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Dame Church, and had beheld the worship of a faith to which he did not subscribe, but whose tenets he respected. He continued: "I noticed particularly a painting representing the Resurrection, and I could not help considering how different is the viewpoint of the worshippers there from that of the Knights Templars. The impression forced itself upon me that this form of worship, instead of being enlarging and educative, is restrictive in its teaching, while the work of the Knights Templars is devoted to extend the federation of the world and the brotherhood of man. I heard with surprise since the difficulties that have in the past been experienced by our order here, when it has even cost a man his political prestige to become known as a member. In my own State of Maine our citizens have always felt proud to become Knights of the Order, and I am surprised to find a different feeling here."

The whole case is this. The Resurrection of Christ, which Judge Spears saw represented on a picture in the Church is a fact which is the very basis of Christian faith, which is divine, and according to his notion, for that very reason ought to be replaced by a man-made religion consisting only of such dogmas as the federation of the world and man's brotherhood. That is to say, the religion of Christ should be replaced by a religion of purely human make, and this man-made religion the Judge declares to be by far nobler than the religion which God revealed to mankind.

This is exactly one of the things which Freemasonry has taken upon itself to teach—the superiority of man over God. It was the theme of Col. Ingersoll's lectures and books, but it was very much out of place for Judge Spears to advocate it in an address to the Municipal Council of Montreal, which consists chiefly of Catholics, and, we believe, entirely of Christians of some sort.

THE ASSAILANTS OF THE BIBLE.

An interesting and logical letter from Mr. J. A. McCulloch appeared in the Ottawa Evening Journal of July 21st, in reference to the results which should come from the Torrey Mission which was recently conducted in Ottawa by Rev. Dr. Torrey, and ended, it is said, most successfully by the "conversion" of hundreds of Protestants—perhaps even thousands. From this it is clear that whatever change took place was among Protestants, and probably there were many changes from one denomination to another. At all events, it was understood that the converts were to be more earnest Christians than before.

According to Mr. McCulloch, Dr. Torrey's last words to those who made profession of accepting Christ, were: "Go and join some Christian Church where they preach the Bible, and where they do not tear it to pieces."

The daily press in their reports of the progress of the Torrey Revival gave us similar information in regard to these words of the preacher, both in Toronto and Ottawa, so that there is ample evidence that this advice was what the revivalist's instructions culminated in, and Mr. McCulloch draws therefrom the inference that we should all be enrolled in a church "where the Bible is preached properly, and not torn to pieces by each individual minister who happens to be conducting the services, and who comes out plainly and tells you his opinion of what he believes the Bible to mean." He adds: "I have arrived at a point where I have read the claims of the different churches, and have come to the following conclusions."

The writer states as his first conclusion that "the Bible is the inspired word of God and that Christ was divine, that He commanded His Apostles to preach and teach the Gospel, not to write; and that only five of the twelve did write, and they wrote merely to confirm the teaching. . . . In fact the Bible was never intended to take the place of the living infallible teacher, the Church, but was written to explain or insist upon a doctrine already preached."

This reasoning cannot be controverted, and it leads directly to the sincere soul of the Catholic Church. The Bible is speechless and cannot be called upon to settle doubts or decide controversies of faith, which can be decided only by the living Church which Christ built upon St. Peter, whom He also commissioned to nourish on suitable doctrinal teaching this whole flock, the members of the Church of God. His is a saving doctrine when He says to St. Peter: "Feed My lambs: feed My sheep." As Mr. McCulloch states, "the Church came first and not the Bible, and there is not the slightest evidence to show that in later times a dead book was to be substituted for the living voice of Christ's Church."

The books of the Bible, written from twenty to thirty-four centuries ago by

men of different civilisations, races and tongues, must contain many things hard to be understood, which need to be interpreted by a living teacher, which is the teaching authority of the Catholic Church, presided over by the successor of St. Peter; and without submission to this authority there can be no true and certain faith. St. Paul tells us in (Eph. iv., 14) that it was to preserve us in this faith, and that "we may not now be children tossed to and fro, and carried about with every wind of doctrine, that Christ instituted in His Church teachers of various degrees: "And some, indeed, He gave to be apostles, and some prophets, and others evangelists, and others pastors and teachers, for the perfection of the saints, for the work of the ministry, unto the edification of the body of Christ, etc."

And to His Apostles our divine Redeemer said: "As the Father hath sent Me, I also send you." (St. John xx. 21.) "All power is given to me in heaven and on earth. Go ye, therefore, and teach all nations." (St. Matt. xxviii. 19.)

And if he (an offending brother) will not hear the Church, let him be to thee as the heathen and the publican; and whatsoever you shall bind upon earth shall be bound also in heaven, and whatsoever you shall loose upon earth shall be loosed also in heaven." (St. Matt. xviii. 17-19.)

