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in subscribers ask for their paper at the positive subscribers ask for their paper at the positive would be well were they to tell the clerk to mem their CATHOLIC RECORD. We have infor nof carelessness in a few places on the part of y clerks who will sometimes look for letter

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

Mr. Thomas Coffey.

My 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. It strenuously defends Catholic mags and authority of the Church, at the same time from the strength of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will donore and more, as its wholesome influence reach more Catholic homes. I therefore, earnestly recommend it to Catholic families. With my blessing covour work, and best wishes for its continued success the control of t Yours very sincerely in Christ,

DONATUS, Archbishop of Ephesus, Apostolic Delegate UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey

Dear Sir: For some time past I have read your ustimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is sublished. Its manner and form are both good; and a trick Catholic spirit pervades the whole. Therefore, with pleasure. I can recommend it to the faithful. Blessing you and wishing you success, believe me to retain,

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

LONDON, SATURDAY, AUGUST 14, 1909.

DOGMA. Language is employed to conceal thought as well as to reveal it. This may take place without the direct intention of an author in his writing or an orator in his discourse. Scientific terms too frequently are used in a popular sense which is not at all in keeping with their technical signification. Again words are too limited in number to connote all the subtle distinctions of thought which a subtle science may justly demand. One consequence of such difficulty might be the abandonment of the science itself so as to start upon a lower and easier basis and run along lines of less resistance. This is apparent in the modern study of metaphysics. It is in strong evithe attempts at framdence in ing a religion or criticizing Catholic theology. Perhaps no term is so misunderstood and so misapplied as Dogma. To many outside the Church it is the soul's handicap and thought's forged to respect in the new religion? No chain-wrought in the fires of the authority and consequently no teacher. schools and used by the hierarchy for the servitude of the mind. They would oppose to it the smooth freedom-ofthought idea without knowing why they condemned dogma or seeing whither their substitute would lead them. of gases. So much theory and practice rest upon them. Their statement is as · using the term to signify the virtue comprehending the relations between God and man-has in the formative expressions of these relations a sound and perfect right to be dogmatic. Religion is far more than sentiment, which it includes, purifies and elevates. It is thought of the highest order; for it has for its object God and all the natural to His intelligent and rational creatures. There can be no religion without dogma, as there can be no life without form, no conduct without principle. The Incarnation is a fact. It shapes the dogma, the unfailing font and source of all our dogma. In other words, it is the saving truth from whose sacred lessons follow the teachings about holy Church and saving sacraments, resurrection of the body and life everlasting. Religion is the virtue. Theology is its science. When theology states a dogma, it is doing no more than the geometrician does in stating the proposition that the angles of a triangle are equal to two right angles. No religion can be framed or taught without dogma. We have this novel proposal of Principal Elliott to establish a religion without dogma and without creed. He might as well talk about mathematics without figures or chemistry without elements. It may be easy to hard to define and express. Language merchandise overboard or sail an un- and only Begotten Son of God, but also teaching. It is the formal expression of a religious truth. What security it is for and the whole doctrine of salvation are a religious truth. What security it is for and the whole doctrine of salvation are courtesy. The thought was somewhat

have neither time nor opportunity to pledge of hope—a stimulus for rectitude formulate their own belief, may be imagined rather than estimated. Dogma is not a chain, It is a golden coin of religious thought-taken from the mountain mines of Him in Whom are all the treasures of wisdom and who is the full exponent of religion—then stamped with His divine imprimatur and rendered current throughout the ages. There is the official guardian of this coin, the judge and interpreter of dogma. Without this exchange there would be no thought and without thought there would be no life. Death would reign in religion's stead, and confusion spread disorder where dogma directs and enfranchises the mind.

