

The Catholic Record

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THOS. COFFEY, L.L.D., Editor and Publisher

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LETTERS OF RECOMMENDATION.

Apostolic Delegation.
Ottawa, June 18th, 1905.

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 is a rare and valuable Catholic principle and right, and stands firmly by the teachings and authority of the Church, 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, Archbishop of Ephesus,
Apostolic Delegate.

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

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 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,
J. D. FALCONER, Apost. Deleg.

LONDON, SATURDAY, MAY 9, 1905.

MODERN THEOLOGY.

Although incongruous, the picture of a Presbyterian advising Methodist theologians is commendable enough in sentiment not to risk the charge of heresy by any eaves dropping disciple of the Westminster Confession. No fault could be found with the counsel given. The occasion to which we refer was an address given by Dr. Falconer, the new President of the University of Toronto, to the graduating theologians of Victoria College. All that the amiable President said was sincerely said and gently put, though there was no need of harrangues the new deacons from trying to get railway privileges which are bestowed generously upon members of other classes. When the President entered upon the subject of theology, he did not seem to be at home. Whether this was the moment at which the incongruity of his situation impressed itself upon him, or whether he felt it difficult to reconcile Calvin and John Wesley, doth not appear. He avoided controversial points, and struck out on Modernistic paths. Theology he considered to be like history, never complete but always growing. This means evolution if it means anything. Every additional page in history is a new one, swelling the volume of human experience, adding fresh lustre to the honor roll of mankind. The glory of theology is of a different order. If history be the curve traced by the march of men, theology is the centre around which this curve is described. Theology cannot evolve. There came, so far as this transcendent science is concerned, a fulness of time when the treasures of divine wisdom and knowledge were poured out most abundantly upon the activities of man. One came in whom the godhead dwelt corporally, who knew and saw the Father—the Word—made flesh. He was the living Teacher, yesterday, to day, and the same forever. All theology was henceforth His lesson. His life, His operation upon the souls and thoughts of men. It was not the struggle of human frailty to yearn for better life. It was the outstretched canopy of God's attributes, His life in eternity: it is the science of the supreme good. "Admit a God," says Cardinal Newman, "and you introduce among the subjects of your knowledge, a fact, encompassing, closing in upon, absorbing every other fact conceivable. If the knowledge of the Creator is in a different order from knowledge of the creature, so, in like manner, metaphysical science is in a different order from physical, physics from history, and history from ethics. You will soon break up into fragments the whole circle of secular knowledge, if you begin the mutilation of the Divine." It is the divine which has made history, which established the physical, the intellectual, and the moral order of the world. It is the Divine which has condescended to man, not man by his unaided energies raising himself to God, still less man adding to his knowledge of the Divine by his actual life. Theology is more than experience, more than physics or metaphysics. It teaches of a Being, Who, though highest, yet in the work of creation, conservation, atonement and retribution, makes Himself the minister and servant of all. Man with his motives and his works is from Him. Peace and civilization, justice, charity, order are His triumphs and blessings. No subject has such a telling influence upon its students, whom, whilst it enlightens, it sanctifies. We may judge of the sublimity and importance of this study when we bear in mind that it is life eternal. A university without theology is a cripple without a crutch. Supplied, however, by evolutionary ideas such as Dr. Falconer advocates, it is weaker and more helpless than without any. One other point in this address is also Modernistic. Dr. Falconer tells us that theology is under a cloud through fear of not being orthodox. That is strange advice from a Presbyterian to Methodist theologians. Does it mean that the theology of these young men was shadowy, or under a cloud, because they were careful and scrupulous in their Methodist belief? Or was the Presbyterian theology under a cloud because it could not lay aside its Calvinistic doctrine to join Methodism? There is nothing gained by such platitudes, resting as they do upon false sentiment and proclaiming peace and truth without the response of unity. No sadder spectacle can history present than that of divided Christianity. Its evils are becoming harder to bear, its remedy more eagerly sought. It is, however, the height of folly to throw away even the weak anchor of private judgment—telling your neighbor it is quite indifferent whether you are heterodox or orthodox, and that he is under a cloud who stands firm in his belief, that he is reactionary if he is not willing to accept novelties of doctrine. Presbyterianism and Methodism: "How pleasant it is for brethren to dwell together." Not yet.

THREATENING PHILOSOPHY.

