

The Catholic Record

Published Weekly at 45 and 460 Richmond street, London, Ontario.

Price of Subscription—\$1.00 per annum.

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Advertisements—Ten cents per line each week.

Approved and recommended by the Archbishop of Toronto, Kingston, Ottawa, and St. Catharines, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning.

Subscribers when changing their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

Agents or collectors have no authority to sell your paper unless the amount due is paid in advance.

Intended for publication should be mailed in time to reach London not later than Monday morning.

Obituary and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

LETTERS OF RECOMMENDATION, Apostolic Delegation, Ottawa, June 18th, 1906.

To the Editor of THE CATHOLIC RECORD, London, Ont.

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with a strong Catholic spirit, and stands firmly by the teachings and authority of the Church.

At the same time promoting the best interests of the country.

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

I therefore, earnestly recommend it to Catholic families.

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

Yours very sincerely in Christ, DOMENICO, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

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.

The matter and form are both good, and a very Catholic spirit pervades the whole.

I therefore, with pleasure, I can recommend it to Catholic families.

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

Yours faithfully in Jesus Christ, D. FALCONER, Asst. Dele.

LONDON, SATURDAY, DEC. 29, 1906.

WE WISH OUR READERS, ONE AND ALL, A VERY HAPPY NEW YEAR.

THE FRENCH CRISIS.

The application of the law of confiscation of the 33 000 churches of France by the Athlete's Government has already excited the detestation of non-Catholics the world over.

M. Clemenceau drove round Paris on Tuesday visiting the churches on the outside; in an automobile, all the forenoon, to see for himself how the instructions of the Government have been carried out, and to his great satisfaction he discovered no noisy opposition to the police, who were dressed in their holiday attire, in accordance with the orders they had received from their superiors, and which no doubt emanated in reality from the government itself.

But it has been discovered that in Paris itself the impression made upon non-Catholics is that the Premier's rough conduct in the whole matter has been unnecessarily brutal, and his self-satisfied ride about the city to enjoy the sight of his work, as carried out by his subordinates, has impressed the population of the city of all religious beliefs, with the opinion that he is a less tolerable autocrat even than the Czar of Russia.

A number of respectable residents of the city, including literary men and artists, many of whom are free thinkers and Jews, held a meeting at which it was decided to protest in the name of art and history against the rough treatment to which the ancient Church of Christendom has been subjected.

So far there has been no evidence of any intention that the Catholic party will resist the law to the extent of active opposition to the police, so that it might be necessary to call in the military to enforce M. Clemenceau's orders; but, on the other hand, Finisterre, La Vendee and Brittany had not been reached, as a day's grace must be given for every 500 miles distance from Paris, before new laws can be enforced, so that we cannot tell at this moment whether or not there will be any disturbance at these Catholic centres.

But the spark should cause an explosion in these localities, no one can foresee what mischief the fragments may do.

Some months have now elapsed since leading men in Brittany announced in a letter to the Government that if an attempt be made to deprive them of their churches, they will fight the robbers. Is this mere bragadoocio? The men of Brittany during the Reign of Terror were not given to bragadoocio, but did what they said, and we have that opinion of them that they will stand to what they have said, so that we may hear at any moment that there has been a collision; and if this be the case, where will it end? We know not, but we do know that the Bretons are the brawn and muscle of both the army and the navy.

If once open war begins on the present issue, we cannot foresee on what side the army and navy will enrol themselves, but we feel assured that M. Clemenceau would not be able to stand the shock.

FRENCH EVANGELIZATION.

The following letter, from a distinguished Presbyterian gentleman in Ottawa, on French Evangelization will be read with interest. Three letters on this subject were sent by Mr. McKinnon to the Presbyterian Witness, of Halifax, but two only were given insertion. Appended will be found the third one. The sentiment of the letter does Mr. McKinnon credit. Would we had a greater number of such fair-minded men. Why the missions to French Canadians is continued in a matter that puzzles the citizen who is endowed with what our American friends call "horse sense." Pride on the one hand and dishonest representations of the real state of the case by the colporteurs, on the other, may partly account for the carrying on of a work which deserves a harsh name.

