

The Catholic Record

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LETTERS OF RECOMMENDATION.
Apostolic Delegation,
Ottawa, June 13th, 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. It strenuously defends Catholic principles and rights, 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 it will do more and more, as its wholesome influence reaches more Catholic homes.
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,
JONATHAN, 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.
Its matter and form are both good; and a truly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend it to the faithful.
Blessing you and wishing you success,
Believe me to remain,
Yours faithfully in Jesus Christ,
J. D. FALCONIO, Arch. of Latisana,
Apost. Deleg.

LONDON, SATURDAY, DEC. 22, 1906.

FROM OUR NOTE BOOK.

We know that during the centuries which preceded the Incarnation man never relinquished the hope of finding the God whom he had lost. Always and everywhere this hope shone like a ray of light athwart the cloud of despair. To see a God Incarnate—to have a teacher who would solve the problems which baffled Grecian thinker and Roman analyst—this was the hope that soothed humanity in its hours of trouble and darkness. We see the Jews with their types and promises and prophecies and sacrifices, and with them in suffering, in exile, free or enslaved, the Tables of the Law. We hear the prophets proclaiming the news that quickened the courage of Israel, and sustained it in its days of storm and stress. "I myself will comfort you"—words that made music in the heart of Israel. "I will go before thee and will humble the great ones of the earth: I will break in pieces the gates of brass, and will burst the bars of iron," these words announced the Deliverer. "A star shall arise out of Jacob" to guide it aright. Its light is come; and it heard the news of its freedom in the words: "I have afflicted them, but I will afflict thee no more. And now I will break in pieces his rod with which he struck thy back; and I will burst thy bonds asunder."

Through the history of the Gentiles runs like a line of gold the testimony to the thirst for God. Their ideas are less clear, their hope less firm, but, veiled by fiction and fable, the unconquerable tenacity to the memory of the God Whom they had lost is ever distinguishable. Debased and corrupted by error and depravity and preyed upon by sophists and sceptics, the hope of a Redeemer rings out in myriad tones from the hearts and minds of men. And we know that when the hour arrived—the fullness of time marked out by God—the Redeemer came into the world as the poorest and lowliest, unadorned and obscure. A little Child, nestling in the arms of His mother was to proclaim to men "for I myself that spoke to you by your conscience, by the wonders and beauties of the external world, by Moses and the prophets, Behold I am here." He put away His Glory, emptied himself of His power, and came with our flesh to speak our language, to instruct us himself, to encourage us by His example, to partake of our miseries, to sympathize with us and to die for us.

"Behold your God," cries Isaiah: "Behold the Lord God shall come with strength and His arm shall rule: behold His reward is with Him and His flock like a shepherd: He shall gather together the lambs within His arm, and shall take them up in His bosom, and He himself shall carry them that are not able to walk."

CHRISTMAS SPIRIT.

We are in some measure at least under the influence of the Christmas spirit. It may send some of us groping over the past for our lost ideals and contrast ourselves to day with the years ago, when we buckled on our armour, recking little of the foes in our path, and determined to guard above all the white flower of a blameless life. The armor may be innocent of the marks of warfare: and for the white flower, but a life ragged and blotched with sin. It may tell us what fools we are to rush on to eternity with a jest on our lips. It may make us weep for the years devoted to sordid aims, to pitiful strivings, for

pitiful place. And it may set us again on the way that leads to the Eternal gates, and, to give us a "Merry Christmas," it may help us to realize the truth of the words of A Kempis: "Blessed is he who knows what it is to love Jesus. Love Him and keep Him for thy friend. Who, when all go away, will not leave thee nor suffer thee to perish in the end. Be humble and peaceable and Jesus will be with thee. Be devout and calm, and Jesus will stay with thee. . . Thou must be bare, and carry a pure heart to God, if thou wilt attend at leisure, and taste how sweet is the Lord."

CHRISTMAS BELLS.

Christmas Day is come, and the good tidings of great joy are ringing through the world bearing holy joy to the faithful and reminding hearts possessed by the things of earth of the peace that would be theirs were they to celebrate worthily the anniversary of the birth of the Man God. Christmas day is come, and the prayers of the Church sound forth the note of rejoicing. Her exultant canticles manifest her happiness, and her majesty and splendour which adorn her ceremonies show forth her happiness and her spirit of adoration. In splendid cathedrals and poor missionary chapels the glad tones of praise are wafted up to the throne of God, Who so loved the world as to give His only begotten Son.