THE PROFESSOR'S NEW RE-

We see from the Free Press that Principal Elliott's address upon the proposed religion has been made public. The Delphic oracle has spoken. It certainly does not appeal to us-except as a strange cry in the market place as of some one selling cheap goods. Is it an answer to the human heart yearning for closer, fuller communication with it: God? No such longing is in evidence. Religion is sadly indifferent to man in these boasted times of knowledge and civilization. It may be that Protestantism, with its Bible reading and justification by faith, with its multitudinous divisions and its con tradictory confusion, does present an uninviting crust for the hungry soul. It would appear that the energy of man is spent with happy results in the unfortunate deceased, viz., that he was betterment of this world, so that he has no time or thought for a world beyond the present horizon of sense. Religious problems, Biblical theorems and many other kindred difficulties are to the man on the street only obstacles. They find no 6. The illness became worse with single integral solution. They offer no | fearful rapidity, and on Friday, the 9th, immediate advantage. Too many a consultation of physicians from Worth. unongst those who have studied them ing and Storrington took place. The confess themselves baffled, and turn priest who, Miss Petre says, was called, away in d ubt from the things which and whom she does not name, had once seemed to them so real and clear. already come on Monday: he was there Men of business find too much hollow sham in the claims and hesitating manner of Protestantism. They will not listen to the Old Church, whose discipline they fear and against whose dogma they are deeply prejudiced. President Elliott comes forward enunciating a religion without dogma, a faith without creed. Firstly-in order to meet on peaceful terms "the decline of respect for authority in government, education, in the church, in business and in the feminine," this would be one of the characteristics of the new religion. A difficulty meets us straightway. What is meant? There seems nothing No dogma, therefore no proposition. Secondly. In the new religion there will be no personification of primitive forces such as earthquakes, frost and light. Poor old Jack Frost, prayed earnestly for him during my the window painter, is dead. What is the good of talking? No religion per- for him; (2) that if a visit would be so than the physical and material sonifies dead wood or brute force. Let agreeable to him I would go and see him sciences of to-day. No one questions us proceed. "There will be," Dr. Elliott as a friend, never having ceased to be his the laws of gravitation or the diffusion tells us, "no deification of remarkdogmatic as that God exists. Religion - the subtle metaphysician that is a that it is a purely natural system. There is nothing supernatural whatever in it. What is the object of worship remains to be seen. Thus far the new religion has not explained its theory of God. We presume that when Dr Elliott denies that his novelties will and supernatural bonds which bind Him not deify any human being they will not worship anything but the divine. Before advancing think it a gratuitous insult for the Profressor to insinuate that Christians have deified any human being. This is life and orders all the behavior the very limit of Modernism. It seems of the disciple. It is more essentially a as if worship will cease entirely, for if, as the new religion states, every man makes his own god, or if all revelation be through self-conscionsness, not only is the idea of God entirely relative but the knowledge and worship of God as well. Let us not anticipate. Contradiction meets us again at the next step. "The new religion will not impress one with the necessity of his own welfare or security but with services to others." What is the relation between these sermagic wand can sweep self away. Noble and meritorious as self-sacrifice may be generous as it always proves itself, it is nevertheless selfishness. To find our soul we must lose it, and to love it we must hate it. It is in the service of others, in the doing of good to our talk thus. Indeed dogmas are difficult— neighbor, that the heroes of God have found reward and security is unstable. Thought or dogma is for themselves. Again, his new religion stable. The difficulty must not daunt the will not be propitiatory, sacrificial or enquirer any more than a wind disturb expiatory. Our Blessed Lord will be a traveller. We cannot throw the rich driven from it, not only as the divine for whom they had telegraphed and

the multitude of faithful disciples who no longer a foundation for faith or a late. It was not on the 12th, but on the or a bond of union between God and the baptized soul. There is no kingdom of the Son of God's love, no courtyard of To be brief: I respected the instruct-His Precious Blood. The realms of the Holy Ghost are not river and mountain of Christ. Nature replaces grace. Poor wounded man rests content with his broken energies and blighted hopes He may groan under the burthen of sin and the stain of guilt. He has no propitiation, no sacrifice, no expiation. All is earth, exile, slavery, poverty, weakness, death. Man has no hope to buoy him up, nor the grave any victory to which we may look forward as soldiers entering a battle. Is life worth living? Surely not, in the new religion, where virtue is not even its own reward. We leave the positive points of Dr. Elliott's address for another time.

