

The Catholic Record

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

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Obituary and marriage notices cannot be inserted except in the usual condensed form.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 18th, 1906.

Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have been a reader of your paper.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1906.

Mr. Thomas Coffey: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD.

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

LONDON, SATURDAY, JAN. 11, 1908.

ROMAN ELECTIONS.

A correspondent wishes to know from us amongst other things how it is that Rome elects a Jew as mayor.

Why should not, he adds, "Catholic citizens take the same interest in civil government as their opponents?"

His own opinion is that there is a want of sympathy between priests and people—evidenced in so many Catholic countries.

One thing at a time. We at least on our part plead for that, not being able otherwise to grapple with questions which are as distinct as the poles.

We by no means admit that this want of sympathy is as common as the associated press would have us believe.

That priests in most of the so-called Catholic countries stand apart from their people, that they are not on terms of such confidential intimacy as amongst the Irish, it may be, but we cannot conclude that there is no sympathy on the part of good people for their priests.

There is a political factor in the problem. Revolutionary principles control the politics of several of the countries to which we refer, so that as far as political influence goes, the people are set against the clergy.

Let us with these few remarks return to Rome—a city from which our friend reasonably expects better things.

Rome is peculiarly situated. The centre of Catholicity, it is also the camping ground of the main forces of good and evil.

It is not only the city of the Popes, it is the capital of Italy. In Italy, there is, as there has ever been, a strong leaning to republicanism.

We thus have three divisions in Rome—one consisting of the good people who look upon the occupants of the Quirinal as robbers and intruders.

This class, though constituting a fair number, is still further weakened by its apathy in local politics.

The other two parties are mutually mistrustful of each other, and combine simply in questions against the Church, as it is the only institution worth robbing not yet completely plundered.

What may be called the King's party is too seriously exposed to radical republican supporters for it to hold well together.

Italy has been too ambitious and at the same time too poor. It has striven to rival the great powers of Europe.

In the work of maintaining army and navy the people have been ground to the earth with taxes.

As a consequence discontent becomes more serious and widespread.

The hopes of a united Italy when realized have brought little more than national pride, unless it be very heavy taxes.

All has not gone smoothly with the Italian monarchy—its last king assassinated, its present ruler threatened.

The House of Savoy brought no glorious tradition to the city of the seven hills.

The brilliancy of the first generation who came marching through the Porta Pia to take possession of the Papal city is gone.

The spoils with which they fed their attendants are well nigh consumed.

The real Catholic party has little to gain by entering into either municipal or national politics.

Their foes outnumber them, and the lodge-room methods outfit them.

The city of Rome being largely in the hands of the king's partisans it is no great difference between one bad mayor and another.

A trial of a man who by origin and prejudice cares for neither Pope nor king may do less harm than some weak-kneed royalist who would

be led hither and thither by red republicans. It is hard to choose between the scourge of the Jew and the bomb of the anarchist.

POOL-ROOMS.

II.

Our correspondent passes from Roman elections to conditions nearer home at such a pace that we find it difficult to follow.

There seems little connexion between the new mayor of Rome and the next question he proposes.

In seeking information he will, we hope, henceforth show less feeling. He is anxious to know whether we would have boys attend pool rooms in preference to Y. M. C. A. rooms.

If proselytism goes on, as it generally does, in the Y. M. C. Association, we should much prefer having the boys kept at home.

Anything rather than endanger the faith or barter it away for the smile of worldly prosperity.

We do not see that the choice lies only between pool-rooms on the one hand and Y. M. C. A. on the other.

Let Catholics have a club; they have the same power, morally and financially, as others.

It ought to be practical. At any rate the preservation of the faith is essential.

It is easy to blame the clergy. Perhaps they might sometimes do more in large cities, though we prefer seeing our people managing their own clubs and other matters without so much clerical paternalism.

It is not the clergy this time; it is the mad rush of indulgent parents and their children for all kinds of sensual enjoyments.

Luxury and refined sensuality are running away with our people at a speed which would defy the zeal of St. Vincent and thwart the charity of the apostles.

It is neither pool room nor Y. M. C. A. which our young men need.

They need more home, more food for thought, more of the refreshing simplicity and the ennobling self-denial of their fathers.

Strong with physical strength, their tastes and ideals have not been cultivated with the same care.

Concerning liquor shops kept by Catholics all that we can say is that we wish they were in some other business.

