

## The Catholic Record

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LETTERS OF RECOMMENDATION  
Apostolic Delegation  
Ottawa, June 13th, 1912.

Mr. Thomas Coffey  
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 is a most welcome addition to the list of newspapers which are doing so much for the betterment 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, as its wholesome influence reaches more and more Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,  
DONALD, Archbishop of Ephesus.

UNIVERSITY OF OTTAWA,  
Apostolic Delegation  
Ottawa, Canada, March 7th, 1912.

Mr. Thomas Coffey  
Dear Sir:—For some time past I have read your paper, the Catholic Record, and congratulate you on the manner in which it is published. Its matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, I am glad to see it, and I am glad to see it being read by you, and wishing you success, believe me to be, I am, Sir, yours faithfully in Jesus Christ.

YD. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, JUNE 22, 1912

NOTES AND COMMENTS

THAT the outstanding feature of the character of Pope Pius X. is a deep and reverent spirituality is a truth impressed not only upon those who have come immediately into contact with him, but it is not too much to say, upon the whole world, not excluding those who disavow his spiritual authority. The terms "undiplomatic" and "reactionary" have, in some quarters, and from interested motives, been directed against him, but no one has ever ventured to call in question the saintliness or benignity of his character—qualities which mark him out even in the august line of Roman Pontiffs. To say that in due time the pontificate of Pius the Tenth will pass into history as one of singular steadfastness and consistency in the working out of a great principle and the aiming at a lofty ideal, is but to give expression to what all men now know and acknowledge. From the day that he ascended Peter's chair, he has not faltered in the determination to withstand the materialistic drift of the age, and according to the measure of his high opportunities to "restore all things in Christ." A high and holy ambition it is, beyond all others, and one in full accord with the saintliness and constancy of Joseph Sarto, one time parish priest of Salzano, and successor Bishop of Mantua, Cardinal Priest of the Holy Roman Church, Patriarch of Venice, and now Supreme Pastor of the faithful.

BUT THAT Pius the Tenth's consecration to the "care of all the churches" has not crowded out the essentially democratic character of his tastes and sympathies, is proved by his interest in the every day affairs of life. His love for Venice, over which city he presided as Patriarch for ten years, and his interest in the welfare of its people, remains undiminished in the seclusion of the Vatican. It is only the other day we read of his rejoicing over the completion and dedication of the new Campanile of San Marco, and of the happiness he experienced on hearing once more the ringing of its bells (his own gift to Venice), as conveyed to him by telephone. And now we read of his reception of several hundred young Roman athletes who had marched in procession to the Vatican to receive his blessing. This fact, says the Roman correspondent of the Tablet, reminds one that no Pontiff or personage has ever given such a stimulus to healthy exercise and open-air games as Pius X. Partly, at least, through his initiative, wholesome athletics have spread among all classes, not in Rome only, but throughout all Italy. In Catholic schools and colleges interest in out-door sports has greatly revived during his pontificate, and their introduction, we are told, in ecclesiastical seminaries, has had a salutary effect in the improved physique of candidates for the priesthood. All of which goes to show that to saintliness of character, Pius X. adds a fund of human sympathy and a degree of practical wisdom not often combined in one individual.

A FURTHER instance of the all-embracing solicitude of Pius the Tenth is to be found in the reform, at his direction, of the method of caring for and preserving the priceless manuscripts housed in the Vatican Library. To Father Ehrle, the retiring prefect of the library, this task was entrusted, and he has carried it out in a manner which has earned for

him the warm commendation of the Holy Father, and for ever, it is hoped, placed the manuscripts beyond all ordinary danger of fire or damp.

HERETOFORE the manuscripts, though guarded with every care, were not enclosed in fire-proof receptacles. They were kept in low wooden cupboards, about five feet high. Father Ehrle suggested that each of these cupboards should be converted into a strong box or safe, perfectly fire-proof, and two or three large rooms should be especially built, with walls covered with steel plates or other non-inflammable material, to which the manuscripts that cannot be kept in cupboards could be removed. This suggestion has been carried out and Father Ehrle has had the satisfaction of reporting to the Holy Father that all this priceless material is now preserved in such a way as to ensure its safety and integrity. This will be good news to the world's scholars.

