

The Catholic Record

Price of Subscription—\$1.00 per annum.  
THE COFFEY, L.L.D., Editor and Publisher  
Advertisements for teachers' situations want ad. etc. 50 words each insertion. Remittance to accompany the order.  
Approved and recommended by the Arch Bishop of Toronto, the Bishops of Ontario and St. Boniface, the Bishops of London, Hamilton, Peterborough and Windsor, N. Y., and the clergy throughout the Dominion.  
Subscribers desiring remittance will please give address as well as usual.  
Ordinary and postage stamps cannot be inserted except in the usual condensed form.  
M. J. Coffey, Editor.  
111 St. James St. N. E. J. J. Neve, K. J. Hood, etc. Miss Sara Hasky and Anna Fournier fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD, Agents for Newfoundland, Mr. James Power of St. John's, Agents for Eastern of Newfoundland, Mrs. M. B. Brown & New Larkland.

LETTERS OF RECOMMENDATION.

Mr. Thomas Coffey:  
My Dear Sir,—I am writing to you because 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. It vigorously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church. At the same time it promotes the best interests of the country. It shows how these two things are not only compatible but the welfare of religion and country, and it is therefore, especially recommended to all Catholic families. With my kindest regards to your work, I remain, Sir, your very sincere friend.  
Yours very sincerely in Christ,  
DONATEL, Archbishop of Ephesus.  
Apostolic Delegate.

LETTERS OF RECOMMENDATION.

Mr. Thomas Coffey:  
Dear Sir,—For some time past I have read your excellent paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published. Its matter and form are both good, and a great Catholic spirit pervades the whole. Therefore, with pleasure, I am recommending it to the faithful, and wishing you and yours every success in your work.  
Yours faithfully in Jesus Christ,  
D. F. FALGOUT, Arch. of Lausanne.  
Apost. Deleg.

LONDON, SATURDAY, JAN. 4, 1908.

FATHER CHINIQUY.

The Presbyterian Record for December contains a lengthy estimate of the life and work of Father Chiniquy. We do not see why this unfortunate man was not allowed to rest in his grave, or what credit Presbyterianism can take to itself on his account. Length of years was given to him, priestly character; power of language were his. He abased them all with an unblinking boldness which may have caught the ear of those amongst whom he lived in the latter part of his life, but which could never repair his lost virtue or restore his broken vows. *Corruptia optimi peiora*, the corruption of the best is the worst. So is it with priests who fall from their high estate, and who thereupon spend their time and energy in vilifying the Mother that bore them. The writer upon Father Chiniquy may be sincere. If so he is very simple. There are many points in the character of Chiniquy which he has forgotten, facts which he has omitted. What he omits is often more suggestive than what he states. He tells us that during his priestly life at Kankakee Father Chiniquy "passed through a life and death struggle with the Church of Rome. Sometimes the intrepid priest was in jail, oftentimes just on the verge of ruin, and ever defended by the noble Abraham Lincoln." The impression which this statement conveys is altogether misleading. Any one would think that Rome for ulterior purposes was putting the priest in prison, and Abraham Lincoln was working for his country by thwarting Rome. The fact is that the priest and his people did not get on well together. Further more, he was a poor financier, and was involving the mission in debt—for which in the ordinary course of events legal action was entered. The Presbyterian Record says again of Chiniquy: "Combining a rare caution with a splendid fearlessness and daring he was one of the most formidable men that ever opposed the Church of Rome." Through the whole of his career he showed neither of these qualities of caution or daring. When a young priest, at the only time of his life when Father Chiniquy might claim respect, he displayed signs of rashness in his statements and his views on temperance. After his fall, when he was going up and down the country making the most blasphemous ridicule of the most sacred rites of the Catholic Church, there was no caution, no respect for truth, no enlightenment for ignorance. It was a case of a hardened conscience lashed by bigoted whips. Where did the man show his daring? He skulked before educated Catholics, and sought only the weak and the ignorant. We admit he was shrewd, though we insist against the Presbyterian Record that it came from cunning. He chose his time, he chose his victims. When he exercised his missionary zeal in Montreal he chose a severe winter and the poorest of the people. He bribed them to give up their Church and follow him. As a testimony of their retraction they were required to insult the crucifix. Even here he failed. There is no caution and less daring in such conduct. Father Chiniquy a formidable enemy of Rome! Where are the results of his dreaded enmity? The man himself is gone—his work has perished with him, for it was destruction, malice, hatred. Nothing can excuse the outrage which Chiniquy again and again made

