

The Catholic Record.

Published Weekly at 481 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.

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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.

It is published in a most judicious and interesting manner.

It is a pleasure to me to see that the Catholic spirit prevails in the whole of the Dominion.

Yours faithfully in Jesus Christ, D. FALCONE, Arch. of Larisa, Adm. Deleg.

LONDON, SATURDAY, NOV. 1, 1902.

A PROPOSITION FOR UNION.

There appears to be a spirited contest between the Baptists and Presbyterians going on at present with a view to union into one Church.

At the Baptist Convention of Ontario and Quebec which met recently in Montreal the question was referred to by the Rev. Mr. Pedley of Emmanuel Church, who presented the greetings of the Congregationalist Convention which was then also in session, and at the same time expressed the hope that "an amalgamation of the two bodies into one strong and vigorous Church" might take place in the near future.

This sentiment was vigorously applauded. So far the Baptists appear to have the start in the race; but at the recent Presbyterian General Assembly the question of a similar union between Congregationalists and Presbyterians was hopefully spoken of, apparently on the plea that Congregationalism is an offshoot and child of Presbyterianism, holding the same doctrines and creed with the latter religion, and having a form of Church government to which Presbyterianism should easily agree in case a federal union between the two bodies should take place.

But the Congregationalists do not appear to take kindly with the Presbyterian approaches, whereas Rev. Mr. Pedley's words on the presentation of the fraternal greetings referred to above would appear to indicate that the trend of Congregationalist opinion is more toward the Baptists than toward the Presbyterianism, notwithstanding the fact that they profess to hold the same Westminster Confession of Faith with the latter.

It is known that despite the existence of what might be considered a strong bond of unity between these two bodies, the Congregationalists claim a larger liberty of belief than Presbyterianism might be willing to accord them in case a union were accomplished. The distinctive doctrine of Presbyterianism, which the United States Presbyterians recently practically discarded, are still firmly held, in theory at least, by that body in Canada; but they have become very unpopular among the Congregationalists, and we are not surprised that the latter should have an aversion to let themselves be absorbed by a body which still clings to the discredited teachings of John Calvin, even though its adhesion thereto may be only nominal. There is no knowing when a heresy trial might arise against some ardent Congregationalist minister who perchance might express himself as strongly against the reprobation doctrine of the Confession, as did the Rev. Dr. Hallis of Chicago and New York, who a few years ago denounced the teaching as an outrage against God and man, inasmuch as it makes God punish the sinner everlastingly for sins which He is himself the responsible author.

Even though this doctrine has been practically repudiated by very many modern Presbyterians, it holds its place in the Confession of Faith like a dagger in its sheath, and it may be drawn out at any moment as a powerful weapon in the hands of heresy-hunters desirous of pursuing to the death some refractory minister who, imagining it to be a dead letter, might chance to assert that man possesses freedom of will to do right or wrong, good or evil, and that he is subject to punishment only when he chooses the wrong. The General Assembly, bound to uphold the Confession so long as it is held to be the Presbyterian rule of Faith, could scarcely help punishing the refractory one as a heretic; for in the united body the stalwart Presbyterians would be in an overwhelming majority. It is no

wonder then that the Congregationalists should entertain a strong dislike to render themselves liable to such a contingency. Hence, also, when a Baptist delegation was received by the Congregational Association, the Rev. Dr. Gordon declared that "Baptists and Congregationalists are at one on most points," and "Baptists believe in Christian Unity, and hope for unity, but have no use for uniformity."

We understand this to mean that there should be a mutual recognition, such that both denominations should work for the spread of their respective tenets, and should recognize the validity of each other's orders, while not admitting a common authority to settle finally any matters of controversy in regard to Faith, or practices which depend upon faith.

We can readily understand this principle, which evidently means that there should be a kind of federal union between the two denominations without identity of faith or Government; but our readers will easily perceive that such a union is not that union under one teaching authority which according to St. Paul preserves the faithful followers of Christ from being tossed about like little children by every wind of doctrine. (Eph. iv. 14.)

