Sacrament and the number

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LETTER OF RECOMMENDATION. University of Our awa, Ottawa, Canada, March 7th, 1900. 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 maner 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 sithful.

sing you, and wishing you success,

g you, and wishing, elieve me, to remain, Yours faith.ully in Jesus Christ, +D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, December 29, 1900.

A PROPOSED CONVENTION.

A general Anarchist German Convention has been called to meet in Berlin on Christmas Day. We can scarcely believe that the Emperor's Government will allow an inflammatory meeting, with such speeches as are sure to be delivered at such a gathering, to be held without interruption. It may be that the Government will allow the delegates to commit themselves by enunciating their atrocious principles, and then break up the meeting, or perhaps the leaders may be arrested as soon as they shall have committed themselves fully. This would be a very good course to follow, as there would then be plenty of evidence against these inciters to murder.

A NEW DENOMINATION.

There is a movement in Detroit to establish a new English Lutheran Church which will be independent of the German Lutheran denomination, tery is not lacking in the present inand even of the English Lutheran Churches which are already existing in the city. The new Church will adhere to the Lutheran (Augsburg) Confession, but will diverge from the other Lutheran Churches inasmuch as it will not antagonize secret societies, nor maintain denominational schools as the others do, but will use the Public schools for the education of the children. It may be taken for granted that a solitary Church moving on these lines will after a few years become absorbed by the other Protestant sects. It is at first sight somewhat surprising that a Lutheran Church should proclaim itself to be Eaglish, as the English speaking people are not generally Lutherans, though Luther started the Reformation ; but the cause for surprise will disappear when it is understood that this English Lutheran Church will be attended by Englishspeaking Germans and their children who have grown up in the country, and, therefore, speak the English language. The Lutheran Church is as much a national or local institution as are the Auglican and Presbyterian Churches.

THE ANARCHISTS.

It appears that New York Anarchists have not been terrified by the sentence passed upon Bresci, the assassin of King Humberto, nor by the memory of the death penalty inflicted upon the murderous anarchists of Chicago, from declaring their atrocious principles in the face of an indignant public. Five hundred anarchists met in a hall in New York on the evening of Dec. 11th at a meeting held on behalf of Bresci's family and vociferously applauded a speaker named Alexander Horr who threatened the life of President McKinley " should he attempt to interfere with free speech." The proprietor of the hall declared that he had been imposed upon by false representations, as he would not have rented the hall for an anarchist gathering if he had known the character of the meeting. It was represented to him that it would be a meeting of the "social sclence club;" but even now, if there were to be any incendiary speeches, he would turn off the lights. Notwithstanding this, incendiary speeches were delivered. Horr said that society believes in government by the bayonet, and that Jefferson was an anarchist.

He continued :

No arrests were made, as the author ities probably regarded this talk as mere wind; but such wind as this would justify the infliction of the severest punishment.

REVISION OR NO REVISION.

In the early part of the month of December there was a meeting at Washington of the Prebyterian Committee appointed to take into consideration the vote of the Presbyteries on the revision fo the Westminister Confession of Faith.

On examining the returns the following facts were inferred by the Committee:

1. That the returns indicate that the Church desires some changes in its credal statement.

2. These returns indicate plainly that no change is desired which would in any way impair the integrity of the system of doctrine contained in the Confession of Faith.

3 These returns also indicate that large plurality desire that changes should be made by some new statement of present doctrines.

4 The returns also indicate a desire upon the part of many Presbyteries for some revision of the present Confession.

With these facts in view, the Committee arrived unanimously, at the conclusion that they should recommend to the General Assembly that some revision or change be made to the Confessional statement. "Substantial. but not final agreement was reached as to the method of preparing changes embodying both revision and supplemental statement; but the determining of the whole matter was deferred to a subsequent meeting."

The final statement to be laid before the General Assembly will be agreed upon by the Committee at a meeting which will take place at Washington on Feb. 12th next. The Assembly will meet in May.

There is something interestingly mysterious in the way Presbyterians put forward their doctrines and announce their intentions, and the mysstance.