upon Catholic feeling. No man who is not utterly depraved would have so wantonly trampled upon the reverence which the very name of God demands. He was a priest. He knew in his heart of hearts his priestly power. To show his caution and daring, to parade his contempt for the Church of his fathers and his priesthood, to court the favor of his new masters, he blasphemed the Blessed Sacrament. There is some thing higher and stronger in the spirit of Rome that she should fear this ungrateful son. It is the blasphemy which he committed so frequently. The writer in the Presbyterian Record to show Father Chiniquy's honesty relates the following story, the truth of which we absolutely deny. It is taken from Chiniquy's "Fifty years in the Church of Rome." The story goes that Bishop Bourget of Montreal "had sent a young penitent to confess to Chiniquy with the idea of ruining him, and immediately after, put Chiniquy under the ban." Honestly, righteousness, earnestness are supposed to mark this man—honour of course stories from a man with broken vows. Bishop Bourget was too saintly a man, too good a Bishop to be guilty of anything so low and despicable as to try to ensnare a priest. Not to say a word of the sacrament of penance, which demanded more respect, the story recalls severely upon Chiniquy; for it is like the straw indicating the direction of the wind. To give Chiniquy credit for the vote of the Province of Quebec in 1896 is going altogether beyond the limit of logical conclusions—to take that vote as a sign of rebellion from the Church is unwarranted, and to see in the political variations a change of religion is as absurd as it is childish. Better would it have been to leave Father Chiniquy. His memory is replete only with rancor and hatred. He never did the Catholic Church much harm; and he did Presbyterianism no good at all.

PROTESTANT UNION.

Union in Canada may be discussed from two sides, religious and patriotic. Both are desirable. The former is not practical, for the divisions are of too long standing and the attempts at union are too artificial to be realized. Patriotic union, which should be fostered by every builder of our young country, finds discouragement where it might expect help, and division sowers in some who ought to be messengers of peace. Although Canadians may not worship at the same altar, or all speak the same language, they live under the same flag, and are bound by the same love of the same country. No man can be said to be a loyal patriot who, glancing from his own little meeting house to the great Church down the street, envies the people coming from it and despises their language because it is not English. "Here is one— a Rev. J. G. Inkster—who in an interview with the Free Press says that the eastern part of the province of Quebec is quite indifferent to Church union and that in Montreal an anti-union spirit prevails. Now, not being able to have union amongst themselves, these mischief makers are bound to create division in their neighbor's household. Not possessing religious union, not knowing its strength and consolation, they are resolved to break up national union. Their idea of union is their own: all must come to that or they will destroy the pillars that support the Dominion. In Quebec it is not with them a question of Church union, but the French Canadians. "The problem of dealing with the French Canadian element," says this interviewer, "is attracting and demanding much more attention at the present time." The matter with these good people is that they are increasing so fast they require "immediate attention on the part of the Protestant churches." Well, we should very much like to know what the Protestant churches are going to do about it. They will, we suppose, forbid early marriages or teach them the race suicide of Ontario. When a minister looks upon large families as a matter of concern which should be discouraged, he makes himself a scorn to family honor and a scandal to pre-mind people. He should be disclaimed by his brethren, for he makes himself an object of suspicion and danger. Things are not going well with the so-called churches. Discouraged at home they seek investments abroad. Not being able to hold their own people they go out on marauding expeditions which they mis-term missions, in the effort of giving employment to their preachers and to ensure what they can. Not having any faith themselves they deliberate how they can deprive their neighbors of theirs. The province of Quebec is the special field for their zeal on this continent. Here is the old Church reigning supreme amongst a faithful, contented race—a people so unenlightened that they profess ad practise Catholicity; a people so ignorant that they cannot