It is a puzzle to us how two jarring sects, neither of which can claim that it possesses fully the truth which Christ commanded His Apostles to teach to all nations, can become the Church of Christ merely by a nominal union, while tolerating in each other teachings which one or the other now declares to be contrary to that truth which Christ revealed, and which He ordered to be taught to all nations.

Such a union may possibly be brought about temporarily, but we have no confidence that it can endure for any considerable time.

MRS. CARRIE NATION FIGURING ANEW.

Mrs. Carrie Nation, who has become notorious for saloon smashing in the West, arrived at Austin, Texas, on the 16th inst., and before many hours elapsed was engaged in an anti-saloon crusade. With her axe she attempted to wreck the saloon of Alderman "Bill Davis."

When Mr. Davis resisted and seized her to put an end to her amusement, she informed him of her identity, stating that she was Mrs. Nation. Mr. Davis replied:

"I am sorry to treat you rudely, Carrie, but it makes no difference who you are. One of us must get out of this house, and I think you will be the one."

He ordered her to leave, and upon her second refusal, seized her by the back of the neck and one arm, and threw her bodily into the street.

If that lady is determined to persevere in her illegal methods to put a stop to the sale of intoxicating liquors, she must expect to meet with rough treatment, and though we are an advocate of restrictions being placed upon the sale of intoxicants to such an extent as to preserve the public from the evils of excessive drinking or intemperance, we must say that the treatment the lady received as the reward of her fanaticism was well deserved.

LORD SALISBURY.

In curious—one might almost say unaccountable—contrast, are the utterances of the Earl of Salisbury regarding Ireland in his now historic "Hotentot" speech of his later years, with the views he expressed some thirty-seven or thirty-eight years ago when, as Lord Robert Cecil, he entered the British House of Commons. The Dublin Freeman's Journal of a recent date gives the following extract from his first speech before that body on the 24th February, 1865:

"What is the reason," asked Lord Robert Cecil (as he then was) "that a people with so beautiful a soil, with such enormous resources, lag so far behind the English in the race? Some say it is to be found in the character of the Celtic race, but I look to France, and I see a Celtic race there going forward in the path of prosperity with most rapid strides—I believe at the present moment more rapidly than England herself. Some people say that it is to be found in the Catholic religion; but I look to Belgium, and there I see a people second to none in Europe except the English for industry, singularly prosperous, considering the small space of country that they occupy, having improved to the utmost the natural resources of that country, but distinguished among all the peoples of Europe for the earnestness and intensity of their Roman Catholic belief. Therefore, I cannot say that the cause of the Irish distress is to be found in the Catholic religion. An honorable friend near me says that it arises from the Irish people listening to the demagogues. I have as much dislike to demagogues as he has, but when I look to the Northern States of America I see there people who listen to demagogues, but who undoubtedly have not been wanting in material prosperity. It cannot be demagogues, Romanism, or the Celtic race. What, then, is it? I am afraid that the one thing which has been peculiar to Ireland has been the Government of England." And it is the one thing peculiar to it still.

Yes, but another peculiarity of the

case is the question which naturally arises to the mind of the reader: In what respect have the people of Ireland changed since 1865 as to warrant the brutal language of the noble Earl in their regard? "Demagogues,"—as it is in some quarters the fashion to call the Irish leaders—are as much in evidence as ever: "Romanism" still holds its own in the Emerald Isle; the "Celtic race," although, unfortunately, not as numerous there as in 1865, is still to the fore. What, then, caused the change in the noble Earl's views? Certainly it is not that the "Government of England" has become less "peculiar" in the way of enacting and enforcing "Crime Acts," "Coercion Acts," etc. So the question as to what has caused the change in Lord Salisbury's views still remains unanswered.

JOHN MITCHELL.

