

The Catholic Record

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

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LETTERS OF RECOMMENDATION.

5 Apostolic Delegation, Ottawa, June 13th, 1900.

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.

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ons who had been indebted to the Scots for their knowledge of the true religion, found an opportunity of contributing in their turn a something to the happiness of their benefactors." We have confined ourselves to one point, for the reason that when Dr. Mackie wishes to turn the early Irish Church into a Presbyterian Kirk we question his seriousness. Many a time the wish is father to the thought. That is not, however, a proper way to treat history. Historically, doctrinally and by discipline the Irish Church was always Roman—a glory in sanctity, learning and constant devotion to the Mother Church. Roman ever; Presbyterian never.

BIBLICAL CRITICISM IN TORONTO.

The guardians of Presbyterianism in Toronto are shrewd in their generation. Their love of orthodoxy is somewhat leavened by worldly views of gain and position. They are not sorry to see their young men occupy professor's chairs, although these utter from time to time views which shock covenanting ears. They stand, though with their knees trembling, by the old Westminster Confession of Faith. Some of the younger members, fully imbued with their own studies should not be hidden, have been too outspoken in their higher criticism of the Bible. A corrective had to be administered. By some fortuitous coincidence a Methodist minister, Mr. Jackson, was giving vent to more radical views at the same time. Mr. S. H. Blake, the lay theologian of the Anglicans of Toronto, had made an attack upon the University of Toronto upon the same subject. Most, if not all, the members of the faculty in this department were of the favored nation. Another strange coincidence came about. A distinguished Scotch Biblical scholar, the Rev. Dr. Orr, of Glasgow, had been long invited to visit Toronto. Whether by accident or arrangement this gentleman's arrival did not take place till lately, when the storm about the Rev. Mr. Jackson had blown off and Mr. Blake's pamphlet had gone the round. The curtain dropped amid the confusion of the actors, and rose again with a soliloquy from a stalwart conservative Scotch scholar. He is a fine type of man—physically and intellectually. His address upon the study of Scripture, earnest and learned, was a timely antidote to the poison which had been without question or analysis administered to students and preached to common folk. If criticism is to be offered to this address, it is that it has the weakness of all its kind. It does not come out and stand by the infallible book. It cannot, for it is no surer of its divine authorship and its unerring character than a private judge could establish a title to property. The Glasgow Professor may be logical when he discards the view that the Bible is the infallible guide. But if he wishes to save Christianity he cannot throw the Book to scholars and scientists, and bid them judge upon its divine authorship and supernatural character. It is the incurable weakness of private judgment—one opinion against another, one opinion as good as another. In some respects Dr. Orr made against the higher critics. In others and upon more general principles he brings out into bolder relief the need of a living infallible teacher. When, and we take only this example, when he tells us that "the infallible Book and the belief in it are older than the Church," he simply turns things upside down. A moment's consideration should have reminded him that the Church was before the gospels, as a commission is before its record. It could not be otherwise. When no real authority resides in an institution to decide doubts or administer its trusts, questions can be left merely to others to receive or reject according as the opinions strike them. Truth in this case is debased to opinion and changes with the shifting sands of human thought. Prof. Orr, if we may judge by The Globe, did not carry conviction, or make peace between the different forces battling around the Bible. He did not make his own meaning quite plain. "What," asks the Globe, "does Dr. Orr mean when he says that the early chapters of Genesis teach neither history nor science, but are an impressionist picture?" What the Globe complains of in this gentleman—in that he is not definite, explicit, outspoken—is nothing but what critics might say of others. When truth is to be measured by different standards or by relative units it will soon lose its essential character of being universal, heavenly and unchangeable. It is a sore and sorry sight to watch the confusion amongst the Biblical scholars in the Protestant sects—advancing theories, condemning tradition, careful of novelties, heedless of the divine authorship, ignoring the supernatural, denying the miraculous, yielding all to rationalism, and destroying what their fathers stole from the Catholic Church—God's Bible. They are buying and selling in the

temple, and they are fast turning it into a den of thieves.

