

## THE CATHOLIC RECORD.

## The Catholic Record

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## LETTERS OF RECOMMENDATION.

Apostolic Delegation.

Ottawa, Canada, March 13th, 1905.

To the Editor of the CATHOLIC RECORD,

London, Ont.

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imbued with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its influence and influence reaches more Catholic homes.

I, therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours very sincerely in Christ,

DONATUS, Archbishop of Ottawa.

Apostolic Delegation.

UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 13th, 1905.

To the Editor of THE CATHOLIC RECORD,

London, Ont.

Dear Sir:—For some time past I have read your estimable paper. The Catholic Record is a valuable and commendable paper in which 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.

Believe me to remain yours faithfully in Jesus Christ.

Yours truly,

ED FALCONIO, Arch. of Larissa.

Apost. Delegation.

LONDON, SATURDAY, AUG. 11, 1906.

## THE ZIONIST EMBROGLIO.

John Alexander Dowie, the pretended Elijah, who laid claim to the whole ownership of Zion City, which was built by him with the money given him for that purpose by his credulous followers, has met with a serious setback in the United States Court of the district, which has decided that he is not the owner of Zion City and its industries, but trustee for all those who entrusted their money to Dowie's hands.

Alexander Granger, who was recently appointed by Voliva, Dowie's attorney, to be general overseer of the whole property, was set aside by the judge, who declares that the power of attorney given by Dowie to Voliva did not invest the latter with authority to go beyond the intent of Dowie's power of attorney given to Voliva. The conveyances of the property to Alexander Granger were, therefore, mere waste paper. An oath taken by Granger to subordinate all family ties and human government to the will of Dowie was declared by the judge to be illegal, besides showing the unfitness of Granger to become trustee to the property.

The judge in tracing the history of Dowie's church showed that Dowie had received annually a very large revenue from the property, to the amount of over \$250,000 in some years; but he had not sought to amass a fortune for himself, as he spent the money to aid the propagation of his religious doctrine. Dowie's will will be in force after his death, should he not change it. This will was executed in 1905, and it leaves all the Zion City property to his successor. Nevertheless he used a large sum for his own purposes, which appears to have been regarded by the judge as his salary, his right to which cannot be disputed, but the conveyance of the whole property to his successor, by will, being unqualified, is a complete recognition of the trust character of his possession of the property, the use of which must be regarded as a secular occupation for the propagation of his religion.

Under these conditions, the court ordered an election of a general overseer to be held on the 3rd Tuesday of September under the election laws of Illinois, and the stockholders in the church property will be the voters on the occasion.

The court undertakes to make suitable provision for Dowie's support out of the property, as its value at present far exceeds the actual amount of contributions received by him, and as sole trustee he is entitled to a fair allowance for his services. In the meantime John C. Haley was appointed by the judge, as receiver of Zion to transact the business of the venture. The judge, however, has declared void the adjudication of the lower court which ordered the property to be disposed of

under the bankruptcy laws of the state.

The trial of this case has set forth the case with which a multitude can be fleeced, when they put themselves entirely under the control of a clever manipulator, which Dowie has proved himself to be, but it proves also that the provisions of the law afford a fair protection to a body of hypnotized or semi-hypnotized dupes who have put themselves wholly under control of the man who dupes them. The law protects them so far as it can reasonably be expected to do, even against their own folly.

It is to be hoped that in the complete change which is being made in the management of the Dowieite Church and its secular affairs, the ecclesiastical tyranny under which it has been carried on will cease. It is too high a price to pay for a moderate dividend on a flourishing secular speculation, that the stockholders should subject themselves to the complete mastership over them of a buffoon who poses as an inspired prophet.

Some of Dowie's followers have been ecstatic in the re-echoing of his fulminations against all Churches and ministers, as well as physicians. Thus he declared many times that "all the Churches of Christendom have gone to the devil. They are not going; they have gone." And again:

"I have proved that the Methodist Episcopal Church has sold out to the devil, and is now controlled by the Masonic order, every member of which society is a Baal-worshipper."