We are not their judges or their keepers. Liquor in our opinion is a thing to be trodden down—a curse to society and a degradation to all within the widening circle of its corrupting influence.

What our boys want is better education that their ambitions may be elevated and new avenues opened to them—avenues of industry and talent which lead neither to pool-rooms or Y. M. C. A., but to bright Catholic homes of piety and sobriety.

ANOTHER KULTURKAMPF THREATENED.

It looks very much as if Germany is again threatened with May Jews, which were so disastrous to the Church in that country.

Ever since Prince Bismarck made his reconciliation with the Holy See there was until a month ago a growing recognition of the power and national services of the Catholic Church throughout the Empire.

The clouds are lowering fast. Prince Balow has introduced into the Landtag a measure of open persecution against the Catholic Poles in German Poland.

It is a second attempt, more determined than the first, to Germanise the Prussian Poles.

Twenty five years ago 100,000,000 marks were voted for the purpose of purchasing estates held by Poles and replacing them by Germans to whom many advantages were offered by the Government.

For a time the scheme worked well. Embarrassed estates were sold to Germans, and the Poles were quietly pushed out of their native land.

A change took place, and Polish banks began to buy out the Germans. The only success achieved for the Government was to exasperate the national sentiment of the Poles and in closing up their divided ranks.

Then followed in 1903 the creation of a German university at Posen filling the country with Prussian functionaries whose chief efforts were to kill the Polish language, and fling little Polish children for not saying their prayers and answering their catechism in German.

More money is now asked—400,000,000 marks this time. The Prussian Chancellor's present plan is more drastic. A Prussian official will simply tell a Polish landlord the value of his estate, make the offer, and order him and his tenants to vacate.

Furthermore, the Prussian Government has withdrawn its representative at the Vatican, because this minister failed to induce the Holy See to take part in this policy.

The important diocese of Gnesen and Posen has been vacant for many months on account of these divisions.

Both the Poles and the Prussian Government are anxious for a nomination of an Archbishop favorable to their respective interests.

Notwithstanding the influence which will be brought to bear in the matter the Holy See will not depart from the rules laid down by the Council of Trent with regard to the

teaching of catechism in the native language of the children.

ANGLICAN ORDERS.

Two features of Anglicanism keep manifesting themselves from time to time. These are the desire to have their orders recognized as valid by Rome if possible, and since Rome failed them, by some of the Oriental churches, and secondly, the doubt and isolation in which they persist.

The latest attempt is an approach which some of them made the Patriarch of Jerusalem. There is to be held in London next June a pan-Anglican congress. A paper is to be read upon "The Possibilities of Intercommunion with Particular Churches."

It is to be prepared under the care of the Anglican Bishop of Jerusalem by an Anglican clergyman who is using the occasion to negotiate with the orthodox Greek Church on formal recognition between the two churches of the validity of holy baptism and holy orders.

He there upon asks with delicacy and caution whether the Patriarch of Jerusalem thinks it desirable to proceed on these lines.

An ex-patriarch had once said to the Anglican Bishop of Jerusalem that it was time something practical was done.

A personal opinion held by the late Patriarch Gerasimus was to the effect that his own private belief was that "holy orders and baptism in the Church of England were valid when administered according to the Book of Common Prayer."

The reply of the present Patriarch, though full of sympathy and friendliness, says upon the question of validity that he cannot give an affirmative answer.

"We have," says the Patriarch, "belonging to us men who have looked deeply into these questions, and have demonstrated both from canonical and other considerations the impossibility of the complete recognition of the validity of both these sacraments which are consummated in the Anglican Church after a manner of its own.

Various reasons do not permit the Eastern Orthodox Church to accept, without being on her guard, the validity of the baptism of the Anglicans, though performed at times with true elevations and immersions. The same reasons also hold good in relation to the question of the orders of the same church."

The Patriarch objects to touch these questions independently, as they cannot be dissociated from other serious and important questions. What is more to the practical consequence of negotiations, they must be proposed by the entire Anglican Church to the entire Eastern Orthodox Church.

His beatitude sees no possibility of the advancement of the relations between the two churches by means of an isolated pronouncement of the church of Jerusalem. Poor Anglicanism, alone on a wide, wide sea!

QUESTIONS ON DIVORCE.

A correspondent asks whether the Catholic Church ever recognizes or allows divorce. Our catechism answers that question without cavil and without distinction: the marriage tie (once existing) can never be broken except by death.