Many other texts of Holy Scripture might be adduced to the same effect, as that "the Lord added daily to their society (the Church) such as should be saved." (Acts ii. 47.) But these fully justify Mr. McCulloch's conclusion that:

"Christ established the one, true, Holy Catholic Church, presided over by the ambassador of Christ and the true successor of St. Peter, the Bishop of Rome, the Church built on a rock." He adds: This, Dr. Torrey, is the Church that you come the nearest to in your preaching and teaching, and here only can I find the true peace brought by our Divine Saviour, to His apostles, and left with them and His One, Holy, Catholic Apostolic Church."

It may be added that the Catholic Church alone clings to the Bible as God's Holy Word. We remember the time when Protestants of almost every denomination united in declaring that Catholics disregard God's Word, and put a human authority into its place. The Bible was then declared to be the only standard of religious truth.

The authority of the Church went for nothing. The successors of the ministers of those days heed neither Bible nor Church, but only the fantasies of their individual imaginations, which are now substituted for the authority of God's word, and this is the case even in Canada and England, as well as the United States.

It is no mere fanciful story which is told of one of these ministers that on an occasion when he visited one of his parishioners he found on the parlor table a beautifully bound Bible, which being opened disclosed nothing but a few leaves, which were also mutilated, many verses having been clipped out with a pair of scissors. The other leaves had been ruthlessly torn out.

"What does this mean?" said the zealous minister. "Is this the way you treat the Holy Book of God's Word?" "Why?" said the parishioner who owned the Bible. "It is from yourself I learned what parts of the Bible are of no account, wherefore I tore them out."

"From me?" said the clergyman: "that is impossible. I never gave you any such instruction as that." "You certainly did so, said the parishioner. Within the past year, I bought that book. In January you told us from the pulpit that the first five books called the Pentateuch were not written by Moses, but by some other writer five hundred years later who palmed them upon the Jews, as an inspired work."

"On the following Sunday, Joshua was dealt with in the same strain, and I tore out all these forgeries." "On the first Sunday of February you proved to us from the pulpit that the prophecy of Ezekiel and the Revelation of John were mere human fancies—incredible dreams, and I dealt with them in the same way. On the next Sunday you told us that the stories of Ruth and Jonas were but fables, and that John's Gospel, and his theory of the three witnesses, were myths and fables. And in fact that Matthew's Gospel was the only one which was written with any regard to truth. Mark, Luke and John were thus consigned to the fire along with Moses and the other counterfeiters, and my Bible is now reduced to its proper proportions, unless there are still parts which you have discovered to be forgeries or falsehoods."

The minister was thunderstruck, and he went home wondering whether his preaching had borne good fruit during the year. Surely, if Dr. Torrey's advice is to be taken, thousands of his converts should find their way back to the Catholic Church which is now the only bulwark to defend the Bible against its assailants, and to maintain that it is inspired.

We should remember that only a willing assent to temptation makes it sinful. Hence for every temptation overcome there is a great measure of merit gained.

A MODEL NO-POPERY LECTURER.

Under the name Mrs. Laura Jackson, a woman with a chequered history was liberated from Aylesbury prison in England on August 13, under ticket-of-leave, receiving the maximum reduction of sentence for good behavior while serving her term of imprisonment.

Mrs. Jackson, alias Mrs. Diss Debar, and several other names, was the daughter of a Professor John C. F. Soloman, who taught in Washington and Kentucky, and after a strange career was finally sentenced in London, England, in 1901, to seven years' penal servitude for her connection with an alleged immoral association which was called "the Theocratic Unity," of which her reputed husband, Theodore Jackson, was the head, herself being his assistant in the evil work which the society was carrying on, and which was exposed in the London newspapers on the occasion of the trial of the two managers. Some scandals which came to light in connection with this association, which was passed off as a religious society, caused the arrest of Theodore Jackson and his supposed wife; but so loathsome were the details of immorality in connection therewith, that the principal London papers would not give the details of the trial in their columns. Theodore Jackson was condemned to fifteen years, and Laura to seven years' penal servitude.

She figured through the United States for several years as a No-Popery lecturer; but probably finding it more profitable to practice as a Spiritualistic medium she took to this occupation in New York. In 1871 she married a Dr. Nessant. Later on she married General Joseph H. Diss Debar, and gave out that she was the daughter of King Louis I. of Bavaria, and Lola Montez, evidently preferring to figure as being of royal blood, even with the bar sinister on her escutcheon, rather than to be one of the sovereign people of the greatest Republic the world has ever seen.

