

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 12th, 1906.

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.

With my blessing on your work, and best wishes for its continued success, Yours very sincerely in Christ, DONATUS, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

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.

LONDON, SATURDAY, MAR. 23, 1907.

AN EXCELLENT PASTORAL.

We have received from a kind friend the able pastoral on education by the Bishop of Superior, Wisconsin, U. S. A. It is beside the question, and somewhat out of place, to express regret at the unrequited visits—few and far between—which pastors pay the Church in Ontario.

"Parochial or common schools, and episcopal or High schools, can be demonstrated to have existed as early as the second century. Councils and synods made them obligatory upon priests and Bishops, and we can conclude, with sufficient certainty, that these schools were established whenever a diocese or parish was organized.

very beginning has had a theory of education. She is opposed to so-called naturalism "which considers man naturally good, evil coming only from without." This system, neglecting as it does the supernatural, leads to rationalism and exposes to the corrupting dangers of excessive humanism.

An education without religion cannot be called neutral or only negative in its attitude to faith; it must make against religion; it is a falsehood, a deception practiced upon the child. The child is a rational being, the child observes and judges; its observations are often more acute, its judgments often more correct than those of mature intellects.

His Lordship answers the objection frequently urged against Catholic schools that they are mere safeguards for the protection of the Church, and that the only subject taught in them is catechism. That the Catholic schools are not inferior to the Public schools has been proven time and again and acknowledged by superintendents and inspectors without number.

GOOD FRIDAY.

Of all the days in the year; nay, in all the cycle of time, the one day is Good Friday. Around the Cross cluster all the centuries, and history must be read in the lurid light of Calvary's crimson sky.

years. What love is this that gives itself to death for us! What divine charity in His first words: "Father forgive them!" What unconquered patience in His weary languishing for three hours! What deep humiliation for Him, the Master of Life, to go down to death amidst the jeers of the taunting mob yelling into His ears that He could not save Himself.

THE CHRISTIAN GUARDIAN ON LENT. In its issue of the 6th inst., the Christian Guardian timidly and faintly advocates Lent—not Lent in the good old style. That savors too much of Rome, or to use the Guardian's sanctimonious language: "It has become associated with a few trifling observances, and a great deal of superstition."

The Rev. Mr. Stone's remarks are on the same lines with those of several members of the Anglican and Protestant Episcopal clergy of Canada and the United States, including Bishops Dumoulin, of Hamilton, Ont., and Cadmon, of Maine, the latter of whom prescribed a form of prayer to be recited in the churches of his diocese for the safe passage of the Church of France through the serious trials under which she is at present suffering.

Jesus Christ declares that it is principally by the fealty with which we shall obey this commandment of charity that we shall be recognized as having His Spirit, and being His disciples. "By this shall all men know that you are My disciples, if you have love for one another." (St. John xiii. 35.)

PROTESTANT SYMPATHY WITH THE FRENCH CHURCH.

In a sermon delivered recently by the Rev. James L. Stone, the pastor of St. James' Protestant Episcopal Church, Chicago, the preacher declared that "heroism of an exalted character has been shown by the Catholic clergy in the conflict between Church and State in France, and I have no doubt that the Roman Catholic Church will ultimately come forth victorious from that conflict."

Continuing, the rev. gentleman said: "Into the merits of the dispute between the State and the Church, I do not choose to enter, but I may observe that if the State in this country were to claim the ownership of the churches we worship in, the vestments, books, and other accessories we use in divine worship, or to insist that we should use them only by the permission of the State, there is not a priest or congregation in the land which would not resist."

"I know that some will say that the Church should obey the law of the land; but there are times when it is better to obey God rather than man, and a Government which refuses to recognize a God can scarcely be said to rule by divine right. Others will exult at the adversity which has befallen the French Church. Such people deserve our pity. They are beyond our understanding. If a country be better without a God, without religion, without worship; if infidelity is better than Christianity, there is nothing more to be said. But I say: all praise to those French priests who have determined not to forget God, and who have sacrificed their all for Him, and who stand out alone, awaiting His commendation and the verdict of the nations. They may have long to wait, but they will win."

It is pleasant to know that while there are a number of Protestant clergy of various denominations who openly express their gratification at the violent persecution which is being waged on the Church in France, there are many, who, like the Rev. Mr. Stone, openly declare their contempt for the French Atheists who have undertaken to wage war against the Christian religion; for it must be borne in mind in the present condition of affairs that this is the character of the warfare which is being carried on in that unhappy country. Naturally such a warfare there seems to be carried on almost entirely against the Catholic Church, but this is because the Protestant denominations have but few adherents in the nation, whereas the Catholic Church comprises the great majority of the people outside of those who are actually non-believers in any creed.

The Rev. Mr. Stone's remarks are on the same lines with those of several members of the Anglican and Protestant Episcopal clergy of Canada and the United States, including Bishops Dumoulin, of Hamilton, Ont., and Cadmon, of Maine, the latter of whom prescribed a form of prayer to be recited in the churches of his diocese for the safe passage of the Church of France through the serious trials under which she is at present suffering.

