

THE CATHOLIC RECORD.

The Catholic Record.

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REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern India."

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London, Saturday, November 11, 1899.

STILL A P. P. A PAPER.

We regret to have to state that the fire of P. P. A. bigotry still keep flame in the office of the Toronto 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 propose wasting time entering into an argument with our contemporary on this subject, as its utterance smacks too much of Margaret Shepherd literature. It is quite evident the Mail and Empire staff is sorely in need of re-organization.

HERESY.

The Committee of New York Presbytery, which was appointed to examine into the case of the Rev. Professor McGiffert, of New York Union Theological Seminary, has requested him to resign quietly from the Presbyterian ministry, owing to the opinions to which he adheres, which are subversive of the inspiration and divine authority of Scripture and the divinity of Christ.

A severe blow has been dealt against Mormonism by Miss Helen Miller Gould, who has given \$5,000 to the League for Social Service, which has been used in publishing a million pamphlets against Mormonism, and advocating the expulsion of Brigham K. Roberts from Congress on account of his open violation of the United States law against polygamy.

The clergy of all denominations are also to be asked to co-operate in the crusade by preaching sermons against polygamy, and blank petitions are to be sent to all the clergy of the United States, to the number of about fifty thousand, and also to all the societies and clubs whose names and addresses can be ascertained, and when the present supply of anti-Mormon pamphlets will be exhausted, millions more will be issued and distributed.

The clergy are to be requested to take up collections in their churches to aid in the work, and it is expected that large sums will be subscribed, and that the result will be the most crushing blow that Mormonism has yet received since the passage of the Edmunds law.

It is not intended that all the petitions shall be united into one monster petition, but each Congressional district will have its own petition. When the blank forms of petition have been filled, they are to be returned to the Social Service League in New York, which will put together the names for each congressional district and will forward them to their respective members of congress.

As only the names of legal voters will be asked to be attached to the petitions it is expected that they will have great influence on the members of Congress to pass drastic legislation against polygamy.

The recent efforts made by the Mormons in several states to propagate their tenets have given an additional impetus to the zeal of the Social Service League to counteract the Mormon propagandism.

AN ANTI-RITUALISTIC SERMON. The Rev. J. C. Toimle, pastor of the St. Andrew's Presbyterian Church of Windsor, on Sunday last preached a very bitter sermon against Anglicanism, on account of the alleged leaning of many Anglican clergymen toward Catholicism.

In the course of his diatribe, he said that the Episcopal Church is rapidly approaching a crisis in its history, in proof of which statement he quoted a member of the British Parliament who said recently in Toronto that seven thousand Episcopal clergy in

England belong to a secret society the object of which is to propagate the doctrines of the Roman Catholic Church.

He declared that "He entertains great respect for the Catholic who believes in the doctrines of his Church, and acts up to its teaching, but he cannot respect ministers who while nominal by adhering to one denomination are secretly working to betray it to another."

He continued: "If I believe some other Church to be nearer the truth than the Presbyterian the only honest and manly thing for me to do would be to unite with that Church, and not to secretly injure the one I have promised to uphold and defend. Every man has a right to change his belief but not to be a hypocrite."

The Rev. Mr. Toimle appears to have very loose convictions in regard to the obligation of believing all that God has taught. The Presbyterian Confession of Faith does not declare that every man has the right to change his belief at will.

It is very positively asserted that the doctrine therein contained is the only truth of God, from which we must infer that all men are bound to accept it. It should be borne in mind that Christ in commissioning His Apostles to preach His Gospel to every creature declared that it would be more tolerable for Sodom and Gomorrah in the day of judgment than for that city which should reject the Apostles and their teaching.

But it was certainly not the Presbyterian ministers who are indicated in this, as they have not and do not even claim to have any direct succession from the Apostles.

We believe the figures quoted by Rev. Mr. Toimle in regard to the English members of the Church Union, which is the society to which he undoubtedly refers, but the actual number of Anglican clergymen who have adopted Catholic rites and doctrines is said to be much greater than 7,000.

