

## The Catholic Record

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

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## LETTERS OF RECOMMENDATION.

Apollitic Delegation.  
Ottawa, June 13th, 1905.

Mr. Thomas Coffey

My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teaching and authority of the Church. At the same time it promotes the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its influence grows.

I therefore, earnestly recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, I am, Sir, very faithfully in Jesus Christ,  
Yours sincerely in Christ,  
DORRIS, Archbishop of Ephesus.

Apollitic Delegation.

Ottawa, Canada, March 7th, 1905.

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Dear Sir—For some time past I have read your valuable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

The matter and form are both good, and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessings on your work, and wishing you success, believe me to remain,  
Yours faithfully in Jesus Christ,  
YD. FALCONE, Arch. of Larino, Apoll. Deleg.

UNIVERSITY OF OTTAWA.

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reflect honor not only upon their church but also upon their country. The other kind, and there may be a few of them left, should be kept where they belong—at the foot of the class.

## THE FOUNDER OF THE CHURCH IN ONTARIO

We wrote last week of the pioneer Irish priest of Ontario, Father John McKenna, Irish by birth, Highlander by adoption, and dauntless apostle at all times and seasons. Some reference to his successor, the second priest of the Irish race, to minister to the spiritual needs of the scattered Catholics of the day, follows naturally upon the first article. We therefore briefly review the apostolic career of Edmund Burke, real founder of the Ontario Church as it now is. His life-work is full of instruction for the more pleasantly situated Catholics of today.

The product of the best schools and seminaries of the Old World, Father Edmund Burke came to Canada in 1786. He was a native of the parish of Maryborough, County Kildare, where he was born in 1755. Under one of those remarkable products of the eighteenth century in Ireland—remarkable often for the depth and accuracy of their mathematical and classical learning—the hedge school-master, young Burke imbibed the rudiments of that knowledge which he utilized to such good purpose in later years. Then to Paris, where his ecclesiastical studies were pursued and completed, and where, apparently, he was ordained priest, and then to work in the Irish missions. Ere long he became parish priest of Kildare, and a conspicuous figure in the diocese. A bright future lay opening before him. But, fired with apostolic zeal, he burned rather to go upon the foreign missions, and learning that Mgr. D'Esglis, Bishop of Quebec, was desirous of procuring the assistance of some English-speaking priests, Father Burke offered his services through Abbe Hussey, then acting as agent in London for the Canadian Bishop. The offer was immediately accepted, and resigning all chances of preferment awaiting him at home, he embarked for Canada, arriving at Quebec as already stated in the summer of 1786. He at once, at the Bishop's request, took up work in the seminary in that city, becoming professor of philosophy and mathematics—a post for which his talents eminently fitted him. This, however, hardly gratified his zealous desire for missionary work, and in 1790 we find him writing to Dr. Troy, Archbishop of Dublin, seeking his influence with the Propaganda to obtain for him missionary privileges in Upper Canada and the vast territory lying north and east of Lake Ontario, which had passed under the dominion of Great Britain by the Treaty of Paris. This was at that time a terra incognita to the European world. His aspirations were not immediately realized, but in the meantime he was relieved from professorial work and given charge of the parishes of St. Pierre and St. Laurent, on the Isle d'Orleans. Here he remained in patient expectation for three years. It is interesting to note that the impulse which finally brought about the realization of his hopes came from an unlooked-for quarter.

In 1791 Governor Simcoe wrote to Lord Dorchester, Governor-General, stating his desire that a priest "loyal to the King and of proved fidelity," might be sent to Raisin River at the western extremity of Lake Erie, "to instruct the people in morality and their duty towards the King." Lord Dorchester promptly submitted this request to Bishop Hubert, who in 1788 had succeeded Mgr. D'Esglis in the See of Quebec, and the Bishop knowing Father Burke's predilection for such a post, without further hesitation appointed him for the work with a commission as Vicar General for the whole of Upper Canada. Father Burke lost no time in taking up the work of his new office, and in October of the same year (1794) he appears at Kingston, which he describes as "the beginning of a large town and the natural outlet of the country." Before proceeding westward he arranged that the Catholics there, though not numerous, should be visited semi-annually by Rev. Mr. McDonnell of St. Regis, one of the earliest Scots missionaries in the country. A little later he was at Niagara where he had an interview with Governor Simcoe, who was in quarters at Navy Hall, the capital not having been removed to York (Toronto) until the following year. At Niagara Father Burke said Mass, and attended to the wants of the Catholics of the adjacent district.

