

The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

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

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.

In matters of form and style, and in the truly Catholic spirit pervading the whole, I am fully satisfied. 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 Larissa,
Adopt. Delors.

LONDON, SATURDAY, NOV. 22, 1902.

AN IMPENDING CONFLICT.

English papers state that the Low Church people or the so-called Evangelical wing of the Church of England are showing much activity at the present moment in marshalling their forces for a life or death struggle with the Ritualists at the next general elections. The death of John Kensit, which was really a murder, so far from having paralysed the party, has given them new energy, and they are making use of it to inflame the public mind against "the blood-thirsty Ritualists."

We say that Kensit's death was really a murder, though it may not have been formally intended by the guilty person; for the throwing of so dangerous a missile as a chisel was a murderous act, even though the intention may have been only to wound, and not to kill. The man who threw the implement must have known, or at least should have known, that it was as likely to kill as to wound, and he was undoubtedly morally guilty of a murder, which cannot be justified or palliated on any plea. Yet the Evangelicals do not appear to regret much the act, whereas Kensit's inhuman character, and use of brute force to stop Ritualistic procedure, made him an undesirable champion or leader of their cause. Also, while thus getting rid of the odium which attached itself to the party by their recognition of such a leader, they may be able to find a new chief of less objectionable antecedents.

In fact the Earl of Portsmouth seems to have been put at the head of the anti-Ritualistic party as now constituted, for a large meeting was held a few days ago at the National Club rooms in London under his chairmanship, at which it was resolved to organize in every constituency a new society to be known as "the Protestant Thousand," the duty of which shall be to stir up the masses against all candidates who may be suspected of favoring Ritualism or even of being indifferent to its progress.

"Romanism" will be vigorously denounced in every constituency throughout England and Scotland during the coming months in the effort to elect a strictly Evangelical or Puritanical parliament of the "Praise-God-Barebones" stamp, and from the fact that the organizing meeting was composed of both Conservatives and Liberals, we may predict that if the Protestant Thousand can bring about such a result, party lines will be ignored during the fierce conflict which will take place.

Why the Evangelicals should attack "Romanism" during their endeavor to "purify" their own Church, which they declare to be a corrupt and befouled Establishment, it is difficult to see, but this is certainly what will be done. An attack upon "Romanism" is sure to enlist many fanatics under the banner of the assailants, and thus the opportunity will not be neglected to gather in recruits to the new party, if anti-Catholic tactics will secure them. The unreasoning mob confound together Ritualism and Catholic Faith, though the distance apart of these two is a chasm wide and deep. They may, however, find that their sword will cut both ways. If their tactics prove somewhat successful, as they undoubtedly will, in gathering into the new party the elements which entertain an undying hatred of the Pope, they will also have the effect of driving those who are amenable to reason into opposing their madness all the more vigorously, and will also bring the Catholic body to resist the intolerance of the so-called Evangelicals the more firmly.

Canadians know by experience that even the very Protestant province of

Ontario cannot always be turned to bigotry by unscrupulous agitators. It is not very long since the attempt was made, and with such persistence that three general elections were carried on with the no-Popery banner floating to the breeze, but to no purpose. We do not doubt that with a similar issue, fraternity and tolerance will win the day even in England and Scotland, to say nothing of Ireland. At all events, on the part of Catholics the issue will not be shirked, but will be fought to the end, and we may be sure Catholics will be none the worse off when the battle shall have been fought; therefore let it come on.

We may rely upon it that the Catholic Church will not lose anything should the conflict come on under these circumstances. We believe that the pseudo-Evangelicals will be routed; but even should this not be the result, the Ritualists will only be forced to quit their mimicry of Catholic practices. Many may throw off the mask of their pretended Catholicity, and may consent to return to the Low-Churchism which dominated the Church of England in the first part of the past century; but many others, in sheer disgust at the intolerance of the Kensitite faction, will seek for spiritual consolation in the true fold of Christ which their ancestors abandoned.

The Catholic Church will surely be the gainer should the conflict take place which the new movement threatens to bring about.