Archdeacon Turner, of Liverpool, places the number at 12,000. But 7,000 may be taken as the actual number of members of the Union, though there does not appear to be any valid reason for calling the union a secret society.

It is its work openly and above board, and if so many clergy of the Church of England have made the discovery that the Catholic rites and doctrines which fell into disuse under the reforming mania which took possession of the English people in the sixteenth and seventeenth centuries, are of Apostolic origin, why should they not be free now to restore them to their legitimate place, without their being stigmatized as hypocrites and traitors to their religion? It is asserted on the very best authority that the Ritualizing clergy are the most zealous and successful in restoring a religious feeling among the people of London and other cities, and that is undoubtedly due to the fact of their religious services being more solemn and exciting of devotion.

Rev. Mr. Toimle objects especially to the doctrines of priestly absolutism, baptismal regeneration, and the Real Presence. These doctrines may all be shown to be handed down from the days of the Apostles.

DISHONORABLE CONDUCT.

General Funston, of Kansas City, Mo., who is en route for home, from the Philippines, with the mustered out 20th Kansas Regiment, has telegraphed from Albuquerque, N. M., to his Topeka attorneys to begin proceedings in the courts against Archbishop Ireland for criminal libel, and also against the San Francisco (Catholic) Monitor.

The Archbishop has been quoted by an interviewer in Chicago as saying that Gen. Funston had been charged with looting Catholic churches, and calling upon him to deny it, or the public would be obliged to believe him guilty.

We cannot say that it was by Funston's orders that the looting of churches took place, but there is said to be plenty of evidence that churches were looted, and, no doubt, it will be forthcoming at the threatened trial.

It is asserted on good authority that entire sets or parts of one hundred sets of looted vestments are to be found in Milwaukee diocese alone which were sent home by soldiers as trophies from the seat of war.

Whoever the General may be who permitted this sacrilege, he should be brought to account for it.

AN ANTI-MORMON CRUSADE. A severe blow has been dealt against Mormonism by Miss Helen Miller Gould, who has given \$5,000 to the League for Social Service, which has been used in publishing a million pamphlets against Mormonism, and advocating the expulsion of Brigham K. Roberts from Congress on account of his open violation of the United States law against polygamy.

Congressman Roberts admits that he has three wives, but he asserts that he has not violated the law, as he was married to them before the passage of anti-polygamy law.

The pamphlets are said to be a very powerful arraignment of Mormonism, and they will be sent all over the country to inaugurate a crusade against the evil of polygamy.

The clergy of all denominations are also to be asked to co-operate in the crusade by preaching sermons against polygamy, and blank petitions are to be sent to all the clergy of the United States, to the number of about fifty thousand, and also to all the societies and clubs whose names and addresses can be ascertained, and when the present supply of anti-Mormon pamphlets will be exhausted, millions more will be issued and distributed.

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Rev. Mr. Toimle objects especially to the doctrines of priestly absolutism, baptismal regeneration, and the Real Presence. These doctrines may all be shown to be handed down from the days of the Apostles.

The proprietors of the Detroit theatres have very rationally determined never to admit again the student in a body to their entertainments. It is surely not creditable to education that they should be forced to take such a course.

Another of those barbarous practices which have for many years disgraced the American universities, and which are known as hazing, has occurred at the University of Cornell, resulting fatally. There is an association known as the Kappa Alpha society, into which only the students of the university are admitted, and the unfortunate occurrence discloses the fact that initiations to the Kappa Alpha are always conducted in a grossly barbarous manner, for the amusement of those who are already members.

As the newly initiated members know that they will never be further subjected to the treatment they themselves undergo on the day of their admission to membership, they are accustomed to keep the matter secret, as they are required by the rules to do. They are besides induced to keep the secret by the desire to see at some future time other new members who have undergone the same ordeal which they have undergone themselves, and thus the traditional secret is kept year after year.

DISORDERLY STUDENTS.

We give in another column particulars of a sad case of hazing which resulted fatally within the last week in Cornell. While we exonerate Canadian students from doing anything so extremely barbarous as was the conduct of the Cornell students, we cannot but disapprove of the disorderly acts of a large crowd of Toronto students of the various colleges and universities of that city on Halloween.