WONDROUS LOVE.

Yes, incomprehensible, but created things through which, as through a glass darkly, we see the perfections of God, can give us some slight idea of the divine love for man. Who, then, in meditating on the mystery of the Incarnation, has not bethought him of the love that dwells in the heart of a mother. Filial piety may blind her eyes with tears, but her heart sings ever of love undying. A feeble image of the love of God our Father, for what is the love of all mothers compared to the love of God for man? For man He strips Himself of His glory and appears on earth in the form of a slave—a little Child—to break down the barrier which stood between earth and heaven.

"Therefore, I announce to you good tidings of great joy that shall be to all the people."

GOOD TIDINGS.

The world was sadly in need of these good tidings. From the day that Adam cried out: "I will not serve," and so divested himself and posterity of habitual sanctifying grace, the weight of divine justice burdened the world. Farther and farther it receded from the path of virtue. Passing their lives in heathenism and in the satisfaction of base and carnal desires, men were fast forgetting they had immortal souls. Even the Jews, though still retaining a knowledge of the true God, had again and again fallen into idolatry. Their glory was but a shadow of its past, and in the sport of envy, jealousy and pride, they cared not to remember the time when the mercy of the Most High had overshadowed them and His power had conquered their enemies. Truly, in the words of the prophet, "darkness had covered the earth, and a mist the people."

And in the words of another prophet—words of love and promise—"a star shall arise out of Jacob, and a sceptre shall spring up from Israel."

"THE LAND RESTED."

"And he was born in quiet, peaceful Bethlehem. The world at peace, the land at peace, the city at peace, the cave on the hillside most peaceful of all; thus were things disposed when the wayfarers of Christmas Eve sought a lodging."

Strange scene indeed for Mary and Joseph and the Eternal Word seeking a shelter. Throngs of people with other garb and other ideas than our own pass them as they push on their way. But there was no room for them, and so the ever Blessed Mother "brought forth her first-born Son and wrapped Him in swaddling clothes, and laid Him in a manger." Out over the sleeping Bethlehem rings the Jubilee of praise and glory to God in the highest, and peace on earth to men of good will. The lowly shepherd watching beneath the stars heard the angelic song, and said: "Let us go over to Bethlehem and see the Word that has come to pass."

Let us go with the Shepherds and stand by that manger bed which rebukes our pride and worldliness and speaks to us of the suffering that must be ours, and of the dignity of patient poverty. But is that puny infant, with a human soul and body, with a human heart and will, the uncreated God? And to the world that regards Christ as a great philosopher or a great philanthropist we say: "The Word was made flesh and dwelt amongst us." To satisfy the justice of His Heavenly Father He became as truly man as He was truly God; or in other words He became one Person in two natures, the divine and the human. That child in the manger is man and God. He breathes, and His every breath is the breath of God. And

from Bethlehem to Calvary—from His birth to His death, every word and allience, every suffering and humiliation are at once that of man and of God; and all that He does and endures is for the restoration of our fallen nature.

CHRISTMAS GIFTS.

He says to each of us: "Brother, I am by nature the Son of God, but I am willing to make you His sons by adoption. I have your flesh and blood; your interests are my interests. I am come to compete with the things of earth for the possession of your heart."

Words fail us. We can but adore Him and receive from His hands His Christmas gift, the threefold peace of which the angels sing—peace with God, with ourselves, with our neighbors. And let us who wish to have a "Merry Christmas" say with the Church:

"Grant, we beseech thee Almighty God, that as the Saviour of the world Who was born on this day is the Author of divine generation to us, so He may be Himself the giver of immortality."

THE WAR ON RELIGION IN FRANCE.

The long expected blow wherewith the Church in France has been for some time threatened has at last fallen, and it has been announced by M. Clemenceau, the French Premier, not merely in violent but in brutal terms, that war is begun between the French government on one side and the Pope and the Catholic Church on the other: that is to say, between a nation with nearly a million soldiers armed with the most modern death dealing machines and an unarmed ruler whose government is not of this world, but over the souls and consciences of men.

The cowardice of the Clemenceau ministry in striking this blow does not appear to the view of the ordinary reader at first sight, but it will be seen at once when we remember that the victim is unarmed with earthly weapons, that he is to be stripped of all his possessions, which will then be handed over to the Tunkers and Duncans and Free Masons, the churches to be turned into dancing halls or saloons, and their valuables to be used for the promotion of Atheistic Freemasonry and Anarchism.