Just previous to the arrangement for an arbitration on the coal strike all the papers had the announcement that the able leader's father was a "Scotch Presbyterian," and by inference that he himself was of the same church organization. The Boston Globe, however, corrects this statement by saying that he was born of an Irish father and an English mother at Braidwood, Ill., on 4th February, 1869. His father was killed in a mine when John was only four years of age. His mother died two years previous, and a stepmother brought the lad up till he was thirteen, and then he went to work in the mines, having had about four years of schooling, between six and ten years of age. He subsequently drifted into the far west, where he worked in the mines of Colorado, Arizona and New Mexico, returning to Illinois in 1891, and settling in Spring Valley, where he has since resided. Soon afterwards he married a handsome Irish-American girl, Miss Catherine O'Rourke, and now has four children living. Of his qualifications his close friend and pastor, Rev. John F. Power, at Spring Valley, says: "It is the man's character that has made him. He is intellectually and in every way strong. He is clear in his ideas. He studies things and is not hasty in judging. He has read not so much in quantity as in quality. He appears able to understand men—a quality always noticeable in men who rise. He is not easily deceived by plausible people working for ends of their own. He sees through schemes. He is clean and honest." The papers add, "This is the testimony of his spiritual adviser, who had helped him not a little in his studies and to whose choice library of one thousand two hundred volumes Mr. Mitchell has always had access."

It appears that some time ago, in order to discredit Mr. Mitchell with the Catholic miners, a rumor was started that his wife—who, by the way, was born in Catlin, Ill., and was educated in the Sisters' school at Collinsville, Ill.—was applying for a divorce. On this point Father Power says: "Mr. and Mrs. Mitchell are the happiest pair in the world. I married them, and have watched their married life, and I know."

FRENCH EVANGELIZATION.

We notice by Montreal papers that on Oct. 21st there was what was regarded as a grand celebration on the occasion of the dedication of a new wing which has been recently added to the "Feller Institute," the centre of the French Evangelization movement in the Province of Quebec so far as the Baptists are concerned.

The Montreal Witness of the 22nd inst., in describing the event says:

"Yesterday was a great day for French Evangelization. It marked an epoch in the history of the work, and many who had the vaguest ideas of what the Feller Institute was, and what work it was trying to do, were astonished at its magnitude, and inspired by the spirit which animated those whose faith was strong enough to carry on the work which at times seemed almost hopeless, but has now attained such magnitude."

We are told that the train which carried visitors from Montreal to assist at the celebration was crowded, the number of excursionists far exceeding the expectations of those in charge. Visitors from the surrounding country swelled the number until it is estimated that the fine new convocation hall of the Institute contained an audience of seven hundred."

By the Grand Trunk special train which took the visitors from Montreal to Grand Ligne, we are told that "four hundred and fifty friends of the mission" travelled, "among whom were the delegates to the Baptist Convention," which was assembled in Montreal.

Further on, we are informed that "the care which was bestowed upon the maintenance of the place was everywhere manifest, and expressions of admiration and surprise were heard on all sides. Then came the dedicatory service in the Convocation Hall and afterwards the several hundred visitors

were entertained at supper, the arrangements being admirable in every respect. There are at present 173 pupils in the Feller Institute—62 girls and 111 boys.

To the cursory reader, all this might indicate wonderful progress among the Baptists of Quebec, so that it would even appear that the Province is likely to turn over to the Baptist denomination within an incredibly short time; but when we come to examine the figures critically, the expectations we might have founded upon them are certainly not borne out.

There were 450 visitors from Montreal. But among these were the delegates attending the Baptist Convention. As the number of delegates came to some hundreds, there must have been but a very small number of the citizens of so large and important a city as Montreal. The visitors were from all parts of Canada, and were, therefore, not in any sense representative of the Province of Quebec.

If to these 450 we add the 173 pupils who are said to be at the Institute, and the other inmates of the Institute who, we doubt not, were present at the ceremonies, we shall have at all events at least 630 of 700 who are said to have been present, accounted for; and even if the number has not been exaggerated, there could not have been more than 70 visitors from all the rest of the Province, including the adjoining counties.

But there is probably exaggeration even in this number, inasmuch as it is not stated that there were 700 present, this number being said to be merely "estimated."

Let us now see what the real progress of the Baptists of Quebec amounts to.

By the Dominion Census of 1891 the number of Baptists in that Province was 7,991 and in 1901, or ten years later, they numbered 8,480. The increase was, therefore 489, or 61 per thousand of the Baptist population, which is but an insignificant percentage of the population of the Province.

