The Catholic Register

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THURSDAY, OCT. 23, 1902 CHRISTIAN SCIPNCE AND THE

PRESS.

In these days of newspaper compromise with all manner of influences that help circulation or advertising, it is refreshing to find an occasional journal that applies common sense boldness with theological learning to the discussion of such a subject as so-called "Christian Science" The Barrio Gazette, in its latest issue, devotes its leader to a reply to a "Christian Science" correspondent, a reply directed so well to the point that we republish it without claboration or comment. The Gazette says

We publish in this week's issue a letter from the office of The Chris-Scieuce Publication Committee, Toronto, signed C R Munro The letter speaks for itself

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

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

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

mention Presbyerlanism? We are not the advocates or defenders of any sect, we mere deal with these matters as they affect society As journalists we are neither Presbyierlans, Anglicans, Methodists, Roman Catholics, Raptists or Congregationalists. We are publishers of a weekly newspaper, having a large circulation, and as such it is our duty to look after the interests of the public-especially in our own dis-

Our uncluous Christian Scientist correspondent says. "We do believe, however, that a conscientious study of the Dible and the Christian Science Text Books, will old in the healing work, and have found by actual ex perience that it does so." Well, others, "by actual experience," have Sound that it does not. Ask, for in-

stances and we can supply them. And as if their illegality absurdtly, profanity and we may almost may blamphoray, were not already compiete, they profess to get all this from "a conscientious study of the Buble und the aid of Christian Science | Salisbury- himself never had

Text Books" The Bible is a great LOOK, but the Christian Science Text Book is The Book way by which its real meaning is to be known

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

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

You say you charge but a reasona ble amount for the time and services of the operator of the Christian Scientist But you do that in the name of Christianity and Science, of which it is neither, as we have de-

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

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

IRISH REPRESENTATION FLOUT TD BY PREMIER BALFOUR

No sane man who knows, or has any practical experience, of the workfaculty. Can the so-called Christian ing of representative institutions can stiffe the conviction of complete government failure conveyed in the reply of Premier Baltour to the Irish Party in the British House of Commons last week Mr Balfour met the selves of true medical science We re- House at re-assembling for the augovernment business monopolize the parliamentary programme This was in face of the alarming suppression by armed force of the literties of the people of Ireland Mr Balfour's motion meanf that the cordition of Ireland was to receive no consideration from the Parliament which undertakes to govern the country. The programme of Government business included no items affecting or relating to Ireland, at a time when hall the Irish members were in jail under provisions of coercive laws applied to no other portion of His Majesty's dominions.

Any Government that would deny the discussion of such a state of affairs could hardly be suspected of wisden But Mr Balfour deliberately the a to place his government in the most contemptuous possible attitude towards Ireland In the debate upon his motion the Irish Party asked that at least one day out of the session be devoted to Irish affairs Nothing less could have been demanded. And what was Mr Ballour's answert He said if such a request came from the English Liberal Party, he might feel disposed to consider it, but coming from the Irish Party it was un-

worthy of attention. Let us take in the significance of this unparalleled piece of effrontery The claim of the Irish people all along has been that the sending of their representatives to Westminster is fatile for any other purpose than that of insistence upon Home Rule English statesmen have neither the disposition nor the knowledge that would enable them to legislate for Ireland The history of the Union has been one long record of Parliamentary incapacity Ireland sends eighty odd members to Westminster wno know from personal experience that Irish representation in the Parliament of the United Kingdom would be little better than a farce if it were not an insult. But even Lord

hardihood to put the truth in the plain language that fell from Premier Ballour's lips.

The Irish Party is not recognized by the Unionist Government-except by the intercession of the English Liberal Party That is the avowal of the Premier It is a declaration the truth of which has been evident for the last hundred coars, but surely when the naked assertion comes from the responsible head of the Government a point has been reached in the relations of the two countries that cannot fall to arrest the attention of all believers in parliamentary institu-

