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London, Saturday, November 25, 1899.

HON. FRANK LATCHFORD.

We are glad to be able to state that the Hon. Frank Latchford, Minister of Public Works, has been returned as member of the Ontario Legislature for the South Riding of Renfrew. Some weeks ago we expressed the hope that the Opposition management would allow the honorable gentleman to be elected by acclamation. They permitted Hon. Mr. Stratton, member for Peterborough, to take his seat without a contest. It would have been more in accordance with the fitness of things had they treated both alike.

The Montreal True Witness makes the following complimentary and well-deserved reference to the new Minister of Public Works:

"We have ever desired to encourage every movement to advance the interests of the Irish Catholic people of Canada, and when a young man of our faith and our nationality is about to enter upon an honorable and public career, we applaud with enthusiasm every act done to facilitate his rise to the top. In the union of young Irish Catholics the other evening at the Place Vigor Hotel—irrespective of political parties—to honor in this Province one of our rising fellow-countrymen, we perceived a hopeful sign of a happy future. No matter what Mr. Latchford's special political leanings may be, no matter how long or how short a time he has been known to the general public of Ontario, no matter what his chances of success in the various struggles—electoral, parliamentary and administrative—before him, we simply recognize the fact that a talented, honest, honorable young Irish Catholic has stepped into the arena of public life."

ANCIENT DOCUMENTS.

The Syrian Patriarch of Antioch has brought with him to Paris two manuscripts which are said to be of the second century, and which were discovered in the metropolitan library at Mossoul. One has the title "The Testament of our Lord," the other, "Precepts and Commandments of the Lord." Should these prove to be authentic, they will be of great interest to students of the faith and practices of the early Church. They will not, of course, have the authority of holy Scripture, but they will have weight as a testimony to the belief of the early Church, in the same way as the writings of the early Fathers of the Church at the same period. The writings of the Fathers of the second century which have come down to us are not numerous, and those which have been preserved are justly regarded as of very great value. This recent discovery will have a similar value if their authenticity be established. They consist, for the most part, of canonical regulations.

STILL MISREPRESENTED.

Another instance of the gross inaccuracies of the newspaper correspondents who write or send telegraphic dispatches from Rome regarding the Church or the Pope, occurred last week when it was cable that the Osservatore Romano, under orders from the Pope, had published a violent attack on Great Britain in regard to the war with the Transvaal. The exercise of a little common sense would have shown these correspondents that the Pope is not to be held responsible for the editor's views on political events, though it is to be admitted that the Osservatore is a paper which usually reflects the views of the Holy Father. This arises from the fact that the management usually conforms to the sentiments to which the Pope gives utterance; but it is not to be assumed that because on a matter in regard to which opinion is free, the Holy Father is to be held responsible for the views of that or any other newspaper, however respectable it may be. On the present occasion the Osservatore did not express or even pretend to express the Holy Father's views, and, owing to the assertion of the correspondents, the officials of the Vatican have announced emphatically that the Osservatore does not express the sentiments of the Holy Father on the present occasion, and that the Vatican does not favor the Transvaal. It is evident that the Roman correspondent in the present instance aimed

at creating an anti-Catholic sentiment in England, but his falsehood must fall flat when the truth is known.

An article in the Osservatore Romano of the 15th inst., states that it is the official organ of the Vatican only in regard to facts relating to Church matters. Its editorial comments are not inspired by the Holy Father or the Vatican authorities. It adds that the Holy See will not take part with either belligerent in the Transvaal war.

WITCHCRAFT.

Three Italians, husband, wife, and son, who recently arrived in Toronto from New York, and immediately began business as fortune-tellers, were arrested last week at the order of police Inspector Archibald. These are charged with practicing witchcraft. The woman declares herself to be a clairvoyant possessed of the power to cure diseases by her magic. Her mode of procedure is to appear to fall into a trance, and while in this condition to describe the ailments of those who apply to her for relief from their sufferings. These are informed that medicine for their diseases must be procured from New York, and a good fee charged for the procuring of the suitable remedies. By these means the fortune-tellers have secured considerable sums of money from their unwary dupes, most of whom are said to be Italians living in the neighborhood.

Those who permit themselves to be victimized in this way ought to know better, and are deserving of but little sympathy. However, it is right that the law should step in to prevent such impostors from preying even upon the ignorant who might be induced to patronize them.

LATITUDINARIANISM.