THE POPE ON IRELAND'S SUFFERINGS.

A telegram from Rome states that on the 11th of November the Pope received Bishop O'Callaghan of the diocese of Cork, Ireland.

The Bishop told the Pope that the Catholic people of Ireland are dissatisfied and disheartened with the repressive and coercive laws which are being enforced in that country. He also reported that the tenantry are in a bad condition. The Holy Father told the Bishop to advise the people to be patient in their troubles. He expressed his conviction that the cause of the people is a just one and will ultimately triumph.

CHRISTIAN SCIENCE OR EDDYITE MALPRACTICE.

We mentioned in our last week's issue the sad case of a little girl named Esther Quimby who died of malignant diphtheria at White Plains, N. Y., on Oct. 15th, owing to the neglect of the parents to obtain the attendance of a physician. The parents of the child had called in one John C. Lathrop to treat her by the so-called faith cure, which was, as a matter of course, of no avail.

While mentioning these facts we stated our uncertainty whether the parties acted under the Eddyite or Dowdite, or some other faith cure mode of procedure.

We mentioned that it makes little difference to which sect of Faith Cure the guilty practitioners belong, as they are all of one mould, as in each case the faithful emanations of the human brain are palmed upon their respective adherents as divine methods of healing disease. We have since ascertained that the faith-healer under whose treatment the child died is an Eddyite, otherwise known as a Christian Scientist.

It is but right that we should call public attention to the frauds which are perpetrated by such impostors who collect money under pretence of healing diseases, which, according to their religion, have no existence save in the imaginations of their patients and their relatives.

The coroner's jury summoned to investigate the cause of death in the present instance brought in a verdict of manslaughter against the child's parents John and Georgiana Quimby and John Carol Lathrop, for failing to provide proper medical care and attention for the little one, who was only seven years of age. Lathrop is a regular Christian Science practitioner, and the parents of the child have been regular attendants at the Christian Scientist church or chapel. The three are held over by the jury for trial before the court which takes cognizance of criminal cases.

In reference to the case, the Brooklyn Standard Union uses the following strong, but not too strong, language in regard to it:

"The folly of these people is past all understanding, and on a par with the savage Indians whose medicine men beat tom-toms and perform weird dances before the sick to frighten away the evil spirits supposed to possess the body of the sufferer. Their ignorance and superstition; for it is nothing better, in a land and age of enlightenment, is simply astounding, and it is no wonder Coroner Banning has lost patience with them. He has had already several deaths due to what he calls 'Christian Science neglect,' come under his official notice, and says he proposes to hold some one for the grand jury for this case."

"If these people choose to go off and die by themselves when stricken with illness, rather than call in medical aid, no one can object, but that the lives of helpless children should be imperilled through their criminal folly and infatuation is intolerable. An example should be made that will bring them to a realizing sense of their errors."

We have not at this moment within reach any full statistics of the number of deaths which have occurred through Christian Scientist malpractice and neglect, but these cases are appallingly numerous, and they should be a warning to the public to have nothing to do with Eddyite or Dowdite or other impostors who are staging it under the name of divine or faith-healers.

THE POPULATION OF FRANCE.

From France comes the very pleasing news that during the year 1901 the increase of the country in population was 72,398. This increase is not large, but it is specially gratifying in view of the fact that the country has increased so very slowly during the last generation as to alarm statesmen, and to make it a problem for their consideration what steps should be taken to preserve the nation from falling into the rank of a second or third rate power, owing to the rapid increase of population in the surrounding countries.

In 1900 there was actually reported a falling off of 25,988, which added to the alarm. It may be gathered from this what a relief it is to the minds of the people that an increase has taken place during the past year.

The gratifying change was due more to an increase in the number of births than to a diminution in the death rate. If now the statesmen of the country can take steps which will make sure a diminution in the number of deaths, the increase in population may be made considerably greater, and the danger of falling behind the neighboring nations may become proportionately less, or may be made to disappear altogether.

