

The Catholic Record.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1902.

To 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.

London, Saturday March 29, 1902.

THE MIRACLES OF LOURDES.

A telegraphic despatch from London, Eng., gives the sensational information that "Henry Caubertin, a learned hydraulicist, has checked the faithful by a quasi-scientific statement to the effect that the miraculous fountain at Lourdes is not miraculous at all."

He offers 300,000 francs for works of charity in case he is given an opportunity to prove his assertion, and going further than the sensationalist novelist Emile Zola, he asserts that the waters have no healing powers whatever.

The cablegram adds that the thousands upon thousands of pilgrims who come annually to the far-famed shrine are greatly shocked at this attack on their cherished belief.

The Countess de Spottiswood-Mackin, who has already written a book on Lourdes, has come forward in defence of the miraculous character of the shrine, declaring that she has paid to it many visits, and has seen hundreds of cures effected underneath Raff's beautiful statue of the crowned Virgin.

We do not, indeed, profess to have witnessed in person the wonderful cures which have taken place at the holy shrine of Lourdes, but we do say without hesitation that the testimonies to these miracles are so numerous and clear that they leave no room for doubt of their reality and truthfulness.

It is somewhat amusing to have the cable news transmitter tell us that Mr. Caubertin's statement is "quasi-scientific."

The prefix "quasi" is a Latin word indicating resemblance, and signifies that the matter is almost, but not quite suited to be described by the word to which it is joined. Hence, "a quasi-scientific statement" is one which is not scientific in reality, but which has about it some appearance of science, and there is evidence that the appearance is a very shadowy one in the present instance.

Assuming that Mr. Caubertin has all the fame in the scientific world attributed to him our "quasi-scientist" practically admits that he has not yet had an opportunity to ascertain the truth of his theory. The matter, therefore, rests in his case in the misty realms of mere speculation and hypothesis.

It is true, he is very bold in his offer of 300,000 francs, should his theory prove to be unfounded, but it would not be the first time that bold assertions have turned out to be based upon very wild theories, and those who are skilled in certain games of chance tell us that bluff games are about as frequently disastrous as they are successful to those who play them.

Truly Mr. Caubertin's game is a "quasi-bluff" at the least. He stands a fair chance of losing his 300,000 francs if the opportunity be given him. But we all know how careful these bluffers usually are to hedge round their risks with such catchy conditions as to enable them to evade the consequences should they prove to be in the wrong.

Now it will be noticed that according to the story as cabled, Mr. Caubertin does not offer to prove that the miracles wrought at Lourdes are fraudulent, his proposition being merely to show whence the water comes. It is, in fact, he says, merely the water of the river Gave, which comes to the grotto of Lourdes by a system of natural canalization.

As we are informed that the Gave is some hundreds of feet lower than the grotto, this explanation will scarcely hold good, unless this source be miles away up the mountains, which would make the natural canalization very long. We do not dispute the absolute possibility of the existence of such canalization, but the quasi-hydraulicist certainly assumes a very far-off cause for the water. The theory would have been more likely to prove true if he had said that it comes from similar causes to those on which springs usually depend, namely, from the filtration of the water through more elevated permeable soil, until it gathers in a natural reservoir near the spot whence it flows into the open air.

The fact remains, however, that the spring did not appear until a little peasant girl of the locality scraped the earth at the spot which was pointed out by the Blessed Virgin who appeared as a visitant and indicated that there there should be many manifestations of God's power and mercy.

Is it to be supposed on the mere suspicion of a "quasi-scientist" that the hundreds of thousands of annual visitors to this shrine are deceived in regard to the miraculous cures which have occurred there, and which they have themselves witnessed?

We could mention some extraordinary instances of these cures, but we shall only say on this subject that there are here in Ontario persons who have been the recipients of God's favors by being suddenly cured by the water of Lourdes of maladies under which they had labored even from their childhood. These instances are not mere hallucinations, but palpable facts, and similar facts have occurred by thousands since the miraculous shrine became famous.

We do not exaggerate when we say that the visitors to Lourdes are numbered by hundreds of thousands; for the number of Communions in the Church of the grotto in 1896 was 400,000; and the number is increasing every year. Also, it is said that many of the cures have occurred when there were no fewer than 20,000 persons, and hundreds of them have been carefully investigated by physicians of every creed, and by scientific men. In the year 1898, 250 physicians participated in these investigations. (See the Encyclopedia Britannica; article "Lourdes.")

