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LETTERS OF RECOMMENDATION.

Apostolic Delegation,
Ottawa, June 13th, 1909.

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 teachings and authority of the Church, at the same time promoting the best interests of the country. It will do the welfare of religion and country, and it will do more and more, as it receives the support of more and more Catholics. I therefore, earnestly recommend it to Catholic families. With my kindest regards to you, and best wishes for its continued success, I am, Sir, very respectfully,
Yours faithfully in Christ,
DONATIS, Archbishop of Ephesus,
Apostolic Delegate.

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

My 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 Christ,
J. D. FALCONO, Arch. of Larissa,
Apost. Deleg.

LONDON, SATURDAY, MAY 15, 1909.

A CHICAGO PROFESSOR AND PROPHET.

If money could make a university the university of Chicago should be a paragon. But money can do no more for institutions of higher learning than royalty can pay the way thereto. These secular academies make a great parade, brass band and circus-like procession. Some of their professors beat time while the band plays. Others dig and delve for microbes with somewhat more success. Scientific men are also, when they confine themselves to their own sphere, serving the world with honor and usefulness. There is a class whose labors are a danger to society, those gentlemen whose department is more or less closely connected with one or other branch of theology. They are not responsible to any person for their opinions. If they teach Manicheism or Buddhism none will complain. As long as they do not color their teaching with Catholicism they are regarded as profound, worthy of encouragement, whose oracles are to be received as serfs accept their master's orders. Chicago has in its wealth manufactured university a professor of the philosophy of religion who poses both as professor and prophet. He does not limit his vision to a hundred or even a thousand years. He foretells what will be in a billion years. Prophet of evil, so clear is his wizard gaze that he sees the world as it will be a billion years hence. In that long course of time Christianity, says this Professor, will have passed away. The world will, in the year one billion, "know as little of Christ of Nazareth and our specific form of religion as we know about the religion of the dwellers in Atlantis or any other submerged land." What childish nonsense, what pretended learning! Where will the university of Chicago be in that distant future? Immortality belongs to the Church of Christ as an inherent attribute and unchanging possession, of which her most powerful and subtle enemies can never rob her. Old she may be with the added centuries of time; mortal she cannot be as long as Christ's promise endures. We can hardly imagine this Professor Foster taking a philosophical view of Catholicism, because anyone who deals with such a cycle as a billion years is guessing rather than teaching. Men may lose their faith. They may fail in its practice. The Son of Man Himself when He comes does not expect to find it. This does not touch the point which the Chicago doctor is trying to make. He claims that an evolutionary Christianity will be the result of philosophy similar to his own, that the world will rid itself of the Church and take to itself a religion far above what the saints practiced and for which the martyrs bled. This is nonsense. Prof. Foster cannot appreciate the Catholic Church. He looks at the disrupted atoms as he sees them in the many sects about him. He evidently does not believe in the Divinity of Christ. His whole theory of religion is unfounded in principle and unwarranted in history. Dogma as it is in the Catholic Church cannot die. Its immortality is guaranteed by its authorship and the warrant that what whatever else may pass away Christ's divine word will never pass or His omnipotent promise fail. Neither the beauty of religion, nor the undying strength of its simplicity, nor in the

civilization and perfection of the race, the world benefit by aught else than the Church which Jesus of Nazareth founded upon Peter's unflinching faith and which he commissioned to teach all nations throughout all time.

ANSWER TO A PROTESTANT CORRESPONDENT.