The population of Quebec during the same period rose from 1,488,535 to 1,648,898, showing an increase of 108 per thousand, so that the Baptist increase was less than three fifths of the general increase.

For the first time for more than half a century the non-Catholic increase per thousand has exceeded that of the Catholics: the non-Catholic increase being 116, while that of the Catholics was only 108. This is due, however, not to any actual increase of the resident Protestant population, but to a large influx of Jews and German Lutherans, and also to the addition of a large territory in the North to the Province in 1896. This territory of 118,450 square miles contains many Pagans, who are, of course, included under the name "non-Catholic," but the Protestant denominations did not increase at an equal pace with the Catholics.

From these figures it will be seen that all the boastful talk we have read recently in the reports of the proceedings of the various ecclesiastical synods, conferences, and similar assemblages regarding the wonderful success of efforts at French-Canadian Evangelization, is mere bombast, the purpose of which is to coax money from the pockets of their congregations to assist their work in this direction, and from the report of the Grand Ligne dedication it would appear that the Baptists have sounded their trumpets for this end with some success, as it is stated that they received for this purpose \$18,786 in 1901, as compared with \$13,755 in 1891.

From the figures given above our readers will remark that the Catholic percentage of population in the Province of Quebec is 86.2-3, and the non-Catholic 13.1-3, which includes Pagans, Jews, Rationalists, etc.

THE STAGE IRISHMAN.

In a letter addressed to the Boston Pilot of 18th October, by Mr. Thomas F. Phelan, the writer appeals to the self-respect of people of Irish birth or descent to frown down the presentation of the "Stage Irishman." He says truly: "It is indeed a great shame to see our faith and race insulted by our own people," for "we witness night after night members of Irish organizations looking upon the 'Stage Irishman' in all his glory, and never protesting. They will attend the meetings of their respective divisions, societies, associations and clubs and espouse the cause of a united and a free country for old Ireland, and then they will sit quietly and listen to a mockery of their native land or the land of their ancestors." The writer then tells how he once visited a division meeting, stayed for the literary part and listened to the eloquence of a member upon Ireland's wrongs, and then the same person introduced another speaker who set the audience roaring laughing by telling of an Irishman coming home drunk!

Surely the remedy for this abuse lies in the hands of the Irish people or

people of Irish ancestry! A rebuke once effectually given to the actors would cause them to change their manners and the burlesquing of Irishmen would soon cease. This is a duty that could easily be discharged by an understanding among the members of each of the different organizations.

SPIRITUALISM AND MIND-READING.

One day last week Windsor Hall, Montreal, was filled by a large audience who desired to witness the extraordinary feats of legerdemain of Miss Anna Eva Fay, who gave a seance of prestidigitatory, hypnotic and mind-reading tricks.

Three well known gentlemen of Montreal were invited to the platform to see that everything should be done fairly, but it is stated that they were as much mystified as any persons in the audience, Miss Fay's feats being very remarkable and cleverly done.

The oft-exhibited so-called spiritualistic trick of the mysterious cabinet was a prominent feature. The gentlemen's committee tied the lady securely hand and foot, and about the neck, fastening her to an iron ring at the back of her chair; but notwithstanding all this, musical instruments such as tambourines, bells, violins, etc., were heard emitting musical airs while she remained in the cabinet, and when the curtains were drawn aside Miss Fay was found to be still tied as when she entered the cabinet.

It is well understood that such tricks are done by some muscular power whereby the ropes are temporarily loosened so as to give the operator the ability to play the instruments; but we do not pretend to give any explanation of the way in which the thing is accomplished. We understand, however, that Miss Fay makes no claim to exercise supernatural powers, and we may be assured that what she does is done by skillful prestidigitary.

The lady's mind-reading is said to have been remarkable; however, her predictions of the future made while she was in the clairvoyant state were not all correct, as in answer to a question regarding the recent crisis in the Dominion Cabinet, she did not state correctly what would occur.

Being asked whether Mr. Tarte would be obliged to leave the Government, she answered that he would not leave, but that Sir Wilfred Laurier would bring him to terms in a surprising manner. Our readers are aware that this is not what took place in fact.