The well known Scottish novelist Ian MacLaren, who is Rev. Dr. John Watson, a Presbyterian minister of London, Eng., is about to publish a life of Christ in serial form, in a magazine which has been specially projected for the purpose. As the doctor narrowly escaped conviction for heresy by the London Presbytery on account of his giving utterance in one of his novels to views which were held to be Latitudinarian, it is to be feared that such a work from his pen, without perhaps going to the length of Roman and Strauss in their absolutely infidel works, will tend to sap belief in Christ's divinity and the inspiration of Scripture, among Protestants. It must be remembered that the Presbyterian Church in England is already strongly tinged with Latitudinarianism, so that its acquittal of the doctor does not put his views on the question of Redemption through the infinite value of Christ's sufferings beyond suspicion. A book which would covertly inculcate unbelief in the principal mysteries of religion is more dangerous even than those which do so openly, as readers would be more on their guard against those of the latter class.

REV. B. F. DE COSTA'S STAND FOR ORTHODOXY.

The resignation of the Rev. B. F. De Costa from the ministry of the Protestant Episcopal Church has been very extensively discussed by the Press of all denominations, and the comments thereupon are of widely divergent character, according to the religious views of the papers discussing the matter.

The Church Defense, a High Church organ, states that the Rev. Mr. De Costa "has stood so bravely for many years against the Broad Church movement that it is to be regretted that he has allowed the enemy to discourage him." This is not the time to give up the fight, but it is the duty of those who believe in the Incarnation, and in this fact that the Bible is the Word of God, to stand fast in that faith and earnestly to contend for it to the last.

It admits regretfully that Latitudinarianism flourishes in Protestant Episcopalianism, especially in the diocese of New York, under Bishop Potter's "practical protection if not open patronage," and that the Rev. Mr. De Costa's arraignment is just, yet it maintains that this reverend gentleman should not upbraid his "Holy Mother the Church for the misdeeds of some of her faithless children." It asserts that "the Church, and the majority of the Bishops are perfectly sound in the faith, and that error exists only in the teachings of rebellious children, for whose misdeeds the Church cannot be held responsible, and the Bishops cannot be blamed unless, indeed, by holding their peace

they permit error to flourish unmolested."

This is precisely one of the weak points of the Episcopal Church. The prophet Isaiah (1, x. ii, 6) declares to the Church of Christ that Almighty God has appointed "Upon thy walls, O Jerusalem, watchmen all the day, and all the night, they shall never hold their peace. You that are mindful of the Lord, hold not your peace."

If the Bishops of the Church have become so faithless to their trust as to hold their peace while the wild beast of infidelity is ravaging the flock, they are unreliable watchmen, and the gates of hell have already prevailed against the Church, and it cannot be the Church which Christ built upon the firm rock of truth. It cannot be that Church of the living God which St. Paul declares, (1, Tim. iii, 15) to be "the pillar and the ground of truth," and the Rev. Mr. De Costa does right to abandon the sinking ship.

MORE DISAGREEABLE RESULTS OF THE PRACTICE OF HAZING.

We have already several times spoken in our columns of the barbarous practice kept up in many colleges and universities under the name of hazing. Recently a young man in the university of Cornell was hazed to death. A full account of this atrocity was given in the CATHOLIC RECORD, a few weeks ago, and now another instance of the barbarous practice is reported from the University of Fredericton, N. B.

In this instance the cruelties were not carried to the extremity of the Cornell case, nevertheless the undergraduates made a savage attack upon the Freshmen, beating some of them severely.

The Faculty of the university had forbidden the practice of hazing, and were determined to suppress it. For this reason they resolved to inflict a severe punishment on those who had taken part in the outrage, and in the first instance imposed a penalty which was practically equivalent to expulsion.

The students appealed to the Senate, which body did not at first take action, as at an informal meeting a number of members of the Senate declared that they would support the faculty, in the hope that the latter would mitigate punishment. In fact the Faculty did reconsider the matter, and pronounced a suspension of the guilty students till Easter. This of itself is a very severe penalty, as it would deprive the undergraduates of a year's standing in their classes, so the students pushed their appeal to the Senate, with the result that the latter body shortened the term of suspension to Dec. 1.

Three of the professors, Messrs. Stockley, Raymond, and Dixon, interpreting the action of the Senate as an expression of non-confidence in their management, have resigned their positions, and it is said that six students, viz., four seniors and two juniors, will also leave, to mark their discontent with the decision of the Senate.

