# The Catholic Record

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ed, etc., 50 cents each insertion. Remittance to accompany the order. Approved and recommended by the Arch Manope of Toronto, Kingston, Ottawa and St. Bonface, the Bishops of London, Hamilton, Peterborough, and Ogdensburg, N. Y., and Subertbors changing residence will please five old as well as new address. Oblinary and marriage notices cannot be inserted except in the usual condensed form. Inserted except in the unar construction of the series of

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 18th, 1905.

Ottawa, June 18th, 1900. Mr. Thomas Coffey : My Dear Bir,-Since coming to Canada I have the strang Since coming to Canada I have the said faction that it is directed with in tell sence and ability, and, above all that it is im-may defends Catholic principles and author-may defends the country. Following the best interests of the country. Following the welfare of religion and country. and its influence reaches more Catholic humes. I influence reaches more Catholic humes. I be forming. With my blessing on your work. Monary Architecter of Kephenus. Apostolic beiegate. omas Coffey :

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

Mr. Thomas Coffey : Dear Sir : For some time past I have read rour estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good ; and a truly Catholic spirit pervades the whole. Therefore, with pleas are, I can recommend it to the faithful Bleesing you and wishing you success believe

Yours faithfully in Jesus Christ † D Falconio, Arch. of Larissa, Acost. Deleg. LONDON, SATURDAY, FEB. 1, 1908.

## THE NEW DEFENDERS.

We call attention in another column to the Bible League whose proceedings deserve notice from the special treatment of the subject by both the Rev. Dr. Hague and Prof. Townsend. We regret that the reports of these papers are meagre. They are hardly sufficient to form an opinion of their value as defence walls of the Bible. Some points are indicated to which not only higher critics might reasonably take exception but also others, ourselves amongst the number. We are not higher critics, or lower critics for that matter-nor do we speak for higher critics whose systom we cordially despise as much as either of our non-Catholic defenders. Our contention is for fair play. We think these gentlemen made a mistake in being so ready with epithets for their opponents. It does not do to abuse the opposing lawyer. It is a sign of a weak case. We are not surprised that the case of these gentlemen is weak. We should have been sur robe. prised if it had shown much strength. No Protestant divine, however scholarly and well intentioned he may be, can do much in a court of argument. Tradi tion is against him, for he rejects it as avidance. His own witness is private judgment. And she is as much a wit ness for rationalism and higher criti clam as for supernatural religion. Let of the 20th Jan.: us, however, take up one of Dr. Hague's arguments : "Chief," he says, " among the threatening evils of higher criticism was that the infallibility of Scriptural authority is involved, and that whereas now the systems of doctrine of the churches were all founded on the word of God, and the production of a text was taken as a final argument, the adoption of the higher criticism would absorbing it with its widow and orphan unseat authority in the churches and shareholders, while its own sharehold upseat the authority of the Lord Jesus Christ Who had placed His imprimatur on all the Old Testament books." That argument will not stand. What is the Iy bad year." word of God ? Where is it to be found ? How can the infallibility of Scripture be reconciled with the various sects. all of whom claim the same authority of Scripture and the same right of judgmont. The production of texts has been used by Catholic and Protestant alike. A textual production cannot be the final argument : it is the authoritative interpretation of the text which must be, and alone can be, the ultima. tum. To place it in the mere dead letter of the text, without the living judge to sift and expound it, is to throw it to critics with the humiliating request that they will spare some of it. Nor can Dr. Hague find fault with the mahigher critics for interfering with Scripture. They are simply carrying to extreme the principle of private judgment estab lished by the reformer and practised by the Protestant schools all over the matters for pulpit exhortations or world. When Dr. Hague speaks about "churches," and their systems of doctrines, unless he refers to the Cath- urge his people to seek first the Kingolie Church, we hardly appreciate the dom of God. Unless a man's theology

### THE CATHOLIC RECORD.

effect that " in the opinion of this that the responsibility is the same for the member of a corporate body as for an individual.

