

The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1904.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

The following circular letter of His Lordship the Bishop of London was read in the churches of the diocese on last Sunday. It has, as will be seen, reference to the Encyclical Letter of our Most Holy Father in regard to the dogma of the Immaculate Conception of the Blessed Virgin Mary, which was published in the CATHOLIC RECORD some time ago:

OFFICIAL. London, Aug. 15th, 1904. To the Reverend Clergy of the Diocese of London:

Reverend and Dear Father—You will find enclosed the Encyclical Letter of our Most Holy Father Pope Pius X., in which His Holiness proclaims the solemn celebration of the fiftieth anniversary of the Definition of the Dogma of the Immaculate Conception of the Blessed Virgin, and promulgates a Jubilee Indulgence to be gained by the Catholics throughout the world.

The devotions already prescribed for the 8th of each month in honor of the Immaculate Mother of God should be continued until the 8th of December, and during the three months named for the Jubilee the prayer "Pro Papa" should be said at every Mass when the jubilee permit.

(1) The three months for gaining the Jubilee Indulgence in this diocese will begin on September 8th, Feast of the Nativity of the Blessed Virgin, and end on December 8th, the Feast of the Immaculate Conception.

(2) Three visits must be made to the Cathedral by the members of the Cathedral and St. Mary's parish. In other localities the three visits should be made to the parish church and in the absence of this to the church which is attended on Sundays and holy-days of obligation. These visits may be made the same day or on different days, to suit the convenience of each person, but if on the same day the visitor should leave the church for some time after each visit.

(3) One day of fast is prescribed, and this Jubilee fast is the real fast or black fast. One full meal is allowed without flesh meat, eggs, milk, butter or cheese, or the like kind of food. Fish, vegetables, fruit, etc., can be used, and the morsel of bread in the morning and the collation in the evening are allowed. Any day during the three prescribed months may be taken for the Jubilee fast, and all Catholics are bound to make this fast to gain the Indulgence unless they obtain a commutation from their confessors.

(4) It is required to receive the sacraments of penance and holy Communion worthily. Special facilities are allowed to travellers, who immediately on their return home, can gain the Jubilee Indulgence by performing the required works, although the ordinary time of Jubilee has passed. The Jubilee Indulgence may be applied to the souls in Purgatory, but it can be gained only once whether applied to the living or the dead, and does not prevent the gaining of other Indulgences.

Confessors approved by their Bishops are granted facilities to commute the above works for other works of piety. The Papal Letter explains the extraordinary faculties given to Confessors for the Jubilee confession, as well as certain privileges granted to the penitents.

In parishes where missions have not been recently held, pastors are expected to have them during the Jubilee months and all Pastors are urged to have as far as possible general communion on the Feast of the Immaculate Conception.

The Jubilee should be closed on the evening of the 8th of December with the recitation of the Rosary, the Litany of the Blessed Virgin, the special prayer indulged by the Holy Father, and Benediction of the Blessed Sacrament, followed by the Te Deum.

The best way to comply with the intentions of the Sovereign Pontiff is to imitate the virtues of the Immaculate Mother of God—her humility, chastity,

faith, hope and charity to God and our neighbor.

Pastors are directed to read a portion of the Encyclical Letter to the people at the High Mass on Sunday, August 28th, and the balance on Sunday, September 4th.

Hoping that abundant blessings will be obtained during the time of Jubilee, and asking a share in your prayers, I am, Dear Rev. Father, Your faithful servant in Christ, FERDINAND PATRICK McEVAY, Bishop of London.

London, Feast of the Assumption of the Blessed Virgin, August 15th, 1904.

THE ANGLICAN CRISIS.

Among the interesting works issued by the International Catholic Truth Society, Aruckle Building, Brooklyn, N. Y., is one by the Right Rev. Mgr. Moyes, Theologian of the Archdiocese of Westminster, entitled "Characteristics of the Anglican Crisis."

This pamphlet treats of the disputes which have raged for many years past on the question of Ritualism in the Church of England. Mgr. Moyes remarks on the strangeness of the fact that nearly all the disputes which have arisen within the bosom of the Anglican Church, and which have even resulted in schism and almost in the disestablishment of the Church, have centred about the secondary issue of liturgy or ritual. Nevertheless, it is well known to every one in and out of England that the root of the trouble is essentially dogmatic.