We have no wish to decide on the merits of the difference of opinion between the Faculty and Senate of the University in this instance, but it is certainly to be feared that the present crisis will have an injurious effect upon the future discipline of the institution.

The practice of hazing should undoubtedly be suppressed, but the question here is whether or not the faculty have been too severe in the means they employed for its suppression. If their severity was excessive, it surely appears that the Senate should rather have reasoned privately with the professors to induce them to mitigate the punishment, instead of practically declaring that the faculty are unable to manage the institution. Discipline must suffer if the students are given to understand that they may hope to escape with a mild punishment by appealing to a higher authority which, it will be understood, will act more leniently than those to whom the practical duty of governing the university belongs.

It appears that for years, the faculty of the university have been annoyed by the students who persisted in the forbidden practice of hazing, and yet they could never bring the irregularity home to any of the students. This made them feel sore, and somewhat exasperated, and perhaps they have visited upon the class of this year the faults of the seniors who preceded.

While we have no sympathy with the practice of hazing, and believe that it ought to be suppressed, we may express the hope that on this first occasion when the practice has been brought home to certain students, an under-

standing may be arrived at between Senate, Faculty, and Students, whereby the students may promise on their honor that the objectionable practices shall not be repeated, and on the other hand, the Faculty and the Senate may agree upon inflicting a punishment which may be adequate as a deterrent to future misconduct, while at the same time justice may be tempered with mercy in the present instance.

THE PATRIE'S ARRAIGNMENT OF THE MAIL AND EMPIRE.

We have frequently called the attention of our readers to the malignant and vile anti-Catholic, anti-Irish, and anti-French Canadian sentiments expressed by the Mail and Empire of Toronto almost every Saturday on the page of that journal edited by Flaneur.

So well understood is it that Flaneur's columns are as completely stuffed with bigotry as is an Eskimo with whale blubber and walrus steak, that we have cared to make reference to them only once in a while, and we do so now merely to show how ludicrous an effort that journal makes to rid itself of the responsibility of Flaneur's lucubrations.

La Patrie, the Hon. J. Israel Tarte's organ, recently called attention to the following paragraph published in a late issue of the Mail and Empire:

"Much has been said lately about the attitude of Quebec, Quebec, like Ireland, has two distinct peoples. In Quebec, as in Ireland, the educated and intelligent people are loyal and British to the core, while in both places the ignorant sections, under the control of the priests, are malcontents and enemies of the Empire."

We do not deny that in Ireland, over three centuries of cruel and oppressive government created a feeling of discontent among the people which at times, even during Queen Victoria's reign, broke out into what may be called incipient insurrection. Could it be expected that a policy which deliberately starved or expatriated one-half the population during the reign of a single sovereign could have any other effect than this on a liberty-loving people, while the rest of Great Britain was enjoying an era of unprecedented prosperity? And it must be remembered that the natural increase of Ireland during this period was in excess of that of either England or Scotland. The people of Ireland would have been less than human if they had patiently endured such a condition of things. Yet even during that period the priesthood generally counseled patience and fortitude, in the hope that a remedy would be found by peaceful and constitutional methods, to the ills under which the country was suffering so intensely.

But it will be said, the condition of the people has been greatly improved, and there is no excuse for discontent now. We admit the improvement, but the legislation whereby this has been effected is extremely recent, and it has actually led to greater content. But it is not to be much wondered at if there are still some who labor under the remembrance of the evils which have not even to this day been fully remedied. It is, therefore, still a demand that full justice be done to Ireland, and it is not to be expected that there shall be a complete union of hearts between Ireland and England until that demand be granted. It is not true, as the writer in the Mail and Empire states, that the ignorant alone have demanded this justice as a condition of complete Irish loyalty to the British throne, nor that it is the exclusive work of the Catholic priesthood and people that there are still malcontents at the existing conditions. Protestants as well as Catholics, and even the ultra-Orangemen of Ulster have declared on public platforms but recently that they will never be loyal until the just demands of Ireland be granted. This was notably the case in regard to the million and a half of pounds sterling in which Ireland is annually overtaxed at the present moment, in comparison with England, and this is not the only injustice which is still inflicted on Ireland.

