

## The Catholic Record

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

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## LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, June 15th, 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 firmly by the teaching, promoting 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 wholesome influence reaches more and more Catholic families. With my blessing on the CATHOLIC RECORD, I therefore, extremely recommend it to Catholic families. With my blessing on your work, and best wishes for its continued success, I am, Sir, very respectfully,  
Yours very sincerely in Christ,  
DONATUS, Archbishop of Ephesus.

Apostolic Delegation.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1909.

Mr. Thomas Coffey,  
Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its manner and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful. Blessing you and wishing you success, believe me to remain,  
Yours faithfully in Jesus Christ,  
D. FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, APRIL 17, 1909.

## NOVEL MARTYRDOM THEORY.

In an address to young people at the Memorial Church Canon Hague lately undertook to explain the psychological reasons of martyrdom. A strange theme for a class to which this spirit is foreign by reason of their hopefulness and the idea of freedom so deep seated in modern times. Martyrs are the rarest of the saints to-day. Even missionary congresses do not encourage them. There are few applicants for the ruby crown of suffering. Whatever may be the reason we certainly do not agree with the canon in attributing the small number of martyrs to the spiritual character of evangelical Anglicanism. "It is a mysterious fact," he remarked, "a psychological mystery that in proportion as a religion is of inferior value men are less ashamed of it."

The following is, according to this new prophet, the scale of religions: heathendom, mahomedanism, Roman Catholicism, and lastly, spiritual and evangelical Anglicanism, or perhaps Christianity. In the first place, the classification is imaginary rather than real, unfounded by history and ill-arranged by logic. Whether Roman Catholicism is to Canon Hague's would-be spiritual Christianity what Darwin's missing link is to evolutionary anthropology, it is not hard to guess. Canon Hague's list will not bear up the explanation he desires to offer for the number of martyrs. He should read the Roman Martyrology if he is as earnest in finding an explanation as he is eager to give a slap to Roman Catholicism. The canon is not only astray historically—his bigotry distorts his judgment. He knows or ought to know that in regard to the religions of heathendom they were political; and as for mahomedanism, the very creed was war, and the sword the sceptre of their religious thralldom. Let him turn to the history of the martyrs and honestly avow whether either of these motives led a Lawrence to the fire or prompted a Cecilia or Felicitas or Agnes to accept their sufferings with joy. Canon Hague is all astray about his mysterious facts. What is most mysterious is that he should falsify history and experiment upon spiritual matters without regard to his own capacity or the demands of the case. He admits the number of martyrs in the Roman Catholic Church. Why does not the testimony of the saints appeal to him with far stronger spiritual force than the worldlings of to-day who think they are justified by faith alone? Surely the simple devoted Irish, who, rather than sacrifice their religion and profession of Roman Catholicism, here prison and death, were more spiritual than the Canon himself. The humble Catholic servant who says her prayers and attends her Church is away and above these pretended evangelicals in Christian virtue and spirituality. These are they who in simplicity of heart and constancy of devotion confess Christ before men. The canon was unfortunate in his division of religions. He was unfortunate in his psychological examination. He is no less unfortunate in the names he quotes as proud to confess their religion. "Men like Pascal," he says, "Locke and Tennyson were proud to confess it." Pride prevented the first from confessing it. As for Locke, his materialism is condemnation. Nor can much comfort be derived from Tennyson, whose naturalism the poor canon

mistakes for spirituality, and whose humanitarianism he confounds with supernatural faith. Canon Hague should take another try at the target. His rifle is not well sighted, or he himself is not a good shot.

## BISHOP DUMOULIN ON WOMEN.

Whilst a bill is in the Provincial Legislature advocating suffrage for women an Anglican Bishop in a sermon the other day fired a whole broadside against it. Unfortunately the power of settling the case does not lie with the Bishop. Men may not be governing the different national trusts with as high an ideal as they should; we fail to see how the situation is to improve under the new order. Not only will women throw away her crown and sceptre of home, she will enter an arena for which she is in no way fitted. The fact that generations now and again have witnessed the success and charm of individual women is of little or no force. Judith and Esther saved their people. St. Catherine of Sienna restored the Papacy to Rome, Joanne of Arc, a peasant girl, was renowned in virtue as well as in military glory. Queen Victoria displayed force of character and gentleness of rule in a long reign remarkable for many triumphs of peace. The greatness of the women of history does not arise from such power as voting might give them. Dead level laws will not evolve greatness nor make a people great. A woman's power is stronger because it is exercised in the quieter circle of home. It leans upon the sacrifice which as wife and mother she makes for her husband, her sons and her country. Her lessons of devotion are all the purer and the more generous in that they are given day by day around the hearth and at the bedside with the thought and prayer that the seed cast into the young heart will some day produce fruit—that memory will bring back to the erring boy the mother's love and prayer of his earlier years. Can political power replace this influence? Home is losing its hold upon the world. Selfishness, pleasure, wealth, display, are all conspirators in the deplorable war and suicide of civilization. It may be that few women will exercise their power of voting. It is a poor argument for giving it. What light these suffragettes will bring to public questions remains to be seen. Our opinion is with Bishop Dumoulin. Neither the women nor politics will gain by their voting.