It is not the real question "whether incense shall be burned, the host elevated, or certain prayers omitted, but shall the doctrines which these things symbolize and express be believed or rejected?"

"This dogmatic issue is the vital one but there is no decisive authority in Anglicanism which dares to deal with it."

The bearing of the Anglican Bishops put in words, means "We cannot tell you what to believe. We cannot tell you whether Christ is present in the Sacrament before reception, or merely after you receive it. When it lies on the table after consecration, we cannot tell you whether you ought to adore it or not. It may be impious if you don't, and it may be idolatry if you do—we cannot decide for you, etc."

Is the Anglican Communion an integral part of the Catholic Church? The primary business of the Catholic Church is to teach—and the very least that may be expected of a teaching Church is that it will teach the meaning of its own sacraments, and the sense of its own formularies. If it cannot do that it can hardly have a claim to teach at all.

If the points now disputed in the Anglican Church had arisen in Italy, Africa, Gaul, Asia Minor, or Greece in the fifth century, they would have been referred for decision to the Bishop of the Diocese, or if the matter were of wider import it would have been referred to the Metropolitan, or to a Provincial Synod. If of importance to the whole Church, it would have been referred to the Apostolic See or to an Ecumenical Council. At any rate, an authoritative decision would have been given because the teaching body of the Church has a real authority from Christ to teach His doctrines.

How different was the course of the Archbishop of Canterbury who, not many years ago in a solemn pronouncement professed to declare the Anglican belief, yet could not say positively whether this Church teaches that Christ is present only in the act of receiving Him, and is truly received at that moment, or that He is really present at all times, and is received by the worthy communicants along with the bread and wine, the substance of which remains even when the body and blood become present. The former doctrine is that held by Bishop Hooker, and the latter, the Archbishop declares to be "undistinguishable from that of Luther."

But why did he not decide which of these doctrines should be believed by Anglicans?

Christ declared that He would send the Holy Ghost to His Apostles to teach them all (religious) truth, and we must understand that the Holy Ghost kept the Church of Christ in the knowledge of the truths which are needed to lead mankind to heaven. To this class of truths, certainly, the nature and effects of the sacraments belong, and it is the duty of the pastors of the Church to instruct the faithful in regard thereto. Mgr. Moyes points out that only the pastors of the Catholic Church do this, and it was the consideration of this fact which in the first place led him to understand that in the Catholic Church alone the true faith is to be found.

St. Jerome is quoted in the 39 articles of Anglicanism as a high authority in determining the Canon of Scripture. He is equally high as an authority on the nature of the Church of Christ, when he declares in his letter to Pope Damasus that he will adhere to the successor of St. Peter. Thus he says: "I speak with the successor of the

FISHERMAN and the disciple of the Cross.

I following none as the first save Christ and linked in communion with thy blessedness, that is, with the Chair of Peter. Upon that Rock I know that the Church is built. Whoso eateth the Lamb outside this house is profane. If any be not in the ark with Noah, he will perish when the deluge prevails."

Mgr. Moyes' pamphlet is for sale at the low price of 5 cents. It will be read with interest by all who followed to any considerable extent the controversies which are so seriously disturbing the Church of England.

ANARCHICAL RESULTS OF M. COMBES' POLICY.

One of the results of the Atheistic government of France and the destruction of religious teaching in the schools is that the Anarchists have become more open in their manifestations of hatred for all government: thus at a recent celebration in Paris in honor of Etienne Dolet, a famous freethinker of the first half of the sixteenth century several anarchistic and anti-clerical societies formed a procession in which red flags were carried and revolutionary songs sung vociferously.

The authorities attempted to seize the red flags, which are an obnoxious emblem to lovers of order and to adherents of all the moderate parties. The anti-clericals and anarchists thereupon stoned the police, who retaliated by charging the demonstrators. One anarchistic society which had made their headquarters at a cafe, armed themselves with bottles, glasses and other missiles which they threw at the heads of the police, several of whom were knocked down in the melee, many ugly wounds being inflicted.

A freethinkers meeting was held subsequently, and a telegraphic message was sent to Premier Combes in which the chief of police was denounced as a murderer for having attempted to seize the red flags. The Government will yet have plenty of trouble with its anti-clerical and anarchistic pets whom it has taken such pains to educate without any reverence for God and religion.