COMMENTING UPON a reference in these columns to The Evening Canadian, the Catholic daily published in Toronto in 1882, which, as was stated, lapsed for want of capital, that extremely stimulating and well-informed organ of Catholic opinion in the United States, The Fortnightly Review, suggests that "there must be something wrong with the English speaking Catholics of Toronto and of Canada generally." This Catholic daily in an overwhelmingly Protestant city should die after a prosperous existence of six months or more for the want of ready money, strikes the Review as "interesting if true." That it is true, we are assured by one who was connected with the enterprise. That it should be "interesting" is quite another matter. Some of us, eager for the advance of the cause would like to forget it.

WITH RESPECT to the projected Catholic daily at Buffalo, which occasioned our reference to the earlier Toronto venture, Brother Preuss of the Fortnightly, for whose pen we have the greatest respect, opines that it is "died aborning," and asks "what deadly microbes invariably destroys these worthy and supremely necessary undertakings in the embryo? It may be, as the Philadelphia Nord-Amerika remarks, that while English speaking Catholics are prone to take up a good idea with enthusiasm they lack the dogged persistence which is the invariable price of success. Our own opinion is that our people are not, in this respect, educated along the right lines. Among the laity, at least, an almost universal indifference seems to prevail with regard to Catholic literature of whatever description, as those connected with the weekly press are painfully conscious. There are bright spots here and there which seem to herald the dawning of a better day, but for the most part, the daily paper or the current popular novel have the field at present pretty much to themselves. Yet, beyond a doubt, there should be a dozen cities in the United States capable of supporting a Catholic daily paper. That they do not, or cannot, certainly indicates that the Fortnightly's "something wrong" is not confined to Canada.

THAT THE decrease in numbers and influence of the ultra-Protestant element of Great Britain is not confined to the English Methodists, the report on church-membership presented to the last General Assembly of the United Free Church of Scotland seems to show. This report states that during the past year nine congregations and three congregational missions have closed their doors and been expunged from the roll. The decrease in membership in the whole organization is given as 2,021. This is attributed largely to emigration, but that this is not the sole cause may be gathered from another clause in the report which says: "In almost all the districts of the city (Glasgow) the Catholic population forms an important factor. It limits to a large extent the constituencies to which Presbyterian congregations can be an attraction. Its influence is one of the forces working strongly against the progress of the church." The acknowledgment has been rather long in coming, (stubbornness being one of the characteristics of Calvinism) but come it has. The outlook for Presbyterianism in Scotland must be gloomy indeed, to have prompted its adherents to concede so much to the despised "Romanism."

BUT IT is not in mere numbers that Scottish Presbyterianism is showing the effects of decay. Numbers, after all, count for little as compared with the integrity of the Christian faith. Whole peoples may fall away and the faith remain unimpaired, and this in very fact is what happened in Scotland and other countries at the so-called Reformation. The true faith was to all intents and purposes banished from the land, and yet a remnant remained to testify to the glories of the past. In its place was reared an organization purely human which substituted for the time-honored

religion of Christ a creed of shreds and patches subject to all the mutations of human inconsistency and human frailty. But the old Faith lived on amidst fire and sword, and to-day is, admittedly, the only Faith in Scotland instinct with vigor and vitality. The human creation and other similar institutions are maintained by the Presbyterian Church. He stated that such schools were the key to the situation in Quebec and pleaded apparently with success for scholarships for the education of French born children.

Dr. Gordon promised that he would be responsible for ten scholarships in Winnipeg, and Rev. P. MacDonald went good for ten more in Toronto. After spending large sums of money, altogether disproportionate to the results obtained in the "evangelization" of Quebec, the General Assembly comes around to the Catholic position, namely, the vital importance of religious education. Leaving aside for the moment the important seal of those preachers to empty pews for the conversion of the church-going Christian people of Quebec, we may learn from their action an important lesson. If Presbyterian schools are the key to the situation in their work of perversion in Quebec, then Catholics are right in making every effort to maintain Catholic schools for the preservation of the faith once delivered to the saints. Our lesson is increased zeal and increased effort in the cause of Catholic education. The school is the key to the situation.

A LEADER IN MODERN SURGERY  
Dr. James J. Walsh, perhaps the foremost living authority on the history of medicine, contributes to the current number of the Catholic World an article on the late Lord Lister, an article that in its entirety will be extremely interesting to many of our readers, and in some respects to all. The remarkable lucidity with which Dr. Walsh can present his views in popular form makes the article perfectly intelligible to the average reader who may lack all technical knowledge of the subject.

