

THE CATHOLIC RECORD

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Catholic Record.

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PETERBOROUGH AND HAMILTON.

Two important events pregnant with bright hopes for the future of this ecclesiastical Province occurred last week, and merit a conspicuous place in the annals of our Church records, viz: the consecration of a new bishop for the diocese of Peterborough and the installation of Bishop Dowling in the diocese of Hamilton.

Since the lamented death of Bishop Casbery, which occurred in Ireland on the 19th December, 1887, the latter diocese has remained in a state of widowhood, with Bishop Mahony, of Toronto, as Administrator.

He gave to the united districts of Algoma, Muskoka and Peterborough, shape and form, cohesion and solidity as a diocese. He secured the eminent services of Vicar-General Laurent and of other faithful, learned and zealous priests to administer to the spiritual wants of whole regions hitherto unvisited and scarcely known, even by name, to the ecclesiastical authorities.

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And leaving no centre of Catholic population under his jurisdiction without faithful and zealous pastors. Bishop Casbery arrived in Hamilton in April, 1884, and had scarcely time to know all the wants and requirements of his new diocese when an attack of heart disease compelled him to return to his native land, where he expired in December, 1887.

It does seem queer that any one would hold to such a theory which opens the door to the wildest vagaries, and which leaves men free to reject any revealed truth of God; nevertheless, unless it be a true state of the case, Protestantism becomes quite indefensible. But in this case all the sects, which are numerous enough in England, much more so than in Canada, must be part of the one Church of Christ.

Whitaker's Almanac gives a list of these sects, the very names of which would suffice to drive crazy any one who would aim at bringing about an assimilation of such elements. There are Wigan's Evangelical Mission, Loving Brethren, Psalms of David Society, Kanters, Altheians and Eliasites, and believers in Johanna Southcote. Besides the Salvation Army, there are other Armies innumerable: the Army of the King's Own, Hosanna, Holiness, Methodist, and Mission Armies, Red Ribbon, Redeemed and Glazebrook Armies, Glasites, Ingliantes and Tandemians. The New Lights and Blue Lights, and Quakers New, Old, and Wet are old distinctions which fade in the presence of the now-forgotten names, and there are none of these sub-divisions which cannot cite Scripture to prove that they are among these "providential creations of the Divine plan."

As the Guardian expresses wonder that Baptists and Congregationalists should not have been included in the plan of the preliminary Union meeting, may we not also express wonder that overtures are not made also to these providential outcomes to become members of the proposed grand Christian Confederation.

That we are not pushing the Guardian's theories further than is legitimate is clear from its own statement: "We are taught by the words of St. Peter, in the 15th chapter of the Acts, that we may learn God's will from His dealings with His people, as well as from His written Word." That is to say, whatever Protestantism is, it is by the will of God. It is, therefore, God's will that it should develop itself in all the forms it exhibits, from Ritualism to Universalism, yes, even to Mormonism.

CORPORATE UNION OF SECTS.

A meeting for the purpose of considering the question of union among Protestant sects took place in Toronto a few days ago, at which regular delegations were present from the Anglican, Methodist and Presbyterian bodies. This preliminary action was the result of an invitation from the Provincial Synod of the Church of England, but some of the recognized organs of the various religious bodies are puzzled to know why Baptists, Congregationalists and others were not taken into account in the transaction.

We are informed that "all topics which would lead to division and controversy were carefully avoided, even the 'Historic Episcopate'" being ruled out of court. The Scriptures, the Sacraments, Creeds, and Corporate Unity seem to have been the subjects which were talked of as the least likely to be grounds of difference, and on these lines the meeting seems to have been wonderfully harmonious. It is not very surprising that when all points of difference were, by agreement, left out of the question, there should be found much harmony. But under such circumstances the primary object for which Christ's Church on earth was established was entirely ignored, which was "to teach them (the nations) all things whatsoever I have commanded you." Or, as expressed by St Paul, "for the perfecting of the Saints . . . until we all meet into the unity of faith and of the knowledge of the Son of God."

