

The Catholic Record

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

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LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1905.

Mr. Thomas Coffey 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.

Mr. Thomas Coffey Dear Sir—For some time past I have read your paper with interest and pleasure. It is published in a clear and concise manner, and is a true reflection of the Catholic mind.

Yours faithfully in Jesus Christ, D. J. Falciano, Arch. of Ottawa, Acot. Deleg.

LONDON, SATURDAY, JULY 15, 1911

A CAMPAIGN OF DECEPTION

Not content with its campaign of fraud and deceit among the Ruthenians of the North-West, the Presbyterian church has inaugurated a similar one in Toronto. The opening meeting in St. Andrew's Institute is thus described in the daily papers:

"The service, which is carried out with all the ritual of the Greek Reformed Church, was conducted most efficiently by the Rev. V. T. Kupcenski of Knox College, who wore the vestments, including a handsome red cape trimmed with gold.

The altar was beautifully decorated with crosses and candles, incense was used, and the sanctus bell rang out.

The clergyman explains that the service, which is certainly somewhat startling to English Protestant eyes, has to be carried out in this form, as it is the only way the people understand."

It would be difficult to imagine a more unblinking exhibition of fraud and hypocrisy than this. As all the world knows the very essence of Presbyterian public worship lies in the exclusion of ritual or ceremony. The whole Confession of Faith exudes that doctrine, and seas of blood have in the past been shed to maintain it.

Still more is Presbyterianism built upon the denial of Transubstantiation or the sacrificial character of the Lord's Supper. "The Popish sacrifice of the Mass," says the Westminster Confession, "is most abominably injurious to Christ's one only sacrifice."

That doctrine which maintains a change of the substance by consecration of a priest, etc. . . leads to gross idolatry."

The entire ritual of the Greek, or Orthodox Eastern Church, as professed and practised by a section of the Ruthenian people is, on the other hand, centred in the dogma of the Real Presence. In this it is scarcely less clear and uncompromising than the Catholic Church.

"They certainly all believe," says Dr. Adrain Fortesque, "in a quite definite, objective Real Presence; they all say that the Holy Eucharist is the Body and Blood of Christ, they understand this quite literally and simply; they adore the Blessed Sacrament and vehemently reject any explanation of a typical or subjective presence, or of a presence of which the meaning is faith."

THE CHILD LIFE

Dr. Boris Sidis is a famed physiologist. He has a son who, we are told, is a prodigy. He is thirteen years of age and has just concluded his second year at Harvard. Dr. Boris Sidis is a prodigy too. People who are in the habit of using strong language would call him a freak.

Dr. Sidis speaks in very uncomplimentary terms of college professors in general, for the reason, we suppose, that they do not possess his patent device for making men out of children by the automobile on a rampage process. He calls the professors "poor old college owls, academic barn-yard fowls," and he says they are in agonizing terror of critical reflective thought.

Likewise, he says, they suppress the genius of the young. He would have us start educating our children at two or three years of age. His plan would be to encourage the child to ask questions, and then answer them, and he would have us keep on stuffing the little brain with facts and figures, with history, geometry, mathematics, navigation, astronomy, botany, and all the rest. We pity the thirteen year old son of Prof. Sidis and we pray that he will not end

up in the asylum. There is about this scheme of the physiologist a something which it would not be too strong to characterize as heartless and brutal. The child life is perhaps the most beautiful of all his years, and as he grows old he ever looks back to it with charming recollections.

This gloomy individual would destroy this child life—at its earliest period he would begin to burden its little mind with the world and its affairs when he ought to be romping and playing ball. There is a law against cruelty to animals. There is one also against cruelty to children.

The little boy of Prof. Sidis should be taken from under his care and placed with some Children's Aid Society. Likewise the children of some puritanical parents we know. The time they are not at Sunday school or church must, according to the Calvinistic mandate of the parents, be employed sitting on a straight back chair pouring over chapters of the Scriptures, the meaning of which to the child mind is almost incomprehensible.

Robt. G. Ingersoll has come from this school of thought. The man who does not like to see children at innocent play even on the Sabbath must have a very small soul indeed and is not much of an asset to any community. The one who said, "Suffer little children to come unto Me" was not of one mind with the Puritan Sabbatarian. He was all love. The Puritan would make the world not fit to live in. We may be thankful he is not given his full bent. If such were the case what a gloomy world would be ours—one long funeral procession.

EVERY DAY brings us items in the daily paper which go to show that both in the United States, but to a lesser degree in Canada, the marriage ceremony is becoming a farce, and that the salutary enactments of the Holy See in regard to marriage were promulgated none too soon. In the London, Ontario, police court a man had an engagement to be married at ten o'clock. He celebrated the coming event by getting drunk, and had therefore another engagement to appear before the police magistrate at the precise hour of the day on which he was to be united in wedlock. The police, however, allowed their little engagement with him to stand so that the nuptial party might not be disappointed. Another case. At Albuquerque, New Mexico, on June 29, Rev. Thos. H. Harwood, aged 91, national chaplain of the Grand Army of the Republic, announced his betrothal to Mrs. Mary Clarke of the place mentioned. Old shoes, rice, confetti, blowing of horns outside the doors of the old church, which has given it a profound religious significance, the marriage ceremony is fast becoming something close akin to vaudeville.

