

The Catholic Record.

Published Weekly at 481 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

Editors: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Ireland," THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

Agents: Luke King, John Nigh and P. J. Neven are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1903.

A THREATENED SCHISM.

A telegram from Rome states that an investigation has been ordered, presumably by the Holy Father Pope Pius X., into the case of the village of Guttet, Wallis, Switzerland, where, it is asserted, a whole congregation has embraced the schism and heresy known as "Old Catholicism."

It is asserted that because of the obstinacy of the congregation, "the Bishop inflicted the punishment of an interdict upon the village, forbidding the celebration of Mass, etc. The villagers, thereupon, began to administer the sacrament of Baptism themselves, and to hold prayer meetings under the presidency of their elders. Finally, they engaged an 'Old Catholic' priest to take charge of their Church."

Considering the unreliability of unconfirmed news regarding Catholic matters of which the Roman correspondents treat, we cannot unreservedly credit this report, yet it is possible that the statement is correct, as an interdict is one of the means used to bring refractory congregations back to obedience when they are rebellious against the Episcopal or Papal authority.

According to the Acts of the Apostles (xx, 28) "the Holy Ghost has placed Bishops in the Church to rule the Church of God." The interdict is employed only in extreme cases where great obstinacy is shown against the ruling of the authorities of the Church, and it is possible that the obstinacy of the congregation in the present instance has brought upon it this punishment, but the proper remedy would be for the congregation to accept the Bishop's mandate, and not to go into schism as it appears to have done in this instance. If, however, there were any real grievance, the authority of the Pope might have been appealed to for redress.

It is not to be supposed that "Old Catholicism" is a vigorous institution which is likely to take root in Switzerland or elsewhere. It was a rebellion against the authority of the Church which originated in Germany, and was encouraged by Bismarck and the German Government after the unification of Germany, and for a while under the encouragement given to it by the Government of Germany and Switzerland, it gave considerable trouble.

It was Bismarck's policy, especially, to establish a pseudo-Catholic national Church in the German Empire, and to take the place of the Catholic Church, and he thought that by pampering such a Church while he persecuted the Catholic Church, the Catholic Church might be brought under the rule of the Emperor as completely as are the Churches of England and Russia under the control of their respective monarchs. By this means the sovereign would be placed above the law of God.

The plot, if successful, would make the Emperor of Germany the Supreme Head of the Catholic Church in the Empire, and its "Bishop of Bishops," as he is of the Lutheran Church.

But it did not succeed. The staunch Catholics of the Empire were roused to determined action, and a resolute leader was found in Herr Windthorst, who, encouraged by Pope Leo XIII., organized the Centrum or Catholic party in the Reichstag which soon became the most powerful of the numerous parties of that body. The Socialists also came up with more power than ever, and the

stability of the throne itself was threatened, notwithstanding the prestige of the newly formed united German Empire, and Bismarck himself, the man of iron was terrified into making peace with the Church by having the atrocious anti-Catholic laws repealed one by one, the Catholic party being the only one strong enough to assist in the consolidation of the newly established Empire and in forming a bulwark against the efforts of Anarchistic Socialism.

The Government patronage was withdrawn from the "Old Catholics," and gradually nearly all of the few congregations which had been formed into this new heresy returned to the unity of the Church until the heresy has practically ceased to exist.

In Switzerland as well as Germany, the "Old Catholics" were encouraged by the Government; but made up as they were of a few rebellious spirits, and managed by a small number of suspended priests, they also soon became disorganized, and almost ceased to exist after a few years. The accession of the villagers of Guttet to their ranks will not restore the almost defunct organization to vitality. We may hope, on the contrary, that within a short time these new converts to an almost defunct schism may see the folly of rebellion against the authority of their Bishop, and will return to their obedience to him and to the successor of St. Peter. It is for their own good, and not for the benefit of the Catholic Church in general, or of the clergy, that unity of faith, obedience to the Pope's authority, and to his representative the Bishop, are insisted upon by the Catholic Church. If, however, it is true that the Pope has ordered an investigation into the case, it is highly probable that the matter in dispute, which is merely a minor matter of discipline, will be finally settled to the satisfaction of all concerned, and that the threatened schism may be averted.

CHEAP MARTYRDOM.