PRESBYTERIAN LENT.

The Presbyterian, under date of March 25th, speaking upon Lent, seriously says: "In the Presbyterian Church there is no calendar to name, and excepting the Easter Day services there is little attention paid to Lent." It takes a Scotchman a long time to get on to a joke. So we presume Lent must have come and gone before he is aware that it is time to do penance. Easter bells are ringing their joyous notes before any of the forty Lenten penitential days have impressed themselves upon Sandy's theological mind. Why the Presbyterian Church should glory because it has no calendar to name displays a further want of knowledge which is deplorable. The calendar was destroyed when the great Act of Sacrifice was done away with and the "Communion of Saints" expurgated from the Creed. Under pretence of exalting our Saviour Calvin and the rest of those heresiarchs tore away the calendar of the Saints and the sacred seasons and mysteries. There was to be no object lesson in holy ceremony or blessed rite. Spirit was to replace sense, and cold hymn singing the voice of God's eternal High Priest. The Presbyterian Church has no calendar. Certainly not. It does not believe in a calendar; its days are all the same, no mysteries to celebrate, no memories of saints to commemorate or intercession to invoke. How rich to count Easter Day as a portion of Lent! We are not unjust in supposing that Easter Day in the Presbyterian Church scarcely differs from Michaelmas Day or any other day. Easter services, with the exception of a concert pitch in the organ loft and the choir ranks, leaves the Presbyterian Church unaffected. The little attention it gives to Lent marks also its appreciation of Easter. As it did not prepare for the feast by observing the fast and doing penance, neither can it enter into the spirit of the solemnity of solemnities. Our contemporary takes consolation in the etymology of the word: "The term itself has no religious significance, Lenten tide being but the ancient Saxon name for March, which we recognize under a Latin face, meaning the lengthening simply of the spring days." That is rich; philology is a great study. What about the Latin face of Quadragesima, the liturgical term for Lent? The Presbyterian recognizes the need of Lent, then turning round ridicules its verbal signification and religious origin. Our contemporary may possess his national deliberation in catching up to a joke or entering upon Lent; he is too profound in his learning and too canny in his reasoning to appreciate the difference between fast and feast, Lent and Easter.

A METHODIST LECTURER ON IRELAND.

We see by some posters that a Rev. John Coburn is advertised as a popular and humorous lecturer. It might be that these compliments are advertising privileges—intended to catch the multitude. Popular the gentlemen might be in certain quarters about the 12th of July. He can hardly lay claim to that true popularity which is the lasting reward of merit. How the humour comes in we are unable to judge. We may as well candidly acknowledge that we read the report of only one of his "popular and humorous" lectures. It was enough for us. It was an address upon Ireland at Toronto, in which he bewailed the sorrows of Erin. Her grievances were three—the first and chief being the intolerable yoke of the clergy. There can be doubt that Mr. Coburn knew what would please an Irish Protestant society. Thus popularity was secured. Perhaps the humor comes in at this point. How any intelligent man could seriously complain of religion as one of Ireland's troubles springs from his own malignant heart and jaundiced eye. Whatever trials have driven the Irish to excess or into exile, the one consolation they have always had, has been the truth of their Church and the fidelity of their priests. Proselytism never thrived amongst them. They let the might of cruelty and injustice take what their disorganized defence could not prevent. They held to their faith at all costs. As a consequence, virtue always flourished amongst them. Divorces are unknown. There may be Roman darkness, there may not be gospel privileges amongst this great race. Purity and faith have adorned them through their sad history. They drink less than the people of England and Scotland. The pretended grievance is the consolation and strength of the Irish people. Vain is it for any "popular and humorous" lecturer to try and separate the priest and the people of Ireland. They have been too closely associated in stress and in calm to be torn asunder by the sneer or sarcasm of the Rev. Mr. Coburn. The Soggarth Aroon is the idol of the flock. They receive, and deservedly so,

the loyal devotion of those whose spiritual interests they protect and to whose temporal welfare they are never indifferent. Whatever restraint political agitation in Ireland has displayed is most largely due to the clergy.

