The Catholic Record

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tisement for teachers, situations wanted, etc. the order.

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then subscribers ask for their paper at the pe et would be well were they to tell the clerk them their CATHOLIC RECORD. We have into on of carelessness in a few places on the part ery clerks who will sometimes look for letters.

*LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. promoting the beautiful of the Church, at the same time sags and authority of the Church, at the same time spromoting the beautiful of the same time in the same time of the weitare of religion and country, and it will of

Ottawa, Canada, March 7th, 1900.

ir. Thomas Coffey

Dear Sit: For some time past I have read your
saturable paper, the CATHOLIC RECORD, and congrarelate 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. Biessing you and wishing you success, believe me to resing you and wishing you success, believe me to re-

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

LONDON, SATURDAY, MAY 1, 1909.

THE BLESSED JOAN OF ARC.

characterize the honor given to newly beatified servants of God. All that the enthusiastic people of France could do was done upon the occasion. Nearly three-fourths of the French bishops were present. As many as thirty-thousand pilgrims had crossed the Alps to witness the solemnity. Amongst them were deseemdants of the holy Maid of Orleans The great Basilica was hung with red draperies, and with pictures representing the miracles of the new Beata. Her statue veiled stood over the altar. ing the lost. When the brief was read this last was unveiled. The Bishop of Orleans sang the first Mass in her honor. In the afternoon the Holy Father with his cardinals and guard entered St. Peter's to pray at the shrine of Blessed Joan, and assist at the Benediction of the Blessed Sacrament. After the singing of a hymn the advocates of the beatification presented His Holiness with the usual gifts of a beautiful basket of flowers and the life of Joan of Arc. A triduum in her honor was begun in the evening in the Church of St. Louis of France or the Via della Polombella. Thus with pomp and joy did the Church, closing lengthened cause, rehabilitate one of the most remarkable characters of history. As early as 1840 the French Society of History charged Quicherat with the task of studying and editing the condemnation and rehabitulation of Joan of Arc. Indeed the first process of justification was begun in 1449, when men of learning decided that God alone could judge of the visions of this chosen soul, but that the Process of condemnation was most unjust. For four hundred years it has been the firm conviction of France that Joan of Arc was really sent by God. She accomplished a miraculou work, through all of which shone the protection of heaven over the throne of girl|in the fields of Burgundy or in her are more independent. Students atvillage church, or listening to the voice calling her to deliver her oppressed country, in the camp or on trial-everywhere Joan of Arc showed herself the perfect type of the Christian maid -strong, pure, devout and heroic in virtue and life. We cannot enter just now upon a biographical sketch. Some polemics insist that Catholics, as such, have no right to glory in the Blessed Joan of Arc. Did not the Church condemn her as a sorceress and burn her at the stake? The Bishop of Beauvais could no more be the Church than an English judge could be all England. If the University of Paris trampled upon justice to please the invader it was not so with the great majority of French churchmen even in those troublesome times. The questioners of Portiers, the pious person, the medals struck in her honor, and many other testimonies are more than an offset for the sycophants of Rouen. Pope Calixtus III. ordered a new Process in her vindication-which is a more representative ecclesiastical opinion than that of the prelate of Beauvais. She herself wished to be questioned by the Pontiff. Pope Benedict XIV. wrote: "How does it happen that a young peasant girl who led only

of leading armies? This cannot be explained otherwise than by the spirit of prophecy with which Joan was favored, as according to their judgment many theologians and doctors testify." It is evident from unprejudiced past history -and still more so from the present solemn Beatification, that the Church had no part in the condemnation of the Maid of Orleans. She was the victim of secular politics. At length her virtues are vindicated. To the Church, as to the world, she is the Blessed Joan of Arc.

FOREIGN MISSIONS. Now that our separated brethren are

vieing with one another in the effort of contributing to foreign missions it is opportune for Catholics to examine their conscience. Christian sects have awakened with edifying energy to the foreign missionary enterprise. They manifest a generosity which, if it cannot be excelled, might at least be imitated. An organization, economic in method and prowided with all the equipment necessary, has been framed to carry on the work of extending the different views of Protestant denominations amongst the millions sitting in darkness. We are not questioning the truth or falsehood which is embodied in the beliefs of these missionaries, or discussing whether the contributors will ever get value for their money. We know that Protestantism has little to offer the heathen. That is not the question. If people show such sacrifice for what they believe to be right, how much more should the children of the Church do. We should think as Catholics: the world is ours, and we are Christ's and Christ is God's. This is a thing we do not do. Our piety is narrowed too much by the limits of our parish. All our devotion rises on the east of the parish church The beatification of Joan of Are, which and sets on the west. All our donations took place on the 18th of April, in St. go to it: our poverty prevents us getting Peter's, was no ordinary ceremony-not beyond. The altars are beautiful, the even as one of that high class which vestments rich, the church devotional. A lot of vanity has got into our piety. We did a lot of these things. Many of the flowers upon the altar on the different feasts were from us. Never thought of the distant poor whose soul is dear to our Lord. Never a care for those whom the waters of baptism will never reach-or help to the nissienaries struggling in our own distant west. It is time for us Catholics to awake and take a share in the apostolic work of converting the infidel and sav-