and will not speak English—a people so simple that they have large families which threaten to outnumber others. These fellows, however, find the Catholic Church a hard wall to beat down, and the French Canadian an obstinate people to convince. However much zeal these mountebanks may display or whatever money they spend results are not encouraging. Some few young men are caught and placed in the Presbyterian Colleges. Then because their friends show their indignation Mr. Inkster calls it persecution. The worst case is the mildest kindness compared with the treatment dealt to countless numbers, who for conscience' sake have come over to the Catholic Church from the sects. Here is a sample of Presbyterian fortitude: "One young fellow who had been in the institution (Presbyterian College) for four years and who had not dared to leave it in that time, was going to go home for Christmas this year." The institution should have sent a body-guard. In not doing so the institution was inspired by great resignation and a dim hope that a martyr might come out of it. Four years away from home! Poor young man! Is it a comedy? Another point in the interview is the boastful statement that two, no more, no less, than two French girls disobeyed the Arch bishop of Montreal's mandate and were married by Protestant ministers. It is a misfortune that any should disobey such a command. But it is incredible to a minister that he should take pride in the disobedient children of any Church, as it is folly for him to expect them to give edification by making such a beginning. The last point upon which Mr. Inkster touches is given thus: "The tendency amongst the more enlightened part of the community seems to be to fall away from their church, and they are drifting into unbelief and infidelity by the score, and the opportunities for aggressive work by the Protestant organization is untold." We have no confidence in this statement. But even if it were true Mr. Inkster makes a mistake in boasting about it or in imagining that this is a great field for Protestant workmen. Against infidelity and unbelief Protestantism, so far from being a protection, is a help towards it. It reminds us of the story of a Protestant lady who, upon hearing of a Frenchman giving up his faith, said to him: "Well, Monsieur, since you have given up going to your own Church now, I hope you will attend ours." "Madame," was the reply, "I may have given up my faith, but I have not given up my reason." Men of the stamp of Mr. Inkster are despicable. Their purposes and their methods are unpatriotic and their statements unreliable. As exponents of "Protestant organization" they exercise great advertising powers, though the article for which they canvas is destined not to last. It is too full of holes.

JOHN REDMOND.

We were pleased to read in the Tablet words of high praise from the venerable Bishop Hadley upon the leader of the Irish party. Bishop Hadley is now the oldest of the English Bishops. A Benedictine, he has always been a great student, cultivating with advantage the brilliant talents which he possessed by nature. His Lordship is one of the profoundest theologians in England and a most polished writer and speaker. Any word, therefore, which he would say in favor of some person or cause would have the double weight of his episcopal rank and his personal character. Mr. Redmond having been engaged in a political campaign in Great Britain, visited Wales for the same purpose. At a luncheon given to him at Cardiff, the Bishop of Newport, in proposing Mr. Redmond's health, said: "There was not much necessity for his saying many words. He himself, and he spoke for many others too, had followed the career of Mr. Redmond for several years, with great admiration and interest, and he thought he could say that they all—every one of them—were pleased, delighted, and honored by the fact that he was now paying a visit to South Wales—a very unusual thing for a leader of the Irish party. They were honored and delighted that he had come, for they looked on Mr. Redmond as a distinguished politician; he might say, a statesman, an orator, a able leader. In the distinguished position he occupied, he had followed many gifted and distinguished men, and he succeeded worthily, and in a way that no man need be ashamed of. He was in the position of one trying to do his best to redress the evils of that ascendancy, which, in days gone by, cast its evil spell upon Ireland. There is no greater gift of Providence than an able leader. They were reminded of Judas Macabean, of whom it was said that because he was strong and bold from his youth up, he was chosen as leader. They might apply these words to their honored and respected guest to-day. There was no Catholic, no Irishman in Cardiff who was not pained at Mr. Redmond's visit—to meet and see him amongst them. They would have a more earnest or more enthusiastic one. In conclusion, he wished Mr. and Mrs. Redmond all health, happiness,

HEATHEN EDUCATION.