REV. FATHER PHALEN.

The Antigonish Casket of the 8th inst. contains the sad news of the death of its editor, the Rev. David Vincent Phalen. Our first word is one of deep sympathy. It is a heavy blow to any cause in which he was interested to lose Father Phalen. To his diocese, and far beyond, his death will be justly mourned. To the Casket the loss is severest of all. Catholic journalism loses one of its ablest and most refined writers. The Church of Canada loses one of its saintly, gifted priests whose talents and energies were, amidst his own hard sufferings, devoted earnestly and generously to the explanation of its doctrine and the defence of its truth. For nine years in failing health his facile pen had been in active use in the Casket. During the last few years others would have rested weary and worn with the pressure of disease. Not so the devoted Father Phalen. Week after week his many friends and admirers reaped the benefit of his learning, his taste, his devotion. He was but young, having been born on Nov. 23, 1866, at North Sydney, Nova Scotia. He was educated at the University of Ottawa, where he displayed that talent for writing which he afterwards employed so generously for the edification of his co-religionists. After the completion of his studies he was ordained priest for his native diocese of Antigonish by Bishop Cameron in the year 1892. He served on only one mission, that of Canso. In 1899 he was appointed to the chair of English literature in St. Francis Xavier's college, Antigonish. The following year Father Phalen was chosen to be editor of The Casket, to whose interests the rest of his life was to be devoted. He was the man for the place; and time amply justified the choice. Too soon—yet we say it in resignation—too soon has it closed. Hardly a year passed when he had to seek health in travel. This did not prevent him from carrying on the work of editing the Casket which he dearly loved, and from which he desisted only when he could not hold the pen. To the last he declared that it gave him an interest in life and kept his mind from preying upon itself. He was a man of deep spirituality, strong in faith, clear in judgment, firm and gentle in decision, keenly alive to all the interests of the Church and the grave questions which agitate the world to-day. He is gone from amongst the thin ranks of Catholic editors. We deeply mourn his loss. In the kindest remembrance of our friend and in heartfelt gratitude for his memory we extend our sympathy to the Casket and also to the Bishop and clergy of the diocese of Antigonish. May his soul rest in peace!

JESUIT MISSION.

On Sunday last, in St. Peter's Cathedral, London, was commenced a two week's mission by the Jesuit Fathers Ryan and Donaher. As is customary, one week was set apart for the women, and another for the men. The instructions delivered by the missionaries were sincere, heart-searching and eloquent. The words went home to every soul congregated in the splendid cathedral. Judging by the numbers which attended the different services, and by the many which were to be found about the confessionals at the proper time, there can be no doubt that the result will be most gratifying to the distinguished members of the great Company of Jesus, to the Rector of the Cathedral, Rev. J. T. Aylward, and to the other priests of the Cathedral staff. The good work accomplished at this mission will remain for long a benediction to the Catholics of London.

A NEW BOOK ON LABRADOR.

A great deal of interest is now centered in the Great Northern Peninsula, of which little so far is authentically known. Our knowledge of the Northland has been derived from "lonely tales" and occasional items from the pens of occasional visitors to the coast, whose knowledge, at best, must be largely second-hand. We now beg to announce the appearance of an exhaustive work on this interesting subject, entitled: "Where the Fishers go: The Story of Labrador," by Rev. P. W. Browne, a Newfoundland cleric, who is regarded as the first authority on the subject. Father Browne spent several years doing missionary work on the coast; and there is no phase of the subject with which he is not familiar. His name is a guarantee for literary work of the highest class; and readers of the Record are not unfamiliar with the products of his pen. The volume is a splendid specimen of the bookmakers' art, and it is profusely illustrated with one hundred and sixty half-tones. It is published by the Cochrane Publishing

Company, of New York, and T. C. Allen & Co., of Halifax, N.S., and will be obtainable within a week or two at all booksellers, and direct from the Record, at what seems a decidedly small price for such a splendid work—\$1.75 net.