People are tempted to allow great latitude to the exuberance of spirits which generally crops out when Halloween occurs each year; and the acts of the students on that night were not, apparently, any worse than those of previous years, but lawlessness is intolerable, especially when it breaks out on a large scale, and our city authorities will be compelled, for self-protection, to make provision for repressing such exhibitions of disorder as were witnessed in Toronto on the evening of the 31st ult., when the city was actually for hours in possession of an unruly, even if it was, as we admit it to have been, an educated mob.

There was in the first place a students' performance in the Princess theatre, at which Paul Kruger's effigy was hanged. This did not injure Paul, it is true, but notwithstanding that the Transvaal President is now waging war with the British Empire, it was an undignified act against a foeman who has shown ability and honor in the conduct of the disastrous war now being carried on. It should not be forgotten that, after the recent disaster to the British, the official telegrams declared that the captured British troops are being as well treated as could be expected from any civilized nation.

Certainly we should feel justly indignant if we heard that the Boers were hanging and burning the effigy of her Majesty Queen Victoria; and other nations would regard such conduct with disgust, as they will now, no doubt, do in regard to the conduct of the Toronto students, who, after hanging the Transvaal President's effigy in the theatre, came out into the streets and proceeded to burn the same effigy, inducing the Toronto citizens to become sharers in the contemptible act, by applauding and enjoying it.

While it is true that the Boers have treated with an almost incredible harshness those whom they regard as foreigners, we should remember that they did so only through a determination to hold for themselves the country they settled in the first place; but we should be impelled even in time of war with these brave and not inhumane people with such sentiments as the loyal and high minded Baron Tweedmouth uttered in Edinburgh a few days ago:

"We unfortunately are warring with a nation of the same stock and religion as ourselves. As this crisis all hearts go out to the brave Boers, and to the small British army in Natal, which, against fearful odds, has performed magnificent feats of valor. It is not the time to call our opponents names or to utter cries of vengeance, but to back up Her Majesty's ministers, who have a fearful, yes, an awful responsibility upon their shoulders."

Anyone entertaining such sentiments as these can only condemn the burning or hanging of the leaders of the Boers in effigy.

The disorders of the students did not end here. The fire alarms were rung in several places, and the reels and engines of the fire department were driven through the streets at their usual pace from all quarters, endangering the lives of peaceful citizens who were out at that late hour to see the "fun" which was expected.

The usual tooting of hideous horns was heard everywhere, and street signs were carried off to great distances to the great inconvenience of proprietors doing an honest business, and in many instances great damage was done to property. It is, certainly, no credit to the civic authorities of our cities that such lawlessness is permitted to go on year after year.

We learn that in Detroit and Ann Arbor there were similar hideous celebrations of the time-honored feast, which would be more honored in the breach than in the observance of its festivities in so disorderly a manner.

The disgraceful conduct of about one thousand students in Detroit, who attended the Lyceum theatre, drove out first the ladies and next the gentlemen from the house, and the actors and actresses were insulted by continual howling and sometimes by indecent language. One of the Detroit papers quotes the commentary of one of the audience who had paid good money to see the play. He said: "It was the most disgusting scene I have ever witnessed."

The proprietors of the Detroit theatres have very rationally determined never to admit again the student in a body to their entertainments. It is surely not creditable to education that they should be forced to take such a course.

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The ingenuity with which new tortures are devised to be inflicted upon candidates for admission into the ranks of this and similar associations is best described by the epithet "diabolical," nevertheless such new tortures are invariably invented so that the fun may be greater on each successive occasion, and there is little danger of exposure, as each successive member takes as much interest in inflicting new trials on the future candidates as were employed in regard to himself.

Very often, when the troubles of life vex and rattle us, or when we are downcast and distrustful, it would do us good to think of that ancient life of God (before the dawn of creation).—Father Faber.

FATAL HAZING.

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But it happens after a few years that the initiation ceremony becomes too rough to be safely inflicted, and the result is then that the candidate, whose powers of endurance have been overestimated, succumbs to the harsh treatment to which he is subjected, and either falls into a sickness which may be on him for life, or he is actually killed in the process of initiation.

