

The Catholic Record

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

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We are now the sons of God; and it hath not yet appeared what we should be. Let us wish you all, good readers, the joys of Easter morn and earnest gratitude and praise to Him who, rising from the dead, dieth now no more.

CARDINAL NEWMAN.

Our attention has been called to a lecture on "Newman and Modernism" delivered in Christ Church, Montreal, by the Rev. Dr. Symonds.

That is a strong assertion and one difficult to maintain. To maintain, however, that this is the great difference between Cardinal Newman and all other Catholics, that the former makes concessions while none others do, is falsifying the memory of the great Oxford convert and blemishing the rest of our fold.

We claim therefore that Dr. Symonds' title "Newman and Modernism" is ill-chosen. In regard to all these caricatures of Newman which appear from lecturers and reviewers it is well to quote the Cardinal himself: "I must show," he wrote in his introduction to the Apologia, "what I am that it may be seen what I am not, and that the phantom may be extinguished which gibbers instead of me."

Let us quote a letter to a friend which the Cardinal wrote in 1862. "We know perfectly well," he said, "and hold with all our hearts, that the Catholic Church is the sole communion in which there is salvation. But we know, too, that there is such a state of mind as invincible ignorance; and the present Pope, in one of his allocutions, has expressly recognized it. He has said too, 'if my memory is correct—that no one can decide who is in invincible ignorance and who is not.' This is not the thought of a man ready to make concessions; charitable and full of consideration though it may be. People who argue as Dr. Symonds does base their statement upon Newman's Development of Doctrine. This treatise is absolutely different from the evolution of dogma as enunciated by Modernists.

The doctrine of the primacy of St. Peter or any other dogma may have become more definite as ages went on. That does not mean that the same truth was not held from the beginning. From the day of Pentecost the Church taught all truth. Whatever development has marked history is only the application of the original dogmatic principle to the new

phase of question or doubt. Modernism erects dogma on an entirely different basis. Development is an analysis of a dogma divinely established, not fully explained, but left to be explained by a duly constituted authority to whom the keys were left and whose infallibility was guaranteed for all time. Modernism is synthetic. There was no dogma originally. It grew not from the seed planted by the divine Husbandman. It grew by the accretion of human thought with human thought. No lecturer wishing to impart information or anxious not to wrong a noble memory should class Cardinal Newman amongst Modernists. He evidently does not understand Modernism and is not careful enough about his statements.

CAPITAL PUNISHMENT.

A correspondent has asked us to write up something upon this subject. Furthermore, our friend asks why the Church favors it—"if it does so"—and lastly, what parts of the New Testament uphold it. We are not aware that the Church has made any pronouncement upon the subject unless it be to hold as a principle that legitimate society has under certain conditions the right of life and death over a citizen. Nor do we know of any text in the New Testament for or against capital punishment. The subject may be looked at either from the standpoint of principle or that of expediency. If the former be admitted, as we think it must, both because it is required by the existence of society and as a protection of the weak and the good against brute force and malice, society has the right of making war, which certainly includes the right of putting its enemies to death. It has also the right of punishing with extreme penalty any of its members who have been guilty of an extreme crime. Murder is the highest crime against an individual; high treason against society. In both cases society is perfectly justified in using capital punishment. This severe penalty was in former times not limited to murderers. Men were hanged for much lighter crimes. We may not agree with the law which would have a human life for a sheep's life. However, it shows that society felt convinced that it had the power of capital punishment. As to the expediency of using this right nations differ. Murderers are a class upon whom we can waste no sentiment. We think that some degrees in the crime of murder might with advantage be made so as to arrive at a just estimate of the malice of the crime. Once a clear case is proven we hesitate not to say that society owes it to its peaceable citizens to rid itself of the guilty party. Hanging may seem harsh, yet as great a writer as Father Faber sees in capital punishment the mercy of God. Nor is it so hard to follow him. Day and date of death are fixed with time enough to repent of the past and to prepare for judgment. On the other hand, a lingering life in prison leaves the present without remorse and the future without provision.

WAS ST. PATRICK SCOTCH?

