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LETTER OF RECOMMENDATION.

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

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.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, 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,
Apost. Deleg.

London, Saturday, October 5, 1901.

THE SO-CALLED "DIVINE HEALER."

According to the Toronto papers, the Rev. Charles McLean, better known as "Schlatter, the divine healer," was to deliver a lecture in the Pavilion of that city last week, and will deliver another at a future date. It is stated that there would be no charge for admission, as his object is not to make money, but to make known to the public "the divine plan of human life;" nevertheless a voluntary collection would be taken up.

The so called "divine healer" made known to or informed the various editors on whom he called that he is truly a prophet, but the Mail and Empire editor says incidentally that from his present appearances, the prophet's calling is not so profitable as it used to be.

Prophet Schlatter exhibited an old newspaper of date April 6th, 1899, in which it was told that he predicted that President McKinley would soon die, and that Roosevelt was the coming man. It was noticed, however, that the prophecy limped inasmuch as it left it to be understood that Roosevelt would be elected President at the last election, when in fact President McKinley was re elected, and Roosevelt was elected only to the Vice Presidency. No hint was given that Roosevelt would attain his seat through the assassination of the President, though Schlatter asserts that his reason for not having announced publicly that President McKinley would be assassinated was that he might be thought to be in league with the Anarchists. However, he asserts that he had actually given this information to the newspaper reporters at the time his other predictions were given to them for publication. His own statement on this point is not to be readily accepted.

He asserts, further, that the reign of King Edward VII. will be one of the shortest in history, which is somewhat vague; and also that the United States, Great Britain, Italy and Japan will soon be engaged in a great war [illegible] the world, after or by which [illegible] will be divided up and Eng[illegible] lose half her colonies, the [illegible] doubling its territory by [illegible] Canada, Mexico, Central [illegible], and British India. The [illegible] and Russia are to be the [illegible] by this war.

The Mail and Empire, astutely enough perceived that Schlatter aimed at getting a sensational free advertisement through his communications to it, and it humorously adds "the man with the long hair and spiked beard drifted out to work some more free advertising."

It has been for some time reported that Schlatter had died in California or Colorado, and details of this supposed fact were published by persons who said that they had been eye-witnesses of his death and burial. It certainly now seems very probable that this report was given out for the purpose of advertising him more effectually when he should again make his appearance before the world.

It will be remembered by our readers that some years ago Schlatter caused quite a sensation in the West by his claims to be gifted with a marvellous power of healing all manner of diseases, and it was after this that the report of his death was given out; but within the last few weeks he has been endeavoring to create a sensation in Nova Scotia and New Brunswick through recently delivered lectures in Halifax and St. John.

He was formerly contented with the exercising of his own supposed powers of healing, and he abstained from attacking the Churches, but now it appears to be his mission to do all in his power to overthrow all religions, and his recent lectures consisted of frantic abuse of all Churches and clergymen, and of their teachings. This is, of course, because of the opposition of the Churches to his lofty pretensions. If he had really the divine mission to which he lays claim, he would not thus have changed his attitude. But so far as the Churches are concerned it is undoubtedly the duty of the true Church of Christ, at least, to warn the flock against the wiles and deceptions of false teachers, "wolves in sheep's clothing," who "in wickedness and craftiness lie in wait to deceive."

It is not well in keeping with Schlatter's pretensions to sanctity and a heavenly mission that he was recently arrested and kept some time in prison in Washington for vagrancy and for drunken and disorderly conduct; but when we consider the crowds who put their faith in such characters as Margaret L. Shepherd, and the pretended ex monk Widdows, even after their vileness and gross immoralities were exposed, we are not surprised that multitudes may still be deceived by Schlatter, who so far as we know has not disgraced himself to so great a degree as those notorious characters.

The followers of Schlatter in the maritime provinces pretend that he has effected a large number of miraculous cures, and has even raised several dead persons to life. We do not doubt that these instances were impostures which would not stand investigation, just as the pretended healings which were said to have taken place under his influence in the West were found on investigation to be spurious.