But, be it so that the water may be found to come from the river Gave as Mr. Caubertin asserts, this will not weaken the fact that Almighty God has imparted to it healing qualities. The arm of the Lord is not shortened, and whatsoever the source of the water may be, its healing qualities are attested by thousands of witnesses who could not have been deceived regarding the things they saw, and whom we have no valid reason to regard as deceivers. It matters little to the actual state of the case whether God thought proper to give to the water of the Gave miraculous properties when it comes from the rock of Lourdes, or that the water is made to ooze miraculously from dry earth. In any case, God only by a miracle of His mercy could produce the effects which so many witnessed.

It is remarkable that Mr. Caubertin's discoveries are announced only in London. Why does he not go to France, and to Lourdes to test his theory? We can well suppose that it is because he has little confidence in the truth of his own imaginations. There is no real difficulty in the way of making what tests he wishes if he will only take the trouble to do so.

However, it must be borne in mind that the truth of the Catholic faith does not depend on the reality of the miracles which have occurred at Lourdes. These miracles are to be judged as historic facts the acceptance of which depends upon the credibility of the witnesses attesting them, with out reference to the truth of Catholic doctrine. The Countess de Spottiswood-Mackin is only one of the hundreds of thousands of witnesses who tell what they have seen.

WHO IS RESPONSIBLE?

The American ambassador at Constantinople, Mr. John G. A. Leishman, on behalf of the American Government, has presented to the Turkish Government a note demanding the due punishment of the brigands who captured and detained Miss Ellen M. Stone, the American missionary lady for whose release so large a ransom was demanded and paid. It is understood that an indemnity has also been demanded.

The Porte in reply repudiates all responsibility for the outrage, as well as for the negotiations for the lady's ransom, as negotiations were undertaken without consultation with the Turkish Government, which was (it is asserted) always willing to pursue and punish the brigands, and refrained from so doing at the request of the American ambassador, which was urged so strongly that it had the nature of a demand. The Porte, therefore, professes to feel that it must uphold the dignity of the Turkish nation by absolutely refusing to be

held responsible for the event in any way.

It will be borne in mind that there is still good reason to suspect that the Macedonian Revolutionary Committee was at the bottom of the outrage, and that the \$85,000 paid to the brigands was collected, in fact, to aid that Committee in its revolutionary efforts.

Had as the Sultan and his Government are, and barbarous in their treatment of the Christian populations of their empire, it does appear a hardship to hold them responsible for Miss Stone's misfortunes before it is known by satisfactory evidence whether she was captured on Turkish or Bulgarian territory, or on what territory the brigands detained her. Miss Stone herself does not appear to be able to give testimony on this point, as the locality of the places where the brigands were taking refuge at any particular time was always kept a close secret from the prisoners.

Surely there should be some means for the United States Government to ascertain who the guilty parties were in reality, and to insist on an indemnity and punishment of the malefactors when the truth regarding them is known. Turkish negligence at least should also be surely established before the Turkish Government should be held responsible; but from the facts as they have been made public, there appears to be no certainty whatever on the points which should be the factors influencing the decision of the case. "Proof first, then punishment and indemnity," should be the motto governing the decision on what ought to be done in the matter. Even the sublime Turk, or the Great Mogul, or the Grand Panjandaram, whoever he is, should have fair play.

THE DECREASE OF STUDENTS FOR THE MINISTRY.

A recent issue of the Chicago Standard, the chief organ of the Baptist Church in the West, relates the result of investigations instituted by it for the purpose of ascertaining whether or not it is true that in the leading Protestant denominations of the country the supply of students for the ministry is rapidly decreasing, as has been recently asserted to be the case.

The Standard asserts that this decrease is not only real but widespread, so far, at least, as the Baptists are concerned. Its investigations so far have been limited to the Baptist theological schools, to each of which a personal letter was addressed asking for information.

The President of Rochester (Baptist) Seminary says:

"With most of my brethren who are engaged in instruction, I have my fears for the future. What I hear from other seminaries of our own and of other Christian denominations compels me to believe that the proportion of graduates who enter the ministry is still diminishing, and that those who do choose that calling are not in general of as high a grade, either intellectually or morally, as was the case forty or fifty years ago."

