

The Catholic Record

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EDITOR: REV. GEORGE H. NORTHGRAVE, Author of "Mistakes of Modern Infidels."

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 12th, 1906.

To the Editor of the CATHOLIC RECORD, London, Ont.

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 teachings 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 and country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ, DONATUS, Arch. Bishop of Ephesus, Apostolic Delegate.

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

To the Editor of the CATHOLIC RECORD, London, Ont.

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 matter 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. Bishop of Milan, Apost. Deleg.

LONDON, SATURDAY, APR. 6, 1907.

MEDICAL MISSIONS.

Amongst our non-Catholic people missionary societies are many and varied. Their name is legion. Their purpose is to convert a few Chinese. The amount of money they spend is in inverse proportion to their success.

They direct their efforts in an under-hand way, now adays principally under cover of medicine and by the gentle method of nursing.

The Rev. Dr. A. J. Hunter, superintendent of the Fenlon Hospital, is an example. It is a good thing to have two strings to a bow.

If one breaks the other will stretch. If church work fails medical practice will most likely succeed. The manner in which they work together is charming.

All that is needed to make the circle complete is the undertaker. It is all for the Church—to bring the gospel to the poor ignorant Catholics.

This is exactly the old, worn-out charge of end justifying means. In order to be clearer upon the point we give a synopsis of a speech which Dr. Hunter delivered at the Women's Home Missionary Society, held in Cooke's church, Toronto.

The zealous (?) doctor had labored for about five years amongst the Galicians in the North-West. He had approached them carefully, even stealthily. Not knowing how many heavy-armed Jesuits might be lurking around, he did not confront them boldly, or tell them they were sitting in darkness and that they were in danger of Romanism.

He went to them as a medicine-man. "Teaching men the use of simples And the antidotes for poisons, And the cure of all diseases."

Thus did the gallant doctor combine the corporeal with the spiritual, and link the drug-cart with the star of theology. It was, at least so he regards it, a happy thought; for, by medical nursing and educational work, he assures us, the Church could reach these people and make them accessible to religious work.

The report does not say how far the plan succeeded. Most likely the Galicians were not accessible at least to the religious work which Dr. Hunter was introducing with his bread-pills. Perhaps they were so healthy they did not need even the pills.

The only way for the doctor to get along is to wait for some plague or epidemic. He acknowledges some good in them; they were not quite without the gospel and "there was much to commend in the piety of these Catholic people."

The poor people are all right—full of faith and piety. They want neither medical attendance nor proselytizing missions. This Dr. Hunter knows; for this is what his remarks imply. But the Missionary Society must have been crestfallen when it heard Catholic piety commended. There is hope, however, in the young. A number of Galicians are preparing themselves in the Manitoba College to preach Presbyterianism amongst their people.

They are organizing an Independent Greek Church. Let any thoughtful person imagine Presbyterianism and Greek Episcopacy co-ordinating together. It would be far better to stick to medicine than to humbug a poor Woman's Missionary Society by such twaddle. This, it is further claimed, is a great movement centering in a Canadian province, heard of in Austria, extending to the Catholic Church and even reaching the United States.

Before the whole wave has subsided they may get hold of the Pope. No explanation concerning either the extension towards, or the intention upon, the Catholic Church has been volunteered. Does Dr. Hunter propose to make the Church Presbyterian or Greek Independent? Argument is useless where sentiment predominates.

The difference between a Greek Bishop and a Presbyterian minister does not appeal to Dr. Hunter or a man in his position. No more does it appeal to a missionary society which meets in a church where the use of the organ was the centre of dispute for a generation.

Men will have their say—it is bread and butter to them. And women will listen and contribute—contribute not to advance God's kingdom, but to attack the Catholic Church.

Galician piety may commend itself, their faith win praise, and their simplicity shield them from proselytism. The Church itself is the centre of attack and the trend of the whole movement. Let these people keep up their courage; and let the missionary society be generous.

Men have been playing the same game and making for the same point these last three hundred and fifty years. And long before the time of Calvin, a far stronger opponent than Dr. Hunter, heresy under one form or another, but always impelled by the same power and ruled by the same spirit, kept hurling its shafts at Christ's temple of truth.