Ottawa, April, 1904.

To the Editor of the Presbyterian Witness, Halifax, N. S.:

My dear Sir,—My first letter was a mere citing of this question. My second letter developed and stated it more fully, as I propose now to leave it without qualification. To day I beg to pay my respects to Mr. Ross, who flew at me hammer and tongs rather too soon, and advanced charges and accusations without stint and without concerning himself as to ground for such, good or bad. But I assure you, Mr. Editor, and Mr. Ross too, that I shall be very careful not to follow him in choice of expression or tone, in the observations I desire to make.

On first reading his letter I thought my second letter, which was then in your hands, had anticipated and disposed of all that was worth noting in his letter, and that it would not be necessary for me to write again, and I was not alone of this opinion. But later, one called my attention to an item in the Witness itself calling attention to Mr. Ross's letter, and saying that "Mr. Ross knows the matter of which he speaks." Another good-hearted friend wrote me and said: "Mr. Ross is an able man, you say, and perhaps you had better drop the subject, and let him have his say, and let him be complimentary to your remarks, so complimentary to your assailant, that he was a better man than one would suppose from a reading of his letter. However, I did not write for either glory or victory, but I wrote under conviction of a great wrong pursued by our Church, and I am not going to make back water without good reason, and that Mr. Ross has failed to produce, as I will presently show.

I pass over all the personalities and insinuations which are unworthy, I hope, of Mr. Ross himself, as well as the cause in hand, and leave all such matter to be viewed in the light of any one or all of my letters. So I shall confine my remarks to day to an examination of Mr. Ross's two main points, which he especially emphasized, "that toleration is not as ordered on the part of the Roman Catholic Church," and "I never heard before that the Roman Catholic Church granted toleration," and, "I know that stone throwing has been stopped, and mob violence, but toleration granted." He appears to play upon the word toleration and so convey a wrong impression to the usuary reader. But I fail to apprehend what room there is for play on the word. However, I looked it up in several of the best authorities, and find that, with little variation, it is explained by all to mean:—"to bear, to endure, to suffer, that which is not wholly approved of." I used the word in that sense, indeed its only sense, and I see no reason for offering excuse for the use I made of it. And I now again repeat, that our Protestantism is not at all tolerant, and no more so than our people are protected in the enjoyment of all their rights and privileges by the civil arm, the civil law of the Roman Catholic Province of Quebec. Perhaps Mr. Ross will not accept this statement as "ex cathedra," but, all the same, I propose it as an incontrovertible public fact. On what other ground could they live and work in Quebec? They maintain neither police nor other force there to defend themselves, and they require none. I did not say that our work is welcome there; that is another thing, but I said, and say it again, that we are tolerated there. Our people are tolerated there as there are in Ontario, and that is not questioned. On this point I challenge denial.

The other point Mr. Ross emphasized strongly was, that Roman Catholics have not the Gospel. His own words:—"The clergy cannot give what they do not possess"—founding on this sufficient excuse, as he appears to think, for our Protestant propaganda in Quebec. Surely Mr. Ross is not serious in making this wild statement. It implies a very low estimate of the intelligence of his consistency if he expects them to accept such statements as true. It is an estimate I decline absolutely to accept for myself, and I know the martime people perhaps as well as Mr. Ross does. Or does Mr. Ross mean, merely that Roman Catholics, priest and people, are not Protestant? If they have not the Gospel they are not even Christians. The Presbyterian Witness must defend itself here, for invariably, in all our controversies and discussions with them, you have regarded and acknowledged them as Christians. How, at this time of day, can Mr. Ross advance such a charge? Is it by turning and playing on the common cry, whether true or false, is not the point, that they do not circulate the Bible among their people as we do? But that will not do; many a man, Protestant and Roman Catholic, who can neither read nor write, nor perhaps hear nor see, have the gospel and love it and live it too. Mr. Ross asserts it over again, that even the priests have not the Gospel. I know of no argument that can give a shade of ground for such a statement, although their ritual and

system of teaching are different in some respects from the common Protestant systems.