RITUALISM IN NEW YORK.

The New York Sun of Oct. 21st gives an account of the dedication of a new Protestant Episcopal Church in that city which is one of many evidences of the progress of Ritualism, not only in England, but in all countries where the Church of England taken as a whole, with its branches, exists.

The building itself is said to be a remarkable example of Gothic architecture, and from the fact that an imitation of a Catholic Mass was celebrated by the Ritualistic Bishop Grafton of Wisconsin and was dignified with the name of a "High Mass," it will be seen that in America Ritualistic practices have taken almost, if not quite as firm a foothold in the Church as it has undeniably taken in England; and the congregation, which was a very large one, was apparently in complete sympathy with the proceedings, so that Ritualism or High-Churchism is not confined to the clergy.

The vestments used in the Catholic Church were imitated as closely as the clergy knew how to imitate, the incense, the Sanctus bell, the lights on the altar and the genuflections were strongly suggestive of a Catholic High Mass, the chief feature which makes up the difference between the two being one which is not appreciable to the senses, as it lay in the fact that the gentlemen who were performing the ceremony were not real priests, and were therefore taking part in a mere fantastic ceremony which was destitute of meaning.

The preacher of the day was the rector of another New York church which is dedicated to "St. Mary the Virgin." He declared that "the Church is a part of the Catholic Church, and not of the Protestant sect." He did not explain how it comes that a Church which has no affinity to Protestantism came to adopt for itself a name which proclaims Protestantism to be its first characteristic—"the Protestant Episcopal Church of America." It has, therefore, nothing in common with the Catholic Church of the whole world.

He continued: "It is the Church of the worshippers in the catacombs and through the Middle Ages of to-day: the Church authorized by Christ, through St. Peter."

Continuing, he defended the Real Presence of Christ in the Lord's Supper, and proved that the priesthood of Christ's Church has the right and power to forgive sins, according to the Gospels, a confession of sin being previously made by the penitent. "This faith," he said, "and these practices are growing all over the land in the Episcopal Church."

The preacher seems not to have adverted to the natural corollary which follows from the principles he laid down that as these doctrines are "growing" in the Church they were not above ground a few years ago; that, in fact, they are novel doctrines in the Protestant Episcopal as well as in the Anglican Church; and, this being the case, it cannot be the Church

of the catacombs and of the middle Ages, as he pretends.

The Sun remarks on this sermon that the reverend preacher had good reason for his exultation in regard to Ritualistic or Catholic development of the Episcopal Church. It continues:

"The most aggressive party in the Episcopal Church is now the High-Church party, and it is steadily pressing ahead to further extremes in ritualism, toward medievalism, sacramentalism, and sacerdotalism."

The preacher said: "The priests of the church for the last fifty years have been cleaning out the wells: do not let the wells fill up again with rubbish and prejudice."

The Sun continues: "Even a generation ago, Episcopalians would have been horrified by the Romanism of the service and the sermon at this opening of an Episcopal Church last Sunday, no matter if they had been included in the High Church party as it then was. But now the teaching of the Real Presence and of confessional absolution in an Episcopal Church produces no alarm, no unusual sensation."

It is known that Bishop Potter is not friendly to High-Churchism. In fact, his acceptance of the Rev. Dr. Briggs into the Episcopal Church as one of its clergymen, and the discussion which ensued thereupon, indicate that he rather belongs to the Latitudinarian or Broad Church school. Hence, it is not surprising that he showed his displeasure at the proceedings by not assisting thereat; but it is a curious commentary on the strictness of ecclesiastical discipline in the Protestant Episcopal Church, and the purity of its doctrine, that a Bishop is sought for to bless a church in the diocese in which he has avowedly no jurisdiction in order that there may be free scope for the teaching of doctrines, and the celebration of public worship in a form of which the Bishop of the diocese itself disapproves.

