

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1909.

Mr. Thomas Coffey

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit.

It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion in this country, and it will do more and more, as its wholesome influence reaches more and more Catholic homes.

I therefore, cordially recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, yours very sincerely in Christ.

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

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1909.

Mr. Thomas Coffey

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

Yours faithfully in Jesus Christ. D. FALCONIO, Arch. Deleg.

LONDON, SATURDAY, JUNE 26, 1909.

SATURDAY NIGHT ON ARCH-BISHOP BRUCHELI.

The Toronto social paper, Saturday Night, devotes in its issue of the 5th inst. a column to the life and character of Archbishop Brucheli of Montreal.

It pays no compliment to His Grace; nor on the other hand does it do him injustice. What it suggests is more distasteful than what it states. Through ignorance it blames what it cannot understand and ridicules what it cannot appreciate.

A Catholic Bishop, according to Saturday Night, so far from being a friend of liberty, is an apostle of bondage. Because he condemns Modernism he enslaves the intellect. Because he refuses marriage dispensations he chains society itself and does violence to the affections of the young.

His Grace's latest pastoral against Free Masonry was the occasion calling forth the pointed remarks of the Toronto journal. This condemnation of secret societies should cause no surprise to those who are familiar with the spirit and discipline of the Catholic Church.

This is definitely admitted by Saturday Night. Why therefore should a pastoral upon the subject be the model for a snapshot caricature of the zealous Archbishop of Montreal—this too under the journal's own statement that it will not discuss the question of secret societies? It was a golden opportunity to talk glibly about "ultramontane tendencies" and "the embodiment of the medieval spirit of Church control."

What these things are—hobgoblins in Protestant cupboards, ghosts at their haunted feasts—we know not. There is no Bishop in the Church who does not condemn secret societies. If the Archbishop of Montreal has found a number of his flock joining them it is both his right and duty to warn them.

The "tendency" is not in His Grace's supposed ultramontanism but in the evil decadence of those he condemns. Nothing is so un-Catholic as for a member of the Church to join one of the forbidden societies. Nor does any point in her discipline display more prudence and real patriotism than the stand taken by the Church against secret societies.

Only a few days ago a witness in a Montreal court explicitly stated that his Masonic oath preceded anything else. This man is no exception. Times without number public and private evidence of the same kind has shown that justice is mocked and the general welfare sacrificed. Society needs no veiled assistant or power behind its throne.

And the Church does not hesitate to tell it to society. Then because the Church comes out against these associations which turn their machinations against the Church. More judicious now than ever before, free masonry leads the attacks upon the Church in anti-Christian education and in the persecution of religions. There was a time in Europe when these same secret associations were nurseries and protectories for Gnostic, Manichean and Albigensian heresies. They have not lost their tradition. They were largely to blame for the western schism. They left their lodge rooms when Luther assumed an open position against the Church. Like the vile creatures of earth they did not thrive when the stone was rolled away. They soon crawled back to their holes to plot once more against the only in-

stitution which had shaken them off—the Catholic Church. They are at their height to-day. They are not making war upon governments—for these are in their hands. If here and there their guns are heard it is because the governments are Catholic. There is one institution which must be destroyed, one fort which must be taken—it is the Vatican, the Roman Catholic Church. We have strayed up the heights, and we must return. "Ultramontane" in the noble and truly episcopal sense we know His Grace of Montreal to be. We think that Saturday Night ought to be more conversant with terms before using them. It is most earnestly to be hoped by every true Canadian, Catholic and non-Catholic, that the spirit and practice condemned by Archbishop Brucheli will never be allowed to take root in our country. Saturday Night pays this illustrious prelate the compliment of being a bright, faithful student. There was no need of diluting this praise with the insinuation that his very fidelity in college really unfitted him for the pallium which he now wears with honor to himself and the Church. Another argument advanced by Saturday Night against Archbishop Brucheli is that immediately after the papal encyclical on Modernism, the Archbishop hastened to acquaint His Holiness that there was no such teaching in Montreal. Quite natural His Grace should express himself, Montreal is the greatest centre of Catholic education in America. It might rightly be a source of deserved satisfaction for the head of that great diocese to be conscious that Modernism, the heresy of heresies, had no footing there. Grand Seminary, Laval University, colleges many and schools more numerous were peopled with religious teachers of various orders. In none of them was heard an echo of Modernism. Saturday Night, instead of recognizing the value of this condition strives to be facetious. It attributes the absence of Modernism to the mediaeval tendency of the Archbishop. How witty ignorance can sometimes be. A slight acquaintance with His Grace will soon convince any one that he is a polished courtier, perfectly in pace and sympathy with all true progress. Saturday Night should study the language or not play with it. Language is like edged tools from which certain classes are always warned.

