

CORRESPONDENCE.

ANOTHER CONFIRMATION.

[Once more Mr. Dawson comes to the rescue of hypnotism, etc. Evidently there is a misunderstanding between us. We do not pretend that there is anything supernatural about any of these isms. What we contend is that the advocates of these so-called sciences are waiting for some indefinite period when they expect that science will give them explanations of what they do not understand. In other words that they will put faith in anything—unexplained or unexplainable—provided it does not tend to the glory of God.]

To the Editor of THE TRUE WITNESS:

SIR,—I have to thank you for your courtesy in publishing my letter in your issue of the 15th inst. I am glad to notice that you believe my letter was of some use to you in proving something for which you were contending. Although I have to confess my inability to divine what the particular point may be that you think I assist you in establishing. My principal object in writing the letter in question was to deny the assumption that hypnotism and other psychical subjects pertain to the region of the supernatural, and to show that they really come within the scope of what is now generally recognized as psychical science. I know that science has already wrenched much ground from the domain of superstition, and narrowed the limits of the supposed supernatural. I am not "groping in the dark" in this matter. The man who is in the dark is the man who thinks that hypnotism is supernatural.

You speak of "our positive revelation." Have you a positive revelation regarding hypnotism, telepathy, mind-reading, thought transference, apparition and other subjects of the same class that are being investigated by the Psychical Research Society? If you have I would be very much pleased to see it published in your columns. Have you a positive revelation that explains "automatic writing" as is done by the hand of Mr. W. T. Stead, editor of the Review of Reviews? If you have, why not publish it and let the world have the benefit of it? The whole civilized world is anxiously awaiting a satisfactory solution of the problems involved in this extraordinary writing. Is it also supernatural? It would be interesting to know just where, according to your version of Catholic philosophy, the line should be drawn that divides the natural from the supernatural.

GEO. DAWSON.

LONGER HOURS.

To the Editor of THE TRUE WITNESS:

SIR,—There was a rumor, some time ago, that the public official hours were to be made longer at the Custom House. Now, that is not what importers and merchants want; as it is, it is quite bad enough to have to wait until 4 o'clock p.m. before you can get all your papers through. What is wanted is more hands to expedite the work. The public banking hours are from 10 to 3, and all the public work is done. I don't see why the Custom House should not do as much. I don't approve of the idea of forcing the public to wait still longer to get their business attended to. So, then, let us have more hands and not longer hours.

CUSTOMER.

CHOLERA.

To the Editor of THE TRUE WITNESS:

SIR,—In a recent issue of your paper I read the following:—

"Dr. Cyrus Edson says that cholera can only be taken by means of Food and Drink. I am not a medical man, but I differ from the Doctor and I will prove it by a heart-rending experience on the different occasions of that dreadful epidemic in India. The first visitation came in a dust or sand storm; the second came in a fog, and was called ground cholera by the medical officers of the station. On the second visitation I have seen the men in the sleeping apartments on one side of the barrack room all taken away, while not one man on the other side of the room was affected. I could tell of other occasions when neither food or drink had anything to do with the fatal disease. I was intimately acquainted with a medical gentleman, the head apothecary of the regiment; he knew more, by being native born, than any of the regimental doctors, and professed to be able to cure 99 cases of cholera out of one hundred. The Government wanted him to give up the receipt, but he would not without getting a certain sum of money. The Government refused his demand, and imprisoned him. I was intimately acquainted with him during the mutiny, and he told me, in case the cholera would come upon us again, what to use with regard to food and drink—not to use vegetables of any kind, beer, ginger beer, lemonade, soda water or any other insipid drink, no fruit of any kind, and the less strong drink the better. All the habitual drinking men in the regiment were the first to succumb to the terrible disease; not two percent of the temperate men died from its effects.

I was for nearly 14 years in India—also in the New Zealand war from 1860 to 1866. My regiment was the 1st Battalion 60th Royal Rifles. There are a good many of my Delhi comrades in Montreal whom I would like to hear from.

JOHN RYAN, SR.,
Macleod, Alt., N.W.T.

THE QUEEN'S FAITH.

