SOME APPRECIATIONS

OF THE LATE SENATOR COFFEY AND HIS WORK

J. K. BARRETT, LL.D., WINNIPEG, MAN Senator Coffey was one of my dearest and most intimate friends and I therefore look upon his death as a great personal loss. It is no easy matter to form a satisfactory estimate of the life and works of the late Senator. In his private life as well as in his public career Senator of all with whom he came in contact genial, kind, and considerate and ever ready to assist them in every

deserving project.

It is, however, as a journalist that Senator Coffey has left the impress of his genius. He succeeded in leavshind him a monument that will keep his memory green among the Catholics of Canada. His work on the CATHOLIC RECORD is sufficient to establish his claim, not only as a Catholic journalist of marked ability but as a far seeing and devout Cath-olic. He succeeded in making the Catholic journal, par excellence, the very best in Canada and with few His great heart was wrapped up in this work, and he never allowed any earthly consideration to turn him aside from its highest interests The CATHOLIC RECORD of to-day en every Catholic in Canada, because it has ever and always served the high est interests of the Church and de fended her honor with marked ability and moderation. This is the life work of Thomas Coffey. Let us hope that that noble work of his may be, in the future, directed with the same zeal and prudence that has made it, what he left it, the greatest Catholic

CATHOLIC UNIVERSE, CLEVELAND

The dean of Catholic journalists in Canada is dead. Senator Thomas Coffey, publisher of the CATHOLIC RECORD of London, Canada, died recently at the age of seventy one years after an illness of several months, mourned by all who knew him, regardless of party and of creed. He was long known as the "foremost Catholic layman of Ontario," and his life was a credit to his country and his Church and an inspiration to his fellows. Born in Ireland, he was not yet in his teens when his parents emigrated to Canada. From the humble occupation of printer's devil he arose by the force of his own prominence in business and states RECORD a prosperous and powerful journal, and this will continue to stand as his chief monument. May he rest in peace !

WHAT CATHOLIC SCHOOLS ARE

Mr. Bird S. Coler, former Controller of New York City, delivered a remarkable address recently at the graduating exercises of St. Patrick's Academy, Watervliet, N. Y. He took for his subject the Catholic Parochial for his subject the Catholic Parochial schools, to which he paid a high tribute for the work they are doing. He frankly confessed that at one time he was one of those who believed that the segregation of children of one religion in special schools was hostile to American in stitutions and foreign to the Amerintance with the work of Cath. olic schools disabused him of this opinion. He told his audience that antagonistic to Americanism, he regards them as the hope of the coun-

He pointed out that the trouble with the Public school system is its neglect of the essentials that contribute to character building. De-nominational differences had rendered it impossible to arrive at a satisfactory agreement as to the character of the religious instruction which should be given in our Public schools, and yet experience has taught us that such instructions cannot be safely neglected in the training of youth. The latest report of the Children's Court of this city b testimony to the truthfulness of this statement. Nine thousand and nine teen cases came before it in 1913. Thirty-seven per cent. of the cases dealt with offenses involving moral turpitude. There were cases where oys were banded together for stealing and where boys and girls were associated with bad companions and men of questionable character. About one fifth of the children arrested during the year had previous court records. In other words, some eightteen hundred boys and girls arrest in the borough of Manhattan last year showed evidence of having entered on the road of chronic delin-quency. It is safe to say that if re-ligious instruction were a part of the curriculum in our Public schools this army of young criminals would not receive the many recruits that are joining its ranks every year.

Is it not high time to take the Catholic view of the vital importance of making schools the media for the moral training of boys and girls who will be the men and women of the future. Just think what a mighty revolution for good would be brought about if every school in the land were

has been eliminated in the Public versy, the people's voice has been chool system. I have found in them a secular education which, in every torth in demand and favor of the

recent test, has shown superior efficiency over the Public school education. I have found the idea of authority dominating moral instruction, and the idea of Divinity vitalizing moral instruction. I have found the idea of personal responsibility to God pressed home upon the mind of youth. I know no other way of making good citizens. I can say that, in its paro-chial school system, your Church has built an institution that makes for the conservation of the American ideal of life and government.' It was under such a system that the Fathers of the Republic were