Under Dowie's rule nearly all the business was conducted by Dowie's agents, if not absolutely all. A constant advertisement in the Zion Banner, which is avowedly Dowie's paper, stands as follows:

"Zion City General Store: J. A. Dowie, Proprietor: Patent kid vamp, dull quarters, silk bow, military heel, colonial special, \$2.25. . . Special clearing of men's shoes, (date mentioned here)" etc.

All Chicago newspaper reporters have been many times denounced by him as "a generation of vipers and liars; they are the devil's own." His reason for this denunciation is clearly seen to be because he could not persuade these tactful people to speak of Zion Church as the depository of God's truth, and of the pseudo-Elijah as truly God's prophet.

It is to be noted, that this false prophet promised that by the laying on of hands by himself and his assistants, all diseases are healed, even in the most inveterate and deadly cases.

We would expect that under such circumstances there would be no cemetery for his city. But there are cemetery offices, just as in other cities, and funerals are about as frequent in Zion City as in Chicago itself, heed being given to the ratio of population.

## ST. PETER'S TOMB.

A special despatch from New York to the Mail and Empire of Toronto asserts that an open letter has been published in many papers, which calls upon Pope Pius X. to open the tomb of St. Peter which is beneath the great dome of St. Peter's church in Rome, so as to settle for all time whether or not the Apostle's body is really buried there. The person who makes the demand gives himself a fictitious name, as he signs himself "Marcellus of the Old Stones."

This Marcellus is said to be, most probably, a "noted" Italian archaeologist, and he asserts that "there is no tomb, or if there is a tomb that it has been desecrated, the saint's body having been stolen away." The pseudonymist adds that this is the belief of the foremost archaeologists of Europe, and to settle the minds of all, and in the interests of science, it is the duty of the Holy Father, Pope Pius X., to order an excavation to ascertain the truth.

It is a piece of impertinence for an anonymous writer to make such a demand of any high dignitary; much more so to address the Pope in this style, and "Marcellus" may well be treated with contempt for his impertinence, the more especially as he gives not even a plausible reason for his belief.

The Holy Father, as a matter of course, has not taken any notice of the impudent demand; but two distinguished Catholic archaeologists, Father Grisar and Professor Marrucci, express their full confidence that St. Peter's body lies under the main altar and great dome of St. Peter's in the place designated by tradition.

It must be borne in mind by our readers that it is not a dogma of religion that St. Peter is buried on this spot, but the testimony of an undoubted tradition proves the fact as fully as that St. Edward the Royal Saint of England's body was really buried in the tomb which has been pointed out to the present day. But it is a matter of historical accuracy, and the popular devotion which is excited thereby is profitable to the soul, because it is intended to pay due honor to St. Peter, and it has its

effect, even if the body is erroneously believed to have been buried there.

In the lives of the Pontiffs in the Latin Patrology, vol. 125, col. 1115, it is recorded that Anacletus (afterward Pope) having been ordained priest by St. Peter, erected the tomb of St. Peter. Pope Damasus when asked by a deputation from Antioch to allow the remains of Peter and Paul to be taken to that city, declared that Rome is their proper place for interment, and that there the bodies of these two saints must remain.

The inscription to this effect, written by Damasus in poetry, remains to this day and may be seen by visitors.

There is no doubt that St. Peter was buried on the Vatican Hill, but when the Emperor Heliogabalus proposed to locate a race-course there, the body was removed temporarily to the cemetery of St. Callistus, and was brought back to the Vatican catacomb when the danger of desecration was well past. There it has remained ever since without being disturbed.

