

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 15th, 1908. Mr. Thomas Coffey: Since coming to Canada I have been a reader of your paper...

Ottawa, Canada, March 7th, 1908. Mr. Thomas Coffey: For some time past I have read your estimable paper, THE CATHOLIC RECORD...

LONDON, SATURDAY, JULY 18, 1908.

THE PAN-ANGLICAN CONFERENCE.

Brief in duration, divided in opinion and unsettled in execution was the late conference of Anglicans held at London, England. Members, clerical and lay, had gathered together from the four quarters of the British Empire...

the Church by reason of the virtue of justice and the principle of rendering charity to all. Whether this activity be the work of individual effort or the organization of combined capital cannot directly be a question for the official guardians of revelation. Church work went on before monopolies were dreamed of, before feudalism changed the face of Europe...

SUMMER VACATION.

We are back to the good old summer time—and pleasant it is after the long and dreary winter. Most of us are taking a vacation, not we ourselves, but the youngest imp upstairs and the office boy and every one except ourselves. The pressmen and the poor unfortunate editorial staff stay with their job. They are so fond of it that they cannot be parted from it...

Sunday in any but a Catholic way. They see that they can miss Mass all summer—that their parents do not go or trouble themselves about the sanctification of Sunday, and that prayer cannot be so important after all. Another and a worse feature is that the head of the family who has been hard at work all week hurries out of town on Saturday evening to see the family and miss Mass likewise—Sunday goes on without a single representative of the family in the parish church...

MARRIAGE.

There is a great deal of misundertanding about the laws and discipline regarding marriage in the Catholic Church. It is not our intention to write several columns about the matter. The more there is written, the less there is understood. Suffice it to say, then, that marriage should take place before the parish priest and two witnesses, or before another priest, deputed by the parish priest. Otherwise, marriage is not only illicit, but invalid. In other words the contract is not only unlawful, but not a real marriage at all. Dispensations may still be applied for, and obtained. When granted by the proper authority, the dispensation will be valid, and also the marriage contracted under it.

IRREVERENT.

Some time ago, in Washington, D.C., there was offered a prayer as follows: "Good Lord, deliver us we beseech Thee, from the jingo, the demagogue, the bigot and all other undesirable citizens, and give us instead the patriot, the statesman, the broad-minded, generous hearted, manly man, that Thy kingdom may come and Thy will be done on earth as it is in Heaven, for Christ's sake. Amen."

A BARBAROUS CUSTOM.

It is with infinite pleasure we read in the Sacred Heart Review, of Boston, that the Knights of St. John, a Catholic fraternal organization, in convention at Reading, Pa., last week, passed resolutions against the "treating" custom. This custom is recognized by the Knights as one of the chief causes of too much drinking, and the convention pledged itself to aid in forwarding the agitation against it. It would be an excellent plan were all other Catholic associations to lend their aid in like manner in furthering the cause of temperance. In the different provinces of the Dominion we have thousands of good, steady, temperate men belonging to the different fraternal organizations. Included in the membership are a few who are prone to too much conviviality. If the steady element in these bodies would use their influence to bring about an anti-treating enactment, we feel convinced untold blessings, health and prosperity would be the outcome. Of all the injurious habits prevalent amongst the people of the country, embracing all classes of the population, from the poorest to the richest, the young and the old, we think the treating custom brings about the greatest share of debasement. The glee of the bar room as round after round of intoxicants are poured into the badly-abused stomach, is but dead sea fruit, and punishment severe always follows the carousal. Strange so many men take little note of this as they hie to the bar-room with boon companions, when the week's wage is in the pocket. We hope our Canadian Benefit Societies will take up this matter. The example thus given to the rest of the community will be an excellent one. We trust no one will for a moment imagine that we wish to convey the impression that the members of our Catholic Benefit Organizations are noted for indulgence in drinking intoxicants. Such is not the case. We know as already stated that the vast majority are good, sober, hardworking, honest men who pay heed to their own welfare and that of their families, and that when society meetings are concluded they invariably go direct to their homes. But there are a few who do not. They have an inclination to spend some hours where the flowing bowl is in evidence. We would like to see some movement set on foot for the purpose of bringing this small class to a saner frame of mind.

CATHOLIC PAPERS.

We heartily congratulate our contemporary, the Sacred Heart Review, of Boston, upon the completion of its twentieth year of existence. This admirable publication might be taken as a pattern by a few so-called Catholic papers in the Republic. Unfortunately our neighbors have too many publications calling under the Catholic name which are but the organs of political desperadoes who are seeking some office wherein they may be enabled to practice the fine arts of the grafter and the boodler. The editor of our splendid contemporary, the Review, would not have to travel far from Boston to find an example of this sort of Catholic journalism. Long life to the Review! It is well worthy the support of the Catholic people.

DEATH OF MGR. FARRELY.

