own name of bland to it. "Jesus would

have loved Darwin, whose mild forgiving

spirit was most beautiful." Methodism

will show itself. Certainly our Lord

would have loved Darwin. He would

have hated Darwinism-so unspiritual,

so contradictory to the high origin of

man and derogatory to our Lord as

Creator. Then he condones error be-

cause Darwin was not, as he says, "sym-

metrical." Could any undergraduate

listening to this preacher understand

this statement? Where is the symmetry

in any material system? What is there

theory and eternal life? Hold up the

light of Christian faith to an evolved

monkey, a biological Christian, a speci-

men of Dr. Bland's new order: is it for

this polished orang-outang that the

Eternal Son of God came upon earth,

that He died for him, rose again and

scended to the right hand of God's un-

created Majesty? Such talk is blas-

phemy. A union between Christianity

and science must be based upon other

grounds. It is a high level bridge, so

Bland is standing upon too low ground.

What we blame him most for is that he

thought and his language are confusing

and misleading. Instead of elevating

science he degrades religion-and in-

stead of uniting the two he widens the

LEAD KINDLY LIGHT.

breach between them.

common between the Darwinian

## The Catholic Record

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

ers changing residence will please give old

San Luke King, P. J. Neven, E. J. Broderick and Sara Hanley are fully authorized to receive pitions and transact all other business for the LLC RECORD. Agent for Newfoundland, Mr. Power of St. John. Agent for district of Nip-Mrs. M. Reynolds, New Liskeard.

LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

romoting 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 demore can more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing or your work, and best wishes for its continued successify our work, and best wishes for its continued successify our work, and best wishes for its continued successify our work, and best wishes for its continued successify our work, and best wishes for its continued successify our work, and best wishes for its continued successified the work of the wo

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900. B. Thomas Contey:

1 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,

LONDON, SATURDAY, NOVEMBER 14, 1908.

## THE KIND-HEARTED POPE.

All who have had the good fortune to visit the Holy Father bear away with them evidences of his large paternal heart and tokens of his condescending amiability. We read the other day of a little Irish child who had been brought by his mother to Rome that he might visit the Pope and receive his blessing. The boy was carefully trained for the part he was to take: he was to make three genuflexions and then remain upon his knees. The day and hour came : and the last practice took place as they were all waiting their turn, Upon being summoned they entered the Pope's Library where the reception took place. The little chap made his first genuflection with becoming seriousness; then forgetting the rest, and seeing a beaming face smiling upon him he ran and threw his arms around the Holy Father, who stooped, took him on his knee, and kissed him. At the close of the audience the Pope gave the child a gold medal as a souvenir.

Another day there was a pilgrimage of 2,000 Venetians, the Pope's brother amongst them. The Holy Father could not control his emotions. He thanked his dear children of Venice for their handsome jubilee gift of a gold throne which, he said, will show to future generations the love the Venetians bore their spiritual Father. Tears streamed down his cheeks, as continuing, he spoke lovingly of Venice, the happy days he had passed there and the affection of its people. The recollection of these things were a consolation to him in his sorrows. His Holiness warned the Venetians against Modernism, which is founded upon disobedience. Modernists know no authority. Without obedience," added the venerable Pontiff, "there can be no charity, because obedience generates disorder. Keep always before you the orders of your Bishops. Try to fulfil the obligations of your calling : then modernism will not enter among you."

## CONDITIONS IN IRELAND.

Under the head of "Crimeless Ireland" the Dublin Weekly Freeman gives interesting statistics to show that of really serious crime, such as iss common in Great Britain, "there is really none at all in Ireland." In the aggregate number and in each and every species of crime the record is greatly to Ireland's credit. In 1906 in England and Wales there were 91,665 indictable offences committed: in Ireland 9,465, which number fell last year to 9,418. If the ratio of population were taken into account, and crime was the same in Ireland as in England, there ought to have been 11.643 indictable offences. The proportion shows 25 per cent, less crime in Ireland. Not bad for Catholic Ireland. The pleasant feature of it is the decrease in drunkenness. The number of coveries are in the natural order; the them patient and humble. To them the Spanish army, attempted to blow up the cases last year was less than those of 1906 by 402; and if the figures for 1907 plane. It is not at all a question of circling gloom. They are not far hundred and two years afterwards, Mr. are compared with the average number of cases in the 10 years before, 1897-1906, a decrease of 11,985 is recorded, or over an average decrease of 1,100 each year. This is most gratifying, proving beyond doubt the progress of temperance amongst the people.