educated in their youth. In the De-claration of Independence you will find traces of this early training.
The Charter of our liberties bases itself on rights to which an unbeliever may lay no claim. Men who do not believe in the existence of God would never have penned these lines: "We hold these truths to be self evident; that all men are created equal; that they are endowed by their Creator with certain inalien-able rights." Neither would unbelievers express confidence in Divine assistance, as did the signers when in announcing their determination of their country, they declared: "And for the support of this declara-tion, with a firm reliance on the protually pledge to each other our lives, This was the language of Christian men, who, in their boyhood, had learned in the home, in church and in the school room what their duty was to God. The system of educa-tion which had imbued them with "s firm reliance on the protection of Divine Providence," remained in full vigor till the third decade of the right the time that decade it is a mineteenth century. Then the experiment of barring the door of the school-room against God and His eachings was inaugurated. It was the first step taken toward de Christianizing the country. Its effects have been of the most pernicious kind, as thoughtful persons must acknowledge. The gravest problem of the coming years will be to de-vise means for making our Public schools the main supports of our

THE IRISH

Y. Freeman's Journal.

VOLUNTEERS

The National Volunteer force now eing organized in Ireland is a highly important and weighty factor in the situation as it stands in respect to the settlement of the Home Rule question in a manner satisfactory to the Irish people. For over a quarter of a century that question has been an issue in Anglo-Irish politics, and British Liberal Party platform. Irerelying once more on assurances of English statesmen that by methods within the Constitution every Irish grievance as against England could and would be amply redressed.

political institutions, as they were

struction in them was tabooed .- N

And fighting on Constitutional lines Ireland has won. She has convinced the Democracy of Great Britain of the justice of her demand for National self-government, and through the British House of Commons—representing the will and power of the British Democracy—a Bill has been three times passed conceding that demand, and the Bill only awaits the formality of the signature to become law, duly and Constitutionally en-

-"the law of King and Parlia ment"-armed opposition is threat-ened by a so-called Constitutional Party, in alliance with Protestant lancy in Ireland, a small minor ity of the population—the traditional enemies of the majority, and his torically associated with the infamous anti-Catholic Penal Code—the avowed object of which was the ex-

This is the element which has taken up arms against Home Rule, and the fact is the explanation of the Irish National Volunteers—the justification and necessity of the move-ment, as practically admitted by Chief Secretary Birrell, speaking in the House of Commons: "It a body is formed for the purpose of destroy ing the Home Rule Bill, we cannot be surprised that another body should be devised to secure its

passage."
That is an object—the main object of the National Volunteers, but there is more and much more
—not merely to secure the
passing of the Home Rule Bill
but to make it secure when passed, is the purpose of the National Volunteers—not merely, as Mr. Joseph Devlin put it—"to get Home Rule but to hold it when we get it." The spirit as well as the object of the movement was well emphasized by one of the speakers at a recent Volunteer meeting when he said :

"The Volunteer movement has come by a great impulse springing from the very depths of Ireland's heart, and of Ireland's history. We have put into the hand of Justice the sword with which she may defend and keep that kingdom of justice

when it comes.' That is Ireland's sentiment and engaged in such work as that described by Mr. Coler in these words:
"I have found in the parochial schools the saving principle, which has been eliminated in the Public wersy, the people's voice has been to the control of the force as to which there has been some control of the force as to which there has been some control of the force as to which there has been some control of the force as to which there has been some control of the force as to which there has been some control of the force as to which there has been some control of the force as to which there has been some control of the force as to which there has been some control of the force as to which there has been some control of the force as to which there has been some control of the force as to which there has been some control of the force as to which there has been some control of the force as to which there has been some control of the force as to which the force as the force as to which the force as the force

guidance and direction of the Irish leader and the Irish Party, and as to the future, a suggestion made at the meeting already referred to seems to meet the requirements of the posi-tion as it will be:

"The National Army of this country must be under a civil govern-ment. One hundred thousand rifle-men could not wander about at the beck of any private individual, or at the beck of any Committee, provisional or otherwise. After Home Rule the Volunteers would be em-bodied as the National army, under the Irish Civil Government. And who would be the Irish Civil Government-who would be the Irish Prime

Minister ?—Mr. John Redmond." Such Government Ireland soon have and with a hundred thousand Volunteers or more she will be able to defend it against all enemies should any be.—N. Y. Freeman's