From Belleville comes the sad intelligence that Right Rev. Mgr. Farrelly had died in that city on the 8th instant. In the year 1851 the deceased was ordained a priest. He was raised to the dignity he held at his death by Pope Leo XIII. on the 17th of Dec. 1880. For thirty-four years he was parish priest of St. Michael's Church, Belleville, retiring two and a half years ago owing to ill health and advancing years. During well-nigh two generations the deceased priest held high place in the ranks of the great body of the priesthood of Ontario. Amongst the elderly clergy especially was he well known and respected in a remarkable degree. He had devoted a long life to the work of the priesthood in the archdiocese of Kingston, and few can fully estimate the trials and hardships which he was called upon to encounter in the work of planting and caring for the mustard seed of the faith in a district where his charge consisted of but a small number of Catholics, the majority of whom were in possession of but a limited share of this world's wealth. His heroic endeavors produced abundant fruit and the generation of our day has reason to bestow upon his memory that acclaim which

pertains of right to the good and faithful servant. He had builded well for holy Church—he had given her his best of work in a long and arduous career—and he has gone to his long home receiving and deserving her choicest blessings, while the prayers of his old and beloved flock will be freely poured out to our heavenly Father to give him joy everlasting.

SUPERSTITION.

Incredibly, which is opposed to true religion by way of defect, is no greater evil than certain forms of superstition which are opposed to it by way of excess. In Salt Lake City last week one Titus not the son of Vespasian and Flavia Domitilla, known by his valor at the siege of Jerusalem, but a "divine" healer, was arrested for practicing his profession on, and refusing medical aid for his own children. This illustrates the deranged state of a man's mind that is affected with superstitious notions. Charles Titus had in his home three cases of diphtheria, which he undertook to heal by some legendary process of his superstitious brain. Two of the children died before he would consent to call a doctor, and, not then till the maternal instinct and love of the mother for the remaining child persuaded him to yield. Last Tuesday Mr. Titus went to the county jail and surrendered himself to the deputy sheriff, on the charge of involuntary manslaughter. Another case exemplifying the deranged state of a superstitious brain was reported in the Chicago American last week. It shows to what excesses credulity sometimes carries persons. Here is how the reporter states the case: "The arrest of Mrs. Mary Hunter, member of the 'Pilgrim Brotherhood' of Zion City, who has fasted for thirteen days, was ordered to-day by Chief of Police A. A. Walker, following her refusal to break the fast. Adam Thompson, leader of the cult, who is sought for starving his wife to death after a forty-one days' fast, intending to purge her of the devil, is still a fugitive, and no trace of him has been found in the last twenty-four hours. The warrant for the arrest of Mrs. Hunter charges her with disorderly conduct, and Captain Walker said she would be taken to Waukegan and forced to eat, even if it were found necessary to force food down her throat. "There is no saying to what depths of degradation and folly persons who are superstitious may fall, nor of the misery and evils which they may bring upon themselves and those who are nearest and dearest to them in life. But in declining against superstition, our world be progressive men and women go into the opposite extreme and deny all faith, assuming that all creeds are the result of superstitious training. In the name of science, or what passes as science, they deny the supernatural, and all superhuman intervention in the affairs of mankind. How conclude because certain individuals imagine they have some innate divine power to heal the sick, and others think that it is God's will that they should starve themselves to death, that all faith in God is the result of superstition? This would make faith subsequent to superstition which is historically, as well as logically, wrong. Superstition is an abuse of faith by excess, but how abuse what does not exist? The genuine must be always prior to the counterfeit, as falsehood must be subsequent to truth. The fool who first denied God could not do so unless his existence had been universally proclaimed. Our modern unbelievers, who think they are too enlightened to be under the sway of religion, tell us in the words of the celebrated Roman poet and philosopher, Lucretius, that 'Fear made the Gods,' forgetting that none could be made unless belief in the gods had already existed. Superstition, instead of being an objection to religion, is the strongest argument in its favor, since without true faith it is inconceivable.—Intermountain Catholic.

THACKERY ON THE GREAT MOTHER CHURCH.

How it makes your heart beat when you first see it (St. Peter's)! Ours did as we came in from O'Connell's, and saw a great, ghastly, darkling dome rising up into the gray night, and keeping us company ever so long as we drove, as if it had been an orb fallen out of heaven with its light put out. As you look at it from the Pinello, and the sun sets behind it surely that aspect of earth and sky is one of the grandest in the world. \* \* \*