Our readers are already aware that M. Briand, the French Minister of Education, made the blasphemous announcement some weeks ago that it was the government's intention to drive Jesus out of the country as he had already been driven out of its schools.

It was thus acknowledged that the government all along had this in view, viz., that Christianity should be destroyed in France, and that the country should fall into its ancient paganism. But they do not wish the naked truth to be known, and so the pretence is changed and the whole blame of the present position of affairs is thrown by the rulers of the nation upon Pope Pius X.

They laid down as an iron rule that it is treason to say a word against the government of the day, when that government is a Republic. And what is a Republic for, if not to give greater liberty of speech to the people? Why is a Republic so very desirable if it be not to give the public the right to criticize the acts of the government?

But the new Republic of France commenced with the most tyrannical treatment of any one who should be known to have a sentimental tenderness for any of the old royalties of which not a shred is left to day. They were traitors, according to the notion of these new-fangled Republicans, and must be persecuted to the bitter end.

There were undoubtedly many Catholics who were Monarchists of some sort—Legitimists, Orléanists, Louis Philippe Monarchists and Bonapartists, and here was the chance of a lever to be used for the tearing down of the Church of Christ.

We have known, because we have met them, French Catholic priests who were politically ardent Republicans. But it is not a great wonder if many were Monarchists both among the laity and the clergy, when they saw that Republicanism meant the restoration of the Reign of Terror which lasted in France from 1792 to 1802, during which hundreds of thousands of the most honest and honorable persons in France were massacred for no other reason than that they were either scions of the nobility or good Catholics.

Pope Leo XIII. advised all Catholics to give up their affection for Monarchy and become true Republicans. He was certainly not a Monarchist so far as France was concerned, and he expected to work in harmony with the French Republic—but this did not appease the Republican rulers of the country, and every year there was a new aggression against the Church, till now the laws have equalled or excelled in tyranny the worst days of the persecution of Catholics in the British Empire when it was the law to confiscate the property and even take the lives of Catholics.

But let us remind MM. Clemenceau and Briand and their colleagues

that in the middle of the piazza of St. Peter in Rome there is a monument which was erected in A. D. 303, to commemorate the absolute extinction of Christianity. The monument stands still, but the impious inscription upon it has been erased, and it now proclaims that Christ lives, Christ reigns, Christ triumphs. It will be the same with the French persecutors of Christianity who have to day taken possession of the Catholic Churches to sell them for what they can, after driving the priests from their homes, and depriving them of the paltry pensions they were receiving as part restitution of the Church property which the Revolution of 1792 to 1802 confiscated.

In order to retain the churches, the government made it the law that in each parish there should be formed a Lay Cultural Association which should take possession of the church property and administer it without reference to the Bishops of the dioceses. This law the Pope could not sanction as it destroyed the distinctive and essential character of the Church in which Christ "has placed bishops to rule the Church of God."

So far there has been no armed resistance to the police taking possession of the churches by force. But we may hear at any moment that armed resistance is offered. There are 32,000 churches to be taken, and it is beyond belief that these can be taken by the Government from at least one half the population of the country without active resistance.

The Government did make a concession at the last moment, putting the case under the common law of 1881 whereby it is forbidden for over 20 persons to meet without registering for the purpose, and obtaining a permit from the prefect or mayor. This law was never intended to apply to religious assemblies, and its application now is to transform such religious bodies who obtain the permits into criminal suspects. The Pope would not submit to this, and hence he adhered to the prohibition which had already been issued, even though the question be came merely one of submitting to a humiliation which had never been asked before.

M. Clemenceau is pleased to consider the Pope's refusal to admit that he must submit to the civil power for permission to say Mass or to preach to a congregation, as a crime against law and order. If the French Premier, persisting in his madness, takes possession of the Churches, as he has announced his intention to do, the priests will be compelled to have recourse to private houses to say Mass and hold all meetings for divine service; but they can suffer for Christ's sake, and will do so. Thus the curé of St. Clotilde, the Abbe Cordey, being asked on the eve of the enforcement of the law, what course he would follow, answered: "To-morrow I will say Mass at the altar. If the act of praying to God in Church constitutes a crime, I will be prosecuted. That is all."

"And afterwards?" he was asked. He replied: "Afterwards, I will begin again."

In short, as a Catholic Deputy, M. Groussau, said in the Chamber: "We Catholics do not play politics, but defend the liberty of our religion. The President of the Council has struck where he thought he would strike the head of the Catholic Church."