But I leave this and such points to our skilled debaters to explain to and settle with Mr. Ross, as a friend. I would just ask him a simple question, which I hope he will answer candidly and categorically. Did he ever meet the priest, or any Roman Catholic of ordinary intelligence, who did not know the Gospel story? I might also say who did not believe it? And if so, it would be little harm to give the names of my innocent persons. I can say of my own experience, of more than an average life time, and I fear not that my Protestantism will suffer any harm, by being honest enough and candid enough to acknowledge, that I have yet to meet the Roman Catholic who does not know the Gospel story, at least its essential features: The incarnation and ascension of our Lord, and the atoning purpose of all. And I should not be ashamed to have met many Roman Catholics whom it was a privilege and a profit to meet. I must not follow more in this strain, or my friend will be smelling more heresy and flattering himself that his surmises were well founded that I was leading Roseward myself and trying to lead others with me. But smelling heresy, when better argument fails, will not do, and "an able man" should not resort to such expedients.

We often hear of the stifling and crushing of Roman Catholics who raise their voice in questioning anything in their creed or teaching which they can not approve. But how is it with our selves, when one presumes to raise his voice against even the grossest imposture? Where is toleration then? Where goes reason? Where goes common civility either in language or tone? When a man of this kind is stirred up, or runs his promoters to crush the trader who cares think or speak for himself. But my friend made a mistake when he thought to browbeat and silence me by a flourish of much thread worn and hollow argument. I feel no concern as to Mr. friend's insinuations about my creed or faith; nor feel called upon for any protestations on that head other than what I am always glad to own, that they are wide enough, and I hope Christian and Scriptural enough, to acknowledge and approve what is right and true in other people's creed and faith, as well as in my own.

Yours faithfully, MURDOCH MCKINNON.

NURSES IN FRANCE.

The Paris correspondent of the Pall Mall Gazette states that the patients in the French hospitals are very badly off for the reason that the ordinary lay nurses are generally "unqualified and incompetent creatures who can give but little assistance to the doctors in the way of caring for the sick." It has, therefore, been determined by the Assistance Publique, which has charge of the hospital service of Paris, to make the experiment which has already proved successful in England, the United States and Canada, to have trained nurses, and for this purpose, on vacant land near the Salpêtrière, the famous hospital for women suffering from hysteria and nervous complaints, a school for nurses is to be erected, where young women of good character and education will be trained on the English plan. The training will last three years, and close by the new hospital of "La Pitie" will be built, so that the student-nurses will have a field of labor close by their school.

Seventy-five nurse students are to be admitted annually into the new institution to keep up the supply, and the institution will, as is hoped, in due time, become a permanent one.

It is no wonder that the supply of nurses has fallen short, as the best, and in fact the only trained nurses who have been hitherto in attendance at the hospitals, were members of the female religious orders, who were so unceremoniously and roughly sent out of the country during the last few years. Thus it happened in Marseilles, and other large towns and cities, that after banding out from the country the Sisters of Charity and Mercy, the civil authorities were very glad to come on in-hand to the Bishops, to ask them to recall the Sisters to take charge of their hospitals after they had been rudely dispersed by the police and military, and Sisters did this because they were doing works of mercy, not for gain, but for God's sake, and through the desire of relieving the suffering.

It will be many years before the Sisters can be replaced by the new nurses, the more especially as the young women who were inclined to works of mercy, for the most part, were persons who were disposed to become nurses were driven out to foreign lands, from which they cannot be recalled until the government is at peace with the Catholic Church. If the sick are suffering for the want of good nurses to attend them, the blame must be laid on the shoulders of the government, which in its new zeal has been the cause of the nurse famine. In the course of time, perhaps, this famine may be moderated, but it will take many years, even if seventy-five nurses are trained yearly to do their business properly. Seventy-five new nurses per annum will supply the want

very slowly in a country like France, and in case of war or epidemic the lack of nurses will be sorely felt. The government may have to depend for some years at least on foreign countries to supply the want. When this time comes, it is highly probable that religion also will be restored.