It was not until January, 1795, that the missionary reached his destination, Fort Miami, now the town of Maumee, Ohio, which, in a letter dated February of that year, he describes as "the last and most distant parish inhabited by Catholics on this earth." The possibilities of the great West and North-West had not then dawned upon the imaginations of men. Father Burke was the first English-speaking priest to exercise his functions in Ohio, as, later, he was

the first in Western New York. Father McKenna's labors had been confined to the old Mohawk Valley in the east. From Fort Miami the Vicar-General proceeded to Detroit, thence to Mackinaw and St. Joseph's Island, where he endeavored to do something tangible for the Indians. He made a determined fight against the sale of liquor to the aborigines, and his letters at this time and at a later date make frequent reference to the opposition experienced at the hands of dissolute white men, "more debased," he says, "than the savages." For the better part of two years he made his headquarters at Detroit, then British territory, but which, in 1796, passed under the control of the United States. With the change in government came a change in ecclesiastical jurisdiction, for by an old decree the limits of the diocese of Baltimore were to be co-extensive with the boundaries of the United States. Having communicated with Bishop Carroll, Father Burke withdrew to Upper Canada, and Rev. Mr. LeVedoux, Vicar General, and formerly director of the seminary of Limoges, France, was sent to replace him. Father Burke's last letter from Detroit is dated June 1796, and from then onward for some years, his exertions were devoted to the scattered missions of the Province of Upper Canada.

"Without doubt," says Archbishop O'Brien, in the memoir of Bishop Burke which he published, "he has the honor of being the apostle of English-speaking Ontario and the founder of its oldest missions. He secured land for church purposes, celebrated Mass, administered the sacraments, and preached the Word of God in what are now the busy centers of industrial and commercial life. He was continually on the move from one place to another, visiting in turn Kingston, Niagara, York, Malden on the Thames and other centers. On the establishment of York (Toronto) as the capital he fixed his residence there, but continued his journeys regularly over the province. Here for the present we leave him. His subsequent labors will be treated of in another article.

THE NATIONAL EDUCATIONAL Institution of the United States finds fault with the lack of moral education in the public schools. But how does this body propose to bring about an amendment? It recommends the teaching of "honesty, manliness, justice and courage, and says that these are the traits that would go to the upbuilding of character, that would not fail when the test of moral strength should come. All very well in its way, but where is God? Honesty, manliness, justice, courage, these traits are indeed admirable. They may be found amongst pagans too. Why not hold up our Divine Redeemer as a model, and all these things, and more too, will become a part of the child nature? The effort to make people great and good without a sense of accountability to a Supreme Being will always be a failure.

THE AFFAIR OF THE MAINE An esteemed subscriber in Detroit takes exception to our article of two weeks ago on the raising of the battleship Maine on the ground that the commission of investigation has not yet issued its findings on the subject. He therefore thinks our strictures precipitate and "somewhat premature." We may say at once that we were quite aware that the official finding had not been published. But the expressed opinion of the Engineer in Chief of the United States Army who had taken part in the enquiry, taken in conjunction with the wide-spread feeling from the beginning that the explosion on the ill-fated battleship had not been from without, seemed to us sufficient premonition of the verdict. Somewhat premature our remarks may have been considered by some, but the imputation of precipitancy should rather rest upon the Congress which, without any pretence even of investigation, and despite Spain's indignant protest, plunged into what was beyond question a cruel war of aggression. That it was a "cruel war" to Spain the press of both nations is sufficient witness. And that it was entirely unprovoked on Spain's part, the fact that for ten years no effort was made to raise the sunken vessel, is proof enough and to spare. Spain was punished for a presumed misdeed, and it was not politic therefore to enter upon an investigation which, as was shrewdly suspected by a very large section of the American people, then and now, might show it to have been all a mistake. Further, that hatred of the religion professed by the Spanish people was the animating spirit of the Congress of the day, no one who has looked into its proceedings will care to deny.

In saying this we had no thought of assailing the American people as a whole or the Republic as an institution, any more than of imputing to the people of England the guilt of the South African War. Both wars were the work of a faction who by getting the reins of power into their hands were enabled to work injustice upon the weaker party. That the Boer War was not approved by a very large section of the

English people contemporary records show. Neither was the Spanish War approved by all Americans. But both nations were carried off their feet by a wave of misplaced patriotism and were at the time in no mood to listen to reason. That, as regards the Spanish War, the onus rested upon the Government of the United States to expose the truth is an axiom scarcely open to question. And that President Taft has had the courage and the high sense of honor to take the initiative is to his everlasting renown. That he will not now falter in pursuing the matter to the end, whatever the consequences, his career thus far gives every reason to hope. This was the text of our article and the point upon which we laid most stress, and we believe it is in full accord with the sentiment of the more reflecting portion of the American people. It is a contention, certainly, which should not be found faulty in the esteem of American Catholics. The United States as a great nation cannot afford to rest under any stigma to the contrary. Nor is her opportunity of now setting a high standard of national virtue for the emulation of other nations likely to be disregarded.