HIGHER CRITICISM IN UNI-

VERSITIES. We print elsewhere a letter from our Anglican friend, the Rev. Mr. Ker, of St. Catharines. Mr. Ker is always so sound and candid upon educational questions that any word from him is acceptable. This time he presents an able comment upon the trend of University teaching both in the United States and Canada. From the hollow peace at Victoria College, Toronto, in which the Rev. Mr. Jackson scored a triumph against the General Superintendent, the Rev. Dr. Carman, Mr. Ker draws a lesson. He thinks the compromise an opportunist document unworthy of respect or confidence. Branching into the more general question of biblical teaching in universities, our friend looks forth in fear at the lowering clouds and threatening storm. We have no quarrel with the argument. Far otherwise : our sympathy is with the Rev. Mr. Ker and those who think with him. There are a few points to which we take the liberty of calling his attention, and which should afford food for reflection. Universities much more than lower educational institutions are irresponsible and dangerous. They manifest the awful want of religion as an important Clovis and Charlemagne. As peasant factor in a system of education. They tending them are approaching the dangerous point of learning. Professors aim much more at original research and radical novelties than earnest simple teaching. Universities were always hard to manage, even when the Church held sway, and strove, rather successfully, in keeping them in line. A time followed when they fell into a desultory state from which they were aroused by the awakening of mathematical studies. These, with physical sciences, and a smattering of materialistic philosophy, characterized the universities of the last century. Literature we do not mention, for it found a home and fostering care in those halls whose very stones echoed with learning and culture. We must not forget, however, that a state-established Church kept these universities well in hand. It is another thing when we come practically to separate Church and State. The State does not pretend to control the professor in his method or in the consequence to which his teaching leads. Private judgment sits in the professorial chair. Students need not accept the statements. But students cannot help being influenced by a professor's line of her father's flocks received the charge ity to prevent the advance of the most

devastating errors becomes more and more manifest. There is no use, and the rev. gentleman knows it well, there is no use in appealing to the state. It acknowledges its own weakness, and prides itself in the airy idea that all religions are alike. There is no use in appealing to public opinion, where all is confusion and where one man's judgment is as good as his neighbor's. Mr. Ker sees the evil. If he wishes to remove it let him look to the cause. It is the fruit of private judgment. Let the Bible be in the hands of university professors -eager as they are for their own name as scholars, irresponsible as they are for their own views, and indefinite and careless as they are about God's revelationin another generation private judgment will convict itself of its cursed inefficiency to guide its votaries to the waters of life or save the fountains from poisonous pollution.