As a matter of course, the fellow-students who are already members of these associations never intend that their frolics shall end in the death of their victim, but their youthful inexperience does not accurately estimate his powers of endurance, and thus the dreadful catastrophe always comes unexpectedly, and the horrors of the initiatory ceremony are made known to the public only when that catastrophe occurs.

The recent fatality at Cornell, which has greatly shocked the patrons of that university, occurred to a young man of nineteen years of age, named Edward Fairfax Barkley, of St. Louis, Mo. He was six feet in height, and was of great physical strength and endurance, in spite of which he succumbed to the treatment inflicted. He entered the university only six weeks ago, and great hopes were entertained by his friends and family, who are themselves highly prominent citizens of the State of Missouri, that a brilliant future was before him.

The members of the Kappa Alpha, on initiating him, forced him to run several miles in company with a trained athlete, to wear him out, after which he was ordered to swim across a canal to pin a senseless notice on a railway bridge. The canal was seven feet deep, and he sank out of sight of his tormentors, some of whom gave the alarm, indeed, and helped to rescue him, while others made their escape so as not to be recognized by those who came to assist in searching for the body. The body was found after two hours' search, but life was, of course, extinct.

The Kappa Alpha members insist that the death was accidental, as they were of opinion that the canal was shallow; but the friends of Barkley are not disposed to let the matter pass so easily, and a criminal prosecution has been entered against those who are known to have had a hand in the affair. Other guilty parties may be discovered in the course of the investigation; but it is almost a certainty that the members of the society who know most about the matter will endeavor to screen each, as is always the case when such things occur, so that there is small hope that complete justice will be done, notwithstanding the aggravating circumstances of the case.

One of the sad features of the general practice of hazing is that the professors of universities are usually disposed to encourage it, as they express the opinion that it tends to improve the students in athletics, and also because they render themselves popular with the students by encouraging the sports. In some few of the universities, however, the faculty have succeeded in having the pupils themselves to pass resolutions to discontinue the dangerous practice, but these resolutions, in many instances, have fallen into disuse. If we remember right, Cornell itself a few years ago passed such resolutions, but the present fatality shows how badly they have been kept.

We are glad to be able to say that the Canadian university students have not carried the hazing practice to the fatal extreme to which it has attained in many institutions of the United States; but it is in use to a certain extent in some even of the Canadian universities. It ought to be entirely suppressed, and we hope the Canadian professional faculties will all endeavor to suppress it.

The Catholic colleges and universities of America have never had occasion to suppress hazing, as the practice has never existed among them, and this is one of the respects under which the Catholic system of education on a religious and moral basis is to be preferred to the secularized and non-denominational systems which are generally supported by Protestants.

Catholic parents, especially, should take note of this difference in coming to a decision to which colleges they should send their children, and that decision should always be to send them to Catholic institutions, where they are sure of receiving a good moral training.

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ON BUYING A LIBRARY.

Everybody, young or old, rich or poor, wise or foolish, should have a library. Should have? Does have? as a general rule.

There are houses in which the library consists of what are called "railroad" novels and an occasional magazine of the lighter sort. There are others in which are added to these certain gayly colored volumes, "sold by subscription."

And there are all sorts of gradations between these, and the richly bound and sumptuously housed volumes which the newly rich order to match their draperies.

Quite apart from these, and vastly more interesting, from the human point of view, even than the "collector's" library, with its rare editions, reverently displayed, is the individual accumulation—the two or three shelves of books which some one person has gathered and cannot well do without.

In the case of the permanent dweller, even this collection frequently becomes larger than is needful, and it requires an occasional wedding to reduce it to proper and natural dimensions.

The question arises almost immediately, how one with a small income can afford to buy even a very small library. Yet it is indeed an overstrained income which cannot be stretched to admit the purchase of one or two books a year. Whether we buy books depends actually on how far they are necessary to our existence.

If they are of prime importance we shall manage some way to get them. We shall sacrifice something else, and suffer, perhaps, for the want of it. But what of that? The books then are ours by so much the more, and are dearer to our hearts in proportion to their cost.