THE SPIRIT OF CALVIN.

The retiring Moderator of the Presbyterian General Assembly prepared a sermon upon the alliterative subject of the growing soul and the guiding spirit. It was delivered in a Church in Hamilton on the 22nd inst. The only interest it has for us is its fervid desire for the reappearance of Calvin and the allegation that "the old Roman unity declined to be led by the spirit of God."

A preacher who would yearn for Calvin's spirit could hardly let Rome go without a slap. If Rome had been guided by the spirit of God Calvin did his cause harm by leaving it. The preacher was between the devil and the deep blue sea. He had to choose between Rome and Calvin. Naturally he chose the latter as more suited to his own history of Presbyterianism. Where he discredited his pulpit was in making the open charge that the Roman unity declined to be guided by the spirit of God. This is false—unsupported by history and unwarranted by doctrine. Never was there an age in which Roman teaching and Roman jurisdiction separated themselves from the unflinching guidance and protection of that Divine Paraclete who was to teach the Church all truth and keep it from the least error. Our Presbyterian preacher then invokes the spirit of Calvin: "O Calvin, willing to be led of the spirit into all truth through the storm and storm of your time, would God you were living now to breathe on us!" A hot breath it would be. Calvin believed in one spirit and one Church; they both belonged to Calvin. Of all the heresiarchs of the sixteenth century he was the most cruel, the most uncompromising and the most unchristian. Woe to any who resisted his will. He declared that he came to Geneva to bring war, not peace. His action justified his own assertion. A Protestant author says: "In his reformation of the Genevans Calvin ignored all that is good and honorable in humanity, and established a regime of the most ferocious intolerance, and of the most detestable superstitions and of the most impious doctrines." This is the spirit invoked by the Moderator of the Presbyterian. This is the man who would unite Presbyterians, Methodists and the rest. Most likely—for they would all have to be Calvinists, or the fires would be quickly kindled. Predestination, destruction of free will, divine authorship of sin and other horrible doctrines would be driven into the soul. If any one would venture to doubt or deny, to the stake with him. The Moderator should remember Calvin's treatment of Servetus, upon whose burning form Calvin coolly gazed from a neighboring window.

A DISCOURAGED MINISTER.

