

The Catholic Record

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

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order. Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

When subscribers ask for their paper at the post office it would be well were they to tell the clerk to give them their CATHOLIC RECORD. We have no objection to a few places on the part of delivery clerks who will sometimes look for letters only.

Messrs. Luke King, P. J. Neven, E. J. Broderick, M. J. Hagarty and Miss Sara Haney are fully authorized to receive subscriptions and to transact all other business for the Catholic Record. Agent for Newfoundland, Mr. James Power of St. John. Agent for district of Nipissing Mrs. M. Reynolds, New Liskeard.

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 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.

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

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. Blessings upon you and wishing you success, believe me to remain, Yours faithfully in Jesus Christ.

D. FALCONE, Arch. of LAUREN, Apost. Deleg.

LONDON, SATURDAY, JUNE 12, 1909.

ANOTHER CHAPTER OF HISTORY.

The Morning Chronicle of Halifax, under date of May 20, sketches in an interesting way some of the parliamentary attempts to strike out the objectionable features of the coronation oath. In England as well as in the colonies, public expression has stood for equity and against the insult which these clauses offer a portion of Britain's most loyal subjects, the Catholics of the Empire. In 1904 a measure was introduced to repeal the oath. Lord Salisbury, at first opposed the bill, but soon afterwards expressed his approval of it. He considered that the Catholic subjects had a real grievance in the fact that language of a violent and most objectionable character was put into the mouth of the sovereign in the most solemn way and upon the most solemn occasion of a reign. The Catholic peers addressed a protest. The Times proclaimed that the Oath was distasteful to His Majesty. Earlier than 1901 the Canadian House of Commons had sent a respectful message across the sea asking that "all expressions specially offensive to the religious belief of any subject of the British Crown be eliminated." Influential citizens at meetings urged the same plea. Catholics could not see why they were singled out to be branded as idolaters. Archbishop O'Brien protested against the continuance of a declaration which in itself was unholy, and which, as a guarantee for Protestant succession, was no protection at all. High Churchmen could not take the oath, nor could religious minded Presbyterians, but Turks, Jews and Atheists could. Australia, upon the occasion of the Duke of York's—now Prince of Wales—visit, sent a petition from its Catholic hierarchy to the Imperial government. Thus far and no farther. England is slow to change. Fair play may demand the abolition of the clause and the spirit of the day protest against religious persecution. It produces no effect. The English people insist upon religious freedom for themselves. They refuse it to their king. A new chapter has been added to this subject, with an addendum by Dr. Sproule, of contemptible mention and despicable memory. There is substantially only one new paragraph in this chapter. It is that the proposed bill, advanced one more stage ahead of its predecessors, succeeded in passing the second reading. Mr. William Redmond, in an able and eloquent speech, introduced the bill at its last stage. The Prime Minister was stronger. "No one," concluded Asquith, "has attempted to defend the declaration in its present form, and I think it is rather discreditable to Parliament that it should not more expeditiously and efficaciously have found a way of escaping from the situation which no one defends, and which every one who reflects on it must feel to be intolerable to the king's Roman Catholic subjects." The Prime Minister admitted that there was a wrong which ought to be redressed—spoke against the retention of the clauses, and then ran away from his conclusions. Fine talk, no action. Mr. Asquith would gladly see the Declaration abolished, yet he lets it go on. In the meantime, whilst the debate was advancing in the British House of Commons the braggadoceo guard of Canadian Orangemen were roused to express their bluster. The Commons were going too

far even to introduce such a measure, and beyond all limit, in any prominent members holding that these disabilities were unjust and that the sovereign's Protestant backbone should not be stiffened. What better moment to straighten it than his first act—the coronation? What better way than to insult his Catholic subjects? Besides, these Catholics are forgetting themselves: they think they are free and equal. They are finding their way into the royal palace. It behooves the British Commons to see that from time to time they receive the lash, and that they be solemnly reminded that helots they have been and helots they must remain. Orangemen will protect the British throne as long as its sovereign shall be made to swear that his twelve million Catholic subjects are idolaters. And still England boasts of its freedom and justice.

ANSWERS.