We much prefer to see an entertainment encouraged when there is no pretence of supernatural intervention, even though there should be some wrong guesses given at the future, rather than that the impostures of so-called spiritualists, who profess what is sacred by making pretences of operating under the guidance of spirits, should meet with any encouragement from the public. To assist at entertainments of the latter class would be a co-operation with the impostors who give the exhibitions, but in the other case there is nothing more than an innocent recreation without any communication expressed or implied with the powers of darkness.

CHRISTIAN SCIENCE IN BARRIE.

In the Barrie Gazette of Oct. 15th there appears a humorous yet caustic reply to a letter sent to that journal from the Christian Science publication Committee rooms in Toronto and signed by C. R. Munro, who represents the Christian Scientists in that city.

Mr. Munro takes exception to some editorial remarks made in the Gazette of 17th of September, the gist of the complaint being that the Gazette had unreasonably thrown upon Christian Scientists and their system the blame of the conduct of a member of that body in Barrie who had been guilty of some malpractice. Mr. Munro says:

"The statement that Christian Science proposes to cure disease by merely reading certain books, using long prayers, and thinking hard at the disease is incorrect, as is the statement that before their prayers are likely to be productive of the desired effect a person must have paid certain fees and obtained a certain position in the sect."

These statements he denies. As a matter of fact, the Christian Scientist books do declare that disease is entirely imaginary; it has no real existence; yet the Scientists profess to heal it, and Mr. Munro admits that they expect to be paid for their services by "patients who are able to pay."

They are thus paid for healing diseases which do not exist. Is not this the obtaining of money under false pretences?

But we need say no more at present on this point. We therefore give without further comment the Gazette editorial:

From the Barrie Gazette, Oct. 15, 1902. CHRISTIAN SCIENCE AGAIN. We publish in this week's issue a letter from the office of The Christian Science Publication Committee, Tor-

onto, signed C. R. Munro. The letter speaks for itself.

We repeat the assertion that so-called "Christian Science" is neither Christian, nor Science. It is not Christian, for it has not the characteristics of Christianity. What right has Mrs. Eady or any one else to invent a new religion never heard of before, and till lately never professed in any part of the world, and call it "Christian?" Where or what are her credentials that she received a new revelation from heaven, or anywhere else, to impose on a suffering people a system like this, or on such as are credulous and simple enough to be deceived by it? Has not Christianity suffered enough already by new inventions without this new experiment? This new system is not a science, because it is not founded on any principle, medical or otherwise. The laws of the country recognize a medical science, or the art of curing diseases that comes from a long and careful course of study, and is stamped with the authority of a competent faculty. Can the so-called Christian Science produce such credentials? The mischief resulting from this system arises in many cases from the fact that sometimes those deluded by it, refuse or neglect to avail themselves of true medical science. We repeat it, the law of the land should protect society from such imposition. This institution is partly a Church, and partly intended for the practice of medicine by parties who have not the qualifications required by law. They teach the doctrine that disease does not exist, and yet they treat patients for the curing of disease. Their teaching, for these reasons, is pernicious and therefore should be prohibited by the State as illegal.

This has been our contention, and we believe it is the duty of the press, to warn the public against practices so dangerous.

Just look at this style of reasoning. "It would be no more unreasonable to blame the Presbyterian church for every crime committed by those who believe in that church." If the Presbyterian church teaches doctrines, of which these crimes are the result or outcome, by all means let the state see to it. If not, why mention Presbyterianism?

We are not the advocates or defenders of any sect, we merely deal with these matters as they affect society. As journalists we are neither Presbyterians, Anglicans, Methodists, Roman Catholics, Baptists or Congregationalists. We are publishers of a weekly newspaper, having a large circulation, and as such it is our duty to look after the interests of the public—especially in our own district.

Our unctuous Christian Scientist correspondent says, "We do believe, however, that a conscientious study of the Bible and the Christian Science Text Books, will aid in the healing work, and have found by actual experience that it does so." Well, others, "by actual experience," have found that it does not. Ask for instances and we can supply them.