A GIDDY SOCIALIST The Socialists sometimes run amuck. Carried away with the idea that it would be a grand condition of things were property owners to take them under their care and divide their wealth with them, they often do things with the purpose of hurrying on this earthly paradise which gets them into trouble. One of them, a young man in Woonsocket, Rhode Island, thought it would further the "cause" were he in his socialist paper to libel a priest. The reverend gentleman had him arrested and now the courts will deal with him. This young socialist is not worldly wise. That he may keep clear of the policeman's baton he should adopt the same methods as the returned missionaries from Brazil. In libelling the Catholic Church and its priests these gentlemen never condescend to give particulars. They make one fell swoop upon almost the entire priesthood of the Latin countries, and this is followed by another fell swoop on the pockets of their wealthy votaries who have much money but with whom nature has been sparing with one of her greatest gifts—common sense. A notable case was that in which a Methodist Bishop made serious accusations against the priesthood of Brazil. We published lately a letter from that country characterizing his statements as utterly without foundation and libellous. Will he apologize? Not at all. Nor do we expect apology from the religious papers of the sects who gave prominence to his pronouncement. We have been looking carefully over the Christian Guardian of Toronto expecting an apology to be made for the remarks of Bishop Hendrix, which were published in its columns, but up to the present writing there is "nothing from the front."

AS TO PORTUGAL Wherever the Catholic Church is a notable feature of the life of any particular nation, and whenever there is an upheaval in the political atmosphere, a certain class of non-Catholics are wont to single out that Church as the cause. In their minds it is always wrong—always seeking to oppress the people, etc. Such was the cry which resounded through the land when that atrocious monarch Henry VIII sat on the throne of England. He and his courtiers, together with a large number of individuals who in our day would be known as grafters, conceived the idea that the dwellers in the monasteries and nunneries were an undesirable class of citizens because valuable property lay in their possession. This property was looked upon with an envious eye by Henry and his bootlickers. The monks and nuns were robbed, the King and his courtiers became wealthy. Many a time has the same expedient been resorted to from that day to this by those who have a keen desire for the possession of that which does not of right belong to them. Portugal is a case in point. The following extract from a paper in The Bay Magazine for December last tells the story of the turn-over in Portugal. It will be interesting reading to those who have been under the impression that the Church is to blame for the uprising:

A great many people have been telling their betters going down in the street cars in the mornings, that, of course, they knew what caused the revolution. They had known it for a long time, they hint. In short, Protestants have been of the belief that the Church of Rome was to blame for the conditions in Portugal, which brought about the Republic, and only our Roman Catholic fellow citizens have refrained from discussing it as the possible reason.

But there are two articles in the current reviews which seek to correct this impression. One is an unsigned essay in the Quarterly Review, and the other is by Francis McCullagh in the Nineteenth Century. The former speaks of the Roman Church in Spain, and the latter deals with the part which that Church played, among the other causes, in the Portuguese revolution.

"From all I can learn," says the writer in the Nineteenth Century, "this (the clerical question) was largely artificial. I once knew a lady suffering from epileptic fits who imagined that the attacks were due to her wearing glasses which were a shade too strong for her sight; and I have frequently met neurotic people who were convinced that the irritability of the other unpleasant symptoms of their complaint would disappear if they wore a larger size in boots or made some trivial change in their habits. The Portuguese people, who are so sensitive to the fact that now, in the twentieth century, they do not occupy the same relative position in Europe which they occupied in the fifteenth century. They have declined, and are, in consequence, irritable and despondent. Suddenly they are told that this decline is due to clericalism. The statement is repeated in a hundred different forms. The cry is taken up by fanatics, who are as much opposed to Catholicity as the Jesuits are devoted to it. These anti-clericals are as well organized and as self-sacrificing as the Jesuits themselves. Their propaganda is carried out with great skill, persistence and courage. Finally, the Portuguese people believe them, just as the average man in the street comes in time to believe the persistent advertisers who scream at him from every hoarding and every station on the underground that their pale pills cure cramp! . . . This is the principle which lies at the root of all quack advertising, either in medicine or in politics, and it accounts in part for the success of the anti-clerical cry in Portugal. That cry was popular because it flattered Portuguese pride and Portuguese indolence. They were still a great nation, but they were being taken up by fanatics, who were as much opposed to Catholicity as the Jesuits are devoted to it. These anti-clericals are as well organized and as self-sacrificing as the Jesuits themselves. 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