THE MARQUIS OF RIPON.

Not long after the Eucharistic Congress in London news arrived that the Marquis of Ripon had resigned as a member of the English Government. The Marquis had been the messenger from the Government to the Archbishop of Westminster upon the question of the procession. Naturally many felt that his resignation was a consequence of the stand taken by his colleagues. Not so, it seems-but the weight of age. A the Marquis himself explains it, he has eight-one good reasons for giving up politics. Surely any man who has passed his four-score years may retire without being asked the reason. Age comes upon us all. We regret the more that it ever could approach some men. And the Marquis of Ripon is one of these. Lord Ripon had once been head of the Freemasons of England-then he became Catholic. Not long afterwards Lord Ripon was made Vicerov of India -whose rule was declared by Gen. Gordon to be to the! Mohammedan and Hindu as the rule of God. His conversion to the faith gave The Times occasion to preach a funeral oration over th departed nobleman, one too which has proved as false as it was previous. The Marquis had gone to Rome, said the Times, and that meant he had left White hall for ever. He had become a Catholic and that was the end of him as an Englishman. It was a death sentence. Not so. To quote the Tablet : "In local councils, as in the nation's, he has played his conspicuous part; a part which will be conspicuous still-long after he himself has left the arena. He and his career remain as enduring refutations of the thousand falsities still put forward in and out of Parliament to discredit the

We have received the following letter A non-Catholic friend of the writer Catholic Church.

UNIVERSITY SUNDAY DISCOURSE [CONTINUED.]

Now for our case. A Methodist Pro

essor, the Rev. Mr. Bland, delivered a

lecture to the students of the University of Toronto, upon Science and Religion, in which he manifests this unfortunate habit of using scientific terms in an inscientific way. He makes the statenent: "Science and religion are both agreed in the reconstruction of a new order-and they are both agreed that the new order is a Divine order." There are here two points, upon neither of which religion and science are agreed. Let us premise that by religion w mean Christianity-no broken fragment, no lopped fruitless branch—we mean a living Church with a fulness of truth and authority. In this sense religion knows no "new order" than that established by Christ. What rehabilitation can there be in that mystical Body which St. Paul even in its inception so loves to contemplate? What reconstruction can self-appointed science bring to that Kingdom against which

all the powers of darkness would avail nothing? The other point is the agreement that the new order is a Divine Order. If this is not a total abandonment by religion of all supernatural claims-a yielding up of the inheritance of grace and sanctity, it means nothing-mere clap-trap-the hollow ound of nature with empty hand. All order is divine. The order of grace is one Divine Order; the order of nature is another. Both are excellent and vonderful; both contain mysteries. Yet the Order of Religion, that which Christ came to establish, was the higher Order-Science has never yet accepted the Incarnation as the plenitude of truth and the fulfilment of law and prophecy. Flesh and blood hath not revealed this to the analyst; but our heavenly Father hath revealed it to the little ones of

worldly wise Greek, whilst it is the cacy in analyzing it-for we have held power of God to them that believe the author in such esteem, amounting Faith is ever the condition under which | night to reverence, that his composthe keys of the kingdom will work. There is a radical difference in the ation and not for criticism. Howkingdoms of nature and grace, however ever chaste and prayerful these verses divine they are in their Author. Their arrangement and purpose are absolutely distinct. Again, this Professor is reported to have said that: "Science through her discoveries in the natural order was constructing a biological Christianity which went back to the original words of Christ and found its illustration in vital processes." That is nice hash to serve up to a lot of students on a Sunday afternoon. We freely confess we have not the remotest idea what it means. We doubt whether the gentleman knows himself. What is "biological Christianty?" To what words of drawn. The individual may be hesit- such men, but, so long as they present us politically." The mystery Christ do all these discoveries or inventions lead back? As far as our horizon reaches the preacher is excluding from desert through which God allows him to of happiness. Three hundred and two his whole discourse any supernatural element in his Christianity. The dis-

Bland, "essentially Christian" in four | with what speed I may, but I am slow of Catholic Church had about as much to respects. "Both required the mind of a little child"—he might have added his Mother!"

