

The Catholic Record.

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LETTERS OF RECOMMENDATION.

Apostolic Delegation,
Ottawa, June 13th, 1905.

To the Editor of THE CATHOLIC RECORD,
London, Ont.

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 vigorously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the well and tranquil all country, and it will do more and more, and its wholesome influence reaches more Catholic homes.

Therefore, I earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,
DONATUS, Archbishop of Ottawa.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1905.

To the Editor of THE CATHOLIC RECORD,
London, Ont.

Dear Sir:—For some time past I have read your admirable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
The matter and form are both good; and a truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend it to the faithful.

Blessing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ,
D. FALCONIO, Arch. of Ottawa.

LONDON, SATURDAY, SEPT. 16, 1905.

A TOUCHING SIGHT.

Last Sunday there took place in St. Peter's cemetery, London, an exhibition of Catholic devotion which was in every regard most inspiring. Bronze Stations of the Cross had been purchased, the gift of members of the congregation; and His Lordship Bishop McEwen, accompanied by Rev. Father Aylward, Rector of the Cathedral; Rev. Fathers Frachon, Cherrier, Egan; Rev. Father McKee and Rev. J. V. Tobin of St. Mary's Church, London, proceeded to the cemetery at 2:30 o'clock, for the purpose of blessing them. About two thousand people were present, nearly all of whom walked the entire distance of two and a half miles. It was a sight never before witnessed in the Province of Ontario; and the more one takes thought and considers the beauty and significance of the demonstration it becomes all the more evident that such outpourings of Catholic faith betoken a depth of religious feeling close akin to that which prevailed in ages gone by and which will ever cast a halo of glory around the church whose founder went the way of the Cross to open heaven to the human race. We hope to learn that many other places in the Dominion will follow the example set by the Cathedral city of London Diocese. The memory of our dead—those convictions that our supplications to the throne of grace will lighten their burdens if yet they have not beheld the Beatific Vision—form links of love with the past, and call up the glorious vision of a reunion for eternity with our own. "The Way of the Cross" in our cemeteries is a devotion that should be, and is, very dear to Catholic hearts. The immense concourse of the faithful who proceeded from station to station last Sunday, reciting the customary prayers, left an impression which will remain during life in the memory of all who were present.

We congratulate the Bishop of London on the success of the first pilgrimage to St. Peter's cemetery. Such an evidence of Catholic spirit must have been most gratifying to his Lordship and to his faithful clergy of London.

EDDYISM.

A bitter controversy has arisen in Traverse City, Michigan, owing to attacks made from the pulpit on Christian Science, so-called, or Eddyism, from its founder, Mrs. Eddy.

The occasion of the controversy was a sermon preached before the convention of the Evangelical Association held in Traverse City. One of these was preached by the Rev. R. N. Holeapple, who stated that Christian Science is not Christianity, but that it discards Christianity for an imitation of the gross Hindu idolatry of Brahminism. He also compared it to Mohammedanism, both being a huge fraud upon humanity, and both being man-made religions—rather, he should say, Eddyism is woman made and therefore cannot be the religion of Christ. Its false teachings destroy faith in Christ and come from the father of lies, who is Satan disguised as an angel of light.

The Rev. Mr. Holeapple is quite correct in his statement that Eddyism is a human invention; yet under this aspect it is no worse than Rev. Mr. Holeapple's religion which is entirely a product of the human imagination. Mrs. Eddy had the same right to invent a religion according to her own notions of truth as had the founders of the Evangelical Association, which is a schism from Lutheranism, just as Lutheranism withdrew from the One, Holy Catholic and Apostolic Church.

A GROSS MISREPRESENTATION.

Catholics have just cause of complaint against certain newspaper correspondents because of their frequent distortion of facts in matters connected with the Catholic Church. Indeed there appears to be an organized effort to falsify its teaching and its practices and to belittle the great work it is performing in the service of our Divine Lord and Master. At times a ridiculous falsehood about the Church and its Ministers will appear in a Canadian paper. The place will be given as South America, Italy, Spain, or some far off country, and in the infidel press of distant parts falsehoods will also be published concerning the Church in the United States and Canada. It is a shameful business and it is strange indeed that men who pretend to be respectable and educated would engage in it. About a month ago an article appeared in the Daily News, of St. John, Newfoundland, under the heading "A whole Church changed creed—Case almost without parallel in the history of the country." We give it in its entirety, but we ask special attention to the last paragraph:

Boston, July 21.—With an impressive ceremony Right Rev. Alexander Hamilton Vinton, D.D., Bishop of the Episcopal diocese of Western Massachusetts, has formally transferred the Tucker Memorial Congregational Church of North Brookfield to his own denomination. The Congregational Parish, largely through the influence of its former pastor Rev. Mr. Spencer, voted unanimously to withdraw from the denomination of the Puritans and enter the Episcopal fold. The majority of the members have received or will receive the Sacrament of Confirmation at the hands of Bishop Vinton. The Church building is comparatively new and cost \$65,000. Such a change, accomplished without proselytizing or discord, is said to be without parallel in this state or in the country, with possibly one exception.

