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## The Catholic Record

Price of Subscription-\$2.00 per annum. THOS. COFFEY, L.L.D., Editor and Publisher.

tisement for teachers, situations wanted, etc. d and recommended by the Archbishops of Kingston, Ottawa and St. Boniface, the of London, Hamilton, Peterborough, and is, N. V. and the clergy throughout the

and marriage notices cannot be inserted usual condensed form. Each insertion

ST. Luke King, P. J. Neven, E. J. Broderick and Sara Hanley are fully authorized to receive riptions and transact all other business for the OLIC RECORD. Agent for Newfoundland, Mr. & Power of St. John. Agent for district of Nip-Mrs. M. Reynolds, New Liskeard.

LETTERS OF REGOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey
My Dear Sir.—Since coming to Canada I have
been a reader of your paper. I have noted with satis
faction that it is directed with intelligence and
ballity, and, above all, that it is imb, et with a stron,
Catholic spirit. It strennously idefends Catholic
spirit. It strennously idefends Catholic
and authority of the Church, at the same tim
promoting the best interests of the country. Follow
ing these lines it has done a great deal of good fo
the welfare of religion and country, and it will demore and more, as its wholesome influence reache
mare Catholic homes. I therefore, earnestly recommend
it to Catholic families. With my blessing o
mean of the control of the control of the country work, and best wishes for its continued success as Coffey Catholic families. With my blessing or and best wishes for its continued success (Yours very sincerely in Christ.

Donatus, Archbishop of Ephesus,

Apostolic Delegate

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Dear Sir: For some time past I have read your stimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published in manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with leasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to re-

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

LONDON, SATURDAY, JANUARY 9, 1909

SOUL PARTICLES. Theories concerning the soul are

more numerous than true and more

curious than philosophical. The latest comes from a Dublin physician. Ireland produced one philosopher, Berkeley, who was such an idealist that he framed a poetic and unreal system which was based upon sand and constructed without order. This time it is materialism - purporting to be a new theory of life after death. Psychical research is accountable for the claim that the soul "is an aggregation of soul particles inhabiting the individual cells of the human body." These particles may some day be made visible when they may be weighed and measured After death these soul particles unite to form the " soul body." This hypothetical being subsists upon a very light peculiar diet, viz., sun's rays. It therefore needs no digestive organs and has not to struggle as a material body does for food. We may as well candidly acknowledge that this is all. We have no other statement from this psychical laboratory nor any report from the many generations of by-gone soul-bodies new living upon the sun's rays in the upper regions of our atmosphere. The air may be full of them : we never hear Christ. We had better give the whole from them. It is all very well to talk extract: about psychical research. Interesting though the work may be and the facts which it connotes, it never gets beyond the physiological elements of sense perthe physiological elements of sense per-stone, while per same a firmly bedded eption. It never reaches to those un-seen depths whence springs real thought made quite plain in 1 Cor. 10: 4, where or where the mind holds in its judicial grasp two simultaneous ideas upon which There is a principle within us, the formal and primary principle of our being, which is as far beyond the reach of any material inspection as the spiritual heaven is beyoud the material earth. To speak of the soul as an aggregation is a contradiction. Sensation is one and indivisible. Its unity is not that of quantity made up of parts. Still more is thought -in the strict sense-one. The thought of a triangle 's as much one as is the thought of any of the three sides. We cannot measure this triangle—we never saw its sides nor imagined them. The triangle we see or which we imagined is by no means the triangle we think. This latter is the same for all, one for all time and for every place-from Euclid down to the last student of geometry. It is the only real triangle as it is the only universal triangle. It is the one we think about, reason about, and upon which so much mathematical science is built. When we come to abstract ideas such as virtue, equality, or to other acts of the soul, as judging and willing, we find the object as well as the act beyond material. The agent is greater than the act : the cause is more than the effect. The acts of the intelligence and the will are not material: therefore neither is the faculty nor the substance of the soul. Supposing the soul to be an aggregation of particles, then all the particles would have every sensation; or one particle would have the sensation of one part of a body and another another and so on. These distended points would have no union. In the former case we should apprehendas many objects as there would be particles in the soul: in the latter case we should never apprehend a single