So lax has matrimony become outside the Church in the espousals, in the readiness with which ministers and civil magistrates marry people without any precaution, and most of all in the facility with which divorces are granted, that homes are made desolate and moral restraint is thrown aside.

The danger and evil of divorce could hardly help being a menace to Church discipline, so widespread has it become. It has not gained an entrance into the Church, nor will it ever gain one; for the Church maintains in doctrine and practice that the bond of matrimony is indissoluble.

Now there are laws governing this sacrament, and impediments, which render the marriage sometimes invalid, sometimes illicit. Cases may occur which have the appearance of divorces, but which are not really so.

They are based upon the proof of some invalidating impediment which though not known at the time of the marriage is afterwards advanced before proper ecclesiastical authorities for decision. This being given the former marriage is annulled. Between this and divorce in the ordinary sense a two fold difference is evident.

The judges are in the one case ecclesiastics with full jurisdiction; for it belongs to the Church and not to the State to decide matrimonial questions, matrimony being a sacrament and not a mere civil contract. Again the annulling of the sacrament prevents what divorce so much encourages, viz., the inconstancy of the human will. It is one of the grave scandals of American civilization that marriage is regarded so irreligiously and divorce granted so readily.

A nation which trifles so negligently with God's institutions can expect nothing but sorrow and destruction. It was thus with ancient paganism: it will be so with modern paganism. The Catholic Church holds her homes from the inroads of vice, preferring her children to re-

main away as far as possible from all danger, even though the heart suffer a little.

II.

The case which our correspondent gives is rather concrete. Here is the second question: "Is it not just as sinful for a Catholic girl to receive attention from a divorced man as from any married man?"

So far as the Catholic girl is concerned we must emphatically say "yes," and worse, on account of the snare which lies ready. Social curiosity would have rudely opened the girl's eyes and ears in the case of the married man. No Catholic girl with any self-respect, high up or low down, would accept the slightest attention from a divorced man. It is sinful in itself and it is a scandal. Let her take the advice of her pastor: she will soon be told how to conduct herself. As to the man's conversion to the Church it makes no difference in the case. If the man is really divorced, or, in other words, if his former marriage is valid, the man is not free to marry until after the death of his wife. He may not wish to live with her: he is bound to her as on the day he pledged himself. We should feel bound to try severely that man's desire of entering the Church before admitting him. If our Blessed Lord will not accept our gift at the altar because of our want of charity to strangers, He will surely send back the divorced man, who, leaving his former wife, dares to approach the altar with a second.

NOT DISCOURAGED.

We hope the present agitated state of the financial and commercial world will not have a depressing influence on subscriptions to the RECORD.

We have lost a few subscribers owing to our inability to see eye to eye with them on the question of the liquor traffic.

The saloon-keeper must not, however, take himself too seriously. As a contributor to the well being of the community he is too inconsequential to be considered: and his business, demanding neither brawn or brain, is viewed with disfavor. To our mind it is the lowest of vocations. What a terrible thing it is for any man to spend his days behind a bar. Surely no person wishing to live in honor covets this fate. It takes a man in these days of driving competition to succeed, but anyone can be a good saloon-keeper. The greatest failure, if equipped with fibre of such nature as to see without perturbation the yoking, the husbands, the fathers, squandering their health and earnings on liquor, can mix drinks with profit to himself. But there is a growing disinclination on the part of Catholics to engage in the traffic. They are realizing that it is a business over which hangs a heavy cloud of social and religious disgrace. They are not blind to the fact that among Catholics the saloon is a doomed institution and saloon-keeping a disgraceful business from which Catholic instinct will shrink. And they perceive that a traffic which is surrounded by many and great occasions of sin is one to abandon as speedily as possible.

THE WRITING ON THE WALL.

The liquor dealers are alarmed at the growth of the prohibition sentiment. That they were disposed to rate its upholders as noisy "cranks" we know: but at this writing they are sure that the "cranks" are many, determined, and not destitute of influence. Time was when liquor dealers paid no attention to those opposed to them, but their interest is very evident to-day, and the scorn has given way to fear. For they are aware that the temperance crusade is gaining in strength daily and is enlisting the energy of men of every grade of society. The citizens of Canada are making this cause their own, and in so doing the popular will will not be balked either by politicians or by the organization of the liquor dealers.

PITY THE POOR MAN.