Schlatter's fame as a healer and prophet seems to have risen out of the impression of oddity made by his peculiarly ascetic appearance, his long flowing hair and beard, rather than out of any extraordinary cures effected by him.

He used to proclaim that he would not receive money, and that he had refused to accept millions of dollars, because it was against his principles to take money; but it is certain that he has received much money for his reputed cures, and he also charged an admission fee in the martime provinces. The Toronto lectures are indeed announced as free; but in this case also the public are given to understand that they should give something in the collection which is to be taken up. We do not mean to say that he should not receive pay from his admirers for his labor, if they put any value thereon, but it is somewhat inconsistent to declare it to be against his principles to accept money, and yet to take up a voluntary collection.

To the Toronto papers the divine healer hinted very strongly that King Edward will be the next high personage assassinated, though he refused to say this positively or to assert any more than that a very high personage in authority in England will be the next victim of the Anarchistic assassins. With so many recent examples of Anarchistic murders, it is hard for us to proclaim that such a thing will not occur, but at least we hope that the prophecy will not be fulfilled, and indeed Schlatter's prediction does not create any fear in our mind on this subject. We believe that he will prove to be a false prophet. Other contingencies which he foretells we leave to the future to decide.

A RESULT OF GODLESS EDUCATION.

The Tribuna of Rome, a government organ, commenting on the assassination of President McKinley, says that sympathy is greatly increased because the crime was not committed through animosity against the President personally, but through hatred against the laws of all civilized countries. It draws the inference that Anarchists everywhere should not be spared, but should be treated with severity that their organization may be speedily suppressed. That journal has always expressed approval of the Italian government's policy in suppressing the religious education of youth, which suppression is the direct cause of the increase of Anarchy everywhere. It would better contribute towards the observance of law and the preservation of order if it would now begin to advocate the restoration of religious teaching in the schools from which such teaching has been abolished. There would then be security that there would be fewer Anarchists among the Italians of the next generation than there are now.

THE GREEK CHURCH.

"Ignoramus," of Toronto, noticed recently in one of the daily papers a paragraph to the effect that "the only difference between the Greek and the Roman Catholic Churches is that the former does not recognize the authority of our Holy Father the Pope." He enquires whether this is accurate, and desires to know further:

1. "What is the attitude of the Catholic toward the Greek Church?"

2. "Are the orders of the Greek Church valid?"

3. Why are the Greeks not called Protestants?

THE ANSWER.

1. In the year 328 of our era, Constantine the Great, being convinced that the great Roman Empire required a new political centre, chose Byzantium for the purpose, and the new name Constantinople (the city of Constantine) was given to the new capital, which was inaugurated in A. D. 330.

From the importance of the new city the successive patriarchs of Constantinople became gradually ambitious to rule the Church of the East without reference to the Pope, who was, however, still recognized as Head of the Universal Church until in A. D. 692, when, through the machinations of the Emperor Justinian, II. and the Patriarch Paul III. of Constantinople, a petty council of the Bishops of the patriarchates of Constantinople and Antioch decreed that the patriarchal see of Constantinople should possess the same privileges and powers as the ancient see of Rome, and that other Eastern patriarchates should hold their respective dignities in the following order: 3rd, Alexandria; 4th, Antioch; 5th, Jerusalem.

Pope Sergius I. of course, rejected absolutely the acts of this pseudo-Council, and the germ of schism thus produced did not come to maturity till Photius, a patriarch intruded by the Emperor Basil into the see of Constantinople, the true patriarch Ignatius having been driven into exile, had the insolence in 866 to pronounce a sentence of excommunication against Pope Nicholas the First.

In 869 the 8th General Council of the Church condemned Photius and his acts, declaring that the Bishops who had agreed to the appointment of Photius to the patriarchate "were notoriously schismatics, excommunicated and deposed."

Photius is generally regarded as the founder of the Greek Schism, and it was he who, in order to make the schism permanent, introduced a distinctive doctrinal difference into the Greek Church by denying the procession of the Holy Ghost from the Son, asserting that the Holy Ghost proceeds only from God the Father.