And as if their illegality, absurdity, profanity [and we may almost say blasphemy, were not already complete, they profess to get all this from "a conscientious study of the Bible and the aid of Christian Science Text Books." The Bible is a great book, but the Christian Science Text Book is the book by which its real meaning is to be known.

Ladies and gentlemen of the Christian Science Department, we are tired and sick of hearing and seeing so many absurd and contradictory theories attributed to the Bible. The Bible is the Word of God, but Mrs. Eady's interpretation of it is not to be relied upon. Her interpretation is not according to the Bible, common sense or the civil law. If this thing is persisted in our midst, our editors will be disturbed to that extent that we may be apt to lose that reputation for patience for which we have labored so hard, and for which we are widely known, and deal with Christian Science as it deserves, and expose it in all its deformity and absurdity.

Be cautious, friends of the Christian Science Association. We have borne patiently as long as we could; and we have written contrary to the advice of our medical and spiritual advisers, who both say it is not beneficial to our precious health to get excited about impositions on our subscribers or any one else, but at all risks, even of our precious health, we must protest against the land for ever, that most pernicious abettor of maladies, "Christian Science."

You say you charge but a reasonable amount for the time and services of the operator of the Christian Scientist. But you do that in the name of Christianity and Science, of which it is neither, and we have demonstrated.

Let the Bible alone. Why must the Bible be made responsible for every rascality which religious and other adventurers choose to attribute to its sacred pages?

It is a sad commentary on our boasted civilization and education, that frauds like Mrs. Eady get so many followers. Under the pretence of being guided by Christianity and Science, she has obtained many active agents to sell her commentaries on the Bible. Whether these agents are partners in her iniquitous traffic or mere dupes it is hard to say.

ENGLISH AND IRISH AFFAIRS.

Some very good people are horrified at what they are pleased to term the bad conduct of the Irish members in the House of Commons. But let us look at the condition of affairs for a moment. The Irish people say to the Imperial Government: "We want to transact our own local business in our own way and in our own parliament in Dublin. Give us permission to do this." The English parliament makes reply: "We cannot do this, as we are afraid it may lead to the disintegration of the Empire. And the Irish members

again ask: "Well, if we attend to our affairs in parliament." And they say: "Do not bother us with your affairs; we are too busy with our own matters." Such is the old country. And they have seemingly made that until the affairs are properly legislated make it unpleasant to English business.

MORE KIND.

We feel very grateful to Gregory O'Bryan, S. J., for his very flattering notice of our Catholic Record.

one of his instructive Mission in St. Mary's, he commended it for its spirit and principle. And thirty Catholic, which he considered Canada or the United States.

THE "PIOUS FUGITIVE" HAGUE ARREST.

When the conference Powers" was in session at the Hague, forming a Board of International Affairs, on Nov. XIII, was—it is all intriguing of the Government—exclusion in the conference, irony of fate the verdict which the arbitrators upon to decide, was the Archbishop of San Francisco to over a million Government of Mexico has just been unannounced.

A JESUIT.

Rev. Father C. Montreal, conducted missions in the church of Bothwell and Ward. Father arrived 4th, where he opened on Sunday morning the weather was good; and Father's unfavorable weather had often been to his mission. This was a treat was in fact, becoming enthusiastic as the until the one great was the mission good. To a mystery, at what could we not up our people to see. During the week a special instruction the people were necessity and advice. Catholic life, to themselves, to the find in it that how faction which the These instructions enter more through terior lives, to come God's ways, and ourselves for the words sacraments. During the spoke of the to their crucifix in Virginia and saints in these devotion articles, such as statues, pious pictures explained to the diligence and the cities should be these indulgences generously placed.

In the evening nolly dwelt upon of salvation. T on an able and lucid which brought of all in a style of be well understood. The institution of our divine Lord, institution resulting ness and as a dures; the mercy this life, notwithstanding; His justice well as the terrible justice, were st Reverend Father and in a manner hearers. His driage life was a one. At the election to the mixed marriages; for a union of mind as this cannot vriages, we too party, for peace agreeing never in the home. Y sult? Generally less life, a God death. He th bear in mind toward their e were under the This most brought to a Oct. 12, at 9 o' Father Connolly well, where