

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 12th, 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 strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for more and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing, commend it to Catholic families. With my blessing, commend it to Catholic families. With my blessing, commend it to Catholic families.

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

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey

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

Yours faithfully in Jesus Christ, D. FALCONI, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, MAY 22, 1909.

PRIVATE JUDGMENT AND HIGHER CRITICISM.

The many attempts on the part of private judgment to silence higher criticism serve to emphasize the weakness of the former and the threatening danger of the latter. Simple minded well intentioned people, believing in the divine authorship of the Bible to which they cling with zeal as their only inheritance, cry for protection. They are robbed of their treasure. What they thought was God's Word is but myth and fable. Their gold is turned to brass. Modern analysis touched it, and lo! it perished. Had they been worshipping an idol? To think that the religion undefiled of Protestantism, whose early ambition and boasted pride were that it was to purify Rome, should have the Bible stolen from its hands was too hard to bear. Many of these people were and are sincere. They accept the Bible with undisputed confidence. They have an indefinite, unformulated belief in the divinity of Christ. It is only when these things are questioned, when it is asked what is meant by inspiration or by the Incarnation that they manifest ignorance and weakness. Times of peace are apt to be wasted. Protestantism had thrown away the scientific theology of the middle ages. It could not logically keep it and stay outside the Church. One fault in logic always begets another. Outside the Church these heresies were determined to be. They, therefore, cast from them all forms and symbols, all proper explanation of theology and took the Bible, the whole Bible and nothing but the Bible. They did not stop to reflect that the only true witness to this Bible was the living Church whose protecting roof they were leaving. So infatuated were they with their pride and hatred that they burned the single bridge over which they had passed. A worse evil haunted Protestantism—the complete want of lawful authority. It could not be otherwise. These so called reformers broke with the power and jurisdiction of Christ's kingdom. They could never take the sceptre from the Church. Since they were leaving the fold they must be content to circle around the wilderness, without guide or help, amidst the ever increasing gloom. Private judgment is a misleading compass. Its needle has too many earthly disturbances. The worst is at hand. Witness the city of Toronto. Anglicans, Presbyterians, Methodists and Baptists—ministers and laymen, professors and students, all in confusion—some crying that these critics have taken away the Bible, nor do they know where to find it. A teacher is brought from Glasgow—from the very centre of Scottish Learning and Presbyterian belief. Now correspondents are quoting Dr. Orr against himself. He is only a blind guide, a sower of words—as strongly imbued with higher criticism as any of those whom his hosts expected him to condemn. The Bible requires a living teacher and an immortal defender. Those who undertook to protect the Bible relied upon Dr. Orr as the man who best agreed with them and who maintained the divinity of Scripture. He is found wanting. Neither he nor any other individual can be the living teacher and the unerring guide, saying

to the Christian: This is God's word, this is what it means. Private judgment condemns itself out of the mouth of its own disciples. The greater difficulty remains. There is no authoritative voice to stop the confusion. If it does stop immediately it is merely postponed; for criticism advances with unhindered boldness. If it does not stop it leaves the well disposed without shelter or friend. Bible gone, all is gone. What are the prospects may be foreseen by the fact that the Rev. Mr. Jackson, who a short time ago was condemned by the supreme authority of Methodism in this country, the general Superintendent, Dr. Carman, is appointed Professor at Victoria college where he was welcomed by the students and future ministers. Lay delegates are taking up the defence. They threaten to exclude from the ministry candidates who will not pass a satisfactory examination, not upon the knowledge of scripture but upon their belief. Naturally we who are in the Church wonder how men can talk so foolishly about these sacred matters. Private judgment has no jurisdiction—can call for no belief from others any more than it can define its own. Through the whole house of confused Protestantism there is not sufficient authority to make peace or secure unity. Lay delegates may tighten their purse strings; their power stops here. Self-created, self-confident, these new judges of Israel may mourn the evils of their people. They cannot retard, nor can they withstand, the devastating avalanche of higher criticism.

CHRISTIAN SCIENCE.