## GALILEO.

The question of Galileo's condemnation is a favorite weapon of the enemies of the Church. It is made to do double service—sometimes as alleged proof of the hostility of the Church to science and at other times giving decisive testimony against papal infallibility. Let us first take a cursory glance at the facts in the case around which so much fog has gathered. In every trial there is the question itself, the evidence by which it is supported, and the sentence. All three have been the object of severe criticism and much unjustifiable condemnation. Were it not for these trials Galileo's name as an astronomer would never have received the glory bestowed upon him which properly belongs to Copernicus, a canon of the Church. Why, if the Church was opposed to scientific theories, did it not summon the latter to trial and forbid him teaching his heliocentric idea? At the beginning of the seventeenth century the Ptolemaic system of the earth at rest and the sun in motion was still in vogue. From that point everything started. Physical science—such as it was—began with it. Philosophy framed its metaphysics and cosmology with this system as a postulate. Scripture was read and interpreted with this hypothesis. The learned never questioned it nor did others concern themselves about it. Copernicus put forth tentatively the opposite theory. Galileo came out more boldly, declaring that the Copernican system was the only theory in accord with faith and science. Here was the beginning of trouble. A letter of Galileo's to a Benedictine monk setting forth his views was sent to the Congregation of the Index by a Dominican. Two propositions of Galileo were condemned. First, that the sun is the centre of the world, and altogether immovable. Secondly, the earth is not the centre of the world, nor immovable, but revolves of itself in diurnal motion. The decree states definitely that the first proposition is contrary to Holy Scriptures, "according to the common interpretation and opinion of the holy fathers and learned theologians." The quarrel soon became more a question of subordination than of science. If it were hostility of science which prompted the Congregation Copernicus himself would never have been made professor in Rome. Now these two decrees were not sweeping in their character. They did not absolutely condemn the theory. They simply wished to restrain it within bounds—and that so far as evidence went it was a plausible but unproven theory. Galileo was not satisfied.

The Florentine mathematician wished to get his new system declared by the inquisition conformable to the scriptures. The Copernican doctrine was never declared heretical, but merely untenable in its absolute and unqualified form until a new demonstration should arise to prove its truth. With regard to the philosopher himself, they deemed it prudent to reduce him to perfect silence upon the subject. He was an agitator. Much of the increasing difficulty was Galileo's own seeking. He wished to give a law of interpretation to the Scriptures; he would not obey the court by keeping quiet; nor would he remain calm and temperate with judges who throughout had shown moderation and kindly feeling. There was no war against the doctrine; for every other teacher was left to enforce the same mathematical views. Indeed, at the very time the court was making a decree against Galileo the celebrated Kepler was offered the chair of astronomy in the Pope's University at Bologna. These Protestants talk of Galileo and find in him a martyr. Since they are now such admirers of the Copernican system, why did England wait for one hundred and fifty years to correct the calendar? Sheer bigotry blinded their boasted love of science. These haughty people would rather quarrel with all the signs of the zodiac and the hosts of heaven than count time at the Pope's bidding. For the single Galileo how many a one we could point out in Protestant history. Descartes was hunted down by the churchmen of Holland. Christian Wolff was denounced by the ministers of his own persuasion as an atheist—banished from home, kindred and friends. Protestants should be silent about intolerance. They should be the last to mention the word. As Rousseau says, speaking of Protestant churches: "Protestants are the most intolerant of all, for they are intolerant without knowing why." We have not touched upon the case of Galileo and papal infallibility, as there is no connection whatever between the two. As the astronomer Proctor puts it: This decision was neither *ex-cathedra* nor addressed to the whole Church; in not one single point does the case illustrate the doctrine of papal infallibility as defined by the Vatican Council.