Quoting from the Lancet's obituary notice of Lord Lister he prefaces his article thus: "No panegyrics are needed; the greatest modern Englishman is dead." Passing over the lucid summary of conditions before Lord Lister's discovery of modern anti-sepsis, which rendered possible the marvels of modern surgery, we shall note two salient points of the article.

Pasteur, as all the world knows, was not only a Catholic but a thoroughly practical and exceptionally devout Catholic. Lister was Pasteur's disciple, and Pasteur's work was the foundation on which Lister built. Lister frankly acknowledged this in a letter to Pasteur in 1874: "Allow me to take this opportunity to tender you my most cordial thanks for having, by your brilliant researches, demonstrated to me the truth of the germ theory of putrefaction, and thus furnished me with the principle on which alone the anti-septic theory can be carried out. Should you at any time visit Edinburgh, it would, I believe, give you sincere gratification to see our hospital how largely mankind is being benefitted by your labors."

Lord Lister himself was not of the household of the faith, but he was a sincerely religious minded Christian. Shortly before his death he was directly asked the question whether he thought there was any opposition between science and religion.

Without incurring any odium or publicity he might have refused to answer; he might have answered in the negative; but he chose to be very explicit and unequivocal. "In reply to your inquiry, I have no hesitation in saying that in my opinion there is no antagonism between the religion of Jesus Christ and any facts scientifically established."

Dr. Walsh tells us in a note that this letter may be found in Religious Beliefs of Scientists, where practically all the distinguished scientists of the English speaking world expressed themselves in the same terms as Lord Lister. "Whewell in his 'Bridge-water Treatise,'" continues Dr. Walsh, "emphasized the fact that great productive scientists, those who are able to go beyond the boundaries of the known and lead others, usually have no difficulty with regard to faith. It is the smaller speculative minds, who think they know much, but who have not the humility that discovers always have, who are constantly ready to blame science for disturbing their faith."

Lister was one of the great discoverers, the leaders in thought, one of the pioneers into the unknown along which it is easy for others to follow. Such men are never unbelievers."

## KEY TO THE SITUATION

At the Presbyterian General Assembly of Montreal, Dr. Kelly of Montreal made a vigorous speech with reference to work in the Province of Quebec where the Point St. Charles school and other similar institutions are maintained by the Presbyterian Church. He stated that such schools were the key to the situation in Quebec and pleaded apparently with success for scholarships for the education of French born children.

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## A SOCIALIST

Our Canadian papers in quest for news give altogether too much space to socialist propagandists who come to us from the Republic. The course of action laid down in their political primer is not for the public good—quite the contrary. Their utterances are, as a rule, incoherent, voluminous, often times contradictory, and in nearly every case they have but a stone to throw at Christianity. A gentleman from New York named Myer London came to Toronto a week ago to give vent to his opinion on social conditions. Mr. Lon-

don, we are told, is the legal adviser for the National Ladies' Garment Association. No doubt many of these garment workers are sincere Christians and attached to Catholic and Protestant Churches. Here is what their spokesman says: "When the religious bodies say that we should sacrifice our desires for the sake of a future reward, we say to them, 'keep off.' We will fight religion whether it be Roman Catholic or Protestant." Then follows a very uncomplimentary reference to the political life of the United States, which he describes as the rottenest kind of a business. "They (we suppose he means the people) are all open for sale. We find the Catholic Church and Jewish millionaires co-operating to prevent the propaganda of Socialism. It is in the United States that they are proud of their cash registers. The necessity for such an invention is a confession of reality and that the nation is a nation of thieves." We doubt not Mr. London is an admirer of the little red school house. Is this the class of citizens it is giving us? If the political system of the United States is rotten who has made it so? Naturally we must answer: the people. And if the political system and the politicians are corrupt we must conclude that the electorate must be put in the same class. Mr. London's theories are but as soap bubbles blown out to charm the unwary. He echoes fundamentals and would give us chaos. The picture he draws is a roscaceous one, and many a poor honest fellow has been captivated by it. John Brown is out of a job. He applies for and receives employment from Tom Jones. Tom Jones has a comfortable little business which he built up by being careful, prudent, honest and industrious. Will John Brown work for wages? Not at all. He wants, and will be entitled to, according to socialist principles, a partnership in Tom Jones' little shop, and there you are. See how beautifully it works out for John Brown. The professional Socialist propagandist, whether in Canada or the United States, is an undesirable citizen. It would be a good plan, we think, were the governments of the Republic and Canada to plant these fatuous fops and their dupes on a generous strip of vacant territory. Give them a start and see how the Socialist principle would work out. Very likely in a generation or so there would be none of them left to tell the tale.