We have before us a rather good lecture upon this subject by one of the Boston members of Christian Scientists. If called to task why we consider it in any way good it is because we find what is rare in such discourses, a grain or two of truth. There is a great deal of st. v. But amidst all the waste we come upon a few things against which no complaint can be raised. Prof. Young opens his lecture by telling us that "No ordinary system of education has ever given a knowledge of God." If this statement refers only to Public schools the lecturer is undoubtedly right. It is the insuperable objection to that system which, pretending to be non-sectarian, is irreligious and bigotedly sectarian. Catholics have always maintained the stand that no education can be approved from which the study and knowledge of God are omitted. All the boasting of modern education is unfounded, for the system is limited to the material and the temporal. What is a system of education? In order for anything to be a system it must possess regularity and co-ordination and tend towards a definite end. Nor can this term be at variance with the ultimate end of man. We can recognize no system of education without the primary element of all education—God, Who is at once the supreme teacher of His intelligent creatures and also the highest object of all learning. Theology is not merely the sublimest subject of study, it is the most necessary and important. It is for the child the best preparation for life. For the young man it is the safest remedy against the evils which beset him. For all it is the light of law and grace in the pathway to heaven. Let us turn again to our lecturer. He says that "prevailing educational methods are based largely, if not wholly, upon matter." What can any one expect from these methods? By omitting God and by exaggerating matter the noblest aspirations become starved; they languish and die. All that is highest in man is dwarfed, cabined and confined. The spiritual cannot be completely absorbed by the material. Hence the attention which Christian Science is attracting. It is a reaction—unphilosophical and unsystematic indeed, still a reaction against the exaggerated materialism of the last couple of generations. Its fault is that which is common to reactionary movements; it rushes to the other extreme. It exalts the spiritual by denying the material. With the opposite school all was material in man, nothing was immaterial. With the Christian Scientists the spiritual and immaterial is everything, the material is nothing. Virtue lies in the mean. The argument that because God is a spirit and man His image and likeness, therefore man is all spirit, is unsound. Herein consists the untheological and the unphilosophical fault of Christian Science: unphilosophical in that like most Cartesian systems it presupposes an unfathomable gulf between the spiritual and the corporeal, untheological in that it limits God's power. It makes the greater confusion of denying evil and suffering because God is all good and all perfection. Man's likeness to God is to be found more in the efficacious action of redemption and sanctifying grace than in his own wounded and death-disposed nature. To claim that "disease has no cause, no substance, no being, no law," is too absurd to be con-

tradicted. These predicative terms which the lecturer employs are used in an entirely unscientific meaning. Medical men assign a cause to many of the diseases with a satisfactory degree of certitude. And as for a disease having no being it is the extreme and erroneous fallacy of those who start upon the false principle that matter is nothing, or who do not thoroughly appreciate the significance of private being. A healthy mind in a healthy body is a great desideratum. It would be poor comfort to tell the lingering sufferer that his consumption had no being. Minimize disease as we should wish to do, and fortify ourselves against its inroads, human nature will turn for help to mountains higher than those which skirt the map of Christian Science. Treatment by prayer as advocated by these Scientists seems more like tempting God than appealing to His providence. We cannot in reverence to God lay aside the natural means for regaining health. Prayer is always good, laudable and conducive to many spiritual as well as bodily helps. God's order in sickness clearly shows that besides prayer we should employ the aids which are stored in nature's pharmacy. We might as well depend entirely upon prayer for strength without taking food. God's conservation of us is not altogether spiritual—it is mixed with material aid and our own work.

THE CANADIAN PLENARY COUNCIL.