Dr. Thomas of Newton Theological Institution (near Boston) declares that in the last quarter of a century there has been an increase of 53 per cent. in the number of students at the theological seminaries, but he adds that this increase is not in pace with the increase of population nor with that of the other professions. During that period the absolute increase in number represents an actual decrease from 120 to 114 per million people; and during the last year of the century theology actually lost 252 students, while law gained 642 and medicine 1,435.

Professor Matthews of the Divinity School of Chicago University declares that "the Churches are not sending men into the ministry, and the colleges are not bringing the claims of the ministry to bear upon their students, and well-to-do Christians are not anxious that their sons should become ministers."

Professor Burton of the same university adds his testimony to the fact that the number of students is fewer in number relatively to the number of churches to be supplied, but he does not admit that the students are of lower grade. He believes that they rank higher in ability and are prepared more thoroughly for their work than were students twenty years ago.

The Standard gives three causes for this falling off. The first is that the minister is no longer recognized as an authority or leader. On the contrary, "he is constantly made to feel that he is dependent on the personal whims, the ignorant or thoughtless criticisms, the financial generosity or fickleness of some who are prominent in Church circles; and in the community at large, he finds that these conditions are a handicap to him in winning and holding whatever position as a man among men he may deserve."

It assigns as a second cause that the standards of intellectual industry in some of the theological schools are deplorably low; and as a third that the claims of the ministry upon the brightest

and ablest young men are not suitably presented to students when they are deciding the question of life-work.

It seems to us that another important cause for this decline might be assigned. The Churches have not now definite doctrinal systems such as they had years ago. What inducement is there to young men to study for the teaching of Christian truth to the people, when Christian truth has become a mere phantasm, and every one may teach his own fancies without let or hindrance? Why should a young man become a teacher of Christianity, if there is left nothing certain in Christianity which should be taught?

A GREAT PRIEST DEAD.

In every part of the Dominion were expressions of regret heard on the receipt of the news of the death of Rev. Father Quinlivan, parish priest of St. Patrick's Church, Montreal. The sad event occurred on the evening of March 12th at the Seminary of St. Sulpice, Paris. Father Quinlivan had retired from active life about a month ago on account of ill health. Death was due to complications resulting from catarrh of the head. Father Quinlivan was born in Stratford on Sept. 17, 1846, and received his early training in that town. He made his classical studies at St. Michael's College, Toronto, and his theological at the Grand Seminary, Montreal, after which he went to Paris and entered the Seminary of St. Sulpice. In 1879 he became attached to St. Patrick's parish, Montreal, and on the death of Father Dowd was immediately appointed to succeed him. All who had the pleasure of knowing Father Quinlivan held him in the highest esteem, and this might be truly said of all classes and creeds in the community. He was a noble priest and a worthy successor to the great Father Dowd. His life-work was well done, and may we not say that he is enjoying his reward.

THE Y. M. C. A. IN CLEVELAND.

The Rev. Dr. Morgan Wood, formerly of Detroit, and more recently pastor of the Bond St. Congregational Church, Toronto, has been of late making things lively with his brother-clergymen of the various denominations in Cleveland where he entered upon the Pastorate of Plymouth Congregational Church when he first came to that city. He insisted upon a salary of \$7,500 per annum, which the trustees thought too high, but as he guaranteed that he would draw crowds, he got the engagement after some considerable time spent in negotiations.

Two years ago he was further engaged by the Y. M. C. A. to deliver a series of Sunday afternoon lectures to the young men, and his success in attracting crowds was phenomenal, to the extent that after a time the great auditorium was too small to accommodate those who flocked to hear him.

But at what cost was this popularity gained? It is well known that most of the so-called Evangelical clergy regard card-playing under all circumstances as an unforgivable sin, and so his brethren in the ministry were horrified when they learned that from his pulpit in the auditorium he had urged parents to play cards with their boys so that they might not go among the professionals to play.

This was not all. He next announced his discovery that there is no hell. This is, according to him, only a bugaboo invented by the preachers to induce the people to go to church. He declared that preachers who depict the terrors of hell are but hyperites who are endeavoring by this method to secure large incomes. He believes, indeed, that there is a heaven, but not a hell for the punishment of the wicked, and he denounced those ministers who by speaking of eternal punishment endeavor to terrify people toward heaven just as a housewife chases dogs from her flower garden. He regretted to have it to say that most of the other ministers of all denominations are engaged in teaching this enormity.