> hroughout the Evangelical portion of North America. Its purpose may be gathered from its name, and includes lefence as well as study of the Holy Scripture. The Toronto branch held. last week, a conference at which several addresses were presented. Some of the titles of these are familiar-as, Defenders of the Faith; others are quite Papal in their condemnation of Modernism. But notwithstanding their good intentions, their zeal and the desire they express for the protection and reverence of the Bible their pro seedings are not consistent with their history. Nor is their army trained for the war of infidelity which has long in vaded their territory. Of course they are bound to attack higher criticism. The Holy Father led the van : they should in all conscience scour the woods for the foe. For generations and even centuries they had been posing before the world as the only friends of the Bible, shouting that the Pope of Rome, on the other hand, was its bitterest foe. A day came when

the first to defend the Bible and warn away its higher critics was the Pope. the very man whose authority they had despised. It was time for these leagues to wake up. They had been too long running with the hare and hunting with the hounds. Modern thought seemed to be the only light on the horizon. They saw no danger in the philosophical systems of Darwin or Mills Why they were English you know: how could they be wrong ? Then a lot of these German systems were so full of novelties one could not help investigating them. So they studied them allall but one, St. Thomas. He was neither German, English or modern. He was mediaval-and no light shone upor modern Protestantism from those dark ages. So Protestants went on studying all sorts of false philosophy until Pro testantiam was completely honeycombed with it. Every page of the Bible was up for criticism. St. Paul tells us that death reigned from Adam to Christ. Criticism stopped at neither. It treats the former as a myth and denies the divinity of the latter. It is all very well to come out now, and speak of higher criticism as "a species of moral insanity." Even if it be true, Protestantism is to blame for the mental and moral delirium. As a religion Protest-

sm stands full square, open to every wind that blows-a mockery as a system and a trifler in defence. Having no principle but private judgment it could prevent no wandering, forbid no false study, or expel a wolf from its fold. At this day-after three hundred years-instead of systematizing and dogmatizing and so framing a defence, the creed of any of its branches is gone. scattered. To now undertake the defence of the Bible is, netwithstanding their wish, not in their power. They encouraged rationalism, they ridiculed all Catholic thought, and saw no danger in their so called free thought. The only safe Bible League is the Catholic Church, and the only stout

Last week we announced the gloomy news that reconciliation between the leading members of the Irish party was still remote. The unexpected has happened. Reunion has since taken place. Healy and O'Brien are in their place under the leadership of John Redmond. What brought about this desired settlement may be traced to more sources than one Mr. Birrell gets public credit for it — though its importance and the sudden change of front lead us to suspect higher influence than that of any ordinary political minister. No matter who was its author or hos it was brought about it is a peace rich in prospect for patriot sm and success A promised measure of Home Rule and of a Catholic University for Ireland may have induced all these gentleme to bury their differences and stand united for the cause which they all love and desire, and to which the have manfully all devoted their life energies. With Parliament just opened, with the pledges mentioned, with report from the Commission upon Con-

SHORT PARAGRAPHS.

make the picture complete there

should be a trio, the drunkard in the

middle and the saloon keeper and the

bar-tender on either side, with the

inscription underneath. " Examine our

work." Would it not be well, as an in-

valuable object lesson for our boys, to

have such a picture made of goodly

proportions and hung up in the schools. The " posted " drunk

ard should be a warning to

young men. The bar room is their

Possibly a young man will say : "I

know what I am doing. I can stop

when I want to. It is no harm to take

a drink with 'the boys.'" But the

time will come when he can't stop

drinking-when his maaliness has van-

ished. The safest place for a voung

man is on the outside of a bar room.

Finally let him understand that in this

the young man who is seen coming out

of a saloon, more particularly if it be

A STORM BREWING IN IRELAND.

Private advices from Ireland to The

Globe indicate that one of the greatest scandals of recent times is likely to be laid bare before long. It will be re-

membered that just before the King's visit to Ireland last year the regain and jewels his Majesty intended to wear at an investiture of the Knights of St. Betrick dismeasured Chargements

St. Patrick disappeared. They were

and although search has been mad

high and low they have not been found. It was supposed at first that the spirit-ing away of the jewels was the result of

a Nationalist plot to annoy the Govern-ment, but the refusal two weeks ago of

Sir Arthur Vicars to testify before

Commission appointed by the Lord-Lieutenant, the Earl of Aberdeen, to

determine whether Sir Arthur was to

blame for keeping careless watch o

the jewels, has resulted in the circula

tion of an amazing story to the effect that the jewel thier was an aristocraft

whose position gave him the freedom of

Arthur, and believed that their disar

pearance would cost the King-of-arm

his place. The thief is said to be so high

name would cause terrible trouble in

There are good grounds for belief that

cast odium upon the Nationalist Move

ly connected that the revelation of

several great families.

revenue purposes.