A correspondent has written us a rather lengthy letter bearing upon several points. We select one as sufficient for the present. He says: "I love and worship and find comfort in the same Christ that you serve. Whatever you have more than I have must be found outside of Christ, for He is mine in all His fulness. In your last issue you said that Protestantism had little to offer the heathen though you knew this: We had Christ to offer. If in your form of worship you have so much more than others as to designate our offer of him as little, then you are right." When we maintain that Protestantism is empty-handed and that it has little to offer those who walk in the darkness we have no wish to criticize individual Protestants. We reason against the system; and we repeat that Protestantism has very little compared with Catholicism to offer a soul. What little it keeps it has in common with, and through, Catholicism. It may be that both our correspondent and we love and worship the same Christ Who was "conceived of the Holy Ghost and was born of the Virgin Mary." Our personal worship of, and attachment to, the Christ, is the least factor in the great problem of Christian love and peace. Single grains of sand are an unstable foundation for God's temple. When Protestantism threw away the sacraments it abandoned the treasures of grace and worship. When it replaced the altar by the reading desk the incense of public prayer no longer rose from Basilica and Cathedral. When Protestantism denied the Real Presence it had no Bread of Eternal Life to break to the famished souls of the wilderness—nor any glory with which the temples might be filled. All was taken away—mystic vestment, holy altar, sacrifice, victim, priesthood. Surely Protestantism is empty-handed. We might pass over the doctrinal poverty which characterizes it, and which, so far as positive dogmas are concerned, is limited to justification by faith. Then, when questioned about this faith it is found to be mere confidence. The personal attachment to Christ has long become so vague that it ceases to be belief in the Incarnation. Nor does Protestantism approach its catechisms with the power of Christ—that power which He conferred upon His apostles and with which He vested them in their mission. Protestantism does not come in the full conviction of its own infallibility, relying upon the promise that the gates of error shall not prevail against it. Protestantism presents a divided Christ—Methodism differing from Presbyterianism, and Anglicanism from both. It does not present those sublime truths which are guardians and pass-words of that Eternal Truth whose teaching we may receive but which we cannot change. Doctrinally, historically, sacramentally, and in other ways, Protestantism is indeed empty-handed. One point before closing. Our correspondent thinks that if we have anything which he has not it must come from some source which is not Christ and must be found outside of Christ. Whether he is hinting at the Communion of Saints or the Church we do not know. In either case the insinuation is useless. There is no saint, not even God's Blessed Mother, whose graces and mercies and privileges did not spring from Him Who is the font and plenitude of all. The Church is His—His spouse, His kingdom. No teaching that cannot be traced back to His holy law—no sacrament that is not the channel of His redeeming blood—no sacrifice that is not the praise and prayer and memorial of Calvary's atoning holocaust nor any intercession that is not the echo of His voice and the Amen of His infinite mediation.

STRANGE LITERATURE FOR HOMES.

Our contemporary, The Presbyterian, claims to be the paper for the home—with emphasis upon the first of the definite articles. Among its articles is a continuous story entitled "The sword of the Lord," written by one Rev. Joseph Hocking. This name, if we judge by the pen, should have had an "s" preceding the initial letter. Never mind the name. It is with the romance or novel or story we are concerned. For a paper which is to enter respectable homes and which professes to be an organ of the Presbyterians of Canada the least it might do is to have a decent story or none at all. We are not indicating any romance policy for the Presbyterian—or suggesting that the heroine should be a blonde or that the champion wielding the "Sword of the Lord" should not be Calvinist as he might not know when to stop. We

think that the character of a novel or a story has no more right to belie his neighbor, still less foully to calumniate an institution than any living man or woman. "Thou shalt not bear false witness against thy neighbor" is a commandment still—imposing its burden upon the novel writer as well as upon the editor or the reporter. Here is Mr. Hocking bringing characters into his story, and putting this language into the mouth of one who pretends to pose as Cardinal Cajetan: "I will show these Germans that the Church is a law unto herself, doing what she will and as she will. I will show them that if the Pope makes it lawful for a man to kill his own mother, it is naught to them, and that they must believe and obey." Nothing can be more revolting to Christian sentiment than for a writer to teach falsehood and perpetuate discord. Whether the lesson is concealed by fiction or whether it is openly expressed in editorial column or in pulpit utterance cannot rid it of its malignant character. The trail of the serpent is over it still. Nor can the excuse be alleged that the present extract is for Presbyterian readers. It is all the more to be severely condemned. Young Presbyterians read it, devour it and accept it as a statement which cannot be contradicted. From this belying calumny they receive their first impression of the Catholic Church and the Pope. Calumny is not romance nor history—still less justice or charity, religion or peace. If "The Sword of the Lord" is the kind of reading the Presbyterian thinks best and most proper for the homes of its people we can understand the continued prejudice against the Church and the ignorance of people concerning things Catholic. These Presbyterian guides are blind hirelings—malignant, shocking, forgetful of the first universal demands of peace and truth.

"AN INTERCOMMUNING ACT."