It will be seen, however, from the action of the 8th General Council that the schism was not definitely effected by Photius, nor was this done until 1053, when Michael Cerularius openly proclaimed that "the seat of empire, having been transferred by Constantine, the religious supremacy no longer belongs to Rome but to Constantinople." On July 16th, 1054, the sentence of excommunication by the Pope against Michael Cerularius was deposited by the Pope's legates on the great altar of St. Sophia's Church.

Besides the denial that the Holy Ghost proceeds from the Son equally as from the Father, Cerularius made several trivial objections against the usages of the Western or Latin Church, such as the non use of Alleluias in the Masses of Lent, the eating of animals which had been strangled, the use of unleavened bread for the Holy Eucharist, the cutting or shaving of the bread, and the like, all of which are either merely matters of local discipline, or are not matters of religion at all.

The Emperors also claimed the right to settle dogmatical controversies in the Church, an authority which the Popes could not acknowledge in them.

In some localities the Greeks use immersions only in Baptism, in others they employ the pouring on of water, or even sprinkling. The Catholic Church admits the validity of Baptism conferred in any of these ways, but the Western discipline is that the pouring be used.

The Greek Church does not use images in relief as a means of exciting devotion, but it uses pictures which are identical in principle with the use of images. The priests of the Greek Church are usually married before being ordained, but Bishops are always selected from among the unmarried clergy. The language of the Liturgy is usually the ancient language of the country in which the Church exists, as Greek in Greece, Sclavonic in Russia, Coptic and Ethiopic in Egypt and Ethiopia respectively, Syriac in Syria, etc. These matters are of local discipline, and are so regarded by the Catholic Church, which allows the use of ancient liturgies in these same languages in those countries.

At the Council of Lyons, in 1274, the Greek Church rejoined the Catholic Church, signing unreservedly a full profession of Catholic faith; but the union only lasted till 1283. In 1439 also a reunion was effected, which lasted only till 1453, owing to the opposition of the clergy, who dreaded the exercise of the Pope's authority in effecting reforms, and of the laity, who for political reasons preferred that their Churches should be ruled by their monarchs rather than by the successor of St. Peter.

The supremacy of the Patriarch of Constantinople has entirely disappeared in the Eastern Church, the Church of each country being now independent of the rest, while the Holy Synod of Russia and the Czar exercise a species of pre-eminence of honor and a protectorate over all, owing to the great power of the Russian Empire.

Besides these Greek, or, more accurately, Oriental churches, there are still extant some remnants of the ancient Eutychian or Monophysite, and Nestorian heresies in the Turkish and Persian Empires. The reason these churches are not called Protestant is that they do not owe their origin in any way to the Protestant movement of the sixteenth century, and their doctrines and discipline in no way resemble those of Protestantism. They celebrate Mass just as Catholics do, and hold all the doctrines and practices of the Catholic Church, except in such particulars as we have mentioned above. Hence Catholics regard them rather as schismatics than as heretics, as their chief error affects the inviolable unity of the Church. Their priests and Bishops have valid orders, but owing to their separation from the centre of unity, they have not real jurisdiction to exercise priestly powers. They are in the position of excommunicated or suspended priests.

2. The answers to the 2nd and 3rd questions will all be found in the above doctrinal and historical review of the situation.

THE VATICAN AND THE LATE PRESIDENT.

The Holy Father Pope Leo XIII. was deeply afflicted on receiving news of President McKinley's death. Immediately upon learning of it he wept in uncontrollable emotion, after which he prayed for an hour for the soul of the murdered man. He also telegraphed to the President's secretary his condolence.

Cardinal Rampolla, the Papal Secretary of State, visited the rector of the American college in Rome, and expressed the Pope's and his own sorrow at the sad event. He also stated that the Pope has a special love for the American people, and that he regarded President McKinley as a sincere friend of the Catholic Church.

On account of the tragical event, through respect to the President's memory, all audiences were suspended at the Vatican.