Yet the press, not only of Engtand, but of this country as well, affeets to find interest only in the excitement which resulted from Premier Ralfour's words The cause of that excitement has been ignored almost as completely as Mr Ballour ignored the election of Irish members to the linperial Parliament. An Irish member who had just suffered a term r imprisonment under Coercion show its fist under Mr Ballour's nose This incident seems to be regarded by the liberty-loving press as of greater moment than Mr Balfour's avowal that Irish representation in Westminster is an empty form. The Canadian press at least need not be shocked by the affront to Mr Balfour s nove There is a scene recorded in the Canadian Hansard where the late Sir John A Macdonald shook his fist un der the nose of the present. Lord Stratheona on the floor of the House of Commons informing him at the same time that he tell like thek ing him quicker than hell could scorch a feather. And Sir John had no such provocation as Mr John O'Donnell

The exigencies of party government sometimes demand extraordinary actions by parti leaders and in the incident of last week, although Mr Balfour spoke the truth, it seems to us he had a party motive in view. His Government has been placed between the upper and the nether millstones by the Education Bill That measure cannot be dropped for fear of angering the Tories of the Established Church On the other side stand the Nonconformists threatening lawlessness if the Bill should pass The Irish vote could make or unmake the educational reform programme Probably Mr Ballour sees safety for his party by driving the Irish members into the Liberal lobby on the final division Then he could go to the country with an anti-Irish cry that the Liberals owed the Irish members Home Rule as the price of the Government defeat

If this be Mr Balfour's idea, his the Chamberlain school. At all events he has deliberately given the most astounding provocation to the Irish Party to vote with the Liberals upon the Education Bill, and what the outcome may be is not now so easy a matter to determine. What has happened in the House sheds a new light upon the correspondence which we publish elsewhere between His Eminence Cardinai Vaughan and Messis John Redmond and Davilt

TWO REPUBLICS

A lesson may possibly be learned by Catholics in Canada and other countries from a comparison of religious conditions in the republics of France and the United States.

The cablegrams from Paris during the past few days tell a story of unmistakable import Despite the excitement and agitation arising from the eviction of the nuns from their convents, the Combest Government stands perfectly unembarrassed in the Chamber of Deputies What is the matter?

There are 37 millions of professing Catholics in France The policy of M Combes is admitted by his own friends and supporters to represent the influence of not more than half a million anti-Catholics, including Protestants with Socialists Do the many millions not care a jot for Catholic education or religious freedom? Are they, like the Jews of old, content with the mere externals of religion? They have these externals protected in the relations of Church and State, and they look on with indifference while the State undertakes to kill the spirit of religion M Combes' confreres have openly declared that the present war will not be stopped until religious teaching for the children of France is a thing of the past. The teaching orders of the Catholic Church must be thirty-seven millions of Frenck Caththe clics listen unmovedt

The Catholic world has watched for a long white the increasing indifference of the masses of France to the living interests of religion But who would have thought five years ago that Catholic France would have toierated the events of the past six months? The faith is not dead to bo sure It is doubtiess a fact that examples of piety and devotion are numerous even in the very heart of Paris, from which processions of workingmen organized by Church so eleties are regularly seen still to go forth to Lourdes and to Rome Even in the intellectual heart of France the faith whines in some exceptional out brilliant instances

The masses of the people, however, are apathetic because they do not feel the touch of this ardent faith and intellectual adelity France is a nation of schools, so

that the masses are not belind in education The social and economic movements of the population there are pretty much the same as people all over the world are experiencing But we hear little of the influence of the Church with regard to these movements The chronicle of French Catholic "society seldom condescends to treat of the workingman s cause. There appears to be a gulf between Catholic "society and the Catholic body, and Church, standing between, is to some extent isolated from both There is and can be no democratic vigor in such a societyto use the term in its proper sense The Church should unite the rich and the poor, high and the humble Let us now turn our eyes to the

United States There the state has absolutely nothing to do with the church, more than to allow her the same measure of religious freedom extended to other denominations The Catholic body represents the religious minority; and the Bishops of the Catholic Church have never hesitated to conspicuously identify themselves with the interests of the working class of the people. The questions of temperance, wages, education are kept constantly in the forefront, and if proof were desired that these matters of vital, practical citizenship intensify the zeal of the people for the preservation of the faith universal, that proof is easily available in the United protest of American Catholics against the conduct of the Government in the Philippines, before Mgr Guidi was recognized as the duly accredited representative of the Holy See in those islands.