Indeed, the Christian Guardian seems decidedly to be of opinion that diversity both in faith and organization is part of God's plan in the construction of the Church. It says "The present divisions into different Churches have mainly arisen from honest differences in the intellectual apprehensions of truth, and unless the cause is removed, by the attainment of unity of thought on the

points, it would be a doubtful experiment to urge unity of organization." And it is not backward in telling the Church of England participants in the Conference that "the most earnest promoters of unity among the Anglicans are those who hold an unscriptural doctrine of apostolical succession, which compels them to maintain that there are no true Churches or ministers but those that have the episcopal succession of ministerial ordinations."

The Guardian thinks that the Anglicans seek to absorb the other Churches, and to this it objects in toto. It maintains that the growth of Methodism, as a separate organization, was "as truly providential as anything in the history of the Church." To sustain this it quotes a Bampton lecturer who says: "It will not seem reasonable to suppose that the development of Christian life in new forms, which dates from the sixteenth century, has been an infraction of the Divine plan."

It does seem queer that any one would hold to such a theory which opens the door to the wildest vagaries, and which leaves men free to reject any revealed truth of God; nevertheless, unless it be a true state of the case, Protestantism becomes quite indefensible. But in this case all the sects, which are numerous enough in England, much more so than in Canada, must be part of the one Church of Christ.

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THE LIBEL SUIT.

The Toronto Mail has filed its preliminary plea for defence in the libel suit of "the Jesuit vs. the Mail." It would be held to be a contempt of court to make comment while the suit is in progress, but the basis of the plea is contained in the following extract:

"And the said defendant without entering into the merits of the present action and demand, for exception to the form, saith that the summons and declaration in this cause are irregular, informal, null, and void, and ought to be so declared by this honorable court, and he set aside, and the defendant freed from further answering the same for the following, among other reasons:

"1. Because the said plaintiff, the so-called 'Compagnie de Jesus' or Society of Jesus is not a body politic and corporate as is falsely alleged in the writ and declaration in this cause."

Further it is said: "the constitution and objects of the said society are inconsistent and incompatible with the constitution of the Province and of the Dominion of Canada, which is similar in principle to that of the United Kingdom of Great Britain and Ireland."

The Jesuits have demurred to the Mail's plea as an insufficient defence.

An anniversary Requiem Mass was celebrated in St. Michael's Cathedral for His Grace the late Archbishop Lynch, on Friday the 31st inst., by Bishop O'Connor. His Grace Archbishop Fabre, of Montreal, Bishop Walsh, of London, and Bishop Cleary, of Kingston, assisted. The officers of the Mass were: Assistant Priest, Very Rev. J. M. Laurent, Administrator; Deacons of Honor, Rev. Father McCann and Rev. Father Campbell; Deacon, Rev. Father Shanahan; Sub-Deacon, Rev. Father Gearin. The musical service was by the choir of St. Michael's College. There were sixty priests present and a large congregation assembled to take part in the solemn service.

FRENCH IN THE SCHOOLS.

W. Hart Dyke, M. P., Vice-President of the Committee of the British Council on Education, has written a letter to Sir John Puleston, M. P., in reference to the use of the Welsh language in the schools of Wales. In the course of the letter he says: "The inspectors will certainly be instructed to give every encouragement to the translation of Welsh into English, or the rendering of an English story read in Welsh. We must not encourage the Welsh language at the expense of English, but rather as a vehicle for the sounder and more rapid acquisition of English, and with that object the use of bilingual reading books will enable Welsh and English to be acquired pari passu in all the standards." Further on Mr. Dyke says, English will be so handled "as to adjust it to the special difficulties and needs of Welsh schools. I venture on the whole to plead that all the legitimate demands of those who are interested in Welsh education have been fairly and completely met."

It thus appears that in Wales every facility is given in localities where the Welsh language is spoken, to instruct the children in that tongue, by means of bilingual books, though English is also taught. It is only in Ontario that a cry is raised to prevent French from being used in French localities. It is only in Ontario that a party can be got practically to maintain that French children, who do not know English, are to be kept in ignorance if they are not able to receive instruction through the English language. In Wales, not only is the Welsh language permitted, but the children are encouraged to learn it, and text books are used to enable them to do so. The policy of the Minister of Education, the Hon. G. W. Ross, who encourages the teaching of English in the French localities of the Counties of Prescott and Essex, without prohibiting French, is thus amply vindicated by the example of the British Educational Council.

