

The Catholic Record.

Published Weekly at 154 and 155 Richmond Street, London, Ontario. Price of subscription—\$2.00 per annum.

REV. GEORGE H. NORTHGRAVES, Author of "Mistakes of Modern Infidels," THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

MEASUREMENTS. Messrs. Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1904. 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, JUNE 11, 1904.

ST. JOSEPH'S HOSPITAL.

As was announced in the Cathedral on last Sunday, a "Benefit" will be given some time within a month for the above-named Institution under the management of the Sisters of St. Joseph. Rev. Father Stanley of the Cathedral, under whose direction the "Benefit" will be given, very rightly remarked during the course of his sermon last Sunday that St. Joseph's Hospital richly deserved every encouragement and support from the people of our Forest City, irrespective of race or creed.

A large and enthusiastic meeting of the unmarried ladies of the Cathedral and St. Mary's parishes was held in St. Peter's school on Sunday afternoon, presided over by Rev. Father Stanley and one of the Sisters of St. Joseph, when the various committees were organized and authorized to solicit gifts for the different booths and to dispose of the tickets.

Judging by the earnestness and goodwill manifested at this initial meeting the coming "Benefit" will be from a social no less than from a financial viewpoint, an event unparalleled in the history of our fair city.

SPIRITUALISM.

Under the caption The Widow's Mite and other Psychological Phenomena Dr. I. K. Funk gathers a mass of facts in favor of spiritualism. He is evidently an ardent investigator and his book is characterized by a simplicity and sincerity of tone. It seems to us, however, that he has devoted a great deal of space to pointless writing. The scientist may be useful in helping us to detect the base from the genuine in spiritualistic seances. But to deny the possibility of the demon working in the world at all is to sacrifice facts to preconceived opinions or theories.

AN INVISIBLE POWER.

Witnessing a table turning and chockling the fact of a piano and six men being lifted up he ought to ask himself why a mere touch should effect this. If the table raps out in answer to questions from persons at a seance he should enquire whether the table itself or something outside it, be responsible for the answers. Taking the axiom that the cause includes the effect we may safely conclude that the answers proceed from some superhuman agency. Not all phenomena, of course, that baffles us for the moment need be accounted for by other than natural causes. Charlatons and tricksters startle

betimes the initiated. But when a medium talks intelligently of things unknown to it in its natural state, reads letters of which it had no former knowledge, foretells future contingent events, obeys an order given by the will only, we have proof that an invisible power is at work.

STILL IN EXISTENCE.

The actual existence of witchcraft or spiritualism is dogmatically and historically certain. Our Lord expelled demons in proof of His mission. St. Paul encountered at Philippe a medium in the person of the girl having a phytical spirit, who brought to her masters much gain by divining.

MEDIUMS.

Spiritualism once on a scientific basis will be the death blow to materialism. We may be pardoned for doubting this statement. Men may by this means be brought to believe in the world of spirits, but that they will be brought nearer to God is not so certain. Again, to question the possibility of demons producing any sensible effects in this world is to arraign the Bible. To treasure the teachings of mediums is a lamentable confession of credulity.

But some of these mediums exhort us to seek the truth. Granted. Satan spoke softly at first to Our Lord when he tempted Him. The exhortations, however, we have read are extremely vague. They prate about Christianity, which they seek to destroy. They talk of Christ being a materialized spirit. One and all they are unanimous in opposition to the Catholic Church. They have no word of an eternity of punishment, but they have jargon, and to spare, that the Church must unlearn much that she has learned. The Church, says one medium, is not infallible. She does not claim to be—at least the Protestant Church does not so claim—but when told that she is not by the spiritual world, she bitterly resents it.

OPPOSED TO THE CHURCH.

We can read all this in the works of those who have parted company with faith and who are guided by inordinate pride. Men whose feet are on the unstable sand of opinion are apt to be drawn into the vortex of self-worship. The power that would keep mind and heart in subjection but to strengthen and guide them, is cast aside for a power of which they know nothing and whose utterances are calculated to deceive. The avowed spiritualist may look upon his transition into the world of spirits as a pleasurable incident, but it will be a terrible awakening for him if he happen to find out that he has been tricked by the devil, who "was a liar from the beginning."