Many a shaft struck, and many another fell short of the mark. They have never succeeded. The walls still stand—not to defy but to welcome and shelter all who seek refuge from the threatening storms. It was in the twelfth century the Greeks left. The sixteenth century saw more go another way.

Dr. Hunter may be the hero of the twentieth. But he comes in a strange guise and with sinister proposals. Then when he speaks of the Church reaching these Galicians what Church does he mean? Neither he nor any other Protestant has a right to speak of "the Church."

It is very doubtful whether he has the right to speak of the Presbyterian Church, so difficult is it to say which it is, Free or Established Kirk. He adds, that if this be done, then the Missionary Society can make them "accessible to religious work."

After landing the piety of the Galicians such a remark is entirely out of place. More medicine, more nursing, less cant and sham—perhaps the doctor will be able to report more favorably at the next meeting.

WORLDLINESS. What must make people reflect from time to time is that He Who came to save the world excluded the world, or, to be more exact, a world, from His prayer. "I pray not for the world."

God loved the world and delivered up His beloved Son for it. The Son came into the world, taught it truth and gave His life for it. Was it that He died for the same world for which He refused to pray? Most assuredly not. There are two worlds—the one made by God and redeemed by our blessed Saviour; the other kingdom which sinners have made, which was directly under the dominion of Satan and which Satan offered to Christ as the price of His adoration.

These are not the physical universe which in its beauty and order rings the glory of God. The physical universe, with its countless well-springs of pleasure, is in itself good; for God hath made it. Gold and precious stones, shadows of stary night, air and heavens are not in themselves inducements to evil. It is only in so far as they, under the influence of sinful man and the malice of evil spirits, that these countless things are distorted from the sublime purpose for which they were intended.

Beyond the physical nature lies the moral character proper to man. Whatever use man makes of the countless beings which he finds at his service will bear only upon his own soul. He cannot impart to lifeless metal or animated beast or aught else a moral quality which they do not possess. Yet they act with too destructive energy upon him who ought to be always their master and never their servant, but who, in fact, is always their steward.

This wicked dangerous world which our Lord cursed and against which the Apostle warns us so strongly is due to man's perversity. And man's perversity is his pride, his sensuality and his selfishness. These are the world and the things which are in the world, to which we, if we have love for our immortal soul, are forbidden to be attached. The

war is unremitting. There can be no truce or compromise. Worldly wisdom and worldly practice, proud insubordination, temporal advantage, grasping selfishness, degrading sensuality enshrined in fashion's splendors, concealed beneath the gilded trappings of society's language, laws and customs—these things ensnare the innocent and enslave their votaries. Nor is it difficult to note the dark lineaments of this spectral world. They are in direct contrast to the characteristics of our Blessed Lord. He was filled with a love for God, with hatred for sin and with zeal for the souls of men. Indifference to all three characterize the world.

When education ignores God and keeps Him out of the halls of learning, young people readily become indifferent, wrong theories warp the mind concerning sin and the soul itself. Materialism has ridiculed the noble science of psychology until men are indifferent whether such subjects are treated or not. Jesus Christ tells us that the soul is the one thing necessary for us to gain.

The world has no time for it, no room for its demands, no courage to restrain it. And as for sin, the world becomes accustomed to it—so went to its diabolical form and leprous touch that it shuns and fears sin no more. The market-place is busy. The saloons glare with dazzling light and pleasure. But the temples are closed or abandoned. Men forget God, and are indifferent to their own highest interests. We cannot be children of God and be so enchained by the world. It is not that God calls us to leave the world in the sense of entering convent or monastery. He does call upon us to resist the world, to keep a sanctuary and an altar for Him in our own heart, and there frequently make reparation for the indifference of the world in which we are by our position obliged to dwell.

He calls upon us to confess Him before men, to make our religion practical, not a mere theory which cannot be allowed to intrude upon our daily conduct or the demands which worldly society makes upon us. It does not mean that we are each to be a recluse. "How unworlthy our Blessed Lord was. There was nothing like indifference when it was a question of His Father's glory. It was all to Him—His law, His meat and drink, His joy, the one thing He sought with devious zeal, the fire of His Sacred Heart and generous soul. Yet we find Him going in and out amongst men, receiving sinners and eating with them. So in a limited sense may it be with us— and only in a limited sense, for the world has too many dangers that we can run its slippery paths at will. Indifference is a blight. If we would keep our soul fresh with the life or the true vine, then must we dread indifference. We must keep near the altar. We must love the things of God—the Incarnation, Christ's holy Church and the grace giving sacraments and the morning Sacrifices whose stream rejoices the city of God. Indifference is the danger of this time. Men are too much taken up with the world—too busy, too much occupied with temporal undertakings. Will things change? When the tide of prosperity ebbs and the works are more advanced, then may another generation come which will be less indifferent and more concerned about God and their soul. Concerning the other characteristics of worldliness another time.