Less than a year ago a Roman Catholic Parish, including the priest and many of the parishioners, was received into the Episcopal Church in the diocese of Fond du Lac, an extreme High Church see, but this unusual transfer was due to friction between the priest and the Roman Catholic Bishop, and it was only after much urging that the Episcopal authorities consented to admit the dissatisfied parish.

Wishing to ascertain the facts in connection with the case we wrote the Most Rev. Dr. Messmer, Archbishop of Milwaukee, and received the annexed reply:

Archbishop's Palace,
Milwaukee, Wis., Aug. 20, 1905.

Mr. Thos. Coffey, Publisher THE CATHOLIC RECORD, London, Ont.

Dear Sir:—In reply to your favor of the 4th inst., which came during my absence in the East, I desire to say that the last paragraph is a deliberate misrepresentation. Here are the facts:

While I was Bishop of the diocese of Green Bay, a mixed congregation in the County of Kenosha, partly Irish and partly Bohemian, decided to build a new church as the old one became unsuitable. In compliance with the wishes of the majority, I decided that the new church should be located in the village near the railway—a distance of two and a half miles from the old place. A small party of Bohemian malcontents appealed to the Apostolic Delegation, and lost. When we took the altar and other things from the old church the same parties appealed to the civil courts, and lost again. Service was not held again in the old church; yet these few families—about fifteen—absolutely refused to come to the new church and preferred not to go to any church at all. It may be stated that a saloon keeper, whose business suffered by the removal of the Church, was the main leader of this opposition. It happened at this time that an apostate Canadian priest, by the name of Trudell, who presided over a neighboring "Old Catholic" parish, called on these stubborn people and promised to bring them a Catholic Bishop, meaning the Episcopal Bishop Grafton of Fond du Lac, under whose jurisdiction Trudell served. These ignorant Bohemians rejoiced, and against all law went into our old church, of which they had a key, and fixed it up for the coming of the "Catholic" Bishop. He was the coadjutor of Bishop Grafton. He came there on Candlemas Day, blessed the candles for the people, told them he was a Catholic Bishop, and that by adhering to him they would not change their Catholic faith—everything calculated to deceive the poor people and to leave them under the impression that they were still Roman Catholics. When informed of these proceedings I served notice through my lawyer on

hammedanism, both being a huge fraud upon humanity, and both being man-made religions—rather, he should say, Eddyism is woman made and therefore cannot be the religion of Christ. Its false teachings destroy faith in Christ and come from the father of lies, who is Satan disguised as an angel of light.

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WILD REVELS.

Truth is stranger than fiction, and in order to impress upon our readers the importance of Temperance and the dangers of the drinking habit, it is not necessary to have recourse to the imagination to depict the direful consequences of that habit. The past week has been prolific of instances which show in letters which every one who runs may read the horrors which accompany indulgence in strong drink. These instances are but few, as there must have occurred many others quite or nearly as horrible which have not become known to the general public. We shall just mention some events which occurred on two days of last week, and which by their atrocity fill our minds with horror for the danger which threatens society, and especially young people who are not sufficiently careful to avoid the intoxicating demon whose bite is like that of the serpent.

Near Stratford, on the 23rd of August, the death roll was increased by the addition of two names there to under peculiarly distressing and disgusting circumstances.

One of the persons alluded to was John Gamble, a dissipated person who till a few months ago resided with his wife and family, but who, finding that family life was a restraint upon his debauchery, went to live in a miserable hovel which he erected in the outskirts of the town.

He often entertained company whose habits were as vile as his own, and the noise of drunken revelry was often heard issuing from his abode. On the night of August 23rd, these revellings were again heard, and there were sounds indicative of quarrelling as well as mirth, but no one imagined the tragic events which were going on until the next morning. On the morning of the 24th, a railway engineer noticed the body of a man lying on the railway track, while a freight train was rounding a curve which led to the spot. Before the train could be stopped it passed over the prostrate body, which was discovered to be that of a young Indian named Adam Sereca, aged twenty-two years. Both legs had been severed by the wheels of the cars.