Hereupon the preachers declared war against Mr. Wood's heretical teaching and committees waited upon the directors of the Y. M. C. A. to induce them to dismiss Mr. Wood. The members of the Association, however, were found to be almost unanimous in favor of Dr. Wood, and he was not dismissed. Then the ministers threatened to withdraw their support from the Association, to which threat the Y. M. C. A. responded by giving a monster demonstration in favor of Mr. Wood at his next appearance to lecture for them. Two thousand young men took part in this demonstration.

However, the influence of the preachers is great with the leading members of the Y. M. C. A., and especially with the directors thereof, and they succeeded in having Mr. Wood dismissed from his engagement with the Society.

Mr. Wood, however, is not so easily to be put down, and he has decided to

accept the gauge of war and to open his church to the members of the Y. M. C. A. who side with him. The first meeting under this arrangement was to be held last Sunday. We have no information so far as to what was his success, but it is taken as a certainty that nearly the entire membership of the Y. M. C. A. will attend his lectures; and as his church has been fitted up so that it will seat 2000 persons, he will have ample room for all who will attend.

The directors of the Y. M. C. A. have made up their minds that Mr. Wood will draw the crowds, and that their meetings will be left with only a corporal's guard in attendance, and thus the certainty is felt that the Society will be broken up.

All the ministers did not join in condemnation of Mr. Wood at first, as one ministerial association passed a resolution declaring that they would be glad to meet Mr. Wood in heaven even though he does smoke and play cards. But it is expected that with this new departure, and especially owing to his declaration that there is no hell, the union which thus held out the olive branch to the heretical teacher will rescind its friendly resolution.

It does not surprise us that on the Protestant principle that every man must be his own judge as to what the Scripture teaches, Mr. Wood should strike out a creed of his own; but it is remarkable that those ministers who profess to follow this principle which proclaims liberty to every one to believe as he pleases, still insist that Mr. Wood and others should believe just what they do.

If these ministers believed in their own principles they would admit Mr. Wood's right to believe and teach what seems to him right and proper. On the other hand Mr. Wood insists just as strongly as they do that his hearers should accept his teachings. Thus those who are loudest in proclaiming to all men the fullest liberty of belief, are the most resolute in insisting that all should accept unhesitatingly their peculiar doctrines.

From the facility which the young men of the Y. M. C. A. have given their adhesion to Mr. Wood's eccentric teachings, we may very fairly conclude that they had never much faith in the teachings of their respective Churches, an important doctrine of which they have cast out from their creed so readily. Is not this an indication that the natural result of Protestantism is the abnegation of all religious belief? Evidently Protestant orthodoxy, so-called, is at a low ebb in the city of Cleveland. If the Y. M. C. A. of that city, who are supposed to be the very pillars and the hope of the various Churches, are so readily carried drift on the first wave of false doctrine, what must be the religious condition of the Church members in general? And how will the Rev. Dr. Wood's teaching be received by the central body which governs the Church of which he is an accredited minister?

As we understand the basic principles of Congregationalism, every congregation is supreme in itself in regard to what doctrine it shall be taught, and after what manner it shall be governed. If this be true, we shall have the anomaly of a Church professing Christian tolerating the teaching of an un-Christian doctrine to one of its congregations; whereas, should it call a halt to the Rev. Mr. Wood, it will abrogate the foundation on which that Church is built. The situation is certainly a curious one.

A NEW FORM OF OATH.

It will no longer be necessary in Ontario to kiss the book when any person may be taking an oath. On Saturday, the 15th inst., the Hon. J. H. Gibson moved in the Legislature of the Province an amendment to the law so that those who object to kissing the book may take the oath by uplifting the hand and using the form of oath which is taken in Scotland, which is as follows:

"I swear by Almighty God, as I shall answer to God at the great day of judgment, that I will tell the whole truth and nothing but the truth, so far as I know it, and the same shall be asked of me."

Mr. Whitney, on behalf of the Opposition, agreed on the advisability of the amendment, and expressed the opinion that the oath in its new form will be much more impressive than the one which has been hitherto taken.

It must be said that the manner in which oaths have been taken by kissing a Bible which was in most instances greasy from constant thumbing was not edifying to the public who witnessed the act, nor pleasant to the person taking the oath. Frequently persons find it disagreeable to kiss the Book; through reasons of cleanliness and health, and the change is without doubt judicious.