This is the latest move on the part of the Church-governing House of Commons of England. It cannot fail to attract the attention and excite the comment of some Anglicans who regard the pulpit as higher than an ordinary platform or who have a view about "orders." The proposal is made in all seriousness that "it shall be lawful for any clergyman of the Church of England to preach or minister in any building or chapel of any other Christian denomination with the assent of the minister or owners thereof." How the bill can be expected to pass the Lords Spiritual or the Committee of Bishops, against whom it is directed, will be made clear in a short time. The spirit is anti-Christian. Interference of this character shows the utter unsoundness of a national church—one which is authorized and controlled entirely by the State. How can a sensible body, as we suppose the House of Commons, justify itself in the provisions of such a bill? There is no more "intercommunion" because an Anglican rises in a Methodist pulpit and proclaims the necessity of the priesthood or the validity of his own orders than there is between oil and water. No mere parliamentary action can bring together Anglicanism and Methodism. Will some, provided the bill becomes law, obey? Where can be their conscience? Jurisdiction in matters of the soul is not from any earthly vote or power. How fast the world is moving. More and more apparent is the folly of Protestantism. The Church of Christ is no house of cards to be built up at human will or knocked down by the breath of man, or moved hither and thither as people vote and desire. Surely this last proposal to mix up the pulpits and open the chancel gate by act of Parliament will make some of our High Church ministers reflect. Will they obey God rather than man?

THE INQUISITION.

A correspondent has asked us to give some information about the Spanish Inquisition. We premise that the Church is the sole depository and interpreter of revealed divine truth upon earth. It is her bounden duty to preserve the integrity of this trust and to protect her children from error. In the Middle Ages every one who impeded the progress of religion or who placed an obstacle to his neighbor's salvation was regarded as an enemy of society. The civil law was expected to protect the faith with as strong a force as it protected life or property. To sow religious discord, to lead people astray in matters of doctrine, was worse than doing them an injury in the lower planes of their social or political well being. Coercive jurisdiction was enforced by the ecclesiastical authorities in the first days of Christianity. The mendacious Ananias and Sapphira fell dead at the imperious voice of St. Peter. Constantine pursued the Donatists with fines and confiscation. A Franciscan writing at the time of the reformation concerning inquisitorial action against heretics claimed that it originated a thousand

years before and that we might infer that it came down from apostolic times. The first modern law decreeing death as penalty for heresy was proclaimed by the emperor, Frederick II., in 1220. He ranked it more grievous than high treason. Pope Innocent III. appointed two inquisitors during the Albigensian troubles; but the Inquisition does not appear as a recognized tribunal until 1229. So far as the Spanish Inquisition was concerned it was mainly a political institution and the result of extraordinary political circumstances. The long drawn struggle of eight hundred years between the Spaniards and the Moors brought about a hatred between two races which could never amalgamate, different in blood, in interests, in character and vastly different in religion. All prisoners taken in war by the Moors were sold in slavery in Morocco. Religious orders were established by the Christians for the redemption of these poor captives. Military orders also sprang up; and the crusade was preached against the common foe of religion and country. When in the reign of Ferdinand and Isabella the Spaniards regained their sovereignty, the Moors began plotting and rebelling until the Spanish government gave them the extreme and doubtful alternative of either becoming Christian or quitting the country. A royal court of judicature, known in history as the Inquisition, was established, whose officers were under royal appointment and whose sentences of confiscation accrued to the king. Open heresy was not the only question it had to try. It derived its authority from the king and was directed to his advantage. All were subject to it. It was in spirit and tendency a political institution. It cannot be laid upon the Church—for whatever influence the Church had in, or through, it was to moderate its decrees. As Guizot says: "The Inquisition was much more political than religious, and destined to maintain order, rather than, to defend the faith." Another charge against the Inquisition is its cruelty. These abuses have been grossly exaggerated. Undoubtedly the Inquisition started under extreme pressure from the intrigues of the Moors and the Jews and was strengthened in severity by Philip II. some sixty years later. These periods were very brief. The normal history of the Inquisition which might be cited to the courts of our day is that it proved itself a model of equity. Its rigid laws were feebly executed. Out of thirteen different classes of crimes only one is heresy. But there were two courts of the Inquisition, the civil and the ecclesiastical, the latter being strictly a court of enquiry. The motto on its banner was "Mercy and Justice." All that the ecclesiastical tribunal was to decide whether there was evidence enough for the case to go to the civil tribunal. Thus the ecclesiastical tribunal formed a grand jury. It was contrary to the express laws of the Inquisition itself for ecclesiastics to concern themselves about punishment. The practice of torturing the accused cannot be charged against the Church, for it was an almost universal custom amongst the nations. The Church did much to mitigate this cruel and odious practice of the civil law. Tortures were employed by the civil courts of the Inquisition only in extreme cases; nor could the confession elicited under torture be used against the accused unless he voluntarily confirmed it three days afterwards. Lastly, we simply repudiate the idea that the Church is accountable for the establishment of the Inquisition or a party to its cruelties. It is connected with no doctrine of the Church, nor is it a part of her discipline. It was never established in any country without the concurrence of its temporal rulers. Concerning the number of victims, whether by death or by exile, of the Spanish Inquisition, Balmes, the great Spanish writer, says that he defies England and France to compare with his country their statistics on the subject of religious persecutions.