The very name of the new Church is indicative of the change which has taken place in Episcopalism or Anglicanism. It is dedicated to St. Ignatius, the founder of the Jesuit Order. We all know how Protestantism has detested the Jesuits ever since their foundation. It is surely a sign of a wonderful change of teaching when Churches are dedicated to a Jesuit saint who, in establishing the Order, had in view as his chief purpose to put a stop to the propagation of Protestantism, by enlightening the public mind in regard to the claims of the Catholic faith.

WHEN GREEK MEE'S GREEK.

At the annual banquet of the Laval University law students held recently at Montreal, the toast of Canada was responded to by the Premier, Sir Wilfrid Laurier, in his usual happy style. He congratulated the students on the good fruits which the law school of the University had brought forth, and urged their co-operation towards making the work of the school effective and permanent.

Sir Wilfrid wisely abstained from making any allusion to purely political events, which would have been out of place at a friendly gathering where Conservatives and Liberals sat together to cultivate the harmony which is so often broken through political disagreement and controversies.

The Hon. Israel J. Tarte was also present, and to him it was allotted to respond to the toast of "Our Parliament."

We should have been glad to be able to record that Mr. Tarte spoke as considerably as the Premier, but instead of so doing he at once launched into a defence of his course in bringing before the Canadian people his view on what the tariff of Canada ought to be, and on the attitude which Canada ought to assume toward Americans. These were the questions which Mr. Tarte treated at many public meetings held throughout the Dominion during Sir Wilfrid Laurier's absence in Europe, and which led to the impossibility of Mr. Tarte's remaining any longer a member of the Government. The introduction of this matter was a bone of contention which should not have been brought forward.

We cannot discuss in our columns the political questions on which Canadians differ, as the CATHOLIC RECORD purposefully abstains from such discussions, as not being within the province of a strictly Catholic paper, but we must say that we deprecate Mr. Tarte's violent language in regard to Americans who are honestly earning a living in Canada.

At the Laval banquet that gentleman declared:

"The hour has arrived when we must have a clearly cut and well defined policy. Are we to permit our forests to be depleted, our mines sacrificed, or in a word are we to be the vassals of the United States?"

We should have, indeed, proper laws, that the proceeds of our mines and forests may benefit Canada and the Canadians; but we cannot reasonably by arbitrary enactments shut out from the fruit of their labor industrious

immigrants who come from other countries to settle among us.

We have asked Doukhobors, Icelanders, Galicians to settle among us and offered them inducements to do so; and even such undesirable settlers as the Mormons have been welcomed by our Government, under the condition that they shall obey our laws.

We have, perhaps, been too free in sending our invitations to all sorts of foreigners to come and settle among us, and we are reaping some kind of reward for our heartiness in welcoming them. The form of reward which we are reaping is the comfort we enjoy in the knowledge that the Doukhobors take so much interest in our welfare that they are endeavoring at considerable discomfort to themselves and to us to convert us all to their own belief.

After the trouble which these earnest but deluded people have given to our Government, it is some relief if sensible Americans come to live among us; for there can be no more desirable immigrants into Canada than these same Americans. Besides, we would regard it as very unbrotherly on the part of the American Government and people if they should make it the shibboleth of a party that the Americans must "cease to be vassals of Canada."

The danger of our becoming vassals of the United States, which Mr. Tarte dreads so much, is very remote, and we see no need of irritating the Americans by putting such a motto on our flags as "no vassalage to the United States," and then flaunting them in the faces of the American people. They have not treated in this way the hundreds of thousands, yea the millions, of Canadians who have made their home in all parts of their Republic.

Mr. Tarte's war cry of "Canada for the Canadians" is nonsensical and uncalled for, and may be used to our disadvantage by other hot-heads across the border.

AN OLD AND RESPECTED PRINTER.

We publish in this week's issue of the CATHOLIC RECORD a very interesting account of the time which Mr. Matthew Teffy, Postmaster of Richmond Hill, spent in the printing business—written for the Canadian Printer and Publisher by Mr. W. A. Craik. Mr. Teffy, who is the father of Very Rev. Dr. Teffy, C. S. B., President St. Michael's College, Toronto, is very well known and highly respected by all classes of the community. The publisher of the CATHOLIC RECORD can also recall with pleasure early experiences in the printing office—long before the composing rooms were turned into machine shops—and sends congratulations to Mr. Teffy, coupled with the wish that he may long be spared to enjoy a serene Autumn at the closing of his well-spent life.