Many people have imagined that the oath consists essentially in kissing the book, but such is not the case. Its essence consists in calling Almighty God to witness that the person taking it is

speaking the truth. Any form which obliges the person to do what is useless or dangerous to the health ought, therefore, to be abolished, and we are pleased to find the new form made lawful. Under the old form many persons had the impression that by kissing their thumb instead of the book they evaded the guilt and penalty of perjury, which was, of course, a mistake, and in some instances even another book than the Bible was substituted, on which the oath was taken.

We remember that at a certain election held before the Confederation of the Canadian Provinces, and in which fraudulent votes were recorded wholesale, voters were sworn upon Shakespeare's Plays instead of the Bible, so that the penalties of perjury might be avoided. Such a mockery was highly criminal, but the new form which has been adopted will probably render the recurrence of such a sacrilegious act impossible.

The words of the oath ought also to be repeated in a reverential manner, instead of being mumbled as they usually are in our courts.

IS IT BIGOTRY?

We are slow to bring a charge of bigotry against any of our Protestant fellow citizens and would not do so did not a recent action of a majority of the City Council call for such a complaint. For many years it has been the custom to make small grants to the different charitable institutions in the city, and Mount Hope Orphan Asylum has been apportioned \$200 annually. We must state, however, that there were many years when this institution was cut off entirely, so pronounced and aggressive was the storm of bigotry prevailing at the time. Our readers will, no doubt, remember these years when majority candidates were elected largely because of their having expressed hatred of the faith of their Catholic neighbors. One gentleman in the city Council, Ald. Campbell, seems to be possessed of that love of justice and fair play which is highly commendable, and we might say the same of those other gentlemen who voted for an increased grant for Mount Hope Orphanage. At the last meeting Ald. Campbell said he desired to effect some system in the method of making grants to the various charitable institutions, and to that end had a table prepared showing the work done by these bodies and showing how disproportionate was the aid given by the city. With all the information before it, however, No. 1 Committee recommended to the Council at its last meeting the same grants given the year before. The Council commenced to go over the several items, and when Mount Hope was reached Ald. Campbell moved that the grant be increased to \$300. Ald. Douglas moved that the entire clause of the report be adopted, and the grants all made as they were last year. His motion carried. Yeas.—Douglas, Beattie, Greenlees, Winnett, Abram, Jolly, Nays.—Campbell, McMeelan, Cooper, Stevely, Dreeaney.

The following table will show how unfair is the present system of giving grants to the different institutions:

	Expenditure 1900	Inmates 1900	City Grant 1901
Traged People's Home	\$ 6,217.39	96	102
Mount Hope	14,076.24	154	103
St. Joseph's	1,482.86	102	88
Convalescent Home	601.75	30	31
Home for incurables	960.75	25	45
Infants Home	1,482.86	26	65
Protestant Orphan's Home	3,113.94	76	74
Salvation Army Shelter	1,390.21	198	75
Children's Aid	2,000.00	100	500
	\$31,872.00	772	656

*Average annual expenditure about \$9,500.
†Aged People's Home, and Home for Incurables received several thousand dollars as board money for poor inmates sent in by the City Council.

THE SCHOOL QUESTION IN NEW YORK.

A bill has been introduced into the New York Senate the design of which is to remedy in the City of New York in part at least the injustice which has been perpetrated upon all who send children to denominational schools.

The denominational schools have no recognition in the United States, except that a few such schools in New York city are even now allowed to participate to a limited extent in the State grant for educational purposes at the will of the State Commissioners. The object of the present bill, which has been introduced by Senator Martin, is to extend to all incorporated schools which keep to a proper standard in secular education, the right to participate in the Public School grant. This will benefit especially the Catholics and the Lutherans, both of whom have their denominational schools, which in many cases are of the highest order of merit. This is especially true of the Catholic schools, which year after year have proved their efficiency by the success of their pupils whenever they came into competition with the pupils of the Public schools, as has been the case in the public competitions for cadetships at West Point, and in some other con-

tests for private persons, to be in particular Catholic selection held their own ably gained the contests; and Catholics to them to pay the Protest formerly the Catholic The bill of that the rep incorporated s may make a Education for money at the for each pup employed in by the Board There is g this bill will and should t, injustice li school sup partially at The injust throughout there are no children parochial Se five million d ed voluntaril at the se port of the hoped that s be passed fo will be the education, v so severely f ished, if not injustice is as Catholics, rent, as the ren attendi much greater who are edu nomina

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