WHENOE ARISE SUICIDES?

The Ohio State Journal gave recently the result of investigations made recently by Dr. Haas Rost, who has made the commission of suicide a subject of special study for some years. The doctor states that there has been for a long period an increase every year in the number of suicides, the same being due to "a decrease in religious sentiment and faith."

The doctor declares that few suicides come from mere privation or physical suffering, but they do arise from mental disturbance and anguish, which would be removed by the old-time religious belief.

He says that Catholics debate less about their creed than Protestants, and have less mental disturbance concerning their religion, and for this reason there are fewer suicides among them.

It is not now for the first time that it is known that a settled religious belief is an antidote against suicide, operating so that Catholics are seldom guilty of this crime against God and nature; and it is well known that the advocacy of suicide, as a lawful mode of escape from the miseries of life, results in an increase in the number of suicides, if the person who thus advocates them is one to whom the public look up, to some extent, as a leader of thought. When Colonel Ingersoll took it upon himself to advocate suicide in a public essay, which was published in the papers, his escapade was followed within a few days by a large number of suicides, and a considerable number of the persons who were guilty of this horrible crime had his essay in their pockets, proving, beyond a doubt, that they had been influenced to commit their rash act reading the utterance of this infidel.

If we had no other proof of the necessity of religion, this one fact would be sufficient for its demonstration.

THE EDDYITE BIBLE.

A new light has been thrown upon the whole Eddyite, or mannaed Christian Science system, by a recent revelation given to the world in regard to the Book "Science and Health," which contains the principal part of the teaching of Mrs. Mary Baker G. Eddy, the rest being found in the publications issued from the Christian Science Publishing Society of Boston. This revelation is a manuscript which so far has not been published, but was written by Livingston Wright, of Boston, in 1901, and in it is given the information which Mr. Wright received personally from the late Rev. J. Henry Wiggin, with instructions to make it public at the proper time.

Mr. Wiggin's statement was published in the New York Times of Nov. 5th, 1906, and strongly points to the belief that Mrs. Eddy was not capable of writing the book "Science and Health," as it now stands, and though the original book was written by Mrs. Eddy, it was put into Mr. Wiggin's hands for correction and revision on a large scale, as he was employed by her as her literary critic. In fact Mr. Alfred Farlow, as an authorized writer and teacher of Christian Science, said of Rev. Mr. Wiggin, in a communication to the New York American, that "The Rev. J. Henry Wiggin was for some years a literary critic for the Rev. Mary Baker G. Eddy, as is well known to all Christian Scientists, and that he was employed for the purpose of improving her diction, and Mrs. Eddy gratefully acknowledged the fact that he had not disappointed her, but faithfully performed the duties for which he was employed."

But Mr. Farlow does not, on this account, admit that Mr. Wiggin's improvements on Mrs. Eddy's work changed its character at all, more than improving its wording somewhat. He adds:

"It should be borne in mind, however, that something besides paragraphing and punctuation, something more than mere grammatical and rhetorical constructions are needed to constitute such a book as 'Science and Health' with Key to the Scriptures." She alone decided whether or not Mr. Wiggin's suggestions were to be adopted, and she always took care not to let his interlineations or changes affect her meanings. I have heard Mrs. Eddy speak very highly of Mr. Wiggin and of his work for her.

He seemed quick to grasp her ideas, and able in the art of making whatever reconstructions were necessary to place them in a condition acceptable to Mrs. Eddy.

"The fact cannot be emphasized too much that Mr. Wiggin was not employed to change or reconstruct Mrs. Eddy's ideas, nor was he permitted to do this. He was simply her proof reader."