A VERY LARGE CONCOURSE of the faithful from the Archdiocese of Kingston recently visited Ste. Anne de Beaupre. The pilgrimage was arranged and superintended by the parish priest of Enterprize, Rev. J. J. O'Reilly. A press despatch tells us that there was one case of miraculous cure at the shrine. Mr. John Ivy, who lives at a place called Ivy Lea, had his hip dislocated some years ago by a fall. He went to Ste. Anne de Beaupre on crutches, but was cured, and added his crutches to the already very large collection on view there. Mr. Ivy is seventy years of age.

QUEER PEOPLE How a man or a set of men can be for and against a given principle at one and the same time is demonstrated by the Orange Association. In their processions, in their utterances on public platforms, and in their official organ Orangemen are wont to glorify their institution because they claim it to be the bulwark of civil and religious liberty. But there is ever a mental reservation so far as Catholics are concerned. One may be a Turk, a Jew, an Atheist, a Christian Scientist, a Theosophist, a Mormon, a Spiritualist, a Pagan, a scoffer at all religious beliefs, and he will be given entrance to the Orange wigwag of civil and religious liberty, but the Catholic must stay outside. There is no room in the enclosure for anyone who owes spiritual allegiance to Pius X. A paper published for the promotion and extension of bigotry, while professing to be the champion of equal rights for all, expresses its sentiments in this wise:

Public school trustees should be careful in the selection of teachers. If they find a Roman Catholic whom they wish to appoint, and their constituents are satisfied, well and good. But neglect to ascertain the religious belief of the applicant before appointment can hardly be excused. On the borders of Toronto there is a school section solidly Protestant. The three trustees are sound in the Protestant faith. Still they appointed a Roman Catholic teacher. They were not aware that she was a Romanist—although she has been teaching there for several years. Evidently the teacher appreciated her position, and kept her faith a secret as long as she could. Now that it is discovered there is much annoyance expressed by the parents of the children who attend. The trustees who have the responsibility of making such appointments should make enquiries from every applicant, so that they will act with their eyes open.

If this is a free country, and if all its people are placed on the same level as regards religious thought, why should public school trustees ascertain before appointment the religious belief of teachers? As there is no religion taught in the public schools why should it matter what particular denomination a teacher belongs to so long as he or she possess the necessary qualifications, as laid down by law, and are of good moral character. The claim made that Catholics have schools of their own, in which both a religious and secular education are imparted, therefore Catholic teachers should not be employed in the public schools, is one that will not receive countenance save with the bigot. And so on the borders of Toronto there is a school section solidly Protestant and the three trustees are sound in the Protestant faith, and yet they appointed a Roman Catholic teacher without taking the usual Orange precautions to guard against Popery. These three solidly Protestant trustees should be put on the penitent bench and lectured by Dr. Sprule. The most intense Popery hater would not wish them any more severe punishment. Fancy this Romanist girl teaching Protestant children in a public school for several years! Perhaps she had been guilty of some Popish plot to get the position. Who knows but her real name is Mary Murphy and she may have assumed some cognomen that smacks of roses and dahlias so as to throw the three solidly

Protestant trustees off their guard. Oh! those Romanists are a cunning lot! They are all "Jesuites." It were difficult to estimate the amount of harm this little Catholic girl teacher may have done in this solidly Protestant community during several years. In a covertness she may have been teaching Catholic reading, Catholic writing, Catholic arithmetic, Catholic spelling, Catholic algebra, Catholic geography, Catholic geology, Catholic botany. And every day, in this solidly Protestant school, she may have had concealed on her person a small crucifix and a rosary. We take it that the gentlemen composing this solidly Protestant district are mainly men—that they will rank above the brutal kind who discovered a little Catholic girl teaching in a minor position in a school in Toronto and promptly dismissed her because she was a Catholic—and will retain the services of their Catholic teacher.

It is a miserable argument to make the claim that if the Separate schools will not employ Protestant teachers Public schools should not employ Catholic teachers. While Catholic teachers may be quite competent to teach in Public schools it should be remembered that Protestant teachers would be unfit to teach Catholic children the Catholic faith. There are ultra Protestants who believe that the Catholics are under a lasting obligation to them because they are permitted to have Separate schools. This, it must be remembered, is not a privilege, but a right. They carry on their own system of education with their own money and are under no obligation whatever to their neighbors. Of course we know the Orangemen and the ultra Protestants would rather have Godless schools than Catholic ones. We may be thankful that we have a large class of non-Catholics in the country who have resolutely set their faces against these disturbers of the peace, who hate the Pope for revenue purposes and prospects of advancement to offices of emolument. The power of the Orange boss is, however, on the wane. The Beattie-Nesbit episode has been an object lesson to our non-Catholic fellow Canadians.