Cardinal Rampolla also telegraphed to Mgr. Martinelli at Washington to proceed at once to Buffalo after the President's death, to convey the expression of the Pope's sympathy to the American government and to the family of the late President.

MRS. CARRIE NATION IN TORONTO.

Mrs. Carrie A. Nation, the Saloon-Smasher of Topeka, Kansas, delivered a lecture in Toronto on Wednesday night, September 17. Curiosity to see Mrs. Nation, and the sympathy which many have with her in her way of dealing with saloons, acted together in bringing a large audience of one thousand persons to Massey Hall to hear the now famous character tell of her doings.

Mrs. Nation is described as being not an elegant speaker, as she constantly uses the slang of the West and the peculiar twang of the South in her talk. She is neither logical nor impressive; but she denounced the liquor trade with such vigor as to give a spice to her harangue which might make it pass for eloquent with an audience not highly educated, particularly if they were in sympathy with her sentiments.

Toronto audiences are not accustomed to hear lecturers use such language as that men are meaner than women, and that there are no mean women except those who were made mean by men, and that "men are cowards, and are, in fact, nothing but two-legged devils."

But the matter of her address is remarkable from the fact that she advocated a course of treatment of liquor-dealers which was novel to a Canadian audience.

Canadians are law abiding, and it shocks Canadian ears to hear an illegal treatment of any class of citizens openly advocated.

Mrs. Nation exhorted the women of Toronto to adopt the anarchical course of taking the law into their own hands, and arming themselves with hatchets, clubs and rocks, to make a raid upon the saloons and violently destroy them.

She said that the women have in their own hands the solution of the rum question. Let them gather en masse, and, armed in the manner she described, let them wipe the saloons out of existence. They would succeed in this way; for the men are too cowardly to offer resistance to such an attack. She had experienced this when she herself had raided saloons in Kansas. The men looked on in dumb surprise and inaction while she and her companions were demolishing their property.

This is not exactly a true representation of the case, for in several instances there was opposition and even bloodshed.

As a rule men in America, at least, are greatly embarrassed if they find themselves in conflict with a raging mob of women, and a sentiment of chivalry prevents them from meeting such violence violently. But there is a limit to such endurance, and when that limit is overstepped there will be resistance, and the result may be most deplorable.

A raid was made after Mrs. Nation's method, by a number of farmers in disguise on a saloon in Milwood, Kansas, on Feb. 18, and a serious fight ensued, during which a gun was fired by one of the attacking party, and the wife of the saloon keeper had the top of her head shot off, and died soon after from the wound.

In the same melee one of the men who made the raid was struck in the shoulder by a bullet from a revolver. He too might easily have received a mortal wound.

It is true there were no women in this crowd, but the principle at stake was the same; and an attack by women, if resisted, might have similarly fatal results.

That a women's raid might be resisted is evident from what occurred in Chicago just at the time when Mrs. Carrie Nation was on the rampage, to use her own words in describing her conduct.

A number of female followers of John Alexander Dowie wildly attacked several drug stores, without being effectually checked by the police. They cried out that these stores were of the devil, and several of them were totally wrecked. But the assailants were at last driven off by a stream of cold water poured upon them from the nozzle of the pipe of a fire engine.

It was the chivalrous feeling of which we have already spoken which prevented the druggists from using more deadly weapons for self-protection, but there is a possibility of such weapons being employed when such raids are made, and disastrous results might easily follow.

The advice of Mrs. Nation to the women of Toronto is, therefore, both extremely silly and dangerous. In any event, if there were no danger of deadly weapons being employed in the defence, the cowardice would be on the part of the women who would take advantage of the respect of men for the weakness of their sex, to make an attack, in the belief that the men would be too chivalrous to have recourse to dangerous weapons in defending themselves.

It was, therefore, a most sensible proclamation which was published by the Canadian President of the W. C. T. U., that the methods employed by Mrs. Nation, under pretext of reforming the country, are to be condemned. We have confidence that the women of Toronto have too much good sense to follow Mrs. Carrie Nation's advice, relying on the gallantry of the men to prevent them from taking effectual measures to protect themselves.