This is just such an excuse for Mrs. Eddy's literary faults as we would ex-

pect from an official propagandist of Mrs. Eddy's revelations from God, but they are not sufficient to account for the gross errors which Rev. J. H. Wiggin has disclosed as existing in the original revelation which is asserted to be the work of God and Mrs. Eddy.

But from what was told by Mr. Wiggin to Mr. Wright, the part the book was much more substantial and extensive than the Eddyite propagandist would have us believe. The Literary Digest of Dec. 1, treating of this subject, tells us that according to the information received by Mr. Wright, the Rev. Mr. Wiggin "revised and rewrote" the book, for the reason that "he was surprised by the misspelling, the lack of punctuation, and the chaotic arrangement of the subjects." Mr. Wiggin also said: "There were passages that flatly contradicted others that had preceded them, while incorrect references to historical and philosophical matters were scattered all through the Eddy manuscript," and Mr. Wiggin not only "revised the work," but added thereto a chapter entitled "Wayside Hints."

All this intelligence was communicated by Mr. Wright to Mark Twain, (Samuel B. Clemens, the well known humorist) in 1903, and Mark Twain made in his reply to Mr. Wright the following characteristic comment:

"But it is convincingly strong—strong enough, in my belief, to prove to every intelligent non-Scientist, that Mrs. Eddy and God did not write 'Science and Health.' All the world, and God added, could not convince a Scientist (intelligent or otherwise) that Mrs. Eddy's claim to the authorship is a lie and a swindle."

The claim to divine authorship of the work is evidently shown by these facts to be of no more solidity than the revelations said to have been made to Joe Smith under the name of "the Book of Mormon," which is an absurdity and fraud from beginning to end.

It is understood that Mark Twain himself has a book ready for publication, and even now in the hands of his publishers, in which the charge is made, on internal evidence, that Mrs. Eddy is not the author of the book "Science and Health," but as yet it has not been given to the public. For what reason it is withheld we cannot say, but it may be through kindly considerations for the repented authoress. So long as it is thus kept back, we cannot know positively on what course of reasoning the great humorist bases his conclusion, and we will not attempt to solve the riddle by guess work.

It will be noticed that Mr. Farlow gives Mrs. Eddy the title "Rev." We wonder on what authority this is done? Mr. Farlow is the authorized exponent of Christian Science teaching, and, therefore, we must infer that she is held by the Church of which she is the head as its legitimate chief pastor, exercising the supreme pastorate of the Church, and claiming to be as did St. Paul "the ambassador of Christ," exercising the "ministry of reconciliation" which cometh from God according to 2 Cor. v. 18 20. Where did this lady get the authority for this bold assumption? St. Paul speaking of the Christian ministry declares: "Neither doth any man take the honor to himself, but he that is called by God as Aaron was." The Apostle even tells us that even "Christ did not glorify Himself to be made a High Priest, but He (that is: God the Father) Who said to Him: Thou art My Son, this day have I begotten Thee. As He saith also in another place: Thou art a priest forever according to the order of Melchisedech (Heb. v. 4 5.)

The priesthood of Aaron was God-appointed, and the method of its continuance was also of God's ordinance. (Exod. xxviii. 1-43; xxix. 1 9)

But nowhere do we read that the priesthood of either the old or the new law could be taken up on one's own authority. On the contrary, in Num. xvi., we find that they who presumed to usurp this authority were called strictly to account for their sin of usurpation, and "the earth broke asunder under their feet, and opening her mouth devoured them with their tents and all their substance. And they went down alive into hell, the ground closing upon them, and they perished from among the people." And when all the multitude of Israel murmured against Moses and Aaron because of this severe punishment, so that these two were obliged to fly for their lives, God threatened to destroy the whole multitude for their rebellion, and his anger was appeased only when Moses and Aaron interposed with prayer and sacrifice to save them from the punishment they deserved. But even so, the plague which God sent, added to the first adherents of the rebellious pseudo priests, numbered fourteen thousand nine hundred and fifty men slain for their sin.