We are told plainly enough that the Church desires some changes in its credal statement:" that is, in the Confession of Faith. The public also are pretty well aware of the nature of the changes required.

It is well known, and it has been frankly admitted by such Presbyterian organs as the Chicago Interior, that the doctrines of predestination and re probation, on which Calvinism stands as on a foundation, are not now believed by Presbyterians generally. The restricted election of infants is equally objected to, and the desire for revision arises out of these facts. Were the case otherwise, there would be no demand for revision, and now it is pretty certain that no revision will be acceptable which does not eliminate these doctrines.

The two first mentioned doctrines are thus stated succinctly in the 'Larger Cathechism :"

Q. 12. What are the decrees of God ?

A. God's decrees are the wise, free holy acts the of counsel of His will, whereby from all eternity, He hath, for His own glory, unchangeably fore ordained whatsoever comes to pass in time, especially concerning angels and men.

Q. 13. What hath God especially decrees concerning angels and men

A. God, by an eternal and immut able decree, out of His mere love, for the praise of His glorious grace, to be to be manifested in due time, hath elected some angels to glory, and in Christ hath chosen some men to eternal life, and the means thereof : and also. according to His Sovereign power, and the unsearchable counsel of His own will, (whereby He extended or with holdeth favor ps He pleaseth), hath passed by and foreordained the rest to dishonor and wrath, to be for their sin inflicted, to the praise of the glory of His justice.

It is well understood by Presbyterlans as well as by the rest of the Chris tian world, that this teaching which puts God in the light of a tyrant who punishes a large proportion of His creatures (angels and men) with external torment, for the sins which He has Himself obliged them to commit, is at- one need believe what is declared rocious: and they are anxious to shake themselves loose from it.

We are now told that there must be

gated, or that the same creed will be substantially retained with the obnoxious doctrines left out or a supplement ary "explanation" may be tacked on to the present creed; but whatever course may be pursued, there is no doubt these doctrines are doomed. Yet the Committee gravely informs us that the integrity of the system of doc-

trine will not be impaired !"

We cannot otherwise regard this dec laration than as an attempt to throw dust into the eyes of the public. Will this attempt be successful? Time alone can tell ; but one thing we re gard as certain, that no subterfuge of tacking on a supplementary explanation to the present creed will restore belief in the Calvinistic teaching on these points. The meaning of this retention of the old creed, while adding a supplement which would explain it away, is sufficiently clear from what took place on the discussion of the matter before the New York Presbytery, as mentioned in our last issue. By a majority of 1 it was decided by that Presbytery that there should be no whatsoever; and why? One of the majority, a learned divine, explained that a revision is not necessary. Leave the matter as it is, for already the Presbyterian Church is the mos liberal Church a existence. Anybody is at liberty to believe just as much as he wants of the Confession."

Surely under these circumstances no revision is needed, for the Confession thus teaches nothing.

But is this the purpose for which Christ established a Church, that it should teach nothing? Did He not command His Apostles to preach His Gospel to every creature? Surely the Gospel thus preached contains truths which are to be believed, and therefore the Presbyterian Confession is that strange Gospel different from the Gos pel different srom the Gospel of Christ against which St. Paul twice warms the Galatians, that " if we or an angel from heaven preach any other Gospel than that which we have preached to you, let him be anathema, "or accursed, (Gal. i. 8, 9).

Surely, then, the proud boast of the National Covenant was but a mockery and a snare, which proclaimed at sundry times, from the year 1580 down to 1653, when the Scottish Parliament and the General Assembly issued their man date ordering to profess their faith that.

"We are now thoroughly resolved in the truth by the word and Spirit of God and we constantly affirm before God and the whole world that this only is the true Christian faith and religion, pleasing God, and ringing salvation to man . . . as expressent the Confession of Faith."