We have received a few interesting questions whose answers may serve more than one of our readers. Our first question is a double headed: "Will a non-Catholic who tries his best to live up to his belief, and who considers his belief the right one, go to heaven when he dies? If he will, why should he or why need he change his faith? Why should a Catholic try to convert him to Catholicism?" This non-Catholic must, in order to get to heaven, be baptized. No small difficulty is thus encountered at the first step. Outside the Church so many regard the sacraments as mere ceremonies, to be received or not, according to convenience, and to be administered without due observance to the intention of the minister or the matter and form of the rite. Thus the validity is in doubt. Supposing, however, that the man is validly baptized, when he comes to die he must, if he is to enter heaven, be in the friendship of God. He must consequently have preserved his innocence, or, if he ever committed a mortal sin, he must atone for it. As he does not believe in the sacrament of penance his only means of atonement is perfect contrition. An act of perfect contrition, based as it is upon sorrow for sin because of God's infinite perfections, is a difficult act. Some of the saints trembled at the idea as hard for them with their constant prayer and penance. This becomes practically almost impossible in the case proposed. Our conclusion is that the man is not in nearly so good a condition to meet God's judgment as our correspondent would claim. We are too apt to judge by externals. Faith in Christ's Church is a tremendous advantage at the hour of death. It may be said that the party believes in Christ. If he sincerely believes in Christ there is no sacrifice he must not be prepared to make for Christ. He that will love anything better than Christ is not worthy of Him. He must be with Him: otherwise he will be against Him. Where are we now? As the man should be at death that he should be in life. Either the man is in good faith or in doubt. If he be in good faith concerning the Catholic Church, regarding it as Babylon and anything rather than what it really is, we are still at a loss to see why he should not be induced to change his views. We do not call it belief or faith, for such an opinion is ignorance and prejudice. In any case he should be enlightened. Prayer is a most important aid for people in such seeming belief. If the man have any doubt it is his primary duty to solve it by prayer and examination. When we reflect upon the sacraments, and particularly upon the Blessed Sacrament, we find such abundant treasures in the House of God that we pity those who are out on the heath. When we reflect upon the great Sacrifice of the Holy Mass and the glory of a Catholic chapel our faith must be dull if we do not see the worship we can offer God through the Divine Victim, and, our charity must be cold if we are not eager to bring all into the One Fold. Let us not close our eyes to it: heresy is a dreadful sin. We mean no harm to heretics. Far from it: we wish them well. The first and greatest good we wish them is that we draw them again to that Church Catholic from which they and their fathers wandered in pride and ever increasing division.

A CHICAGO AFTER-DINNER SPEECH.

An Episcopal Rector in Chicago lately gave it as his opinion that the church was losing support because the members' faith was becoming weak. The occasion was a reception tendered by the Episcopal Church Club of Chicago to a bishop belonging to that denomination. "Men," said this rector, "put their money into things in which they believe." He gave some examples of the facility with which money is collected for different purposes—all because people believed in the projects. "It is hard," he continued, "for the church to raise a few paltry thousands for church extension here in the diocese and for our share of the work of foreign missions. Why? Because men do not believe in the necessity for the church. One of my worthy parishioners said to me not long ago that he believed the community would get along just as well if our church were to go out of existence. And he was sincere! Parents, who are members of the church, pay money to send their children to dancing school, while they keep them home from Sunday school, which is absolutely free. Why is this? It is because these parents think there is something worth money taught their children at dancing school, while they don't believe in the value of what the children learn at Sunday school. Obviously we must do something to change this condition. I believe we are doing more to change it every time we reach out for the poor and needy and show them the practical value of Christianity. We can do good among these people by showing them the light."

There can be no parallel between a club and a church. The man who invests in the latter or any of its auxiliaries hoping for good dividends will be sorely disappointed. It never does to turn the temple into a market for buying or selling. People belong to a church not for worldly gain, but for purposes far higher. That men do not give to church appeals with the same readiness and to the same amount as to industrial or other temporal concerns is due to irreligion. Nor is belief in the stock market the same virtue as that faith without which it is impossible to please God. Once the Church enters into competition with limited companies it loses in every way. A worldly church is a poor church. On the other hand a poor church—a church with more demands upon good works than it can ever supply, a church where poverty is the policy and salary no desideratum, a church without purse or scrip—is sure to be rich in the confidence of its members and the sacrificial generosity of the almoners. Perhaps divided Christianity shows its weakness more along economical lines than even doctrinal. After all is said and done it must never be forgotten that the first church extension and apostolic missions were started under very different auspices. The missionaries went forth rejoicing to suffer. Their success was not counted by the donations their converts brought to them. When we turn nearer home, and look at the works the religious poor have accomplished, we marvel that they have reaped so much joy from the sowing of so many tears. It is not money they have wanted. It is

workmen and workwomen who will consecrate themselves to God's interests amongst the poor, the infirm and the ignorant. Here has always been the want. The fields are ever in need of laborers—ripe unto harvest—while the reapers are few.

SWEDENBORG.