CHRISTIAN SCIENCE AND GNOSTICISM.

"O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words and oppositions of knowledge falsely so called, which some promising have erred concerning the faith." (1 Tim. vi. 20).

In the Protestant "Authorized Version" the same text is given thus:

"O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings and oppositions of Science falsely so called."

This translation does not differ substantially from that of the Catholic version first given.

We make reference here to this passage of Holy Scripture because of a fantastic article under the heading "Beware of False Prophets" which appears in the Boston Christian Science Sentinel of November 6, over the signature of Alfred Farlow.

The warning against false prophets is a timely one, for it is given by Christ Himself in St. Matthew's Gospel vii. 15, as follows:

"Beware of false prophets who come to you in the clothing of sheep, but inwardly they are ravenous wolves. By their fruits you shall know them."

Elsewhere also these false prophets are described, as in St. Matt. xxiv. 11-24:

"And many false prophets shall rise and shall seduce many. . . . For there shall be false Christs and false prophets, and shall show great signs and wonders, inasmuch as to deceive (if it were possible) even the elect."

The first Epistle of St. Paul to Timothy was written in about the year 66, or 1836 years ago, so that it indicates no small amount of brazen-facedness for a follower of Mrs. Mary Baker G. Eddy to attempt to make it appear that the Apostle is warning Timothy to beware of anything opposed to Eddyite teaching. Yet Mr. Farlow has the effrontery to assert this, and the Christian Science Sentinel by giving the essay a prominent place in its columns among approved selections, endorses the statement of the writer, who says: "He (St. Paul) warned Timothy to beware of the opposites of Christian Science which are falsely called Sciences."

It is not against the opposites that St.

Paul warns Timothy; but against the opposites: in the Greek original of the epistle the word is *antitheseis* which has an active, not a passive sense, and it means, therefore, bold and profane novelties (or babblings as the Protestant version has it) which pretended Scientists made use of in order to confuse true Christians, especially those of Asia, which at that time was the name of the province of which Ephesus, where St. Timothy lived, was the capital.

Reference is here made to the errors of the Gnostics whose oppositions of profane and false knowledge or science consisted in just such oppositions as are made by the Eddyites or false scientists of the present day, for the Gnostics of the first century were quite as skilful as the Eddyites in making catch phrases to tickle the ear, such as the favorite phrases of the Eddyites: "God is All, All is God. God is Spirit, Spirit is God," etc. These are intended to take the fancy of the multitude, and to inculcate the Gnostic Pantheistic theories, and come well under the condemnation of oppositions of false knowledge spoken of by the Apostle St. Paul.

It is to be remarked that the word "Science" used by St. Paul is, in the Greek original, *gnosis*, from which the word gnostic is formed, and St. Paul takes occasion from this to condemn the fantastic follies of Gnosticism just as he would have condemned the Pantheism of Christian Science, falsely so-called.

We have here mentioned among the oppositions of Christian Science the expression "God is Spirit."

The sense in which these words are used by Christian Scientists is a revival of Pantheism, as they are made to mean that all spirit is God. This is contrary to the teaching of Holy Writ, wherein we find that there are both good and evil spirits besides. Seven good spirits are mentioned in Apoc. (Rev.) I. 4, which are constantly before the throne of God, and numerous evil spirits are mentioned in the same sacred book (xvi. 13-14.)

The passage in St. John iv. 21 is properly translated in English as "God is a Spirit," so that the Pantheistic sense of the Christian Scientists, and which is given to it by Mr. Farlow, may not be drawn from it.

"AN IRISH JUDGE AND HIS GRAND JURORS."