SUPERNATURAL OR NATURAL. The question of yesterday, to-day and

o-morrow, the question of all time, is

Who is Jesus Christ? Sometimes it as-

sumes one form, sometimes another. At

Antioch and in the early East it was

the reality of His humanity. Through the three hundred years of Arianism it was His Divinity and Sonship. From the Person and the Natures, divine and human, of the Word made Flesh, the contest passed to the work He did and the means He established for the sanctification and salvation of mankind. The Church was brought to Pilate's Hall and the high court of rationalism. Her destruction and death was voted with the same cry of passion as was shouted in Jerusalem upon the first Good Friday. There is another turn in the battle today. It is outside the Church, for the Church will have no more of it. The battle is going on now about the Bible. It is the same unending contest-ever fought and never won - the same cry of passion: "Crucify Him:" "We will have no king but Cæsar." There can be no mistaking the war cry any more than there can be truce between good and evil. Supernatural or natural faith or reason, Christ's kingdom or this world-behold the choice which lies at hand to every man that cometh into the world, and before society too. We have before us an article of The Toronto Globe entitled, "The Battle of the Standpoints." It recognizes the significance of the fight, but fails to suggest any compromise. Taking it to be only a difference arising from the difference of standpoints occupied, it does take in the whole campaign or the loss caused by such a radical dispute. Nor does the Globe catch what it calls "the antagonism on the doctrine of scripture between the mediæval Church and the Churches of the Reformation." It shows callous misunderstanding of all Catholic theology and exegesis to tell us with Principal Lindsay that "medieval theologians looked at the Bible as a sort of spiritual law-book, a storehouse of communicated knowledge of doctrinal truths and rules for moral conductand nothing more." The Scripture was much more. No such narrow Judaic view held sway amongst theologians in the Catholic Church at any time, early, mediæval or modern. God's word was a lamp to the feet of the pilgrim, and a strength to the martyrs. The other table of the holy altar, says the Imitation of Christ, is that of the divine law containing holy doctrine, teaching the right faith and leading securely within the veil where is the Holy of Holies. To tell us again that to the reformers the Word of God was a personal and not a dogmatic revelation, is altogether beside the mark. There is here an absurdly cross division. A personal revelation and a dogmatic re velation cannot constitute a logical division. To the contemplatives of all the ages the Scriptures were balm and life and hope and love. Dogma there was too and should be; for what men say of Christ is not what the Father reveals to the faithful Peter. Two radical errors are contained in the attempt to different iate Scripture as it appealed to the mediæval theologian and the pretended reformer, or as it is otherwise stated be tween personal and dogmatic revelation. We have already pointed out one of these fundamental mistakes. The other consists in the exaggeration of the personal element. We suppose that when a difference is attempted between personal and dogmatic it means that the latter is the voice of authority and the former is the individual judgment. That no more touches the Catholic theologian than the law of prohibition touches the most innocent teetotaler. All that analysis was as clear to patristic and scholastic theologians as to others. Scripture as the word of God can no more be the boast of the so-called reformers, to the exclusion of mediæval theologians, than Catholic emancipation. The word of God, the spirit and life, the vivifying truth were there in psalm and prophecy, in gospel and epistle-studied, contemplated, applied and commented upon. thought. The need of competent author- Private interpretation is the essential difference. When these sixteenth century

heresiarchs broke with the Church they had to throw overboard the sacramenta system. They had no jurisdiction. Two things necessarily connected on the subjective side-the Bible and private interpretation. The spirit of God was to act directly with the individual who must be guardian and judge of God's word. No doubt the Bible is a rich inheritance. To leave it to the interpretation of irresponsible individuals is to expose both the simple folk and the treasure itself. The Globe puts certain questions: who is to answer them without error and with authority? Admitting with the Globe that the crux of the controversy touches the question of the inspiration and divine authority of the Bible, who is to decide the question? One scholar teaches one thing, another the very opposite. Surely this is not the guide in the most important path of life. If the necessary thing is to seek the kingdom of God, how can the ordinary men be told to look for it in the Bible - whose inspiration and whose divine authority are thrown into the gravest doubt, with no judge to decide nor power to warn from the danger. Let the Bible be placed in any one's hands with the flattering advice that they are to study it for themselves, no questions asked, no limitations placed, only one result can be expected, irreverence, infidelity, confusion. All these things are more and more apparent along the whole line of battle where the hosts of the supernatural and the natural fight again the contest of the ages.

BIBLICAL CRITICS. To reconcile Higher Criticism and fair Biblical study is too difficult for ordinary mortals. Our Holy Father took the right way by eliminating the former and issuing a commission to develop the latter, and present to the world a revised edition of the Vulgate. Standing upon the throne of the Fisherman, living teacher of the living truth, the Pope is always prepared to take up a question in order to decide it from a Catholic point. Thus teaches the Church; thus have the Fathers committed to us the truth. Here is the language of the Papacy. Where no decisive power lies, unsettled argument continues. If on the one side destruction tears away whilst on the other more conservative endeavor tries to defend and save a remnant of revelation the two opponents are always wanting an arbiter to decide between them. They cannot agree as to the starting point. Rationalism has invaded their most sacred precincts. Scholars in selfconceit claim to have brought to desolation the great charter of religious liberty, the Bible. The multitude still cling to it; for no people can be quite so easily robbed of religion. Such methods have an inevitable result. Sooner or later what their fathers regarded as God's sacred Word, to be received not criticized, they will place on a level with the ordinary literature of history. They will receive or reject as much or as little as suits them-explaining away or not admitting at all what is marvellous in fact or stern in conduct. Our contemporary The Presbyterian points out two views of the Bible which, however varied they may appear to ordinary students, are easily reconciled. Some according to the Presbyterian, regard the Scriptures "as the direct expresion of God's mind—the product of a human mind, to be sure, but of a human mind so controlled that the thoughts imparted by the divine mind have been reproduced without addition, diminution or alteration." "God Himself is responsible for the historical and scientific statements as well as for the ethical and religious ideas set forth by the writer." The other view holds the Bible to be a "library containing a great national literature." It was written by men to whom God spake, " to whom He had given true thoughts about Himself and about His will." The trouble comes now. Who knows to whom God has spoken? Here is a critic who says that Daniel never wrote the prophecy assigned to him. God may therefore never have spoken to the writer of the book attributed to Daniel. How are the unlearned and ordinary people to decide upon the true thoughts given by God? Both views are characterized by the irreparable lack of a living authoritative teacher who is the legitimate judge of what is God's word and of its meaning. However earnestly the conservative element may strive to shelter the lamp from the stirring winds their advocates are powerless. It is worse than childish to plead that both opinions regarding the Bible, as unique in character and supreme in value, do not trespass upon the unity and supernaturalness of God's revelation. Those who admit myth in the Old Testament cannot consistently reject it in the New. What the mind needs most in life's darkest problems is an unerring teacher whose light fails not and whose voice is clear and above