FATHER TYRELL

Before expressing any view concerning the death of Father Tyrell, we have waited for reliable accounts thereof. The following is the translation of a statement made by the Prior of Storrington, where Father Tyrell died. "In her deplorable letter published by the Times and other non-Catholic newspapers Miss Petre says that I administered Extreme Unction to Father Tyrell. It is strict\_ ly true. But it does not show clearly enough the exact part I took in this sad circumstance, and the readers of the letter were able to believe and perhaps still believe that I was aware of the intentions which she and the Baron Von Hugel lend, wrongly or rightly, to the not willing to receive the Sacraments at the price of retraction. I therefore undertake to state in their entire truth the facts, especially as regards myself. Father Tyrell fell suddenly sick on Tuesday, July on Friday, July 9. This priest saw Father Tyrell, and, I was assured, examined everything carefully. He had heard his confesssion either on the 9th interviews with all the principal witor 10th of July. Whenever he entered nesses of the last moments of Father Father Tyrell's room, the dying priest Tyrrell. It was 'with the deepest received him with a pleasant smile (I pain he had come to this conclusion. quote the words of the priest himself who also spoke French ) and shook his This despatch was confirmed by letter under date of July 21, which accentuhand and said, 'I felt sure you would not let me die like a dog.' On Saturates the tenor of His Lordship's teleday, July 10, at 8.30 p. m., some one said to me: 'You know that Father Tyrell is seriously ill and has made his confession.' 'Where is he?' 'Here.' I was very much surprised, for up to that moment I was completely ignorant that Father Tyrell was at Storrington. People were astonished that I had not been sent for. On the following day. Sunday, at 7 o'clock, I sent a card to Miss Petre asking to take leave of Father Tyrell, stating: (1) that I had Mass and that I would continue to pray able human beings or worship of our relations. In the evening quite ancestors or rules." Unless to late I received from Miss Petre a reply which did not permit me to present my- penalties was proclaimed against assertself. Monday morning, the 12th, ing the papal authority. All clergyreligion is unChristian from the fact also Father Tyrell was at the worst. The men taking orders or possessing livings, priest who had been there the previous Monday and who happened there on the special dependence upon the crown, 9th and 10th was at once telegraphed for. It should be remarked that I was excluded. Nevertheless, in the fear that this priest would be too late, they came to seek me in all haste. It was just after the hour of Tierce, about a quarter past eight. High Mass was about to begin. Come quick, they said. and give Extreme Unction to Father Tyrell: he is dying. I ran forthwith. I found myself in the presence of one who could neither speak, nor see, nor make any sign. Under these circumstances I acted as if he heard and understood I had done. Having administered Extreme Unction I passed into the antechamber, where I remained about half an hour, ready for any event, but eagerly looking for a moment, an instant of clearness from the sick man that I might complete my ministry. Soon a slight improvement took place. I profited by it to say a word to the Father. 'At one vices to others and welfare of self? No o'clock I will come again to see you Are you willing? As a sign of consent press my hand.' But no sign was given. Even then I promised to return at the hour named. I thereupon started back. Now about a quarter to one some one hastened to ask me not to return to Mulberry House. I replied that I would not enter Father Tyrell's room would remain in the ante-chamber Not even there, was the reply: the come until you are sent for. The priest

me, when, according to his testimony, Father Tyrell had the power of speech. ions imposed upon me. I did not return to Mulberry House, nor did they ask ne. I never saw Father Tyrell again. On Tuesday, July 13, one of his intimate friends, the Abbe Bremond, arrived at Storrington. He assisted Father Tyrell in his last moments. Father Tyrell died on Thursday morning, July 15. The next morning there appeared in the Times with all the manners of a manifesto, Miss Petre's letter. It is easy for the reader to see that this letter was conceived under the fear that people would say that Father Tyrrell had retracted. And it is to obviate any danger of false reports that the letter was made to accord with the Baron-it could not be otherwise, so promptly had she written-as if the matter was pressing! and right before the corpse-not yet cold, of the man who now is silent, yet who clearly sees, and who without doubt disapproves of their strange method of action in his regard, first constituting themselves advocates of his soul and then endeavoring to make him die a Catholic without retracting his errors. Notwithstanding the assertions of Miss Petre and Baron von Hugel I dare believe and I am persuaded that Father Tyrrell would have recognized his faults and errors, that he would have made the retraction interiorly which his weak condition prevented him from doing, and that it was to their interest that he should not make it. He had so bright an intelligence, so noble a heart. Who knows what took place in that soul during those last days, and particularly at the final moment? I deeply regret that ecclesiastical burial has been refused. I did the impossible, it is well known, in order to spare Father Tyrrell and his honored family this hum liation. But Miss Petre's letter removed a very says the grave question. She caused a most painful doubt to arise in the mind of the Bishop, and, indeed, of all. The conclusion of the interviews between the Episcopal Palace, Mulberry House and the Priory of Storrington was that Catholic burial was impossible. The Bishop had