Notwithstanding all this, the bulk of the people of Ireland appear to be already forgetful of the wrongs they have endured, though they still persevere in their demand for complete justice by constitutional means; and they have enlisted in the British army freely for the protection of the Empire in its troubles, as it is evident from the events transpiring in the Transvaal. Flaneur's aspersions are, therefore, without foundation in fact, though Ireland has still substantial grievances for which redress is demanded. As regards the French Canadians, however, there is not even the shadow of a foundation for his statements. At the session of Canada, the French population of the present Province of Quebec accepted British rule unreservedly, and their descendants have over and over again manifested their loyalty to Great Britain, and have sealed the compact with their blood. If Flaneur were as truly loyal as he pretends he would accept gladly the assurances so frequently made to this effect by the people of Quebec, instead of endeavoring to create race dissensions as he is constantly doing.

The Patrie very properly called the Mail and Empire to account for Flaneur's exhibition of bigotry, whereupon the chief editor of the Mail and Empire had the hardihood to deny that the passage quoted had ever appeared in the columns of that journal! When the passage was pointed out by the Patrie and Globe, the Mail and Empire gave the following characteristic explanation in its issue of 16th November:

"Mr. Tarte has been publishing in his paper an alleged opinion of the Mail and Empire offensive to the French Canadians and the priests. We pronounced the thing a forgery, as no such opinion had been expressed in these columns. The Toronto Globe kindly points out that the words were used in the chat of Flaneur. We trust that Mr. Tarte will not be guilty of an imposition of this kind again. Political discussions ought to be conducted on a basis of sense, and not of small trickery and fraud."

As the Mail and Empire pretends to such an aversion to trickery and fraud, it should not revert to such means itself. It virtually admits now that Flaneur's remarks are unjust, but shirks responsibility for them. This responsibility cannot be evaded.

"Flaneur's chat" is a regular feature of that journal, and as a matter of course conducted in accordance with the fixed principles of its managers, and if Flaneur's bigotry is circulated with the journal itself, it is because that bigotry is approved by the management. The Patrie was therefore quite correct in holding the Mail and Empire responsible for Flaneur's oft-repeated sentiments, and the Catholic readers of the paper cannot do otherwise than fix the responsibility on the management to whom it properly belongs, and we much mistake their calibre if they are willing to endure it any longer.

victims of Thuggish plots, as there was more danger of discovery in such cases.

It was only in the year 1829 that it was discovered that Thuggism was a religious organization spread throughout Hindostan, though it existed certainly before the present century, and probably for several centuries. Lord William Bentinck, Governor of India, in the year mentioned, determined to break up the organization, and every known Thug in India was arrested, so that the sect was broken up before 1837. The Thugs were then settled into a colony at Jubbulpore, under Government supervision, and this supervision has been kept up to the present time over their descendants, so that it was believed that Thuggism was entirely extinct until these recent murders were discovered.

The method of assassination formerly used by the Thugs was strangling. Poisoning appears from the present trials to be the mode now employed by these enemies of mankind.

Thuggism is one of the offshoots of Mohometanism, Brahmanism and Buddhism, which systems some people in England and America are endeavoring to introduce into our civilization, under the high-sounding name of Theosophy. We cannot say that these people are actually favorable to Thuggism, but if they succeed in introducing Hindu Paganism, we may expect that the horrors of its results will follow in good time.

MISSIONS IN INDIA.

It has been one of the curious effects of British rule in India that there has been such a revival of ancient Hindu superstitions as to give hope to some of the better educated class of Hindus that they may even inaugurate missions for the conversion of English-speaking Christians to Hinduism. Expression was given to this view by some of the representatives of Hinduism at the great Chicago Columbian Exposition. This confidence is scarcely to be wondered at when we consider that some of our modern philosophers, like Schopenhauer, declare that the Hindu philosophy is of a superior order, preferring it even to Christianity. Max Muller has in some of his works given expression to similar views. Yet in his "Science of Language" the latter makes mention of Pere Courdoux, a French Jesuit, saying that "to this modest missionary belongs the credit of having anticipated some of the most important results of Comparative Philology by at least fifty years."

This Pere Courdoux attained these results by a careful study of the Vedas and other ancient books of the Hindus which contain their so-called philosophy, but he was by no means lost in admiration thereof. Of the Vedas he admits that there are texts which are wise, being based upon fundamental truth. Thus there are passages which inculcate God's unity and other attributes of the Deity as well as the reward of virtue and the punishment of sin. By means of these passages he and his missionary collaborators were able to convince many of the more learned Hindus that their idolatry was false, and that it was a corruption of the ancient faith of mankind. But of these truths in the Vedas, the learned missionary says: "The truths which are found in this book are only scattered there like grains of gold in a heap of sand."