We are told that the saloon-keeper, a good fellow doubtless, will be driven to poverty by legislative action against the traffic. But what of the children—the wives and mothers who are poor, many of them abjectly so because of the saloon. What of the men who are poor in body and soul because of the saloon. What of the blighted lives and broken hearts and tears and crime because of the saloon? But does it follow that a law, which is needed for the good of all classes of the community, must not be enacted because of the hardships which it entails upon the few of one particular class.

WHAT A GREAT PRELATE THINKS OF IT.

Archbishop Ireland says that the interest of the liquor traffic in the poor man is misplaced. He wishes to see him out of the liquor traffic.

"Interest in the poor man?" The

Jews once appealed to Caesar: "We have no other king than Caesar." Their words were the embodiment of the deepest hypocrisy. They hated Caesar; but the words served their sinister purpose. Just as hypocritical are the professions of interest in the poor man which we hear to-day from the liquor seller. Would you understand how hollow are such professions. Come with me to back-street and (quald alley whither the slaves of drink repair from the saloon, and while you stand aghast at the scenes of awful wretchedness, I will ask you to take in hand the poor man's cause. Follow me to the paupers' corner in the cemetery, and in pity I will beg you to guard the poor man from the cause of his poverty, his woe, his sin—the 'interest' of the liquor traffic. O Father of the poor, of the helpless orphan, and of the distressed widow, save us from such interest in thy suffering children.

PUBLIC OPINION ON THE WARP-TH.

Public opinion is being formed on this question. The scientist is fashioning it as well as the man of affairs. Women are contributing to it: their prayers strengthen it. Our temperance organizations are shaping it as well as the societies which will not admit the saloon-keeper to membership. He may conduct his business in a reputable manner—selling neither to minors nor to those who are likely to become intoxicated, tolerating no obscene language at his bar, but he cannot, because he is a saloon-keeper, be a member of some of our organizations. This fact alone is of some significance. When Catholics will not have a liquor dealer among them they give no equal vocal expression of their opinion of his business. And this opinion is shared by all who know that the saloon stands for pauperism and degradation.

ADVICE TO BE HEEDED.

"We admonish these Catholics who are engaged in the sale of intoxicating liquors that they seriously consider how many a'd how great are the dangers and occasions of sin which surround their avocation, however licit in itself this avocation may be. Let them adopt, if they can, a more decent way of gaining a livelihood. Let them at least labour with all their ability to remove occasions of sin from themselves and from others. They should sell no drink to minors, or to persons who are likely to take it to excess. They should close their saloons on Sundays: at no time should they allow within their saloons blasphemy, cursing, or obscene language. If by their fault or co-operation, religion is dishonored or men are led to ruin they must know that there is in heaven an avenger Who will surely exact from them most severe penalties."—(Decrees of Third Plenary Council of Baltimore.)

WOULD THERE WERE MORE SUCH WARDENS.

Last week there dropped into our office a great sized, big hearted, Irish Protestant, who said to us, "Here, Mr. Editor, is a little donation for the orphans in charge of the Sisters." Our visitor was Warden Hodgins, of London township, and the donation was part of his salary which he had determined to distribute amongst the charities.

What a pity, say we, the salary is so small. Such men ought to have big ones. Would that Ontario could produce dozens and dozens of such Wardens as great hearted Warden Hodgins of London township.

May it be that the prayers of the little dependent ones will bring many a blessing to himself and to his family. He whose heart warms towards Christ's poor, who have been thrown upon the charity of the world when the cold blasts of winter search every nook and crevice, will not go unrewarded.

IRISH TROUBLES.

We direct attention to a very clever letter published in this issue from the pen of Mr. J. C. Walsh, managing editor of the Montreal Herald. It has reference to the land question in Ireland and is a criticism of an article written by Professor Goldwin Smith in the Weekly Sun of Toronto. It is inexplicable that men of large experience and great learning oftentimes display a narrowness of conception when viewing matters through prejudiced spectacles. This is the case with Professor Smith and others when dealing with the Irish question. Inherited prejudice is a bad asset in any country and were it not for inherited prejudice, tinged largely with selfishness, Ireland would to-day be one of the happiest and most prosperous countries in Europe, and the strong right arm of the British Empire.