gram." F. XAVIER, C. R. P., Prior. ANGLICAN BOUNDARIES. Elizabeth succeeded Mary. Her accession was followed by another revolution in the Church. In Elizabeth's first parliament all enactments of the past reign were repealed. The book of common prayer, with certain additions and emendations, was required under penalties of fine, imprisonment and even death. The spiritual authority of every foreign prelate was utterly abolished. The jurisdiction necessary for the correction of errors, heresies and schisms was vested in the crown, with the power whatsoever at the pleasure of the sovereign. An ascending scale of were obliged under pain of deprivation or incapacity to take an oath declaring the queen to be supreme governor in all eccle-lastical or spiritual things or causes as well as temporal. This parliament of Elizabeth did not rest content with merely repealing the precedent act the faith, to support the rights of the in Mary's reign. It passed laws which had for their object the establishment of forms of worship and the exercise of spiritual jurisdiction. In vain the In nearly all parts of the Dominion courts clergy protested its belief in the Real Presence and transubstantiation, in the Sacrifice of the Mass and the supremacy me. I told my bishop afterwards what of the Pope. The convocation pointed out that to decide on doctrine, sacraments and discipline did not lie in the power of any lay assembly, but belonged to the lawful pastors of the church. Both universities subscribed to this confession. The Bishops unanimously opposed the measure. To no purpose. All opposition was waived aside by a one-sided controversy, which was in two or three days arbitrarily closed by Bacon, the lord-keeper. When the oath was submitted to the Bishops all but two refused, under loss of their position and liberty to sacrifice juring clergy were driven out and a consisting of mechanics, who obtained a physicians order perfect quiet. Do not license to read the service in the church, but were forbidden to administer the Sacrament. These are the enactments which form the basis on which the pres-

had any concern. Now if a lay parliament could not create a church it could not destroy it. If it could not conse crate a Bishop or change spiritual jurisdiction the question arises whether there is in England a hierarchy, unaffected by parliamentary action, and which can trace its descent in a direct line from the apostles. Most assuredly, if the claim was broken, it could not be repaired in a lay workshop. Parliament could not bestow what it did not possess This claim depends upon the validity of Dr. Parker as Archbishop of Canterbury. To him the present Anglican Bishops may trace their descent. If they pretend to go farther back, it is only through him they can make their claim.

THERE IS A PECULIAR gentleman on the staff of the Toronto Mail and Empire. He has a very bad habit of picking up and publishing every little scrap which reflects upon the Catholic Church. We made reference last week to an extract which he had printed from the pen of Goldwin Smith regarding the Jesuits. A Catholic correspondent in Tweed writes to the Mail and Empire as follows:

"Dear Flaneur,-In your page I have read an extract from an article by Gold-win Smith in the Weekly Sun. The doctor seems to have very doubtful ideas about many things, but when it omes to shoot an arrow at the Papacy or the Jesuits he takes no doubtful air He would, for the sake of respectability ad sociability, tolerate his fellow Catholic Christians, but for the Papacy and the Jesuits he has no use. I wonder what injury have the Jesuits or Pius X or any of his predecessors done to Dr Goldwin Smith or to Christianity? It odors very bad for one styled a "doctor to speak thus of any institution; he might have doubtful ideas about them, but he might at least have respectable ideas about them. It sounds very poorly for a doctor who is trying to make his name in literature to use language now only used by the backwoods bigot. Goldwin Smith is like the man Cardinal Newman relates, who carved the figure "It seemed very good, but," of a lion. "It seemed very good, the says the Cardinal, "if the lion had the says the Cardinal," So, carving it would be more natural." So, Goldwin Smith must be doing the carving of the Papacy and the Jesuits from his own standpoint, or he must be yet following the backwood figures of them, or he must never yet in his literary career have read an impartial history of If he had, like many more of his kind, he would learn to respect them. Goldwin Smith may predecessors in the job of cutting, criticising the Papacy in reviews and magamay frown upon it as the ban of Christianity, and even call it Beelze oub, the prince of devils, but the Papacy will go on forever, maintaining unity of doctrine and unity of worship and gov-ernment in the Catholic Church."

The only reply the editor makes to this letter is a sneer. One characteristic of "Flaneur" is his intense "Jingoism," boastful, intolerant, ridiculous. He knows that Goldwin Smith had been a pro-Boer and annexationist, but he loves him still because he hates the Jesuits.

In Toronto, on the 2nd of August, there was an interesting gathering of the members of that splendid society, the Knights of Columbus, the occasion being the holding of the first initiation of the members of a Court in that city. From far and near the members came, to the number of over one thousand. The three degrees were conferred upon over one hundred candidates. As becoming a thoroughly Catholic organization such as the Knights of Columbus, the business was preceded by Solemn High Mass in St. Michael's cathedral, Rev. Dr. Kidd being celebrant, the deacon and sub-deacon Fathers Carberry and Staley. The sermon was preached by Rev. Father McColl, rector of the cathedral at Peterborough. The purpose of the organization was, he said, similar to that of the knights of the days of chivalry, to serve God religiously, to battle for weak, the widow and orphan, and to keep inviolate faith with all. The progress this association has made is most gratifying. are to be found and we are pleased to be able to state that in the city of London one will shortly be opened. It is quite true that not alone will the Knights of Columbus be a body powerful for good in the Church, but will likewise serve to promote good citizenship, a matter of vital importance to all Canadians who desire a healthy advancement of the country in all that is admirable and uplifting.