We have been asked to give an account of this eminent Scandinavian's teaching. Emmanuel Swedenborg was first distinguished as a mathematician and engineer. He afterwards devoted years of study to religious subjects. As a result he developed a system of theology peculiar in its theories of God, the Incarnation, the soul, and in fact nearly all spiritual subjects. His first work in his new course of studies was the Arcana Coelestia or Heavenly Secrets, in which he gives an account of pretended visions. For years he claimed to have seen manifested the Lord Himself, who gave Swedenborg the privilege of "conversing with spirits and angels." He was the founder of the "Church of the New Jerusalem." Before either stating or refuting Swedenborg, we may briefly say that it is characterized by excessive spirituality—a fault which leads the soul beyond the real and exposes it to deceptions of the worst kind. Concerning God Swedenborg taught the Trinity, but was guilty of the old heresy of Sabellianism. The Trinity according to him was not a Trinity of Persons, but a Trinity of Modes. God the Son was not a different Person from God the Father: He was the wisdom of God the Father. God the Holy Ghost was not the Third Person of the Blessed Trinity distinct from the other two. The Father is the divine love, the Son the divine wisdom and the Holy Ghost the divine operation or energy acting upon the universe. From a mere glance at this doctrine a death-blow is given to the Christian teaching of the Blessed Trinity, which maintains as fundamental that there are in God three divine Persons really distinct and equal in all things. This theory of Swedenborg affects also the Christian doctrine of the Incarnation. If in the Blessed Trinity there is only one Person, then either that one person became man or there was no Incarnation. Evidence is so clearly stated on the banks of the Jordan, on Mt. Thabor, at the transfiguration as well as in the mission to the apostles, that no confusion can be made between the Father and the Son. Swedenborg's idea of the Incarnation is that God, who is one in essence and in person, has been revealed to men as the Lord Jesus Christ. For the sake of redeeming mankind the Lord assumed a natural body of the Virgin Mary and glorified it, or made it divine, so that it is now invisible to men and generally to angels. A third error was his theory that in the redemption there was no vicarious suffering for our sins. He maintained that suffering vicariously the punishment due to others was impossible—and further, if it were possible, it was useless. Redemption, according to Swedenborg, consisted in actual combats by means of the assumed humanity with the powers of hell and overcoming them. This also is un-Christian; for it is of faith that Christ really and freely satisfied for our sins. He bore our iniquities and was bruised for our sins. By His livery we are healed. His Blood was shed for many unto the remission of sin. Christ is the victim for our sins, shedding His blood in satisfaction and making full atonement. Another peculiar error of Swedenborg was his views upon heaven and hell. Not only, according to this theorist, has the Lord's second coming been accomplished, but heaven and hell are here in the natural world as the soul of man is in the body. Death terminates the existence of the body. It will never be resumed by the soul. There is no resurrection. After death the soul rises into a conscious perception of the spiritual world. The soul is the man himself, the body a mere casement—a hindrance to spiritual development and activity. This soul passes through various preparations in that intermediate state or world of spirits lying between heaven and hell. At length the man is drawn by his own elective affinity to his proper place, where he remains for all eternity. Many other errors may be traced through Swedenborgianism. We give one more before closing. His system had the taint of Spinoza's pantheism deeply ingrained in it. God, he taught, was obliged to create: He could not but create. All things were created from God but not out of nothing. All creation therefore is an evolution of the Deity. God is an infinite Man. Thus does Swedenborgianism lead immediately and directly to pantheism, the germ of which it contains in its anxiety to magnify the soul of man. We have rather transgressed our limits. Even so, we have taken up the chief bases of this system without touching upon the details. Love and wisdom may amid error be the springs of beautiful thoughts and ideal concepts. So is it with Swedenborg.

The New Jerusalem which he strove to establish had some pleasing groves where the thoughtful might rest in the shade. But the while was false, and leading to eternal error. Nor could the thought that we are now in heaven or hell be the gospel of peace and consolation to the poor, the sinful and the suffering. Swedenborg cannot be regarded as a Christian believer: he was a theosophist.

CHURCH EXTENSION.