There is another curious feature in the procedure of the Presbyteries in regard to the question of revision. It stands in striking contrast with the mode of action of the Catholic Church when a revealed truth is to be declared.

not to invent and teach new doctrines. but our Lord commissioned His Apostles to "teach all nations, to observe all things whatsoever I have commanded." Hence when the Catholic Church pronounces upon dectrine, she does not seek to know what the people wish to be taught, but what Christ taught, and what was therefore handed down unchanged in the Church of God from generation to generation. The people are to be aught the truth as Christ revealed it, and not their own fanciful imaginings. But the Presbyterian General Assemby is now in the act of enquiring what a majority of the people desire their creed to be, and the inference is that it will, possibly, construct a

creed to conform to their wishes. Surely this is just what Christ did not intend when He established in His Church a ministry ; for the Apostle St. Paul declares to the Ephesians that His purpose in appointing "some to be apostles, and some prophets, and others evangelists, and others pastors and teachers." was, that " we may all meet in the unity of faith and of the knowl edge of the Son of God, and that we may not now be children "tossed to and fro, and carried about by every wind of doctrine, in the wickedness of men and craftiness by which they lie in wait to deceive." (Eph. iv. 11, 14)

In fact, if there is to be revision, it will be an acknowledgment that the Church which boasted that it alone taught God's truth has been in most serious error for three and and a half centuries, and if no revision, it will formally to be God's revealed truth.

At no time is the protection of a "revisions of the credal statement." angels and the help of God more near to us than when "the blast of the What form is this revision? It may Mighty is like a whirlwind beating "If I were in Russia to-day, I should be an assassin. If any one in control of the be that a new creed will be promulagainst the wall."—Cardinal Manning.

A VOICE FROM CHINA.

A number of Chinese mandarins have written letters to the Right Rav. Bishop Von Auzer, of Pekin, denying the statements recently made with persistent mendacity by a couple of the London, England, daily papers and several Protestant missionaries, to the effect that the Catholic missionaries in China were in a great measure the cause of the Boxer anti foreign and anti-Christian movements in that country. The mandarins speak highly of the admirable work done by the Catholic missionaries in forming the character

tion-a work which is calculated to coufer great benefits on the whole people. It is thus seen plainly that the tales told by the Rev. Messrs. Goforth. Lessie and other missionaries from Canada, who have succeeded in fleeing from the terrible Boxers, were actuated by jealousy of the success of the

Catholic missionaries, in telling us

that it was the arrogance of the Cath-

olic priests which roused the hatred of

of their Chinese converts, and in in

structing them in the arts of civiliza-

the Boxers.

We already two or three times re futed in our columns the statements of these missionaries, and we are now gratified to find that our view of the matter has been confirmed by the evidence of the mandarins, who have certainly no interest in giving their spontaneous testimony in regard to the good work done by the Catholic missionaries.

Minister Wu, the Chinese represent ative at Washington, has given similar testimony to that of the mandarins, though he was somewhat more reticent. He spoke most highly, however, of the beneficial influence exercised by Bishop Von Auger throughout his diocese, and ridiculed the statements of the Protestant ministers, virtually attributing them to their jealousy of the Catholic religion.

As Lord Salisbury had made the statement that missionaries had been in a great measure the cause of the outbreak, it was evidently to the interest of these Protestant missionaries to put on the mask of injured innocence. But it is well known that they went into the interior for the most part only so far as they might have within call the British and American gunboats to protect them from possible uprisings of the Chinese; where as the Catholic missionaries have carried the gospel into all parts of China, and have the Church thorough ly organized, and the whole country divided into Bishoprics and missions. trusting solely in the protection of heaven. It is now demonstrated that the purpose of the Protestant missionaries, in raising the hue and cry about the arrogance of Catholic priests in China, was to draw a red herring population to keep them faithful to the across the track, and to turn away observance of the religious practices from themselves the suspicion which Lord Salisbury's statement cast upon them. But Lord Salisbury spoke of English-speaking missionaries, with whom he was concerned chiefly, and not of the Catholic missionaries from France and Germany, with whom he

had nothing to do. The Catholic priests of China adapted themselves to the manners of the people, and, with a heroic spirit of self-sacrifice, lived as the Chinese live-Hence their great success, which is evidenced by the fact that the Courch in China has over six hundred thous-

and adherents. The recognition of the Church by the Chinese government a little over a year ago has been made a pretext by the Protestant missionaries for ac cusing the Bishops and priests of arrogance, but this recognition was made by desire of the Chinese government itself, which preferred to deal with the Pope and the Bishops in regard to the just treatment of the Catholic converts, rather than with Governments which were seeking an opportunity to seize upon slices of Chinese territory.

