## The Catholic Record

Price of Subscription—\$2 00 per annum.

THOS. COFFEY, LLD., Editor and Publisher
Advertisement for teachers situations wan
ed. etc., 60 cents each insertion. Remittance
to accompany the order.
Approved and recommended by the Arch
slahops of Toronto, Kingston, Oitawa and St.
Boniface, the Bishous of London, Hamilton,
Peterborough, and Ogdensburg, N. Y., and
the clerry throughout the Dominion.
Subscribers changing residence will please
two old as well as the address.
Obituary and marriage notices cannot be
maerted except in the usual condensed form.
Each insertion 50 cents.
When subscribers ask for their paper at the
post office it would be well were they to tell
the clerk to give them their Catholic Record.
We have information of carcleseness in a few
places on the part of the delivery clerk who
will sometimes look for letters only,
Mesers, Luke King, P. J. Neven, L. J. Brodrick and Miss Sara Hanley are fully authorized to receive subscriptions and transact all
other business for Thie Catholic Record,
Agent for Newfoundland, Mr. James Power of
5°. John. Agent for district of Nipissing,
Mrs. M. Reynolcs, New Liskeard.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 18th, 1905. Ottawa, June 18th, 1960.

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 limited with a strong Catholic spirit. It strenususly defends the catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting inecest interests of the country. Following these lines it have a great deal of good for whill do more a great deal of good for whill do more and country, and it will do more a catholic homes. I harefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, i Yours very sincerely in Christ.

Donatus, Archolshop of Rohesus, Apostolic Delegate.

Change Canada, March 7th, 1900. as Coffey :

Ottawa, Canada, March 7th, 1900. Mr. Thomas Coffey :

Dear Bir; 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 Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful messing you and wishing you success, believe as to remain.

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

LONDON, SATURDAY, JULY 18, 1908.

THE PAN - ANGLICAN CONFER ENCE.

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 Empfre. They did not know who had called them or why they were there. No schema or programme concerning articles which seemed to be in dispute met them upon their arrival, announcing some definite subjects for discussion. No points of discipline could be likely where no authority was at hand to decide questions. They met with an inconite idea that church matters and not home rule were to be debated. They could not hope for settlement for every one was equal and every one had his mind made up beforehand. The high churchman was there, his conscience fully impressed with the idea that he was a sacrificing priest, and that his orders were valid. Beside him sat his low Church brother equally prepared to maintain the exact contradic tory. Most people would expect that such a subject on the kindred themes would form the foremost items on the programme. They shrewdly left these alone, and took up matters of a social they would think they were-they character-Racial problems in Amer ica. Morality in Commercial Life. Capital and Labor, Sweatshops, Com- forty-six. This imaginary loss may panies and Dividends, the Unemploy- flatter our vanity and keep us at our ed, Monopolies and Trusts. That is desk. We intend to get square. Our chaplain's English, nor the motive of surely a great programme for an cesumenical council. If they were trying to see how near they could come to Christian truth without touching it they could not do better. The Anglicans did well in selecting thus. Having no authority to impose belief they are driven to the discussion of subjects, which, however important they may ctherwise be, are indifferent to a Church as a whole. The primary work of the Church is to teach the revels. tion of Christ, to inculcate His moral law, and help clergy and laity to moder ate all those desires which prevent the reign of Christ over the individual and over society. Upon these subjects there was not a word. We have no he depends less upon the artificial wish to find fault with the subjects which were discussed; they have a nature's care and his own resourbearing upon the influence and practice of religion. Our criticism is that the programme as presented is a flower from the world's garden. It shows, as then reversing the mac'aine to complete the Osservatore Romano complained, rest. Our year is made up of two parts: " a religion only for this world." It all work for ten months and all play was not by discussing with Festus the for two months. Whether that is a enormities of the Roman Empire that good division or not we leave aside. the great Apostle of the Gentiles did It has many disadvantages. There is his work. His subject was that divine one phase of the question to which not

ty,

them, and cohrist. Social questions to hold his the Church, as the result

passed awayeat majority of her chil-

quarters;

