The Catholic Record

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

Advertisement for teachers, situations wanted, etc. wed and recommended by the Archbishops
Kingston, Ottawa and St. Boniface, to
of London, Hamilton, Peterborough, as
urg, N. Y., and the clergy throughout the

bers changing residence will please give of atuary, and marriage notices cannot be inserted in the usual condensed form. Each insertic

When subscribers ask for their paper at the which subscribers ask for their paper at the fifther it would be well were they to tell the cler it we then their CATHOLIC RECORD. We have it author of carelessness in a few places on the paration of carelessness in a few places on the paration of carelessness in a few places on the paration of carelessness in a few places on the paration of carelessness in a few places on the paration of carelessness in a few places on the paratic sometimes look for left and the paratic sometimes are the paratic sometimes and the paratic sometimes are the paratic sometimes as the paratic sometimes are the paratic sometimes and the paratic sometimes are the paratic sometimes are the paratic sometimes and the paratic sometimes are the paratic sometimes are the paratic sometimes are the paratic sometimes are the paratic sometimes and the paratic sometimes are the p

srs. Luke King, P. J. Neven, E. J. Broderick, M garty and Miss Sara Hanley are; fully author arty and Miss Sara Hanley are fully author-receive subscriptions and transact all other sfor the CATHOLIC RECORD. Agent for New-nd, Mr. James Power of St. John. Agent for of Nipissing Mrs. M. Reynolds, New Liskeard

& LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey & Canada I ha Mr. Thomas Coffee %
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 ability, and, above all, that it is mbued with a strong Cathonic spirit. It strenuously detends, and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following tness lines it has done a great deal good for the weilare of religion and country, and it will do more and more, as its wholesome influence reaches more, Justiolic homes. I therefore, earnestly recommend it to, Catholic families. With my bicessing or your work, and best wishes for its continued success. Yours very sincerely in Christ.

Donatus, Archibshop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1900. I. Thomas Coffey

Dear Sir: For some time past I have read you stimable pager, the CATHOLIC RECORD, and congrating the you upon the manner in which it is published as manner and form are both good; and a truit atholic spiril pervades the whole. Therefore, with leasure, I can recommend it to the latiful. Bless you and wishing you success, believe me to read the property of the pro

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

LONDON, SATURDAY, MAY 8, 1909.

A MENDACIOUS METHODIST

MISSIONARY. About a fortnight ago, in the neighboring town of Waterford, a wandering Methodist missionary delivered a couple of remarkable addresses upon the religious conditions of South America. Here had this preacher, by name Mr. Ray, labored for thirteen years. The Brantford Expositor, in whose issue of April 20th the account is given, says that he spent this time among the savage tribes of five countries, and that in his lectures he told "some very interesting, startling and marvelous experiences in connection with trips on horseback through these five Republics in South America." We regret that the correspondent did not give any of the very interesting events to which he refers. As far as we gather from the report those thirteen years were much like the thirteen members of Parliament now celebrated in song. Startling most of his statements were, bristling with the usual hatred of Catholicity and playing upon the prejudice of his hearers who with ears erect listened to his tale and swallowed with open mouths the uncontradicted calumnies against a distant foreign people. Mr. Ray does not stop at trifles. Nor is he careful in his utterances. He had sense enough at least not to boast of the numbers of his converts who could be counted on the fingers of his hands. "Even," he says, "in the portions that do claim to be civilized the grossest vulgarity, the vilest conduct and the most disgusting wickedness predominate." The people, he claims, are under the thraldom of the priests who in turn are " among the very worst that can be found." Bible is an unknown book, and you could travel 1,000 miles in a straight line without finding scarcely any one who ever heard of God the Father or Jesus the Saviour." That may mean much or nothing. There are vast expanses in South America through which the traveller would meet only a lonely bird or a solitary crocodile. It is not merely childish to blackmail these poor people who are not present, it is maliciously dragging the herring across the trail. We have no idea how Mr. Ray put his questions or how he go his information. Perhaps he never asked anybody anything. What do Catholics want with a Methodist Bible? If they wish a Bible they go to the proper authorities. The latter statement is gratuitous. Most likely those who were questioned did not understand Mr. Ray; or if they did understand him they did not care about arguing religion with a man who was bent upon proselytizing them. Mr. Ray, if his statement is true, would have done far better to have spent the rest of his life teaching these people than to come away North and throw mud at them. This missionary is very much after the fashion of a briefless lawyer-no cause. abuse the opponent. For a man who spent thirteen years amongst the races of South America he has little informa tion to give and less fruit to show. The first object of worship, according to him, "is the Virgin Mary and the next in importance Joseph. God and Jesus are never mentioned." What is the use of trying to cram such stuff down our