RELIGION IN VERMONT.

A writer in a recent issue of the Boston Transcript, commenting upon certain statements of Mr. Rollin Lynde Hartt to the effect that the population of the towns of Vermont is degenerating to a marked degree, states that he had neither time nor inclination to investigate this statement thoroughly; observations he made on the occasion be a proclamation to the world that no of a recent visit to a hill town in that State, situated high up in the Green Mountains. His observations, so far as they go, are corroborative of those of Mr. Hartt.

He declares that he met many of the people and heard their talk as they

oblong stove of the village hotel," and God. in other places of meeting.

A peculiar feature of their gatherings is that

"All the men, and for that matter all the boys too, swear almost incessantly in their conversation. The profanity seemed to be instinctive, commonplace, even necessary. It had long since, through invariable use, lost all its force for purposes of emphasis oaths had become an inseparable part of every day and simple speech. It one citizen asks another at what labor he is going to put in the next day, neither the question nor the answer can be expressed without profanity." This correspondent is, apparently

oo modest to draw inferences from the acts, but he merely states what he has seen and leaves others to draw deductions. He says that there is a nest little church in the town, but no minister, and very seldom is there any religious service except on occasion of funerals, and the people take no interest to have religious services.

It is no wonder that under the circumstances the church should show signs of going to ruin, and several panes of glass were broken in the front windows.

Instead of attending church services, the men and boys of the village go hunting and trapping on Sundays. As the State has a prohibitory law, liquor is not sold openly, but it can be procured easily, and the village boys and young men get drunk, and even boast of their exploits in this direction. So far is the lawlessness of this village carried that the correspondent says "the village seems to lie above the law, as Galway is said to lie to the Westward of it."

The facts thus set forth fully bear out the statements of Governor Rollins of New Hampshire, who has several times asserted, at ministerial gatherings in Boston within the last two years, that religion is rapidly declining, not in Vermont alone, but in all the New England States. In fact, Governor Rollins went even further than the Boston Transcript correspondent, for in a proclamation calling on his people to observe the annual Fast Day of New England he said :

"There is a striking decline of religion, particularly in our roral communities. There are towns in which no church bells are rung, where marriages take place before the civil authorities only, and where the dead are buried without religious ser-

Independently of these testimonies. it is known that though a large proportion of the population of Vermont still profess to be Congregationalists, Baptists and Methodists, the religious spirit which animated the old Puritans who settled in this and the other New England States is rapidly disappearing, and it is no uncommon thing to find closed churches throughout these States. This is particularly noticeable in Vermont, where the Catholics form but a small proportion of the population, so that their example of fidelity to their religion has comparatively to their religion has comparatively Grotto, going on without once stop-but small influence on the rest of the ping from the dawn to quite late. I of their various denominations.

CONVERTED BY A VISION.

Young Man Counseled to Become Uatholic by His Father's Spirit.

New York Journal, Dec. 10. e congregations in almost every church throughout Harlem and th Borough of the Bronx, no matter what the denomination, were talking yester day of the remarkable conversion to the Roman Catholic faith of Fred Camp bell, a young artist, of 406 West 124th

Fred Campbell is one of the bes known young men in Hariem. For gastritis. He suffered great agony, and for days at a time was confined t During those eight years not a single day passed without leaving a re cord of excruciating pain from his chronic trouble. THE YOUNG ARTIST DESCRIBES THE VIS

Early one morning about month ago a vision came to him. had been very ill for five days, and the doctor feared at that time his illnes might prove fatal. As he lay in bed wide awake the further end of the room suddenly became illumined.