IN THE STATE OF WASHINGTON severe punishment is dealt out to the owner of any drinking saloon who permits a woman to enter its portals, or sell or give her any intoxicating liquor. This is very good as far as it goes. On the principle that the corruption of the best turns to the worst it may be commended. But there is a host of other people, apart from the suffragettes, who will ask why should a man be permitted to make a beast of himself and a woman be punished for drinking a glass of beer? We have never yet seen a good reason advanced for the existence of the saloon. That it has done infinite harm no one will deny. If any one were to give himself the task of proving that it has done any good he would find himself loaded with a contract of immense proportions.

A FEW WEEKS ago Rev. A. P. Doyle, Paulist, called at the White House, Washington, and introduced twenty-five young priests to President Roosevelt. The object of the visit was to personally thank the President for the just manner in which he had treated the Catholics during his administration. Catholicism, Father Doyle said, has never asked for any special favors under the constitution. They merely wished to be treated as other American citizens. This visit was most appropriate for it may be said that President Roosevelt was no friend of the band of bigots who sailed under the banners of the A. P. A. and Orangemen.

IN PITTSBURG, PENN., we are glad to be told, the divorce business is dull. In the last month there has been 60 per cent less applications. We may thus take it that the "affinities" are not so much in evidence in Pittsburgh as formerly. A press report tells us that some amusing incidents took place recently in the court in that city. One woman asked for a divorce because her husband insists on praying at 4 o'clock in the morning. Another woman complains that her husband plays the mouth organ while she has to chop wood. Not long ago in Michigan a woman sought divorce because her husband had squeezed a hot potatoe in her hand.

THE MOVING PICTURE SHOWS in the United States are receiving scathing criticisms from some of our contemporaries. When they first sought patronage from the amusement loving public, they gave scenes of actual life and were decent and interesting. Now, however, we have many of them of the sensational kind, showing murders, robberies, lynchings, etc., and sometimes vulgar and suggestive representations. Up to the present, we have not heard any complaint of those exhibitions in Canada, but perhaps by and by we will have the same experience as our American neighbors. They should be carefully watched, and as soon as they descend to the vulgar, patronage should cease. But will it cease? We fear there are too many who like that kind of thing.

THE LAMP, a Protestant Episcopal organ, occasionally handles without gloves, those who anti-Catholic proclivities prompt them to cast stones at the Vatican. A Jesuit priest, Rev. Father Hilgers, wrote a critical review of the censorship of the Church of Rome. This work was reviewed by Mr. Geo. H. Putnam, and this is what the Lamp has to say about his effort:

A cursory glance through this breezy brochure leaves one in possession of two distinct impressions: (1) that the Rev. Father Hilgers, S. J., knows far more about the Roman Index than does Mr. George Haven Putnam; and (2) that the blunders, mistakes and errors which the learned Jesuit brings to light in his censorship of "The Censorship" are numerous and flagrant enough to make Mr. Putnam feel that he had wrecked his reputation as a "Literary Doctor" on the rock of the Roman Index.

IN THE STATE OF KANSAS, the lawmakers, we are told, are face to face with a perplexing problem. It is called the affinity business, but a more fitting term would be "back to barbarism." The affinity man falls in love with the wife of another, and the wife sometimes returns the love. It works the other way too. The affinity woman takes a fancy for the husband of another woman, and the other woman falls a victim to the affinity microbe, and they all become runaways from their lawful partners. Senator Travis has introduced a bill, making it a felony for a married woman to run away with a man, or vice versa. This law making to cure the disease is all very well, as far as it goes, but it does not go far enough. There is not much difference between the divorced people and the affinity cult. "Affinity" has much to do with taking people to the divorce court.