The Christian priesthood consists only of those who have been regularly ordained, as priests were ordained by the Apostles, who "ordained for them

priests in every Church." (Acts xiv. 22, etc.) Mrs. Eddy certainly never obtained this ordination which is essential to the Christian priesthood, the more especially as St. Paul prohibited women to teach or use authority over the man, but "let the women learn in silence with all subjection." (1 Tim. ii. 12.) And again: "Let women keep silence in the churches; for it is not permitted to them to speak, but to be subject, as also the law saith. . . For it is a shame for a woman to speak in the Church." (1 Cor. xiv. 34 35.)

Of course we presume that Mrs. Eddy's preaching is done on her own authority; perhaps, however, Miss Susan B. Anthony conferred this authority on her, as Miss Anthony assumed all the authority which man can exercise, and even made a Bible to teach her doctrines only. But this is not Christianity.

We know that Methodists and some other sects have overridden the Bible on this matter by ordaining rev. women, but this fact alone shows the necessity of having a real Church authority which can restrain the self-conceited from following their own devices in matters of religion. That authority is to be found only in the Catholic Church in union with the See of St. Peter.

We must here add that we do not doubt that Mrs. Eddy alone decided which of Rev. J. H. Wiggin's suggestions should be adopted, as she was the mistress of the situation. But it will be evident to our readers that Mr. Wiggin's share in the work was very great—amounting, probably, to the major part thereof. Mr. Farlow proves nothing contrary to this view of the case.

REALIZING THE DANGER OF DIVORCE MADE EASY.

The National Congress on Uniform Divorce Laws held a meeting a few days ago, in Philadelphia, at which the Committee appointed to draft a bill on uniform divorce laws, which is to be presented to the Legislatures of all the States for adoption, that the rapidly increasing number of divorces granted under existing laws, and constituting a real danger to the social fabric may be checked, presented its report.

In the proposed bill six causes are named for which divorces may be granted, namely: "Infidelity, felony, bigamy, desertion, habitual drunkenness, and intemperance, cruelty."

The Committee recommends, also, that the various legislatures be asked to agree on a period of residence before application may be made for a divorce in any State.

We have no doubt that the passage of this legislation would have a slightly beneficial effect, by diminishing the number of divorces, but we do not believe that it would very greatly lessen the evil aimed at, which is in reality of enormous magnitude.

There is not one among the causes assigned which cannot be produced as required by any party desirous of procuring a divorce, and it will be all the easier to make up for the occasion a lawful cause of divorce when there is collusion between the parties concerned.

God is wiser than man, and the law of God must prevail if serious steps are to be taken to stamp out the evil. The law of God on the matter is to be found in the practice of the Catholic Church, which staunchly and consistently opposes real divorces, as dissolving any marriage which has been contracted and completed by compliance with the purpose of marriage.

OTTOMAN DEVOTIONS.

The beard and cloak of Mohammed are said to be preserved at Stamboul, a suburb of Constantinople, in the Top Kapu Serai Mosque, which may be reached either by land or water from the Palace of the Sultan. These relics of the Mahomedan religion are venerated by all Mohammedans, and the Sultan is obliged to go with great solemnity every year to venerate them.

It is never given out to a certainty by what route, whether by land or water, the Sultan will travel, until the last moment, and elaborate preparations are made for both routes. This year the water route was selected, and the Bosphorus and Golden Horn were patrolled by hundreds of boats for the protection of the Sultan on the way to and from the holy place. The road was also lined with troops from the dock to the mosque.

So devotedly and for so long a time do the visitors to the mosque remain in prayer before these supposed relics of their prophet, that it would seem as if he believed that the relics are able to afford them help to attain heaven, but they declare that such is not their belief. At the recent visit of the Sultan about eight hours were spent in prayer before the relics. The whites of Persia who are the anti-traditional sect of Mohammedans put no confidence in authenticity of these curious relics, and do not countenance the annual visit to Stamboul for their veneration.