with interest the result of the second

the storm.

reading of the Catholic Disabilities Removal Bill in the English House of Commons, on the 22nd of May. The econd reading will be moved by Mr. Wm. Redmond. There will, we may expect, be strong opposition on the part of the ultra-Protestant element, but the influence of this class is not by any means as formidable as it was a generation ago. The offensive reference to Catholics in the Coronation Oath is rightly taken as an outrage upon the Catholic subjects of His Majesty.

THE SAD INTELLIGENCE comes to us of the death of Rev. Father Collins, parish priest of Bracebridge, Ont., which took place on the 19th April. Father Col-Caven, Ont., and at the time of his death was in his fifty-third year. His first charge was in Peterborough, afterwards at Brighton, and eleven years ago was appointed parish priest of Brace bridge. The loss will be keenly felt, not only in the parish where his administrations have been crowned with such Father when replying to an address remarkable success, but also throughout the dicese of Peterborough. He was a man of remarkable piety, earnestness and tireless energy in the discharge of his sacred duty. May his faithful work on earth for God's church bring him the light of eternal glory.

WE HAVE THE FIRST number of Amer ica, the new weekly published by the Jesuit Fathers of New York. It takes the place of the Messenger, a menthly magazine which during its day had done an untold amount of good for the Church in America. The new publication will, we doubt not, prove to be of increased usefulness because of its more frequent appearance. What the London Tablet has been in England, America will be on this continent, a Catholic weekly of the very highest class. The articles are the work of some of the ablest writers in the country. The quality of the paper and the typographical appearance of the new weekly place it in the very first rank. We sincerely wish abundance of success to the Jesuit Fathers in this noble work they have undertaken.

T. P.O'CONNOR, writing to the Chicago Tribune, states that on account of the accumulation of other important business it is doubtful if the Irish Land Bill will be dealt with at the present session of Parliament. If such be the outcome it is expected that cattle driving will again become the order of the day in nany districts in Ireland. Mr. O'Connor also states that the resignation of Mr. O'Brien has been a distinct gain in favor of the passage of the measure. Mr. O'Brien's withdrawal has left the Irish party once more a unit, and, as in union there is strength, the measure will receive a more serious consideration from the English members. Mr. O'Brien is to be commended for the course he has taken. An Irishman who sincerely loves his country will not remain a brand of discord in the ranks of its representatives.

WE EARNESTLY COMMEND the following words from the Boston Pilot to that class of people who think they have done their whole duty to their family when they purchase the evening penny paper that gives them thrilling details of the horrible criminality of the day

"The Church needs a defender in the vast and her mission too valuable to be without some public voice to assert her claims and make known and respecte ner principles of thought and action Her fair name is the precious heritage of every Catholic and must be defended of every Catholic and must be defended from every hand which seeks to tarnish it. In the present state of the world a Catholic official journal becomes the outer rampart of the Church to ward off well as to warn adversari that the Church is not without its wall of defense, and that if they persist in attacking her they must expect strong blows in return. Once it is known that the citadel of truth is well guarded the enemy will be careful in planning an attack."