SOUL-HUNTING IN IRELAND

Recent articles and communica tions in America have been exposing the commercial and social operations of well-financed "Protestant Soul-Hunters who are buying up the Catholic souls of such of the New York Italians as they find "all underfed and so poor." The material of this soul-traffic is somewhat new, but the traffic itself is old, nor is it confined to New York or to America. To-day it is the Italians whose poverty and unprotectedness make them a prey to the soul trader. A few years ago it was the Irish, when famine threw them "so poor and underfed," and often orphaned, on our shores; and nany an Irtsh name in a violent Protestant pulpit bears witness to the success of the unhallowed traffic. But it was in Ireland itself that the rade was plied most systematically shamelessly and continuously; and, contrary to the accepted belief, it had and has still a certain measure of success. Some account of it and of the organized methods now adopt to those who are anxious to suppress this evil in our midst.

Since the imposition of Protestant rule there has been always prosely. ism in Ireland wherever there wa poverty; and the ruling powers saw it that this should be intense and extensive. In the famine years it became universal. When hundreds of thousands were dying of starvaion and millions were on its brink and British economics were compe ling the exportation, for rent and taxes, of the grain and meat that would sustain them, peers and commoners, church organizations, estab lished and dissenting, sent hordes of proselyters who, well sup-plied with money and goods, set up a soup kitchen in every centre of dis-tress, and ladled out its savory concoctions at a price. The people in town and country were literally dying for want of food; the price they had to pay was the renunciation of their faith, the acceptance of Pro-testantism. That word would ward off fever and death, insure life, and often comfort, and most of all, the lives of their little children. It is to the undying honor of Ireland, and perhaps the greatest of its many heroisms in her long fight for the faith, that she did not pay the price. She kept her soul. Her children died in thousands rather than enter the kitchens of the proselyters, and many a Connaught mother suffered her child to die at her breast rather than touch a morsel of food at the price of her faith. To follow the awful records of deaths during those years along the tracks of the ters were nicknamed, is of poignantly tragic interest. At every step

there is a place for a pæan and an elegy. Not all were heroic, but the exceptions were so few that they prove the rule. One will occasionally find a family in districts of Clare and Galway that is black-marked to day because some members of it succumbed even temporarily to tempta tion. The scorn, springing from love of their faith and hatred of apostasy, had its uses; and the late T. D. Sullivan hit off happily an occasional effect of it, in a ballad describing how the wife of a man who had sud-denly found Protestant salvation in donations of food and clothes and rent money, upset his new found faith by "combing his head with a three-legged stool." Ridicule of the "Soupers" was a favorite theme of the street ballads, especially in the the street ballads, especially in the larger cities where proselytism had better opportunities both for poverty-stricken subjects and for concentrated effort. A notorious Mrs. Smyley established a very large "Bird's Nest" in Dublin which catered assiduously to the parents and the birds, and a song that the singing of Father Tom Burke made famous, points to the cause and pro-

There's Mrs. McGrane when her man was slain On the banks of the bould Crimea, Gave her religion up for the bit and

And took to Luther's idea.

It pours five scorn on such as consent to "selling their soul for a penny roll and rashers of hairy bacon;" but though such sar-casm is a useful deterrent for some and a stimulus to others, it can not and a stimulus to others, it can not supply the continuous lack of the penny roll and its equivalents. A recent attempt of the Larkinite Socialists in Dublin to spirit off the children of the impoverished strikers to English Protestant homes aroused and indignation that it hards the such indignation that it broke the

sway of Larkinism ; but the subtle, quiet, every day seductions of plaus ible proselyters who dangle bread and meat and prospects of comfor for themselves and education for

their children before parents of the slums, when foodless and hopeless of employment, can only be resisted by a sustained heroism beyond what may be ordinarily expected of human patters. Whataver the economic and nature. Whatever the economic and governmental systems that brought about these conditions, there is no doubt that they exist, and that the "Bird's Nests" which have been multiplying since the famine year en battening on them. I developed from some recent trials in Dublin that these agencies are expending \$300,000 annually in buying up Catholic children, that they have over two thousand such children in their "Homes," "Ragged Schools" their "Homes," "Ragged Schools" and "Bird's Nests," and that more than a thousand adult Catholics are losing their Faith in their "Asylums,"
"Shelters," "Missions," and other "Shelters," "Missions," proselyting institutions.