There are thoughts too deep and too high for the reach of any material test. They show a power and therefore a sub stance which rises above the body, which in its simplicity, its immortality and spirituality is the image and likenes of God. The soul's hopes and capabilities, more especially when strengthened by grace, lie far beyond this world of sense or the sound of the angel's trumpet. No analyst's knife has touched the soul, no research ever caught a glimpse of its subtle yet most real being.

UNFAIR CRITICISM. The Educational Review of New Brunswick has been indulging a common passion of criticizing its French Canadian neighbors. Speaking of the Quebec Normal school, the Review said lately: "The French Catholics provide a course which is nominally three years in length, but the instruction provided is such that it is doubtful if the graduates of the schools would rank with the lowest grade of teachers in the other provinces. Religious instruction is made very prominent, and it is said these schools have not advanced any appreciable degree beyond mediaeval times," We are not sufficiently acquainted with the work and course of the Normal school in question. Our judgment is formed by a comparison of results. French education and English training meet on the floor of the House of Commons at Ottawa. We are confident that the French Canadian members are far above all others from the English speaking provinces. In eloquence, in grace of language, in force of argument, in urbanity, in engineering skill, in ability as artists, in literature and poetry, the province of Quebec is alone-keeping the good name of Canada It is a gratuitous statement to doubt the standing of the teachers of a whole province. If this critic's word is true ; if the Normal students of Quebec are lower than some of Ontario teachers, we fear things need inspection. But the tree is known best by its fruits. Quebec may not have so many fads in its educational system; but it is a sensible, practical programme. It has produced excellent scholars in Church and State. The sneer for religion and mediaeval times, which, like the sting of the bee, is in the tail of the criticism, we pass over. Well for the English speaking provinces they had some religious teaching in their illformed systems; and well for our critic he knew more about these mediaeval times at which he carps in malicious ignorance.

"THOU ART PETER."

A subscriber has sent us a clipping from a Campbellite paper giving an explanation of the well known text: "Thou art Peter and upon this rock I will build My Church." (St. Mat. xvi. 17.) The explanation states that the rock was

"The rock was Christ. Two different words are used here. The word for Peter is petros wern the word for rock is petra. Petroine in a small, movable ins a small, movable ng eans a firmly bedded Paul, speaking of the Israelites in the wilderness, says, "For they drank of a spiritual rock [petra] that followed the Church attracts the thought and to pass decision. Psychical research them: and the rock [petra] was Christ." the Church attracts the thought and can no more abstract than unite ideas. In Matthew the church is said to be criticism of men—never so clear and day that the Holy Father had set in upon a petra, and in the passage just cited the petra is declared to be Christ. Petra is never applied to Peter, nor is petros ever applied to Christ. This seems to make the matter very plain.

> How any critic unprejudiced and well disposed can doubt that the text refers to Peter alone seems incomprehensible, No words could be clearer. St. Peter had acknowledged our Lord's divine Sonship: "Thou art Christ the Son of the living God." Then Jesus replied: "Ego dico tibi, quia tu es Petrus (Cephas), et super hanc petram (Cepham) aedificabo ecclesiam meam." "Thou art Peter (Petros) and upon this rock (petram) I will build My Church." Christ is addressing Peter, so that the words all pertain to Peter. This is still more evident in the succeeding verse when our Lord continuing says: "I will give to thee (Peter) the keys of the kingdom of heaven." There is the same subject in the three verses-God's revelation to Peter, the erection of the Church upon him, and the deliverance of the keys to him. When the 17th verse-"Blessed art thou, Simon Bar-Jona, because flesh and blood hath not revealed it to thee, but My Father Who is in heaven," is so clear and the reference so direct, how can the next verse which follows without interruption or change refer to any other but Peter. words of Christ contain both an interpretation of the name of Peter and the reward of his signal faith. There is no transition from Peter to Christ, from the faithful disciple to the Master. There is one Speaker who felicitates the Apostle founds His Church upon him and gives him full power over his kingdom. The

