lights of literary cultivation. Such a man here in him a Catholic heart full of all instinctive loyalty, as ready to give his life for a jot or tittle of his faith as he was to counsel the Archbishop of Paris to tread in the steps of the Good Shepherd and to lay down his life for his sheep. May God raise up on every side laymen like Frederic Ozanam!"—Philadelphia Catholic Standard and Times.