Then again look at the appointment of Bishop Spaulding upon the Presidential commission to investigate the relations of the capitalists political morals must have been bad- which threatened only a week or two y corrupted by his association with ago to paralyze the industries of one-half of the North American continent. Catholic organizations of laymen had taken a prominent part in pressing upon President Roosevelt the necessity for action on his part, and the activity thus displayed receives, we think, the personal approval of President Roosevelt when he selects a Catholic Bishop as the only clerical member of the commission

Other instances of the good fruit borne of the union of intellectual activity with earnest faith in the United States might readily be cited. But enough has been said by way of challenge to the Catholics on this side of the line, who have lacked in organization for the advancement of Canadian Catholic education, temperance and higher citizenship.

This is a subject which we are having brought to our attention from many quarters of the Dominion is now forcing itself upon the attention of not a few of our people and before long, we hope, will seize upon greater numbers who may make it available to worthy deeds in the civic as well as the religious sense.

POLITICAL STORM SIGNALS Sir Wilfrid Laurier has returned to Canada, crowned with the laurels of the most distinguished mission ever performed by a Canadian statesman in the old world. The admiration of strangers and the pride of his fellow-Canadians were alike excited by the manner in which he carried himself in

England and in continental countries The state of health in which he has returned "to work"-as he himself says-both friends and opponents will sincerely hope is good. But Sir Wilfrid does not look quite well Disturbing runiors had preceded him and to these his thin features give the semblance of veracity. His voice has all its quality and volume how ever, and there is confidence in his exterminated root and branch. And declaration that he returns to his desk with rest for the resumption of his heavy duties.

In Sir Wilfrid's absence one of his conferes had a revelation. No one this shock. Thus you see my con-was as much as tunking of the tar demnation of the Anglican Church was as much as turnking of the tar iff when Mr Tarto declared that it did not afford protection enough The tilobe made the mixtake of taking the Minister of Public Works jocularly, but his revelation now turns out no sort of a joke at all resignation, which has been handed in had no business in the Anglican Sh Wilfrid has demanded Mr Tarte's and accepted. The question now is What more?

If the tariff were a religious issue a parallel might be drawn between Mr Tarte and the late Mt N Clarke Wallace It was for religion Mr Waltace broke with his party and did his best to smash it. It is for protection Mr Tarte goes Will he do as Mr Wallace did? Mr Wallace did some smashing work on his party and limited his own political career thereby No one knows how Mr Tarte in tends to play the game. The country, however, will not long be kept waiting The ex-Minister is not the man to teep the public in the dar., par ticularly in view of his announcement that he will be his own press agent

COAL STRIKE SETTLED

The shadow of a great peril has been lifted from the land by the settlement of the Pennsylvania coal strike. It was a peril that never again should be permitted to threaten the people The governments of Canada and the United States can banish it forever by confiscating all coal mines now operated by private interests and selling no more coal fields to private parties

A commission which has been appointed by President Roosevelt may possibly agree upon some strong reommendations to the State Bishop John Laneaster Spaulding, of the dincese of Peoria, has the honor of appointment upon this commission Bishop Spaulding is a leader of Catholie thought in the United States His devotion to the cause of Catholic education is known throughout—the continent Ilis name has been mentioned in connection with the great archdiocese of Chicago

EDITORIAL NOTES.

Hon Edward Blake addressed the United Irish League Convention in Boston on Tuesday The address will appear in another issue of The Re-

Premier Barton, of Australia, has had the unpleasant experience of being hooted in the capital of the Commonwealth on account of the vexatious operation of the Federal tariff. There are many signs on the horizon that a financial storm may soon break over Australia.

Very general regret is felt for the early death of Mr Lionel Johnson, distinguished as a poet, who, born an Englishman and a Protestant, became in sympathy more Irish than the Irish themselves and in faith a Catholic An interesting appreciation of the dead poet and his literary work appears in The London Pail Mall Gazette The following is an extract.