ARCHBISHOP IRELAND AND

CATHOLIC CANDIDATES. Archbishop Ireland is not only a great churchman ; he is an enthusiastic Amercan. Whatever cause he advocates he does it with his whole heart, which is large heart. Strong in his faith, strong in his patriotism, he brings to many interests in Church and State force of character and breadth of view far above the average and beyond the times. No institu tions appeal to the Archbishop in the same way as those of the United States. He seems to find in them the solution of every possible problem to be presented within the circle of all time. It must be observed, however, that the zeal manifested by the venerable Archbishop of St. Paul is particularly conspicuous in periods of election campaigns. He is an ardent republican-for which no one can blame him. Yet it is just as well that his fervor is not widely communi cated. Politicians seem very chary about ecclesiastics entering the booths high that science cannot reach it. Dr. They may vote: they had better keep quiet even about that. If they enter the campaign they may expect to receive drags religion down with him. His what they give. Already, through the Presidential election, severe things are said anent Archbishop Ireland and vested rights and property. It came from socialistic sources. We are aware that His Grace is fully able to defend himself, that he needs no apologist, and that his principles are too thoroughly Catholic to be mistaken. Still we think that this really great Archbishop is never so great when descending to campaigning and the support of one of the political parties of the United States. The Church of which he is so strong a pillar and so bright an ornament does not deeply concern herself about the defeat of one or the triumph of the other party Church work will go on after elections as before. Archbishop Ireland's influence

this lesson of timidity and foolish fancy?

So far as history goes and so far as a few

bold attempts show-it is the red school

house master with his birch-rod of big-

otry ever ready. Republicanism has

yet to say an encouraging word to the

few amongst Catholics who seek public

forgotten or even satisfactorily ex-

MR. HOCKEN, editor of the Orange

Sentinel, paid a visit to London on the

5th of Nov., for the purpose of refurbish-

ing the old exploded nursery tales

connected with the gun-powder plot.

No doubt it is of prime importance in

the mind of Mr. Hocken to keep the

Boyne water at the boiling point. Mr.

Hocken does not seem to realize that he

is engaged in an execrable business

He loves the limelight—when it is

yellow. Said Mr. Hocken at the Gun-

powder Plot dinner: "Our order is a

political but not a party organization,"

a statement which would lead one to

would cherish. It is a pity we have

persists in saying that the hymn 'Lead Kindly Light,' has been forbidden to be sung in the Catholic Church. This according to him, took place within the last year. I am a reader of THE RE-CORD but never noticed any account of ts condemnation. Please let me know.' We cannot take to ourselves the and most lasting monument will be his redit of announcing all decrees, either Diocese and his Church. One of his latest political utterances is out and out dealism. At a banquet in St. Louis His

pontifical or episcopal, so that the fact that our friend did not see any reference to the hymn in question is not an assurance that nothing was said on either side. As a matter of fact this hymn was forbidden by an American Bishop last year. This means that it was not allowed to be sung in the public services of the Church within this particular diocese. We are not aware of any further formal condemnation of it. There is no doubt that it has fallen into disfavor, and that it is very seldom heard in Catholic churches. It appears in some of our best hymn-books, books approved by prelates and religious communities. Why this beautiful hymn should be coldly received, and, we may say, discouraged, is not at all because it was composed by its eminent author, Cardinal Newman, when a Protestant, or at least before his conversion. It will be remembered that it was written during the author's return to England from the continent. It was just before he landed at Marseilles when his vessel was becalmed in the Straits of Bonifacio He reached England in time to be at Oxford for Mr. Keble's Assize Sermon in the University Pulpit entitled "National Apostasy." "I have ever," says the Cardinal, "considered the day as the start of the religious movement of 1833." This sermon was delivered on July 14, 1833, so that the verses, "Lead Kindly Light," were written about a month before, and are dated position. Timidity and fancy have been June 16, 1833. Approaching closely to the reason why the hymn, in many respects so touching, so full of earnest thought and elegant diction earth. The Cross remains a folly to the should not be a favorite, we find a deliition is before us for admirare they present an unCatholic attitude of soul. The Catholic Church, claiming rightly the abiding Presence of God's Holy Paraclete, cannot logically encourage her children to sing:

" Lead kindly light, amid the encircling gloom Lead Thou me on! The night is dark, and I am far from home Lead Thou me on!"