The society of the Church Extension has lately undergone a very important change. By the new plan the society is taken up by the Holy See. A consequence of this movement will be permanency and union. However important the purpose may be and however commendable the cause, much greater good is to be secured by the central organization of Rome. The new plan, without discarding the old, will impart life to it. Dioceses which otherwise might not appreciate the efforts of the society will in the official protection of the Holy See find the earnest desire of serving religion to the utmost. An age of propaganda will be introduced. Rome can find workmen more readily and dispose of their labors to greater advantage than any diocesan organization or aggregation of dioceses. At a meeting of the society held lately at Chicago, sketching the work already done and the proposals for the future, we rejoice to see what has been accomplished and what is the prospect. The Holy Father will, after the close of the present President's term of office, select the President. Next year the Rev. Father F. C. Kelly, founder and president, retires, as his term of three years is up. We are gratified to see that our Canadian branch was represented by the President, the Rev. Dr. Burke of Toronto. The Church Extension grows. It will grow faster and better now that Rome enters more definitely into its direction. We hope to see it spread out through the wide fields of Canada, filling them with zealous workmen. The following satisfactory state of the society was published at the Chicago meeting: "Appropriations amounting to \$25,000 were made and were distributed for immediate mission work in poor dioceses in the United States. Other appropriations were \$5,000 for chapel car work and \$5,000 for schools in the archdiocese of Santa Fe, N. M. An announcement was also made of the donation of \$45,000 given by John J. McGrane toward the cost of erection of the Italian-American College, which was dedicated at Hawthorne, N. Y., Sunday.

Large appropriations were also made for Catholic literature and for church goods. The treasurer's reports showed that \$250,000 had been appropriated since the organization of the society three years ago toward mission work in the United States and that there was an increase of 30 per cent. in the receipts of the society for the last year.

The Rev. Dr. Burke, of Toronto, Canada, President of the Canadian Church Extension Society, recently organized, made a report of the work accomplished by his organization.

The newly elected officers of the society are: Archbishop Quigley, chairman of the board of governors; president, the Very Rev. Francis C. Kelley, D. D., Chicago; first vice-president, the Rev. E. B. Ledvina, Chicago; second vice-president, Rev. E. L. Roe; third vice-president, Senator Richard C. Kerens, St. Louis, Mo.; treasurer, William P. Breen, Fort Wayne, Ind.; secretary, M. A. Fanning, Cleveland, O.

CHILD OF DESTINY.

We acknowledge with thanks the receipt from the author of an interesting story entitled Child of Destiny. It is written by Dr. W. J. Fischer, of Berlin, Ont., who gives the public the benefit of his leisure hours in the form of most readable literature. All mankind are deeply indebted to physicians for their professional skill and devotion. The English speaking world owes them other gratitude—for some of the charms of prose and poetry of our language. Canada has already had one of these writers, whose untimely death is still mourned, the Poet of the North, Dr. Drummond. Now comes one from the steady, stalwart Germans of our neighboring county of Waterloo. Dr. Fischer has in this volume of two hundred and seventy pages twined a pleasing wreath. There are thorns and briars enough—that species of tragical rise and fall upon the scene. Perhaps if Mazie Rawlins had not rejected Arthur quite so abruptly and had not died quite so suddenly we might have admired her fidelity to her artisan lover just as well and have considered her the brave soul she was throughout. The interest of the story is admirably kept up—keenly so, springing new and unexpected developments upon the reader who from chapter to chapter wonders what next. It is a story well written and worth reading. If we have any suggestion to make to the bright clever author of The Child of Destiny it is that he should be more careful in selecting a title for his next book—which we hope will not be long before appearing. When reading the volume we were looking both for the child and the destiny. The former did

not appear until the play was half over. A fair child she proved to be, whose lot was in the end cast upon pleasant places. We thank Dr. Fischer again for his courtesy, and hope that he will give us many more volumes of a character like this Child of Destiny.

A GREAT WORK.

Were it put into book form it would require a large volume to describe the splendid works of charity accomplished by the Sisters of St. Joseph during the last forty years in the diocese of London. But the good sisters would not like to see this work in print. They seek no worldly praise and to them newspaper laudation is distasteful. What they have done for God and the Church will be placed to their credit in the blessed hereafter. Training little souls for Christ, giving sustenance to the hungry, clothing to those who need it, bestowing angelic and whole-souled care on the afflicted sick in their hospitals, form the routine of their daily life, and with a loving care of the sanctuary in each parish blessed with their presence. Their latest achievement is the erection of a beautiful Chapel at Mount St. Joseph, London. Elsewhere we print a description of the proceedings at the opening. The occasion was graced by the presence of the Archbishop of Toronto and nearly all the priests of the diocese of London. We congratulate the Sisters upon the successful completion of this important and necessary undertaking. Mount St. Joseph, because of its situation, is one of the most interesting spots in the neighborhood of the city. By patient striving they have acquired this very valuable property and God alone knows what amount of good has been accomplished within the walls of the convent. Patience and perseverance has been their motto and unbounded success has been the result. We trust the Catholics of London will be truly grateful to the Sisters for the work they have done and that they will on every occasion take a practical method of showing their appreciation of it. But not only amongst Catholics have the Sisters secured a well merited regard. It is with pleasure we state that the non-Catholics in the community also hold them in the highest esteem and with very few exceptions are most liberal in their contributions to the good work they have on hand.