Mrs. Nation had an eye towards doing a profitable business at the end of her lecture, for she had several assistants in selling small and large lead hatchets which she called souvenirs of her visit. For these a good price was paid, and she sold also many copies of her paper called "The Kansas Smasher," at the very profitable price of ten cents each.

A RED BOX.

The Canadian Magazine is the name of a periodical published in Toronto which contains for the most part tales for the amusement of its readers during leisure hours.

The September issue of this Magazine contains part of a serial story entitled "The Perils of the Red Box," which for impudent and slanderous malignity against the highest dignitaries of the Catholic Church is scarcely excelled by the fictions of Alexander Dumas or Eugene Sue, with this difference, that Eugene Sue at least has the honesty to inform his readers that his worst effort in this direction is purely an imaginative story, his preface to the Wandering Jew giving this information, while adding that it "is a story of what might readily occur among Jesuits, owing to the two horrible doctrines most prominently taught and practiced by that religious order, namely, blind obedience to superiors, and the lawfulness of doing evil that good may come from it." Eugene Sue professes merely to warn the public against what wickedness might follow from the exact practicing of doctrines which he falsely attributed to the Jesuits, and which, possibly, he imagined to be really their rule of conduct. But the writer of the story of the "Red Box" has not this excuse. Without any moral purpose in view, he simply represents the highest dignitaries of the Catholic Church, the Cardinals especially, as a band of plotters who will stop at no iniquity in order to bring their designs to a successful issue.

Brought within the compass of a nutshell, here is the essence of the tale:

One Captain Melgund, an honest Catholic Irishman, is sent on a mission from the British Foreign Office to Cardinal Rampolla, the Pope's Foreign Secretary. He carries his despatches, which are very confidential and of great importance, though he knows nothing of their naturo, in a red box which he keeps conspicuously by his side or under his arm while he travels all over Rome, whether to the cafes, or on a visit to meet a noble English lady in the mansion in which she resides during her stay in the city.

These despatches are intended to facilitate a peaceful settlement of the war which was recently carried on between the United States and Spain, but the lady puts Melgund on his guard by informing him that there is a plot to steal the despatches from him, and perhaps to kill their bearer. Her own husband, Lord Ambrose, was one of the conspirators; but he wished to save Melgund's life. The other conspirators were Cardinals, the purpose they had in view being to aid the cause of Don Carlos by keeping the present Spanish dynasty plunged in a disastrous war.

On the return of Captain Melgund to the Vatican on a second visit, one Cardinal Ferretaro, the Chief of the Pope's household, endeavors by fraud to obtain the despatches which were to be delivered only to Cardinal Rampolla. Owing to the warning given by Lady Ambrose, Melgund was on his guard, and refused to deliver them to any one but Cardinal Rampolla. He was therefore entrapped by Cardinal Ferretaro's hired assassins into an alcove the trap door of which in a few minutes would open downward and precipitate him into a fathomless well.

He was saved from death merely by dragging Cardinal Ferretaro into the alcove to die with him, and the servants of the latter to save their master's life re-opened the alcove, and both prisoners stepped back again into the Cardinal's office.

This Cardinal is, of course, a mythical character, and the whole story is a fable. We have never heard that the British Government demanded satisfaction from the Pope or the Italian Government for the outrage committed on its envoy; and at all events, envoys do not go into holes and corners of every kind carrying everywhere secret despatches in conspicuous red boxes.

The Cardinal chief-conspirator told Melgund that a dose of medicine had been given to Cardinal Rampolla to make him unable to meet the envoy; yet when the envoy was released he had full liberty to relate the whole story to Cardinal Rampolla or the Pope; but we have never heard that any Cardinal was punished for the criminal attempt of Ferretaro at a cruel murder based on an act of vile disloyalty.

An honest English Lord and his lady were aware of the whole occurrence; yet we have never heard that

th reveal[illegible] plot to any one, except, possi[illegible]y to "Headon Hill," the obscure novelist who tells the story.