If the Church be a meaning to us at all we cannot think that we are groping in the dark or encircled by gloom or far away from home. Unfailing truth and undimmed light surround us. In a very different sense there may be light withating about God's will or harassed with obey the law, they are of course his own spiritual difficulties-a kind of entitled to life, liberty and the pursuit wander. This darkness will gather years ago Mr. Guy Fawkes, a Yorkshire around the most chosen souls—to keep man born, but a soldier of fortune in the vital processes are also in the same pillar of fire shines amidst the en- British House of Commons. Three being born of water and the Holy Ghost, from home. They feel more keenly than Hocken, editor of the Orange Sentinel, nor the unutterable gift of God. Talk the less fervent the Presence of their seems to have a mission to put into the about union between science and relig- Divine Guide. How different was the minds of his Orange brethren the imion and the divine order and biological mind of the great leader when writing pression that, "if they don't watch out," Christianity. That is university preach- those words from his other prayer: "O the Pope and the Papists will place ing with a vengeance. The scientific mighty Mother! I come; but I am far several barrels of high explosives under

do with the Gunpowder Plot as Mr. Hocken had with the placing of the man in the moon. But it would not do to tell this to the lodge people. It would be the ruin of a pet superstition. They do not stop to think that it would be just as sensible to blame the Catholie Church for the assassination of Gar-

IT Is, as we have said, to be regretted that lwe have in our Dominion such men as Mr. Hocken and such associations as the Orange Order. They do not make for the peace and happiness of the community. They are the apostles of strife, the breeders of bad blood, the enemies of that Canadian fellowship and friendship which we would all like to see grow strong and vigorous in the upbuilding of our nation. When the history of our times is written the name of Mr. Hocken, editor of the Orange Sentinel, and the name of Dr Sproule, Grand Sovereign of the Orange order and President of the Orange Sentinel Printing and Publishing Co. will not appear amongst those to whom Canada is indebted for anything worthy of remembrance. They will be merely referred to as men who in their day were the champions of an association whose history both at home and abroad has been written in blood. BUT WHAT shall we say of men parading as ministers of the gospel of peace consorting with these misguided people, and, by encouraging the spread of Orangeism, disseminating hatred between neighbor and neighbor. We have good grounds for belief that the vast majority of the Protestant clergy look askance at

nounceable name.

the fife and drum. Grace ridiculed the idea which some entertained that no Catholic could ever be President of the United States. He THE SUFFRAGETTE QUESTION is begin. said that if "ever again" a political ning to assume bulky proportions in party rejected a candidate for President some places in the Great Republic because his wife was a Catholic the nom-This is a movement to give women ince of that party would be defeated privileges for which they have not been Again we take the liberty of thinking equipped by nature, or, in other words, for ourselves. We doubt it. In the it would have the effect of increasing United States there is no Catholic the number of mannish women, a class public opinion. On the other hand, altogether too large at present. It is to there is a strong, inherited prejudice our mind rather unbecoming to see against Catholics-so far at least as publadies leaving their homes, taking long lic positions are concerned. The army, trips on the railroads and orating on the navy, the civil service all bear evimatters which might well be left to the dence to the anti-Catholic spirit of sterner sex. On this question the Uncle Sam. Many presidents will have irrepressible interviewer lately asked come and gone before a Catholic will sit that most distinguished churchman, in the White House. Even His Grace Archbishop Falconio, Apostolic Delecomplains in the same speech that our gate to the United States, if he thought people are not represented as they the modern woman would be happier should be, "Wherever you go," he were she to become more of a factor says, "you will not find Catholics well politically and publicly in order that represented in offices. What is the she may rear better statesmen and men cause? Timidity and a foolish fancy of affairs. The Delegate's answer was that the country holds them down." We brieft and terse: should like to know who has taught them

these men of small minds and small and

badly assorted libraries, the latter most

likely consisting in large part of "Fox's

Book of Martyrs," "The Life of Chini-

quy," "The Lectures of Margaret L.

Shephard" and the 12th of July orations

of N. Clarke Wallace, Dr. Sproule and

Col. Hughes, together with an assort-

ment of 12th of July music arranged for

"I think she should attend to her husband's home and take care of her children and see that their dinner is well cooked. If she will see to her own business and be busy in her house she will be happy.'

The reporter did not possess a fair share of what the Americans call "horse sense," otherwise he would not have put that goes to make admirable Christian gate. How can a woman who spends such a large portion of her time away from her home rear better statesmen and men of affairs?