A TERRIBLE AWAKENING.

Dr. Funk says I should think less of myself were I afraid to enter a seance room, though I knew it to be full of devils as the air with bees at swarming time. A soul with pure intent is inviolable. The opening chapter of the book of Job would be enlightening reading for him.

A SUGGESTION.

At sundry seances messages purporting to come from deceased friends are received. George or Henry, as the case may be, gives information which is oftentimes of a startling nature. So we are told. But how do we know these messages are sent by the souls of deceased friends? We have absolutely no means of testing their identity. Bear in mind also that demons can by virtue of their superior powers counterfeit the manner of deceased friends. St. Thomas tells us that demons frequently pretend that they are the souls of the dead, to confirm in their error the Gentiles who entertained this belief.

THEIR IDENTITY UNCERTAIN.

At times the devil conceals himself so as to better work out his sinister designs; at others, "ape of God" as he is, he strives to imitate the religion of God by having mediums in lieu of prophets and priests, and by his possession of men in imitation of the indwelling of the Holy Ghost and the Hypostatic Union.

THE DEVIL'S WORK.

Professor Haeckel does, indeed, assert that "it is certain that during a period of about one thousand million years, man has descended through various stages of evolution from the lowest form of animal life;" but men quite as "learned in the operations of nature assert that there is absolutely no instance proved that any one species of animal has ever developed into another

FORBIDDEN BY HOLY SCRIPTURE.

In a conclusion let us remember that modern Spiritualism when not fraudulent and charlatanism for the purpose of extracting coin from simpletons is forbidden by Holy Scripture. Let there not be found among you any that consulteth pythonic spirits, nor fortune tellers, or that seeketh the truth from the dead.

FAKERDUM.

The United States is the happy hunting grounds of fakers of all kinds. With a hyponated name and any old thing called doctrine by the newspapers an adventurer can get a hearing and the dollar no credentials—a few epigrams in Hindoo or Sancerl setting will do. Should the performer attire himself gracefully, have an eye for scenic effects, and burn a few joss sticks so much the better as it will please the ladies who do little but eat caramels and morphine now and then. It is fast getting into the state of pagan Rome which seemed to have much religion because it rejected no error.

REVELATION AND SCIENTIFIC THEORIES.

It has occurred from time to time in the past that scientific theories which were assumed even by scientific men to be a satisfactory solution of observed phenomena, and were received accordingly almost as if they were demonstrated truth, have afterward had to be abandoned on account of the discovery of other facts which had not previously been noticed. An instance of this was the corpuscular theory of light of which Sir Isaac Newton was the author.

The very name of Newton was of itself almost sufficient to establish a theory; but when in addition to this weighty arguments and facts could be adduced in support thereof, such as Newton was able to bring forward to maintain his theory, it appeared to be presumptuous to entertain any other opinion than that advanced by so eminent a physicist and mathematician. Yet Newton's theory is now admitted to be unsatisfactory, and the rival theory of undulation has completely taken its place.

Some scientific theories which have met with considerable favor have been welcomed all the more enthusiastically by certain people, for the reason that if not in themselves absolutely opposed, at least they seemed at first sight to be opposed to the truths of revelation as recorded in the Bible. Agnostics especially have welcomed all theories whereby they have hoped that the authority of the Bible as a divine revelation might be lessened in the estimation of the public, and especially of the scientific world. We have no doubt that this is even the secret cause that the Darwinian theories of evolution and the survival of the fittest have been so ostentatiously received by some learned men of the present day. Agnostics have accepted these theories the more readily because, at first sight, at least, they appeared to set aside the necessity of a Creator to explain the existence of the universe. Admit the theory of Evolution, and according to their belief, it will be recognized that the world and the universe had not need of a Creator, but was the product of the blind operation of certain forces inherent in matter.

Personally we are not believers in the evolutionary theory at all, and much less if it be coupled with the belief that the wonderful and admirable order of beings existing in the world, and without doubt, in the innumerable worlds which constitute the universe, is the result either of chance, or of any blind force existing in matter. The marks of design in nature are too numerous, and the adaptation of beings to each other too clearly point out the existence of an infinitely wise Creator Who designed it to leave room for any doubt on this point that existing beings were created by an infinitely intelligent and all-powerful Creator who directs and governs all things, and that there is a unity of purpose in all which demonstrates that the great Creator is a real and personal Being Who planned creation with a wonderful unity of design which proves that there is no other than one such Being; that is that there is but one God Who is infinite in all perfection.