## A GREAT HUMBUG.

In days gone by it was the custom of the Irish Church Missionary Society to issue reports claiming that the Irish people were deserting the ancient Faith in such numbers that Ireland would ere long become a Protestant nation. The scheme had the effect of drawing large sums of money from some of the wealthy people of England, who were delighted to know that such great work was being carried on by the "missionaries." After some years the truth became known and the "missionaries" were left high and dry. The bubble had burst. Similarly the "missionary" effort in the province of Quebec is now becoming known as a humbug. The reports read at the annual Church gatherings would lead one to suppose that the people of Quebec were leaving the Catholic Church in large numbers. The cold statistics of the Census Bureau for 1891 and 1901 show, however, that the Catholic Church is progressing more than all the Protestant Churches together. The so-called "missionaries" are, therefore, simply befooling the good people of Ontario. The Protestant Parliaments that meet in the beginning of each summer are, notwithstanding, desirous that the enterprise should continue rather than admit defeat.

The Catholic people of Quebec are well instructed in their religion, and in some respects they, like other people, are subject to the ups and downs of life they have the courage to meet the situation boldly. But it cannot be denied that the Catholic children of Quebec are sent regularly to school, and for years their attendance at school is much higher on the average than the attendance in Ontario. There is also a much higher attendance at the schools of higher grade, from all of which we may reasonably conclude that they are not so neglectful of school as the French Evangelization Society would have us believe.

## THE CHURCH IN FRANCE.

A despatch from Rome indicates that in connection with the Holy Father's approval of the course to be followed by the Bishops of France in regard to the expected attempt of the Government to enforce Government control of the churches, the Holy Father proposes to the Bishops a line of procedure by which, in spite of the Government's desire to control all the churches throughout the Republic, the control will still remain in the hands of the Bishops, in accordance with the prescriptions of Canon Law, and of Holy Scripture; for we read in Acts xx, 28, that St. Paul addressing the ancients of the Church assembled at Ephesus, among whom were many bishops, said to them: "Take heed to yourselves and to all the flock over which the Holy Ghost hath placed you Bishops, to rule the Church of God which He hath purchased with His own blood."

The French Government, composed of infidels, wish to rule the Church themselves—a thing which cannot be tolerated—and we should be much gratified to learn that the Holy Father will take steps to secure that even in her present troubles, the usurped authority which the Government desires to exercise over the Church shall be set at naught.

We cannot accept too readily the statement of the case as set forth by the press reporters in Rome, who are regularly deceitful in their accounts of what is being transacted in the Church everywhere in Europe, but about the present report there is an appearance of truth which makes the statements of the reporters very probable, as it is in accordance with the usual firmness of the Holy Father in dealing with Governments.

Whatever course Pope Pius X. may indicate as that which should be followed will be, as we doubt not, religiously followed by the Bishops, and though "the gates of hell" have been opened by the French Atheists in order to bring forth the worst agencies to help

to crush the religion of Christ, we may rest assured that the promises of Christ shall be made good, that the Church shall outlive all the attempts of her enemies, the satellites of Satan to cripple her at first, and afterwards destroy her. She will survive her enemies as she has done in the past, for Christ's promises are made to her to last till the end of time, and it may not be many years, perhaps not many months before the triumph of religion shall be complete.

## A GOOD SHOWING.

In these our days when insurance companies all over the country are having their affairs investigated by the authorities, it is pleasant to be able to note that some of those institutions have come through the ordeal with flying colors. In the mutual benefit associations we are proud to be able to state that the Catholic Mutual Benefit has made a splendid showing—one better than any other company that had been examined. The fact that all of the Funds were deposited in the chartered banks of Canada was a pleasant surprise.

No irregularities of any kind were discovered. No loans have been made to anyone connected with the C. M. B. A. and the system of doing business appeared to be very satisfactory. The investigation showed that not only was there a Reserve Fund of \$208,000 on hand, but in addition to that there was a surplus in the Beneficiary Fund of about \$50,000. Membership is steadily increasing. This will assuredly be a source of great encouragement to the members throughout the country; and each one may feel assured that in joining this old established and reliable association he does so with the full conviction that his family will be provided for when he is no more, and that all the obligations entered into by the Catholic Mutual Benefit Association will be scrupulously fulfilled.