The official call of the Canadian Council was issued by His Excellency, the Apostolic Delegate, upon the 2nd inst., the feast of the Patronage of St. Joseph. It was happily chosen. In every respect it is a great history-making event bearing not only upon Canada but upon the universal Church of which St. Joseph is the Patron. It will no doubt present Canada in quite a new aspect to the hierarchies of older countries. The first Council of Canada, it will collect the scattered forces, harmonize the different views and outline more definitely a uniform discipline for the whole country. Presided over by Mgr. Sbarretti, the Apostolic Delegate, the Council holds the bond of union through St. Peter's primacy. Furthermore, Canada has in its Delegate one of the most learned canonists of the present day, so that the deliberations and forms of the Council will have the advantage of His Eminence's learning and judicial spirit. It may be out of place, yet we cannot help expressing our gratitude to the Delegate who has devoted himself with so much zeal and affection to the summoning of the Council. To him is the idea due. His erudition outlined the scheme, and his presiding over the council will bring its deliberations to a happy conclusion. Canada owes a deep debt of gratitude to His Excellency for thus opening a new era for the Church in this young Dominion. The "Litterae Indictionis," very happily alludes to the growth of the Church from the seed time to the present harvest. "For where," says the Letter, "tribes of untutored and superstitious savages roamed through forests and over open plains, where two centuries ago but one venerable Bishop of Quebec ruled a small flock of the faithful, to-day we behold with joy even a great part of the aborigines brought to the light of the true Faith, a large number of Catholics, many Prelates ruling over dioceses and Apostolic Vicariates, a numerous clergy both secular and regular, magnificent sacred edifices and numberless institutions of education and charity." According to the Church Directory of the present year the following figures are given: Archbishops, 7; Bishops, 26; Secular Clergy, 2,734; Regular Clergy, 1,228; Seminarians, 13; Universities and Colleges, 73; and Charitable Institutions, 314. The purpose and need of the Council arise from the expansion of the country itself, the religious needs of the various peoples and races who have settled within the broad lands of our growing country, and lastly from the uniformity which is best suited to the character of the Church. As the "Litterae Indictionis" puts it: "Wider still must the pure light of the Gospel be spread abroad by the Catholic Church, errors everywhere creeping in must be driven out, with good morals the young must be informed, and in solid culture instructed, the emigrant must be looked after, and his present and future necessities provided for; the whole Canadian Society must be more imbued with the Christian spirit, so that all things may be restored in Christ, Who is the way, the truth and the light." His Excellency is acting under letters of approval from the Holy Father, Pius X., dated the 25th of March last, to whom the Sovereign Pontiff entrusts the office of convoking the Council and presiding over it. In accordance with these instructions His Excellency has been pleased to convoke the Council to be

opened on the 19th of September next in the Metropolitan Church of Quebec. In order to obtain grace for the Council public prayers are commanded through the Ordinaries to be recited every Sunday in all the churches of the Dominion of Canada. A solemn fast for the same purpose is also prescribed throughout the country, on Friday the 10th of September. With deep devotion the Apostolic Letter closes by entreating the Blessed Virgin, the Seat of wisdom, to intercede to God that by the divine grace all the Delegate's actions may be fruitful for the good of the whole Canadian Church. Nothing can be added. A faithful people will join with a zealous clergy in asking God's blessing upon the members and deliberations of the coming Council and particularly upon its president and apostolic representative.

THE CONSTANT FACTORS.

Looking forth from the Church, the Pillar of Truth, a double feeling takes habitual possession of the soul. It is a sentiment of security for ourselves and sympathy for those less favored who search and struggle with more earnestness than success. We are led to these and kindred thoughts upon reading the brief report of Prof. Orr's parting advice to a large gathering of Protestant clergymen and laymen in Toronto. Amidst the many changes which affect mankind, two, according to this speaker, remain: "God and the soul." The essentials of human nature and human need, he continued, are the same as in the dawn of history. "These are the constants of history, and over against them are set the constants of redemptive truth—Christ, the gospel, the Cross, the Spirit of life." Not bad. One constant factor has been strangely omitted: whether through forgetfulness, or deliberately, or from an imperfect report we do not pretend to decide. It is the Church. As long as the others are left to the buffeting waves of private judgment Christ and the Cross are no longer constant. Were it not for the light of the Church still shining upon the crests of those hills where for so many centuries it had kindled homes and nations the name of Christ would be forgotten. There is no use for men to ignore the truth, who, on the same platform and in the same breath, claim to defend these great truths. The Church is their constant, unerring witness. What do men say of the Christ to-day? They are saying all manner of things. Each succeeding speaker goes a step farther than his predecessor. It is a matter of opinion. One more skilled in rhetoric clothes his theories in polished garb and subtle argument. Another starts with a novelty to get round an imaginary obstacle. So the crowd turn this way and that way without guidance or obedience. One man's judgment is weighed against another's. The Incarnation to the man in the street, and to the majority of those whom Prof. Orr was addressing has lost its profound meaning and its sway over thought and conduct. Without the official, authoritative witness—the Church—the constancy of the gospel and all therein vanishes into thin air. If Christ is the Eternal Son of God, true God and true man, then must there be a constant, unerring witness to Him. His coming cannot be hid. His mission can be no secret. His work no patching. He cannot be confounded for others; nor others mistaken for Him. His word is unchangeable law; His virtue the healing of the world. These things cannot be lost. There is One standing in our midst whom private judgment and pride of reason may not know, but Who reveals Himself to the little ones of earth, and Who has placed a beacon light upon the shore of history to testify to Him forever more. This witness is the Church. The Church was established that it might give evidence to the passing generations concerning Christ and His Gospel and His Cross. Immortal in vigor and indefectible, this factor would be constant amid the fluctuations of human opinion. God and the soul remain. But what about the relations between them? Redemption, sanctification, faith, grace and glory are words. In the mind of the Church they are stern realities, the tremendous sweep of God's mercy, His condescension towards and elevation of the soul whose natural endeavors could never add to its stature or exalt its dignity. Cross and Precious Blood and Atonement and Spirit of Life are treasures committed to the Church. The constant factor in the solution of questions of the soul is the Church to whose guardianship the keys of the kingdom of heaven are entrusted. That the Church never hesitated as witness to the truth, that her treasures of grace are still free to all, that St. Peter's faith has not failed, that the spirit of God still abides with the Church—these are the constant factors which render us secure in the momentous relations between God and the soul.