It is true that the Evolution theory has been adopted by many men of real learning, but after all, even these intelligent people have been compelled to admit that it is only a theory which has not been, and, as we feel assured, never will be demonstrated.

Professor Haeckel does, indeed, assert that "it is certain that during a period of about one thousand million years, man has descended through various stages of evolution from the lowest form of animal life;" but men quite as "learned in the operations of nature assert that there is absolutely no instance proved that any one species of animal has ever developed into another

species, and we fully believe that this is correct. Man knows of no law of nature whereby his inert members could be developed or evolved from an imperfect original to a more perfect being with all its parts wisely ordained towards a definite purpose, as is the case in the human body. Evolution without design could result only in the production of monsters whose members would have no reference or necessary relation to each other. Hence, those scientists who have not followed blindly the Darwinian and Haeckelian philosophy have asserted that it is an improved theory, and in our estimation, it is a theory without solid common sense to sustain it.

We might perhaps conceive in a confused manner on first sight that chance should produce the wild and irregular beauties of Niagara, or the Thousand Islands, or the Yosemite Valley. Law might be similarly conceived as producing the symmetry seen in the crystallization of hoar frost and gems and the pretty circles which form on the surface of the water around raindrops; but an intelligence is certainly requisite to form even the simplest organization in which the parts are ordained to a specific end. A watch, a locomotive, a telescope, a telephone, an electric light apparatus, or a dynamo, could not by any stretch of the imagination be conceived as being the product of either chance or law.

But the theory of evolution, considered apart from the existence of a God, not only asserts that such organizations may come from inert matter, but that one such organization may produce another somewhat similar to itself, with moderate improvements, making a whole capable of attaining its purpose in a better way than the parent organization was capable of continuing in this same way for ages, the least perfect beginnings might after a long period result in a progeny which should attain to great perfection of organization.

Owing to the fact that some investigators who have had a reputation as men of profound research in geology and zoology, have taken much pains to propagate a belief in evolution, some Scientists who are really sincere Christians have endeavored to show that the Evolution theory is in no sense opposed to a belief in God and a Creator. They have shown that, at all events, a Creator is necessary for the original atoms and germs from which the universe is supposed to have been developed, and that the theory is in no way opposed to Christian faith. We may admit this to be the case; yet the truth remains that the chief promoters of that theory have really attempted to account by it for the existence of the universe without the intervention of a Creator.

On the other hand, also, it is still beyond dispute that it is as true now as it was when Professor Virchow of Berlin asserted it to be the case, that evolution is an improved theory, and that there cannot be shown a single instance in which one animal species has been evolved from another. It is certain also that the supposed ancestors of man in the genealogical succession devised by the Evolutionists are so entirely different from man in their structure, that there is not a bone or muscle or nerve which does not show that man is a being essentially different from the troglodytes such as the gorilla, the ape, and the chimpanzee.

But there are also other theories on which scientific men had made up their minds which afterward they have been obliged to abandon; and even during the past year some of these theories have received severe shocks, showing that theories have been at times accepted even by learned men, somewhat too readily, at having been demonstrated, when they were in reality founded upon data which were afterward shown to be entirely insufficient.

SOME OTHER THEORIES.

It has long been maintained by Infidels and Rationalists with great show of triumph that this earth is too insignificant to have been the scene of the great manifestations of divine power and love recorded in Holy Scripture as having occurred on it, and especially the Incarnation of the Son of God, and our Redemption by the efficacy of His passion and death.

To this it may be answered that nothing in God's creation is too great or too small to be worthy of His constant notice, and for the exercise of His protection and love. It is the same to an Infinite Being, whether He stretches forth the canopy of heaven, or clothes the sparrow, or gives its perfume to the humble violet. Nothing is so great as to be beyond His power, or so little as to escape His attention.

ing a partaker of the divine nature, and is the one being who is at once a part of the created universe and able to stand apart from it and make it the object of His contemplation and study."