The Lord be good to us, poor Irish, these hard times. They are trying to take our Apostle from us—some doubting if ever he lived, and last of all, trying to make him out a Scotchman. The Rev. Dr. Mackie of Kingston, in an eloquent and touching lecture advances this claim, which he urges as a reason for others than the Irish celebrating the Feast. "Have not Scotsmen," says Mr. Mackie, "a good right to him, to a large part of him—to a brother Scot, to the greatest missionary that Scotland ever sent forth from her shores all these hundreds of years, and that is saying a great deal." That, we readily admit, is saying entirely too much. The argument for St. Patrick being Scotch rests only upon the temporary abode in Scotland of a body of Roman soldiers. Mr. Mackie gives the points very nicely. It is too nice. The heather made the lad and the seaside and the stirring banks of the Clyde and the bracing air. His educational advantages were few. Here, however, our lecturer, after stating that St. Patrick was the son of Calpurnius, a Christian and deacon, adds "that in his youth Patrick's spirit had not perceived the true God nor had his will surrendered to Him." That is Calvinistic. Stripped of its heterodoxy it may be assumed to mean that St. Patrick did not know his high vocation. His slavery of six years followed. Afterwards he escaped. Mr. Mackie now comes out boldly and maintains that the saint's immediate preparation for the apostolate was around Dumbarton in Scotland. He who proves too much proves nothing. We are accustomed to the proposed idea that St. Patrick was, or should have been, born in Scotland. We cannot admit that his preparatory studies for the priesthood were made in a land where schools were unknown and where missionary ideas and zeal had no example or encouragement. To tell us, however, that "in the church of

St. Patrick there was the Bible as the only rule of faith and morals and the "Presbyterian polity," is far too much for us to digest. To be silent about Rome and Pope Celestine's commission to the Irish apostle is unfair. To claim that the Irish Church founded by St. Patrick was congregational episcopacy is too utterly funny. We might forgive a man who would argue that St. Patrick was a Scotchman, but we draw the line at making him a Presbyterian. Until the Rev. Mr. Mackie proves that the Papacy is Presbyterian we must hold to the old belief that the Irish Church in the beginning was, and is now, and ever shall be, Roman Catholic Apostolic. The faith St. Patrick planted is the same to-day at home and abroad, guarded with sacrifice, pure and undefiled, as it was delivered to the saint by Rome and as it was given by him to Ireland, and as it was transmitted to us in unbroken line through the many ages.

A PRACTICAL JESUIT.

This is a term used lately by The Christian Guardian in a sense as uncomplimentary as it is undeserved. When, however, this deeply religious and charitable journal urges that Methodists should become "practical Jesuits," it is falling into the snare which it thought was prepared for others. The Christian Guardian, by this insinuating phrase would have its readers believe that a "Practical Jesuit" is a man who makes the end justify the means. Why is the worn-out calumny made to do service again? It is the dark line in spectral analysis—meaner and more contemptible in the every day advice and the running estimate of men and things than when formulated under special heading. Habits betray themselves when least expected. Prejudice seldom breaks down or broadens out. So is it with the Christian Guardian. Ignorant of all things Catholic, maliciously ignorant of the great Society of Jesus, this Methodist organ could not lose the chance. Wishing to advise its own people not to be particular about the means, it urges them to be "Practical Jesuits." Not bad advice if the view were not distorted! It would be most opportune for Methodism if, when men like some of their preachers were undermining the Bible, they had some "Practical Jesuits"—scholars in the highest sense of the term, men of science whose faith is a light to the world and whose learning scatters the modern Lilliputians! It hardly becomes the Christian Guardian to cast slurs upon the Jesuits. Still less becoming is it for a religious journal to calumniate them or any other body, however fashionable it has ever been amongst non-Conformists.

SCIENTIFIC FRAUD.

The successor to Darwin in the chair of materialism is Haeckel, whose name has an international reputation as the creative genius of the pretended science of embryogenia. He is a fierce, loud-mouthed opponent of religion. Monism is his pet theory—that other name for pantheism, which sees in all existent things but one and the same nature substance and proper essence, and which finds all differences merely apparent not real. This high priest of pantheism delivered a conference at Jena in Germany last year upon the "The Problem of Man," which he illustrated with plates. These were intended to prove the affinity between man and the mammals. The first of the plates showed skeletons of man, gorilla, chimpanzee, orang and gibbon. The other two plates contained drawings of embryos of mammals to show that the human embryo hardly differs from those of the other mammals. Well and good! But these plates were prepared by the prophet himself. A tail was cut off one creature and put on another according as it would suit his theory best. It was not a question of nature but of a proposed system. It is not what was in the ordinary forest but what should have been to satisfy Haeckel's solution of "The Problem of Man." The thunderbolts were forged to favor evolution. An eminent scientist accused Haeckel of falsely representing various evolutionary stages of man, the monkey and other mammals. He (Haeckel) actually took from some scientific work "the figure of a macaco, cut off its tail, and made a gibbon of it." The most refreshing part is that the prophet of evolution admits the falsification. He says himself: "All those figures for which the material possessed by us is so incomplete and insufficient that when we come to make an uninterrupted chain of the evolutionary stages we are obliged to fill the vacancies by hypotheses, to reconstruct the missing members by comparative syntheses." Men who claim property by forging old deeds receive due retribution. Bold and proud is science. Rather than gracefully acknowledge their error and inability to demonstrate their position, they proudly and impudently falsify their data. Intellectual pride is the mother of falsehood.

