PROTESTANTISM

The Catholic Record

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Obituary and marriage notices cannot be inserted security in the usual condensed form. Each insertion when subscribers are then subscribers ask for their paper at the po be it would be well were they to tell the clerk then their CATHOLIC RECORD. We have info ion of carelessness in a few places on the pat-very clerks who will sometimes look for lette

Jesers, Luke King, P. J. Neven, E. J. Broderick, N. Hagarty and Miss Sara Hanley are fully author to receive subscriptions and transact all othe ness for the CATHOLIC RECORD. Agent for New Johand, Mr. James Power of St. John. Agent for ict of Nipissing Mrs. M. Reynolds, New Liskeard

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

homas Coffey
Dear Sir.—Since coming to Canada I hav
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Yours very sincerely in Christ, Donatus, Archbishop of Ephesus, Apostolic Delegar UNIVERSITY OF OTTAWA Ottawa, Canada, March 7th, 1900.

Den Sir: For some time past I have read your catinable paper, the CATHOLIC RECORD, and congratable you upon the manner in which it is published. He 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 re-

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

LONDON. SATURDAY, MARCH 13, 1909.

THE GLOBE AND THEOLOGY. A suggestive article appeared in the Toronto Globe on the 27th ult., entitled "The Church, the Bible, the Average Man." It lays down the proposition that to the average man both the Church and the Bible are of fundamental and perennial personal interest. If we admit this to be true we wonder why "the average man" does not ask which is the Church? What does the Bible mean? Nothing can be, nothing should be, so fundamentally and so perpetually interesting to him as these two things. They contain the solution of life's necessary problem; and they are the key to eternity's home. The trouble is that their indefiniteness staggers the man on the street. He has not time to study these subjects-no great taste for the abstruse, a certain timid reserve lest they might lead into unknown regions, and what is the most real of his fears the fancy that he knows enough any way for being just and charitable to his fellows. The average man, supposing him to be Christian, must surely admit that the Church is one. What does he and? Anglicans divided not about individual candidates for the episcopacy but about these individuals as types o mental and perennial as Anglicanism in its principles and its history can admit. Methodism presents to him a still more partial picture. So is it with these others. If the average man is to strengthen himself he must find in Church as well as Bible that fundamental character which will prevent it being misunderstood. He must see in it that perennial vitality which is the guarantee of its divine origin and the warrant of unbroken divine protection. If the Church is of such serious import to the "average man," it is dreadful to call that the Church which has not a single attribute of Christ's Church. It becomes a more devastating ruin when the less favored same right to the fountains in the "There can be," says the Globe, "no enduring rest for the human mind in any surrender of its own responsibility." How can the human mind, true to its God and its own conscience, rest in that which was not from the leginging. and which, when started, was neither divinely authorized nor constituted in enity and stability? Of all the responsibilities to which man should be faithful, it is that which he owes to truth itself. He can no more deny Christ's Church before men than he can deny Christ. To surrender the one is to yield the other. No memories are fresher and sweeter than those of the martyrs-who preferred death to giving up truth. Does the "average man seek the Church with the same unsel Ash spirit? Again the Globe tells us: "The Church is good, is a divine institution for the culture of faith and Mfe." That is not the fundamental purpose of the Church, nor its perennial work. No doubt the Church is good. It is a divine institution. It is not The kingdom is not of this world. Here is where so many Protestants become confused so that they not only think Christianity and civilization are one and the same thing, but that heaven itself is a refined earth. Other suggest-

the Church is a divine institution, then must its light be different from aught else upon earth. Unity and sanctity in its nature, divinity in its foundation stone, stability in its walls, and unfailing truth and life in its sanctuary. Those who seek it earnestly must be able to find it. Those who knock at its door for bread cannot be offered a stone. To the average man the Church cannot be non-descript or faltering. Like its Divine Bridegroom the Church is the way, the truth and the life. To use the term Church in continued indefiniteness and then to turn round and claim that the uniqueness of Christianity is "that its salvation is not through a specified attitude to an institution or to a creed or to a ritual, but through an experimental and a vitalizing self-surrender to a Person," is to overturn all organization. Can the average man appreciate this "selfsurrender?" What meaning is under this theory to be attached to the Westminster Confession of Faith or the Book of Common Prayer? The Globe is misthere must be whose creed and ritual tical-whose growth may be in the number of adherents but whose possession of truth was full and complete from the beginning. The effect upon the individual who corresponds to the light and lives up to the faith is that self-denial and self-hatred which brings lasting peace and happiness. If to the average man country means something more than mere geographical limits, so does the Church mean something quite other than his own relationship and surrender to the Person of Christ. It signifies surrender of mind, will and heart to all that our Divine Saviour established with infinite love and wisdom for his salvation, that is, surrender to the