Now and again the fruits of irreligion, godless education are plucked, examined and put aside without the reflection upon their deadly nature which their gravity deserves. A case came up in a court held at Newark in which a schoolboy, thirteen years of age, did not know that there was a God, never heard of the Bible and was absolutely ignorant of the nature of an oath. He went to school, but never had heard of God, and stated positively that he did not know the meaning of the word. Ignorance of this kind is to be attributed more to the system than to the individual or his parents. No doubt the latter deserve some of the blame. The deeper guilt lies in the school, from which law has excluded the very name of God. According to general opinion that boy ought to have spent seven years at school. Even if he went only two or three years he is a more damaging comment upon American school teaching than any graduate we ever met. His masters must have all been slavishly servile in following the letter of the law by not mentioning God. They may answer that it was not their business. It was their business to teach other subjects, but not God. All this in a nation professedly Christian. It takes Protestants to sweep away religion from home, nation and heart. Divided themselves they propose to separate from education all religion. They block out their education as the bricks of a wall. They forget that man is one in such a way that a factor like religion cannot be left out except by destroying the harmony of man's knowledge and his royal destiny. Here we have a boy not able to fulfil the law: he cannot take an oath. One boast of the Public schools is that they make good citizens. They do not teach a word about God, the Bible oath, affirmation or anything of the kind, so that a boy in court presents the degraded spectacle of not being capable of a legal witness. Either the law ought to do away with the oath or affirmation, or have religion taught in the schools. They know better than hazard such an experiment. It shows how much more conservative the Americans are in their legal institutions than in their education. The Bible stays in the courts whilst it has been driven out of the schools. To be consistent they should have it in both, or out of them. No matter how we look at godless education we see its dangerous rapids in the stream ahead of us—unbelief, immorality, crime, irreligion, heathenism. This poor lad is not alone. Many more can be found to whom God is an unknown word, the Bible a sealed book and an oath nothing. Education will tell its tale—that as an evil tree will bring forth evil fruit.

THE EPIPHANY.

Christmas brings with it a number of feasts which, while they are a continuation of its holy time, have also a special character of their own. Such is the Epiphany or Manifestation upon which is celebrated the apparition of God to His creatures. In the earliest ages of the Church it was the day upon which the Nativity of our Lord was celebrated. When in 376 the Nativity was by a decree of the Holy See ordered to be celebrated on the 25th of December the Epiphany was still retained as the day to which tradition had assigned the baptism of our Lord. This feast is also called the King's Feast, in allusion to the Magi, to whose visit and adoration continual reference is made in the office of the Church. A triple manifestation of the Eternal Son of God is celebrated, for besides the two already mentioned is the manifestation of His divine power to His disciples at the marriage feast of Cana. The Roman Church, however, in her office and Mass, is more intent upon the adoration of the Magi. On the other hand the baptism of Christ absorbs the praise and thoughts of the Greek Church. To us Epiphany celebrates the vocation of the Gentiles; because in the Magi all nations have been represented. "The Lord our saviour, begotten before the day-star and all ages appeared to the world on this day" is the announcement with which the Church opens the celebration of this great feast. There is so much earnest faith and love in the vocation and journey of these men who had seen the new star in the East and had patiently followed its course till it rested over the stable, what must have been their illumination when He, the light of the world, rewarded their resignation. There is so much mystery in their gifts—type of our gifts of heart and soul, and in the Babe to whom they are given—frankincense for His divinity, myrrh for His humanity and gold for His Kingship. They had come asking unto a king—a royal cavalcade with generous presents. They had longed for a Redeemer, for the