We send our congratulations to the President and Executive of the C. M. B. A., and also to Brother Behn, the man at the helm.

## THE CATHOLIC ENCYCLOPEDIA.

From papers sent us by the editorial staff of the new Catholic Encyclopedia, and from verbal information given us, we learn that this great work is so far advanced that the first volume will be sent to subscribers at an early date. There will be 15 volumes to the work, of which the first volume will be entirely devoted to the letter A, under which letter 2,200 Catholic subjects will be treated at length. It is stated that 33 Catholic subjects are treated in the Encyclopedia Britannica in A, 84 in the New International, and 48 in the Americana. From these figures it may be seen how completely the subjects in which Catholics are most interested will be treated in the Catholic Encyclopedia, and all are the work of specialists in the particular subjects dealt with. We have no hesitation in saying that the whole work will be an invaluable and necessary addition to every library from which Protestants as well as Catholics may wish to derive authentic information on Catholic matters. This information will certainly be complete, whereas it is afforded by a dazzling array of Catholic writers from all parts of the world. We cannot enumerate these in the present article, as to do so would draw it out to intolerable verbosity. We will, therefore, only name a few of the editors whose duty it will be to see that the information given shall be entirely reliable. Five of these editors are: Charles G. Herberman, L. L. D., Edward A. Pace, D. D., Thos. J. Shahan, D. D., Conde B. Pallon, L. L. D., and John J. Wynne, S. J.

On the single subject of history the whole history of the Catholic Church will be found summarized in such articles as: Apostolic Age, Apostolic Succession, Christian Rome, Religious Toleration, Crusades, Church and State, etc. Ecclesiastical statistics of most complete and interesting character will be found, which are vouched for as most accurate, down to the present date. The state of Catholic missionary work will also be most fully explained.

We made certain remarks a few weeks ago relating to errors which appear in the specimen pages which have been sent out in reference to Canada, especially the Canadian Northwest. Since then we have received an explanation that it will still be some time before the volume in which these errors might have been found will appear, and the errors indicated will be carefully and fully corrected. We may add that though these errors in the advance sheets exist, they are not of a most glaring nature, as they regard chiefly personal and transient matters. But we are fully assured that they will not be found in the encyclopedia, as this article, as well as others which are to appear hereafter will be carefully examined by the editorial staff before

being allowed to go into print. We have, in fact, examined as carefully as we could since we received a book of specimen pages sent us, and we can safely say that the book will provide the Catholic public with much information which is needed.

Mr. T. J. Kelly, bookseller, of St. Thomas, in the Canadian agent for the Catholic Encyclopedia.

## GOOD WORK.

It is a source of great pride to Catholics to note the rapid progress being made by the Separate schools in every section of the Province. A particular instance has just come under our notice from Ottawa, where one in every seven of all who passed the entrance examination came from St. Patrick's school. The three pupils leading the list, Frank Saunders, James K. Latchford and G. Desrivieres, were also from that school. The two first named won scholarships. Master Latchford is the second son of the Hon. P. R. Latchford, the ex-attorney General of Ontario. His eldest son won one of the two Separate scholarships in 1905.

## THE DEADLY ENEMIES OF CATHOLICITY.

New York Daily News.

The multiplication of secret societies has long since ceased to be a topic of interest of the average layman mathematician; to the Catholic, however, the problem How many anti-Catholic secret organizations have we to-day? is gradually yielding to the others: How long until those banded by the Catholic Church come out in the open to re-establish by law that social and political ostracism against Catholics which members of the Church of Rome claim they now infuse into public opinion by dark-lantern methods? How long until the free and independent newspapers of this country give all un-American organizations a speedy and profound requiescat.

AGAINST SECRET ORGANIZATIONS.