IN SOME PARTS of the American Union the authorities are handling the tipping craze without gloves. It is a badge of servility which comes to us from over the ocean. In Spokane, Wash., the person who receives as well as he who gives a tip will be judged guilty of misdemeanor. It is made to apply with special force to the employees and employers in a public house or public service corporation. Few people stop to think that while the tip goes directly into the pocket of the employee it finds its way eventually into the coffers of the wealthy employer, because the employee receives but a mere pittance of wage in consideration of the money extracted from the guest in the hotel or the traveller on a railway car. Some time ago a gentleman was asked by the proprietor of a high-class hotel in Florida to write in a book provided for that purpose the impression his visit had left upon his mind. This is what he wrote: "I came here for rest and change. My host got the change and the waiter got the rest." Something will shortly have to be done in Canada, to put a stop to this vicious practice. It is a species of black mail.

WE ARE GLAD to notice that our Toronto contemporary, the Globe, is making war upon prurient fiction and indecent pictures. Pulpit and press will have to raise a mighty commotion about this matter ere the authorities take action. We have seen in many of our book-stores shockingly indecent pictures and works of fiction which should not be permitted in the country, yet the authorities observe a masterly inaction. They are waiting for some one to make a complaint. Have we a circumspection office in connection with the Department of Justice in Toronto? It is the business of that department to employ detectives to find out things, instead of waiting for the man on the street to make a complaint. This is a very important matter and sooner or later the authorities will have to employ men to watch and guard over the literature offered for sale. It might also be necessary to keep an eye on the bookshelves of the public libraries.

THE EDITOR of the Antigonish Casket states that "he has often noticed the hardening influence of liquor-selling on men not otherwise below the average in kindness of heart." He knows whereof he speaks. His reputation in this end of the country is that of a hard-working, pious and noble priest, his every energy employed in the promotion of temperance amongst his flock. "The saloon-keeper," continues the editor, "may at least say 'the man who buys my liquor knows what he is getting, and he knows its effects.' That poor excuse cannot be offered by the confectioner, who professes to be selling, not merely to men, but also, and more frequently, to women and children, a harmless chocolate drop, which actually contains a half teaspoonful of brandy. Such a form of liquor-selling as this can scarcely be described by any other word than diabolical. The firm which manufactures these chocolates has made a great reputation for itself, and has built up an immense business. It should now be boycotted by right thinking people all over the country. That is the argument which will appeal to it, as no other argument will." How comes it, though, that this same manufacturer is not arrested, tried, convicted and put in prison, the same as other malefactors. It is because he moves in good society and is generous in his benefactions.

OFFENTIMES we have wondered why the laity do not take more interest in the instruction of children in matters pertaining to their faith. The habit is to leave it to the priests and nuns. It could not, of course, be in better hands. But how often does it happen that priests and nuns are overburdened with this as well as other important duties. But there are many parishes in which there are no nuns and the hard-working priest has well nigh spent himself in the effort to fulfil all his obligations, while the laity merely go to Mass, then wend their way home and give little thought to relieving the priest of some of his burdens. To such people we commend the careful reading of the following extract from the Sacred Heart Review.

"If teaching secular branches of knowledge is noble, how much more noble is the teaching of the truths of religion? The young man or young woman who has a class in Sunday-school, even if it be only a prayer class, is engaged in a work which God loves and blesses. The persons who are put in charge of a class of children to open their minds to a knowledge of God, and to instruct them in the truths of our holy religion, are the recipients of a great favor and a great privilege. They are placed in a position of great responsibility, and upon them depends, in no small degree, the attitude which their young charges will take toward religion. If they are careless and flip-pant, or severe and unkind, their bad example may result in ways little dreamed of."

THE CONF...

STATEMENT THE FACT HIM FROM CATHOLIC GRATITUDE

Rev. Robert cent visit Catholic V round room House on "vert."

Father B eally recei Journal, sai was one of could choos ence which sympathy say, an au never in h such kindn in the last In speaki vert, he wa ual things God's grac of in anothe attempt f positions lies in Eng the reason and show t possible. In Ireland was in Eng of one th it was of n England which wer

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