A letter in the Globe of the 1st inst., from Mr. T. Fenwick, of Elder's Mills, shows that the Italian Government pursues toward the Waldenses, whose language is French, a similar fair policy. Mr. Fenwick wrote to Rev. Signor Pons, of Torre Pellice, for information as to the manner in which the two languages, Italian and French, are dealt with in the Waldensian schools, and received a reply which he communicates to the Globe. Mr. Pons states that "the Italian Government also insists on the unity of language, or, to express it better, naturally requires Italian, the official language of the country, to be used in the teaching of all branches which figure on the official programme. Everything fairly considered, this seems to us reasonable. We have had several school inspectors who were disposed to declare war on the French language, of which, it must be said, they had but a slight knowledge, and whose importance they were far from understanding. We have, however, though often with considerable difficulty, succeeded in convincing them that if, without neglecting the study of the Italian language, and in keeping up our schools on this essential point on a level with others in the same circumstances as ours, it was possible for us to preserve the knowledge of French, that should not be any obstacle in the eyes of the school authorities. The Government itself, thus far, has never hindered us from giving a place to the teaching of French, provided, of course, that this teaching does not encroach on the place to be given to the primary branches of teaching, obligatory on all parts of the kingdom. As for us Waldenses, always faithful and scrupulous in observing the laws which govern us, ready to obey and do whatever the Government commands us for the advancement of primary education, we are also firmly resolved not to sacrifice the French which was brought in among us in the ages of the bloody persecutions when our pastors and teachers came to us from Switzerland and France, and the Government was very glad that our language differed from that of our fellow-citizens to prevent all danger of proselytizing. Further, we take this stand because the possession of two languages, besides securing a superior intellectual development, enables our young people, especially our young women, who leave us, to earn their living more easily and honestly."

THE SALVATION ARMY FRAUD.

A few weeks ago we gave an account of certain complaints made by a section of the Salvation Army against the mode in which the organization transacts its business. It was then shown that the Army has so degenerated from its original purpose as to have become an instrument for the enrichment of the Booth family at the expense of the public. Mr. Sumner, formerly editor of the War-Cry, was the chief witness to the process by which the organization, originally destined for the raising up of fallen humanity from the mire, had been turned into a means for enabling General Booth and his family, and the favored officers of the Army under him, to live in luxury, while subaltern officers, toiling to extend the influence of the Army, were treated in many cases with great cruelty when they failed to bring profits into the coffers of the leaders.

Mr. Sumner, who is acquainted with the workings of the Army in all its ramifications, prepared a book in which the way the swindle was operated was thoroughly exposed. It is said, and the proprietorship of the book was sold to a Toronto firm, but just as it was ready for circulation, the whole issue was destroyed through the influence of the Canadian managers of the Army.

In consequence of this it is difficult for an outsider to get at all the facts of the case, but a meeting was held in Toronto on the 2nd inst. at which about 2,000 persons were present, and the seceders from the society gave a partial account of the state of affairs. The speakers were all ex-officers of General Booth's Army; but owing to hardships to which the majority were subjected, and to the bullying, insolence, and cupidity of the superior officers, they had seceded from the association and started a new society or sect under the name of "the Christian League."

So satisfactorily to the audience did they explain the cause of trouble, that an almost unanimous vote of those present declared that the seceders were quite justified in leaving the Army and establishing a new organization. About eight or ten of those present dissented from the almost unanimous sentiment which was expressed.