To the Editor of THE TRUE WITNESS:

MR. EDITOR—I highly respect Her Majesty Queen Victoria, as my sovereign, as a woman, a wife, a widow and a mother; but to hear her, if the report be true, express her attachment for the Church of Scotland, is, I must say, beyond my humble comprehension, taking into consideration the fact that she is the legal official head of the Anglican Church. It is rather an unpleasant rebuke to Anglians. The expression of sympathy to the Presbyterian denomination is inconsistent with her Anglican belief—how she can reconcile Anglican and Presbyterian principles, so contradictory in many points, is a mystery to me. It shows how elastic Protestantism is, or, rather, how illogical it is.

Again, it may be true that the Scotch Church represents the feeling of the Scotch nation, in great part at all events, for the majority is

still Presbyterian; but Her Majesty's leaning to that denomination will not improve the false erroneous principles of Presbyterianism, for, after all, it does not make it any truer. Protestant sects are founded on human opinions, but the Catholic religion is grounded on Divine faith, which fact accounts for the marvellous unity of the Catholic Church, and the ever changeable principles and continuous splitting up of Protestant sects. Therefore, Protestants will eventually, and must, logically, be forced to either join the Catholic Church or reject Christianity.

Let us Catholics pray and hope Almighty God will so enlighten the mind and touch the heart of Her Majesty that she will have the happiness of dying in the True Shepherd's fold, out of which there can be no eternal salvation, i.e., in the bosom of the Holy Roman Catholic Apostolic Church, exchanging an earthly crown for a celestial diadem, following the example of her late mother.

J. A. J.

"THOU SHALT HAVE NO OTHER GODS BEFORE ME."

To the Editor of THE TRUE WITNESS:

SIR,—Certain remarks in the Daily Witness of July 16, a copy of which I lately came across, suggested the following reflections. If you shall judge them of the smallest value in defending and elucidating Catholic truth, you will confer a favor by giving them publicity in your truly Catholic journal.

According to Presbyterian theology, and in fact, to that of every other Protestant denomination, "the Scriptures of the Old and the New Testaments are the word of God and the sole rule of faith and practice." Supposing such to be the case, it becomes of paramount importance that each individual be provided with a copy to guide him to the haven of eternal happiness. What other motive than the belief of this absolute necessity could have induced the multiform sects to distribute the Scriptures by hundreds of millions throughout the whole Christian world? If you inquire of the various sectaries why they do not simplify this Herculean task by sending forth men divinely commissioned, like the first apostles, to proclaim the glad tidings of the Gospel, they shrug their shoulders and tell you that as such men are no longer to be found, they have decided, as the best and only substitute, to supply each individual with a copy of this sole and all sufficient rule of faith and practice, to be guided thereby according to his own private judgment, conscience or inclination. I think I have stated the case fairly as above, and, therefore, it need not excite surprise that so many contradictory varieties of Christianity are to be found in the separate tents of the Protestant camp. For as the type of true Christianity is one God, one Faith, one Baptism, so its antitype must of necessity be many gods, many faiths, many baptisms, and not infrequently no baptism at all. The retiring Moderator, Dr. Caven, in his eloquent discourse before the General Assembly at Brantford, laid great stress on the text: 1 Tim. III. 16. "All Scripture is inspired by God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (Protestant version.)

It follows therefore, that if the fundamental principle of Protestantism be true each individual of the human race should, as far as practicable, be the possessor of a copy. This is the only explanation, efforts to Protestantize Catholic Canada and all other Roman Catholic countries. For no sooner does the Catholic consent to accept the scriptures as his sole rule of faith and practice than he becomes, ipso facto, a Protestant. To such a one the Church, as the representative of Christ, has but few words to say, but they are most expressive. "He that is not for me is against me. He that soweth not with me scattereth abroad." As of old the Almighty declared He was a jealous God, and would have no other gods before Him; so I also am a jealous Mother, and will not permit my office of Supreme teacher to be taken from me and given to another.