ST. PETER'S MARTYRDOM. Amongst the questions which have formed subjects for discussion and investigation touching St. Peter, the Prince of the Apostles, is the spot where he suffered martyrdom. Two points have at different times claimed the honor, the Janiculum and the Vatican. Tradition has varied. Its pendulum, which first swung towards the Vatican, began to oscillate in later centuries to the higher and more prominent hill of the Janiculum. Here, to commemorate the spot, a church, S. Pietro in Montorio, was built. After some time the pendulum swung back to the Vatican leaving the old Franciscan Church on the Janiculum more lonely than ever—and bedecked with a circular building from Bramante's design, and affording from the neighboring piazzas a magnificent view of the Eternal City. There had not been reasons enough to satisfy archaeologists that the Janiculum had been the place of execution. It was the very opposite with the Vatican. Not only was the tradition older, going back to the time of Constantine, but the locality had a more likely history. There was the circus of Nero. And there, upon the very spot where stands now in architecture undefined the Basilica of St. Peter, stood once the villa of Nero. Around this villa was the burying place of Caesar's household. It is supposed that the Apostle, after suffering martyrdom, was interred

in the tomb of one of the imperial servants. The epistle of St. Paul to the Philippians proves that the Christians were in the palace: "The saints salute you, especially they that are of Caesar's household." Prof. Marucchi, at present the most distinguished archaeologist of Rome, is altogether in favor of the Vatican. The question has of late received special attention because of the desire of several critics to open the tomb of St. Peter. Quite sufficient evidence has been gathered from external circumstances and other traditions to convince those who are open to conviction that the confession of St. Peter was made where now his tomb is kept and his Basilica points its cross to the sky.

THE CIRCUMLOCUTIONISTS.

Lord Roseberry would make an excellent Lord Decimus Tite Barnacle. Perhaps my Lord Roseberry is interested in Ireland. A great many English Lords are solicitous about the Emerald Isle—so far as it has relation to their pockets. The officials of the Circumlocution Office, as described in "Little Dorrit," had a deep interest in the continuance of that institution, and the speech of Lord Roseberry reminds us of the deliverance of Lord Decimus Tite Barnacle, in the House of Lords, when defending its procedure, and praying for its continuance. Amongst other expedients he induced a certain number of members to cheer vociferously at certain declarations in his address. Those who did the cheering were relations or connections of the Barnacles. The Barnacle family was a large one. The present day Barnacle family is also of goodly proportions. It comprises such men as Lord Roseberry, Lord Lansdowne, and hundreds of other titled landed proprietors in Ireland, as well as the deluded followers of William, many of whom are spooned at the doors of the Irish Circumlocution Office—Dublin Castle. A despatch from London states that my Lord Roseberry made a speech in which he said Great Britain would never tolerate a separate Irish Parliament.

"A system suitable for Canada and Australia," he added, "would be different in a contiguous island which in its public declarations prided itself on its disloyalty."

What has the noble Lord and his brother Barnacles ever done to make the Irish loyal? The treatment of "predominant partner" has meted out to Ireland has for centuries been the shame of England and the wonder of every other civilized nation in the world. But, somehow or other, the Barnacles always managed to delude the English electorate, and continued a system of government in Ireland, through Dublin Castle, which would not be tolerated in any other part of the universe. The story of the American colonies, and the story of the family compact in Canada are not unknown to my Lord Roseberry; the system of Government that prevailed in the present American Republic over a century ago and that which prevailed in Ireland. The bull dog motto, "What we have we'll hold," is still inscribed on the banner of the Barnacle family, but times are changing rapidly. The eyes of the English people are being opened and Dublin Castle will have to go just in the same way as went the Circumlocution Office.