'It was a light such as I never be fore saw," said young Campbell. must have been a divine light. And through this brightness there suddenly appeared indistinct outlines at first, which grew and grew more perfect into the form of my father and sister. My father had been dead nine years, and my sister died when she was but seven years old. They appeared to me just as I last saw them in life-my father and his kindly face and full beard, and my little sister with her long, curly golden hair hanging over her shoulders and her blue eyes dancnevertheless he gives an account of ing as though for joy. Their heads were side by side, and around them was this wonderful illumination. was awake-wide awake. I saw it forms take shape.

HEARD HIS FATHER'S VOICE. "Then my father spoke to me. His tones were clear and distinct. The voice was gentle and mcdulated. He called me by name. He told me to be were gathered around "the ancient of good cheer, have faith and trust in parture of the procession of the Blessed

'You have been near the and when you do you must become a Roman Catholic.' Then my father said no more. He looked at me and seemed to read my very thoughts. His face was divine. Then my little sister spoke to me. All she said was:
'Fred, you must become a Roman
Catholic.' Then the vision disappeared.

"The room was dark once more My wife was sound asleep. I sat up in bed and could not realize it all. I in bed and could not realize it all. I had been very sick. Then and there I resolved as soon as I was able to leave my sick bed I would become a Roman Catholic. I have not even told my wife a word about it yet. We are both Episcopalians, and so were my parents and my little sister Anna.

"And from that day-in fact, from that moment the vision disappearedhave not been bothered with gas tritis. The disease had made me very despondent. It has left me comple The very next day I was able to

HIS DISEASE DISAPPEARED.

Mr. Campbell told his story to Deputy Tax Commmissioner Walter Murray, of 257 West 132ad street, who advised him to consult a priest. The Rev. Father McMullen, assistant pastor of St. Joseph's Church, was then visited. A course of instruction was at once planned by Father McMullen and the

pastor, the Rev. Dr. Huntman. Mr. Campbell will be baptized on New Year's Eve. Deputy Tax Commissioner Walter Murray will be his god-father and Mrs. William Meakim, widow of the late Police Captain Meakim, will be god-mother.

AT HOLY LOURDES.

Impressive Scenes Among Pilgrims at

A correspondent writing from Lourdes, says: I am spending a very wonderful week here. are 50,000 pilgrims here, and they have brought 972 cases of sick and lame and blind and dumb-all and each being tended and cared for, and carried on stretchers or in wheel chairs, etc., by an organized band mean what used to be called gentlemen -men of gentle birth and Christian education. I believe I am the only foreigner here, except an Austrian Prelate and a Spanish Bishop. I describe how kind and courteous all have been to me. I have been given cards of entree by the President and by the Bishop of the diocese, a charming man, who was fifteen years at Notre Dame des Victoires, and was a hos-tage at the time of the Commune and the one who found the body of the Archbishop.

The pilgrims arrived in twenty-eight special trains on Tuesday between 3 a.m. and 10 a.m., besides crowded ordinary trains and large numbers who

had arrived on Monday.

To give you an idea of the work going on I will describe yesterday, the second day. There were Masses at the crypt and the basilica and the Rosaire Church and the Grotto from midnight at every altar, and Commun. heard many Masses, and all the time priests were taking turns to give Communion, and others were filling huge ciboria and giving them to the priests at the altars to consecrate; the whole day the sick were being bathed and a going on.

