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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. To the Editor of THE CATHOLIC RECORD.

THE MIRACLES AND WATER OF LOURDES.

Some months ago the Press Publishing Company sent from Paris to this continent a despatch concerning Lourdes which was published in the daily papers, and of course very widely circulated.

existed could not have been removed so as to leave no trace, and on the other hand the work of removing them would be seen by the many hundred thousands of witnesses; but there are no such witnesses to be found.

Altogether the story is an idiotic attempt to throw discredit on the miracles of Lourdes which are attested by thousands of visitors who were eye-witnesses to very many of them.

It is true that Mr. Depew did not see the young lady who was cured till after the cure was effected, but he ascertained the particulars by enquiries made of unimpeachable witnesses.

RELIGIOUS ORDERS.

Dr. Adolph Danziger, a Jewish Rabbi, who is also editor of the Chicago Israelite, has been investigating the works of the Sisters of Charity of the Catholic Church.

In conclusion the Doctor asserts that "the Church of Rome could ever boast that wealth that will stand behind you and your work."

A RAMPANT PREMIER.

The Paris correspondent of the London Times reports in that journal that M. Combes, the French Premier, has just issued a new decree which, for atrocious disregard of the natural rights of French citizens, finds its equal only in the treatment of the Poles by the Russian Czar and the present Emperor of Germany who issued similar decrees.

The decree is that priests in Brittany must not teach catechism in the Breton tongue. The effect of such an order put into execution must be to prevent the teaching of the catechism altogether, inasmuch as the Breton language is almost exclusively spoken in the province.

if the worse than despotic measures which are now being forced upon the people should again lead to a civil war for the maintenance of popular liberty, though the proper time for the fighting of that battle of liberty was at the general elections.

Only 50 per cent. of the French electorate voted at the last elections by which the anti-Catholic Government of M. Waldeck-Rousseau was sustained.

It is significant that Colonel St. Remy, who was court-martialed for refusing to lead a troop of soldiers against the nuns in order to close their schools, received a sword of honor from the people of Paris, that approval of his conduct might be manifested.

While on this subject we must here add another unexpected and disastrous effect of Premier Combes' action in closing the religious houses of France and banishing the religious.

that Paris turned so decidedly against it at the recent elections, for the girls who have been thus ill-treated have necessarily many friends throughout the city who are painfully conscious of the dangers arising from the course which has been pursued by Messrs. Waldeck-Rousseau and Combes.

FAITH-HEALING MALPRACTICE.

Another case of malpractice by a Faith Healer has occurred at the village of White Plains, N. Y., the victim being a girl named Esther Quimby.

These sectarians assert that prayer only, or the mental influence of the healer, should be resorted to. Their differences of procedure are unimportant, as they are merely human inventions under pretence of being divine revelations.

The coroner's jury found the following verdict: "Esther Quimby came to her death in the village of White Plains on the 15th day of October, 1902, of diphtheria and general septicaemia owing to the culpable negligence of her parents, John Quimby and Georgiana Quimby, also a certain so-called 'healer,' John Carroll Lathrop, in failing to provide proper medical care and attention."

WHITHER DRIFTING?

As a meeting of the Unitarian Club which was held last week in Toronto, the principal speaker was Mr. E. E. Sheppard, the subject of his address being "Religious Thought in Toronto."

From the short synopsis of this address given in the Globe we cannot be sure whether Mr. Sheppard meant to congratulate the people of Toronto or not on this state of affairs, but from the general tenor we should judge this to be his intention, and he cites St. James I, 27 to show that the only true religion is "to visit the fatherless and widows in their tribulation, and to keep unspotted from the world."

The speaker continued saying: "He had noticed a great change in the doctrines of the different churches within the last fifteen years. In fact he had found that many of the churches have doctrines and creeds of their own which they preach but do not believe."

It cannot be doubted that Mr. Sheppard in this truly describes the existing condition of things; but heads the noteworthy commentary: "In this way he did not see how a man could be truly religious if he continued to follow them."

As to the passage quoted from the epistle of St. James, which Mr. Sheppard asserts to be the only true definition of religion, we fully admit that it expresses beautifully our duties of charity to our neighbor; but it is not the Apostle's intention to say that we have no duties to fulfill in regard to the personality of God.

The Apostle intends that we shall be both hearers and doers of the Word of God, not hearers only, as he so states the case a few verses before.

both hearers and doers of the Word of God, not hearers only, as he so states the case a few verses before.

To be hearers of the Word, we must believe in what God has taught, and fulfill the positive laws of God, even those which have God for their direct object. Thus we find in St. Mark xvi, 16: "He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."

Here it is right to remark that the Catholic Church truly does its best to relieve suffering humanity, and the charitable institutions of Mr. Sheppard's own city, which are under Catholic management, sufficiently prove this. The Protestants of Toronto, also, have shown a laudable zeal to build up charitable institutions; but we fear that if the charge of visiting and caring for the fatherless and widows were left to the unbelieving population, but little would be effected in this respect.

A CAUTION.

We cannot too strongly warn our readers against certain humbugs who are travelling throughout the country selling objects of devotion. One of the gentry visited this district recently, and went so far as to assert that certain indulgences were attached to a picture which he was endeavoring to sell at \$1.00 each.

Having been denounced in Worcester, Mass., where he was arrested and committed to prison for a few days, he fled to the States. He promised to all who subscribed a share in a daily Mass. In many instances these canvassers assume a clerical or semi-clerical appearance, thereby deluding some simple people into the belief that what they offer is genuine.

AN ANTI-IRISH PAPER.

An Orange paper in Dublin gave currency to the report that the Irish Parliamentary Party had misappropriated the funds collected for the Parnell Testimonial.

The funds are deposited with a Trust Company in Dublin, and an order had been given some time ago to an American artist to produce a magnificent statue of Parnell, to be erected over his grave in Glasnevin cemetery.

THE FRENCH CONGREGATIONS.

A report has been published in some European papers to the effect that the Pope has addressed letters to the Emperor Joseph of Austria and the Prince Regent of Bavaria requesting them to use their good offices on behalf of the Congregations of Religious expelled from France.

To live without working is to check in one's self the well-spring of life.—Mgr. Angebault.

THE VEN. JOHN WALL.

As so many of our men were at the nefarious concert given by Titus Oates, I here to give some account of his adventures and revelations. He had been a great deal of capital money of the national spirit. Parnell, he went to Spalding, and he was at Valladolid. His conduct was such that he was seen at the end of five months, but he was not admitted into another same Order at St. Omer, soon began to be suspected of being admitted into it, he desired he was permitted. Whatever may be the original plan, it was now by schemes of re-arrangement, Oates had ready a circumstantial account on foot by Popish recusants, the destruction of the religion. He had nothing to do to support his test; he denigrated a term of descriptions of individuals, he tended to know were in his character was known, and he had to be in gaining the ear of Parliament, and his fact to be very convenient. He, a notorious criminal, just finished a term of imprisonment at the House of Correction. He invented a tissue of and scandalous lies against the combined audacity and plotters, who even executed of conspiracy to poison the King. The excited state of protest very generally believed were brought to trial, and quartered on the teat-wretches, but although Jesus our pre-eminent Hesperus romance, resembling a dream of a sick man, action which ever took world, the French clergy had a large share.