Further inquiries confirming thes evelations, that destitute Catholics were being bribed and wheedled out of their faith in Dublin and elsewhere resulted in the formation of a society to rescue those who had fallen into strengthen the faith of such as are exposed to danger. This is the Catholic Protection and rescue Soci-ety, 35 Molesworth Street, Dublin, a committee of prominent laymen and women, that has the approval of Cardinal Logue and the entire Episcopacy, and is working in co-opera-tion with the Pastors and Religious of Ireland. The director, who has forwarded their programme, writes that Ireland is grateful for the political aid she has received from A ica, but the safeguarding of her children's faith is even more precious than the realization of her national aspirations, if either can be severe from the other; and that, as she has contributed of her blood to our re'igious growth, she trusts that, while the lack of self-government still prevents her from setting right the social conditions of her cities, Ameri can Catholics will aid her in the fight for preserving the faith of her poorest and weakest against the energetic proselytism of capitalized bigotry.

The charities of Dublin are probably the most generous in the world. Every Sunday, often at several churches, there are sermons in aid of homes, hospitals asylumns, etc., and always a generous response, till one wonders how poverty can find so much to give. But now the various charities are systematized and co-ordinated, and many social activities are prosecuted that were formerly neglected. Committees provide for the food, clothing and education, or employment of the destitute, and supply the spiritual and corporal support that fortify them against the wiles and moneybags of the prosely-ters. The literature that explains their methods will prove educative in the ways of saving our own Cath olic children; and it will in no de gree hurt this work if it also incites us to help the still poorer poor of Ireland against similar dangers.—M. Kenny, S. J., in America.

THE CHRIST OF MODERNISM

It is pretty clearly established the a Catholic who denies the divinity of Christ ceases to be, not only a Catholic, but also a Christian. Nevertheless, the Modernist persists in calling nimself both Catholic and Christian. although in effect he denies that he is aware of any other Christ than the Man Jesus Who walked the earth and taught His doctrines in the reign of Tiberius.

As we have seen, the Modernist in his attempt to adapt his new beliefs and doctrines to his Kantian philosophy, declares that what he cannot know through the senses is, as far as he himself is concerned, not really worth enquiring into. Anything that transcends his mental vision may be good in itself, but since it lies out side the scope of his power of posi tive mental enquiry, he refuses to be bound in any way by it, or in other words, he refuses to give credence to it as belonging to those things which he cannot reason but for himself.

It is interesting, therefore, to learn how and by what process of argument he continues to call himself a Christian, since he cannot accept the notion of the divinity of Christ as being a concept with which the finite mind is capable of dealing. Here, according to Father Bampton, S. J., is the way in which the Modernist describes his position:

"It is true that there existed s Jesus of Nazareth, a man, a prophet, if you like to call Him so, mighty in word and work. I do not for a moment deny His existence, nor His Holiness of life and purity of doctrine nor His extraordinary natural powers. These things belong to the realm of phenomena; they are facts of experi-ence and are therefore to be known by ordinary knowledge. The facts of experience go to make up history. The Jesus of Nazareth is therefore an historical figure and consequently I know the Jesus of history.

"But when, on the other hand you claim supernatural powers for Him when you speak of Him as possessing a supernatural knowledge, as imparting a supernatural revelation, when you talk to me of a Being who wrought miracles and so departed from the laws of nature—and I can know nothing outside nature—you are talking to me of things that transcend and are above my experience and are matters quite

outside the realm of phenomena. To be true to my Kantian principles I must say that I have no knowledge of such matters. I simply do not

Nevertheless, if you ask me how people have come to invest Christ with His supernatural character of a God Man and claim to know Him thus, I give you the following explanation of the matter: In the first place, the Jesus of history alone is the object of our knowledge properly so called. Now, over and above my knowledge properly so called, I possess another faculty called the religious sentiment which is inherent in all humans. In so far as this sentiment unites me with God, I call it Faith.