Many tales of sufferings of Army officers who had been placed in positions which at first brought in money were told, but when the positions ceased to pay, the freezing out process was resorted to and means of support were not vouchsafed to the officers who had become delinquent by reason of not sending in supplies. The property is all in the hands of General Booth, who is thus enabled to raise money on it by sale or mortgage, and to dispose of it for other purposes than were intended by those who contributed towards purchasing it. Frank Sexton, one of the speakers at the meeting, informed the audience that he

they were allowed to retain their language. It is certainly desirable to encourage the use of English among them, but this should be done, not by imposing penalties on those who use French, but by the encouragement of English instruction. A knowledge of French is certainly most desirable, as it is useful for any one to acquire a knowledge of a second language, especially of a language with so grand a literature as the French, and this reason is the more forcible in a country like Canada where the French language is so much spoken. It cannot be denied that Mr. Pons speaks truly when he says: "the possession of two languages secures a superior intellectual development, and enables the young people to live more easily and becomingly," which we imagine to be the meaning of the writer.

We believe that the use of French ought to be encouraged, instead of being suppressed. We would be in favor of encouraging the use of English also, but not by enforcing its sole use in French localities. At all events, it will be acknowledged that French has a finer literature than Welsh, and that its acquisition would be more beneficial to the rising generation in Canada, than the acquisition of Welsh, even in Wales. Surely, then, there ought to be, at least, as liberal a spirit shown towards the French language in Ontario as towards the Welsh tongue in Wales. We are in complete accord with the policy which was advocated by Hon. G. W. Ross when the question of teaching French in the eastern counties of Ontario was brought before the Legislature: none the less so as they who raised objections to the teaching of French plainly enough manifested that their objections came from a desire to harass the French-Canadians, who are as much to the manor born as are those Canadians who are of English, Irish or Scotch origin, and even more so. The persecuting spirit manifested against them at meetings of the new fledgling styled "the Protestant League" is an outrage which cannot be too strongly deprecated in a country where public interests demand that all creeds and all nationalities should work together for the common good.

THE REAL MOTIVE.

"I argue for disallowance, not mainly on the ground of the unconstitutionality of the Act, though I believe that ground is firm and sure, but on the ground that whether constitutional or not, the Act is contrary to public policy. Were the Act pronounced constitutional to-morrow, I would as earnestly as ever seek to have it disallowed as one that threatens the peace and the very life of Canada."—Letter of Rev. D. J. Macdonnell in the Empire of 2nd of May.

We thought so. We have heard it over and over again repeated that the main objection to the Jesuits' Estates Act is that the Pope is mentioned therein in a way which leads Protestants to believe that he is constituted one of the estates governing this Dominion civilly, a matter to which, of course, Protestants could not and would not submit. Then Catholics were told that they should act generously and should respect the feelings of Protestants so far as to join in the demand for disallowance of the Act. It was the old story:

"I've the prettiest little parlor you ever did spy: Will you walk into my parlor? said the spider to the fly."

But now Mr. Macdonnell blurts out the true spirit which animates the disallowance agitation. It is not mainly an unconstitutionality in the act that gives life to the movement, but it is because the agitators regard it as "contrary to public policy. . . an act that threatens the peace and the very life of Canada."

We have all along seen through the motives which actuated these agitators, and have made them known through the columns of the CATHOLIC RECORD; nevertheless we are thankful to Rev. Mr. Macdonnell for his business and candor in admitting them so coolly.

What, then, does Rev. Mr. Macdonnell mean? He means to say that the Jesuits are a society dangerous by its machinations to the peace and life of the country, and that public policy requires that it should be suppressed, or at least that it should be treated by the Government with marked disfavor, and should be subjected to disabilities. He means that Quebec, being a Catholic Province, should have her Legislative independence interfered with whenever an intolerant faction in Ontario, consisting of Orangemen and persons, should think proper to say they are not satisfied with Quebec legislation. To begin, a stigma of inferiority is to be placed upon the whole people of Quebec, inasmuch as they are Catholic, and of course a similar stigma will soon be attached to Catholics of the other Provinces, yet Mr. Macdonnell has the cool effrontery to express a hope that "every voter in the Dominion, whether Conservative or Liberal, Protestant or Roman Catholic, who values civil and religious liberty, should put his name to a petition for the disallowance of this Act," with the object of the petition fully in view.

It is needless to say that Catholics will not act upon the suggestion, and we are confident that the majority of Protestants, whether of Ontario or any other Province, will not stultify themselves by hypocritically proclaiming themselves friends of civil and religious equality while thus seeking to impose disabilities upon Catholics on account of their religion.

had obtained a legal opinion to the effect that the grand Albert Street Temple in that city can be sold at any time, and the money would go to the Booth family—though it has been built for Army purposes by the hard efforts of local officers, and the generosity of the public. This statement caused great sensation.