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, when the only division of capital and labor was that of master and slave. It must still go on amidst the congested districts of crowded cities raising up the lowly from the throng more by its supernatural truth and unworldly detachment than by direct attack upon the threatening greed and the combined selfishness of mod ern worldliness. As for the poverty of the Anglican programme it shows itself in the complete want of any theo logical subject. If any man asks what the Catholic Church teaches upon God or Christ or things divine there is a ready answer at hand. If a Council of the Church were to be summoned by Pius the Tenth the whole programme would be sent out to the Bishops and all others having a right to attend. This programme would contain various points concerning the Holy Trinity, concerning our Blessed Lord and other kindred subjects, all centring around the divinity of Him Whose riches of wisdom are still unsounded. There is this also to be observed about the press comments upon the Osservatore Romano. The Associated Press claims that it expresses the view of the Vatican. That is not correct. The Vatican has no organ. Any theologian looking at the in their hands. programme of the Pan-Anglican Conference must be impressed with its worldly character and its theological poverty. Nothing can ever make up to Anglicanism or Protestantism in general for the lifeless want of true hier-

olic world-the weakness, worldliness and poverty of Anglicanism SUMMER VACATION.

archical authority. Pan Anglican con-

ferences from time to time show the de-

fect more openly and call attention to

it more prominently. It has been there

since Henry and Elizabeth separated

from Rome, and will be there till An-

glicanism returns to Rome. We do not

see why the newspapers should be irri-

tated because the Osservatore calls at

tention to what is apparent to the Cath-

We are back to the good old summe 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. It is not for what they get out of it or even for love of its exalted purpose and noble mission. What should we do with our thoughts if we went out camping for a month? They would be lost to posterity and our present readers. Even so, we cannot con vince ourselves that there would be cause for mourning. Our subscribers would be the losers, not in reality, but would reason that they paid for filty two numbers and were receiving only by the summer sea. What will his pa-RECORD on the co-operative plan. So tions ! we live in hope, envying no man, woman or child-not even the bronzad, vation of the soul to God, to adore barefooted lad who is out taking foot | Him, to thank Him, to praise His Holy baths all day long upon the shore. He Name, to admire His goodness, and to is happier, freer and less exposed to ask Him for our necessities of body danger there than in his city home. It and soul. Is there any elevation has the advantage of nursing his of soul where there is loud laugh strength and loosening the swaddling ing and clapping of hands? Such clothes of civilization-showing him likewise that for health and happiness make shifts of money than upon ces. We are surely extreme in our modern life-extreme in the strenuous activity of our ordinary calling, and personality which has ever since been nearly sufficient importance is attached thentre of the battle, the stumbling by our Catholic parents and our people hunge, some, the power of God to in general. We should bear in mind we shall I preach Christ and Him when preparing for vacation that favorable It has been the same in wherever we go the commandments of through the ages. The God and the precepts of the Church ac-The Concrarchy of St. Peter and company us. Vacation we may have other knighave ever been devoted to from the strain of labor and for physical worthy of at the supernatural revela- health; we cannot free ourselves from by passion, Christ. Social questions the obligation of hearing Mass on During the positive teaching but can reconcile it with their conscience,

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 afte: 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 ou Saturday evening to see the family and miss Mas likewise-Sunday goes on without a single representative of the family in the parish church or for the matter of that, in any other. What should be done? Are our people to stay at home and have no vacation? No-that is the other extreme. If it is the only alternative-if it is a question between vacation, without Mass and Mass without vacation, there should be no hesitation on the part of Catholic parents. What our people should do is to select their resort with the convent ence of attending Mass primarily in view-or let several families combine and obtain a chaplain and proper per missions from the Bishop of the locality. Parents are wantonly careless about the commandments of the Church and the spiritual needs of their children. They see but one thing, the good time. Unburthened of the care of their boys and girls during winter, by school life, they seek immediately to be freer still during the summer by putting them in nature's school confident they will not lose anything and satisfied as long as their own care and trouble are minim ized. It is not thus they can throw aside responsibility or fulfil the sacred trust of the immortal souls God places