We were somewhat surprised the other day to read the following report of an address by the Rev. Mr. Macdonald of The Globe to the Y. M. C. A. of Chicago: "Your traditional believers," said the able editor, "would do well to give science and philosophy a wide berth unless they are well fortified by faith." This language, coming from such a source, is decidedly unexpected. To criticize science as it is held forth for any man that he should be charged with being a Jesuit, and to warn students from its study, as perverse of truth and religion, is interfering with the right of private judgment, and placing faith above science. It is many years since the Toronto Globe entered into a tacit alliance with the Catholic Church. We were always under the impression that this cordial understanding was strictly limited to matters political. We had no reason to expect that the Globe, its directors or its editors, either at home or abroad, in journalistic writing or platform speaking, would be advocates of Catholic teaching and helpers or advanced agents of the Index Expurgatorius. So it is. It may not be palatable to old readers of the Globe to find its editor going abroad with his quiver full of Roman arrows. For our part we admire his courage. We hope he knows that he is imitating and abetting the Holy Father in his Ecclesiastical against Modernism. The editor administers only homoeopathic doses—he warns, he does not forbid; he advises, he does not command. His patients are too delicate: they could not stand an encephalic unless as mere sugar-coated counsel. These physicians consult their patients rather than their their sick consult them.

Philosophy has become too subtle for our friend. Its growing tendency "to emphasize the finality of the physical sciences, constitutes a real peril for the young man who is not well grounded in these abstruse subjects." That is strange reasoning: philosophy subtle, its ground dangerous, therefore, to be secure, one must be all the more deeply immersed in it to escape its threatening perils. Philosophy is sceptical; in order to avoid doubt and strengthen faith go deeper into this scepticism. Philosophy is materialistic; in order to shun materialism and become more spiritual, drink more copiously of these material waters. If any one wishes to keep cool let him, upon these principles, throw himself into the fire. It is safe to say, with the learned gentleman, that philosophy is dangerously subtle. We go farther. Its principles are no better than quicksand; its methods vicious and distorted and its conclusions unsatisfactory in the highest aim and function of man. The explanation is to be found in the history of Scotch philosophy and the gulf created between faith on the one hand and knowledge on the other. When the Protestant sects accepted meekly and without protest the principle that faith was not knowledge, and that God, being Absolute, could not be known, then they gave up the whole field of philosophical investigation to materialism, which

is ever bent down to earth or to agnosticism, whose eye is fixed upon nothing. The false religious principles of the reformation are not strong enough to repudiate doubtful philosophical theories, for two reasons. First, they are based upon private judgment. Another and more dangerous tendency is that they minimize and destroy the intellectual character of the virtue and truths of faith. Since the intellect is the most active faculty in the soul, reason could not be content with a religion whose magistracy had no authority and whose doctrines no other standard than the dictates of one's own conscience. Faith is neither subtle nor sceptical. Its reasons, however, have to be all the broader and deeper, and its finality to be all the clearer; for otherwise it will be betrayed in the night of its prayer and dragged from court to court, the scorn of material reason, the mockery of human agnosticism.

We by no means are averse to review this interesting subject, which, more than ought else, runs parallel with, or counter to, the Church through all the centuries of its existence. Philosophy in one form or another has risen up to rival religion's claims for man's attention, or, meekly submitting, has proved the useful helpmate of theology. If we look at the headings of the historical chapters of philosophy we find that system after system rose and subsided whilst the Cross silenced them all. Greek scepticism, Arabian mysticism, Platonic idealism were in turn rejected. Aristotelian peripateticism preserved most of its original character and served best the sacred cause of Christ. Modern philosophy, dating from Locke, is more objectionable from a religious and erudition point of view. It lowers the ideal to earth, and confining knowledge to experience it robs it of its intellectual charm and power. Truth becomes relative, certainty vanishes and sentiment wrongly exalted to the seat of judgment. We cannot without wearying our readers continue—but it is seen that the Holy Father and the editor of the Globe are standing on the same platform. It may be that there is a private wire between the Vatican and the Globe. The Sovereign Pontiff complains that modern philosophy is evolution and agnosticism, destructive of faith. Mr. Macdonald, although not so outspoken, warns all whose faith is not strong not to learn science. We hope that our friend will continue. The subject is most interesting. What is encouraging is that Mr. Macdonald is courageous enough to claim for faith and religion a foothold and a resting place superior to those claimed by rationalism and philosophy.

THE USE OF CANDLES.