Now, Jesus of Nazareth may be the object not only of my intellectual knowledge. He is a mere man, a wondrous man, indeed, but still a man in the natural order, for knowl edge can take account of nothing outside the natural order. And regarded thus, I call Him the Jesus of

As the object of my Faith, however, he assumes a different character. Faith recognizes the Divine in Him—that in all believers, but existing in Him in an exceptional degree Faith gradually expands that divine element in Him, magnifies it and amplifies it till it transfigures Him completely. Gradually legends gather round about Him, divine powers are attributed to Him until at last He is crowned with the aureola of divinity in other words, raised to godship. Is He therefore God? Not to knowledge, for knowledge admits that it can take no account of the super-natural or of the divine. But to God not in fact, but in the belief of creation of Faith. But thus con sidered, He is to be carefully distin uished from the Jesus of history.'
Views expressed on this point in the

works of Loisy and Tyrell).
Commenting on the foregoing.
Father Bampton says: We have thus the historical Jesus as a fact. As for the Christ of Faith, He be comes in reality an " idea." the Modernists do not hesitate to describe the Founder of Christianity as "the incorporation of an idea. (Life of Fr. Tyrell, vol. 2. p. 396).

And so we have the Jesus of history, an undisputed fact, and the Christ of faith, a creation of the re-

ligious sentiment.

The Modernists have done what St. John foretold that men would do: they have dissolved Jesus"-(I John iv. 3). . . . Nowadays, says the Jesuit with admirable justice, if you want to damn an opponent's case be-yond all hope of redemption, you have only to label it unscientific or unhistorical or uncritical. It is not ecessary to have any clear idea of what these terms mean; they are seful to make an opponent look foolish and ignorant.

And so the Modernist, who claims to be, of course, scientific, historical and critical, calls Catholic Christian ity unscientific, unhistorical and un critical. It does not, he says, agree with the latest "results of criticism" and the "data of historico-critical re search."

And, says this learned Jesuit, what do the results and data of the Modern cannot know anything but phenomena and the facts of experience But that is what Kant taught nearly two hundred years ago, and is also something like what the Sophists taught two thousand years before him. Why not say at once that Modernism is an attempt to build a theology upon the principles of Kant's philosophy, and consequently Catho-lic doctrines must be rejected because they do not agree with Kantian phil-

ago condemned the spirit which the Church illustrious, their heavenly sought to "dissolve Jesus," and that is the spirit of the Modernist who seeks to distinguish between Jesus seeks to distinguish between Jesus and Christ—the Jesus of history and the Christ of faith. The spirit of Modernism, St. John would say, is a lying spirit. It is not of God.—N. Y. Fathers are hers; their laborings,

THEIR EFFORTS ARE NOT IN VAIN

From Prussia, Germany, comes en couraging news for the Catholic world, particularly for the teachers of Catholicism. For those who spend their days in zealous labor in the pulpit and the classroom endeavoring to inculcate in the minds of old and young the sound principles of Cath-olicism, it must often be discouraging to see the apparent drift of the world. While they are teaching brotherly love, devotion, sincerity and chastity, they see the modern tendencies begotten by free though carrying thousands to Socialism, ir religion, free love. How insignifica and futile must seem their efforts to hold back what often appears to be a landslide of humanity to the abyss of unbelief.

Occasionally comes a wealth of consolation and encouragement from some quarter that gives absolute assurance that they are not striving in vain. This time the cheering message comes from Prussia, the most notably Protestant section of Germany and the place where modern errors have taken deepest root. Steadily has the Catholic birth rate been increasing there. Of 1,000 children born in Prussia in 1875, 603 were of Protestant parents and 330 of Catholic paronts. Every year since then has the percentage swung in favor of Catholics so that in 1911 of 1,000 children born but 51 were Protestant and 408 were Catholic. In but few

more years will the Catholic birth rate outnumber the Protestant and then will Protestantism become a minor factor in the life of the empire.

For the Catholic priest and teacher this is indeed encouraging informa-tion. It shows that while they may often think their efforts inadequate and futile, still the lessons they teach and the principles they inculcate are sinking deep in the hearts of the faithful and these are carrying them into practice. Modern theories and indifference that countenance the extermination of the human race in their disregard of the sacredness of the sacrament of matrimony, are but leading to their own extermination. But some of the old theories of the Manichaeans and the Albigenses, giv en new cloaks, they will pass because of their own viciousness and destruc-tiveness. The teachings of the Cath olic Church, however, where they take root, are productive of even such remarkable material benefits that ever and again will humanity of its own volition return to them. Never do the servants of the Church work in vain.—Chicago New World.