## WOMAN SUFFRAGE.

We have received a letter asking our opinion upon the subject above named. Our correspondent approaches with the compliment that "we voice the position of the old reliable Catholic Church." This position he regards as opposed to "our women being dragged into national politics." He wishes the matter treated in the strongest terms possible for the simple and unselfish reason that he, as a member of some Literary Society, is about to take part in a debate. The question as proposed is: "Resolved, that women should exercise the franchise." Our friend is taking the negative. We are sorry that he should wait until he is in trouble before coming to us, either to say a kindly word about us or ask our opinion concerning any vexed question. The poet laureate of England is out in a lengthy argument against woman suffrage. His two supreme objections resolve themselves into the facts that women ought to live at peace with their domestic lords; and secondly, that women cannot serve in a nation's army or navy. A woman's best sphere is home, where her functions are clearly defined, her usefulness appreciated, her dignity upheld. There she is wife, mother, queen, doing more for national politics than ever she can do on the hustings or by the ballot. She rules more the nation and shapes its destiny better from the hearth and in the midst of her family than ever she can on platform or in legislative hall. We do not think that women themselves will gain by the exercise of the suffrage. We are not aware that they have a truer sense of justice or take a broader view of things than men. Nor are we convinced that a country would reap any signal advantage. Woman is physically the weaker vessel. She is less independent, less frank and straightforward. In political contests with men women would either be beaten or would have recourse to methods which would promptly superinduce corruption of the worst kind. There is a serious inconsistency in present politics. Universal suffrage and majority rule are the forces which impel the political ball. Newspapers and every other form of literature serve to inform women as well as men of the state of affairs. Education, temperance and policies still more national appeal to wives and mothers with stronger force than to the opposite sex. Women cannot help forming an opinion upon every question—for they are all placed before her in romance and periodical, appealing to her sentiment rather than her reason, and supported by fancy more than by argument. Women are thus schooled. What harm is the occasional exercise of suffrage going to do? We do not think that much more harm can

be done. If women can express their opinion, nay, form it, how can they be prevented from voting? If they are the authors and writers upon political subjects as upon all others, their suffrage is the least factor. They will be weakened when they come to the contest with men. Our friend cannot ask us to stop the flood. We are not admirers of political women. They do not show forth the courage of that strong woman whose value is as of things from a distant coast; upon whose lips is the law of clemency, whose house she has kept in order; who has opened her hands to the poor; and whose husband and children have risen up and called her blessed. A political woman is in our view unsexed: neither woman nor man. There is no use in our friend beating the air or rowing against the tide. Women have formed opinions upon politics; they will surely express them by vote and otherwise. No negative side in a debate can keep them back. So far as the Catholic Church is concerned, no word has ever, to our knowledge, been authoritatively uttered upon the subject. In Church government woman has no voice. The example the Church gives in the position she assigns to woman, both in her own work and in society, is the most honorable for woman herself and the most beneficial to the world. Many of her noblest saints—martyrs and virgins—have been the maidens and matrons of their generations. They were not taken into the councils of the Church; but they were used in the great spiritual and corporal works of mercy. They do not appear in the formation of the nations; but the "devout female sex" has been the helpmate of the Church in every age. The Church has raised woman to a much higher pedestal than the political platform can or will raise her. She has drawn around her the circle of her protection, she has clothed her with the robe of refined innocence, crowned her with honor and placed in her hand a queenly sceptre to rule her home and to pray for those whose salvation her faith and love contribute so much. Society has cut itself away from the old moorings. It is out in the current and nearing the rapids. We do not fear that much more harm will be done society by women voting than by their writing upon these subjects. At any rate the Catholic Church is not positive in forbidding female suffrage.

## THE BEST SERMON.

We are told that the best sermon is that of good example. The sober, industrious and fervent Catholic commands respect and incites to imitation. His love and truth are always visible. He respects authority. He is clear-eyed and firm when choice has to be made between the world and God. His children are in Catholic societies; and he does not think that self-respect and loyalty to the Church must be sacrificed to get a position or a grip on society. Some, however, seem to imagine that a colorless Catholicism is the best passport to success. Not that they are anti Catholic, but to speak with bated breath and to deplore as ill-advised and inopportune the directions of authority, are the chief articles in their code of getting on. And though they abjure their manhood and whittle down their creed they fall betimes far short of their goal. One thing they acquire is contempt, even from those who use them on occasion.

THE ENTIRE COMMUNITY of the Anglican Convent in Bloomsbury, England, has been received into the Catholic Church. They have obtained permission to retain their habit and their patron saint will be St. Catharine.

ONE OF THE MOST widely read novelists of the past generation, F. Marion Crawford, died at Sorrento, Italy, on the 9th. For some time he hovered between life and death but at last an attack of pneumonia proved fatal. Mr. Crawford was a Catholic.