throats? A man of Mr. Ray's character

would take good care that the names of

He would shape his conversation so that the Blessed Virgin and St. Joseph would stand forth as it were the chief objects of love and reverence. No man has a right, from brief talks with foreigners, and the class to which he refers, to draw the conclusion or leave the impression that these inhabitants of South America are as he paints them. They are Catholic and have been Catholics since the early colonization of the country. Mr. Ray acknowledges that they are deeply re ligious. They are, he claims, ignorant They may not have titles of graduation after their names or know the history of Methodism and its manifold divisions. They knew too much for Mr. Ray: they would have nothing to do with him. These races of South America derived both their religion and their civilization from an altogether different school than that represented by Mr. Ray. They received it from the missionaries of the cross who united all, of whatever race, nto one household and family. More than a million and a half of the pure aboriginal races live in South America in the profession of Christianity. Far from being diminished their number has increased. Compare these results with Mr. Ray's efforts or with Protestant missions amongst the Indians of North America. Let these people be as ignorant and as dark as this missionary portrays them. How far did he get It was his duty to draw them out of ignorance. He comes North, acknowledges his own failure and insults the people amongst whom he lived for thirteen years. We admire these South Americans. They have never departed from the Catholic faith, and, judging by Mr. Ray himself, cling to it as obstinate ly as ever. Whilst single Jesuit missionaries won whole tribes to the Cross and the Church who have increased and multiplied and who have been preserved for two hundred years in the unity of faith all Mr. Ray's brethren have not converted a single tribe. They have destroyed what they could not convert, and have sown discord and division wherever they went. Mr. Ray is safe, comparatively at any rate, at Waterford. The fervent South Americans are not nigh to contradict him or tell him to get about his business. They have no use for him or his fellows.

THE STATE OF ITALY.

Judging by the Saturday Review, Italy is in a lamentable condition. Society is standing over a volcano which threatens church, kingdom and people with destruction. The account is admitted by Rome to be substantially correct. First comes the press, which like a huge battling-ram is engineered against the walls of religion and traditional society. It is divided into many sections not one of which would be selfsupporting. The powers behind this great engine aiding and abetting it are the Government, the Freemasons and the Jews. On the other side the clerical party take an interest in the press. The dangerous element of the press consists of two factors-one with a remnant of self-respect, one which, while it proclaims far and wide clerical scandals of every kind and does not hesitate to publish Renan's Life of Christ, is still monarchical and avoids obscenity to a certain degree. It is typified by the Tribuna of Rome whose owners are both Freemasons and Jews. Then come "The the papers which are socialistic and narchistic and which have very little more respect for the king and the royal family than for the Pope and the cardinals. The Avanti, or Advance. is such a paper-criticizing the Queen Margherita, hinting at scandals in the Quirinal and scolding at the stinginess of the House of Savoy. One result of this daily pounding is to shake the faith of a large part of the people and to drive them into atheism and socialism. It is a concerted plan. The attacking party is headed by the Freemasons and subventioned by the Jews with the strict understanding that they are, in case of success, to have the greatest part of the spoils. Their plan is to drive the Pope out of Rome and estab-