coming of the Son of God, for One Who would save them and their nation from sin. What beautiful figures they present in the cave of Bethlehem—rich kings in the shade of ignoble poverty. Yet their own gifts were nothing to the enchanting radiance with which the Divine Infant filled their soul. Omnipotence shone out with all the more radiance when veiled by the weakness of infancy. Loving condescension seemed to them to have stooped to the very depths of humility as, taking the Babe from its Mother, they in turn caressed it, and watched its simplicity. Never was there such a manifestation. It was wonderful in itself. It is more wonderful in the long train of worshippers whose endless procession still, under the guidance of faith, wends its way to Bethlehem, there to adore and worship and offer gifts of love and prayer.

MR. TARTE'S WILL.

In his day the late Hon. Mr. Tarte occupied a large space in the political horizon of Canada. By party men his life work will be summed up from varied standpoints, but this may be said of him, that he loved his race and the faith which has in all ages brought lustre, and he loved Canada with an intensity which made him beloved of all Canadians. He was never identified with that pigmy set who were wont to prattle about Voltaire and that heartless, soulless and hideous "free dom" which placed the "Goddess of Reason" on a pedestal. Mr. Tarte was the founder of a daily newspaper, *La Patrie*, which has attained a very marked degree of prominence in the Province of Quebec. In making his will he said to his sons: "You have a paper. See that it wounds no one's feelings and blackens no one's character. Do not quarrel with the clergy. Remain French and Catholic and loyal to Queen and Empire. Discharge your duties as good citizens." Noble words! Of infinitely more value than goods that perish. Stored away in the memory of his fellow French Canadian Catholics of Quebec, this utterance will bear fruit which means much for God and country. "Do not quarrel with the clergy!" Need there is for reflection on these words by a certain class miserably small, but who wish to bulk large by appearing frequently in the limelight. Perhaps the most contemptible of human beings are those who, knowing that the priesthood have sacrificed all that is dear in this world that they may thereby promote the eternal happiness of their fellow beings, repay them with the sneer and the behaviour of the ingrate.

HOPE FOR IRELAND.

Not for many years, it appears to us, has there been such a bright outlook for the attainment of a system of self-government for Ireland. This is owing largely to the fact that a unity of purpose has taken possession of the people and their representatives. When we say "the people," we mean almost the entire population, for it is quite evident that very many who were either strongly opposed to Home Rule, or indifferent in the matter, have now become ardent advocates of a change in the method of governing the Emerald Isle. Many Protestants, particularly in the North of Ireland, were for long deceived by the landlord faction for the purpose of creating division among the people. The Dublin Castle influence made the most of the ridiculous cry that "Home Rule" meant "Rome Rule." But the schoolmaster has been abroad and religious bigotry has to a great extent been eliminated from the controversy. Up to a very recent period the Nationalist party, too, suffered somewhat from divisions in its own ranks. This has passed away, however, and now we behold what may be considered a thoroughly united Ireland. This is, indeed, good news for all who have at heart the welfare of a country which has for generations been cursed by a system of government which brought but shame to the British Empire and which would not be tolerated in any other country in the world. This despatch from Dublin, dated the 22nd of December, will be read with interest:

"The series of conferences which have been held with a view to bringing about the reconciliation of Wm. O'Brien, Nationalist member of parliament for Cork, and the parliamentary party, of which John E. Redmond is chairman, resulted to day in an agreement on certain propositions. In an official report of the meeting which will be given out, both Mr. Redmond and Mr. O'Brien say they see no reason why the Nationalists should not unite in a pledge bound party on the following principles:

- 1.—No man or party has authority to dismember the inalienable right of Ireland to the largest measure of National self-government it may be in her power to attain.
- 2.—Pending the attainment of an Irish Parliament and a responsible Irish Ministry with full control of all purely Irish affairs, which is our belief can alone be accepted in full satisfac-

tion of the National demands, it is the duty of the Nationalists, while striving incessantly for Home Rule, to devote themselves earnestly to working for every measure of amelioration which it may be possible to obtain for her people from either of the English parties, and, as especially urgent matters, for a university settlement acceptable to the Catholics of Ireland, for the complete abolition of landlordism and for financial redress.