Church, it means a visible Church. THEOLOGICAL TOURNAMENT. A tournament of this character, more easily imagined than described, was lately held in Toronto for some time. Anglicans, Methodists, Baptists were the principal actors. Up to the present Presbyterians have not taken any part. They are canny. The Westminster Confession of Faith has knots enough without introducing others. What is also to the purpose, the Globe, which is the Kirk's philosopher and friend, is quite conservative in at least religious matters. Although not a professed believer in tradition it does not wish its own traditions disturbed. Kindly advice or tactful silence, therefore, is the course which the Presbyterians are pursuing. The tournament opened with an episcopal election among the Anglicans Into the arena marched as in two bodies clerics and lay delegates of the diocese of Toronto. The line of division was not very rigidly drawn between the clergy and laity. It was more between high and low. The two colleges, Trinity religious views which are as funda- and Wycliffe, were moving at their head -rallying, as the spectators could see, their different forces. Like the building of Solomon's Temple the battle went on without noise or tumult. No crossing of swords could be heard, no noisy en couragement to friends or assault upor opponents. It was a fight of votespresumably earnest and fixedly resolved. Ballot succeeded ballot with very slight variation. At last, when prospects of victory for either party seemed as remote as ever, in rode a couple of the clerical warriors—one from each party and shook hands. The battle was over a welcome compromise made. Both weary with the contest were glad to accept it as an honorable and charitable settlement. So the two divisions rode are taken into account. All have the away together from the arena-a smile of special joy beaming upon the HighChurch House of David. All are average men. leaders as having won the day. The next scene-quite different in character -is occupied with Methodists. It is not a question of election or of anything else connected with the episcopacy. Being Methodist how could it? But the main attack and defence are clergy and laity. Doctrine and discipline are involved. General Superintendent, prominent minister and wealthy laymen are the chief actors. Some of the weapons used are hard as steel whilst others are tipped with velvet. The scene opened with a sermon or lecture by a Rev. Mr. Jackson to which reference has been already made in these columns. The lecture stated that the earlier chapters of Genesis were not historical or scientific: but mythical or allegorical. This was a war note to Dr. Carman the General Superintendent. He rushed into the arena and seemed to wear a kind of tiara. He called the lecturer names, and in a voice of thunder bade him stop. The poor old Knight was terribly handicapped. There was the birthright of every Methodist and every primarily intended for the culture of other Protestant-private judgment faith. Its purpose is to save souls. What right had he to tell Mr. Jackson that his interpretation was false? long to the Canadian Conference, and

to hire ministers. These gentlemen in turn are practically independent of the General Superintendent. They had invited Mr. Jackson out to this country, they had engaged him for Sherbourne St. Methodist Church. When, therefore Dr. Carman hurled his shaft at this Methodist Modernist, some of the com mittee shot back. First came Mr. Flavelle an arrow with its soft velvet tip upon his bow: "It is not for a layman," wrote this diplomatic, fencing knight, "to pass upon what constitutes a sound or unsound interpretation of Scripture, but he will carry the approval of all sensible men in asking that where differences of opinion exist, a spirit of tolerance be shown to every man who honestly seeks to know the truth. At this late date it should not be necessary that leadership in the Church calls for a spirit of broad charity which seeks to reflect that of the great Teacher whom the Church universal claims as its Head.' Notwithstanding the fact that this arrow missed its mark a few in the upper taking cause for effect. An institution benches applauded. The gallant bowman smiled, bowed and withdrew. Next are definite, circumscribed and iden- came Mr. Massey. His eye was fixed on the tiara. It did not, in his view fit well, and what was worst of all it looked too papal. Mr. Massey drew an arrow from his quiver. Aiming it at the Superintendent's borrowed head-gear he sent it whizzing through the air. "His letter," was the arrow's message, "is as intolerant as an encyclical of a mediæval Pope." He complained of the way the Superintendent was riding all over the arena. "The General Superintendent seems," he continues, "to reserve the right to ride roughshod anywhere and everywhere over anybody whose theological thought is not precisely the same as his." It looked very much as if the tournament would break up in confusion, leaving Dr. Carman champion, the tiara still on his head. He was nothing daunted. He rendered Methodism a real service