The Catholic Church sets itself against all secret organizations. It is uncompromisingly opposed to all that demand a secret oath in their initiation ceremonies, contending that as this is a free country, where all religious and all law-abiding men are equal, there is no room and no need for organizations, secret or otherwise, that barrow in the dark like prairie dogs, hunt in packs like coyotes, and do in private and in large numbers what they have not the courage to do as individuals.

The Catholic Church also takes the ground that an oath is altogether too solemn thing to be taken by every Tom, Dick and Harry at the behest of some petty official of a secret lodge, and that the crime of perjury would be almost unknown if these iron-bound organizations were put out of commission and outlawed like the Ku-Klux Klan or the Bald Knobbers.

Foremost among the secret societies banned by the Catholic Church comes Free Masonry.

"During one hundred and fifty years," says Leo XIII. "the sect of Free Masonry has increased more rapidly than might be expected, and insinuating itself by daring and deceit into all classes of the republic, it has begun to possess such power that apparently it is nearly the ruler of States, and grave fears have been entertained for the future, not certainly of the Church, whose foundation is too firm to be shaken by human attacks, but of those self-same nations in which great power is exercised by the sect in question, or by other similar sects which join its auxiliaries or satellites."

MASONRY AGAINST THE CHURCH.

According to Lemaitre, the coalition of the three minorities in France (Jews, Protestants and Free Masons) is in power directly or indirectly in France for more than twenty years, with a result which has been anything but satisfactory to the Catholic Church and its adherents.

"Whenever there exists a properly organized Masonry," says the Protestant writer Soto, "there also exists the eternal struggle against its traditional enemy, the Catholic Church. In all the countries of the earth the institution (Masonry) has declared war 'a outrance' against the Catholic idea."

Roman Catholics also point to the report of the International Masonic Congress of 1902 for justification of their opposition to Masonry.

"The problems which at present concern universal Masonry," says that report, "are the emancipation of women and the education of children, by first of all throwing to the ground the old ideas, viz., the nations imposed by the Catholic Church."

"BROTHER" CRESCENT'S TALK.

Furthermore they quote from a speech made by "Brother" Crescent in the general assembly of the Grand Orient of France in 1903, in substantiation of their assertion that Free Masonry is hostile to all things Catholic. "It is unnecessary," said "Brother" Crescent, "to oppose to the woman imbued with false superstitions and religious ideas a woman enlightened by our doctrines and separated from the Church."

Another problem which concerns Masonry is the school, says the same report, "above all the school, the gem of universal Masonry, which must combat the introduction therein of the spirit of hatred."

"Despite the liberty of parents as regards the education of their children," continues the report, "what we (Free Masons) want is to educate children in the ideas of laical progress; we do not wish to leave them at the mercy of convents and nuns."

On Tuesday, September 22, the Assembly of the Liberal party of the Argentine Republic, which was held in the rooms of the Unione Benevolenza, Calle Cangallo, in Buenos Ayres, and which was attended by the executive of the Masonry, sent a petition to the Minister of Foreign Affairs and Cult

to the effect that the E. P. degree, the expulsion or immediate dissolution of the congregations which devote themselves to the education of children, whom they lead away from healthy ideas and love of fatherland should be enforced."

AFTER THE SCHOOLS.

What is still graver and gives food for sad consideration," said the Revista Ecoclesiastica, June, 1905, "is the following article in the paper Los Principios of Cordoba, under the heading, 'Masonry and Public Instruction.'"

"It would seem that both the National Ministry of Public Instruction, and the Bulletin of the National Board of Education are thoroughly Masonic, and that we Catholics are subjected to a cruel and vexatious tyranny. If the new plan of secondary and normal studies were not already a very serious matter on account of the suppression of certain things, such as ethics or moral philosophy, and the addition of questions unbecoming to morals, the Argentine Masonry comes along with further exigencies."