THEY HAVE a preacher in Hamilton whose name is Rev. C. K. Burrill, and whose utterances are decidedly temperate. Rev. C. K. Burrill appears to be a counterpart of Rev. Melchisedech Howler, in "Bleak House." A press despatch tells us that his sensational sermons have culminated in his tendering his resignation as a Minister of the Gospel. There are many more—three or four of them in Toronto—who should be dealt with in like manner. Their retention is but proof that their congregations are no better than they ought to be, merely aggregations of more or less respectable people who cultivate but the social side of Church work and have relegated the old standards of Christianity to the rummage room. Rev. Mr. Burrill waved his adieu to the ministry by throwing a lighted giant fire cracker at the Vatican, in the course of a sermon to an Orange Lodge. He declared that it was foolish to believe that a priest could change water into the Body of Christ and said the priesthood was rotten to the core. The Protestant communities in which priests reside will, we feel assured, simply place Rev. Mr. Burrill in the slanders' column. A few such preachers in centres of population are a distinct injury to the community at large. As time goes we hope their shadows will grow less.

A FRIEND has mailed to the CATHOLIC RECORD office a copy of a publication called the Menace, of which Rev. Theo. C. Walker is the editor. We would ask our friends not to mail us numbers of this paper. That Rev. Theo. C. Walker, the editor, and Marvin Brown, associate editor, are degenerates, no one having looked over their work will question. Were Rev. Mr. Walker to come out in the open and make specific instead of general charges against the Catholic priests, a Protestant judge and a Protestant jury would, we feel sure, put him on a bread and water diet for a goodly term. If we mistake not the United States Government has refused the use of the mails to Rev. Mr. Walker's production as also to that of the unlovely character known as Tom Watson, who was recently arrested for sending obscene matter through the mails.

## THE SYNOD OF HURON

The deliberations at the Anglican Synod in London, recently, were not characterized by the same anti-Catholic tone as in former years. The Right Rev. Bishop, however, felt it to be his duty to make a passing reference to the Mother Church—a reference very ancient, indeed, but ever welcome to Protestant ears. Speaking of the Church as by law established, he said:

"Then her witness is Protestant. I am not ashamed of that word. The essential meaning of the word is wholly good. It was the position of the prophet of the Old Testament. Though of German origin it essentially described the position of our own Reformers, for they surely protested against the superstitions of the medieval Church and the usurpations of the papacy over the liberty of the national Church."

If something of this kind did not appear in the Bishop's charge it would have been considered as awkward as the omission of singing "God save the King" at the close of a public meeting. However, we can forgive him. His position demands something of this kind and he must deliver the goods as proof of orthodoxy. In the matter of union with the other sects the Bishop made an explanation. "The Church," he said, "ought to let the people know that if Anglicans are not included in the negotiations it is not due to the attitude of the Anglicans, for they have reached for unity long ago. It is due to the refusal of the other communions to acknowledge the Church of England's orders."

Are the Anglicans sulking in their tents? If the Church by law established is prepared to recognise Presbyterian orders, Methodist orders and Congregational orders, why should not these sects acknowledge Anglican orders? There is here a lack of reciprocity. This co-quitting with the non-Conformists

the part of the ministers of the Establishment is very undignified indeed, especially when we remember that a generation ago, and to some extent at the present day, the Church of England clergymen treated the minor sects with the most contemptuous indifference. That union will come some day seems likely, as the Church of England is broad enough now to accept almost anything. If Kohle and Pusey were in the dock to day they would follow Newman.

The Bishop's remarks on the question of union has brought forth a rejoinder from Rev. Dr. Ross, Pastor of St. Andrew's Presbyterian Church, London, who does not understand the position of affairs to be in accord with the statement of the Bishop. The minor sects, it seems, sent a communication to the Archbishop and Bishops of the Church of England inviting them to send representatives to join in the deliberations for union. The general synod of that church replied, through its chairman, that it would consent to do so on the understanding that it would not involve any surrender on their part of the principle of church orders laid down in the preface to the ordinal attached to the book of common prayer. Whereupon the joint committee of the "Unitarians" replied that such conditions could not be considered as it would require the acceptance of episcopacy in the ordinary sense of the term as a prior condition of negotiations for union with the Church of England in Canada. And so the matter stands. Is it a case of the spider and the fly? We know not. Nor will we offer any opinion as to which sect is the spider and which the fly.