in calling Mr. Jackson to time, no matter whether in doing so he resembled mediæval or modern Pope. "How easy,' he says with truth, "to advance Adam and Noah myths, crossing the Red Sea and the Jordan myths-who dares draw a line and say: thus far and no farther? Once started, where will you stop?' We do not see that a General Superintendent can draw a line. He has no authority. Never to him or his predecessors was it said: "He who heareth you heareth Me." We know only one man who can draw the line or bid the storm cease: Peter whose unfailing faith is ever protected and whose guardianship is insured and guaranteed against all error. What about the tournament? It began to 'ag. The Baptists wanted to come in and show their powers of theological fencing. One of their ministers rushed into the arena-a sesquipedalia on his lipseschatological. It staggered the ancients, it roused the modernists. Spectators heard it in awe and wonder-that learning was so deep sounding, so late in appearing and so incomprehensible to ommon folk. "The Baptist Church," said this Baptist knight errant, "is always tolerant and waiting for new light." As the first point reached the benches a few Quakers in the upper tiers heaved a sight of doubt. Their memory went back to the Blue Laws. The second point excited an odd question about the promised Paraclete being sent and teaching the Church in age, first as well as twentieth, all truth. The audience was then dismissed in order that the next scene might be rehearsed with closed doors. Mr. Jackson acted Jonas and the whale to a select audience of Anglicans. How the scene was presented, what was done with Jonas or the whale or both remains a secret, as the meeting was private. No stranger was admitteda strong athletic minister was placed as guard at the door. Anglicans like the Baptists are seeking new light. They look for it from quarters where they de not candidly expect to find it; and

before. EDUCATION POLICY OF FRANCE.

they turn their back upon that source

from which alone it can reach them.

Be the last scene what it may, the

whole tournament has done nothing for

Methodism or Anglicanism except to

Two bills are before the French Parliamentary Commission of Education which tend to expropriate the family to the State. The political masters become more aggressive. Teachers of State schools are less careful of sneering at religion or questioning the patriotism of Catholics. Finding that silent suffering was mistaken for acquiescence and that nothing came from complaints parents began to organize for the defence of their children. A case was in-Furthermore, Mr. Jackson did not be- stituted against a teacher named Morizot who had habitually insulted the consequently was not under Dr. Car. faith which many of his pupils believed man's jurisdiction. He is a member of and practised. Notwithstanding the the English Conference. Again, there fact that the Advocate-general who ions must occur to the average man. If is a committee of laymen whose duty is defended him spoke of him as "a miser-

able creature whose place is not in the ranks of the teachers," he was removed and promoted. Before judgment was delivered the two bills referred to were placed upon the table of Parliament. The first was directed against parents and guardians who should prevent their children from attending certain classes or using certain school books prescribed by the education authorities. By the second the responsibility of the State is substituted for that of the scholastic who is henceforth placed under the university tribunals for nearly all offences concerned with the execution of his duty as teacher. Before the bills received their final test they were amended in a more anti-clerical way. It is one of the fundamental rights of parents to forbid their children to read what they consider vicious or dangerous. The Commission preparing these bills craftily set up an obstacle to the exercise of this right. A provision was inserted that to prevent the use in class of books mentioned in the department lists is enough to render the parent liable to the penalties set forth by the law. Further, those who shall have provoked an offence against it by threats and incitements incur punishment. A priest who points out to parents the danger threatening their children, and who urges them to take the only proper course, is thus liable to fine and imprisonment. This list of books is drawn up under the supervision of men who openly combat religion. The parent has no appeal except to the authors and co-operators of the vicious system. These bills will doubtlessly pass; and fathers and mothers who wish to guard their children's faith and virtue will have to fight, fearfully handicapped, the battle of religion and lib-

erty.