So far I have referred to the Presbyterian rule of faith to which each aspirant must subscribe at his induction to the ministry; the Catholic rule shall now claim our attention. Every law of national and municipal government must be regulated by, and made conformable to, a legitimate standard. The vendor of milk and other produce is not allowed to be the judge of what is a pint or what is a peck. His measures must be submitted to a duly qualified inspector, who shall see that they are made conformable to the required standard; otherwise they are rejected and condemned as worthless. So also, if it be proposed to erect a magnificent cosmopolitan temple to the worship of the Supreme Being; if each nation should insist, as a *sine qua non* that the unit of measurement shall correspond to its national foot-rule, the result would be confusion, time and material wasted, and as a necessary consequence, utter failure. St. Peter's in Rome could never have been completed under similar conditions. To guard against error in the moral and supernatural order, the Catholic Church, while recognizing the written and the unwritten law—that is the scripture and tradition—as the law and word of God, requires at the same time that whatever controversies may arise among her children concerning the rule of faith or practice, shall be submitted to her, as "the pillar and ground of truth," for decision. The Church existed in full vigor and authority before the scriptures of the new law were written, and whatever value they possess they received from her sanction alone. However profitable a servant may be, and valuable as a witness, he ought never to take precedence of the master. Were the scriptures to be set up as the standard of truth, and the sole rule of faith and practice, the command of the Lord to "hear the Church" becomes at once a dead letter; the godlike power conferred upon her of binding and loosing,—of forgiving and retaining sins is no longer of executive force, and the glorious and consoling promise to be with her all days may be likened to the fair but deceitful promissory notes of a defunct bank. "The Church's teachers may err," says Dr. Caven, "but not the Scriptures." What need then for surprise if the masses refuse to attend their ministrations with so easy and cheap a monitor within their reach. A general idea prevails among our separated brethren that the Catholic Church fears the Scriptures, and discourages their reading by the laity, lest perchance they might discover for themselves the truth which the priests find it profitable to conceal. It must be confessed that the great body of the Catholic laity are not so familiar with the text of Holy Scripture as are our separated friends; yet the number is very considerable, both among English and French speaking Catholics, who possess copies of the Douay Bible and Testament. Editions unau-

thorized by the Church they may not possess, as being in many instances erroneous. But I can assure those Catholics who appear so indifferent to the beauties of the sacred volume, that they stand very much in their own light. This is not the place, nor have I the gift to point out how profitable is the reading of the whole Bible, especially the New Testament. What for instance can be more beautiful, more instructive and confirmatory of our faith in the Real Presence than the sixth chapter of St. John's gospel? To the non-Catholic it must ever present the same stumbling block as it did to many of the Jewish disciples, who murmuring among themselves, called it a hard saying, and turning their backs on the Saviour walked no more with Him. Had the Holy Sacrament represented no more than what is usually known among Protestants as the Lord's Supper,—a morsel of mere bread and a cup of mere wine, would He have allowed them to depart when such an easy solution of the mysterious words was at His disposal? I cannot bring myself to think so. To prevent the Twelve from following the example of the seceders, did He turn to them and say: How foolish are those men to leave me when all I meant by eating my flesh and drinking my blood was no more than the simple act of eating a piece of bread and drinking a cup of wine? He did no such thing; but turning to the Twelve He said: "Will you also go away?" The words of Peter, who responded for all the others, are most remarkable, instructive and consoling to Catholics; "Lord! to whom shall we go? Thou hast the words of eternal life." As the Rev. and learned Dr. Caven truly remarks,—"All the Scriptures are profitable, not a passage here and there, but all are profitable." Now I see no way in which the chapter I have just quoted can be profitable to non-Catholics save by way of "reproof." There are other doctrines and practices found in Holy Scripture entirely conformable to Catholic teaching, but wholly rejected by non-Catholics as idolatrous and superstitious. To dwell on them all would trespass too far—as I fear I have already done—on your valuable space, I shall therefore confine myself to the consideration of the subject of *divorce*, as beheld from a Catholic and non-Catholic point of view. As is well known the Catholic Church has always held that death alone can sever the marriage bond. No amount of conjugal infidelity on either side can induce her to swerve from the rule emanating from the divine lips of the Master and fully confirmed by the testimony of the Scriptures. And He saith unto them: "Whoever shall put away his wife and marry another, she committeth adultery, and if the wife shall put away her husband and marry another, she committeth adultery." St. Mark, X. 11, 12. The above is another instance of the Scriptures being profitable for "reproof."

