The Catholic Record

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only.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905. Mr. Thomas Coffey
Mr. Dear Sir. Since coming to Canada I ha Mr. Thomas Coffey
My Dear Str.—Since coming to Canada
My Dear Str.—Since coming to Canada
been a reader of your paper. I have noted with satislaction that it is discreted with intelligence and
ability, and, above all that it is imbued with a strong
catholic spirit. It is tremously detends Catholic
principles spirit, it is tremously detends Catholic
spirit, it is tremously detends catholic
ning and authority of the Church, at the same time
promoting the best interests of the country. Following these lines and one age at deal of good for
the welfare or cligion and country, and it will do
more and more as its wholesome influence reaches
more Catholic families. With my blessing on
your work, and best wishes for its continued success,
Your work, Archbishop of Ephesus,
Donatus, Archbishop of Ephesus,
Donatus, Archbishop of Tawa.

UNIVERSITY OF OTTAWA Ottawa, Canada, March 7th, 1900

Thomas Coffey

Dear Sir: For some time past I have read your
sestimable 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. Blessring you and wishing you success, believe me to remailly. Mr. Thomas Coffey

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

LONDON, SATURDAY, APRIL 10, 1909.

EASTER SUNDAY.

"If in this life only we have faith in Christ we are," says the great Apostle, "of all men the most miserable." Earth with its trials, time with its changes, age with its sorrows have enough to grieve the soul of man in this vale of tears. The stern sailing of life's ship keeps labor and suffering on the watch lest all be vain. And last comes death, frustrating plans, levelling the castles of pride and filling the yawning grave with its unwilling victim. Is there no hope for man who is so marvellously constituted in hope? Is there no triumph for him who, though weak and wounded has triumphed over all else? Will none return from the tomb with the olive branch of peace and an answer to the heart's immortal craving? Behold the answer on Easter morn! The open tomb of Jesus Christ-the King of glory, the magnificent conqueror of sin and death. Sun of Justice, Splendor of the Father, Head of all Principality-First Fruits of the Grave-Hail-Thy tomb is Thy arch of glory, the hope of Thy disciples, the reward of Thine own transcendental virtue. All sorrow is swallowed up in Easter Joy-all suffering changed in its majestic brightnessall humiliation exalted by its life giv

ing Plenitude. Many are the glories of mankind None are so sweetly condescending of so ennobling as the sweep of Easter's rising. The glories of man are really truth and life. Science may have its triumph, but it is only for the few. War has its victory: yet woe to the vanquished. When our Lord rose from the dead He sealed His truth and vindicated His doctrine. His divinity wa forever established and His law eternally promulgated. The flood-gates of the eternal Sonship were opened -and over the sacred Humanity there poured the glory which he had had before the world was. All things were changed. Most of all were sin and death. The curse that had rested upon man was removed; the dark_ ness lifted; and the chain fell from the shackled slave. Truth took its rightful throne henceforth to sway the heart and destiny of man. The eye looked up from the dull mountain range of earth to the eternal hills over whose heights rested the brightness of everlasting days and from whose tops came light to earth and hope to sinful man. There never was joy like that of Easter morn. Sin was changed, for its bite could no longer kill the repentant soul. Death too lost its terror; for a champion had stood in its wn arena and conquered it with its own fighting. He had tasted Himself the bitter fruit and gone down to the grave to open its shadowy portals henceorth and forever to those who would be lieve and hope in Him. Easter is a day of truth and life. All the struggle and labor that man can give to know truth or possess life without a share in our Lord's resurrection is vain and futile Failure marks the one and death closes the other in a hollow tone of mockery. It is only when we kneel down in adoration of, and faith in, the risen Saviour that we find truth, peace, success, life. No failure there. Simple faith is changed to vision. Grace is changed to glory. We are raised with Him from sin to friendship, from death to life. from uncrowned manhood to a place

We are now the sois 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. May it be so with us all!

CARDINAL NEWMAN.

Our attention has been called to ecture on "Newman and Modernism" delivered in Christ Church, Montreal, by the Rev. Dr. Symonds. The meagre report given by the Montreal Gazette under date of March 20th leaves the reader dissatisfied with the whole business. The criticism it presents of the eminent Cardinal is unfair. The explanation offered concerning Modernism is obscure and erroneous, and the opening imputation contained in the report is discourteous and unfounded Rev. Dr. Symonds says: "As a rule the Roman Catholic of the 19th or 20th century never concedes anything." That is a strong assertion and one diffi cult to maintain. To maintain, however that this is the great difference between Cardinal Newman and all other Catholics, that the former makes concess ions while none others do, is falsifying the memory of the great Oxford converand bemeaning the rest of our fold. "Newman," says this lecturer, "was Catholic of the ages, greater than the Catholicism." Rhetoric is sometimes excusable, but never for the purposes of sophistry or as a pretended claim of paying a mistaken compliment. Newman was a Catholic of ages because of his earnest search for truth, because of his deep convictions, because of his pure thought, and most of all because of his life-long adherence to that Mother to whom he came in simplicity, with whom he lived in devotion, and under whose gentle care he died that he might rest with the saints. We must not linger here. No sooner was the Papal Encyclical upon Modernism published than some who felt aggrieved cried out that they were no worse than Newman, who, according to them, was the parent of Modernism. This calumny did not last. It was too bare-faced to do much harm. The works of Cardinal Newman were too well known; his life was still fresh in memory; and his friends

were too numerous to allow his name to

be associated with a system which he

We claim therefore that Dr. Symond's

title ' Newman and Modernism" is ill

cho en. In regard to all these cari-

catures of Newman which appear from

lecturers and reviewers it is well to

absolutely scorned.