The Chicago Tribune a few days ago gave a report of the sermon preached by the minister of Unity Church on the Sunday before. If we are to judge by his language the poor man seems to have been casting his net into the deep through a long night and to have caught nothing. Preaching year after year to a congregation without seeing results is too much. The gentleman has resigned. He has no more sweetness to waste upon this desert air. His lessons are lost upon ears which open only to the jingle of gold. For eighteen years he has labored amongst this wealthy class. They were generous; they were friendly. But they did not attend services. He too frequently had to preach to stone walls and empty pews. He has chosen to leave these rich people and go amongst the poor. This estrangement need not without its lesson. People who are not obliged by the law of their Church to attend certain religious services on special days may reasonably claim the right to use their freedom. As this minister admits, they could obtain his sermons for a pittance. The root of the evil lies in the character of the services as much as in the irreligious tendencies of the age. If these services consist merely in preaching and psalm singing public worship loses its chief attribute of unification and due solemnity. It is not a preacher's polished diction or ear-tickling sentences which will convince the world of judgment or of sin. Worship needs the priesthood. The temple needs an altar; and the altar a victim. This gentleman may go to the poor. He has no richer gift than his own power of speech to present to them; the same exordiums and perorations as before. Protestantism laid waste the churches when out of pretended devotion to the sacrifice of the Cross it denied the Mass and tore the vestments from the priesthood. More evil still did it do. Private judgment and justification by faith played havoc with the definite teaching of revelation. Dogma, having lost the support of authority, became misty and indefinite. Preaching had no science by which it could appeal to the intelligence. Nor had the preacher any jurisdiction through which he might govern his hearers. He had no one to give him a sceptre. His views were his own and only his own. These can never be the lessons which are insisted upon by our divine Lord. These cannot be the worship which He came upon earth to establish. Men look for something more on Sunday morning than human speech and human prayer. Those who minister to them must have God's mysteries to dispense if praise and prayer have received their plenitude from the Immortal Head of the Church.

"NEW CATHOLICISM."

Anything for novelty. Let not our faithful people think that the CATHOLIC RECORD is assuming this title or advocating this change. We belong to the old school. The term, as used here, was employed by the Rev. Mr. Pedley, of the Emmanuel Church of Montreal, in his address to the Congregational Union of Canada. Church construction is quite active for the last few years. Little progress displays itself owing to the want of a competent architect and the tendency amongst the workmen to strike. The last blue print from the Canadian church builders' offices is this "New Catholicism," of which Mr. Pedley is the designer. From the picture drawn by its author our metaphor must be changed. New Catholicism is not a building as upon a rock. "It is," said the reverend gentleman in his peroration, "it is Catholicism divesting her-

self of the blood-rusted armour of the past, and enrobing herself in the semite of peace and tolerance and thus arrayed going forth to her battle with the sin and wrong of the world, fair as the moon, calm as the sun and terrible as an army with banners." That is all very well—sounding brass and tinkling cymbal. One important figure in the picture is missing—this bride leaning upon her beloved. He has disappeared. This is what self-appointed church unionists cannot supply. Mr. Pedley in his address traced the history of Roman Catholicism and attempted to show wherein he considered its Catholic or universal character to have failed, although he admitted that it came nearest "to such a condition yet achieved." National catholicity, not a catholicity of nations, is the idea which this Church designer proposes—a catholicity of Britain, Canada and the United States, including tariff differences. How long will pride keep people away? "Teach all nations" was the mandate to the fisherman. It has not failed in its authoritative power or efficient action. Men talk about church building as if they were to build the ark of the new covenant. It is a question not of what man might construct, but of what Christ actually did fashion and establish. It is not a problem of a "New Catholicism" but of the old and immortal Catholicism—that which was as Catholic in principle, in power, practice and doctrine on the day of Pentecost as it is at the present time.

GODLESS EDUCATION.

To what extremes godless education and atheistic reading will lead the young was lately made manifest by a school boy in France of the age of fourteen. The scene was the municipal lycee of Clermont-Ferrand—time 3 o'clock in the afternoon—figures on the stage, a class of lads preparing a Latin lesson—chief actor, son of a village schoolmaster. Suddenly a pistol shot is heard, this boy falls dead, having shot himself with a revolver. It was a clear, deliberate suicide. He was the son of ill-matched parents. That was not the provoking cause. This young child—almost—was a precocious admirer of certain German philosophers and a voracious reader of Schopenhauer. Nony—for such was his name—was one of several who had formed themselves, at the early age of fourteen, into a suicidal club. There is no evidence that lots were drawn; but it is proved that the victim's schoolmates urged him to his mad deed. They rehearsed the drama before hand, and marked the spot upon the floor with white chalk where Nony should shoot himself. In the afternoon, ten minutes before the time appointed, one of the associates borrowed a watch and counted the time to Nony. "You have only ten minutes—five—three minutes, to live," he said as the time passed. At the appointed moment, 3:20, Nony stood up, drew a revolver and shot himself. Amidst the excitement, the two comrades, quite collected, seized the revolver and hid it. For children to be schooled in the most accursed theories ever advocated by human intelligence can have but one result. The young are impulsive, and need, on this account, much control and direction. To encourage them in the reading of such writers as Schopenhauer or to cut religion out of their education is to practise them for tragedies such as that of Clermont-Ferrand.