A CONVERTED ITALIAN of Pittsburgh has undertaken the task of carrying the Scriptures to his fellow-countrymen. He has been employed for the work by the American Bible society. It is notable, however, that for this purpose good care is taken to distribute only the Protestant Bible. If these people are so anxious to have the foreign element read the Scriptures why do they not distribute the Catholic Bible. We are told that there are forty millions of unchurched people in the United States. Surely it would be more in accordance with the fitness of things were the American Bible society to pay more attention to the pagans in high places than to the emigrants who bring with them a strong faith in the old and true church of the centuries. But we need not be surprised at the erratic bigotry of the members of the American Bible Society. The Canadian Baptists, Methodists and Presbyterians have mission stations in the Province of Quebec where the people live good Christian lives, giving an example which might with profit be followed by the tens of thousands of the unchurched class in the province of Ontario.

OCCASIONALLY we receive correspondence from persons engaged in the liquor business severely criticizing our remarks concerning that line of trade. We should not like to be misunderstood. Never have we asserted, as some extremists do, that all who are engaged in hotel keeping to which bars are attached should be looked at askance. Hotel keeping is an honorable occupation, but the bar-room attachment is one to which many serious objections may be made. The over-indulgence in intoxicating drinks, the scenes of revelry which ensue, the crime which is often times too prevalent in these places, the waste of money which should go to the support of the family, and the degradation of the drinker, are matters worthy the serious consideration of those who wish well to their kind. What we desire most strongly to impress upon our people is this one fact which is patent to all, that the man who sells intoxicants over the bar is engaged in a business which brings himself and his family no honor and his place in the community will never be with the most worthy. We would strongly advise those who are engaged in the trade to leave it at the first opportunity and engage in some industry to which is not attached the curse of the widow and the orphan.

THEY HAVE AN institution in Ireland called the Royal Dublin Society, composed largely of what is known as West Britons, or men, who, while residing in Ireland, and pretending to be Irish, have no sympathy with movements calculated to foster a spirit of nationality. Mrs. Greene's great book on the making and

unmaking of Ireland has been boycotted by this same Royal Dublin Society for the reason that it contained so many truths which proved distasteful to these learned gentlemen. Public opinion, however, visited them in such a fierce fashion that they were compelled to call off their boycott and permit the book to be placed on the shelves of their great library in Kildare street.

PROF. GASTON BONIER of the University of Paris, declares that a hive of bees is a type of pure and unadulterated Socialism. "A bee hive," he says, "is a perfect example of the equalitarian product of state socialism, where is neither love nor self-devotion, neither pity nor charity; where everything is sacrificed to society and its welfare through ceaseless labor; where there is no Government, no rulers; where there is discipline without subordination. It is the realization of ideal collectivism. . . . If humanity is to be kept on earth only by the sacrifice of all individuality, as among the bees, by the sacrifice of every joy and every virtue, I should not be surprised if, some fine morning, the fancy should seize man to swarm to another planet!" The bees, however, are in many respects vastly different from Socialists. Each particular socialist would expect his brother socialist to gather the honey while he would sit down, do nothing, and consume it.