M. Clemenceau's excuse that the Pope is the enemy of France and aimed at the overthrow of the Republic is too farcical to be seriously answered. The Holy Father has, however, given this answer in general terms to the accusation that "it is absolutely false that he has ever said or done anything which can be construed into hostility to France."

Let M. Clemenceau now prove his accusation, or stand convicted before the world as a sacrilegious slanderer.

Masses were celebrated everywhere on the day when the police were to take possession but so far the police, priests, and congregation, did no more than notify the priests to attend the court for trial for violation of the law. Clemenceau thinks probably that he has gained a great victory, but a few days more may show him his mistake.

HONEST INQUIRER, Huntsville.—The editor will be requested to deal with the subject mentioned in your letter. Meantime we might say that Mr. Jos. Hoeking is one of those writers who gives us that particular class of literature because there is a market for it, just as there is a demand for yellow literature of the dime novel class. Mr. Jos. Hoeking wants to make money and he is taking a very excellent method of making it. The race of fools and the race of liars will always be with us. Mr. Joseph Hoeking would make a most excellent associate editor for the Orange Sentinel.

THE HOME RULE QUESTION.

A conference has been held between the Imperial Government and the leaders of the Irish party, the result of which is not definite y known, but from the fact that such staunch friends of Ireland as Messrs. Redmond, Dillon and O'Brien, have agreed upon supporting the government, and recommending their party throughout the three kingdoms to support it generously, it is inferred, with great appearance of truth, that the agreement is that at the next year's session of Parliament a bill will be introduced which shall give Ireland so large a measure of Home Rule that the Irish people will be satisfied for a long time to come, or at least, till it is demonstrated by the actual trial that a more extensive measure of Home Rule is needed to satisfy the wishes of Ireland.

It is said that the proposed measure does not concede everything which the Nationalists desired and demanded, it is not a Home Rule Bill in the Gladstonian sense, as it falls far short of what Mr. W. S. Gladstone offered when in power, yet its principal features have been agreed upon. Details and certain minor features of its application are to be agreed upon hereafter.

One of the chief features of this Bill is said to be the creation of an Irish Council which will control all matters concerning the Irish people exclusively. This Council will be composed to the extent of two thirds or perhaps three fourths, of members elected on the present Parliamentary franchise. The remainder will either be elected on a higher franchise, or will be appointed by the Crown, which appears to be a somewhat strange provision for so strong a Liberal government, which might as readily make one provision for the election of all the members.

Under the plan Ireland will retain its present membership in the Imperial Parliament, and clergymen of all denominations will be eligible as members of the Council, a provision which will undoubtedly arouse a good deal of opposition.

The many boards which at present manage the interior affairs of Ireland will be replaced by four which are to be called the Central, Agricultural, Educational, and Land Transfer Boards.

It seems to us that the measure as here laid down is much more complicated than it might be, and will on that account give rise to a considerable amount of conflict of jurisdiction which might be avoided; but if the details are really unworkable, no doubt they will be corrected before the Bill shall be brought before Parliament. At all events, if it work satisfactorily to the people of Ireland, it should be acceptable to friends of Ireland everywhere. For our own part, we think it very capable of improvement, and we doubt not it will be brought to a workable measure before Parliament shall be called upon to enact it. We are highly pleased with the prospect that Ireland will have, in all probability before another year is past, a measure of Home Rule, which, if not entirely satisfactory, will go far at least toward removing the grievances under which the country now labors.

In 1898 a Royal Commission appointed to examine into the taxation of Ireland reported that in each year Ireland is overtaxed to the extent of £3,000,000, (\$15,000,000). The rectification of this heavy burden was proposed at the conference by Mr. John Redmond, according to the statement given to the public, but the Cabinet members declined to mix this matter in the consideration of the new partial Home Rule Bill. It will, therefore, not be dealt with at present; but the Irish party seem to be of the opinion that half a loaf is better than no bread, and have accepted the situation so far as we know. So gross an injustice will, however, have to be dealt with at a later moment.

EDDYISM.

When it is considered that Eddyism, or the religion of Mrs. Mary Baker Eddy, is the mere invention of a woman who confessedly was not sent by Almighty God to establish a new religion, we cannot but be surprised at the superb brazenfacedness of a number of self-esteemed Apostles going forth to our cities and towns to make converts to the Eddyite faith as if they had a divine mission.