"Mr. Redmond would not agree to the immediate calling of a national convention, saying that a convention would be held after the Government bills had been introduced, probably about Easter."

WHO ARE THE CONSPIRATORS?

We have every reason to think there is an organized conspiracy to vilify the Irish people in every part of the English speaking world. The object is quite plain. The London money lenders hold mortgages on Irish estates. They have some of the Irish land orders in a Snylock grasp. The granting of Home Rule would, they think, have for effect the depreciation of their mortgages. These same money lenders also control certain press agencies. Through these agencies they send broadcast the most villainous misrepresentations of the actual condition of things in Ireland. The peasants who engage in cattle driving they characterize as criminals of the deepest dye, notwithstanding the fact that we have yet to hear of a single murder having taken place in Ireland for a lengthened period. In fact Ireland today is rated one of the most crimeless countries in the world. True, there is plenty of crime, if we call cattle driving criminality. While this particular kind of lawlessness is looked upon in Ireland by the authorities as little short of high treason precisely the same procedure on the part of the English people would be called "passive resistance." Examples in plenty we have had during the past ten years. But let us see what the London money lenders sent to this country and succeeded in having printed in Canadian papers. A despatch published on Monday states that "antagonisms of race and creed were never so violent as now." The Irish papers do not give us any evidence of this condition of things. Further on, the correspondent says that "evidence has been accumulating which throws doubt on the alleged deep-seated desire of any considerable section of the Irish people for a separate Parliament at all." When we consider that the Irish people send to Westminster ten Home Rulers to one Unionist, and that the Home Rulers are elected by overwhelming majorities, the controllers of the press agency must surely be very much mistaken in their estimate of the intelligence of the Canadian people. As to cattle driving the writer says: "The purpose of cattle driving and boycotting is to injure the owners of grazing farms in order that they may be squeezed into giving up their holdings or that the land may be bought by the estate's commissioners and distributed among the people." While this course may be illegal we think the freedom-loving people of Canada will concede that the Irish people are not wholly irredeemable because they think they have a better right to the land than cattle intended for the English market. The whole tone of this press correspondent would lead one to suppose that he is high up in the Orange order. In fact the "specials" have a "Ballykilbeg Johnson" favor which makes them wholly worthless as news despatches. Our daily papers have a perfect right, of course, to publish matter of this kind if they so desire. This is a free country. But there is no law to compel the Irish people to become subscribers of such papers.

An editorial in Friday's Toronto *Globe* deals with the cattle rumping question in Ireland in a manner that will not bring much comfort to the landlord faction. It quotes Mr. Blackstone, the celebrated commentator on English law, as saying that the average Irish peasant cannot find a safe or satisfactory basis for the claim of ownership set up by his landlord. He thinks it is time for a new deal and as he cannot forcibly run away with the land he runs away with the landlords cattle.

CARDINAL NEWMAN AND THE MODERNISTS.

THE GREAT CONVERT'S OWN ANSWER TO INTELLECTUAL REBELS AGAINST THE DEITY OF THE HOPE.

The effort of the unfortunate Father Tyrrell and a few others infected with the "modernism" condemned in the Holy Father's latest encyclical to drag into their company the name of the illustrious Cardinal Newman has aroused indignation both in England and in Rome. In order to remove even the slightest danger of misunderstanding as to the great Cardinal's sentiments respecting the authority of the Holy See, Mgr. John S. Vaughan, in a contribution to Rome, quotes a passage from Newman's writings with reference to a case in which the Pope interfered. The words are free from all ambiguity and constitute the strongest possible rebuke to the atti-