Candles are generally harmless enough, never affording too much light, nor, like beacon fires, indicative of war. An inextinguishable exception seems to have occurred in one or more of the Anglican Churches of Toronto which called forth a strong protest from that lay theologian, the Hon. S. H. Blake. Mr. Blake is strong in his likes and dislikes—stronger in the latter than in the former. Possessed of all the intensity of his race, conscientious in his prejudices as well as in his practices, he becomes facetious when he should be argumentative, and vents his wrath upon those whom he opposes with discourteous vehemence and uncharitable feeling. "I am amazed," said Mr. Blake the other day at the convocation of Wyllie College, Toronto, "to find so much darkness in some of our Churches that they had to have lights in midday! I have a great deal of pity for those who are in such darkness, but it ends when they want to break up the Church of England. Every tendency towards the Church of Rome I will resist. I don't want to build up the Church of Rome at the expense of the Church of England." It is this latter point which appeals to us. How near candles may come to the grand old Church, with no other meaning than their quiet light, we know not, although they are far enough from the dynamite power of Rome to prevent any alarm or cause Mr. Blake to be excited. He should be more prudent. Let him start with the Book of Common Prayer, and expunge from that small volume whatever may remind its readers of the Roman Breviary or the Missal. Throughout the history of the Anglican Church the tendency towards the Catholic Church has been more frequent than away from it. This is particularly true in those periods during which the Anglican Church showed real vitality. Were it not for the pressure of the Hanoverian dynasty, which was so marked in its Evangelical prejudices, Anglicanism would have before this time used more candles than Mr. Blake could ever extinguish. Here is a man in one breath talking about warfare against Rome, and in another

breath about church union. He cries out to the allies whom he is afraid of scandalizing with these "midday" candles that he wishes to cling close to them "in the great warfare between Protestantism and the Church of Rome." And how can he cling to Methodism and the others when the lights are shining from High Church altars, and from others not so High? How can Methodism help a cold sweat with these Roman candles in the chancel? Whoever else may be contented in church union, Rome must be left out. Whatever may happen to Christianity Rome must be crushed. Whatever peace the rest may have it is war to the death against Rome. So the inane cry keeps up from men whose age should mellow their bitterness, whose benevolence is thus spoiled by their hatred, and whose spirit of religion kindled strife instead of allaying it. Mr. Blake claims he does not pity any one who strives to break up the Church of England. He would do well to set the example.

PRaise FOR THE IRISH MEMBERS.

From time to time many good and true Irishmen have almost given up hope that their country will receive fair play from the English House of Commons and House of Lords, and they are inclined to lose confidence in the Irish Parliamentary Party. We do not think this course a judicious one and we strongly recommend that the battle for Home Rule be fought to the end along constitutional lines. Cardinal Logue, who is now on a visit in New York, to take part in the Catholic centenary celebration, has been interviewed by a reporter. Upon being asked about conditions in Ireland, he replied that the south of Ireland was very poor, and that it grieved him deeply to see so many women and children seeking employment in Dublin and being unable to get it. He thought tariff reform in the United States might help Ireland by providing a market for Irish goods at a fair profit.

"The representatives of Ireland in the English Commons are doing nobly," he said. "They have secured by hard fighting certain measures that have been beneficial. It is better to fight and get a little than to stand idly by and get nothing."

The Cardinal's advice, it seems to us, is one of wisdom. Nothing can be gained by violence, nor can anything be achieved by pouting. We should like to see all Irishmen stand shoulder to shoulder and present a united front in support of the Irish Parliamentary Party. The victory will surely be achieved sooner or later.

TEMPERANCE IN GLENGARRY.

We commend to the careful perusal of our readers the splendid sermon of His Lordship the Bishop of Alexandria, Right Rev. Dr. Macdonell, on the subject of Temperance, which appears in this issue of THE CATHOLIC RECORD. That this sermon will have powerful influence for good far beyond His Lordship's diocese we have no manner of doubt. The drinking evil is one of the greatest obstacles to Church work in every part of the Dominion. More than this, it likewise retards to a very great degree the true progress of the country. One who is a persistent tippler, and occasionally breaks the bounds of moderation and makes a boast of himself, is not a good asset for either Church or State, and takes rank with the undesirable whom our Emigration Department turns back at the borders. We have knowledge of parishes in Ontario where churches are scarce fit for habitation—where the collection plate on Sunday contains little else than a few copper coins—while the poison dispensers in the road houses leading to the Church have grown fat and fumsome, and fraternal, as becometh their trade, all the while wearing the swagger that betokens a bulky bank account. The dollars go to the road house and the copper coin to the Church. That this is not true of all parishes we have reason to rejoice. We speak but of a few. To suppose that the majority of men whose trade tends to degrade and to impoverish, and, withal, only too often is but the finger post that points to the habitation of criminals, whilst thoughts of the rule of life that leads to all that is exalting—that makes us meet subjects of God and country—are thrown on the scrap heap, looming up in a while when conscience bites, but postponement of thought begins again and the journey on the down grade continues. Temperance is one of the corner stones upon which nation building in the truest sense can be carried on and become a permanent structure. Temperance is a heavenly attribute and will lead to heaven. Intemperance is—the opposite.