#### MARRIAGE.

There is a great deal of misunder tanding anent the laws and discipline regarding marriage in the Catholic Charch. It is not our intention to write several columns about the matter. Tae 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 in valid. 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. But since Easter of this year, it is impossible for any of our Catholic people to be married outside the Church, and to have their union honored by the name of marriage.

# IRREVERENT.

Some timo ago, in Washington, D.C., here 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, gener ous 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."

This prayer was offered by the chaplain in the House of Representatives. We do not criticize the style of the physician, a conscientious man, bids us his pious effort. What we consider is wait till the winter, and then we shall the effect of the prayer, or the manner both go south, and walk on the sands in which "the House" assisted at it. We are told that scarcely had he con tients do? They will get better, and cluded when hard clapping and loud our subscribers will run the CATHOLIC laughter were heard from various direc-

Shame! What is prayer? An elea manner of assisting at prayer is a desecration and we are surprised that it should go unrebuked, while not being surprised that it happened. Generosity, bravery, and enthusiasm may be attributed to our American cousins. But much as these virtues may betoken, there is a sad lack of reverence for God or for religion in any form on the other side of the border. It was not Catholicism, or ritualism, as they viewed it, that was here at stake. No-it was prayer-the privilege of the followers of Christ (no matter what denomination,) and the re sort not only of Jews and Mahom medans, but even of pagans and some times of Infidels. And God is good, but even though He is good. He does not allow His goodness to be laughed at-

sent the insult offered to him elf and to the God Whem he was supposed to be addressing in prayer? For this was not what has been called "the most eloquent prayer ever addressed to a congregation."

## A BARBAROUS CUSTOM. It is with infinite pleasure we read in

the Sacred Heart Review, of Boston

that the Knights of St. John, a Catho lic fraternal organization, in conven tion 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 convension pledged itself to aid in forwarding the agitation against it. It would be an excellent plan were all other Cathotic associations to lend their aid in like nanner in furthering the cause of temp erance. 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 steadying 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 Organiza tions 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 thei families, and that when society meet ings are concluded they invariably go direct to their homes. But there are a few who do not. They have an inclina tion 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

# CATHOLIC PAPERS.

class to a saner frame of mind.

We heartily congratulate our con temporary, 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 manypublications sailing under the Catholic name which are but the organs of political desperdoes who are seeking some office wherein they may be enabled to practice the fine arts of the grafter and th boodler. The editor of our splendid contemporary, the Review, would no 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. FARRELLY.

From Belleville comes the sad inelligence 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 Lao 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 hal! 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 enthrough the ages. The operation of St. Peter and operation of St. Peter and distance ever been devoted to fat the supernatural revelation of hearing Mass on the obligation of hearing Mass on the positive teaching but the positive teaching but the world. Commercial father world. Commercial full than the world 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 situation of hearing Mass on Sunday. Nor do we see how Catholics can reconcile it with their conscience, taking their families out to summer than the world. Commercial full than the world even though He may be mocked, it will not be with impunity.

The chaplain himself is open to criticism. Either he wished the effect, in itself, for in voluntarily placing the world sear reconcile it with their conscience, taking their families out to summer than the world. Commercial full than the world even though He may be mocked, it will not be with impunity.

The chaplain himself is open to criticism. Either he wished the effect, in sisted of but a small number of Catholics, the majority of whom were in possession of but a limited share of this world's can reconcile it with their conscience, taking their families out to summer than the world even the world even the world and that this is Peter, and on this rock the Church shall be built, against which that this is Peter, and on this orall that this is Peter, and on this carling for the mustard seed of the faith in a district where his charge consistency of the mission of the mustard seed of the church shall be built, against which that this is Peter, and on this trips. It hat

did he not promptly and severely re- 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.