Mr. Wallace maintains that owing to this position occupied by man, "he reaches the summit of creaturely excellence, and is the nearest approach to the Creator Himself."

He maintains further that the earth is in fact the only orb in the solar system suited to be a residence for a reasonable creature, and that the solar system itself is placed at almost the centre of the whole universe such as we behold it on a clear night.

We do not intend here to endorse Prof. Wallace's opinion as certain, but we refer to it to show how unsafe are the contentions of those Rationalists who lay down as certainties unproved theories whereupon as from an ambush they make venomous attacks upon the certainties of Revelation. In fact many theories of infidel scientists, and even scientists, have been overthrown when additional light has been thrown upon the subject treated.

In the present instance, the mercies and favors which God has conferred upon mankind do not interfere in any way with what mercies He may have shown to the inhabitants of other worlds if such inhabitants exist. As we do not know whether or not there are rational inhabitants in the other worlds which a look into the skies reveals to our view, it would be useless for us to discuss what favors God may have conferred upon them. We can only say that He will certainly do them all the good which He knows it to be necessary for them, if they exist at all.

Science has been somewhat nonplussed by another very recent discovery which has also a bearing upon one of the modes of attack which mere dabblers in science have made against the truth of revelation.

It has been long maintained by Infidel scientists that the world is vastly older than it is asserted to be in the Book of Genesis. We have seen above that Haeckel estimates that man's first ancestors, (in the lowest form of animal life) lived on the earth more than a thousand million years ago. Others make the term much less than this, but they say that the earth must have begun its career as a molten mass about one hundred million years ago so as to have cooled to its present temperature.

There is an evident discrepancy between these two calculations, for if it was a molten mass one hundred million years ago, it could not have been the residence of man's protoplasmic ancestors, and they must have lived at a very much later period.

But this is not the chief point to which we wish to direct attention here, for it might be said: "But even if we give one or two million or even fifty or one hundred thousand years as the length of time elapsed since the appearance of man's ancestors on earth, this is much further back than the time assigned in Genesis for the creation of the world.

In answer to this we say: 1st. We have already shown how unfounded is the assumption that man had ancestors.

2ndly. Genesis does not assign any date for the first creation of the world. We read: "In the beginning God created the heaven and the earth." After this he began the remote preparation of the earth for man's habitation. How long a period elapsed between these two dates? We are not told, and so there is nothing on this point for science to contradict. Neither does true science attempt to contradict any statement of Genesis, inasmuch as it does not settle for what event the very long period must be estimated, whether for the cooling down of a temperature too great for any form of life to survive, or for the succession of lives from protoplasm to humanity. The two purposes are entirely inconsistent with each other, and neither is sustained by sure science.

3rdly. Within the last year a new element was discovered which, though existing in but extremely small quantities, so far as is known as yet, possesses such wonderful qualities that it completely upsets the theory hitherto held regarding the earth's heat being attributable to its having been once a molten mass which is very gradually cooling. This new element is called radium. Unlike every previously known substance, radium is constantly diffusing heat in large quantities without itself being consumed.

Professor Ernest Rutherford, McGill University, Montreal, declared suggestively in a lecture delivered a few days ago that "the earth's heat is probably not attributable to its being a molten mass which has been cooling for a million years, but to the presence of radium." Showing the healing power of radium, he is reported as having stated that "a single pound of its emanation would produce energy enough to drive an Atlantic liner."

From all these considerations it may

reasonably be inferred that we must be extremely cautious about accepting blindly all the theories of scientists when they propose to our belief what is apparently in contradiction to what we have otherwise good ground for believing, especially so, if revelation be the ground of our belief.

ANOTHER PROSPECTIVE CHURCH UNION.

The Methodists, Congregationalists and United Brethren of the United States have made further progress in the direction of becoming one denomination than the same denominations have succeeded in doing in Canada and have hit upon a plan of representation by population, which, it is thought, will prove satisfactory to all concerned. The Rev. Washington Gladden of Columbus, Ohio, who is Chairman of the joint committee on union of all the denominations named above, on behalf of the committee, presented the plan last week to the Methodist Conference now in session in Washington, D. C., and it is very likely to be adopted by the three denominations concerned. It was received with enthusiasm by the Conference, whence we may reasonably infer that it embodies the idea of saving faith entertained by the Conference and probably by the Conferences of all three denominations, and that it will be adopted in its main features, at least.