lish a republic. The Grand Orient of Italy for several years has been at the bottom of things in France and Spain. Discredited at home these Freemasons went abroad Lodge room methods are not subject to revenue tariff or inspection. If their Italian policy were carried into effect it would disintegrate united Italy. Notwithstanding the fact that they are discredited they are very powerful and unblushingly |persistent. At present they are divided into two camps, the one radical demanding the extinction of the Catholic religion and the expulsion of the Pope, the other no less inimical to the Church but more subtle and more poisonous. Socialism is another discredited yet powerful agent against the Church. The most potent enemy is the press-not perhaps the respectable journals, but the vile sheets which no other country would tolerate. Even in Italy the Asino will not be found in God and the eternal Son should never be mentioned by these simple people. decent reading rooms. But freemason

display in the shop windows and in the newspaper stalls. It is printed at the rate of 100,000 copies a week, and is one of the worst papers in the civilized world. Unprincipled it heeds no warning except pecuniary penalties, directed against the Pope and the clergy it feels comparatively safe when courts are anti-clerical and powerful advocates encourage it in its wanton indecency. One disastrous result of this continued mud-throwing is to diminish respect for the clergy and alienate the lower classes still more and more. News dealers, when questioned why they sell such a dirty sheet, although they disapprove of it, give as an excuse that they are handsomely paid for so doing by the Freemasons. Thus the Asino is not published for profit but as one of propaganda. Freemasons hope one day, after having de - Christianized the people, to seize power, establish a republic, drive the Pope from Rome, sup press the religious houses, and destroy or close the churches and convert their to secular uses. Again and again has the Asino said that there is no chance for Italy until the Christian religion has been stamped out of the whole peninsula. As in France an aggressive minority takes advantage of the religious indifference which leaves so many countries to the assaults of atheistic democracy and anti-Christian organizations. These, principally Freemasons and Jews, work their sweet will to weaken what they cannot entirely corrupt and efface from the hearts of all faith in Christ and His Vicar.

AMERICA.

The successor of the Messenger has made its appearance under the title of America A Catholic Review of the Week. It comes forth in magazine form and consists of thirty-six pages, twenty six of which contain excellent reading, the rest being devoted to advertise ments. We may be presumptuous in wishing our new contemporary succes or in claiming any equality; for America with a wave of the editorial hand dismisses all the other Catholic journals of the continent. "They neither attempt to chronicle events of secular interest or to discuss questions of the day in the light of Christian principles. They are for the most part diocesan or local journals, many of them excellent in their way, but limited in the range of subjects and circumscribed in territory." We do not think this a gracious remark from a young journal. Notwith standing the name of our ambitious peer it may find extent of dominion not the only need of a Catholic review. We do not wish others, except our superiors, to tell us we do not discuss questions upon Christian principles. We have never attempted their solution by any other standard or thought of any other unit for their measurement than that of our faith. There is room for a journal, or rather review, similar to the Tablet n England. It cannot be claimed that the Tablet has been uninterruptedly and upon all subjects, an organ such as lemocratic America demands. Circumstances are quite different in the two countries. In England there is much stronger Catholic public opinion than in the United States. Education is a rallying cry for the Catholics of England. The foreign policy as well as the home policy appeals more directly to the the United States do to the American people. If the new weekly will succeed in forming and consolidating the public opinion of Catholics upon this continent it will do a great work. Its start is made in the greatest centre of a great nation. Its road to success may be lone and wearisome. The standard under which it marches, the hopes which animate it in its first steps, the cause it has in hand will, by stimulating its courage, make up for trials and discouragement which too often mark the career of Catholic journalism in broad America. We wish it many years of success

DIVORCE DEBATE. Quite a little passage at arms took place the other day in the Senate between the Hon. Mr. Cloran and the Hon Mr. Ross (Halifax). Academical halls are not the only scenes of Biblical controversy. The sedate chamber of the Canadian Senate was one of these when the Hon. Mr. Ross of Halifax quoted from Deuteronomy that Moses sanctioned divorce. To this the theological Senator replied that Christ abrogated the Mosaic law. This stroke was parried by Mr. Ross who stated that Christ referred to the law of Moses granting a divorce. Again it was pointed out that our Lord did away with the law of Moses. This repeated attack was too much for Mr. Ross who declined proceeding with any Church argument and closed by stoutly maintaining the correctness of his quotation from the Old Testament. It is really a pity that this divorce question should be admitted at all in Canada. The Senate is no better fitted for it than a high court. It admits the principle: which is the worst St. Linus, 66; St. Cletus, 78; St.

part of the offence. If there was a well constituted court for the examination of matrimonial cases it would be less obectionable. Even this would lack the jurisdiction requisite. The Church alone is the judge of the validity of the sacrament. Its policy and its equitable decisions have justified the wisdom of its power. All other courts-whether as in Canada or in the United Stateshave proven their weakness and are exposing society to greater dangers.