THE EDITOR of the Sacred Heart Review sounds a note which should be unceasingly dinned into the ears of many of our young people who are the slaves of frivolity-young people who, in the heyday of life, lay foundations for a future which will make them but the hewers of wood and drawers of water. In an article headed, "What we Need," the editor talks thus wise:

"More books and fewer banquets More thinking and less drinking. More work and less talk. More self-forget-fulness and less self-glorification. More fulness and less self-glorineation.
constructiveness and less criticism.
More real sociability and less whist.
Visits and lower "airs." More copying of kindly and worthy deeds and less imitations of fads and follies and foibles. More real recreation and less mere dissipation. More reality and less sham. More study clubs and fewer social clubs. More helpful, hopeful conversation and less gossip. hopeful conversation and less gossip More emphasis on manners and morals and less on money. More sincerity and less smartness. A greater desire for social usefulness than social prestige.

CATHOLICS THE WORLD OVER WILL watch vith interest the result of the second vith interest the res

the beginning of a movement which will overthrow the Republic. " The Church," says the Gaulois, " which has been persecuted, calumniated and despoiled by the radical Republicans, erects altars to the saintly girl who once saved France, and our Bishops pray for her intercession to cause another miracle which shall deliver and restore the fatherland." That events are moving to a climax in France is shown by a declaration of the revolutionary branch of the Federation of Labor, which has issued a manifesto appealing to all workmen and Government employees to join in every form of violence to destroy existing society and create a new order of things exempt from all authority. lins was a native of the township of Poor France! we fear there are dark days ahead for it. But the clouds will pass away and once again a Catholic France will enjoy true happiness and unblemished glory.

> A CABLE DESPATCH from Rome gives us a synopsis of the speech of the Holy the Bishop of Orleans at the reception of a deputation of French pilgrims. He thanked them for their devotion and said their reward would be the welfare of the country, as it was religion that guaranteed order and prosperity. The Holy Father denied vigorously that the Church desired the faithful to become enemies of their country. Love of country, he said, was stronger when it was united with devotion to the Church. The closing words of the Pope were most remarkable, and will thrill every Catholic heart with a still stronger love for a Supreme Pastor who watches over the flock of Christ with such solicitude. He said :

"To politicians who declare war on the church; to sectarians who do not cease to calumniate her; to the false paladins of science who try to render her odious by sophism, and to accusa-tions that she is an enemy of liberty, civilization and intellectual progress, reply boldly that the Catholic Church is the mistress of souls, the queen of hearts and the dominator of the world, because she is the wife of Christ. depository of truth, she only can bring the people to veneration and love."

THE EXHIBITION of bigotry which ecently took place in Toronto, wherein the Public School Board passed a resolution forbidding the employment of Catholic teachers in the schools under their jurisdiction, has been referred to far and wide, not alone in Canada but in the United States. The Buffalo Express refers to it as an exhibition of narrowness and intolerance. "One's religion," that paper says, " certainly ought not to effect one's ability to teach arithmetic, or grammar, or reading, or writing." The incident places Toronto in a low place as compared with other large cities on the continent. Most people will conclude, and rightly, that the trustees represent the sentiments of a majority of its people. The Express also refers to another exhibition of bigotry, or rather of lunacy, on the part of the Protestant Alliance of England. This aggregation of bigots pretends to have discovered a plot to dethrone King Edward and put a Roman Catholic in his place. The Buffalo paper truly says that such intolerance and fear as are discovered by these two news items are surely remarkable in this day and in English countries.

THE HOLY FATHER has made an announcement regarding omen in polities which will be received with almost universal acclaim. Cable advices tell us that in addressing the union of Italian Catholic women he spoke strongly against women in politics. Father Wynne, one of the editors of America, says the Pope's views will have great weight among Catholic women and will act as a check upon the spread of the suffragette movement. Mr. Igelberte Jones, of New York, chairman of the executive committee of the league for the civic education of women, refer-

ring to the Pope's pronouncement said; "I am not a Catholic, but have great reverence for the Pope, and respect greatly whatever he says. It is a message from a great authority, and as such should have its weight. I think it effect on many will produce a marked Catholic women, and will render a pro-nounced check to the woman's suffra-gette movement. Although not a comand, it will have the same result on the many noble Catholics in the country. All who sincerely wish well to their kind will thank the Pope for his timely action in this matter. Timely it is, because in this our day we have myriads of women seeking notoriety in fields of activity which nature never intended they should occupy. We have altogether too many of the platform kind

ing the duties of home. This year's retreat for men in the Cathedral at Cleveland, under the Cathedral at Cleveland, under the auspices of the Knights of Columbus, was the direct means of bringing four-teen non-Catholics into the Churchtwelve men and two women. The latter are the non-Catholic wives of Catholic

who run about from city to city dabbling

in the affairs of government and neglect-

THE LITTLE R

A lawyer in placed himself u strong advocate the teaching of (place. "It is the State," says for the educatio age." This is h the New York handles him : It is not the

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