A NOTED CATHOLIC.

In the report of the civil service commission, lately issued at Ottawa, we are pleased to notice that the commissioners speak in the most complimentary terms of Dr. J. K. Barrett, Inland Revenue Inspector at Winnipeg. In commenting upon this the Winnipeg Tribune says Dr. Barrett a high compliment. Our contemporary states that he organized the service of his department in 1885 and has brought it to its present high state of efficiency. "It is generally admitted," continues the Tribune, "that the Inland Revenue Department is the best conducted in the west and gives universal satisfaction to the business public, and this is largely due to Dr. Barrett's tact and thorough knowledge of his work." That these words of commendation are richly deserved will be the verdict of all who, like ourselves, are acquainted with this sterling, manly Catholic Canadian. It will be remembered that Dr. Barrett is the gentleman who fought the battle for Separate schools in Manitoba, and a valiant fighter he was. That the battle was not won was not his fault. It will always give us pleasure to chronicle the success of our fellow Catholics who are in the public service. Dr. Barrett's life work has been such that we may point to it with pride.

A GREAT CELEBRATION.

The demonstration held in the great city of New York, being the centennial of the establishment of the diocese, is the most notable event of the kind ever held on this continent. It is an evidence of Catholic faith and Catholic progress which must bring joy to the paternal heart of our most Holy Father. Whilst in some of the European countries, one-time practical Catholics have become cold and callous—have become practically infidels, because of their connection with secret conclaves, many of them of an abominable character, the Church in America gives evidence of unity and strength. The New York Times of April 30 truly says: "Americans who are not Roman Catholics as well as the vast multitudes who are, must regard with pride and confidence the assembly of princes of the Church on the interesting occasion of its centenary, if for no other reason, because of the utterances of the highest dignitaries upon matters of equal importance to all." A graphic statement was made by Archbishop Bleak: "No prince of the Church could go to a crowned head of Europe and get the reception I got from the President of the Republic." This phase of the situation was alluded to with deep feeling by Cardinal Logue, who said: "The future of the Church is in America. We shall always have the centre of its government in Rome, but the future of it is here. Some people think that the form of the Church's government being monarchical, would cause it to depend on monarchs for forms of government. It delights me to see that in this Republic the Church flourishes. It delights me to find that Catholics are true to their government here and are loyal to the Republic. It is a thing delightful for me to contemplate that the Church can so adapt itself, it can meet any government so long as that government is based on justice and honesty." The noble words of the distinguished prelate cover the whole situation. The stronger the Catholic Church becomes in the great republic the stronger will the republic itself become. The stronger the Church becomes in the Dominion of Canada the stronger will the Dominion itself become. The Church works for all that is good and true and stable in both countries.

WE HAVE NOW a beautiful substitute for the vulgar postcard which depicts Irish character in a manner entirely un- Irish, the product of the low minded and base who love to deal in garbage. Miss Catherine McInerney, 233 Catherine st. north, Hamilton, has produced an Irish post card which deserves a large sale. It is called "The Tara card," representing a beautiful Irish maiden playing the harp. Upon it is printed the first verse of Moore's beautiful poem, "The Harp that Once Thro Tara's Halls." The cards are sold at 25c per dozen, and special prices will be given for lots of 100 or over.

A YOUNG man, with many aliases, no doubt, claims to be an ex minister, and wishes to enter the Catholic Church. This was the role he played in Philadelphia. He likewise told all and sundry that he was connected with some of the most noted families in Germany. It has been ascertained, however, that he is a fraud, and the Catholic papers of the United States warn the people to be on their guard. He may some day turn up in Canada as an "ecclesiastical student," wearing a Roman collar, and selling 25 cent statues for \$5.

NINETEEN MINISTERS BREAKING AWAY FROM THE EPISCOPAL CHURCH.