MR. McDOUGALL'S LETTER.

It is with pleasure we publish a letter from one of our Scotch friends and co-religionists in Nova Scotia. Its complaint needed only to be made for us to assure the writer that nothing was farther from our intention than to wound the sensibilities of any of our Gaelic friends far or near. We recognize with pride the sterling qualities of the Catholic colonies from Caledonia stern and wild. Nor are we unmindful of what our own Province of Ontario owes to the same race. Our first Bishop was a MacDonnell. The Glengarry settlement was the nursery of Catholicity in Upper Canada. And Bishop MacDonnell's foresight and administrative ability laid broad foundations for the Church. The birthplace of St. Patrick is another question. Our criticism arose from the argument which a lecturer, a Rev. Mr. Mackie, advanced concerning the Scotch origin of St. Patrick as a conclusive proof that the religion which the apostle preached was pure Presbyterianism. Once more we assure our correspondent of our sincere admiration of, and good will towards our Gaelic friends. They are to be found all over the world. And as D'Arcy Magee once observed concerning them: "So much the better for the world."

HARNACK RECEDING. Harnack is the leading apostle of rationalism, a German of the Germans laborious as a student and critical in the extreme. All that he could do to destroy the supernatural character of religion and Scripture he has done with courage and without remorse. Whilst consistent in denying the supernaturalness of Holy Scripture, his estimate of ts literary and historical character has changed, He is coming out now as a defender of the constant tradition of the Catholic Church and its best Biblical scholars. His latest criticisms concern the date and apostolic origin of the gospels. Strauss in the earlier half of the last century formulated the theory that the Gospels were composed between the middle and the end of the second century. This he based upon the assumption that our Lord was a myth, and that it would require nearly two hundred years for the myth to grow. The Tubingen school admitted the reality of Our Lord's Person and history, thus contradicting Strauss in his myth theory. But the leaders of the school agreed with Strauss as to the date of the Gospels. Harnack twenty years ago showed that these dates were much later than they should be. His reasons were unsound. He placed the Gospel of St. John between the years 80 and 110; the Acts of the Apostles between 80 and 93; the Gospel of St. Luke between 78 and 91. These figures were more conservative and were drawing nearer the mark. The arguments by which he arrived at his conclusions were comwhole people of England than those of pletely poisoned. One of his reasons for cency has already reached such a pitch placing the date of St. Luke's Gospel after the year 70 was that the "legends" of the Resurrection and Ascension of Our Lord could not be easily explained before the destruction of Jerusalem by Titus and the ruin of its temple in Aug. A. D. 70. Harnack was not sure of himself. He continued his studies. As a result he establishes the date of the Acts of the Apostles between 60 and 63. These are figures given by Catholic tradition. Their importance is grave by reason of their influence in deciding the dates of the synoptic gospels. If, as a learned Jesuit, commenting upon this latest work of Harnack, says, "the Acts were written according to all external and internal probability towards the year 63, it follows in the first place that the gospel of St. Luke, which is anterior to the Acts, must have been written about the year 60. The gospel of St. Mark, which was prior to that of St. Luke, was written before 60. Furthermore, tradition is unanimous in admitting that St. Mark wrote his gospel in Rome, having been the interpreter of St. Peter, and having availed himself of the preaching of the chief Apostle as his primary source. Even Harnack can find no solid reason against the chief points of this traditional opinion. Catholic tradition is more and more vindicated as false assumptions crumble and study takes a less biassed

> position. LIST OF POPES.