Incredulity, which is opposed to true religion by way of defect, is no greater evil than certain forms of superstition evil than certain forms of superstition which are opposed to it by way of excess. In Sait Like City last week one Titus not the son of Vespasian and Fiavia 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 tor his own children. This illustrates the deranged state of a man's mind that 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 legerdemain 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. T.tus went to the county jail and surrendered himself to the deputy sheriff, on the charge of involuntary manslaughter.

Another case exemplifying the de ranged state of a superstitions brain eek. It shows to what excesses credulity sometimes carries persons. Here is how the reporter states the

"The arrest of Mrs. Mary Hunter, member of the 'Pilgrim Brotherhood oult 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 ound 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 neacest

But in declaiming against superstition, our would be progressive men and women go into the opposite extreme and deny all faith, assuming reeds are the result of superstitious training. In the name of science, or what passes as science, they deny the supernatural, and all superhuman in-tervention 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 his-torically, as well as logically, wrong. Superstition is an abuse of faith by ex , but how abuse what does n 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 univer sally proclaimed. Our modern unbe lievers, 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 tain Catholic.

#### THACKERY ON THE GREAT MOTHER CHURCH.

How it makes your heart beat when you first see it (St. Peter's)! Oars did saw a great, ghastly, darkling dome rising up into the gray night, and keep rising up into the gray night, and keep ing 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 Pincio, 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 energially, when every man of fired leading to the sun of the sun of the sure of the sure

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 other one can see the heighbor chins 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 drown beyond Dover. Of the beautiful parts of the great Mother Church, I believe among us many people have no idea; we think of lazy friars, of pining, cloiswe think of ignorant peasants, worshipping wood and stones, bought and sold indulgences, absolutions, and the like commonplaces of Protestant satire. Lo! yonder inscription, which 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

of heaven, here holding their courts a hundred years hence, shall authorita-tively announce their beatification. tively announce their beatincation. 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 crowdeready to bear witness to their wonders? Is not there a tribunal appointed to try their claims; advocates to plead for and against; prelates and clergy and multitudes of faithful to back and believe them? Thus you shall king to the tribunal appoints to the state of 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—hand in has discipled by one another till the has just proclaimed a saint—nand in 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. Thackery.

### A VISIONARY TEACHER

Professor Charles Zueblin, formerly Professor Charles Zacolli, 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 ap peared before the convention of Feder ated 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 recommenda

tion to study evolution, the higher criticism of the Bible and socialism. We feel bound to confess that we admire much more than this speech alled 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 or socialism can have upon the advance ment of woman we are left to conjecture. From cur reading of history w left to conjechave been led to believe that woman wes the position of honor and influence which she enjoys in the world to day to the Catholic Church. And the Cath olic Church seems to be the only force that has either the inclination or the power at the present time to safeguard ner rights, for if the divorce evil 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 place which she occupied in Pagan times. Human caprice and fickle human affection would precarious foundations on which to erect her throne of honor. So, when the learned professor enumerates evolu-tion, higher criticism and socialism as the three things which no woman of culture can afford to be ignorant of, we tear he has left out of his scheme of education the one influence which has nad and still has more power in shaping society and giving woman her preseplace 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 iearned circles of England it finds a place. For the Protestant com-munity, higher criticism would reduce all revelation to a dead human leve and would leave the moral life to be supported by mere human props. too, has suffered 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

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 re-ligion; 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 up holders start from the standpoint— what does man want? whereas true what toos man want? whereas true religion begins at the other extreme, what is God's will? They deny the right of God to impose a revelation 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, hope-

less 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 Catholie Church in the ages that have gone, as well as to a consideration of the tremendous influence which she wields in the world

O'Connel's Piano.

to-day. - Boston Pilot.

It is not generally known that Danl's piano is still in excell ent 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