We already mentioned in our columns more than once the resolutions arrived at by the non-Conformists of England at public meetings held for the purpose of resisting the operation of the Education Bills which recently became law. The spirit of these resolutions was that "passive resistance" should be offered to the enforcement of the law; this is to say that while no actual force should be employed to put to flight the bailiffs, and no armed force called into requisition to prevent the sale of the effects of the resisters, they should still refuse to pay the school taxes levied to maintain the voluntary schools recently adopted as part of the school system of the kingdom.

The speeches made even by clergymen at the meetings in favor of passive resistance, were not passive to an extreme. Thus the resolution passed at the great Albert Hall meeting in London at which at least 15,000 people were in attendance, resolved "to offer invincible opposition to the Education Bills," and at the same meeting Pastor Thomas Spurgeon at the opening of the proceedings prayed to God in the following form which, as may be seen, is a travesty on the hymn for the king:

"Confound their politics, tricks, Frustrate their knavish, tricks, God save us all!"

We are informed that the Rev. J. Scott Lidgett delivered "a fighting speech," declaring that "Free Churchmen will not allow the government to confuse this great education issue at the general election." He maintains that the present parliament should not deal with the question of education, as it was elected to close the South African War, and not to settle the Educational System.

Dr. John Clifford closed the meeting with another speech which may also be characterized as of the "fighting" order. When he was about to begin, "the waving of hats and handkerchiefs by thousands of arms, and the hurrahs from thousands of throats" was terrific. At last, having succeeded in gaining a hearing, he informed the meeting that the battle was well on. He had spent a day in a magistrate's court while thirty-one Passive Resisters were haled before the bench, and he regretted to discover a marvellous spirit of vindictiveness in the magistrates and the over-seers.

He appealed to the young, not merely to admire such men as Cromwell and John Knox, but in this great crisis to be as resolute and determined in carrying and handing down their hard-won liberties.

This speech was followed by an ovation to the speaker. "The resolution was put and carried unanimously with a wild burst of cheering. Then the thousands separated.

The meeting was, undoubtedly, both large and enthusiastic; but when it is considered that at the coronation of Pope Pius X., seventy thousand people are reported to have been present, in a city with less than one-tenth of the

population of London, it can scarcely be said that the London gathering was very large, or that it really represented the sentiments of the London people. At all events, it did not so terrify the Government as to induce it to drop the London Education Bill, which it certainly would have done if it had considered the Albert Hall meeting a truly representative gathering.

But the most amusing feature of this passing resistance movement is the auction sales which took place for the collection of the school rates. The first of these sales was held at Wirksworth. When the bailiffs came to seize the property of the recalcitrants, a bellman was sent round to give notice of the fact, and a great crowd assembled. The Secretary of the local Resisters, the Rev. Macdonald Aspin, telegraphed for the Rev. Mr. Clifford to attend to witness the martyrdom of the three Resisters whose goods were to be auctioned off.

A set of fire-irons was the first lot put up for sale. Bids were made first at a penny for the lot, but they were knocked down at last at five shillings. This seems to have been the whole sacrifice endured by the first martyr, for the next lot was a chest of drawers for which at first three pence were bid. The price rose 2s., the article being bought in for the owner at this sum. An overmantel, a clock, a writing-case, and a hearth rug were also bought in for the owner at 4s. and 6p.; 5s. and 6p.; 2s. and 6p.; and 2s., respectively. Possibly, also even the fire-irons were purchased for the owner; but we have no positive information on this point.

The sale was now interrupted by riotous proceedings, the crowd becoming exasperated, and making a rush at the police. There was a good deal of rioting, and some clothes were torn or made dirty. Nevertheless the sale proceeded until the sum realized more than covered the required school rates. A public meeting was then held, at which the Rev. Dr. Clifford denounced Romanism as being responsible for the whole transaction, though in reality the schools to be maintained belong, for the most part to the Church of England, and many to the Methodists as well as to Catholics. But it is a popular thing with some preachers to blame Catholics, and especially the Jesuits, for anything they regard as wrongful.

Dr. Clifford protested also against any form of religion, "even Methodism," being maintained at the expense of the State. Yet it was not really for a religious purpose that the tax was levied. It was to put those who believe that their children ought to be educated religiously on the same footing with those who advocate godless education, and to give the pioneers of education with those who came to cultivate the vineyard at the last moment. The education laws, in fact, were passed for the purpose of giving the great majority of the people of England the full benefit of public education of which they had been unintentionally deprived by precipitate and unfair legislation.