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 phan'om may be extinguished which gibbers instead of me." Here is the man who is alleged as ready to make, and actually making, concessions. He writes: " Nor was it only that I had without remorse and the future without confidence in our cause both in itself, and in its polemical force, but also on provision. the other hand, I despised every rival system of doctrine and its arguments oo. As to the High Church and the Law Church, I thought that the one had not much more of a logical basis than the other : while I had a thorough contempt for the controversial position of the latter." Speaking of the princip e of dogma Cardinal Newman says: "I The Rev. Dr. Mackie of Kingston, in an have changed in many things: in this I have not. From the age of fifteen dogma has been the fundamental principle of my religion: I know no other religion; I cannot enter into the idea of Mr. Mackie, "a good right to bim, to a any other sort of religion; religion, as large part of him-to a brother Scot, to a mere sentiment, is to me a dream and the greatest missionary that Scotland a mockery. What I held in 1816, I held in 1833, and I hold in 1864. Please God, I shall hold it to the end." He was also confident of a visible Church "with sacraments and rites which are the channels of invisible grace." Final'y, 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 learts, that the Catholic Church is the sole communion in which there is salvation. But we know, to: , 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 consi eration 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 his-

phase of question or doubt. Modern- St. Patrick there was the Bible as ism erects dogma on an entirely different basis. Development is an analysis 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 amongs Modernists. He evidently does not understand Modernism and is not care ful 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 justifled 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 juster 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 t 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

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, oquent and touching lecture advance this claim, which he urges as a reason for others than the Irish celebrating the Feast. "Have not Scotsmen," says 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 n'ce. 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 Calpurnises, a Christian and deacon, adds "that in his youth Patrick's spirit had not perceived the true God nor had his will been 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 tory is only the application of the amongst the princes of God's people. or ginal cogmatic principle to the new us, however, that "in the church of hood.

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 s 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 de livered 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 uncom plimentary as it is underserved. 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 spectra 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 seldon breaks down or broadens out. So is it with the Christian Guardian. Ignoran 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 neans, it urges them to be "Practical lesuits." 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 "Prac tical 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 een amongst non-Conformists.

SCIENTIFIC FRAUD.

The successor to Darwin in the chair of materialism is Hæckel, whose name has an international reputation as the creative genius of the pretended science of embriogenia. He is a fierce, loudmouthed 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 mammifers. The first of the plates showed skeletons of man, gorilla, chimpanzee, orang and gibbon. The other two plates contained drawings of embryons of mammifers to show that the human embryo hardly differs from those of the other mammifers. Well and good! But these plates were prepared by the prophet himself. A tail was cut off one creature and put or 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 Hæckel's solution of " The Problem of Man.' The thunderbolts were forged to favor evolution. An eminent scientist accused Hæckel of falsely representing various evolutive stages of man, the monkey and other mammifers. He (Hæckel) 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 evoluexample cr encouragement. To tell tellectual pride is the mother of false-

THE OLD SPIRIT REVIVED.

That there are some very peculiar eople in this country of ours becomes nore 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 topmen 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 engagement or employment in the future of teachers of the Roman Catholic faith in the public schools in the city of

these Christian attributes among your-

selves. You Christians are as a house

divided. If you are the ambassadors of

WHILE on this subject it gives us

great pleasure to note that advices

from Ireland convey the assurance that

Baron Palles congratulated the Grand

number of arrests for drunkenness.

Lord Chief Justice O'Brien remarked

was undoubtedly satisfactory. At Fer-

managh assizes, Mr. Justice Kenny was

pleased that the police reports made no

Toronto." The resolution was introduced by 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 magine 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 accost 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

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. Teefy, of Toronto, whose mother died a few days ago. She was the lifepartner of Mr. M. Teefy, J. P., Richmond Hill, the oldest postmaster in Canada. Mrs. Teefy 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! that country is the most crimeless tion admits the falsification. He says in the world, At Limerick County himself: " All those figures for which Assizes Judge Dodd said the circumthe material possessed by us is so instances enabled him to congratulate the complete and insufficient that when we Grand Jury, as representing one of the come to make an uninterrupted chain of foremost counties, on the good order and the evolutive stages we are obliged to peace of the district. At the opening fill the vacancies by hypotheses, to reof the Waterford Assizes, Lord Chief construct the missing members by comparative syntheses." Men who claim Jury on the crimeless condition of the property by forging old deeds receive city, and also upon the decline in the due retribution. Bold and proud is science. Rather than gracefully acknowledge their error and inability to that the condition of Waterford County demonstrate their position, they proudly and impudently falsify their data. In-

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 Eng. land 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 un-

AN ITEM OF NEWS from London has

fit for self-government.

een taken by some of our contemporaries to mean that there is increased dissension 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 Loyal 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 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 doubly damned, in so far as men had not the teaching of the gospel to guide them but now in the full noontide of the Christian era, with the trophies of Christian faith visible everywhere, words fall short in condemning the atrocious morals that parent such awful

taste and worse sentiment. The drama, once the handmaid of plays, has like an erring child, gone far from its mother. To reclaim her seems nigh impossible. Since men will go to 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 like "Fabiola" or "Callista" that will have their environment in storied days, their themes religious without any of the mawkishtracings 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 prurient, the true for the false and

This has been done before and it can be done again without even sacrificing the life of a Telemachus.-Catholic break in the continuity of peace and Union and Times.

WHA Several of copies of the containing a Russell on the the Dead ?" Pastor R Protestants, tempts to shand official j to the prese one way or solve the qu He admit until recent its way into the question both great erred egreg He does tinctly who who in the the order intelligenc

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