In other ways also the effect of irreligious teaching is felt. In the Department of Nièvre, where the anti-religious element is so strong that the constituency is reckoned as a doubtful one politically, a belief in witchcraft has grown up among the anti-clericals, to take the place of religion which has been tabooed by the Government.

It is well known that all superstitions are strongly condemned by the Catholic Church; but among the atheistic and irreligious portions of the people, superstitions take the place of religion, and this has been particularly the case at Nièvre, where a sorcerer recently informed a young farmer named Daviot that his cousin, Francis Daviot, has the gift of the evil eye which he had used to overlook him, in consequence of which various misfortunes had befallen him.

The sorcerer informed him of several strange incantations which he should use in order to rid himself of the evil influence, and all the practices thus recommended by the sorcerer were duly carried out by the young farmer.

As these incantations had no effect in bettering the young man's condition, he brooded over his troubles, and came to the conclusion that so long as his cousin Francis remained alive he would be subject to his misfortunes. He then lay in wait with a revolver one night in a country lane and shot his cousin as the latter passed by. Francis Daviot lived some hours, and before death had time to denounce his cousin as his murderer.

The farmer ultimately confessed his crime; but the court, deeming that superstition had upset his mind to a considerable degree, imposed the light sentence of five years penal servitude for the crime. There appears to be little doubt that Premier Combes' policy will entail a variety of evils upon future generations, unless the French people soon arise in their might to restrain the persecutors of the Catholic Church.

We clip the following item from the Dublin Freeman's Journal—"Among the distinguished visitors to the House of Commons yesterday were the Hon. Frank Latchford, Minister of Public Works in Ontario, and Mr. M. J. Gorman, Barrister of Ottawa, both leading men among the Irish Nationalists in Canada. They were taken in charge by Mr. Charles Devlin, M. P., who introduced them to the members of the Irish Party and extended to them the courtesies of the House.

There is much food for thought in the following sentences from the New World of Chicago. Those whom the cap fits may wear it: "We do not like the man or the woman or the newspaper that is always scolding. Usually all such are disappointed soreheads. They are not critics: they are flapjacks — wayside thistles seeking opportunity to bring themselves into notice, if so be even by means of stinging."

PARKHILL "HUMORISTS."

From an item that appeared in the Parkhill Post we may infer that the "authorities" there are models of amiability. They can be, we suppose, awe inspiring on occasion, but the Post wishes us to regard the learned and watchful guardians of the Parkhill peace as altogether lovable. Must we ascribe this to the nerve-quickening air of Parkhill or to something else? However, here are the facts. Not knowing that we intended to "boom" Parkhill as a haven for the nerve-racked, the Post says: "There was a pretty angry man in town on Friday night last." This man—a father of a family by the way—sent his fourteen year old son to an "entertainment" yelet a flax "bee." While there the boy was plied with beer, with the result that he came home, as the Post says, "very sick." This was too much for the father, who, despite Parkhill's reputation, rushed off to the authorities to lay information against the individuals responsible for his boy's "sickness." But nothing happened. The father abandoned the case because he found out that a conviction, as the Post informs us, would place the fine and costs on one who was innocent of any wrong in the matter. Parkhill has certainly unique ideas as to enforcing the law. We do not understand how an innocent person could be punished, and we fail to see why the authorities dropped the case. We wonder, too, why the father allowed them to do it. But everything is quiet again in the town. The "authorities" and the indignant parent and the innocent gentleman who would have had to pay the fine and costs are no longer fretted by anxiety. The playful individuals who can fill a boy with liquor and remain unpunished pose, we presume, as Parkhill's humorists. But what have the sane-minded residents to say about it?

THE C. M. B. A. CONVENTION.

The thirteenth convention of the C. M. B. A. was held in Toronto, beginning on Wednesday of last week and ending on Saturday morning. In many respects it was the most important gathering yet held of the oldest as well as the most important Catholic beneficent institution in the Dominion of Canada. In its ranks are to be found gentlemen holding the highest as well as the most representative positions in the public, commercial and professional life of our country. Hence the gathering at the Queen City was one about which considerable interest centered.

It might be said that after an existence of twenty-five years the present meeting was one at which, as it were, stock was to be taken; and we are happy to be able to announce that from every point of view, financial and otherwise, the society is not only in a solvent condition—is not only able to meet all its obligations promptly and satisfactorily—but can likewise rejoice in the possession of a substantial reserve fund approaching the \$200,000 mark.