A GOOD APPOINTMENT.

Our new Secretary of State, the Hon. Charles Murphy, is setting the pace for other ministers of the crown, both federal and provincial, in the matter of selecting material for departmental work. He has a habit of looking about the country with the purpose of picking out for his staff the best men, from every point of view, which the country can afford. His latest exploit has been to take Mr. Thomas Mulvey, K. C., Assistant Provincial Secretary for Ontario, from Premier Whitney, and place him in the position of Under Secretary of State, with a salary of \$5,000. The Globe truly says that Mr. Mulvey has been one of the most efficient civil servants of the Ontario Government. His career has been such as to place him in rank with the very strongest of the strong men of the Dominion. Sir James Whitney paid a graceful compliment to Mr. Mulvey and added value may be attached thereto when we remember that the new under-secretary of state is not of the political faith of the powers that be in Toronto. But perhaps a still greater compliment was that paid by Mr. Hanna, Provincial Secretary, who said that Mr. Mulvey had been sent to Ottawa many times as the representative of the Ontario Government on matters of dispute affecting the province. On these occasions his splendid work was duly noted. Mr. Hanna now declares that Mr. Mulvey's call to Ottawa is the price he pays for having sent him to the capital as his representative. Mr. Mulvey is a native of Toronto, his father having come there as a child at the time of the city's incorporation. He was educated at St. Michael's college and graduated from the University of Toronto. The high place which Mr. Mulvey holds in the estimation of his fellow-citizens has been earned by a patient, persistent and laudable ambition to reach the topmost round of the ladder. No laggard was he. Indomitable energy, loftiness of purpose, manly, honest and straightforward. Such are the attributes of Thomas Mulvey. We congratulate the Hon. Chas. Murphy upon the excellent choice he has made. In the new and more enlarged sphere of activity Mr. Mulvey will be of still greater service to his country.

MAYOR CHISHOLM.

We congratulate Mr. Joseph A. Chisholm, K. C., upon his election to the majority of the important city of Halifax. We are all the more gratified at this election because it is an evidence that in the province by the sea there exists not the same measure of unreasoning prejudice against Catholics which is altogether too much in evidence in the province of Ontario. Toronto and Hamilton never yet had a Catholic mayor. London in the course of its existence, dating back about eighty years, has had one, the late Sir Frank Smith, but that was at a time when the mayor was elected by the Board of Aldermen. Had he gone to the polls it would have been a different story. Mr. Chisholm, the new mayor of Halifax, has not been much in the public eye outside of his native province. This is owing, we think, to the fact that he is by nature of a retiring disposition, but under cover of this retirement there is to be found by those who know him a brilliancy of intellect, a personality most charming, and a rectitude which, we doubt not, was duly taken into account by the citizens of Halifax when looking about for a man to occupy the highest place in its municipal life. He studied at St. Francis Xavier's College, Antigonish, and at Dalhousie University. He was admitted, in the Supreme Court of Nova Scotia, to the Bar in December, 1886, and joined the law firm of Ritchie, Borden & Chisholm, from which firm he retired a few years ago and opened an office of his own. He has engaged considerably in literary work, and in this connection it may be mentioned that he edited "The Life and Letters of Joseph Howe." With the formation of the Canadian Club of Halifax he was actively connected, being President for one term. He was President of the North British Society, and has been lecturer on law at Dalhousie University. We hope the new mayor of Halifax will in due time occupy a still higher place in the public life of the country.