We are surprised that a story of this malicious and calumnious character should be admitted to the columns of a magazine which has pretensions to decency and respectability. We can only add that Catholics seem to have no hope of redress, unless by boycotting the magazine in question until it makes an ample apology for its bigotry and malevolence.

CHRISTIAN SCIENCE.

We have received from Mr. Wesley Spaulding of the Christian Science Association, Toronto, a communication which is a copy of a defence of the so-called Christian Science Philosophy, written by Dr. Workman of Boston, and which appeared recently in the New York Freeman's Journal.

Dr. Workman's thesis is that "God is Spirit," which is, of course, true in its obvious sense, but not true in the sense in which it is maintained by Dr. Workman, the Boston exponent of Christian Scientism. The sense attached to these words by the Doctor is that the Spirit, God, alone exists, and that all other beings are but manifestations or forms of God.

We are aware that the Christian Scientists are anxious to repudiate the name of Pantheism as applied to their system; but this is nothing else than Pantheism, which makes God an agglomeration of all created beings with their properties and imperfections. Such a system destroys God's personality and infinite perfection. It is, therefore, no better than open Atheism.

Dr. Workman relies solely on boldness of assertion to sustain this theory; for, indeed, it is totally incapable of being proved, and it never has been proved; and Mrs. Eidy's writings throw no new light on the question. Besides, it is totally incompatible with the numerous passages of Holy Writ in which the existence of creatures, material and spiritual, is taught. These passages confirm our innate consciousness and the testimony of our senses.

It will suffice to cite here one passage of Scripture in which this teaching is found, viz. (Heb. ii, 6):

"What is man that thou art mindful of him? or the Son of man that thou visitest him? Thou hast made him a little less than the angels, thou hast crowned him with glory and honor, and hast set him over the works of thy hands."

According to Christian teaching, therefore, matter and spirit, God, men, angels, and other beings exist. Hence the so called Science which denies the real existence of angels, men and other creatures is certainly not Christian; nor is it Science, for the simple reason that it is merely an unproved fancy of Mrs. Baker G. Eddy, accepted by her followers on her *ipse dixit*, and by means of which the public are humbugged.

There is nothing of instruction to be gained by the publication of Dr. Workman's wordy letter in our columns.

Mr. Spaulding has already informed us that the object of Christian Science is to destroy sin and sickness, which, according to his theory, do not exist. If this be the case, we see no need of Christian Science methods to destroy them.

LEAGUE OF THE SACRED HEART

Christian Generosity.

GENERAL INTENTION FOR OCTOBER.

American Messenger of the Sacred Heart.

Generosity is the birthright of [illegible] Christian. To be generous, in the original meaning of the term, is to be of noble extraction, and to have the nobility of mind and heart, the lof[illegible] sentiments that should be inseparable from noble birth. What nobler orig[illegible] can there be than ours in Jesus Chris[illegible] It is no mere figure of speech, but reality, that by baptism we are bo[illegible] anew in Him, the sons of God, brothe[illegible] of Christ, heirs of the kingdom [illegible] heaven. In thought, deed and sen[illegible] ment we should strive to be as noble [illegible] our birth.

Generosity would make us rise ab[illegible] everything low and petty, and desp[illegible] the meaner sentiments which spri[illegible] from envy, jealousy and spite. [illegible] prompts us to overlook the faults [illegible] others, and pardon them even wh[illegible] they are offensive to ourselves. [illegible] shrinks from the pleasure wh[illegible] meaner spirits find in contenti[illegible] carping, unkindly and often slan[illegible] cus conversations. It is not fore[illegible] suspecting others of wrong or se[illegible] tively imagining that they are [illegible] ting mischief. It is patient with [illegible] evil-doer, forgetful of injuries, be[illegible] cient instead of envious, never [illegible] seeking, never narrow nor low [illegible] view or aim, but always broad [illegible] lofty. It is the spirit of Christ [illegible] herited by all who are regenerate [illegible] Him.

Generosity prompts us to giv[illegible] others what we hold most precio[illegible]