OUR ESTEEMED CONTEMPORARY, the

Sacred Heart Review, rightly says "it would be a mistake to suppose that Catholics who obtain political office are unworthy of our respect." The tainted ones are in the limelight, but we hear little of the vast majority who give conscientious work to their country and whose rectitude of character reflects honor upon their church. It would be well were those few who are oftentimes seen at the gaming table and in the bar rooms, and who are dubbed "good felbelieve that a brick house is not built of lows" by their boon companions, given the cold shoulder when the balloting time comes. "Here in Boston," says MR. HOCKEN'S visit to London will the Review, "Catholics have had much leave no memories which a good citizen to blush for during the past few years in the actions of some who assume to reis that self-respecting Catholics only too often give these undesirables their votes Sometimes these last named will launch upon an unsuspecting Catholic community a so-called "Catholic" paper, but which in reality is but a boodling organ. Not the good of the Church, but the acquistion of graft, is the reason of its existence. We hope our contemporary will keep up the good fight. Men of the stamp of the late Patrick Collins of Boston should be elected to public positions. The other kind, if we may use a common tempera and, is, according to Professor from home. Spare me a little, I come their civil and religious liberties. The when the polling day comes. expression, should be "snowed under

Now that the Base Ball season is ver, we would ask our Catholic young men to figure upon the amount of thought and time bestowed upon the game during the past season. We raise no objection to the game itself. It is a good, manly exercise. Every youth should have a fair share of experience on the athletic field. What we think harm ful, however, is over-indulgence in sports field by Guiteau, or the assassination of while the time which should be devoted McKinley by that Pole with the unproto the serious phase of life is encroached upon altogether too much. We ask our young readers to ponder upon the fol-

paper:

"A priest met a group of young men of his parish, and stopping to join them, found them engaged in a conversation on the national game. They knew the name of almost every player in the prominent leagues; they were conversant with the percentage of the clubs and the records of the different players. The good father listened awhile, almost as tonished at the catalogue of names they so glibly ran through, and then with winkle in his eye, he said to the group Boys, I'll give a dollar to you who can name off the twelv apostles." There was an awkward sil nce, a more awkward attempt at explanation or rather confession, and the oguish priest chuckled as he went on his way. The boys have resolved to greet the father with the names of the twelve apostles the next time they meet, and some have threatened to surprise him by reciting the line of the P

RELIGIOUS TOLERANCE seems to be

lowing extract taken from a New Jersey

the order of the day in many centres of population in the great American Republic. The Governor of the State of Maryland, the Mayor of the City of Baltimore and scores of others comprising the highest officials in the city and State, all non-Catholics, joined with their Catholic fellow-citizens in paying honor to the great Cardinal of Balti more upon his return from a trip to Rome. The non-Catholic orators were especially warm in their praise of the virtues of their distinguished fellowcitizen. We might likewise mention that Protestant ministers and Jewis rabbis were among those who honored Cardinal Gibbons on this occasion This is pleasant reading, giving proof as it does of increasing friendliness be tween citizen and citizen. Oftentimes w notice a like occurrence in our ow Dominion. Of course we have some noted bigots who would see danger to our civil and religious liberties were one of our distinguished public men to pay a visit to the Holy Father. But this class is growing smaller and smaller every year, dying out because of the administration of goodly doses of contempt at the hands of all honest-minded Cana-

THE CATHOLIC TRANSCRIPT state: hat the growth of the fraternal orders should not be effected at the expense of Catholic loyalty. " Sterling Catholics, it continues, "never hesitate about rejecting the ritual provided by such organizations. The prose-poetry and sometimes diluted paganism that filter into fraternal rituals are altogether apart from the Catholic spirit." The editor advises Catholics to keep them out of Catholic cemeteries and out of Catholic homes. He has, of course, reference to those rituals employed in non-Catholic associations. Why Catholics should become identified with these bodies is something which we could never understand. It may be that some may want to get into touch with what they consider the "select set." In all olic with the true ring in his composition will find worthy associates in the Catholic societies. In joining others, particularly those formally condemned by the Church, the motives are unwor-

ONE OF OUR subscribers draws attention to an article which recently appeared in the CATHOLIC RECORD making comparison of the school systems of the United States and Canada, in which it was stated that in the last named country Catholics were permitted to give their school taxes to the support of their own schools. To be strictly correct we should have made exception of the Province of Manitoba. The reign of the bigot continues in that part of the Dominion. The Government compels the Catholics to pay a double school tax. Shame on Manitoba!

REV. FATHER BERNARD VAUGHAN recently made a deliverance at the Oxford Town Hall which is well worthy the consideration of our moralists, and, indeed, of all who have at heart the welfare of the coming generation. He spoke of that class of novelists whose works do not edify their readers. He calls these books "the putrid stream of foul fiction, which was actually doing more to undermine the moral health of the rising generation than ever the rottenest slum did to destroy the physical well being of a generation gone by, and suggested that, as there is a rigid inspection system for food, so there should be a strict censorship of articles intended for mental conhope, their Dominion referred t guilty of accuse us erty of the between 1 book-stall ing matter the moral sooner we

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