HIS GRACE THE MOST REV. ARCHBISHOP SPARETTI, upon the invitation of Archbishop McEvay, spent Easter Sunday in Toronto. He pontificated at St. Michael's cathedral on Sunday morning and preached to the Italian congregation of Our Lady of Mount Carmel in the evening. Wherever this distinguished Churchman has visited in our Dominion since his appointment by the Holy Father to the high office of delegate to Canada, pleasant memories have remained in the minds of both clergy and people. His courteousness, his urbanity, his broad charity and a judgment fashioned by thorough equipment in the schools and great common sense, render him peculiarly fitted for the administration of the high office to which he has been called.

IT IS PLEASANT to note in many of our American contemporaries very complimentary references to the new Premier of Newfoundland, Sir Edward Patrick Morris. Nor need we wonder at this. The new Premier's character is built upon those lines which mark a man for high station in public life. Nowadays when there is so much of what we may call human weakness in many public men—when there is a desire to accumulate wealth by those whose

feet incline to other paths than those of rectitude—it is a matter of great moment to find at the head of affairs a statesman above suspicion. Such a man is Patrick Edward Morris, and we trust he will long be spared to guide the affairs of that island in the ocean for which there is a future of promise—a future of happy homes for a vast population.

"CARMINA" is the name of a new volume of poems by Thomas Augustine Daly. It is published by the firm of John Lane and Co., New York. Only ten pieces from his other work, *Canzon*, are reprinted in the present volume. We heartily recommend this charming book to our readers. We need not go into a minute description of the beauty of each and every poem, because the reputation of Thomas Augustine Daly is already established. In every stanza the same pure sentiment comes from the author's heart. There is about his poems, too, that tender touch which reveals the sweetest touches of nature in home and family life. We trust the author's second venture will meet with a success beyond his fondest anticipations. "Carmina" can be supplied on receipt of \$1.10 by writing the CATHOLIC RECORD office.

THE AMENDMENTS to the Separate School Act introduced into the local legislature by Messrs. McGarry and Racine have been withdrawn for the present. This has been done at the request of the Government, who wish to submit a stated case to the courts to determine the basis for the distribution of the grant between the Public and Separate schools. Not being versed in the legal aspect of the case we do not wish to offer at this stage any criticism of the action of the authorities. They may be quite justified in the course they have adopted. It will be remembered that a deputation from the Orange Association awaited upon the Government and entered a protest against any action being taken having for object the financial betterment of the Separate school system. The outcome will be awaited with interest. We shall be much surprised if Premier Whitney is not altogether too big a man to permit his Government to be stamped in their course of action, touching the rights of their Catholic fellow citizens by the little army of fanatics led by Dr. Sproule, and Emmanuel T. Essery.

THE MUSSON BOOK CO., of Toronto, made the mistake of sending a Catholic book to the Mail and Empire for review. The title of the novel is "The Conventualists," by Rev. Robert Hugh Benson. He is the convert son of the late Archbishop of Canterbury. This was quite enough for the editor, and he straightaway proceeded to review the book with a sledge hammer. "The entire sympathy of the writer," says the Mail reviewer, "with one of the most revolting phases of Roman Catholic religion is felt from the first, and the book, while hardly strong enough to be dangerous, is certainly one of the most repulsive of recent stories; a great deal more pernicious in its unhealthy doctrine than some which are catalogued as immoral by the world at large." We can imagine the good man's feelings after tripping lightly over the pages of "The Conventualists." To capture the sunny ways of the reviewer Mr. Musson should send him works having reference to Maria Monk, Chiniquy and Margaret Shepherd.

IT IS NOT IN A SPIRIT OF CARPING that we refer to the work done by our separated brethren recently in Toronto. The motives by which they were animated may be commended. While, however they were possessed of a most enthusiastic spirit to carry the gospel to the heathen the thought will come to the man who takes a broad survey of conditions the world over that these gentlemen should have taken into account conditions at their own doors. While it is a good work to bring the Gospel to the heathen it is not of prime importance also to work amongst what may be called the heathen at home. This is what may be termed, if we may be pardoned for using an inelegant Americanism, "horse sense." In the very city of Toronto in which the Congress met all will admit that there is a very large portion of the population who never read the Scriptures, and who never enter a place of public worship of any kind. And this condition is not confined to the illiterate or the poor. In abundance will be found the scollar in the club and the non-religious amongst the workers. Should there not be more done to put our own house in order before we expect such vast sums in foreign fields. Furthermore, Toronto is a city of lodges, of secret oath-bound societies. To many of the members the lodge room is their only church. The practice of the ordinary Christian precepts is something almost entirely unknown to them and amongst the population generally there is a mountain of uncharitable

ness which ill accords with the true Christian spirit. Asked for proof we refer the enquirer to the newspapers, and he need not confine his efforts to the secular press.