Ex-Captain Byrce stated that he had braved the prohibition of the Commissioner in this country, Mr. Coombe, by "marrying the girl he loved." He could not see why he should be reproached as having run away with the piano player. As to the charge that he was indebted to the army fund \$500, he explained that his station was kept poor in order to get \$800 for the Hindus, and \$400 for the Household Troops. Ex-Captain J. A. Cusin and others told how they were obliged to beg the means of supplying the necessities of life to officers of their station, while the Commissioner and the Colonel and General fared sumptuously. Another ex-captain, Mr. Shankland, declared that moneys were demanded from him by his Adjutant at Pembroke for the central fund which had been collected for another purpose, and he was told that unless he paid them in he "ought to be burning and frizzling in hell."

Altogether the revelations showed that though many of the rank and file of the Army are undoubtedly sincere, it is now simply a money-making institution for the benefit of the favored few, and that this purpose is attained by making the subordinates suffer from want and privation when they become unable to send money into the general fund.

THE MAIL'S CONSISTENCY.

When we consider that the Mail has for months been endeavoring to make the public believe that the nature of Quebec went beyond its jurisdiction in passing the Jesuits' Estates Act, inasmuch as "it recognizes the use of a right by a foreign authority to alter a Canadian Legislature," it is not astounding to find that just pretending that it always contained maintained that "the Quebec Legislature was well within its rights in passing the measure." Yet such is the virtually taken by the Mail of late. We always thought it difficult to maintain two contradictory propositions as equally true, but the Mail's difficulty whatsoever in the fact that the Mail's contention has the unconstitutionality of the Act as a pretext from its utterances through discussion. For example, in an issue of March 27, Col. O'Brien's motion declared to be so "sound and straightforward as to place the Liberal party at a disadvantage." The result declared to be "sound" says that passed by the Quebec Legislature "beyond the power of that Legislature that it 'violates an undoubted constitutional principle'" "recognizes the violation of a right by a foreign authority and 'depends upon the will' of that authority. Also that 'disallowance necessary to the preservation of the fundamental principles of the Constitution.'"

Could it be more explicitly stated that the Jesuits' Estates Act is unconstitutional? Yet over and over again has endeavored these statements in the Mail, and declared Col. O'Brien's motions unanswerable. But in the 2nd inst. there is an editorialment that the "Jesuit press" should have made a fraudulent extract from the Mail of 5th July, 1888. The Jesuit press in Quebec. However, the Mail means certain journals which have shown up its slattery by quoting the following passage:

"It is reported from Ottawa that it is being made to secure the effect of the compensation bill which passed its third reading. Beyond this, however, the Quebec Legislature will within its rights in passing the measure, as well as in passing the Incorporation Act of last year."

This certainly shows a remarkable diversity between the old and new pretensions of the Mail, but to show that has not been inconsistent, the states that the quotation is from because the passage following quoted. The following passage states that disallowance could be only on the ground that the enactment of the Jesuits is contrary to public policy. Yet even then we are assured it is useless to ask for disallowance this ground, as neither political would be disposed to grant it. conclude that the "Jesuit press" Mail is pleased to stifle the Quebec have proved perfectly their point. To was not necessary to bring in a passage which did not bear upon they desired to press.

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That, "It is our conviction th disqualifying of the Jesuit Societ property by the Imperial Parliam 1774, and the taking possession property by the Crown, were no justifiable, but an imperative duty interests of good government and morality."

This and the other resolutions same meeting were endorsed even most moderate of the advocates allowance. They are approved at the Mail and Globe, so that we h true animus of all shades of d sentiment embodied therein, an mean to say that the Jesuits, and the Catholic Church may very prop despoiled by a Protestant Govern the interests of public morality, endorse all the falsehoods which have ever heaped upon the Church recently ask Catholics to agree wi in propagating such principles as perfection of "civil and religious We feel very like addressing these men in the words of Anthony C wit:

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