There must be moments, in Rome especially, when every man of friendly heart, who writes himself, English and Protestant, must feel a pang at thinking that he and his countrymen are insulated from European Christendom. An ocean separates us. From one shore or the other one can see the neighbor cliffs on clear days; one must wish sometimes that there were no stormy gulfs between us; and from Canterbury to Rome a pilgrim could pass and not down a bay of the great Mother Church, I believe among us many people have no idea; we think of lazy friars, of pliant, cloistered virgins, of ignorant peasants, worshipping wood and stones, bought and sold indulgences, absolutions, and the like commonplaces of Protestant blazes round the dome of the temple, so great and glorious it looks like heaven almost, and as if the words were written in stars; it proclaims to all the world that this is Peter, and on this rock the Church shall be built, against which the brazen canopy his throne is lit with lights that have been burning before for ages. Round this stupendous chamber are ranged the grandees of his court. Faith seems to be realized in their marble figures. Some of them were alive but yesterday; others, to be blessed as they, walk the world even now, doubtless; and the commissioners

of heaven, here holding their courts a hundred years hence, shall authoritatively announce their beatification. The signs of their power shall not be wanting. They heal the sick, open the eyes of the blind, cause the lame to walk to-day. Are there not crowds ready to bear witness to their wonders? Is not there a tribunal appointed to try their claims; advocates to plead for and against; prolates and clergy and multitudes of faithful to back and believe them? Thus you shall kiss the hand of a priest to day who has given his to a friar whose bones are already beginning to work miracles, who has been the disciple of another whom the Church has just proclaimed a saint—and in his hand they hold by one another till the line is lost up in heaven. Come, friend, let us acknowledge this, and go and kiss the toe of St. Peter.—Thackeray.

A VISIONARY TEACHER.

Professor Charles Zueblin, formerly of the University of Chicago, has been in Boston for some months to teach under private auspices his gospel of free thought and the new way of solving social problems apart from traditional Christianity. The other day, he appeared before the convention of Federated Women's Clubs in Symphony Hall; and, as far as one can gather from his address, the only advice he had to offer these women looking to their development and culture was a recommendation to study evolution; the higher criticism of the Bible and socialism. We feel bound to confess that we admire much more than this speech filled with vague notions the good sense and the good taste of the woman who some days later spoke before the convention on "Scientific and Classified House-keeping; or, How to Make the Home Comfortable and Agreeable." And what is more to be commended, the latter paper was well received. "What possible influence the theory of evolution, or the higher criticism of socialism can have upon the advancement of woman we are left to conjecture. From our reading of what we have been led to believe that woman owes the position of honor and influence which she enjoys in the world to day to the Catholic Church. And the Catholic Church seems to be the only force that has either the inclination or the power at the present time to safeguard her rights, for if the distrust were allowed to continue on a universal scale—and the Catholic Church has been the main bulwark against the increase of this moral iniquity—woman would soon find herself gradually being pushed back into the places which she occupied in Pagan times. The human caprice and the human affection which have rather precarious foundations on which to erect her throne of honor. So, when the learned professor enumerates evolution, higher criticism and socialism as the three things which no woman of culture can afford to be ignorant of, we fear he has let want of wisdom which has had and still has more power in shaping society and giving woman her present place than these three put together. How singular such an omission is on the part of one who aspires to be a teacher of the higher things of life! Will evolution or higher criticism or socialism be ever able to accomplish for woman what the Church has done? Why, evolution by its own principles is unable to explain the genesis and nature of the higher and nobler sentiments of man. For that reason ever since the publication of Balfour's "Foundations of Belief," the bottom has fallen out of the theory. In the learned circles of England it scarcely finds a place. For the Protestant community, higher criticism would reduce all revelation to a dead human level and would leave the moral life to be supported by mere human props. It, too, has an undoubted eclipse at the hands of some of its ablest exponents, and no longer is heralded as confidently by the real masters of research as it was once their custom to do. And socialism, even of the most acceptable and successful type, even in the full fruition of its hopes of founding a material heaven upon the earth, can never take the place of a spiritual light; for we all know that prosperity and morality do not always go together. The radical defect of all these systems which seek to take the place of the Church in the life of the people is that they are vitiated in their very beginning by unsound principles. Their upholders start from the standpoint—what does not want? whereas true religion begins at the other extreme, what is God's will? They deny the right of God to impose a revolution upon His children and try to settle the problems of life without taking into account the real providence wherewith God governs the world. They have set for themselves an impossible, hopeless task. Professor Zueblin might devote with profit to himself and to those whom he teaches some of the time which he gives to the study of evolution and the higher criticism to an adequate examination of the work of the Catholic Church in the ages that have gone, as well as to a consideration of the tremendous influence which she wields in the world to-day.—Boston Pilot.

O'Connell's Piano.

It is not generally known that Daniel O'Connell's piano is still in excellent preservation, and is actually in daily use for teaching and practicing in the Presentation Convent, Cahirciveen, says the Freeman's Journal. The instrument is a fine Broadwood square, and was purchased by the Liberator in 1830. Surely such a valuable relic ought to be acquired by the Science and Art Museum in Kildare street, as was Tom Moore's piano. O'Connell as a violin player was more than passably on the boy and he had an intense love for music, especially for the Irish songs. In fact, he kept a domestic piper in the Derrynane household, the famous Paddy Jeshu O'Sullivan, highly praised by Lady Chatterton.