The real martyrs in the case were the supporters of the voluntary schools, but the non-Conformists should be thankful that the recent legislation has given them the opportunity to pose as martyrs at a small cost.

To what we have already stated, we must add that in several places the ministers and other Passive Resisters have been reinforced in their opposition to the law, by noisy and ill-mannered mobs. At Hastings, the sales-rooms were raided by the boldest among the crowd who brought out the impounded goods for public view, whereupon the crowd outside carried away the police and the goods, table and all, in one sweep. At last however, the police succeeded in making their sales, the goods being again bought in by sympathizing non-Conformists. Rotten eggs were thrown, windows were smashed, and the auctioneer escaped serious injury by hiding himself in a railway carriage. He asserts that the mob sought his life, which he did not lose, owing to his dexterity. Similar proceedings took place at Stroud, Gloucester.

Altogether this scene of martyrdom was something very different from the martyrdom of the mother and her seven sons, mentioned in 2 Maccabees, vii, when one of the sufferers said to the tyrant Antiochus:

"But I, like my brethren, offer up my life and my body for the laws of our fathers: calling upon God to be speedily merciful to our nation, and that thou by torments and stripes mayest confess that He alone is God."

The passive resisters have secured their martyrdom at a much cheaper rate. We more than once prognosticated in our columns that the martyrdom which was courted by the passive resisters would be of a novel brand, and purchased at a fairly cheap rate. Our prognostications have been fully borne out by the event.

TELEPATHY.

P. D., a respected correspondent of St. John, N. B., writes to us enquiring whether telepathy is to be regarded as a true science, whether it is approved by the Catholic Church, and what connection it has, if any, with Faith cures, Christian Science, Dowiesm, hypnotism, mind reading, and Spiritualism.

By telepathy is generally understood "the action of one mind on another at a distance and without communication by means of the senses."

In so called Faith-cures, under which term we include Christian Science and Dowiesm, there is usually a certain amount of communication through the senses, as by means of speech, touch, and action of the eyes. All this must be eliminated if we wish to speak of telepathy alone. But so far as these cures are effected or supposed to be effected by the mere influence of mind over mind, there will be telepathy in substance.

Thus to this extent only can we regard these systems as telepathic, if there be anything in them at all.

Almost the same thing must be said of hypnotism, and Spiritualism, which are supposed to be more telepathic than sensitive. Mind-reading appears to us to have more of sensitivism in it than the other two operations here mentioned.

As our correspondent only asks us concerning telepathy, we shall confine our remarks strictly to this matter, leaving out the consideration of the above mentioned systems so far as the influences of the senses are concerned in their operation.

In the case of hypnotism exercised over an absent subject, telepathy must be at work, if it be not a vulgar imposture.

We are not prepared to assert positively that telepathic influence does not ever exist, and the Catholic Church has not so far pronounced whether or not it does or can exist. The so-called "absent treatment" by Christian Scientists, or rather Eddyites, must also be regarded as telepathic, if it is a reality, which we very much doubt. At all events, whatever it is to be thought of Telepathic Eddyism or Faith-Cure, it is certain that this system has been propagated in conjunction with an absurd theory of religion which makes God the agglomeration of all existent beings, instead of His being the independent and Eternal Being Who is the Creator and Ruler of the universe. This theory is practically identical with that of the Pantheists which confounds God with everything which He has created. This is a form of Atheism, for the identification of God with the works of His hands makes Him a limited and mutable Being without personality, or infinite intelligence.

It will be sufficient to say here that such a theory is entirely opposed to Christianity which teaches that God is the Creator of matter and of the universe, both material and spiritual. He is, therefore, not identical with His creatures.

In proof of this we need only refer to Gen. I, wherein the history of the creation of the universe is told, and the distinction between God and His creatures is clearly laid down.

In Ezekiel xlvi. 12 the distinction between God and creatures is also laid down clearly, when God Himself declares that "fruits shall be for food," and another fallacy of Faith-cure is also refuted in the statement that "leaves of trees are for medicine."

phenomena can be studied, and the phenomena can be repeated by any skilled person. Telepathy has no history and if it should be ascertained tomorrow that it is possible, it will be the first instance in the history of science of the discovery of a new law of nature of energy or of a new manifestation of the discovery of a new law of nature which had not been preceded by the patient study of repeatable phenomena. It is, therefore, safe to prophesy that telepathy will not be a fact until it has a history of repeatable phenomena."