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THE MAYOR of Rome, Nathan, is a Freemason and the whole municipal government is in the hands of that class. In France less than twenty thousand belonging to the Masons, many of them Jews, actually rule the country. Both in Italy and France these Freemasons are infidels and boast of their infidelity. We might add that the same conditions prevail in Portugal. The apathy of Catholics is largely responsible for this state of affairs. There is, however, we are pleased to note, a change coming. The Knights of Columbus spirit seems to be taking possession of them, and the sooner they get to work and do something tangible the better. That intensely Catholic country, Belgium, gives us an example of what can be done by organization. The Freemasons made desperate efforts to get control there, but at the late election they were utterly routed.

## A FALLEN ONE

An incident occurred at the recent general conference of Methodists at Minneapolis to which we desire to make merely a passing reference. One of the clerical delegates, a married man with a family, whose name in charity we withhold, was found guilty of grossly immoral conduct. He admitted his guilt, sent in his resignation and asked the forgiveness of the conference. We sympathize with the gentlemen composing this body and we do not desire to throw a stone at their sect because a black sheep was discovered in their fold. We believe the clergymen comprising the conference are well-intentioned, respectable men. True, in their deliberations they were bitterly anti-Catholic, making declarations against the old Church which were entirely unfounded and costing them with uncharitable expressions ill-befitting gentlemen who claim to be ministers of the gospel. We forgive them, however, because inherited bigotry and an anti-Catholic scholastic course are hard things to overcome. Our only motive in referring to the scandal is to point a moral. If the clergyman who has brought disgrace upon himself and the communion to which he was attached were now to engage in a lecturing crusade throughout the country defaming the Methodist communion and all and sundry belonging to it, holding meetings in public halls and inviting Catholics to attend, his disappointment would be sore indeed. He would have to speak to empty chairs. On the other hand, if a priest falls from grace and becomes a castaway there is a large section of people amongst our non-Catholic neighbors who would readily flock to hear him, and as in the case of Chiquin, would give credence to all his slanderous and untruthful statements in regard to the Church of Christ, and Protestant editors would give him a welcome corner in their publications.

"I CANNOT help thinking that there seems somewhat of hypocrisy in the attempt to have the Bible used in the common schools, when the children say 'Why don't father and mother use the Bible?' He urged the need of a revival of family worship, beginning the day with acknowledgment of God. He did not wonder, in the lapse of family prayer, that there was lawlessness and disregard of parents by children."—Hon. S. H. Blake at Synod of Toronto.

But whence this depressing picture Mr. Blake? Can you answer? If not, ask Mr. Lloyd George. As to the Bible, hon. sir, are the people who do not read it the same who contribute liberally to aid in the distribution in foreign parts amongst the "benighted Romanists." Truly you are justified in using the term "hypocrisy," in regard to some of your fellow-Anglicans. Are you spotless yourself? Examine your conscience.

## THE WEED AGAIN

We are sorry to see our Methodist fellow-citizens so desperately perturbed over the tobacco question. Not satisfied with prohibiting its use amongst certain adherents of that denomination, the conference which recently met in Toronto has put itself upon record as being opposed to the growing of the leaf. The resolution which was carried shows the conference as disapproving of and uncompromisingly opposed to the industry of tobacco growing, and the members are called upon to persistent non-participation in the said industry, and asks earnest effort to secure its ultimate and complete cessation. The discussion on the question was at times very heated. Rev. Harold Williams is described by the reporter as the original storm centre of the crusade. Tobacco growing he regarded as an economic as well as a moral menace, and declared that farmers were abandoning the raising of other crops and giving the land to tobacco seed. Rev. Dr. Manning took an opposite view of the matter. If the resolution passed he said it would put down as a sin the growing and using of tobacco and he was not prepared to stand for that. He said that thousands of men as learned and as godly as they are do not believe it is a sin. The course of action taken by the conference will be looked upon as a very extraordinary one indeed, and we do not see how it can be made to bring any strength to the Methodist sect. The action is erratic,