We have not space for all that has been said on this subject, but we may give here a very sympathetic extract from a letter which appeared recently in the Living Church of Chicago, the principal organ of the Protestant Episcopal Church of the West. The writer is the Rev. John Williams, a pastor of that Church, having charge of a parish of Omaha, Neb. This gentleman says:

"It is extremely difficult for me to understand how it is possible for any Christian man to take position in support of the French Government against the Church of France. Yet some of your correspondents do take that position, some jauntily, some otherwise. 'The Church should obey the State. If it does not, so much the worse for the Church! It deserves what is coming to it! All it needs do is just to ask permission of an infidel, if not an atheistical Government to worship God, and it will have no trouble!'

"Yes, that sounds strangely familiar. Sixteen or seventeen hundred years ago, Christians were told that all they had to do was to throw just one small earthen grain of incense upon the altars of the gods—Venus, Bacchus, Aphrodite; and they would not be sent to the lions. It was the law of the State, otherwise the arena was their end. 'The French Government has assumed possession of all the property; the schools, the churches, the sacred vessels, the Holy Eucharist itself. . . . It offers to loan or to rent the Church's own property to the Church on condition that what we would call a vestry is formed to receive it, and that rent is paid the Government for their use. 'Obey the law! God forbid! What coward Anglican would obey such a law were it passed in England?'

"The State did not build the churches of France. It did not endow them. It did not build the houses of the clergy. It did not give the sacred vessels of the altar. Yet it takes possession of all. . . . then it offers to rent them on condition that the Church shall recognize its right of possession of those sacred things!'

"Out upon the miserable bigotry that can sneer at the persecuted Church of France because it does not submit to the miserable Nebuchadnezzars of France to obey the law."

honest expressions of sympathy with their suffering brethren in a country which ought to conduct itself in a manner befitting the title it earned in past years as "the eldest daughter of the Church."

THE FRENCH CRISIS.

The condition of affairs in France since our last account thereof has not seriously changed. The hierarchy still refuse to accept the leases of churches under conditions which would deatheolize the church by nationalizing it, and hence they do not submit to the condition that no foreign priests shall be placed in charge of French parishes. The State has declared that it will have nothing more to do with the Church. Why, then, should it interfere with the nationality of the clergy? The fact that a priest is a German, or an Englishman, or an Irishman, or an American, is no obstacle to his preaching the Word of God in the spirit intended by Christ, and though our Lord and Master selected Galileans as the twelve apostles who were to preach His Gospel to all nations, their commission was not restricted within the boundaries of any nation, but extended to all:

"Go, therefore, teach all nations, teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." (St. Matt. xxviii. 20.)

"He said to them, go ye into the whole world, and preach the gospel to every creature." (St. Mark, xvi. 15.)

According to the new theology of Messrs. Clemenceau and Briand, our Lord has no authority to send His Apostles beyond the boundaries of Galilee, or, at all events, beyond the ancient kingdom of Israel; nevertheless they obeyed His commandment, and we find them preaching in India, Greece and Africa to the nations that knew not God. When the civil authorities at Jerusalem "charged them 'to speak no more in the Name of Jesus. . . . nor to teach in His Name,' Peter and John, answering, said to them, 'if it be just in the sight of God to hear you rather than God, judge ye. For we cannot but speak the things which we have seen and heard.'" (Acts iv. 16-20.)

In the same sense is the French Government answered by the Episcopal clergy; and it cannot be otherwise, else all missions to the heathen must cease, such as those to China, Japan, Africa, etc.

One despatch from Rome tells us that the authorities of the Vatican deny emphatically a semi-official announcement of the French Government that Mgr. Montagnini, the expelled secretary of the Papal Nunciature, was active in trying to prevent the visit of King Alfonso of Spain to Paris. We can well believe that the Government speaks here with its usual disregard of truth. Why does it not make public the documents which prove this, as it already threatened to do in regard to proofs that Mgr. Montagnini was engaged in a conspiracy for the overthrow of the Republic, and a re-establishment of monarchy in France? The reason is obviously because there are no such documents in existence.

We are also told that the Vatican authorities assert that they could prove easily that France endeavored to influence Spain to follow the pattern set by France in order to embarrass the Holy Father. We should not be surprised at this conduct on the part of the men who have the destinies of France now in their hands, but we do not believe the semi-official statement of the press reporters that they have heard such things from the Vatican authorities, who are very cautious about what they assert, taking care not even to divulge truths of which they have become aware through diplomatic intercourse, when they know that it would be inconsistent with public policy to make such things known. The diplomatists of the Vatican are proverbially careful on these points, and it is a proof that they have been cautious in regard to the French crisis, inasmuch as the reporters have generalized the matter by speaking of "the Vatican authorities" instead of naming the authorities who have given them the opportunity of making their statement. Surely all the Vatican authorities are not involved in the communication supposed to have been made to the Roman correspondent.

The inference to be drawn from so general a statement is, therefore, that none of them betrayed the secret in question. Another matter on which the correspondents claim that the Vatican authorities were leaky was that France had been plotting against England and Italy, and had endeavored in divers ways to embarrass the Pope. We are satisfied that the correspondents were merely giving street gossip as authentic information.