THE OLD SPIRIT REVIVED.

That there are some very peculiar people in this country of ours becomes more evident each day. Last week there was held in the city of Toronto what was called a "Missionary Congress," confined to the lay element of the churches of our separated brethren. Their purpose was to evangelize the world. There were present men from far and near—men engaged in business pursuits who had climbed to the top—men of renown in science, arts and letters—men highly respected, and deservedly so, in the community. They had formed the splendid conception of bringing the world to Christ. It was the event of the week in newspaperdom. Towards the close, however, there appeared, on Friday, in the Toronto Globe, a report of a meeting of the Board of Education of that city, at which this resolution was passed:

"That this Board of Education place itself on record as being opposed to the engagement or employment in the future of teachers of the Roman Catholic faith in the public schools in the city of Toronto."

The resolution was introduced by a Mr. Levee, whose name we have seen before in connection with similar escapades. In favor of the resolution there voted Trustees Davis, Conboy, Smith, Levee, Brown and Rawlinson, and against it Trustees Houston, Simpson and Bryan. If a Board of Trustees had resolved not to employ Catholics in a Protestant school we could quite understand the situation, because Catholic teachers would be somewhat out of place teaching Protestantism to Protestant children, as would Protestants be out of place teaching in Separate Schools; but we are dealing with Public Schools, in which no form of Christianity is supposed to be taught. What prompted these men to cast their votes in favor of the resolution shows us plainly to what depths inane bigotry may descend. But extraordinary as this transaction may appear to the average citizen, it is not to be wondered at. The seed is scattered from the pulpits and as it begins to germinate it is nurtured in the Orange lodges. Let us imagine a band of missionaries, inspired by the missionary congress of Toronto proceeding to bring the world to Christ. Let us suppose they drop into India to engage in the work of evangelization. They accept a man who reads the papers and keeps well posted on current events. When the Christian missionaries say their piece, the Mahomedan may reply in this wise: "Out upon thee, hypocrites, you tell me you are the ambassadors of the God of peace, of the God of Love, of the God of Justice. If you are sincere, why do you not practice these Christian attributes among yourselves. You Christians are as a house divided. If you are the ambassadors of the God of Love why do you hate each other? If you are the ambassadors of the God of Justice, why do you deny to fellow Christians who are not in accord with you the means of making a livelihood? If you are the ambassadors of the God of Peace why do you on occasion maltreat some of your fellow-Christians because they do not belong to the same branch of Christianity. You ask me for proof? Read the Toronto Globe of the 2nd of April and you will therein notice that some of your Protestant Christians refuse to give employment to Catholic Christian because they are such. What am I to think of you? Please retire and put your house in order. Come to me again when you practice what you preach." The Mahomedan stood on solid ground.

THE CATHOLIC RECORD wishes to extend heartfelt condolence to the Rev. Dr. Teefe, of Toronto, whose mother died a few days ago. She was the life-partner of Mr. M. Teefe, J. P., Richmond Hill, the oldest postmaster in Canada. Mrs. Teefe had lived to a patriarchal age and her life-work was full of kindness, of charity and of all those admirable traits which belong to the model Catholic matron. May we not hope that her blameless life has brought her the joys of heaven and that her Easter will be spent with the Redeemer of Mankind. May eternal light be her portion!

WHILE on this subject it gives us great pleasure to note that advices from Ireland convey the assurance that that country is the most crimeless in the world. At Limerick County Assizes Judge Dodd said the circumstances enabled him to congratulate the Grand Jury, as representing one of the foremost counties, on the good order and peace of the district. At the opening of the Waterford Assizes, Lord Chief Baron Palles congratulated the Grand Jury on the crimeless condition of the city, and also upon the decline in the number of arrests for drunkenness. Lord Chief Justice O'Brien remarked that the condition of Waterford County was undoubtedly satisfactory. At Fermagh Assizes, Mr. Justice Kenny was pleased that the police reports made no break in the continuity of peace and

good order of that county, which enjoyed complete absence from crime. In Monaghan white gloves were presented to the Judge of assize, there being no crime to investigate. Notwithstanding this we have cable despatches coming at regular intervals representing Ireland as a lawless country but not a word about the terrible crimes taking place in England every day. It is the old, old trick to keep Ireland in the grip of the ascendancy faction by creating the impression the world over that the people are unfit for self-government.