THE CORONATION OATH.

There lately appeared in the Daily News-Advertiser, of Vancouver, an article concerning the coronation oath, from the pen of a lady contributor. The wonder is that one who seems to be of a literary turn of mind does not realize that a lady in the true sense of the term would not write of her Catholic fellow citizens in terms so insulting and so uncalled for. We have much pleasure in publishing the following letter from an Oblate Father in Vancouver in reply to the lady contributor to the News-Advertiser. But it is more than a reply. It is a lesson in good manners to newspaper writers:

Mr. Editor:—In Sunday's issue of your paper there appeared a paragraph on the Bill now before the Imperial Parliament to abolish the Royal Declaration and certain Catholic disabilities. The writer has made it appear that the Bill is an attempt to tamper with the Accession or Coronation Oath in such a manner as to deprive the monarch of his sacredness, and to place the throne or the supremacy of the National Church. This is a misrepresentation of the case that is frequently made by those who are ignorant of the present case, I believe, through ignorance. The bill does not concern the Coronation Oath. It is the removal from the Statute Book of the Bill of Rights which renders "any person who shall be reconciled or shall hold Communion with the See or Church of Rome incapable of inheriting or possessing the crown. Although we do not make necessary to make such a statement, we are as loyal to our Protestant King as any of our fellow countrymen. But we know that there is a section of His Majesty's subjects whose loyalty would not stand the trial of His Majesty professing the Catholic religion. And therefore, for the sake of the Empire we are not asking for any change in the laws that guarantee the Protestant succession. What the bill is intended to remove is the Royal Declaration against Catholic doctrines. This "stay on the Statute Books" as the late Lord Salisbury called it, serves no political purpose. It was introduced at a time of panic and intense religious excitement, and its only object is to single out for public and solemn denunciation and misrepresentation by the King, the faith of twelve millions of his most loyal subjects. Our present King was forced, much to his own dislike, to repeat this "rite of barbarism" by the most cherished beliefs of his Earl Marshal and the other Catholic Peers standing around him. It is said that he did it in an undertone, ashamed of what he was doing. It is incomprehensible how people who profess to aim at the union of the Empire, can clamor for the repetition, at each accession to the throne, of words that brutally wound the religious feelings of millions of their fellow subjects. Such insults are the most active generators of animosities. It is hard to see, therefore, how thoughtful persons can view with disfavor the abolition of this miserable memorial of bigotry, untruth and intolerance. In conclusion, I wish to express my surprise that a writer whom I believe to be a lady, and who lays claim to no small degree of refinement, should use the contemptuous term "Papists." To say the least, it is not very ladylike. Thanking you for your story, I remain, yours sincerely, A. MADDEN, O. M. L., 616 Richards Street, Vancouver, May 25th, 1909.

MANY PERSONS FOR GENERATIONS BACK.

Have wondered why the words "For thine is the kingdom the power and the glory forever," has been placed after the Lord's prayer and recited by non-Catholics. The Glasgow Observer in reply to a correspondent, states the Catholic version is exactly what Our Lord taught. The words referred to are found in the King James version of Matthew vi, 13, but are not found in the most ancient manuscripts of the New Testament, and were rejected by St. Jerome in his edition of the vulgate.

DEATH OF... A few weeks ago... Dr. Duhamel... delicate health... copal visitation... expressed his... eed upon th... It was quite... condition wa... but, notwith... bueed with th... characterize... that day... to continue... carried off... Guignes. Little thou... bishop of O... time, he call... While on a... man to adm... firmation a... ended the c... able church... ada. The de... his death... advised, be... was only to... his episcop... however, h... course. Th... went throu... considerati... eight year... birth his p... where he d... became su... Buckingham... Out, and in... of Ottawa... Archbishop... ered the fu... French an... The fune... Archbishop... ered the fu... French an... The CA... well as the... different p... delighted... their mid... distinguis... He came... the openi... the Sister... Mount St... that his v... pleasurable... an opport... crease was... dent adva... Church, c... consider... priests an... the dioc... city His... institutio... sincere a... ed him.

STATE OF OTHER STATES.

State of other States... public se... and husb... married... to do aw... the State... duced by... Catholic... compani... Mr. Cor... House o... lation ab... "the st... posed un... demented... makers l... line tod... receive... at the w...

IT IS CLAN M.

IT IS CLAN M... Canada... highest... and the... that is... stuff in... Donald... coming... Bishop... other t... and V... ever. MacD... hop of... ada we... history... will no... come f... from O... Colum... Prince... Tuppe... fathers... of Com... rank a... the me...