CATHOLIC DISABILITIES.

Bigotry and intolerance die hard. A bill for the removal of Catholic disabilities in the United Kingdom has been introduced into the House of Commons by Mr. John E. Redmond. Premier Asquith has given the measure his hearty approval. The exclusion of Catholics from the Lord Chancellorship of Great Britain and the Lord Lieutenantcy of Ireland he declared to be unjustifiable on the grounds of either justice or policy. Referring to the Accession Declaration he truly declared that it was a flimsy and unnecessary safeguard of the Protestant succession, dating from probably the

worst period in English history. A motion to reject the bill was made by A. C. F. Boulton, who said that in recent times the Pope had claimed the right to interfere in the internal government of the British Empire. In proof of this he referred to the Jesuits' Estates Act passed in Canada in 1888. This declaration has placed the British bigot in a very unenviable position. Evidently he has been inspired by the utterances of the Orange Sentinel of Toronto or resolutions passed by some Canadian Orange Lodges. About the real merits of the case it is quite evident he knows nothing. To such men it would appear to be a divine right to confiscate the property of the Catholic Church. The second reading of the bill was carried by the narrow majority of ten, the vote being 133 to 123. We may now expect an active propaganda against the bill on the part of the Orangemen of the Dominion. There will come the wailing gruesomeness of Dr. Sproule, Grand Sovereign of British North America, and the splendid splendor of Col. Hughes will appear in a blaze of Kentish fire. But it will all be to no purpose. The spirit of the age is against them. It is not likely that Mr. Redmond's measure will pass this session, as the bigots will make a bitter fight, and the House of Lords is to be reckoned with.

MANY OF THE NEWSWriters, both in the United States and Canada, notably the religious press, are discussing the effects on the rising generation of the dime theatres. The consensus of opinion seems to be that as a rule they are harmful. Some of the managers of these places of entertainment are but adventurers who have little or no conscience. They care not what may be the effect of their shows upon the rising generation so long as the money flows into their pockets. How to cure the evil is the problem. To starve them out would be the most effective method. But how is this to be done? The rising generation are not nowadays as tractable as in the olden times and for this godless schools is in a measure responsible. Meantime the authorities should keep a vigilant eye upon these theatres. But will they do it?

A SERMON of the Anglican Bishop of London has drawn about him a hornet's nest, but the Bishop will in all probability live through the ordeal. His theme was "Backbiting as Practised in Society." Of course the Bishop may have been guilty of slight exaggeration, but that there is a world of all manner of uncharitableness in the chit-chat of certain social gatherings cannot be denied. It is a thousand pities that so many of the daughters of the well-to-do seem to have no object in life save to play the butterfly in the giddy whirl of society gatherings. Pin them down to a conversation on any serious subject of world-wide interest and their minds are as a blank, but talk to them of the latest society novel, where may be found blood curdling recitals of social crime, heroes and heroines of the divorce court, and the excesses of those mannish women of England, the suffragettes, and they will glow with enthusiasm and prattle eloquently. But there is another kind of woman in England, and in Canada, too, those women who grace the home and bring up their families in the fear and love of God. That the former may lessen in numbers and the latter increase should be the prayer of all.

THE SACRED HEART REVIEW, referring to England's policy in Ireland, based on the motto "divide and conquer," refers to conditions which prevailed in that country before the English invasion. "Long before the Irish ever saw the face of a Norman or an Anglo-Saxon or even a Dane," says the Review, "the Irish were divided, and perpetually quarrelling among themselves. England only took advantage of a natural weakness of the Irish character. In the old days when fighting was the game, no English Lord Deputy ever went forth to battle with a troublesome Irish chief, without being reinforced by another chief of the same race as his adversary. Irish loyalty in those days was manifested toward the clan or the family, but as to any sense of loyalty to the nation—that does not seem to have played much part in the history of the quarrels of chief with chief. Some Irishmen at the present day do not appear to be much more advanced in this regard than their forefathers of the twelfth and thirteenth centuries." All of which is very true, but many people, when referring to divisions amongst the Irish race, seem to overlook the fact that almost every other country in the world gives us conditions of a like character. It is pleasant to know, however, that never before in the history of Ireland was there such a desire as at present to promote a spirit of amity amongst the Irish race at home and abroad. The Irishman, who endeavors to promote this condition deserves well of his race.