By General Diss Debar she had two children, and she travelled about the country as a "professor of occult science and the revealer of hidden truths," and while in New York she became acquainted with Luther R. Marsh, an aged lawyer, who became completely infatuated with her, gave her large sums of money, and decided to her his elegant house on Madison avenue. About this time General Diss Debar left her, and the friends of Lawyer Marsh prosecuted her on a charge of conspiracy to defraud Marsh. She was convicted and sentenced to a term of imprisonment. She was not deprived of the Marsh residence, but resided therein for some time. A charitable society took care of the children while she served out her sentence, and when her term was out she officiated as a spiritualistic priestess and teacher of occult sciences.

She went to Europe, and afterward returned, going west, and some time after this fell into the hands of the Chicago police, and was sent to Joliet prison for two years. The name by which she was called at that time was Vera P. Ava.

After her release from Joliet, she married Wm. J. McGowan, a wealthy citizen of Chicago, in 1895. It was about this time, or soon after, that she proposed to a minister of one of the Protestant churches of Chicago, that a charitable institution should be erected in that city for the reformation and care of abandoned children, and while this project was under consideration she went in a carriage with the minister's wife to drive through the city. When the two reached the Jesuits' residence, Madam Diss Debar, or Vera P. Ava, induced her companion to wait for her in the carriage, while she went in with a satchel (which was said to contain many valuable jewels) to have a short talk with some one of the Jesuits. She had a short conversation, after which she went into the Jesuits' Church by short cut through a side door of their residence, keeping the minister's wife waiting. When this lady found she was so long delayed she knocked at the Jesuit's door and it was found that Mrs. Vera P. Ava had entirely disappeared. It was evidently intended that the public should believe that the Jesuit Fathers had murdered her and hidden her body, after robbing her of her jewels. It came out, however, in an unofficial way, that she had been seen leaving the Church and the locality by another street.

A couple of days later Mrs. Ava was found wandering about the streets of Cincinnati in a dazed condition, not knowing (as she asserted) what had happened to her for several days, or how she came there.

As no one attended the police court to bring any charge against her, she was released. In 1899 she and a new alleged husband, Theodore Jackson, were driven out of New Orleans for playing the spirit materialization game. A year later the couple turned up in Cape

town, South Africa, where Madame Vera and her supposed husband Jackson were running an establishment called "the College of Occult Sciences," and a colony of brotherly love. Here they taught and gave exhibitions in Occultism and Hypnotism under the names "Helena and Heros."

At the trial in London in 1901 Madam Diss Debar asserted that she had an annual income of \$14,000 from the estate of her former husband, General Diss Debar. She admitted also that she had served six months in jail in New York for swindling Luther Marsh, but denied having ever been known as Vera P. Ava.

At the end of the trial, she made a really powerful and touching appeal to the jury, saying that she did not desire any halting or ambiguous verdict, but an unequivocal expression of justice. In response to this appeal, Jackson was sentenced to fifteen years' penal servitude, and Madam Diss Debar to seven years.

The tortuous career of this lady convict is similar in many respects to that of the late Mrs. Margaret Sheppard, and Maria Monk of a still earlier period. She is of just the kind of wood from which brilliant no-Popery lecturers are carved. We wonder where she will turn up next.

THE CHURCH IN FRANCE.

It is stated by La Croix, a Paris newspaper, which is the semi-official organ of Cardinal Richard, Archbishop of Paris, that the Pope has issued his decision regarding the course to be followed by the French Hierarchy in regard to the law of separation of the Church from the State. The course prescribed is not positively stated, but La Croix says the Holy Father does not approve of the Church Associations which the law orders to be instituted to conduct the affairs of each Church. The announcement is made as a matter of belief, and not as a certainty, as it has not been officially confirmed, and will not be so until after deliberation by the Bishops, who are expected to meet in Paris before the end of the present month. Then the Pope's decree will be put into effect at once. It is stated, however, that while the Holy Father will carry out the traditions of the Church, he will do so without exciting strife by opposition to the law which has been enacted by the Government and Parliament.

A POLISH BISHOPRIC.

The Holy Father, Pope Pius X, according to a despatch from Toledo, has appointed as Bishop the Right Rev. Joseph Weber, to look after the interests of the Poles in the United States, who are said to number three millions, though this number may be an exaggeration.

Owing to the fact that not a sufficient number of Polish priests have emigrated to the United States to attend to the wants of the millions of Poles who have America as their home, there is more work to be done than the insufficient number of priests can do, and for this reason the Holy Father has thought it well to appoint a Bishop who will have charge of the Poles throughout the States. At least this seems to be the state of the case if the despatch be true, as it probably is.