IN THE LAST ISSUE of the Toronto Saturday Night the editor administers a stinging rebuke to that brace of bigots who comprise the majority of Toronto's Board of Education. Referring to the resolution they adopted not to employ Catholics to teach in the Public schools, he calls them a silly lot of bigots. But does not the editor himself come in for a share of criticism when he says: "Unfortunately for us we have Separate Schools, but, having them, the thing for Canadians to do is to minimize as much as possible their influence." Why should their influence be minimized? The Separate schools train children in the fear and love of God and they are taught to love their neighbor as themselves, and no one will have the hardihood to assert that in any schools of the country is there a deeper sentiment of loyalty to country than in the Separate schools. Besides, the training in these Separate schools shows results fully equal and in many places superior to those of the Public schools. Why then should their influence be minimized? Does the editor desire our Catholic children to be trained in a colorless Christianity, with the requirement of the mighty dollar as the aim and end of existence?

THE EDITOR OF THE ADVANCE, a religious weekly of Chicago, spoke recently at a meeting of the Congregational Ministers of that city. His remarks were a scathing rebuke of those ministers who are nowadays preaching everything but the gospel. This criticism is most timely, and it is hoped that those to whom it refers will take thought and mend their ways. There should, he contends, be positive teaching according to fixed doctrine, and every preacher should not be allowed to preach anything that he may see fit. Many of his brother ministers will take issue with him on this point, because it will be considered a blow at that freedom, or rather license, which took birth at the religious upheaval called the Reformation. There is another view of the matter which Mr. Adams did not take into account. The sensational preacher is not alone to blame. Not a few in the congregations take kindly to the yellow preaching. For a Sunday entertainment they desire the very best music and singing and a sermon, full of startling thoughts, on some current topic. A few weeks ago Rev. W. H. Harvey of Dundas preached in a Methodist Church in St. Catharines, recommending Canadians to build a Dreadnought for the British navy. This is but a sample of the many pulpits escapades which catch our eye from day to day. How few of our non-Catholic neighbors have an opportunity of contrasting this abuse with the decorous worship in the Catholic churches. But they will not go to see. Such is the power of prejudice.

MR. MCNICOL, Secretary of the Separate School Board, Ottawa, was quite right when he stated that the action of the Public School Board of that city, in raising objections to the Racine and McGarry bills, gave evidence of bigotry and bias. The situation, as we have stated frequently, is simply this. Catholics claim they have the same right to the school taxes of Catholics in corporations as they have to the taxes of Catholics who own a house in a city or a farm in the country. This Ottawa bigotry will not allow. Their meanness will be fully appreciated when it is borne in mind that they can demand and always receive from the municipal government whatever amount of money they may require for school purposes. Years ago, when Dr. Rycerson was Superintendent of Education in Ontario, the persecuting spirit was at its highest and every effort was made to kill the Separate schools by cold neglect on the one hand and injustice on the other. We fear the same spirit animates the Public School Board of Ottawa. It is bigotry pure and simple and no amount of haggling will serve to clear the shirts of the men connected with this execrable exhibition of intolerance. Catholics only ask for what is fair and just, and that they will have notwithstanding the opposition of that considerable class of ultra Protestants who think it is their duty on all occasions whenever possible to oppress their Catholic fellow citizens. We have splendid results in our Catholic system of education in the province. Can it be that the "green eyed monster" has taken possession of some of the members of Ottawa School Board. Their action reminds us very forcibly of a sermon recently preached by a Protestant clergyman, Rev. Frank De Witt Talmage, in a Presbyterian church in Philadelphia. He said that some people had laid down two requisites for heaven: "First, do you believe in Christ? Yes. Second, do you hate the Catholics? Yes. Well, then, pass into heaven."

## LECTURE B.

Bishop Keane, in a course of lectures, are attracting a standing room for the following lecture, the text in God the Father of Heaven and

These opening Creed, said the upon which the through all the that there is basis of all political and human literature of type to the or infidel who is in the words is—; with the The Greek camp ground zenith upon tary figure passed and at had rested through all the breathed the greatest philo whence and utter uncom about him the salute striving life and his Greek's faith consequent without the v That is the Socrates in s ten barbarian years ago em and Lubbock been found a belief in a study of the thought, the discarded science that found without consequent When the streaking he knows the silent lee, the coast.

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