The Apostles of Christ had a real mission to preach the Gospel as He delivered it to them, and they did so, and their successors have done the same. Their mission down to the present day is from God, for Christ said to them: "As the Father hath sent Me, I also send you." The mission is unmistakable, and great spiritual powers were conferred upon them: the power of forgiving sins, (St. John xx. 21-23: (St. Matt. xviii. 18.) "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose

you shall retain they are retained." And elsewhere, St. Paul said, (2 Cor. v. 18.) "God hath reconciled us to Himself by Christ; and hath given to us the ministry of reconciliation. . . and He hath placed in us the word of reconciliation. . . We are therefore ambassadors for Christ, God, as it were, exhorting by us. For Christ we beseech you be ye reconciled to God."

We should be sorry to have a word to say which might hurt an aged woman whose term of life is rapidly drawing to a close, and we would not now do so were it not that the devotees of the imposture of which she is the head, and which she has preposterously named "Christian Science," are propagating it with a zeal worthy of a better cause, by self appointed missionaries who deliver propagandist lectures especially in our large cities, in order to increase the membership of their local churches. "There is money in it." We have no doubt these advocates of Christian Science have so discovered, and have for this reason devoted themselves to its propagation without the commission which Christ gave to His Apostles. On Nov. 29 a lecture was delivered in Ottawa by one Mr. F. J. Fluno, who adds to his name the letters M. D., C. S. D., in the cause of Christian Science. The speaker said "to begin the study of Christian Science you will need its text book, 'Science and Health,' with key to the Scriptures, by Mary Baker G. Eddy, with other works of this author, and of the Christian Science Publishing Society in Boston, Mass. These books and publications, together with the Bible, are the only ones Christian Scientists recognize as authority on the subject, or as Christian Science at all."

Here is, indeed, a strange profession of faith from an authorized representative of a supposed religious body, which calls itself Christian. The Bible, the Word of God, and the word of Mrs. Eddy and her publishers are the sole rule of faith which these so-called Christians, but really anti-Christian Scientists, accept as the divine teaching! A more disreputable confession of faith or admission than this from our C. S. D. (Christian Science Doctor,) we could not expect from the devotees of Mumbo Jumbo in the heart of the dark continent. Surely such a profession of faith is even less reasonable than the belief in the book of Mormon as taught by Joseph Smith. Smith did declare that he received his tissue of absurdities from heaven, while Mrs. Eddy's works are admittedly the product of her own brain. It is not from any mere human authority, male or female, that we are to receive any book or writing as a divine revelation.

"Dr." Fluno attempts no proof, and Mrs. Eddy's writings, which profess to open the Scriptures with a sure key, contradict Scripture on their every page.

One of the most horrible statements of this lady is "Mortals are not created in God's image. Man is co-eternal with God, and they are inseparable in Divine Science."

Elsewhere in "Science and Health" we have such assertions as this: "The soul or mind of man is God. Man is eternal. Man is not the offspring of flesh."

Christianity teaches, as we find in the Bible, "God created man in His own image, in the image of God He created him, male and female, He created them." (Gen. i. 27.)

It is evident that the thing created or the creatures is not identical with the Creator. Again: David asks of God: "Show me thy ways O Lord, teach me thy paths! Lead me in thy truth and teach me. (Ps. cxiv. 4-5.) The teacher and leader is not the same person with him who is taught and led."

Man is eternal, according to Mrs. Eddy. He is, therefore, not a creature. How can such teaching be either Christian or Scientific? While it claims to be Christian it is opposed to the Word of God, which is the basis of Christianity, and claiming to be a science, it rejects medical science entirely, which is one of the many blessings conferred by God upon mankind. Christ Himself tells us: "They that are in health need not a physician, but they that are sick." (St. Matt. ix. 12.) This repudiation of medicine by which Christian Scientists pretend to heal is but a fraud upon the public. Dr. Fluno says:

"The mission of Christian Science is not primarily the healing of the sick only. It comes to heal the world of all error; it heals of sin as well as of sickness. It heals not only physically, but morally and spiritually. It answers all questions and solves all problems, and hence is the comforter that leadeth in the way of all truth, etc."

These statements are all made without an attempt at proof, and, according to the principles of logic, are not to be admitted by the seeker after truth. Put forward without any attempt to sustain them by arguments of reason, they are to be denied without giving a reason for their rejection.

As regards Mr. Fluno's statement