I cannot well conclude this already too long letter without referring to another subject which occupied the attention of the General Assembly at Brantford. It is a subject that usually—I might say invariably—is tagged on to the tail end of all Presbyterian movements and deliberations. I allude to the motions and resolutions passed for what forsooth is termed the evangelization of French Canadians. In the gospel of St. John X. 1, we read: "Amen, amen, I say to you; he that entereth not by the door into the sheepfold but climbeth up another way, the same is a thief and a robber." The above is another instance of Scripture being profitable for reproof. With what key do those Presbyterian Evangelizers propose to open the door of a sheepfold already in possession of its legitimate shepherd? They will answer unhesitatingly the key of the Scriptures; as if a robber, by means of a false key, had the right to enter my dwelling and despoil me of my goods. And pray, who supplied them with forged keys to invade every French-Canadian sheepfold or parish throughout the land? The answer is not far to seek. Luther, Calvin, Knox & Co. were the cunning artificers. It is rather remarkable that Presbyterian missionaries should reserve all their evangelizing sympathies for the conversion of pagans and Roman Catholics. You never hear of them founding a mission for the conversion of Unitarians, Universalists, Baptists, Methodists, Anglicans, etc. The reason is plain; these several antagonistic communities having willingly accepted the "sole and all sufficient rule of faith and practice," stand no longer in need of looking after. They are left at freedom to entertain their denominational hobbies and peculiarities without let or hindrance. Such also, would be the doubtful privilege of French-Canadian Catholics should they, in an evil hour, consent to barter their birth-right, like man, for a mess of pottage. Believe what you please, exclaim these self-sent apostles, but let your faith be grounded on the "sole rule of faith and practice." If you find the fast of Lent commanded therein, by all means fast. If you discover that festum is prohibited on Fridays or any other days throughout the year, eat not thereof, but make a dinner of salmon or some other palatable fish. If you think the dead can be benefited by your prayers, pray for them, by all means; it seems a harmless superstition. The great Dr. Johnson prayed for the soul of his deceased mother, and he was a sound Protestant. Absolute divorce, which to the benighted Romanist is an utter impossibility, is to the believers in "the sole rule," a boon of daily occurrence. Even your priests, when they become partakers of the bread of life, the all sufficient "rule of faith and practice" may break their ridiculous vows and help to increase the population. It is not good for man to be alone, saith the Scripture, and the Lord hath no pleasure in fools. See Ecclesiastes v. 4. As spoke of old the Temple to the Son of God, so speaketh to-day the soldisant, self-sent evangelist: "Behold all these things will I give thee if falling down thou adore me."

A. G. G.

COLONIZATION.

To the Editor of THE TRUE WITNESS:

DEAR SIR,—Permit me again to say a few words through the columns of your valuable paper for the benefit of those of our people who are inclined to settle and make a home for themselves in this northern country. The attention of outsiders is already directed towards the free grant land, as well as to farms partly cleared, to be had at a reasonable figure in the districts of Muskoka and Parry Sound. Years ago, when the craze for the North-West came, hundreds of the old settlers having farms and good clearings left all to seek a more congenial climate without seeming to take into consideration the that to the farmer here one bushel of wheat is worth three in the North-West, and so on as regards other produce. Here the settler has the best of water and timber at his command, for every available purpose, free of cost. There I'm informed in many places the water is not fit for ordinary use, and many of the poor settlers have to go twenty and twenty-five miles in winter time for a stick of firewood, besides running the

risk of being overtaken by a blizzard. It is not at all to my purpose to decry the great farming country of the North-West, but it must be admitted that we here have advantages which they can never expect to have, and uneasy and dissatisfied settlers leaving this country for there or elsewhere should weigh well the pros and cons before taking the final step, which they may have afterwards reason to regret, as I learn many have regretted for leaving their comfortable homes, and in proof of this many are coming back day after day, like the prodigal son, glad to be admitted once more to their father's house. Of course in days gone by this country, to new settlers, presented many and formidable difficulties. Then all was a vast wilderness, with little or no hopes of the country being opened up—straggling paths here and there, trodden by the wild deer, bear and wolf, was the only guide the backwoodsman had to find his way through the dense forest, while he cautiously picked his steps and stood prepared at any moment to grapple with his swarthy enemy the Indian. But now all is changed. The wild man of the woods is no longer seen in his savage state, the zigzag footpaths are replaced by serviceable roads in every direction, and the snorting of the iron horse has long since put to flight the wild deer and wolf.