Dublin Castle, and who stole the

because he had quarreled with

Vicars

Sir

ander the care of Sir Arthur

noticed that he is wiping his mouth.

produce as follows :

mortal enemy. Let them shun

gested Districts before the British House of Commons the Session opens with a new thrill in Irish hearts at home and abroad. Some one has sent from Kansas portion of a paper called Appeal to

Reason. The item marked for our special attention is entitled the Parable of the Panic, and is an attempt at imitating Scripture. We are certain that this journal is not Catholic. Its name, Appeal to Reason, absurd as an appeal and illogical in reason, is not a title commending itself to any Catholic community. Let that pass, for the rose would smell as sweet by any other name. The article to which we refer is unworthy of respectable journalism of any school of thought. Holy Scrip ture is God's word. Parables were our Lord's simple methods of teaching sublime heavenly truths. It is unpardonable irreverence to make a few verbal changes and make a parody of what Christians hold most sacred. The character of the piece may be judged by the introductory para graph wherein it is stated that this parable of the panic " is taken from the third verse of the first chapter of Luke McLuke." The attempt is a failure as much by its illiterate, inane vacuity, as by its impious irreligion. It appeals neither to reason nor refinement : and commends itself to none except that vulgar class always ready to grasp at the least ridicule thrown

# " POSTED " DRUNKARDS.

upon things divine.

Our esteemed contemporary, the Catholic Universe, of Cleveland, states 'that a law has been passed in Wisconsin that 'posted' drunkards are to obtain no liquor from saloonkeepers. The saloonkeepers of Manitowac have petitioned the common council to order the chief of police to take each ' posted Instead of gathering strength they are man to every saloon in Manitowac and introduce him to every bartender. In addition to this the saloonkeepers want the photographs of each drunkard to hang back of the bars, so that the bartender will know at a glance that these men are not served with drinks." No doubt the saloonkeepers and the partenders look with the most supreme contempt upon the unfortunates who come into their place of business looking for an eye-opener in the morning and an eye-closer at night. And so they are to be posted. Each " posted ' drunkard, however, can go back in the years and remember when he was in the hey-day of life-when good wages came to him every Saturday and when he would go with the " boys " to the saloon and have drinks all around. His character as a drunkard was then in process of formation. Week after week the drink habit took a stronger and stronger hold on him. His character was going, going, going. His self command was weakening and good resolu tions were made to be broken. By and by the only true happiness he seemed to possess was standing at the bar and wallowing glass after glass of the liquid that brought momentary pleasure but left a world of misery and degradation in its trail. The saloon keeper and the bar-tender may look with pity apon him at times, and feel sorry for his condition. But who made him what he is ? Who gave him the hollow cheeks, the rags, the empty pockets ? The saloon keeper and the bar-tender. Who gave him the starving family, the sons with the police court record and the daughters with shamed faces ? The saloon-keeper and the bar tender. And at long last his picture is to be hung up in the place that brought him the conviction that life is not worth living and gives him thoughts of leaving the world by his own hand. And

AT A MISSIONARY meeting lately held in Toronto Rev. Isaac Hess, a returned missionary from South China, stated that nothing paves the way for Christianity among the Chinese as much as a

#### FEBRUARY 1. 1908.

#### A PRIMARY CIVIC DUTY. The Irish Ecclesiastical Record.

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CONTINUED FROM LAST WEEK. It is strange enough that a moral mmunity should elect immoral repreentatives for their public offices, but immensely stranger that any same com-munity, whether moral or immoral, munity, whether moral or immoral, should elect representatives that will cheat them. Or is it that a sufficien number of men of upright character cannot be found in every community with intelligence enough to fill its various representative offices ? If that were so, the case would be intelligible but the evil simply incurable. But it is not so. In fact, what would particu larly strike a stranger unacquainted with the existing system, and what would particularly strike ourselves, if we were not so accustomed to the phenomenon, is the contrast between private integrity and public corruption. Nor is there any reason for supposing that the dishonest individuals of the community have any special aptitude for public administration. We should our day there is very little respect for naturally expect that public board would reflect the morality of the com-munity. In fact we should not be surprised to find a loftier standard them, inasmuch as the most upright men should be most likely to be trusted with important public interests. Lower we could never anticipate. And Such is the heading of a dispatch yet, if we can judge by what we hear and read, it is the lower that obtains which appeared in the Toronto Globe. on the 22nd of January, which we re-