THE STATIONS OF THE CROSS.

A friend writes asking if parties making the way of the cross privately can do so by kneeling in a pew for five stations without once getting up and kneeling down? We start by distinguishing between the making of the stations, and the effort to gain the indulgences attached to this great devotion. People who, without any special reason, make the stations in the manner described, by no means fulfil the conditions required for gaining the indulgences. An excuse may be admitted for remaining in the same pew, but this does not prevent the party from rising and kneeling or otherwise changing his position. It might be that some parts of a church were very much crowded so that the person making the stations could not approach these particular stations. Father Lambing, in his work upon the Sacraments, says that there are two conditions for gaining the indulgences when making the stations privately: "First, to go from one station to another, around all the fourteen, unless a person be prevented from doing so by reason of some infirmity, the narrowness of the place, or a crowd of people; because in that case it would be enough to make some slight movement and turn toward the following station. Wherever it is impossible to pass from one station to another the decrees invariably require some movement of the body."

The second condition for gaining the indulgences is that meditation on the Passion of Our Lord is indispensably necessary. This does not mean a particular meditation on each station in

dividually; nor is any special form of method prescribed. It suffices to meditate upon the Passion in general according to one's ability. Persons not knowing how to meditate may fulfil this condition by entertaining themselves with some pious thoughts upon the circumstances of Our Lord's Passion—a thing by no means difficult for any one to do. No vocal prayers are required for the indulgences. The common use of some vocal prayers in making the stations, however pious and commendable as a custom, is not necessary; nor do these prayers dispense from the meditation.

SOME OF OUR LABOR UNIONS HAVE ASKED THEIR FELLOW-WORKERS NOT TO DRINK CERTAIN BRANDS OF LAGER BEER, AND RECOMMEND IN STRONG TERMS THE PRODUCT OF OTHER MANUFACTURERS.

Would it not be very much better were they to advise the industrial class not to drink any brand whatever. The working man who puts into his stomach large quantities of this beverage undoubtedly feels a certain degree of stimulation for the moment, but the reaction comes as sure as light follows darkness, and the last state is worst than the first. The drinking of a cup of hot coffee, tea or milk forms a stimulant of real value to the man engaged in arduous labor.

"WHAT IS CHRISTIAN SCIENCE?"

is a question which has not yet been answered satisfactorily to sane minds. The reading of Mrs. Eddy's book offers no solution. It is something like a Chinese puzzle. A study of the good old lady's work has led many a one to a still greater uncertainty as to the meaning of this craze. The best explanation we have yet seen comes from a clergyman in Denver, Colorado. The following, he tells us, is his recipe: Use one part of Buddhism, mix well and sweeten with not too much Christianity. Cover with mysticism beaten to a foam, and bake in the mind of a hysterical woman. All of which accords with Speaker Canon's advice: "Put none but homemade goods in the pantry."

AND NOW THE MORMONS ARE GETTING ACTIVE.

When the steamship Lauretanic sailed from Montreal for Liverpool on last Saturday she had on board fifty-three Mormons from Salt Lake City. They are engaged in "missionary" work, the purpose being to visit European cities in order to spread the gospel of Mormonism. There were in the contingent some "lady missionaries." Nearly all the European races, we are told, are represented in the party, a large percentage being Germans. There is one little island on the other side of the ocean which no doubt the Mormons will avoid. The seed of Mormonism will never take root in the land of St. Patrick. Some time ago a socialist orator started a propagandist in Ireland. He met with a warm reception—so warm, indeed, that he will not be likely to return. The members of Brigham Young's cult would have a like experience.