which He founds upon "this rock," | they became the most docile and tractnamely, the one whom He is addressing, and whose name He has changed from Cephas to Petros, as significant of the primacy of jurisdiction which was so positively promised him in this passage. When in this sentence the Master speaks of the Church as " My . hurch " founded upon "this rock," He makes an antithesis between the possessive adjective and the demonstrative. The former is no clearer than the latter. It is "My Church"; but its foundation is "this rock whose profession of faith I admire." Furthermore, the extract from the Campbellite journal can gather poor comfort from the difference of the words Petros and petra. The use of two words instead of the same arises from the Greek translation of the gospel. Our Lord spoke Syriac. There was no difference of words as exists in the Greek between the Petros and petra. Our Saviour no doubt said : "Thou art Cephas and upon this Cepha-I will build my Church." The distinc. tion which the writer strives to make is not of scriptural authority. In the Armenian, the Coptic, the Chaldaic and other editions of the gospel only one word is employed for Peter and rock Nor is there any parallel between the passage of St. Matthew's gospel and St. Paul's epistle when he says to the Corinthians that "All drank the same spiritual drink (and they drank of the spiritual rock that followed them, and the rock was Christ)" No one denies that Christ is the rock by excellence from whom are the running waters of eternal life. That by no means precludes Peter's rock and primacy. As Moses had to strike the rock in order that water might flow, so did Christ found His Church upon Peter. Let us turn the text so as to exclude Peter and see how the passage thus distorted would read: "Blessed art thou Simon Bar Jona, because thou hast confessed me to be the Son of God: thou art a rock ; but not upon thee, but upon the rock, which I am, I will build my Church." How does that interpretation tally with what follows? "I will give to thee the keys of the Kingdom of heaven." Thus : "You are not the rock upon which I will build my Church; but I will give to thee the keys." This is the foundation of a house of sand. It is a question of fact: Is Simon really the rock upon which the Church is built? Our analysis of the prophecy and promie of Christ clearly shows that he is. If we turn to tradition we find the same answer : "I know that on 'hat rock," said St. Jerome, "the Church is built." St. Leo next : "As the Father manifested to thee my divinity, so I make known to thee thy Excellence, that thou art Peter, i. e. since I am the corner stone, since I make both one, I the foundation outside of which no one can build anything; nevertheless thou art also a rock because thou art strengthened by my virtue so that the things which are proper to me by my own power are common to you by participation with me. And upon this rock I will build my church and

BY PATH AND TRAIL.

upon this fortitude I will build my

eternal temple." Where Peter is there

against it. In Peter lies the sacra-

ment of unity-hidden as the divinity

unfailing as the centuries pass and

the Church attracts the thought and

universal as now when the nations

have bound themselves against the

Christ and His Church. Nothing is

more positively set forth about the

Church in the gospel than the rock

of primacy upon St. Peter.

We acknowledge with thanks a copy of a new work by our old and dear friend, Dean Harris. Its title suggests the pioneer. Its scenes are laid through unfrequented tracks: for few there are in this country who like the Dean have travelled from "Guaymas to Grau Barranca on the steep and narrow trails of the Sierras." Away to the south and west of North America in the Bacatete mountains living in caves like drooping dying trees are a race of Indian aborigines called the Yaquis - last of the fighting tribes-slowly contending with, yet surely yielding to, the army of civilization. For four hundred years the Spanish or Mexican troops have with occasional periods of truce been killing and capturing this solitary tribe. It is a case of the weak to the wall. Americans were no more merciful than Spaniards had been. "Fully one half of the Yaquis," said one of their missionaries to the author, " are as devout Catholics as any in Mexico. As early as 1539 Father Marcos of Nizza visited the Yaquis in the Sonora valley. Ten years two Jesuit missionaries took up their abode amongst them. Others followed until at the time of Otondo's expedition in 1683 to Lower California the (Yaquis with other tribes were converted." "Originally extremely warlike on being converted to Christianity, their savage