The Professor then remarks that if Telepathy were really a science, certain in operation, it would be peculiarly useful to card-players, operators on the Stock Exchange, and gamblers, but it has been observed that these classes of persons, even when they are professedly believers in Telepathy, do not rely upon it when there is question of dollars and cents. He infers from all considerations that telepathy is a belief of some people and not by any means a science. He adds:

"Let us, for instance, contrast the evidence for the specific gravity of lead with the evidence for telepathy. Scores of scientific observers have measured the weight of lead in comparison with that of water, and have compared the results with the strictest impartiality. The faults of the instruments employed in the measurements are given, and complete information is afforded of the means that are taken to influence in the slightest degree by the personality of the observer. There has been no secrecy, no claims for the mystical effects of moods. Compare this method with that of the physical observer who brings forward telepathic evidence."

"Suppose the evidence consists of a message between friends separated by seas and continents. In the first place, is the probability of coincidences given due weight? Is the astronomical difference in time between the places calculated? In order to be scientifically accurate, one must be able to measure this time to at least the thousandth of a second, and this measurement cannot be made by the ordinary psychical observers. How much evidence can be given to what is called corroborative evidence, such as the description of a witness at the deathbed, and the conversation of those present? How much of this is subsequent fabrication? and what care has been taken to prevent the unconscious collusion of the witnesses, and the romancing after the event?"

We can safely say that in all cases which have hitherto been advanced to prove the reality of telepathy, there has been a great looseness in regard to the noting of these details, and such looseness is fatal to the claim that telepathy has been proved to be a reality, and still more so to its being regarded as a science.

We must say we are much inclined to regard the Professor's reasoning as conclusive, as it fits well all the instances of supposed telepathy which have come under our observation for years. We have always found that the observations made upon instances where telepathy has been supposed to exist have been sadly wanting from the standpoint of scientific accuracy of observation, and they therefore fall short of being demonstrative that such a science as telepathy exist, and where its existence has been maintained, it may usually, and perhaps always be discovered on accurate investigation of the circumstances that the investigation into the way in which the circumstances have fitted into each other has been very frivolously made: so frivolously that certainly no mathematician or astronomer would rely upon the data to draw therefrom a certain conclusion.

Professor Trowbridge takes note of this fact also, and while he states that from the data he has at hand he is not justified in inferring that telepathy is an absolute impossibility, he calls attention to the undeniable fact that there have been no such exact measurements by means of accurate instruments, as would justify any scientific conclusion to the effect that telepathy is a real or demonstrated science, whereas the telepathic methods of investigation hitherto in use give "full scope to misrepresentation and romance, leading up to fallacious results."

Such inaccurate observations as have been given to the world as proofs of the reality of telepathy, can never constitute a basis for true science. Nevertheless it must be here noted that our remarks are not intended to deny the possibility of a telepathic influence existing in nature, but are intended merely to show that such an influence has not been proved to exist.

The cabled reports that Mr. C. P. Devlin, M. P., for Galway City, was to be present at the reception given to His Majesty in Galway were absolutely unfounded. As a matter of fact at the very moment that the king was passing through Galway, Mr. Devlin was in the House of Commons protesting as strongly as he could against the terms of the oath taken by the king on his accession.

Every time you are praised, fear these words of our Saviour: "Amen, I say to you, you have received your reward."—Bossuet.

THE KING IN IRELAND.

The following extract from an English paper is of much interest as the report gives a good picture of the mode of living forced upon the Irish people by the politicians of Downing street. No doubt the king's experience in Ireland will be of great benefit to that country. His Majesty has seen how miserably that part of his dominions has been governed, and the pressing necessity for a radical change. The Land Bill is now law, Home Rule is looming in the distance, and a bright future is in store for the Emerald Isle:—

The Victoria and Albert, with the King and Queen and Princess Victoria on board, came to anchor yesterday in Killary Bay on the Galway coast. Notwithstanding the wet and stormy weather that prevailed, their Majesties landed at Bundorrogia, a small village on the Mayo side of the bay, and drove in a covered motor-car through some of the most picturesque scenery of the district. In the neighborhood of Delphi Princess Victoria and Lady Gosford, who was one of the royal party, remained to fish, while the King and Queen continued their tour.