At present the Polish parishes have a large population, much larger than the Polish priests can attend to properly. As a consequence the Poles in a number of cities have been victims of impostors who represent themselves as priests, with a Bishop or Archbishop whom they partially recognize, and there call themselves the Independent Polish Church of America, the headquarters of which are in Chicago. There are some congregations of which a small number of troublesome people make up the nucleus, and thus keep up the so called Independent Polish Church, which is, as a matter of course, schismatical.

Though local causes, such as quarrels between families, or some spite against the priest, frequently give rise to local schisms, it is thought that such schisms will be overcome by prudent methods, and so it is desirable that the comparatively few Poles who are in schism should be better instructed in the faith, so that the importance of Catholic unity may be better understood by all, and that those who have been ignorantly led astray should be brought back to form "one fold under one shepherd."

We earnestly hope that the new appointment will have a happy effect in putting an end to schism. We believe that the present appointment of a Bishop for the Poles will check schism. We also believe that the necessity of a distinctly Polish Episcopate will only last while the Poles are being amalgamated with the American people.

Another statement denies that Mgr. Weber is to take charge of the Poles in America whether as Bishop or Archbishop. According to this source of

information this prelate, who belongs to the Resurrectionist order, will go to Chicago in order to work for the spiritual benefit of the Poles generally throughout the United States, a work in which the Resurrectionists are specially engaged; but he will have no episcopal authority over Catholics of that nationality.

THE CHURCH AND THE VERNACULAR.

CONTINUED.

There were seventy editions of the Bible in the vernacular tongues before the Reformation. Now we may ask who read them or who bought them? Certainly it could not have been the priests, for they could read the scriptures in Latin, and they are obliged in conscience to do so every day, and we are very loath to believe that the publishers issued so many editions for the mere sake of looking at them. From this it is evident that no restrictive measures on the reading of the Bible existed before the Reformation, and if the Church at the time of that great religious upheaval restricted the reading of the Scriptures to those only to whom the Bishop, with the advice of the parish priest or confessor, should judge that such reading would be a source of spiritual profit, the reason was that the indiscriminate reading of the Bible in the vernacular was then a source of evil, for men set aside the interpretation of the Church, which Christ commanded all to hear, and followed their own private opinions. They lived in a whirlwind of religious excitement, sects became more numerous, each day had its novelty, and those who left the bark of Peter were driven hither and thither on the ever shifting sands of human sentiment. It was not the fault of the Church, it was rather the rashness and folly of men that forced the Church to enact such a disciplinary regulation restricting the reading of the Bible. This regulation was not everywhere received, and has long since ceased to possess any binding force. Now Catholic Bibles may everywhere be found, they are in all our Catholic book stores, and in nearly every Catholic home in the land. But in order that a translation in the vulgar tongue be allowed into the hands of the faithful, it must have the approbation of the Holy See or the Imprimatur of the Bishop in whose diocese it is printed, and it must also contain explanatory notes taken from learned Catholic authors.

The above approbation, whether of the Holy See or of the Bishop, is nothing more than an attestation that there is nothing contrary to faith or morals in the Bible thus printed. This precaution serves to distinguish what is genuine from what is spurious, and the Church's right to use it is founded on the natural and divine law. When Christ commanded St. Peter to feed His lambs and sheep, He also commanded His Church to keep faithful watch over them and see that the poison of disbelief in His word, and of distrust in His promises and faithfulness, were kept far from His fold. The solicitude which the Church has ever shown for the purity of God's word, for its preservation among her children, as well as for its propagation throughout the world, was foretold centuries ago by the Holy Ghost. Speaking through the prophet Isaiah, He says: "Upon My walls O Jerusalem, I have appointed watchmen all the day and all the night; they shall never hold their peace. You that are mindful of the Lord hold not your peace." And the success of their labors is thus described by the same prophet: "Thy gates shall be open continually; they shall not be shut day nor night that the strength of the Gentiles may be brought unto thee, and their kings may be brought."

In this her solicitude, she is no respecter of persons, the rich and the poor, the learned and the ignorant are all equal in her sight when the word of God demands protection. And were an angel from heaven to preach another gospel besides that which has been entrusted to her care, she would hurl him from her bosom, as of old God hurled Lucifer into the deepest abyss from the pinnacle of angelic glory.

Nor must we accuse the Church of too much severity in this matter, for if the secular state demands for itself the right to control the sales of poisons, if it deems it necessary to supervise the food that we eat and see that it is wholesome and unadulterated, if it appoints public officers to superintend the sanitary conditions of our cities in order to prevent the spread of disease, if it can suppress anarchistic and immoral literature, as well as treasonable newspapers in order to insure the temporal well-being of the community, a fortiori it behooves that the Church, which Christ has charged with the guidance and superintendency of our souls, should have these very same rights as far as our spiritual life is concerned. Hence the Church has the power to condemn and forbid her children to read, not only what is immoral