THE GOOD LADIES of the State of Michigan, belonging to the W. C. T. U., hope to be able to make the State " dry within a reasonable time. They deserve commendation for anything they may do along the line of promoting temperance. their conscience. By the aid of But they should keep their little barque commissions and injunctions the non- affoat in safe waters, avoiding the shoals of the extremist. We are told that when more plant body put in their place. A they succeed in "drying up" the State new order of ministers was established they will then make war upon tobacco. Mrs. Annie L. Andrus tells us that the work of herself and her sisters will in the meantime be for social purity and against the use of tobacco. something decidedly new. We have ent Church of England was raised. It known people who never use tobacco,

lives are models of purity. Really the good ladies of Michigan are sadly inneed of a director who will put his footdown when they begin to talk nonsense. Many people will be curious to know what is the attitude of the W. C. T. U. ladies of Michigan on the divorce question. The divorce courts of Michigan do much, very much to promote social impurity. Have these ladies ever made pronouncement against it?

THEY ARE DOING splendid work in the cause of temperance in the Archdiocese of Boston. On Monday of last week the Holy Family Temperance League held a field day at which thirty thousand children were entertained. Is was perhaps the most splendid demonstration of the kind ever held in the country. Not an accident occurred to interfere with the festivities of the occasion. As a precautionary measure, however, a number of physicians were on hand in case their services might be needed. Innocent amusements were the order of the day, and all the children, accompanied by their parents, returned safely to their homes. Looking to the future, the real work in the cause of temperance is to be done amongst the rising generation, and special care should be taken of them between the ages of fifteen and twenty - one. We hope some day to see work along the same line in other places. Such a movement would bring a blessing upon the Church and mean much for the future of both the American Republic and the Dominion of Canada.

IN THE CITY of Montreal municipal government appears to be on the down grade. By a majority of one the council decided to give tenders for work, amounting to over one million dollars, to those who made the highest bids. The people may be thankful that there is a citizen's committee which has entered an injunction against the proceedings. The royal commission recently held in that city gave us proof positive that a system of graft had obtained a firm hold upon some of the civic departments. When the guilty ones are still going about the city, holding public offices, the question naturally arises: "What was the use of holding the Royal Commission?" Royal Commissions are as a rule nothing less than a farce. They find out things, but nothing is done, and the rascals who should be in jail continue to enjoy perfect freedom to carry on their nefarious work. The corrupt increment of the electorate are largely to blame. Offered an "inducement," their votes are cast for the misfits.

THE STATEMENT is made that Andrew Carnegie has set aside \$10,000,000 for the advancement of teaching. The annual report of what is termed the Carnegie Foundation tells us that within a brief period several institutions have changed their charters so as to abolish all denominational tests in the choice of trustees, officers and teachers. Evidently the great millionaire is tinctured with that rationalism which has taken such a firm hold on the minds of many of his countrymen at home. Carnegieism and Rockefellerism have taken deep hold in the work of some of the American universities. Material advancement seems to be the goal. There is no God in them. The Catholic Fortnightly Review well says that the relaxation of denominational control inevitably means secularization and weakening of the religious influence.

TOMMY RUSSELL of London, Ont., aged nine years, was lately sentenced by the police magistrate to three months in gaol. Tommy is a burglar. He pleaded guilty to entering a house and stole therefrom a watch, a gold chain, a locket, and a Masonic emblem. There are several other Tommy Russells in our fair city and a number of others in every centre of population in the Dominion. It is beyond question that the vile literature which may be purchased by small boys at some of our book stalls is to a great extent the cause of promoting criminal tendencies. The inaction of the authorities in this matter leads most people to the belief that they need a shaking up. Once upon atime, in Rome, the supreme ruler calmly played his violin while the city was burning. Men of the same mould are with us to day.

A PRECIOUS lot of undesirables are the anarchists. In Spain they have proved themselves to be criminals of a type which should bring upon them condign punishment, swift, sure and severe-When they are strong enough to make a demonstration their object always is to assault the churches and convents. This gives them the character not only of murderers but of cowards. A de spatch from Lisbon, dated August 2nd, tells us that at a public meeting of freethinkers, a branch of the anarchist family, it was decided to organize an imposing procession to march to the houses of parliament and demand the suppression of the religious orders from Portugal. The religious orders teach

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