Thus, for instance, in one of the recent monthly bulletins of the National Board of Education, which are intended for hundreds of teachers of both sexes, a plea is made for the suppression of the catechism which is taught after school hours in the state colleges once a week. The great truths of the catechism are turned into ridicule, inasmuch as it is thought that the teachings thereof frighten the children, and a comparison is drawn between the normal professor and the Catholic instructor of the catechism.

"Still more. Although it is very sad to have to state it, Sr. Pizzurno, national inspector of colleges, has just delivered (in 1905) before numerous teachers a pedagogic lecture, in the course of which he used this horrible sentence: 'that he would be inexorable and that he would punish severely those teachers who would even pronounce God's name in the state schools.' A person who would thus express himself deserves to be expelled from the direction of public education."

The Revista Ecoclesiastica adds that "the sentence attributed to Sr. Pizzurno is absolutely exact, and that it was uttered by said person on Ash Wednesday of the year 1905 in the Escuela Sarmiento."

To the mind of the average Catholic well would it be for the rulers of states, republican and monarchial, did they grasp the real origin of Free Masonry. Every secret society, they maintain, is anarchical in some degree. In Catholic lands every one of them opposes the authority of the Church. Anarchy, they maintain, flourishes only in circles where the Christian religion has lost its influence, and the only bulwark of civilized institutions of social as well as individual morality, is the religion of the great Nazarene, who suffered for His opinions on Mount Calvary.

So much for Free Masonry from a religious, educational and political standpoint.

## THE MYSTIC SHRINERS.

"We can apply to the Mystic Shriners of to day what was said in olden times of the Protestants—divided amongst themselves, but united against the Catholic Church," said a brilliant young lawyer who made a study of Free Masonry. The Mystic Shriners of to day are the Free Masons of the thirty-second degree, 'Brothers' of the British Free Masons who recently attacked a Catholic Church in Buenos Ayres, whose official document, 'Manifesto de la Masoneria,' defamed priests and nuns, and who incited the masses to violence against the religious orders and religious institutions. The Masonic organs of Buenos Ayres openly claimed that this publication and the thousands of dangerous criminals who nearly succeeded in causing an appalling outbreak of lawlessness and bloodshed in the Argentine Republic in connection with their wanton attack upon Catholic institutions were Masonic in their origin and purposes. If any of the American Free Masons does not like to see their craft associated with this organized attack upon the Catholic Church in the Argentine Republic, there has not been so far a word of protest or a word of dissociation from them or their lodges.

In the opinion of 99 out of every 100 Catholics in the United States and elsewhere an uglier brood was hatched than the hares that compose that other un-American organization, the Junior Order of American Mechanics. Specific data regarding the attitude of this organization toward things Catholic is very hard to get, its *modus operandi* not being productive of anything that thrives in daylight.

The story of its progress might be written in three words, 'bigotry, greed, fanaticism.' There was always the antecedent hatred of Catholicity—always, too, the concomitant fanaticism and intolerance. Hatred of the Catholic Church was, and is to day, in practice the fundamental tenet of this organization. A recent example occurred in connection with a bill introduced in the Maryland legislature appropriating \$50,000 for St. Mary's industrial school. The fight over this bill was particularly bitter one, into which religious differences were interjected. The fact that the school is a Catholic institution caused the measure to be strenuously opposed by the Junior Order of American Mechanics, although, as a result of the great work that is being done by the institution, none of the other anti-Catholic organizations offered much opposition to the bill.

Denmark is one of the most predominantly Protestant countries in the world, having a few years ago, amongst all its 2,000,000 inhabitants, only 3,000 Catholics. But now a days the monks and nuns expelled from France are flocking into Denmark just as they are flocking into England, finding apparently a ready welcome. Denmark forty years ago had only three Catholic priests; she has now seventy besides 400 nuns. The influence of Princess Maria, a French Catholic of the House of Orleans, is actively exerted for propagandist purposes in high society.—The Missionary.