THE GREAT SACRAMENT. What a strange compound is human nature. The flesh lusteth against the spirit, and the spirit against the flesh. Life seems one continual combat and society an army in battle array. A few principles, however, there are which are a light to the shadowed mind, a strength to the weakened will. One of these principles is that doubt is not a normal condition of human thought. No stronger evidence of this can be given than the unrest outside the Church in regard to matrimony. The trivial view taken of nine were living together. The of the sacred state of matrimonial life, the absolutely careless, inconsiderate manner in which ministers perform the ceremony and in which the contracting parties enter upon it, and, what is most shocking, the appalling number of divorces, all show that the non-Catholic doctrine of the "Great Sacrament" is doubtful, and therefore erroneous in itself, and most injurious to society in its consequences. People who enter upon matrimony, by the very fact that they call upon a minister to perform the ceremony, show that they regard it as something religious. The doubt displays itself in the flippancy which surrounds the rite. It can hardly be called a rite, because it discarded all the reverence which the old Church had thrown about, it. At last an attempt appears, making it entirely ethical, thus robbing it of any religious pretence Through the laxity of ministerial candidature and guarantee there is no long step from bad to worse-from a real legally acknowledged minister to a pretender. A concrete example might be given in the case of Methodist preachers and local preachers. Where is the exact legal test for the capability for one of either class to perform the ceremony of matrimony. In New York lately a leader of Ethical Culture married a couple. This power was called in question by several papers. The gentleman who had performed proved by quotation from the statute that so far as the City Council of New York could give it he had power to marry people. This power was first given to only the Leader of the Society of Ethical culture. It required two assistant leaders. After some years each assistant, by a species of evolution received the full power of his chief. The wrong did not strike the public yet. notwithstanding some opinions in the press They feel that it is not all right-that to entrust society to unstable and irresponsible associations in the adminisexpose their divisions and weaken what tration of matrimony is more than the little religion the multitude possessed public would do in minor affairs. Something is wrong-doubt enters without correction following. When matrimony, which Protestantism handed over to nationalism, is thus placed in the care of democracy, it must prove a failure, neither to be respected nor conservedwhose obligations are stripped of their sacred character and whose stability is measured by the passion of ungoverned youth and the mushroom life of ministerial or ethical associations.

> FIRST PLENARY COUNCIL OF CATHOLIC CHURCH IN CANADA.

The Pope has resolved to call the first plenary council in Canada, through his representative, Mgr. Sbaretti, the apostolic delegate.

The council will be held in the early

vited all the Bishops of the Dominion, the Superiors of religious institutions and a full body of theologians.

This council will mark an epoch in the Roman Catholic Church in Canada, and cannot be regarded by the faithful otherwise than as a signal favor by His Holiness.

His Excellency, Mgr. Sbaretti, will preside over the gathering, and while the doctrine will not be a subject of discussion, a re-statement of it may be made and disciplinary laws laid down to govern changing conditions of the Church in Canada.

The United States has had three plenary councils, one in 1852, one in 866, and the last in 1884. The South American republics had one in 1899, so that with the holding of the proposed great gathering in Canada the entire continent of America will be covered by plenary council legislation.

Further particulars will be given in our next issue.

HIS GRACE, the Archbishop of Montreal, deserves and will receive the that city. It is to be regretted however, that some of the authorities, who have a disposition to permit the looseness and license which prevail in densely populated centres in some European cities, have taken issue with Mgr. Bruchesi on this question. That his position will in the end be sustained, both by the law of the land and by public sentiment, we have no manner of doubt. We hope the distinguished Prelate will keep up the good work. The conditions now prevailing call for

THE BENCH AND BAR in some places n the United States have decided to take action to the end that the devastation caused by the divorce court may, at least to some extent, be arrested. The conditions are something terrible to contemplate. Let us take Kansas as an example. Out of fortysix girls admitted within the school year of 1908 to the Girl's Industrial School, a state institution at Beloit, Kan., the fathers of eight were dead the mothers of ten were dead ; both parents of two were dead; the parents parents of seventeen were divorced. More than one-third, therefore, of the girls admitted during the above period were the unwilling victims of the divorce courts.

There are those who would advocate the establishment of divorce courts in the province of Ontario, little heeding the awful example given us by the American Republic.

HIS GRACE the Archbishop of St. Johns, Nfld., deserves the gratitude of his people for the noble fight he is making in the cause of temperance. He has established in his archiepiscopal city a temperance society called the "Antitreating League." He believes, and rightly, that much of the drunkenness which we find amongst the people arises from the senseless habit of treating. That the movement will be successful we have no doubt. It will be easy for men to impose upon themselves a partial pledge of this character. It would be a safeguard against excessive drinking. The Archbishop hopes to extend this society throughout every parish of the archdiocese. The obligation reads as follows: "I pledge myself with the help of God, and for the prevention of drunkenness, not to offer nor accept a treat of intoxicating liquor in any place where such liquors are sold.'

MR. STEAD, the noted journalist, gives it as his opinion that "the Irish are much the most eloquent of the Englishspeaking nations. Even in America, Mr. W. J. Bryan is of Irish descent. In the eighteenth century, the great Parliamentary orators were Irishmen-Burke, Sheridan, Grattan, Curran, Flood, were all Irish. In the nineteenth, Plunkett, Shiel, O'Connell, Magee, A. M. Sullivan, and Sexton, all stand in the front rank. In the present Parliament, Mr. Redmond, Mr. T. P. O'Connor, and Mr. T. M. Healy are the most effective speakers." Mr. Stead might have added that in the United States and Canada the Irish are also well to the front as orators Pity it is that the old Irish Parliament ouse in College Green has not been re stored to its original use so that Irishmen may thus be given an opportunity to give an exhibition of this rare gift in legislating for their own country on Ireland's soil.

duced by the French infidels. In the town of Ivry, just outside Paris, the church edifices in the provinces 'civil baptism" of twelve children. sors" were pledged to see that the summer at Quebec, and to it will be in | mad," is an old quotation that Ont.

will come to the mind in this connection, Every day brings us a new batch of exdence that a terrible humiliation is in store for France unless the bulk of its population flings off that lethargy which has for too long taken possession of them, and thrust from power that miserable cabal whose unchristian attitude has brought upon the country the scorn and contempt of all civilized peoples the world over.