That nineteen ministers of the Episcopalian Church have come into the Catholic Church within the last few months or are on their way into the it is hoped, before the summer, has not made much of a stir in Catholic circles, is altogether remarkable. The time later would be heralded as a great item, and would be given a double headed leader in the news columns of one of our great dailies, but now it is taken as a matter of course as just the proper thing to do. An Episcopalian minister can do nothing else but become a Catholic. Yet such is the startling religious fact of the day. Nineteen ministers, some of them in early life, others men of maturity, have or are breaking away from the Church of their baptism and the scenes of their chosen ministry, where the pleasant days of their life have been spent, and for conscience sake submitting to the Church of Rome with all the uncertainties of the future in regard to living and work. One of the greatest martyrdoms of one's life is the change that is implied by conversion. It is a wrenching one's life in two. It is a wrenching away from the associations of one's early life and conscience alone can compel such a change.

There are nineteen devoted souls who have gone through the crisis or are in the throes of agony about it. Who are they? The list of very recent conversions leads off with Mr. Henkle, of Reading, Pa. He was in charge of a church and had many years in the ministry. He recently made a post-graduate course at Oxford under such eminent men as Driver and Chetwode. It was a great shock to his belief in the Anglican Church to have men of such eminence, learning state emphatically that the "Anglican Church cannot justify its position. It is built upon a tissue of falsified historical facts." Mr. Henkle, however, was not identified with the advanced churchmen of the country. He made his submission and is now studying for the priesthood at Orono.

Following Mr. Henkle came F. A. Yost. He was a young man holding a responsible position at Roxboro, Father Alvah Duran received him into the Church. Then came Rev. Edward Hawks and the Rev. James H. Bourne. Messrs. Hawks and Bourne were instructors at the Nashotah Seminary. They had spent some years in the ministry. Then came Rev. J. B. Haslam. His years in the ministry were full of fruitful work in Canada and afterwards in St. Paul, Minn. He was then advanced to be the Dean of Cathedral of St. Peter and Paul in Chicago. His work in the slum districts and his labors to uplift the poorest and most unfortunate classes of that metropolis had won for him a wide reputation. Mr. Haslam was received by the Paulists in New York.

Harry Kendall and Mr. Mason who were students at the Nashotah Seminary were received by the Jesuits at Milwaukee. Mr. Kendall is an artist and a pupil of the celebrated Henzel of New York. His people were Veterans of the strictest type of Baptists.

Rev. Russell J. Wilbur who was Archdeacon of the diocese of Fond du Lac was received by the Jesuits at Florissant, Mo., where he went to make a retreat. Wilbur is but thirty-one years old, a graduate of North Western University and has been in the ministry five years. Mr. Wilbur said "quite an exodus of the clergy of the Episcopal church is going on at the present time." Among the causes contributing to this state of affairs is the revolutionary policy teaching of ecclesiastical discipline adopted by the recent Triennial Conference.

Last week, too, the Rev. John G. Ewens, Rector of Holy Trinity Church, Manitowish, Mich., was baptized by Father O'Callaghan in the Paulist church, in Chicago. He is forty-three years old and for eight years served in the ministry of the Episcopalian Church. He is unmarried and will study for the priesthood.

There is still another minister under instructions in Philadelphia who will be received shortly and when received his conversion will be duly announced. Besides these already received there is a group of men now living in Philadelphia with Dr. McGarvey, Rector of St. Elizabeth's church. They are Messrs. Hayward, Cowle, McClellan, Bowles, Fay and Cowan. These men are disenchanted with the dogmatic position of the Anglican Church and they have said repeatedly that they can no longer find contentment in their religious life within her communion. Undoubtedly the most strenuous efforts will be made to hold them within the Church. They will be argued with, and some, who are of a vacillating nature, may not have the courage to take the step just now, but they must do it some day, and what a pity it will be if that day is so long deferred that they will have nothing to offer God but the burn-out ashes of a misspent life.

There is a great opportunity for these men now to work for the old Mother Church of Christendom. About the Apostolic Mission House now there is operating a great conversion movement that will bring many souls into the ark of salvation. What a glorious Apostolate these men will have if they come now into the true Church and help to bring the thousands who, like themselves, are seeking a rest for their souls.

It is Always so.

A north of England clergyman recently preached against the ill-mannered gossiping and spoke pretty plainly to his congregation on the subject. One of the members of the congregation to whom he was especially alluding came up to him after the service. The next thought he had touched her ear, and she was about to express her protest, but she said, "Ah, vicar, I am so glad you spoke out, and what a good thing it was the Misses—who were there to hear you."