A correspondent asks for a list of the Popes from St. Peter down to St Stephen. We give it herewith:

St. Peter's See at Rome, A. D. 42

Clement, 91; St. Evarist, 100; St. Alexander, 109; St. Sixtus I., 119; St. Telephorus, 127; St. Hyginus, 139; St. Pius I., 142; St. Anicetus, 157; St. Soter, 168; St. Eleutherius, 177; St. Victor, 193; St. Zephyrinus, 202; St. Calixtus I., 219; St. Urban I., 223; St. Pontianus, 230; St. Antherus, 235; St. Fabian, 236; St. Cornelius, 251; St. Lucius I., 252; who was followed in 253 by St. Stephen.

THE INTERPRETATION of the word Romanish, as given by the late Dr. F. G. Lee, a churchman of the Anglican communion, given in his Glossary of Liturgical Terms, should be noted by those controversialists who are prone, on the slightest excuse, to attack the old and true Church. "Romanist," Dr. Lee says, " is a vulgar word, used chiefly by the uneducated to designate a member of the ancient and venerable Church of

THE FAMILY HERALD and Weekly Star should exercise a little more carefulness in its news columns. Referring to the late Sir Alexander McDonald, of the Klondike, it stated that, although a staunch Presbyterian, he built a fine Catholic Church for a priest at Dawson who had once befriended him. Mr. T. B. May, of Vancouver, writing to the paper above referred to, has corrected this mistake. Mr. McDonald, it seems was a devout Catholic, and Mr. May truly remarks that the one thing in life which he held most dear and valued above all else was his membership in that Church.

AN AMERICAN SENATOR has introduced resolution proposing an amendment to the constitution of the United States acknowledging the Deity in the foundation of the government. This is most becoming and the action will be comnended by all Christians. But it leads to a sad reflection-the large percentage of the people of the Republic, from Rockefeller all the way down to Emma Goldman, or, as the anarchists would put it, from Emma Goldman all the way down to Rockefeller, who give little heed to their obligations to the Deitywho give full scope to the baser passions and whose god is the dollar. There is a long catalogue of the sins of omission to be laid at the door of the little red school house.

THAT THIS IS AN age of a certain orand of civilization no one will deny. Neither can it be denied that it is also an age of robust hypocrisy. From out the coffers of the wealthy class in Engand pours sovereigns by the bushel to send bibles and blankets to the little Zulus of South Africa. But here is a picture that came to us in a press despatch from England a few days ago. One of the most conspicuous features of London life are the women, who, at certain hours, particularly at night, hang about the doors of public houses drinking, with children in their arms or in perambulators. This, is of course, not seen in the West End or in the better residential quarters, but is universal in the other and far greater portions of London, where mischievous ingenuity has developed a new trade in this connection. Old women assemble at the doors of the public houses and hold babies while the mothers of them drink inside. This violation of public dethat an outery for its prevention may b expected soon."

THE TWO WEEKS' MISSION concluded last week in St. Peter's cathedral by the Jesuit Fathers, Donaher and Ryan, was one of the most successful ever given in this city. Such evidence of devotion gives testimony abundant that the Catholic people of London retain in their heart of hearts all those traits of character which constitute the g'ory of the Church. From 5 o'clock in the morning until 9 o'clock at night at the different services there was an outpouring of the aithful which was truly edifying, not only to the good Jesuit missionaries and to the priests in the palace, Rev. Father Aylward, Rector, and Rev. Fathers O'Neil, Goetz and White, but further more, our non-Catholic fellow citizens many of whom attended the sermons were impressed beyond measure by the brilliant discourses of the preachers and by the fervent piety of the faithful May it be that a quest for light will take possession of them and that the claims of the Church established by Christ on the immovable rock of Peter will be examined corscientiously and dispassionately, in which case the light will surely pour upon them. We congratulate the missionaries and the cathedral clergy upon the happy outcome of the

IN TURKEY momentous changes have moved rapidly to a climax. Abdul Hamid, one of the most cowardly and the 12th of July, when "the boys" hold detestable tyrants that ever, in the up Toronto's street car system and world's history, disgraced a throne, has make a Roman holiday in honor of the been deposed. There are those in glorious, pious and immortal memory.