HARD HITTING Pastor Russell was lately in Toronto and made quite a sensation by saying some things which had not, we are told, been said before by any one else in regard to standards of Christian belief. Mr. W. R. Newell, who we are informed, is a Bible teacher from Chicago, before nearly three thousand people in Massey Hall, criticized in robust language the deliverances of his brother minister Pastor Russell. Outside the fold of Christ, whose chief shepherd is in Rome, all is confusion worse confounded. And yet these people who have no definite standard of Christian belief spend large sums of money with the object of enticing ill-instructed Catholics to enter their babel of contradictions. But we will let Mr. Newell raise the curtain and give us a moving picture exhibition of the contradictions in Christian belief to be found outside the baroque of Peter. We take from the Toronto Mail and Empire of July 31st the following extract from his discourse:

"Our only refuge is in the written word of God, and any man who denies the eternity of God's punishment does so entirely out of his own head. Look at the first chapter of the Bible, which says God created heaven and earth; the thing is so tremendous we can hardly conceive what it means. Yet it answers the great question of how things came to be, while the philosophers and scientists are still fooling around outside the temple of truth, trying to find the door-knob."

The preacher continued, "You might take certain stones out from the foundation of this building, and it would still stand, but there are certain corner stones, which if removed, would permit the whole structure to tumble to the ground. There are certain fundamental heresies, and if any man holds any one of them he is certainly condemned; and I say every minister of the evangelical denominations, and nearly every Roman Catholic priest," will admit this man (Russell) has preached deadly heresies. In saying that Christ did not get to the highest divinity until after His resurrection he denies His deity; show me the Roman Catholic priest who will attack the deity of the Son of God."

AN "IDOL SHEPHERD." "I would like to turn this ex-Methodist preacher over to dear old John Wesley for a while. I refuse to call this Russell a 'pastor,' for a pastor means a shepherd of sheep, and he is no shepherd of the Lord's sheep. You can call him an 'idol shepherd,' as in Zachariah xi, but remember not only shepherds come among the sheep—there are wolves, too, and other beasts of prey. Don't you see what Satan wants to do through the medium of these false shepherds? He wants to lead you astray by getting you farther away from Christ, so that in time you will all be lost sheep."

"Russell's denial of the bodily resurrection is the plainest point of his blasphemy, and here he goes arm-in-arm with the spiritualists, who are the outcasts of God's kingdom. Thank God the Holy Ghost is in the world, so that the sheep don't hear this man's call, or they'd all have been poisoned before night. Some how or other, God keeps His people. This preacher says Christ after the resurrection became a spirit—that there was no bodily resurrection of flesh and bone; he doesn't know what became of the body and says it did not decay in

the ordinary way, but may have been 'dissolved into gases.' If you are fool enough to follow a man that don't know whether Christ's Body was dissolved into gases—"

BOOKS LIKE STRYCHNINE

Here the speaker's words were cut short by a burst of laughter from the audience, and he declared, amid great hand clapping and cries of "Amen," "I believe the Christ that rose was of flesh and bone; the Son of God resurrected; and without this faith, and the word of the Gospel to support it, I should be very troubled, for I could no longer believe in a human mediator by the side of God. The trouble with Russell is he doesn't know the living God. I have three of his books here before me, and I advise you not to read them; it is not necessary to taste strychnine, if it is labeled, just to see if it is really strychnine or not."

The audience having grown restless owing to the lateness of the hour, Mr. Newell concluded by citing Revelations, xx. 10—"And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Russell waves this all away, "The speaker ended," by merely saying men are annihilated before they go into the fire; he begs the question by jumping over this verse, and this is the only way Annihilationists and Second-Probationists like him ever can get over it."

"If a priest teaches hereby he is put without the fold. Protestant ministers may, as a rule, do so and yet remain in good standing in their denominations."

AS TO MISSIONARIES The missionary methods of our separated brethren are more than peculiar. They have what is called a Young Peoples' Missionary Movement. It lately held a conference at Woodstock under the Presidency of Rev. Dr. MacKay. We are told that about a dozen returned missionaries from India, China and South America were present, and that their testimony, added to the instruction given by leaders in missionary work in Canada and the United States, already has proved of great value in inspiring a zeal for work among the delegates. It will be noted that they put in the same class India, China and South America. Why they go to the latter country is a mystery. Possibly it is for commercial considerations, as missions to Catholics will always meet with those who have been schooled in bigotry and are carefully guarded against becoming acquainted with Catholic truth. So there were about a dozen returned missionaries! Have not those who supply the funds the right to ask: Why did they return? Where was the necessity for leaving the field when the harvest is described as so ripe and so heavy. The journey to and from those distant places entails the expenditure of a very large sum of money. Looking at the matter from a business standpoint the average man will consider it a waste. Contrast this procedure with the custom of Catholic missionaries. They go to the heathen and stay with him. The contents of their purse will give them both transportation and the bare necessities of life. When they reach their destination no salaries follow them. They live as best they can amongst those whom they seek to bring into Christ's