able of people. They are invariably honest, faithful and industrious. They are also the fishermen and pearl-divers of the Gulf of California." Amongst the remnant of this strange people amidst canvons wild and awesome r gions our author takes his readers with charming ease and pleasant style. Dean Harris is particularly fine in his descriptions of scenery. This volume, " By Path and Trail," maintains with force the same beauty of pen pictures sketched for us in his earlier books. Southern California and the adjoining districts afford a splendid theme for the historian or the traveller as they hold out temptations of wealth to the gold seeker and the promoter. Father Harris has brought the Yaquis farther north than they ever expected to come and introduced them to many who would otherwise scarcely have known their

SUNDAY THEATRES.

Whilst not pretending to be rigorists in the matter of Sunday observance we think public entertainments are out of place upon a day whose purposes are religious as well as restful. The term "public entertainments" is rather general, so that classes of entertainments could be found which in themselves would not be objectionable. Once the cleavage was made it would soon widen. A wedge is a dangerous thing to introdace into a block of wood. His Majesty King Edward has issued an edict forbidding them. These entertainments ha begun well enough when concerts of sacred music were the only ones given. Moving pictures of Biblical subjects followed. These have long given way to more frivolous and more worldly programmes. Theatres and music-halls which twenty-five or thirty years ago were all closed in Great Britian are nearly all now open with a rushing business. The King has put in exercise a prerogative which descends from mediaeval times. We are specially interest ed in this phase because so many, if not all, non-Catholics hold that the middle ages had scarcely a ray of light, so dark were they - and surely not a single redeeming feature. The New Brunswick article to which we refer in another column is evidence. This is a right which the Sovereign may exercise through the Lord Chamberlain. It was last invoked to prevent the performance of "The Mikado" during the state visit to England of several members of the Japanese imperial family. In Canada, Montreal is attempting the Sunday theatre. One may find a reason in the difference between French and English sentiment. But whatever explanations we can offer we find in the quiet Sunday not only more respect for the day itself but also more real needed rest. When we reflect upon many circumstances connected with theatres upon this continent, their sole commercial character, the monopoly under which they are managed, and the inane feature; of most of their plays, we may see a black hand raising the curtain on Sunday with the set purpose of degrading simple Christian folk and mocking the one day which is the Church. No error can prevail Christians are supposed to devote to

CANON LAW.

The newspapers announced the other motion "two of the greatest works which have been attempted in modern timesthe revision of the Vulgate and the codification of the canon law." As the latter of these has been in motion for three or four years it shows how associated press despatches sleep and move by turns. This codification has reached near its stage of completion. The only point to be admired in this Christmas card of the daily press is the apprecia tion it has of these two acts of Pius X. No doubt they are great works. Canon law goes back through even more cen turies than the Vulgate, and it will take us back to the fourth and fifth centuries In its source Canon Law finds its principles and guarantee in the New Testament. Another source of Canon law is divine tradition. Human traditions or the other hand regard but the discipline of the Church. In the strict sense of the term all canon law is based upon the legislative authority of the Roman Pontiffs, who by divine right have juridical power over the whole Church This right exercised, continually exer cised, was never called in question until the so-called reformation. This ecclesiastical law derives its name of Canon law because it is made up of canons or rules which the Church proposes and establishes in order to direct the faithful to eternal happiness. In its comprehension it embraces a wide field, for it concerns the laity, the clergy, creed, sacraments, sacrifice and public worship and many more matters belonging to religion. Whilst law remains fixed in principle its administration changes. So is it with Canon Law. By his supreme authority the Holy Father has codified it and rendered it more practi-

REV. FATHER MURPHY, O. M. I., rector of the Ottawa University, has returned to the capital, and will again take up his work as director of this great seat of learning. His many friends will give him a warm welcome home. Vast care and labor has been his portion in the re-construction of the buildings destroyed by fire a few years ago and it affords pleasure to note the splendid success which has attended his labors We trust the work of re building will go on uninterrupted. We have assurance that this will be the case because of the tireless energy of the distinguished priest in whose hands has been placed the direction of affairs. Ottawa University has done very much for Cat olic education. Its pupils come not only from the Ottawa Valley, but from almost every part of the Dominion as well as from the American Republic, and those great men who now hold high place in the activities of both countries give proof that the training imparted within ics walls has been thorough and admirable in every respect.