In reply to Mr. Walsh's letter, Professor Smith, like Mr. Podsnap, attempts to brush away all arguments in favor of the Irish by pointing to the fact that they are law breakers. The editor of the Weekly Sun would say to

the Irish people "Good sirs, when the landlords put cattle on the choice spots and the Irish on the lean places, remember they are within their legal rights, and you must obey the law. You may be hunted off your holdings, your families may be starving, ill - clad and suffering in many other ways, because of the inhuman treatment meted out to them; but I would advise you to be docile and patient, and obey the law. Do not even make any protest, do not meet and criticize the conduct of the law makers, because in so doing you are again breaking the law, and, if you do not heed, to jail you go."

THE CONVERSION OF THE COOK.

For The Missionary by Rev. Richard W. Alexander.

My Dear Editor.—As you tell me that my experience in the apostolate are much appreciated by the readers of the Missionary, I shall give you my latest adventure, or, I should call it, my latest spiritual happiness, which came about during the past summer in a secluded little spot in northwestern New York.

I had been spending a few days in a delightful location. A beautiful little lake, set like a gem in the midst of low hills and verdant woods: a sloping meadow ran down to the water's edge and a great flock of sheep grazed there all day. An old-fashioned mill of half a century ago grumbled out the farmers' gristers, and save for the clatter of the lumbering machinery, the twitter of the birds floating over the lake, or warbling in the drooping willows, the place was as silent as the Thebais.

My visit was to an invalid lady who had been paralyzed for six years, unable to move hand or foot, and whose patient resignation was a subject of edification to all who knew her. But this letter is not to treat of her (now don't smile)—it is to be all about her cook! Don't you remember what Owen Meredith says?

"We may live without friends, We may live without books, But civilized man cannot live without cooks."

Yes, I remember. "Where is the man that can live without dining?"

Don't think I am degenerating from the ascetic spirit of the Mission House, when I dwell so long on this word. It is only the fact, and my story is about the cook! It will tell my readers how wondrous are the ways of God, and how varied the paths by which He leads His erring sheep back to the fold!

So my story is of the cook! She was a buxom young woman of about twenty-six, very efficient in her line—in fact unusually so—with an open attractive face. I often saw her around, and noticed she observed me very closely, and very curiously, as if she had never seen one of my cloth before. In this, I was mistaken. When the opportunity came she spoke to me, timidly yet reverently.

"Father, I ought to be a Catholic?"

"And why, my child, are you not one?"

"Father, we always lived in the country; never had an opportunity to learn religion. My father was not a Catholic—his dead; my mother is a convert and I only was baptized and made my First Communion, years ago. When I saw you and heard you talk, something rose up in my heart, and a great desire came upon me to do what was right."

Poor woman! The mission of charity in which I was engaged and the blessed words of prayer uttered, had gone to her soul and awakened her faith.

"But why, my child, have you left off doing what was right?"

"Well, Father, I have a husband who has been drinking steadily for three years. He lies around the house, and curses and swears at religion, especially the Catholic religion. I was tired quarrelling with him, and the only way to have peace was to let church and religion alone, and, yet, Father, in my heart there has been no peace."

"Have you any children?"

"Yes, Father, a girl of ten, and a boy of two, and they have never been baptized."

"Poor, innocent children. And do you not know, they will never see God's face if you do not have them baptized, my poor woman?"

"Yes, Father, and oh I do want to have them baptized, and come back to my duty. You know I ran off when I was sixteen and got married by a Protestant minister."

"You are in a bad fix, I must acknowledge. Your case is a special one, and you must see your pastor."

"But, Father, can't you do anything for me? Can't you come with me, and get the children at least baptized, and I promise you I will bring them up Catholics and do what is right myself?"

It seems to me you have brought God's grace here—it has touched my very soul! It has made want to do right by those children, at least in the act of baptism. If they should die I would go crazy! If they were not baptized, I know it would be on my soul, and besides, I am afraid to go to the priest by myself!"

"The tears were in her eyes. She was deeply in earnest? What should I do? It was none of my business to meddle in the affairs of a strange parish. What would the pastor think? What would he not have a right to say? Yet, if I would go with her it would be a step in the right direction. It would place two souls in a state of grace and perhaps both husband and wife might finally see the light and there would be four more precious souls gathered to the feet of the Master. I would go!"

"My good woman, I will go with you to the pastor, and we will see what can be done. Suppose you bring the children here and let me instruct the little girl some."

Her face beamed with joy. "Oh I thank you, Father! I will never forget your kindness. I will bring them tomorrow, and I will make some excuse to go to the village, for my husband