AN ITEM OF NEWS from London has been taken by some of our contemporaries to mean that there is increased discussion in the Irish Parliamentary party. Such, however, is not the fact. When Mr. John Redmond, at a St. Patrick's day dinner, stated that the obstacle to the achievement of Irish liberty was the self-made discords and dissensions of the Irish race, he had in mind the anti-home rule faction in Ulster which is dominated by the Orange leaders, these latter being the tools of the landlord interest. That section of the Irish party, who do not see eye to eye with Mr. Redmond in the policy he is pursuing, is so small in number and so insignificant in influence that it is scarcely worthy of notice. Under a system of responsible government there will ever be dissensions of a more or less serious character within the ranks of every party. Even in Canada both of the great political schools are at times confronted with members who will not obey the party whip. Why, then, should there be so much astonishment expressed when something of this sort takes place in the ranks of the Home Rulers? There has never been more unity of action in Ireland than at the present moment, and never a brighter prospect for the attainment of self government for that country.

ONE OF OUR SUBSCRIBERS in Belle Island, Nfld., wishes to know what we think of the statement made by the Orange Sentinel, of March 11, to the effect that St. Patrick was a Protestant, and, were he living to-day, would be a member in good standing of the Royal Orange Association. Statements of this kind are not worthy serious consideration. We are not surprised that such matter should appear in the Orange Sentinel, but we are somewhat amazed to note that even some Protestant ministers, who are supposed to be educated men, made the statement in their 17th of March deliverances that St. Patrick had no intercourse whatever with Rome. Some claim him as an Episcopalian, some a Methodist, and, not a few, a Baptist. It would not surprise us, next year, if one of these preachers give us some information about Mrs. St. Patrick and the children.

AT LAST MR. WM. O'BRIEN, M. P. for Cork, has severed his connection with the Nationalist party, and has formed a new combination under the name, "All for Ireland." It is a pity that this man, who once gave promise of a brilliant future in the Irish cause, has adopted a course the outcome of which would be turmoil, in case he had any considerable following. This, however, is not the case. Those who see eye to eye with him count for about as much as third parties in the Canadian House of Commons. The disloyal element in the Nationalist Party are either sincere freaks or tools of the landlord faction.

WHERE IS THE CATHOLIC GENIUS?

Lately, Archbishop Farley has inveighed against the character of the drama, as presented on the boards of the metropolis, particularly during the last few years. "Obscene orgies" is the name his Grace gives the entertainments of these our very Christian times. Truly are these infamous plays "stewed in corruption," deemed worse than the spectacles of pagan times. In days of old, barbarities were not doubtly dinned, in so far as men had not the theatre, we believe the Church in her power and genius should virtually be there ahead of the multitude, by inspiring love for the splendid ideals of Shakespeare or Corneille, or by prompting her own children to write dramas like "Fabiola" or "Callista" that will have their environment in storied days, their themes religious without any of the mawkish traicings of hot-house piety, the ideas exalted in themselves and exalting in their influence, and the moral ennobling.

We should condemn, even as does His Grace, but it seems to us the right hour for a Catholic genius to substitute the virtuous for the vicious, the refined for the puritan, the true for the false and the dishonoring.

This has been done before and it can be done again without even sacrificing the life of a Telemachus.—Catholic Union and Times.

WHAT Several of copies of the containing a Russell on "the Dead" Pastor R Protestants, judgments to sh tempts to sh and official j to the press few who thi one way or solve the qu until recent kind, but th its way into the questio both great erred egres He adm tively who can pro, per who in their the order intelligence that exten things, bec soul is a material be not tell us tion betwe ably exist important to tell us extended predicable beings. I into a con serious del have give ing on th But instu some outlines thinks is n see th He divi classes, d Catholic s needs to how they the Script The agn know, is e ration. The h classes, t or trans bodies of animals, indefinite heathens ground fo ent formt Pastor that he s those who the into the ing is a which it sorbed in comes pa He nee an unsa count of ting to h Instead uteranc of the po These a belle-led discussion first obl doctrine state tive dec that he reader visdom be. Bu point. of it agn Pasto Calvinist or may concerne we are to a oon the pas him spe Pasto God W 'Ye sh th declar Free glad to that w Past as well satan's God's Proc cause tians i be bor your r cept they corp Pas with Pre Pas that t Fro "dea you n you n will dead genero of men phas tion to be being that tive, unit mon they