THEY HAVE A CIVIC reform association in the city of Pittsburg, Penn., called the Voters' League. It was or ganized for the purpose of bringing about a more honest administration of civic affairs. The Voters' League went about their work in earnest fashion and have already caused the arrest of seven nembers of the council and two former bank managers. They declared that they have only touched the fringe of the disease and greater revelations are promised. Dishonesty in the administration of public affairs has become ar epidemic, and it is to be hoped that the best minds amongst us will be employed in the work of such reforms as will bring about a more healthy condition of things in public life. Across the border there have been many scandals in civic life which have caused the honest citizen no little amazement. Are we any better in Canada? The work of reform should. we think, begin at the seat of the trouble The man who buys a vote and the man who sells a vote, and the man who does not care how he votes, will be found to be the prime cause of most of the crookedness that pertains to the administration of public affairs.

THE WORLD STANDS AGHAST at the awful calamity which has visited Italy, Two hundred thousand lives launched into eternity without a moment's warning is an occurrence the magnitude of which it were difficult to realize. A terrible earthquake followed by a tidal wave twenty five feet in height, brought this terrible affliction upon Sicily. As soon as the news reached Rome the tender-hearted and fatherly Pope Pius X. ordered 1,000,000 francs to be donated from his slender resources to aid those who had been spared. Furthermore, he expressed his determination to be among his children. "It is my place," he said to his physician, who, however, would not permit him to make the journey on account of his health. He has telegraphed the Archbishops of Palermo and Catana and the Bishops of Mileto and Catanzaro expressing his deepest affliction in the appalling calamity, and ording the saying of prayers.

ON THE 20TH OF DECEMBER there passed away at the Water St. Hospital, Ottawa, Rev. John Francis Breen. He had been curate in the parish of Egantownship of Bromley and was born on Dec. 24, 1879. His parents were Michael Breen and Margaret Murphy. He received his classical education at Ottawa University where he graduated with the title of B. A. In the Grand Seminary, Montreal, he made his theological course. His studies were marked with brilliant success and possessed that same zeal which he carried with him into the priesthood. All classes in the district of Eganville mourn the untimely death of a young man who had before him a most brilliant career. His goodness, his piety and his manly characteristics had endeared him to old and young, rich and poor.

A BRAND NEW escapade of the crimin ally inclined comes to us from the city of Woodstock. A young man claimed to have been maltreated and robbed on the public highway and forced to deliver a black-hand letter making a demand for a thousand dollars to one of Woodstock's citizens. The young man has confessed that he had tied himself up, made his nose bleed and then carried the note. It would be worth while to investigate what has caused this person to enter upon a carrier of crime. Possibly in the school-room he had never been taught that he was accountable to a Supreme Being. It is quite likely, too, that he has drank deeply of those emanations from the printing press which serve to promote criminal tendencies in the minds of the young. What between the abominable literature of the dime novel class and the horrible grist of criminal happenings dished up in sensational object. The soul cannot be material. Divine Speaker calls it "My Church" nature was completely subdued and cal and better suited to modern times. form in the daily papers, many a boy has

to run the gauntlet in pursuance of a noble purpose in life. We have upon our statute books laws to prevent cruelty to animals. What have we done to guard our children against the contagion of immoral literature?