This country, considering all its drawbacks since then, has been fairly opened up, though not so well as it should be, and the present time affords to intending settlers a golden opportunity of filling up the vacant farms and lots scattered over the Parry Sound and Muskoka districts.

Muskoka, too, as a summer resort, is becoming the favorite spot for pleasure-seekers, as the thousands that pass every summer over its beautiful chain of lakes, dotted here and there with innumerable and thickly-wooded islands testify. Here in his little boat or in the lonely wood beside some rippling stream, the happy tourist loves to indulge in his favorite sport, as he casts his line to fish for bass, pickerel or speckled trout. It is not necessary for me to dwell on the wild yet picturesque scenery enrolling the Muskoka lakes, for that has been described over and over by pens more worthy than mine; neither is it my intention to induce sightseers to these parts, for they come to go again, but I write to encourage any of our people who are not as yet in a settled home and thinking of bettering their present position—in a word, for those who come to stay and make themselves owners of the soil. To afford information to such as those, in my next I shall go more into details. Apologizing for the length of this letter, I remain, dear sir, yours truly,

THOMAS F. FLEMING, Priest,
Bracebridge, Muskoka, Ont., Sep. 6, 1893.

POSSESSED BY THE DEVIL.

A Case of Exorcism Which Has Created Excitement in France.

Great excitement has been shown by several French newspapers over a case of exorcism that took place recently at Gif, in the diocese of Versailles, France. A young girl employed in a factory fell ill and suffered from cataleptic fits and convulsions in the most extraordinary manner. Several doctors were consulted but their remedies proved useless; the parish priest of Gif, judging from certain symptoms that the case was one of possession, wrote to the Bishop asking leave to exorcise the sick girl. The Bishop granted the permission, and delegated one of the most prudent priests of the diocese to assist the parish priest. The two venerable ecclesiastics visited the patient, and, notwithstanding her insults and blasphemies, they proceeded with the consent of her relations to exorcise her. The prayers of the Church prevailed, the girl recovered and is now able to return to work.

The Lanterne, of course, protests against such superstitious practices in this enlightened age, and the Figaro sent a reporter to interview the Bishop of the diocese on the subject. His lordship explained to the astonished journalist that the Church made a perfect distinction between cases of hysteria, which were for doctors to cure, and cases of possession which have always existed. In former times, when medical science had not made sufficient progress, the two may have been confounded, but the prayers and practice of exorcisms have never become obsolete or unnecessary. The omniscient Parisian writers may faint with astonishment, but the eminent Dr. Charcot, who can certainly not be suspected of clericalism, does not hesitate to declare that certain cases which have come under his notice are inexplicable by natural causes, and incurable by scientific remedies.

An Attack on Freemasons.

PARIS, September 15.—Bishop Fava, of Grenoble, delivered a remarkable oration at Gen. de Mirabel's funeral to-day. He denounced English Freemasons unmeasuredly because, he said, they had pushed France into the Crimean war in order that she might exhaust her gold treasures in needless combat. The French Freemasons, added the bishop, were not less blameworthy. They had invited French statesmen to take sides against Catholic Austria in order that the ruin of Italy might be accomplished. The result of this deplorable and unrighteous policy was that united Italy had now turned on France and was menacing the Alpine frontier. Italy's new strength, moreover, was being utilized at home to resist the temporal power of the Pope.

WORTH READING.

Mr. Wm. McNece, of St. Ives, Ont., had eleven terrible running sores and was not expected to recover, all treatment having failed. Six bottles of Burdock Blood Bitters completely restored him to health. Druggist Sanderson, of St. Mary's, Ont., certifies to these facts.

It is announced from Rome that the Redemptorist Order will not hold a meeting of the general chapter for the election of the new Superior-General until the end of the year, as the superiors of the houses in America and other distant parts must be given time to arrive.

LOOKED LIKE A SKELETON.

GENTLEMEN,—Last summer my baby was so bad with summer complaint that he looked like a skeleton. Although I had not much faith in it, I took a friend's advice and tried Dr. Fowler's Extract of Wild Strawberry. He soon got better. I truly believe it saved his life.—Mrs. Harvey Steeves, Hillsborough, N.B.