Then, twenty yards away another dead body was seen near the entry to Gamble's hovel. There was evidence of a struggle, in the form of a blood smeared scuffling and a number of bottles which were also stained with blood. The hovel was then entered, and there were signs of the wildest disorder. There were a rusty stove, three broken chairs and a pile of rags and straw with blood-stains everywhere and many signs of a terrible drunken row.

The Indian's body was cold, showing that he was killed in the night, and not by the freight train which passed over him.

A man named Harold Crawford was also found in the hut bleeding from a cut on his head, and with hands and face covered with blood. Crawford testified that Gamble and Sereca had quarrelled at the hour of 2 o'clock a.m. after a long carouse. They went out of the hut to finish the brawl, and when he looked out to see what was going on, he was violently struck by a bottle and rendered insensible. This story was corroborated in part by another man named Caleb Paynter who had been of the party but left quickly after the fighting began.

It was evident that the two dead men had fought till both were killed.

We shall not enter fully into the details of the other events which occurred during the week, but will mention them to show that everywhere the effects of intemperance are the same: brawling, murder, blasphemy, and starvation for those who depend upon the intemperate for a living.

On the same day which we have mentioned above, August 24th, there were two colored boys placed in an orphanage in Detroit, aged respectively eleven and nine years. They are bright children and fond of play, but are scarcely old enough to realize the sad condition to which they have been reduced by the drunkenness of their parents.

In a drunken row with his wife Brown, the father of these two lads, hit his wife with an axe. Brown was also hurt by his wife, though not so seriously. Both were sent for six months to the jail.

The children were somewhat petted in the institution to which they were taken, and the remark of the elder boy Moses shows what a life the two led at home, where there were no comforts: "It's nice in here," said Moses, "We're having the time of our lives. My! but the grub is fine. And they lets you eat all you want of it too!"

Another occurrence on the 23rd inst. took place at a saloon. A man after selling a load of hay spent Monday and Tuesday at a saloon in the outskirts of Detroit, drinking heavily all these days, squandering the money he had

with him, and was found dead in his room on Wednesday morning.

A few days later than the dates given above, a man in Vancouver named Joseph Demars terrorized the people in the neighborhood of the Waverly hotel, drinking heavily for three days, during which he was constantly threatening passersby with a revolver which he fired from time to time. Then he entered the hotel and ordered all who were in the bar to drink with him. When they showed reluctance, he threatened them with his revolver, crying out, "Come up everybody and drink with me." Terrified with his threats, at last all complied, and thus they all drank several times. One man attempted to escape by the door, but Demars struck him over the head with the butt of his revolver and thus forced him to the bar to drink.

The bartender was attending to his work of serving the people at the bar, when as he turned his back toward the crowd, Demars wretchedly shot him through the back. The people fled toward the door, while Demars recklessly fired his revolver in every direction. Even after this he went to several neighboring houses flourishing his revolver, but was at last arrested. The wounded barkeeper may die, as his wound is pronounced dangerous, and thus Demars may be tried for a capital offence.

These incidents should surely be sufficient to convince young people especially of the danger of indulging even moderately in the insidious habit of drinking, lest they should be led by degrees to become crazed with drink, as was the case in the instances here recorded as happening within a few days.

Young men and women, girls and boys, avoid even the first glass, which might be for you the beginning of some one of the tragedies in real life which are recorded in this article.

THE ANGLICAN GENERAL SYNOD.

The General Synod of the Church of England in the Dominion began its sessions in the city of Quebec on Wednesday, Sept. 6th, with an attendance of 17 Bishops, 90 clerical, and 55 lay delegates. Three Bishops from the Protestant Episcopal Church of the United States were among the number, one of whom, Bishop Tuttle of Missouri, the presiding Bishop of that church, preached the opening sermon.

We cannot, of course, absolutely assume that the deliverances of Bishop Tuttle were the sentiments of the entire Church, as we are well aware that the Church of England permits the greatest diversity of views, even on matters which have regard to the sacred deposit of Christian faith. When we add to this the fact that the churches in Canada and the United States are absolutely distinct and independent of each other, we must infer that the diversity is considerably intensified thereby.

The American Bishops were present rather as sympathetic visitors invited through courtesy to assist on the occasion, though they could not take part in an official capacity, nor in the voting which should decide the course of action of the Canadian Church on any question. This fact is one of the essential differences between the Catholic Church and all such local churches as the Protestant churches of England, Canada, and the United States. The Catholic Church may hold General Councils in which Bishops of every nation have a voice by divine right; but in all such local churches as those of England, Scotland, etc., no such General Council is possible.