WE WOULD STRONGLY recommend our non-Catholic friends in Canada to take to heart the action of the Protestants in a place called Killamook, Oregon, when an attempt was made to sell a book produced by one of those unfortunate characters styling himself an ex-priest. Upon noting the infamous character of the publication many Protestants expressed the belief that steps should be taken to exclude it from the United States mails, They openly stated that the circulation of the books could not help the cause of Protestantism. Many a Protestant home in Canada, we regret to say, possesses the vile literature of Chiniquy, gratitude of the respectable people of Maria Monk and Margaret Shephard. the Dominion for the noble stand he The buyers of these books have vichas taken in behalf of morality in lated all the rules of good taste and fairness. These works have not hurt the old church but they have befouled the minds of the purchasers as well as creating enmity towards their Catholic neighbors. Strange to say with many of them the reading of a good Catholic book would not be considered for a moment.

> THE TORONTO GLOBE says that anything tending to remove the linguistic obstacle between the Provinces should be enconraged. In this connection it draws attention to the remarks of Mr. J. W. Johnson in the Ontario legislature suggesting that a colloquial school be established in Toronto for teaching sufficient French for ordinary conversation and business purposes. This, we fully believe, would be a most excellent 'departure in our educational work. A knowledge of French imparted to our boys and girls in Ontario and the other English provinces could oftentimes beutilized to advantage. They get a smattering of other languages which they seldom or never have an opportunity of using. But would it not be well were our Toronto contemporary to feel its way carefully. On the next 12th of July we may be told by the Hockens and the Sproules that such schemes are but Popish plots, and an evidence of disloyalty towards king and crown. They would like to extinguish the French language even in Quebec.

MANY OF OUR SEPARATED BRETHREN are upon record as denying the existence of modern miracles. There are others, nowever, who take quite a strong ground in the opposite direction. The Rev. Dr. Bartlett, of the First Congregational Church of Chicago, says: "Take out all the miracles in the life of Christ and what a ghastly wreck you have left ! There is no period in the life of the Lord without its miracle. Either He performed them or He is made an imposter and the writers are either liars or utterly untrustworthy. Such statements coming from such a source do infinitely more harm than the attacks of infidels." Another Chicago Congregational minister, the Rev. Dr. Hopkins, of Pilgrim Church, speaks out as unhesitatingly: "Denial of the supernatural cuts the foundation from under the Church and it becomes no more a religious institution than a Public school If, as some affirm, the present generation is losing its faith or interest in religion, the principal reason is the average man and woman has enough during the week to destroy faith without going on Sunday to hear some preacher who will finish the job."

A VERY INTERESTING little pamphlet is published by the Jesuit Fathers who have charge of the Church of Our Lady, Guelph. It is a hand book of the interior decorations of that sacred edifice, together with a carefully prepared historical sketch of the parish, dating back to the forepart of the last century. The first place of worship, we are told, was erected on hill of Guelph, and was a wooden building. This was used until its destruction by fire in I844. In the year 1845 another church was built through the heroic labors of Father J. Holses, S. J. He also had erected St. Ignatius' College, now occupied by the rectory, the Loretto Academy, and St. Joseph's Hospital. The history of the parish is then recounted up to the time of the erection of the Church A BRAND new fad has been intro- of Our Lady, that grand ediffee which takes rank with the very best deputy and mayor lately presided at Indeed, we may go further and give it what they were pleased to call the first rank. To the Catholic people generally, this little as h will afford an It may be supposed that the "spon- hour's profitable routing. But to old residents of Granh, who have gove little ones were brought up good abroad, the study of its pages will 'reds," hating religion and all prove a special pleasure. A copy will its belongings. "Whom the gods be sent on receipt of twenty- ave cents. would destroy they first make Address, Church of Our Lady, Guelph, The alleged mora testant populations casionally comes up anti-Catholic press fact which admits o sion that those na testantism prevails of morality an inc self-complacency o needed to confirm

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