During the proceedings comparisons were drawn as between the C. M. B. A. and other beneficiary institutions existing in the Dominion, and it was found that the former was far and away in advance of them all. Thoughtful financiers admit that there is a much brighter future in store for the C. M. B. A. than for any similar association in our midst.

A notable feature of the convention was the almost unanimous election of nearly all the old officers, thus demonstrating the utmost confidence in their ability and integrity. It is but simple truth to say that no other assessment insurance society of Canada can count amongst its members a like number of men holding—and deservedly so—such high places in the life of our country. This of itself should be a guarantee to the members that their interests are safeguarded and that in the hands of such able architects a strong and enduring edifice will be built up.

The Grand Secretary, Mr. J. J. Behan, of Kingston, is a gentleman thoroughly equipped by nature and acquisitions, by high character and integrity, by a disposition for hard work and perseverance, for the honorable position given him by acclamation. He is a master of detail. Every inquiry in regard to the working of the association was answered by him with a clearness and readiness truly remarkable. The C. M. B. A. is fortunate in the possession of such an executive officer.

That the society may abundantly prosper, even beyond the expectation of its warmest friends, is the wish of the publisher of the CATHOLIC RECORD.

We regret to be informed, by a press despatch to the Toronto Globe of August 10th that the shareholders of the Montreal True Witness have decided to place its affairs in voluntary liquidation.

THE "SUBWAY" DEDICATION.

Some weeks ago we made some comments on the dedication of the Subway Tavern in New York to which Bishop Potter gave a religious character by the solemn ceremony with which he opened it, practically declaring at the same time that this saloon by furnishing cheap and pure food and drink, had given the true solution to the Temperance question.

The Bishop must have read since then a good many caustic criticisms on his views of how the cause of Temperance is to be promoted. In fact the Subway Tavern has proved to be just what its name indicates—a mere tavern—as we ventured to predict would be the case. Visitors to the Subway whose purpose was to try how far it would carry out the ideas of its promoters, state that as at any other tavern or saloon, there was no limit to the amount of liquor which they could purchase, and they did purchase without let or hindrance.

The unlimited sale of intoxicating drinks must inevitably result in promoting intemperance, and notwithstanding Dr. Potter's approval of the Subway Tavern, it must prove a temptation and a snare to those who frequent it. The effect of the Bishop's approval and blessing will certainly not promote the cause of Temperance, but will be a good advertisement for the saloon—for it will be nothing better than a saloon—and a trap for the unwary, even though it had a sort of ecclesiastical sanction in its inauguration.

THEOSOPHY.

We notice by Toronto papers that a person from London, England, is in Toronto endeavoring by means of illustrated lectures to boom the strange doctrines of "theosophy" so-called which is a theory of life which its votaries call the true philosophy, but which is in reality a jumble of absurdities founded upon the doctrine of the transmigration of souls, incorporated with the heathenish teachings of Buddhism regarding the continuous reincarnations of man.

The lecturer in question, is said to have been once a clergyman of the Church of England who became later on a pupil of Madame Blavatsky and is now a co-worker with Mrs. Annie Besant, who claims to be Madame Blavatsky's successor.

The lecture in Toronto was illustrated with lantern slides showing the development of the super-physical bodies of man from the lowest type of savage through the intermediate stages to the perfected specimen.

The pictures are said to represent "the appearance to trained clairvoyant vision of the higher bodies of man." They show the human body in three stages: the causal, the mental, and the astral body, these stages representing the environments of the soul during millions of years. All these stages were represented in various shapes and colors, which we may be sure were merely the vagaries of a vivid imagination.

And why do we call them vagaries? We are justified in so doing for the reason that they have no foundation either in science, physical observation, or revelation. They are purely the imaginations of visionaries and deceivers; for we say it without hesitation that Madame Blavatsky's fancies were propped up with evident impostures and pretended revelations of the divine spirit.

We might as well accept the statement of Mahomet that he held the moon in his hand, as that of Madame Blavatsky that she was inspired.

Like Mahomet, she appealed to her miracles to prove the truth of her strange statements concerning the human soul and body. These revelations were made to her in Hindu tongue which it was afterward shown she did not understand.