"But, after all, it is not his work and miners in the anthracite strike. One thinks of this grey day of October, when the newspapers tell us he is dead It is himself, with that something snow white, like his postry, which the world and the years had no power to smirch He was always the finest of gentlemen, always delicate and courteous in his manner to women; as he was lofty in his thoughts of them, always faithful and generous to his friends During a friendship of many years he was never known to speak unkindly of anyone Indeed it was the complaint of duller and colder people that his reports were so much too generous. He had no scorn of others less gifted as intellectual people are apt to have, but rather in his thoughts raised them to his own level, if he did not set them beyond it. He had the monastic temperament, and he ought to have been a recluse in a mediaeval monastery dedicating his gifts to the honor and glory of God. He was born out of his due time and place. In the Oxford of the pre-Reformation days he would have been ideally at home In the London of the nineteenth and twentieth centuries he had no place at all by right. He was passionately Catholic and passionately Irish, with a patriotism not of time or place, but rather of all time

TWO LETTERS OF CARDINAL NEWMAN

The following two letters from Cardinal Newman have been entrusted to us, says The London Tablet, for publication by a lady who was received by him into the Catholic Church in 1872:

AN "APOLOGIA" IN BRIEF

The Oratory, July 3 1871

My Dear Mrs. II -- As to your question, suggested by your friends, it is not at all the case that I left the Aughean Church from despair, but for two reasons concurrent, as I have stated in my Apologia, first, which I felt before any strong act had been taken against the Tracts or me, namely, in 1839, that the Auglican Church now was in the position of the Arian Churches of the Fourth Century, and the Monophysite Churches of the Fifth and this was such a shock to me that I at once made arrangements for giving up the editorship of The British Critic, and in no long time I contemplated giving up St Mary's This shock was the cause of my writing No 90. which excited so much commotion No 90, which roused the Protestant world against me, most likely never

would have been written except for thought, feeling, impulse, tendency of arose not out of despair, but, when everything was hopeful, out of my study of the Fathers. Then as to the second cause, it began in the autumn of 1811, months after No 90, when the Bishops legan to charge against me This brought home to me that I Church It was not that I despaired of the Anglican Church, but that their opposition confirmed the interpretation which I had put upon the Fathers that they who loved the Fathers could have no place in the Church of Fugiand

As to your further question, whether, if I had stayed in the Anglican Church till now, I should have joined the Catholic Church at all, at any time now or hereafter. I think that most probably I should not, but observe for this reason because God gives graco, and if it is not accepted He withdraws His grace, and since of His free mercy, and from no merits of mino, He then offered me the grave of conversion, if I had not acted upon it, it was to be expected that I should be left, a worthless stump to cumber the ground and to remain where I was till I died Of course, you are endlessly be-wildered by hearing and reading of

both sides. What I should recommend you, if you ask me, is to put aside all controversy and close your ears to advocates of both sides for two months, and not to open any controversial book, but to pray God to enlighten you continually, and then at the end of the time to find where you are I think if you thus let yourself alone or rather take care that others let you alone, you will at the end of the time see that you ought to be a Catholic And if this is the case it will be your duty at once to act upon this conviction But if you go on reading, talking, being talked to, you will never have peace God bless you and guide you, and bring you sale into port Yours most sincerely. JOHN H. NEWMAN.

"PER CRUCEM AD CORONAM" The Oratory, May 6, 1872

My Dear Mrs II---- sincerely rejoice and thank God that you are so far advanced by His mercy as to be convinced that the Church in communion with Rome is that which Christ set up in the beginning as the Oracle of Truth, and the Ark of Salvation. He who has led you thus far will lead you on still into her fold, and into full faith and peace.

Your shrinking back is very natural and does but show that you realire what you are doing I felt it most painfully myself when I was approaching the Church. I said, How do I know, but that, as soon as ever I become a Catholic my eyes will be opened, and I shall see I have taken a false and wrong step?" But I never had even a temptation for one instant to think I acted wrongly. It has been as contrary to every

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my mind and been so all along, to entertain such an idea, as it would to contrary to my nature to think or cutting my throat, or cheating a friend" I simply can't admit the idea into my mind And my experience is that of a hundred others I can but give in testimony in answer to your apprehension Then, again, I think those who feel anxiety before they take the step are the very persons who are unlikely to feel misglvings afterwards Further, recollect the grace of God will not leave without some great fault of yours, so that if you are courageous, as those herees of romanco who go resolutely forward, undismayed by the threatening aspects of their enemies, you will find the phantoms of ovil which you four will give way to you, and vanish into thin air. As to your second difficulty, it is a very trying one, but it is no argument for your acting against your conscience God will support you under it and it will not be so heavy a trial as you fear With my best wishes and prayers, I am,

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