PRESIDENT ELLIOT ON SECULAR UNIVERSITIES. The American University Association held its annual meeting at the Canada Club's hall, in Montreal, toward the end of February, and from an educational point of view, the assemblage was a most representative one, being attended by numerous graduates of universities of all parts of the United States and Canada. Among those present were: President Elliot of Harvard University, Principal William Peterson of McGill, Judge Mathieu of Laval, Rev. James Barclay, M. A. and D. D., of Montreal, etc.

After a sumptuous dinner, the chairman, Mr. S. P. Stearns, introduced President Elliot, who gave a highly interesting and instructive discourse on "The Training of Men." He traced the development of Harvard University from its beginning, as a modest college with three professors, to its present position as one of the most and perhaps the most scientific institution of America.

He stated that Harvard was in the beginning a Puritan institution, but now religious exercises are entirely voluntary, and no student need attend religious exercises unless he desires to do so. The students, he says, belong to diverse religious bodies and nationalities, namely, the Protestant denominations, the Catholics, Greek, Indian, Jewish and Chinese. He remarked that in Canada the members of the two religions and races do not associate as well as they should owing to the established educational systems.

On this point we feel bound to remark that Dr. Elliot does not appear to be fully aware of the relations existing between Catholics and Protestants. The Protestants of Quebec are as anxious to keep their separate schools in operation as are the Catholics of Ontario. Both deem a religious education necessary for their children, and the most effectual way of doing this is by their education under a system whereby the two faiths do not interfere with each other.

We understand that Dr. Elliot has not himself a very decided Christian belief. On this point we may not be correct, but whether this be the case or not, the people of Canada have decided views, and they should be at perfect liberty to give their children an education which includes the religious teaching to which they are attached. This is best secured by the school systems existing in Quebec and Ontario. And there need not be any quarrel between Catholics and Protestants, or French and English-speaking people on this account. Both sections should be tolerant of each other; and though in former times there may have been less toleration than was desirable between the two religions and races, we believe that much of the friction which occurred on these two grounds, has disappeared, as the sections of the population chiefly concerned in the matter have learned that they can exercise the virtue of toleration to their mutual advantage.

The learned gentleman states that the Catholic hierarchy in the United States were formerly opposed to the state of affairs in that country under which there are seven thousand Catholic students in the secular universities, but that now they are sympathetic to it. We can assure him that the Catholic hierarchy would prefer to see these Catholic students attending the Catholic universities, but they must look facts in the face, and under the circumstances which they cannot fully control, they find that the best, and indeed the only thing they can do is to provide religious instruction and influences for the Catholic students at the institutions referred to.

President Elliot says there are more than three hundred and fifty Catholic students in Harvard at the present time; but these have a club and are well organized with a spiritual director who reports systematically to the director of the university.

This bears out what we have stated, that the Catholic hierarchy are anxious that the students attending such secular institutions should have Catholic influences about them; but it does not show that the hierarchy would not wish them to attend Catholic institutions in preference.

HOME RULE PROSPECTS. Mr. John Dillon, speaking at an Irish demonstration at Wolverhampton, England, on Monday, March 18, made reference to the situation in the Transvaal at the present moment. The occasion of the speech was the celebration of St. Patrick's day, which was being honored on Monday, as the day itself occurred on Sunday.

In the course of his address he pointed out that General Botha, who five years ago was fighting bravely for the independence of his country, is now the premier of that country, to which full autonomy has been granted by the British Government. It is a lesson to the people of Ireland, that if they persevere in demanding Home Rule it cannot be denied them. Let the young Irishmen sit at the feet of Generals Botha and de La Rey, and they will gain the liberty for Ireland which she demands.

"The South African premier," Mr. Dillon said, "has conquered his conquerors, Botha being now a Minister of the Crown in his native province of the Transvaal. Irishmen of to-day may see the time when Mr. John Redmond, the leader of the Irish Parliamentary party shall be the Premier of Ireland. In my belief," he added, "the Irish have been fully vindicated in their demand for Home Rule, by the great victory which the Boers have achieved."