In the afternoon there was a procession of the Blessed Sacrament, and I was allowed to bear one of the four lanterns, and F. carried the ombrellino, and other gentlemen of France the canopy. The procession was im-mense, and all the sick were laid on stretchers and in chairs along the route—a most touching spectacle—and as the chant of Parce Domine the sick and the people cried aloud, "Jesus! Fils de David ayez pitie de nous!"and "Hosanna, Son of David !" and many such ejaculations from the Gespel. It was a marvelous display of Faith and Hope and Love. Little, lame, and sick children were brought to the Bishop, who carried the Blessed Sacrament, and allowed them to kiss the foot of the monstrance, and blind people threw themselves in front ; and when we came to the great square in front of the basilica the canopy was taken away, and the Bishop, with the ombrellino over his head and the four lanterns, went round the whole square holding the Blessed Sacrament over the poor sick people laid in hundreds round the square, and all the time the cries and ejaculations went on, and the solemn chant of the Parce, Domine, populo tuo, I shall never forget the sight nor did I ever see anything like it in all the pilgrimages I have, by God's mercy, been allowed to see in many places. Many miracles were worked, and I was allowed to be present when the doctors examined the various people, who brought certificates from hospitals, etc., saying that their cases were incurable. And then I saw them walk after being paralyzed for years, and speak and sing after being utterly unable to speak a word for years, from ma'adies like tubercu'osis, etc., and a little child of four or five, who had never walked in his life, and had been always in an ail. I saw the light come and the iron cradle was leaping about delight ed, and people with immense tumors, etc., restored to their natural size in a few minutes. In all, about thirty cases have been proved, and no doubt this afternoon there will be more. What is very touching is this new de

cured during the processio In the evening we had sion of Our Lady, and the overwhelming. The lon torches which wound all long garden almost to the starting from the Grotto up behind the basilica, was sight, every one singing ' have been a mile and a ha when this mass of peop sembled in front of the Rosary church, it was th sight possible. The whole tower and upper church were illuminated by el in excellent taste. The like crystal or ice, and ev then there came, a treme light from the spire fu Lady's statue in the squa up like the sun. Then grandest chants of the day this enormous multitude s unum Daum," etc., ever the simple church tone, an with such go that it was r at times to sing from the filled my dry English hea hardly write about it now ple French peasants and gentlemen all can sing "Gloria," etc., and Psalm Vespers, and Magnificat, even a book, and always cal and grand language Church of God. I don't land will ever be Catholi really touched until our to praise God in His lan Church has always done. PRAYER RESTORI

Scranton, Dec. 10 .-

Free Press, has been cure and he is now a firm b efficacy of prayer. For Mr. McDonough's eyes fected, and the best spec York and Philadelphia v effect a cure. One of the partly around in the so affected the other, which An operation was perfor delphia, which was unst the surgeons informed M he would be hopelessly be Monday Mr. McDonough Hoboken. He had a Thomas' Monastery that see and called at the ins friend was out, and wh asked if he could do any caller, McDonough, in a replied: "Yes, I wis straighten these eyes." The priest asked him

altar, where a dozan oth ing, and told him to say trition, and say it sincer Donough did, whereur passed a box containing Paul before his eves, an ough declares there was After this his sight ca

ly, and on Thursday M again resumed his desk His first glance in a mi ing the monastery show had been straightened. evesight now is almost

OUR HOLY FATHER CAL.

The encyclical on ' our Redeemer, issned our Holy Father, Pope I. at a most opportune pe eminently fitting that birth, the Church of ing its belief in His wisdom and goodnes address to an unbeliev a noble, dignified and to behold in Oar Lord truth and the life." Ti of the nineteenth centr by vagaries in beliefs. are led hither and thith the peace which the hu everdemanding. Many found the secret of this ism, in philosophy, in i ure, and in a thousan and follies; but in th loudly heralded panace that afflict humanity, th to its Spouse, Jesus Ch teachings, holds Him and only hope of the v

encyclical: encyclical:

"God alone is life. All take of life, but are not life eternity and by His very; just as He is the Truth, be God... This is true—but ... we have a better life, won for us by that is to say, the 'life happy consummation is the which all our thoughts and be directed."

This is Christian Church from the beg ways taught it. The it now with the same tainty as in the early d Rome and all its god against the Gospel. (the centre of all Cathol is the same to day. I turies have made no Church's doctrines. pontiff, Peter, Leo divinity of Christ and of increased faith ar

love for, the " Light of "It is rather ignorance on the encyclical," which away from Jesus Christ. who study humanity and few who study the Son step, then, is to substignorance, so that He maspised or rejected becaus We conjure all Christis world to strive all they Redeemer as He really