in practice. I consider it more advisable to reerve, for another article, the consideration of the causes that have led to this anomalous condition of thingsthat people condemn so emphatically the acts for which they are themselves responsible. It is sufficient for our present purpose to have established the of the responsibility-that existence coording to the present conditions of society we are all, in a greater or less degree, responsible for public enactnents and administration. As has been said, this responsibility does not affect all to precisely the same extent, but varies according to the wealth, talents and social influence of each individual. Everyone should, at least, realize, as far as he can, the meaning of his vote -that by giving it in favor of any candidate he is thereby, and to that extent, making himself responsible for the public acts of that candidate, in case he becomes elected. The least any citizen is bound to is to promote, by his suffrage, pure and advantageous administration, as he understands it and as far as he can do so without seriously interfering with his private con cerns. He does not escape this responsibility by abstaining from voting alto gether, for by allowing others to determine what he might have a share in determining himself, and what he i under an obligation to take a part in determining, he makes himself respon-sible for the effects of this act of the the whole transaction was a plot to others, to the extent to which his rea sonable activity might have affected ment. This is not the first, nor even the issue. It is only when developed public spirit has been developed amongst the masses, when the people amongst the masses, when the people the hundredth time that such schemes have been employed by the governing class of Ireland, so that the condition lightened view of their civic responsi-bility, that it will be at all possible to of that country might be allowed to remain in the grasp of the vultures who purity public administration of the vices that appear inherent in the presare everyday sucking life blood from the country. So far as Ireland is con-Long ago the importance ent system. of this truth was recognized in Athens, cerned there is a large class of people he mother of democracies. One of the in England who live in a fool's para-Solonian laws proncunced that any citi-zen who, in times of sedition-the only dise. In Ireland, there is a large class who live in a knave's paradise, and political crisis then considered of any importance-joined neither party should another large class, consisting of landdisfranchised. lord's who live in luxary on the contin-

But all cannot satisfy themselves that ent, spending in riotous living the they have discharged all their obligapounds, shillings, and pence dragged tions merely by having recorded their votes, even when they are certain that they have used them to the best adfrom a starving peasantry. But the hand writing is on the wall. Some of vantage. Some will be bound to greater these days the people of England will activity, to inflaence others in support of important interests, or to oppose the promoters of mischievous schemes. be made to see things as they really promoters of mischievous are in the sister isle. And then will Not unfrequently, moreover, certain come the end of the official careers of persons will find it their duty those who sing " Rule Brittania " for themselves to be put forward as candidates for public positions, and to do their utmost to secure election. easy to determine accurately how far any particular individual may be bound to exert himself in any cause, or when he should seek civic honors him self. But the general principle is in-controvertible ; it follows immediately fr m the fact that all are bound to pro mote the community's interests, and are responsible, according to the extent of each one's influence, fo the proper management of public affairs. As long as we live in the community at all we cannot shake off this obligation and this responsibility. No doubt it may sometimes be an act of virtue to fly civic honors, even for persons who live in society, just as it may be an act of virtue for certain individuals to fly society altogether. But as in normal circumstances men are bound to live social lives, so likewise are they bound to take the place in society their talents and opportunities demand of them. The advantages that accrue to the individuals themselves, and to society at large, from a small number leading lives of solitude, as well as the comparatively little danger there is that so many will ever be induced to seek the hermit's cell, as to disturb the normal conditions of human existence, justify the Church in giving her sanction and patronage to this form of self discipline but, as a rule, there are no similar advantages to be derived from men living in society, and holding aloof in public matters, and a little knowledge of the of the world would convince us that this prac-tice may easily become a serious hindrance to society's welfare. Ordinarily the motives that induce men to keep out of public life are not motives of virtue-rather they are suggested by laziness or selfishness-they are not prepared to face the strife of public life, or to grapple with its difficulties, or they are afraid lest their private interests may suffer any ill conse-quences. In this respect, too, there is sore need of more public spirit. I remarked that, at first sight, it eems strange that public administration should not reflect the morality of the individual members of the con ity. But when we come to reflect on