A sunny cheerful heart changes a world of gloom into a paradise of beauty.

JOHN ALEXANDER DOWIE.

On Saturday morning, March 9, died that remarkable man, John Alexander Dowie, who established at first in Melbourne, then in California and Chicago, and later in Zion City, forty miles from Chicago, a Church of his own fancy which he called the Christian Catholic Church.

Dowie was a native of Edinburgh, Scotland, having been born there in May, 1847. He was, therefore, almost sixty years old when he died last Saturday. He was for seven years a clerk in a business house, and in this occupation he learned the business principles which years afterwards made him, as head of his religion, one of the multi-millionaires of America.

From 1872 to 1878 he was a Presbyterian minister, but in the last named year he made himself president of a divine healing association in Melbourne, Australia. In 1888 he came to America where also he succeeded in gaining the confidence of many who regarded him as a prophet sent by God, and entrusted to him large sums of money to be expended in various business undertakings for the benefit of the Church, which meant himself, as he took care that these business enterprises were all conducted under his own name.

He was frequently arrested for violating the laws regarding the care of the sick as he repudiated all doctors and drugs, but so extensive was his healing practice, and so well was he paid for it that he prospered financially notwithstanding that he came so frequently within the grasp of the law.

Zion City was inaugurated in 1898, and in 1902 Dowie declared himself to be Elijah the prophet reincarnate on earth, and in the same year he was moved by the spirit of God, as he asserted, to go with about two thousand five hundred of his followers to New York to hold meetings in Madison Square until the city should be converted to his belief. The mission was a total failure, though in the beginning large crowds attended. These soon fell away, disgusted with the coarseness of his talk, but especially his blasphemies, and the only result was that in return for the ridicule thrown upon him by the press, he poured upon all connected with the press, reporters, editors, etc., the vilest vituperation.

Some persons who are, no doubt, honest in their belief, have asserted that Dowie effected many cures by his process of divine healing, so called, but from the best authorities to which we have had access his healing powers were fraudulent, and there appears to have been no serious investigation into them at any time. In fact there appear to have been no real cures effected by him or his co-laborers further than hypnotism, in which he is said to have been an adept.

Zion City belonged entirely to Dowie, with all its industries. Among these industries lace-making appears to have been the chief and the most profitable, and his success was such that he realized many millions of dollars from all his enterprises.

Recently he was troubled with a schism, at the head of which was his Superintendent Voliva whom he had strengthened by appointing him his business attorney. He afterwards withdrew this appointment, and the disputes incident thereto were not settled down to the date of John Alexander Dowie's death. His story is a new evidence of the readiness with which the public can be duped in this age of science and invention in every department of human industry.

It is to be remarked that even his own family, his wife and children were, in the end, among those who repudiated him as an impostor who had grown personally rich at the expense of his dupes and the Church he established.

THE LABORING CLASS.

Our necessities and obligations are proportionate to the advancement of civilization. The more this extends itself the greater become the duties and demands of civilized society. This is self-evident, and is particularly true of Christian civilization, for since the dawn of Christianity no age ever passed that did not have its problems, intellectual, social and moral to encounter and to solve. The many, the complex and diverse problems that are forcing themselves for solution on the minds of the greatest thinkers of this age, go clearly and positively to prove that we are enjoying a civilization far superior to all the civilizations of the past. The problems of to-day are the result of the accumulated wisdom and foolishness of past ages. That the wisdom has benefited mankind, none will deny, while fact-proofs may easily be found to show that the foolishness of men has wrought much damage to society.

It is not our purpose to deal with all the problems, intellectual, social and moral that vex the minds of men, this we willingly leave to philosophers and sociologists. However, there is one problem, which, on account of its close

connection with, influence on society, consideration of heart not only the in general, but also the great majority and forced to earn sweat of their brow. If there is a nobility in the world, it must be educated, to elevate the honest handed son of the Church recognize principal duty, to prove His divinity, poor had the Gospel. He implicitly to they should also be of her watchful bitterest enemy scarcely deny that always endeavor to dition of the poor more than in any the likeliness of His foster-father to earn their lives their hands. Our mind either which among the ious denunciation for these beloved for these great her All that we inter- some of those men necessary to pro- and intellectual. And here we no advocate of laborer. We wish him in a garden ing but pleasure. Hence, to avoid we think it best elevation, which not. It is not to give up work should discard or plow, the brain and make life a round of gaiety sentence pronounced in the Garden he "should care of his brow," is it in our power in the present crime against was made to v of his body I God intended idea that exist that if our gressed the di now be enjoyi is altogether f obeyed God would have to then it would as it now is, keeps the sp are palls, gathered mis not heard of who fretted monotonous li work, defied proclaimed thing a man how wretched wish of idlen know a good suffer from begets a long who, when th to them, thr circumstance, r nerve to get again. Idlen be punishable full source of the greatest inflicted on body, degra of his res some asylu abandoned Had Heav bring forth earth an ab every want, power, for stunt our g contemptible Society as these development growth and And these mination of by overco ever and a paths of the will, t is what v source of o can give body that of which good solid for the m body, it it makes on the coo did roman sound the pleasant drawn an duce a m