How different are the miracles upon which Christianity was founded—miracles performed before hundreds and even thousands of people, and which are attested by witnesses who were not and could not have been deceived concerning the facts, and who were also sincere, having all the characteristics of sincerity!

Madame Blavatsky had not these characteristics to prove her system divine, and it should be rejected, therefore, as a delusion and a fraud. Our readers should give no encouragement to this theosophist delusion. The reincarnation of humanity is an old pagan fancy which has no foundation in reason, and no credit should be given to those who profess to have discovered its truth, by having been miraculously enabled to remember what occurred to them in previous stages of their existence.

Theosophy is a word of Greek derivation, which has been used by several visionaries to signify that its devotees are more familiar than the rest of mankind with the nature of God, they having received that knowledge

SMALL-POX IN ZION CITY, ILL.

So far back as December 1903 the followers of John Alexander Dowie, the Chicago pretender to being the reincarnation of the prophet Eliazah, refused to have their children vaccinated, on account of which fact they were not allowed to attend the public schools until they yielded obedience to the law. But in the New Zion City, where the Dowieites control everything, Dowie succeeded in preventing vaccination, and the consequence has been what might have been expected, that a violent epidemic of small-pox is raging.

So far no vaccination has been allowed and the disease is spreading; but it is supposed that the City Council will be obliged to yield to common sense, and will at length order a general vaccination of the children at least.

The Dowieite theory of Faith Cure may stand firm where there is no general plague, but when it is discovered that the plague cannot be stayed unless common sense measures are adopted, the people will be likely to have recourse to the well-known methods of protection against so dangerous a disease, and may at the same time learn to distrust the impostor by whom they have been hoodwinked.

We notice with pleasure that Mr. P. E. Ryan has been appointed secretary of the Grand Trunk Pacific Railway Commission. He held a like position on the commission of the Tomkington and Northern Ontario Railway. A better man for the place could not have been found. He brings to the duties of his new office talent, experience and an active and industrious disposition. The construction commission of the projected great railway have been fortunate in securing the services of such a capable secretary.

PRECEDENT FOR IRISH CATHOLIC UNIVERSITY.

MR. CHARLES DEVLIN, M. P. FOR GALWAY, DISCOMFITS AN ORANGEMAN BY POINTING OUT THAT LAVAL UNIVERSITY IS AN INSTITUTION ENDOWED BY THE STATE.

In the course of the debate on the Catholic University question for Ireland the other night in the house of Commons, Mr. Wolff, the member for East Belfast, was reminding that "there was only one Catholic university in the world under the exclusive management of the Catholic hierarchy," when Mr. Charles Devlin, the member for Galway, promptly corrected him, and pointed to the great Catholic University of Laval at Quebec, the charter of which was granted by the late Queen Victoria.

Mr. Devlin is well qualified to speak with precise knowledge of the history and status of Laval University, or other Canadian institutions, from the fact that he is a native of Canada and an ex-member of the Dominion Parliament. His rejoinder to the Belfast member's bald assertion was both timely and crushing. It knocks an important prop from the enemies of a Catholic university for Ireland.

Mr. Devlin in the course of his remarks made it plain that the favorite British plea of "no precedent" could never again be used in Parliament as a refuge against the justice of Ireland's demands for higher Catholic education. He pointed out that Laval University of Quebec and its branch at Montreal have full faculties sanctioned by the British Government. The governing body of Laval at Quebec is the Archbishop of that city and the priests of the Seminary of Quebec. In their name and ownership stand the magnificent buildings and the university over which they have complete control. The faculties are those of theology, law, medicine, arts, engineering, etc. The lectures are given by professors appointed by the governing body. That is not all. In this Catholic university many of the professors are Protestants, and so are a great number of the students, who prefer this Catholic institution to their Protestant universities. Now it may be said that Laval is not endowed by the State. But it is in the same sense that Trinity is. The revenues of Trinity are due to the estates taken from Catholics and handed over to Trinity. Laval, in Montreal, is largely the property of the Sulpician Fathers, and Laval at Quebec is owned by the Seminary of Quebec. Their wealth is due to the land which was given to them by the King of France for the purpose of education at a time when Canada was a French colony. When English power was established in Canada the King and the Government of England confirmed the grants made by the King of France. So that the solid financial basis of Laval University is due to the grants made by the State. Laval is a university able to receive a boy at the age of ten and give him the highest classical or scientific training.—N. Y. Freeman's Journal.