assembly. The speaker does not say whether it is the revised edition or not. Nor is it clear who are meant by trans lators and printers, whether these terms will include the original translators and transcribers. No assembly has the right, upon such weak ground to expel any member from the Church. It is the inherent weakness of every Protestant corporate body. They can formulate no decree and even if they did formulate it they cannot execute it. All they can do is to express an opinion. The prop loaned by Dr. Town-

send is no stronger than the tuilding raised by Dr. Hague. Both rest upon sand : both will fall at the first wind from higher criticism. We certainly would wish to entrust our faith to some one who would not crush us because our opinion did not agree with his. The new defenders of the faith may differ from the first royal recipient of that title. They may be more honor able, but their defence is not so valiant They need more training and better weapons. They should do one of two things-either throw away their worn out Protestant arms and take to the woods, or come into the Church where

sembly the English Bible, when free

from errors of translators and printers,

is the word of God." It is to be re-

marked that this is only an opinion of the

#### alone they will find a champion to guard them. A METHODIST MINISTER ON BANKS.

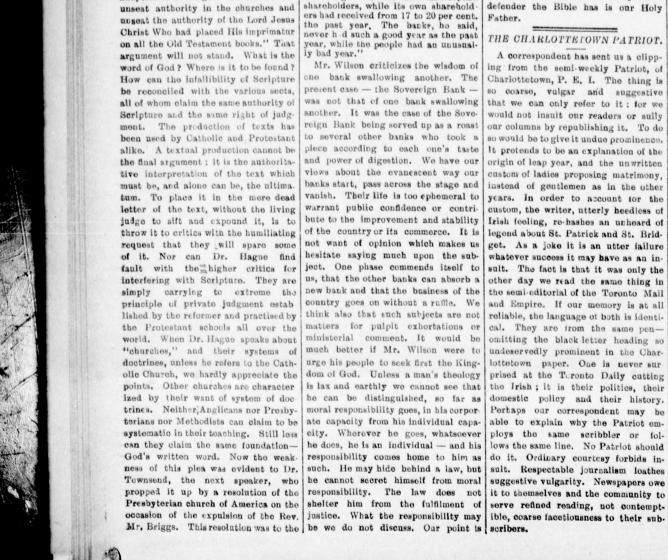
Money stringency is no doubt an upto-date subject. It appeals with great force to many whose religion is never supernatural and whose lives are strangely affected by the omnipotent dollar. That a minister would take up now and again this question as bearing upon morality would not surprise us. He might find it tickle the ear of his congregation, especially if they were inclined to socialism. He might find the word of God so palatable ; or again, he might be without a supernatural subject, his own creed presenting few if any dogmas. It is fashionable nowadays for ministers to trust to newspapers for a text instead of going to the Holy Scripture. Some item of news, some commercial event or political crisis, some bank trouble or national flag flying will give an opportunity for a sermon which neither blesses the poor nor lauds those who suffer for jus tice sake. Such discourses are speeches on the low level of an earthly plane, not sermons on the mount. They strip religion of its supernatural They turn churches which

should be houses of prayer into social clubs. They minimize the guilt of sin and send people back to their week's duties without light or strength or consolation which all need and which they came to obtain. An example of this kind of preaching is as follows. It is taken from the Toronto Globe "Rev. Dr. W. F. Wilson at Trinity Methodist church yesterday morning, in the course of a sermon devoted to the upholding of truth, made a passing

reference to the bank situation of the last couple of days. He sometimes thought, he said, that men sitting around a table in their corporate capa-city did things that they would not do as individuals. He questioned the wisdom of one bank swallowing another,