AS OTHERS SEE US

PROTESTANT WRITER BEARS TESTIMONY TO THE SANCTITY OF THE CATHOLIC CHURCH

"I freely admit the pre-eminence of Catholicism as an historical institution: here she is without a rival, or a peer. If to be at once the most permanent and extensive, the most plastic, and inflexible ecclesiasthing as the most perfect embodithe claim of Catholicism were simply indisputable. The man in search of an authoritive Church may not hesivisible and audible authority is of the essence of religion, and he has no choice; he must become or get

The Roman Church assails his understanding with invincible charms. Her sons proudly say to him: "She alone is Catholic, continuous, venerable, august, the very Church Christ founded, and His apostles instituted and organized. She possesses all the attributes and notes of Catholicity an unbroken apostolic succession, an infallible chair, unity, sanctity, truth an inviolable priesthood, a holy sacrifice and efficacious sacraments

The Protestant Churches are but of yesterday, without authority, the truth of the ministeries that can reconcile man to God; they are only confused voices but protest their own insufficiency, whose impotence al most atone for their own sin of schism by the way it sets off the might, the majesty and the unity of Rome. In contrast the Catholic Church stands where her Master placed her on the rock, endowed with the prerogatives and powers He gave her, and "against her the gates of hell shall not prevail." Supernatural grace is hers; it

watched over her cradle, has followed her in all her ways through all her centuries, and has not forsaken her yet. She is not, like Protestantism, a concession to the negative spirit an unholy compromise with natural ism. Everything about her is positive and transcendant; she is the bearer of divine truth, the representative of divine order, the supernatural living in the heart, and before the very face of the natural. The saints, too, are hers, and the man she receives joins their communion, enjoys their godly fellowship, feels their influence, participates in their merit St. John, says Fr. Bampton, long Their earthly life made the past of visible into unity, and lifts time into sufferings, martyrdoms, were for her sake: she treasures their words and to say: "Athanasius and Chrysostom, Thomas Acquinas and Duns Scotus, Cyprian and Augustine, Anselm and Bernard are ours; their wealth is our inheritance, at their feet we learn filial reverence and divine wis-

But rich as she is in persons, she is richer in truth; her worship is a great deep. Hidden sanctities and neanings surround man; the sacra mental principle invests the simple things, acts and rites with an awful yet blissful significance; turns all vorship into a divine parable, which speaks the deep things of God, now into a medium of His gracious and

STOCK WITH PAR VALUE OF \$160,000, WORTH ONLY \$1,940

"With a par value of \$160,000, shares to the number of 9,580 in six different companies, comprising a part of the estate of—, the well-known lumberman who died last April, have market value of only \$1,940. In the Surrogate Court the whole value of the estate of the deceased is sworn at \$2,552. The deceased's daughters are the principal beneficiaries. They also share equally six life insurance

-From a Toronto Paper of June 2nd, 1914.

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A. E. CORRIGAN, J. J. SEITZ.

consolatory approach to man, and man's awed and contrite, hopeful and prevailing approach to Him. Symools are deeper than words; speak when words become silent; gain so in hours of holiest worship the language may not utter."—Catholicism Roman and Anglican, p. 152 by

Prof. A. M. Fairburn.

Sleep is death's young brother, and like him that I never dare trust him without my prayers.

Unity of doctrine is essential, and only one religion has this unity of doctrine.

One ungrateful man does an in jury to all who stand in the need of

It is only the great-hearted who can be true friends; the mean and cowardly can never know what true

FATHER FRASER'S CHINESE MISSION

The noble response which has been peal in behalf of Father Fraser's

Chinese mission encourages us to keep the list open a little longer.

It is a source of gratification to Canadian Catholics that to one of themselves it should have fallen to inaugurate and successfully carry on so great a work. God has certainly blessed Father Fraser's efforts, and made him the instrument of salvation to innumerable souls. Why not, dear reader, have a share in that by contributing of your means to its, maintenance and extension The opportunity awaits you : let it not pass you by.



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