plenty who think a just punishment would be" walking the plank." What is called the "Young Turk Party" has brought about this great revolution. It has been aptly said by a great scholar that there were two detestable tyrannies in the world, those of the Sultan of Turkey, and the French Republic. The Young Turk party has removed one of them, Will there be a Young French party who will wipe out the other? It may come to pass. The sooner the better It would have been done long ago were it not that the rulers of France have an iron grip on the electorate because of the Government ownership of public utilities. There are signs now, however, of an awakening of the people to a full realization of the condition to which the infidels, who make their salaams at the shrine of Voltaire, have brought un fortunate France. We trust the next election will result in their expulsion from positions to which they have brought little but incompetence and disgrace.

IT IS EXPECTED there will be an extraordinary spectacle in Rome on the occasion of the beatification of Joan of Arc. The number of French people who will be present will break all precedents, and an object lesson will be furnished to prove that the heart of France is still Catholic and glories in Mother Church. Such an outpouring of the faithful will be gall and wormwood to the coterie of Freemasons and Jews who still hold the reins of power in their hands, having successfully manipulated to their advantage the immense voting machinery of industries under government control. Forty-four special trains filled with French people will proceed to the Eternal City to witness this grand event in which the people of France have such an extraordinary and intense interest. May it come to pass that the beatification of Joan of Arc will usher in a new era for French Catholics, and lift them out of that dreamland in which they have been groping for so many years.

Rev. Father Le Jeune recently preached a sermon in the Sacred Heart Church, Ottawa, in which he made reference to the quality of the books in our public libraries. He condemned bad books under three classes. In the first class he put those which were opposed to religion and creed of all kinds; second came those which were immoral and dealt with subjects judged not fit for discussion; third were those which were immoral in tendency. The rev. gentleman said he had received a letter from the librarian of the Carnegie library at the Capital stating that he would be very glad to stop the distribution of any such unfit books among these whom they would harm and that he would be willing to have Father Lejeune state his claims in connection with the matter. We believe a like disposition is felt by the gentlemen who control the other libraries throughout the country. It is time a concerted action was taken by a competent committee who have at heart the welfare of the rising generation. That harm has already been done we have no manner of doubt, for on the shelves of some of our libraries may be found, especially in fiction, books, the authors of which were notorious for qualities representing all that is base in human nature. We may mention Zola as an example.

A CORRESPONDENT asks "Flaneur," & writer in the Saturday edition of the Toronto Mail, who is a sort of understudy to the editor-in chief, to give him some information in regard to the mobbing of William O'Brien, in Toronto, about fifteen years ago. The answer is given in the most playful manner. To save the reputations of Toronto's Orange rowdies he deals with the subject as if it were a little ruction among a number of Toronto's newsboys. Not a word of condemnation for the murderous mob who attacked an Irish gentleman who came to Toronto to explain conditions in Ireland. Mr. O'Brien and his companions were given a banquet in the Rossin House. While it was in progress thousands gathered in the streets and broke the hotel windows. Not a word of condemnation for this conduct either. "Next day," the understudy continues, "'William' ventured on the street. He was recognized and given an interesting run along King street, down Bay and over a garden wall on Front street, where ne found shelter in an old workshop, being ultimately guided to his hotel by a Fenian cobbler." We remember very we'l at the time of the occurrence that the Mail referred to the riot in a half dozen line paragraph. It is a pity to see a prominent daily newspaper coquetting with that wild and boisterous element of the Orange order whose riotousness is always on tap, particularly on

The con gives our much thou The annex this subje recently g London, 1 and which Free Pree who have foundation " Whose are forgi xx., verse eloquent in St. Pet Rev. Fath you will find Catho estion, our discu charged al, but it ently chintroduc

M

" FOI

heard th wanted t people, t was said tious. priests d ot and not so in Catholic they wo Archbis confessi men. I Pope ki all day gradati pries A co world i fession also al

Many

that e lous pe The the ti

rob and

latera

that al