A DESPATCH from England, dated 26th of December, states that it has been decided by the Government to remove from the coronation oath the words which are obnoxious to Catholics. Lord Braye, the head of a great Catholic family, claimed that they should be expunged, and pointed to the fact that the doctrines denounced as false were held by the majority of Christians to be most sacred. His Lordship truly stated that the offensive terms were put in the oath at "a savage period in English history." Lord Crewe and the Duke of Norfolk also spoke warmly along the same line, while Lord Kinnaird, a "Ballykilbeg Johnson" type of the Orange nobleman, assumed a role somewhat akin to that of the "devil's advocate." He declared that such a change would not be acquesced in quietly by the people of England, which reminds us that once upon a time three tailors of Tooley street also set themselves up as the spokesmen of the people of the United Kingdom.

ANOTHER DEPARTURE on the road to Paganism has been made by some of our neighbors in the great Republic. Not satisfied with the awful affliction of the Sunday morning papers Mr. Munsey has started a Sunday evening monstrosity in Washington, D. C., and alse proposes to get out a Sunday evening editor of the Baltimore News. Cardinal Gibbons and many other prominent men in the various walks of life strenuously object to such a publication as upnecessary, an unwarranted intrusion and a disturbance of the day. The most effectual protest that could be made, and the only one that will have a salutary effect with such men as Mr. Munsey is to educate the people not to buy his wares. Mr. Munsey appears to be one of those who is always willing to supply a market. He cares not what sort the market may be. Truly we are "advancing backwards" at a great speed.

REV. H. GAUDIBERT, director of the African Missions, Quebec, desires to thank most sincerely, through the columns of the CATHOLIC RECORD, the many subscribers to that paper who have sent him large quantities of stamps which can be utilized in aid of the good work in which he is engaged.

OLD CHARGE REVAMPED.

ATTACK UPON CATHOLIC LOYALTY WAS BY FAMOUS BISHOP ENGLAND

NEARLY A CENTURY AGO. An able Louisiana jurist, Hon. L. P. Carllouet, writing to The Morning Star, of New Orleans recalls the fact that in their attacks upon Catholics the Lutheran and other sectarian bodies have simply revamped an old charge which was met and refuted nearly a century ago by the Right Rev. John England. the versatile and brilliant Bishop of Charleston.

Then (in 1824) it was the Rev. William Hawley and his associates, clergy-men of the Protestant Episcopal Church of the United States, who asserted:

"1. A Roman Catholic can be in principle a faithful subject of a Protestant government only when an unfaithful

subject of the Pope. "2. A consistent Papist and a faithful subject of a Protestant administration must be incompatible so long as the Pope shall claim jurisdiction over all Christendom and shall continue to maintain that faith

is not necessary to be kept with heretics.
"3. The only reason why, among Papists, there are many good subjects Protestant government arises from the fact that there are so many in the Roman Church inconsistent with their profession, better than their profession having no idea of all the doctrines and

all the erroneous corruptions of the faith they acknowledge."

Note the left-handed compliment conveyed by paragraph 3. There are many good subjects of Protestant government among Catholics for the they are inconsistent with their profession and are so ignorant.

Compare this paragraph with the following extract Lutheran Synod, and note the similar ity in thought:
"We do not wish to be understood

as though we mean to accuse the bulk of Roman Catholics of being disloyal American citizens. We sincerely be lieve a great many do not fully realize the position the hierarchy of them Church maintains with reference to the principle in question, especially in view of the outgivings of their teachers le

this country. \* \* \*"

There it is again! Catholics are loyal American citizens because they do not fully realize the position occupy; because "they are ignorant.

Thanks for the acknowledgment that there are many good, loyal citizens among Roman Catholics, but really are they so ignorant of the doctrines of their Church? Might not the ignorance be found among their accusers? No would occur to an unprejudiced mind that the point is worthy of some inves tigation on the part of our Lutheran friends. We throw out the suggestion;

may they profit by it.

BISHOP ENGLAND'S REPLY. The following extract from the reply of Bishop England to Rev. William Hawley and his associates of little less than a century ago is applicable to the