In view of the fact that Sir Henry Campbell-Bannerman has promised to introduce immediately into the British House of Commons a measure of Home Rule which is satisfactory to Mr. Redmond, it may be confidently said that Ireland's victory is on the point of being gained. Until this measure be actually brought before the House of Commons, it cannot be absolutely said that it will be satisfactory in every respect, but we fully believe that the Liberal Government will grant substantially all that Ireland requires in order to meet at least all her most pressing needs at the present moment; and if further concessions are requisite they will be granted in due time. Mr. Campbell-Bannerman has shown that he fully appreciates the necessity of giving Ireland a satisfactory Home Rule measure, and it is our belief that the bill he will introduce will be of this character. But, to be satisfactory, it must give the Irish people the power to remedy the evils of having a minority of the people exercising an ascendancy over the nation, as is the case at present.

A very short time will now elapse before we shall know the character of the bill the Premier of Great Britain intends to present. But the excitement which already exists among the advocates of ascendancy at the prospect that justice is to be done, is an assurance that a good practical measure of Home Rule will be offered. Nothing less than this can give satisfaction to the people of Ireland.

It does not surprise us that the principles of unbelief should take firm root among Baptists as among other denominations of Protestantism, for this is a necessary result of the primary principle on which Protestantism of every sort is founded, the principle enounced by Martin Luther that the only final tribunal before which the truth is to be judged is the private judgment of each individual; and thus, while it is true that the Baptists of Canada have withstood the enticements of the advocates of union with the three denominations, which during the last couple of years have almost agreed to unite into one new sect, we witnessed some years ago the retirement or secession of so prominent a minister as the late Dr. Spurgeon of London Temple, from the English Baptist union, because, as Mr. Spurgeon declared, the union had reached the down grade and was rapidly descending to the abyss of infidelity. The Baptists of Canada, on the other hand, have refused the offer of union, because, to accept it would entail the denial of doctrines which that body has always held to be part of the revealed truth which the divine founder of Christianity commissioned His Apostles to teach mankind, when He said to them: "Preach the Gospel to every creature" and "Going teach all nations to observe all things which I have commanded you."

It now remains to be seen whether it will be allowed by the Baptist body that a professor in its Canadian university will be permitted to attack with impunity such fundamental doctrines as the inspiration of the Bible, and the redemption of mankind through the sufferings and death of Christ. If these doctrines may be denied with impunity, the Baptist body may as well proclaim themselves Unitarians or Deists at once.

As a matter of fact, the only bulwark against infidelity is the Catholic Church, which maintains to-day, as firmly as she did in past ages, the unchangeable truth that the Holy Scripture is God's Word, which must be interpreted, not by private individuals, but by the infallible Church instituted by Christ.

THE REV. G. R. Occasionally we have peculiar despatches from a week ago a correspondence announcement that "Anglo-Saxon" prelate have presented to Parliament, Merry Del Val, setting forth the importance of the "Anglo-Saxon" Catholicism compared with the remaining Catholic world.

It goes on to say that in the United States, and Great Britain now 45,000,000. On the young man asserts that the "Anglo-Saxon" prelate believed that the Anglo-Saxon prelate effect. All of it was not true. It is always what the reporters call "sensational," when we read from Rome. We find the term "Anglo-Saxon" only used in the despatches to the prelate to be told the "Anglo-Saxons." Our friends claim some time ago, full research, he is Anglo-Saxons in America, Ferry, New York, Tombstone City, Arizona.

THE CATHOLIC RECORD. Mr. R. D. Gunn, K. C. appointment to the vacancy caused by late Judge O'Meara, later, by his learning, judicial temperament, instincts, reflected position. His mantle one who is liberally some qualities. The not have made a better action has been conducted. We trust Mr. Gunn will be given to administer the high office to which he has another column we present his career.

READER, SMITH'S to whom you refer, catechized priest. The put upon the market revenue. Our notebook supplied by students hearing about. There is always, and the weeds out, keep the market. As long as there are there will also be are so simple as to thing they see in.

SCIENCE. There are a great of our day who are the Catholic Church convinced that it Volumes without on the shelves library in which of the Church knowledge is loud world. Thus it is the mass of mankind's second-hand religion has come discredited from against triumph steady aim of the the "warfare of been to keep the bondage, and the prestige. These true, are not frequently nor used to be. Men's frequent experience tion is found in p follow that it is profess to be in clamoring for p assention. But i in our search for opposition of ma the Church, we attacks are not a dogmas of the against Christi against all revo.

In fact, at Christianity tremendous mystery the Holy Trinity carnation. The by divine revela Any one who religions thought past twenty-against at the