Nevertheless, from the fact that Bishop Tuttle was selected to preach the opening sermon at the General Synod, it is reasonable to suppose that his utterances represent the prevalent opinions held among Anglicans in Canada on the matters treated, and his position as presiding Bishop of the American Church leads us to draw the same conclusion in reference to the Protestant Episcopal Church of America. Hence, his utterances are of more general importance than they would be if they were merely the expression of his personal opinions.

The total number of Canadian and Newfoundland Bishops of the Church of England is twenty-one, so that it may be expected that the number present at the synod of Quebec will be increased before the closing.

Bishop Tuttle spoke of the question of religious teaching in the schools. He said that "in his opinion, for a state to lay down rules for the teaching of religion in schools usually means loss of harmony and unity. We have found that the only safe way, sad as it is, is to leave out religious teaching, and, trusting to a Christian atmosphere being created in the schools, relegate the teaching and guidance of the children on matters of religion to the home."

It will be noted that it is with sorrow that he arrived at this conclusion.

It is his opinion evidently, that the parents have the inherent right to have religious teaching in the schools for their children, and it is only because they cannot get their rights that he supposes they should consent to be wronged on this point.

The Bishop's position fully justifies the position taken by the Catholics of Canada, and we are virtually assured that this is the prevalent sentiment of Anglicans. It is admitted that religion should be taught in the schools, and it is only because the Anglicans themselves are not in accord on this point, and because some other denominations are opposed to granting them special privileges, that they consent to not insist upon having their own denominational schools, and to send their children to the Public schools.

This being the case, we can now understand how it happened that the Bishops of Rupert's land joined in the outcry against Catholic schools in the North-West, and that some other Bishops in Ontario joined in the same hue. It was the dog-in-the-manger policy. Because Anglicans who, all told, are thirteen and one third per cent. of the population of the Dominion, are too divided to agree upon what they claim as an undoubted right, therefore Catholics, who are forty-one and one fifth per cent. and who are almost unanimous in desiring to obtain that same thing, should abnegate their rights to please certain parties who are always ready to howl out their fury against the concession of anything to Catholics, no matter how just may be their demands.

On the marriage question the House of Bishops conveyed a message to the Lower House recommending the adoption of a canon totally prohibiting the marriage of two persons, either of whom has been divorced from a wife who is still living. This is the Catholic standpoint in regard to the sacredness of the marriage tie, and it is the really scriptural standpoint, though most of the sects interpret otherwise the Scripture relating to this point.

Past Synods of the Church of England in Canada have had this subject before them, but there was never, so far as we are aware, any Synod which adopted the present proposal of the Bishops. It was always thrown out by the lay vote, and it is very probable the same thing will be repeated on the present occasion.

We are told that an attempt will be made to change the name of the Anglican Church in this country. Some are opposed to any such change, and we do not venture to predict what may be done in this matter. It is also said that the practice of anointing the sick will be brought before the Synod for approval. It is admitted by the advocates of this practice that it was used in the primitive Church, and they wish on this account to restore it, though the Protestant movement of the sixteenth century bitterly repudiated it. The Scriptural authority for this usage is to be found in St. James v. 14-16. The proposal of some Anglican clergy to restore it is one of the evidences that the Catholic Church, unchanging in all decrees on faith and morals, has never departed from the verities of the "faith once delivered to the saints."

WIFE DESERTION.

The Detroit News has recently made an investigation into the poverty stricken parts of Detroit, and has discovered the startling fact that within the past few months seventy-four wives have been deserted by their husbands, who have also left the mothers to support their families as they may be able. These husbands have made no provision whatsoever for the support of their wives and families, who are for this reason left in dire distress. The number of children in the families thus deserted is two hundred and fifty-two, so that the brutality of the seventy-four absconding husbands has for its first result that three hundred and twenty-six women and children are in the worst condition of distress. There are in the deserted families children numbering from one or two up to ten. Some of these are infants in arms, and others are boys and girls in their teens.

The sufferings of the mothers especially in these instances are beyond description. Their whole time is taken up from early morn till late at night in working to provide themselves and their little ones with the absolute necessities of life, and their powers of endurance are overtaxed. Their condition is one of abject slavery, and as is always the case under such circumstances, those who are reduced to it are strongly tempted to have recourse to crime in the hope of being relieved from misery. It is remarked that at the present moment the country as a whole is in a prosperous condition, and for this reason the misery is undoubtedly much less widely spread than it would be if times were hard. There would be more desertions, and it would be

more difficult for cover a way to under any circumstance of the men their helpless families. They have of sustaining the community at large lived, and their to evil influences the increase of the There should dealing with such that present law oblige fathers to As there has been neglect in the charitably disposed sent any more w than the relief deserted families is humanely rec their relief.

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