At Glenginla their Majesties entered several lovely cabins and affably conversed with the inmates. The picture presented by the King chatting and smiling with a dark-eyed colleen in a low pitched living-room of an Irish cottage was one to long remember. In the cottages the royal visitors inspected some looms for making flannel and frieze provided by the Congested Districts Board with the aid of a grant from Lady Dudley. The Queen purchased some of the home-made cloth. Their Majesties also took an interest in the children, the King patting several of the little ones on the head and the Queen speaking to them in kind and homely language.

In calling at the cottage of a man named Carrigan they had to go along a wet and muddy lane, leaving their motor in the high road. The cottage was one of those rude structures so common in this corner of Ireland. It was very low, light being admitted by the door and a small skylight a foot square. The 'smoke coming from a turf fire placed against the gable filled the room, and it was some time before their Majesties could see their way, and the reek was distinctly trying to their eyes. They, however, stayed for some time talking to the inmates, one of whom was weaving tweeds.

The remote hamlet of Reeces, situated almost within hearing of the Atlantic surf, has caught the fever of anticipation which has marked the visit of the King and Queen in other parts of Ireland. Needless to say, it has dressed itself with flags and bunting, while the countryfolk are asking themselves, "How long will they stay?" This is one of the places which the King will include in his motor-car ride to-day through the romantic and picturesque scenes of Connemara. Here at the hotel he will lunch and then make his departure for Galway.

The only industry in the locality of Reeces is the working of some green marble quarries, which their Majesties have promised to visit. A rough road up a steep hill which leads to the pits has been levelled somewhat in order to make access easier. After inspecting the quarries the royal visitors will be presented with different articles made out of the marble.

An answer has been received by the Dominion Parliament from the Colonial office acknowledging receipt of the resolution passed by the Canadian House in favor of granting Home Rule to Ireland. The Colonial Secretary, Mr. Chamberlain, states that His Majesty has nothing to add to the reply returned by Her late Majesty's command to a similar address from the Senate and House of Commons of Canada in the Earl of Kimberley's dispatch of June 12, 1882. It is more than likely the King had not been consulted in the matter at all. Mr. Chamberlain is a bitter opponent of Home Rule, and no doubt allowed his prejudices to sway his action by treating the resolution as a matter of so little consequence that it was not worth while consulting His Majesty about it. King Edward will in good time, we believe, make his mind known in reference to a Parliament in Dublin. His recent visit to Ireland will have shown him what a miserable failure government from Downing street has been, and the urgent necessity which exists of allowing the people of Ireland to govern themselves on the same plan as that followed in the provinces of the Dominion of Canada.

It has been announced that Mr. Pullitzer, the proprietor of the New York World, has donated \$2,000,000 for the purpose of founding a school of journalism. A variety of subjects are mentioned to which particular attention will be given in the training of young men for this profession. We beg to suggest that the importance of writing the truth at all times be instilled into their minds. It would also be well if the managers of great newspapers would study condensation and quality. Many and many a time a managing editor will give place in his paper to matter which he would not permit his family to read. He should have the same regard for the families of his subscribers.

There are men who occupy themselves with such foolish things * * * with dress! There are souls who are occupied with nothing.—M^r. Mermillod.

FALSE AN...

A writer Advance of himself W. sarcasm of doings," the the notorio Chicago, an who styles storer."

W. S. "Leaves of ity, pride, guage" of manifest, a pseudo-Elija the art of and of dece as W. S. C.

Among h "I have Churches to the de they have e "I have Episcopal devil, and Masonic O Baal worshi the Head of War." Of "Any lady, set is di newspaper "a genera are the de the hell of The con points out kingdom i world," Restorer, subject o for in the ment as s lows:

"Zion Dowie, qui dull, pua colonial clearing "All are own tions are of his be and ever under his be no p When h and gor are rich are an e rounce It would true Eli had com with the chief ain for this

The S. formerly but wh when c tions in the Dov In re the gift is to m tive," not que answer says (disputa God's is it so nataru develop and st person This w of St. having kind. diseas and so ports and st not in the st any v not. "p've the and natu here "pe pock rheu subs for the subs Is it cipli Dov hea big any ute ope

per see bu do wr gu with th