Possibly no occurrence could more plainly show the wonderful change that has taken place in Irish affairs within the last five or six years than does the excerpt given below, which appeared in some of the Canadian newspapers lately under the caption given over this article. A decade of years ago and who would dream of the appearance of a document couched in such patriotic, mainly language from the hands of any Grand Jury throughout the length and breadth of the land! Local Government—a minimized form of Home Rule, which must eventually, and in the near future, come, let it be hoped—has done much already, but possibly in no respect has it done more than in giving to the world such assertions of many independence of expression as is contained in the subjoined document.

Up to the passing of the Local Government Act county affairs were altogether under the control of the oligarchy known under the style of the "landed gentry." With them rested the levying of County and Baronial cess or rate; with them rested the giving out of all contracts for works throughout the county—new roads, repairs to roads, new buildings, etc. The people had no say in these matters; their only usefulness was, to use the language of Mr. Chief Secretary Wyndham with reference to the tenantry class, to "pay up." Now all this is changed. The people, the cess-payers, are in control, and the Local Government system has worked like a charm—the best refutation of the old worn-out argument: "You Irish are not capable of governing yourselves!"

But turning to another phase of the matter: what is to be thought of the conduct of the judge? He started out by congratulating the Grand Jury on the fact that there was only one crime—that is, he remarked, "ordinary" crime—to be tried, and the alleged culprit was a stranger in those parts. Then he proceeded to introduce a matter altogether within the range of the politics of the day in Ireland, lecturing the gentlemen of the jury on their duty in the premises. "Sober as a judge," "impartial as a judge," "cool-headed as a judge" have passed into a trite saying; but certainly no one can apply one or the other to Judge John Ayde Curran (shade of a venerated name—John Philpot!) of the county Westmeath. No one can deny that the language of the document presented to the Court was moderate and respectful, simply enunciating the fact that, even according to the judge's own words, the county was free of crime, and deploring the action of the Dublin Castle officials in placing it under the Crimes Act—proclaiming that

crime existed where no crime! taking away right, (in England Wales), of trial by action of the independent jury. "Briefless Barrister" position which his action shows him to be to fill. "How long, will such conduct towards a liberty-loving

"One of the county and is John Ayde Curran. Up to 1882 barrister in Dublin, useful to the government the perpetrators of murders, when Lord and Under Sheriff assassinated, he was judge, or rather Quarter Sessions. As president at the court complimented the marked absence of the A reported in the d said:

"There is only one you, and as far as the county goes I find the factory state, I am ever, that the thin of boycotting has been your county. I do to it any further nor the common sense dress through you, grand jury, will further development. The only case of one at Athlone was charged burglary. The grand then adopted the fe

"That we, the County Westmeath, Quarter Sessions, ing the Mullingar, full and crimeless, much apprehension government in putting in force in Westmeath do, that such action can result only in friendly relations of classes in the county. The opinion the go well advised in remission, and we wish resolution be forth Secretary.

"When the foreman Judge the letter a passion. He said: 'This is a business you were Talking about a pin are twenty-three or any one man stand was coerced in any v elamation. Don't coercion. It is all

"As he spoke the into precincts, and, flung the pieces in grand jury box."

The Judge in his destroyed the docu it contained have civilized world.

But the Prophet ever a source of co to the children of all appearance it ized.

DARWINISM AS FOR GO.

Our attention h report of a sermon in a Hamilton Pre a recent Sunday.

The subject was of the preacher was is only an incident limited period," disappear."

It would serve whether scientific discuss the theor which are most founded upon his evolution theory operates in certa a in various sp battleships, and It is not quite not the preacher show that by the things, it ought to will live forever it appears to be the it seems to us speaker used ver for the demonst The most scientifi Darwin's theory i than an unprovoc

How understand purpose be corre good, and the though it appears reaching it, rega at demonstration The most learni Darwin's theories species and the o best, nothing hypotheses.

The Pope as The Holy Fat interest in astron 1891 he publishi consent that th Leonine Tower, ed, should take making an accur entire starry hea current with thi now pleased to lo tory was not lag The three plan being complet stars of the 14th