- 1. South & B. wheatstern

### THE BIBLE LEAGUE. We notice that there has been much do lately at Toronto in the Bible League. This is an association spread



ers had received from 17 to 20 per cent. the past year. The banks, he said, never h d such a good year as the past

year, while the people had an unusual A correspondent has sent us a clipp-Mr. Wilson criticizes the wisdom of one bank swallowing another. The Charlottetown, P. E. I. The thing is present case - the Sovereign Bank was not that of one bank swallowing that we can only refer to it : for we another. It was the case of the Sovereign Bank being served up as a roast o several other banks who took a piece according to each one's taste and power of digestion. We have our views about the evanescent way our banks start, pass across the stage and vanish. Their life is too ephemeral to warrant public confidence or contribute to the improvement and stability of the country or its commerce. It is not want of opinion which makes us get. As a joke it is an utter failure hesitate saying much upon the subject. One phase commends itself to us, that the other banks can absorb a new bank and that the business of the country goes on without a ruffle. We think also that such subjects are not ministerial comment. It would be much better if Mr. Wilson were to points. Other churches are character is lax and earthly we cannot see that the Irish; it is their polities, their ized by their want of system of doc. he can be distinguished, so far as trines. Neither Anglicans nor Presby- moral responsibility goes, in his corporterians nor Methodists can claim to be ate capacity from his individual capasystematic in their teaching. Still less city. Wherever he goes, whatsoever can they claim the same foundation- he does, he is an individual - and his God's written word. Now the weak. responsibility comes home to him as ness of this plea was evident to Dr. such. He may hide behind a law, but sult. Respectable journalism loathes Townsend, the next speaker, who he cannot secret himself from moral propped it up by a resolution of the responsibility. The law does not it to themselves and the community to Presbyterian church of America on the shelter him from the fulfilment of serve refined reading, not contempt-

defender the Bible Father.

### THE CHARLOTTEROWN PATRIOT.

ing from the semi-weekly Patriot, of so coarse, valgar and suggestive would not insuit our readers or sully our columns by republishing it. To do so would be to give it undue prominence. It pretends to be an explanation of the origin of leap year, and the unwritten custom of ladies proposing matrimony, instead of gentlemen as in the other years. In order to account for the custom, the writer, utterly heedless of Irish feeling, re-hashes an unheard of legend about St. Patrick and St. Bridwhatever success it may have as an insult. The fact is that it was only the other day we read the same thing in the semi-editorial of the Toronto Mail and Empire. If our memory is at all reliable, the language of both is identical. They are from the same penomitting the black letter heading so undeservedly prominent in the Charlottetown paper. One is never sur prised at the Toronto Daily cutting domestic policy and their history. Perhaps our correspondent may be able to explain why the Patriot employs the same scribbler or follows the same line. No Patriot should do it. Ordinary courtesy forbids insuggestive vulgarity. Newspapers owe as the picture of the drunkard hangs up in the bir-room, does it ever come to pass that that man's face becomes a

Western education. Mr. Hess should remember that there are points of view which would lead him to a different conclusion. If the "Western educa tion " consisted in a large measure of reading the New York and Chicago Sunday papers a Chinaman's condition would not be improved. There is a world of work for missionaries where the " Western education " prevails.

#### WHERE SOCIALISM HAS FAILED.

Socialism has been tried at Brest in "rance and has proved a costly failure. For three years that city of 70,000 inhabitants, has been under the con-trol of the Socialists. They municipalized everything-from the serving of milk for the babies to the running of the theatres. All public affairs were conducted extravagantly. At the arsenal 10,000 men were employed to do the work of 1,000. While in 1904 only 5,000 persons received poor relief, in 1906 nearly 23,600 persons one-third of the population - were supported by public charity. The municipal theatre expended \$8,000 a year more than its receipts. Milk was old in the poor parts of the town for 3 cents a litre that cost the munici pality 7 cents. In three years the building trade fell off 90 per cent., and the local customs decreased 60 per cent. Three fourths of a surplus of \$90,000 in the city's treasury when the Socialists came into power, have disappeared and no one can tell what beame of the money. At the last election the Socialists

gave up control of the city and the new administration will have a job to rescue it from bankruptcy. Consider-able time must elapse before the town to pass that that man's face becomes a can expect to be once more prosperous. But it will be longer before it forgets bring a shudder to the bar-tender. To its experience with Socialism.