SIR GORELL BARNES, President of the English Divorce Court, has retired, but he has initiated a movement the object of which is to bring about a reform in the law as regards divorce. It would appear that divorce in England is a luxury reserved for the rich, but the proper reform would be not to institute such a change as would make the granting of divorce inexpensive. Of course, in the eye of the law a poor man should be placed on the same footing as the man of wealth, but to neither should a divorce be granted at all. This is the law of God, and in no case should the law of man dare to override it. Statistics prove that the divorce evil is leading us fast and furious on the down grade—leading us back to barbarism. In Canada there is to be found briefless lawyers of the third-class who advocate the establishment of divorce courts, but it is to be hoped their scheme will never materialize. We have gone too far already by permitting divorces to be granted in the Senate. We should not open the sluice gates any wider. Would they were closed altogether.

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MORE THAN ONCE we have drawn attention to the scandal caused by the action of some of the clergymen of the sects in advertising their services in a manner which savors not a little of the vaudeville show. In some cities, too, the members of the Y. M. C. A., we regret to state, engage the services of the travelling evangelist and herald his coming by printing on their bill boards some text of a remarkably erratic character. While "yellowness" may be overlooked when indulged in by newspapers, the average man will say that it is entirely inexcusable in connection with Church work. It has a tendency to bring Christianity into disrepute in the minds of many thoughtful men who have regard for the fitness of things. We are led to these remarks because of an utterance recently made in Toronto by a Presbyterian clergyman, Rev. Dr. Orr, of Glasgow. He said:

"It was amazing to see how preachers got away from the bible. They had only to see the themes advertised for sermons on Sunday nights. They had politics, social questions, marriage, Browning and Tennyson. He knew that the Gospel touched all things, and did not disparage a love of literature, but a preacher was hard up if he had to get away from the great central things for a subject. It was the lack of preaching of the Gospel that was emptying their churches."

We hope the clergymen to whom this refers will make a note of it. If the laity have come to such a pass that they are tired of hearing sermons based on the word of God, it were better to lock up the churches. When a place of worship becomes merely one of entertainment, there is urgent need for home missionary work. The Pagans are not all in distant lands.

MGR. SHARRETTI ISSUES CALL FOR PLENARY COUNCIL.

IMPORTANT ROMAN CATHOLIC GATHERING SET FOR QUEBEC IN SEPTEMBER NEXT.
The following is the text of the letter of induction of the first plenary council of Canada, to be held in the city of Quebec next fall.
"Donatus Sharretti, by the grace of God, and favor of the Apostolic See, Archbishop of Ephesus, Apostolic Delegate. To all the most illustrious and most reverend metropolitans and bishops, and to the right reverend vicars and prelates apostolic in the Dominion of Canada, as well as to the right reverend abbots and very reverend superiors of religious orders of contemplation, and to all others who by law or custom should be present at the plenary council. Peace and salvation in the Lord."

THE SEED HAS GROWN.
"In the admirable designs of Divine Providence it has come to pass that the grain of mustard seed first sown by the missionaries in the vast domain of Canada, and rendered fruitful by their labors and blood, as well as by the apostolic zeal of the prelates, has grown into a great tree. Where 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 numerous institutions of education and charity."

OVERFLOWING VITALITY.
"But the church, endowed with overflowing vitality, although she has already brought forth abundant fruits in Canada, is yet ordained in the future and unto the end of time to bear greater things for the glory of God, the increase of our religion and the salvation of souls. 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 the solid culture instructed, the present and future necessities provided for; the more imbued with the Christian spirit, so that all things in the restored Christ, who is the way, the truth and the light."

HARMONY OF PURPOSE.
"To attain this end, the common aim of purpose, energy and action are required. And this will be fully and completely achieved, only when the common good of all is the object of what is to be a general Canadian Dominion."

"Wherefore our holy father Pope Pius X., the Vicar of Christ on earth, among the innumerable cares of his supreme pontificate, manifesting another signal proof of his paternal solicitude for this chosen portion of the vineyard, has designated after consultation with the most eminent fathers of the sacred congregation of the council, to be a Canadian plenary council to be held in the city of Quebec; and by apostolic letters under date of March 25, 1909, to entrust to us, though unworthy, the office of convoking the same council and presiding over it."

At all the Masses on Sunday, Rev. J. T. Aylward, Rector of the Cathedral, drew the attention of the faithful to the above letter which is posted on the door of the Cathedral. The Holy Father having ordered this council, will be represented by the Most Rev. Donatus Sharretti, the Apostolic Delegate, and it behooves us Catholic people to approve and praise the work of our venerable delegate and pray God to bless the work of a council which is intended to do much for Catholicity in the Dominion.