THE INTELLIGENCE OF THE ADMISSION OF MR. BRET HARTE AND HIS WIFE INTO THE FAST-WIDENING CIRCLE OF THE CATHOLIC CHURCH.

A man of such keen wit and sympathy as the author of 'The Heathen Chinese' and 'The Luck of Roaring Camp' could not fail in the long run to find the clue to the right track in the maze of religions on this great continent. We wish a new lease of life to his inimitable pen and his ever-buoyant Mayday spirit. It is also worthy of note that one of America's greatest humorists, long since numbered with the dead, Artemus Ward (Charles Brown) and whom we had the pleasure of knowing, was received into the Catholic Church in England.

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If an Englishman has accomplished any great work, for which he may justly become renowned, he is referred to as an Englishman. If the illustrious personage happened to have been born in Ireland or Scotland he is referred to as British. The man who recently succeeded in almost touching the North Pole has been given this latter cognomen. The fact is carefully concealed that Lieut. Shackleton is a member of an old Quaker family settled for nearly two centuries in Dublin. The family have given several distinguished men to the scientific, political and social life of Ireland. Edmund Burke, the great Irish statesman and orator, went to a school founded by one of the family, George Shackleton, at Ballymore, in the County Kildare. Mr. Abraham Shackleton, who is a foremost man in Dublin affairs, is largely engaged in the flour milling industry.

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His name, however, will not occupy an honored place in English history. His descendant is a worthy son of his father. Recently this person and a number of his supporters caused disorderly scenes at a meeting of the East London Church Fund, and one of them attacked the Bishop of London as a "Romanizing traitor." The Bishop of London is, we believe, a kind-hearted gentleman who is personally doing a vast amount of labor towards uplifting the submerged tenth in the slums of London. It may be that he has some Catholic tendencies and possibly may yet take the road travelled by Newman, Manning and others. A suspicion of this kind is quite enough to bring upon him the execrations of the brawling brood of bigots who have brought but disgrace upon the Christian name.

HUMORISTS ARE WONT TO GIVE US AT TIMES SENTIMENTS THAT HAVE A FAR REACHING EFFECT.

The sayings of our friend Mr. Dooley were often a cutting rebuke of the hypocrisies of the day with special reference to men in high places who posed as patriots while the word "fraud" would have applied to them with more appropriateness. Now we have Mark Twain giving expression to sentiments which may, in a sense, be humorous, but which convey a terrible rebuke to a section of American social life. At the commencement exercises of a Ladies' Academy, in Cantonville, Md., he spoke in this wise: "There are three things, young ladies, that I want to advise you to do: '1. Don't smoke, that is, don't smoke to excess. '2. Don't drink, that is, don't drink to excess. '3. Don't marry, I mean to excess.' It is to be hoped that Mark Twain's saying will have some effect upon the society butterflies who so often resort to the divorce court not long after the wedding bells have ceased to vibrate.

BUT SPEAKING OF HUMORISTS, WE DESIRE TO NOTICE ANOTHER ITEM OF NEWS WHICH GIVES US NOT A LITTLE GRATIFICATION.

The Philadelphia Catholic Standard and Times notes with heartfelt pleasure "the intelligence of the admission of Mr. Bret Harte and his wife into the fast-widening circle of the Catholic Church." A man of such keen wit and sympathy as the author of 'The Heathen Chinese' and 'The Luck of Roaring Camp' could not fail in the long run to find the clue to the right track in the maze of religions on this great continent. We wish a new lease of life to his inimitable pen and his ever-buoyant Mayday spirit. It is also worthy of note that one of America's greatest humorists, long since numbered with the dead, Artemus Ward (Charles Brown) and whom we had the pleasure of knowing, was received into the Catholic Church in England.

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I have truly d vance r in a m recom —St. T.