The plan provides for a general council of the new Church which is to be constituted. The council is to be composed of representatives from each denomination on the basis of one delegate for each five thousand Church members.

The denominations concerned have not as yet actually accepted the plan, but it has been referred by each of them to a special committee on Church Union, to be reported on at the next meeting of the respective conferences.

The Methodists being Arminian in belief, it is not easy to see how they will be reconciled with the Congregationalists who have hitherto been strict Calvinists adhering to the Westminster Confession with its doctrines of Predestination, Reprobation, and Pre-reprobation infancy. We presume that for the sake of unity these doctrines will be laid aside, perhaps somewhat on the same lines on which they were set aside by the Presbyterian General Assembly, which, without actually repudiating these doctrines of the Confession, explained them away by a supplementary note, thus actually but not ostensibly changing the creed.

Another difficulty will be to reconcile the personal inspiration, which is, we believe, a distinctive doctrine of the United Brethren, with the teachings of the other two denominations which have no liking for such a doctrine; but we presume the difficulty will be got over by some similar device as in the case of the Congregationalists.

We know that there are many in Canada among the various denominations which are meditating union who entirely disapprove of the sacrifice of doctrines under the pretext of consummating a union which they regard as delusive. These dissentients have remarked that the strongest plea which has been advanced in favor of union is that the cost of running a united Church will be much less than that of supporting three distinct denominations, especially in towns where the congregations of each denomination are small. They ask, "Should we not be ready to make sacrifices in the cause of what we believe to be the truth? Ought not a sincere religionist to be ready to make such sacrifices?" And they draw the inference that "a religion based upon the sacrifice of what they believe to be revealed by Almighty God, will not be worth supporting."

We do not doubt that many members of the three churches in the United States which are now on the verge of union reason in like manner; but there is every likelihood that this reasoning will be over-ruled by decisive majorities in each of three sects which are now negotiating in the matter.

What will the recalitrants do should this be the upshot of the negotiations? While we do not pretend to know what will occur, it seems to us that the most probable result will be that there will be one large sect with a new name, and three smaller ones retaining the old names as a protest against indifference to religious dogmas. The progress of the negotiations demonstrates what we have frequently remarked while treating of the propositions from various quarters that they can be effected only by a sacrifice of principle, and the readiness manifested to make such sacrifices, shows that the former stalwart faith of the sectaries in their distinctive doctrines is rapidly giving way to an indifference to religious dogmas which must finally result in turning the sects over to Rationalism or Unitarianism.

A RESULT.

As a result of the option of the principle into Protestantism into the ordination service of May 25th, in the presence of the Rev. George Ordman by Bishop H. P. Bishop of the Church in Canada, a dedication ceremony of the Bible Training School, Dr. Gilray of Collan Church.

This assumption of jurisdiction by the Bishop in the canonized Anglican reads very strange instructions given to Paul to Timothy consecrated to and Crete respect of the Gentiles placed that Timothy rule their dioceses exercising equal jurisdiction in the priests and the "Church of ground of truth, lawfully established there with preach the word, and out of season exhort with all long." (Revised Titus, also, also Crete "to stop unruly men, vain teaching things for filthy lucre's sake." These also "have science deflected, they know God they deny Him, disobedient, and reprobate.")

It would have been if St. Peter's Bishops in Ephesus to those who invited by St. Paul had taught made "shipwreck greater extent than any other man in his work is concerned; bared that the Church claim its primitive form, the Church of never Presbyterians. We have not would denounce such terms as the Galatians we or an ang preach unto you that which we him be anathema.

CLINGS. The Synod of the Church of Canada 25th and following Church, Bellevue to that denoted H. S. Hoffman, arch Bishop of the Church," pres sessions.

The main question resolution into Witten of Baruch Church in Canada "Reformed Episcopal Church" proposition was finally of the delegates.

The principal disposal of a civil boundary the boundaries of the Church of England in America after they asserted their independence changing its Episcopal Church from a denance of a sacraments and passages into those baptisms were on passages which were on passages of forgiveness. complete se Episcopalians assimilated by Unitarianism practical in by the ordination to Bishops succession. The Ref organized a