It is in this heap of sand that the present day Theosophists, under the teaching of Mrs. Eddy and their other leaders, are searching for the gold of true religion, and what have they extracted therefrom? The Hindus must have believed at one time that there is but one God, but the modern searchers for truth can find in these books only such absurdities as that matter is eternal, that matter is God, and God is matter, or that the human soul passes after death into the bodies of other beings, such as greater men, or the lowest animals, according as they have been virtuous or wicked on earth; and such crudities as these are propounded to us as the divine revelation originally given by God to man. This is what gives hope to the Hindu priests that the time has come when the world may be brought to a belief in Hinduism by zealous Hindu missionaries. It is needless to add that they have been encouraged to this belief by the peculiarities which have arisen out of the private judgment of men which presumes to sit in judgment upon the revelations of God as taught by Christianity. The origin of these absurdities is evidently the apotheosis of the principle of private interpretation which Protestantism has made the sole

judge of religious dogma, instead of the living perpetual Church which Christ instituted to be the guide mankind to everlasting life.

Mr. P. C. Mazoomdar, a Christianized Hindu, wrote recently in the New York Evangelist, a Presbyterian organ, that the British Indian Government has kept a strict neutrality in regard to all the forms of Hindu religion, whether Pagan or Mohometan, and this he attributes what he calls the revival of Hinduism.

"Fifty years ago," Mr. Mazoomdar tells us, "Hinduism was declared moribund." Hinduism is always going to die. It is never dead. It has the life of a hundred dragons in it." He continued:

"The fact is that systems of thought and organizations of society always die. Hinduism has this two fold life in it. It is a system of thought, it is a graduated order of worship, also a school of philosophy, rather many schools in one. As a social organization it is a network of castes, castes and trades. For centuries before the Hindu came, the Hindu races had grown in that all their old traditions and usages had taken of the degeneracy. With vitality which the English have poured the vast Indian population, everything began to revive, and with that revival also. When more than half a century the pioneers of Christian evangelization rushed to the conclusion that India was far from a wholesale conversion to Christianity. They did not imagine that it was a large potency of further life in the decaying mass. And the singular fact comes into view now that the very of European knowledge and religion ought to have completed its disintegration. Hinduism, the conversion of India is now as far perhaps further than before!"

Mr. Mazoomdar is undoubtedly informed on the subject on which he writes; yet probably the Government could not well do otherwise than to hate Buddhism, Brahmanism and Mohometanism, while it put down burning of widows, and the sacrificial life under the wheels of the Juggernaut. We cannot forget the great Sepoy rebellion was provoked by a supposed insult offered natives, who when enlisting in army were obliged to bite off the greased cartridges whereby they were forced to put into their mouth with which their religion forbade to contaminate themselves. To appease them, the Government was obliged to withdraw the use of that kind of fat which was objectionable. The missionaries were certainly ways left to their own resources to propagate Christianity, and the Catholic religious orders have had good success in effecting conversions, as the of the missionaries show. From best information attainable the remnants with so many different of religion have not had the same success. If, however, positive enlightenment has been given to Paganism, Mohometanism, such as has been the case in the erection of a Mahomed college in the Sudan, we do not any principle of ethics by which can be excused. Evil should be done that good may come from it.

Mr. Mazoomdar states that the Polytheism recognizes no less than 330,000,000 Gods and Goddesses. This number is not given in the Vedas, though these books do teach Polytheism in other places the texts referred to by Pere Courdoux as teaching Monotheism. It is no easy task for the British Government in India to protect such a theon, even for a population of 300,000,000 souls. We cannot how many of these Lettles are nized by the Theosophists, and conceal their full belief under security of words.

THE WOMAN OF THE AN

How Millet's Model Lives in Her Cottage at Barbizon.

Barbizon, a little village in the of the forest of Fontainebleau, distance from Paris, has become of pilgrimage for many admirers of Millet's work, and particularly those who know that the woman suggested to the great painter's famous picture of "The Angel Still lives there in a little stone's throw from where she was. Mere Adele's home is a small cottage, in which she lives a but comfortable life, troubled over inquisitive tourists and rheumatism. She must have attractive woman once, for even although she has witnessed the of more than three score years there are traces of former beauty wrinkled face.

Mere Adele is a lady, though worn her fingers blunt by the form is bent under the burden had to bear. When she looks her smile is like a benediction, beautiful things of earth are upon her. Her manner is as one who feels she has not vain. If questioned closely tell you of the day when the artist came through the den with his wife and children. She hind him the gay city of Paris schools of painting and its She knows a great deal of