Books are a luxury only when they are not essential to the growth of the mind and character. The moment we begin buying them because we wish merely to embellish our shelves thereby, they become a luxury. Not that we are to stop buying when we reach that stage, but that we should not stop until we do.

This stage is reached very early by some who begin with the right books. We shall make no progress at all, for example, by purchasing "Quo Vadis." It is a book with which we may eternally dispense—to our own gain. The purchase of a book that enjoys a phenomenal "run" is always unwise, unless you indulge in it as a deliberate dissipation—in which case it is worse than unwise.

The first purchase should undoubtedly be a Shakespeare. One ought not to try to keep house without Shakespeare. As to edition, there is more solid comfort to be had out of such as offer each play in a separate volume. It may be making too much concession to the physical; but, to some people, the mere exertion of holding a heavy volume, with a stiff, inflexible back, takes off a great deal from the enjoyment of its contents. Besides, what pleasure it is to go to your Shakespeare shelf and run eye and finger along the dear familiar backs of the little volumes, and linger a minute over "Hamlet," "Measure for Measure," "As You Like It," as you select the one that best fits your mood! Isn't it one of the joys of living?

Begin by buying only those plays which you wish to read at once. In this way your Shakespeare purchases will not make a great hole in your book fund, but will leave something over for buying other books during the same period.

Beyond Shakespeare, in poetry, there should be the widest latitude for individual taste and preference.

Never buy the works of a poet whom you do not love, unless you have a large fund at your disposal and wish to make a complete poetical collection. Beware of compilations. Some of them are good, but trust no man to select or compile for your individual delectation.

When you know your poets thoroughly you can take up one of these collections and judge easily whether the selections meet with your approval. If they do not, you do not want the book. If they do, you will probably prefer having the works of the poets themselves.

The same latitude of choice should be observed in the buying of prose essays. Buy one volume each of four essayists—for example, Lowell, Ruskin, Emerson, Bacon. If there are others who appeal to you more directly, substitute them; but remember that these are masters of English, and cannot be read without profit.

If your taste runs in the direction of essays, you will find yourself collecting them easily, they are obtainable in such inexpensive forms. But let the

VERY CHEAP EDITIONS ALONE.

bargains to be had in the but keep clear of the "two-cent counter" when you buy your favorite essayist. He enshrined in a certain dignified good paper, good type and but agreeable binding, and much tribute to pay him. the typographical errors, and other defects of the cheap are grievous and not to be foregone some little luxury your Lowell or your Ruskin form. It would be delightful.

"Some little luxury here, Of red morocco gilded gleam, And vellum, rich as country."

But it is the inside of the book that counts. Let its material and serviceable; but for "lace" have grace to wait "comes in."

A few good novels should place, even in a small library your first selections according to individual taste from of Scott, Cooper, Thackeray, and Hawthorne. Select and let your choice be the artistic and spiritual the book, not on its more straggling. Finally, the selection new novels ripen read them applies still more readily to the buying.

Another thing to avoid is books whose value lies in the number and splendor of illustrations. The reason good ones increase the cost which is just what we are to avoid. An illustrated edition long poem by a standard cost at least twice as much plain edition of the same works. Moreover, the illustration, even as an extra, is but a doubtful joy. It is large for your book-case, and is kept in where the dust cannot frequent removals it become. In addition to this have a too impressive portrait library of small proportions be like Mr. Austey's Green a barber shop.

We grow remorsefully wishing it could be transferred of boots or anything portable.

These remarks, of course, apply to books whose illustration is necessary; as for instance of Art; or to books, like "Stories of Nations" in some part of their illustrations pictures of places and people.

The sort of thing mentioned in a novel issued in "holiday" edition with These vary in artistic execution of the most expensive atrocities of bad taste; better ones are not so small library.

If some well-meaning, cringing friend, who, as a person "so fond of show signs of remembering Xmas with an addition to do not hesitate to assert preference in his or her Such people have a favorite "gift book" and vice is excusable to et amiable intentions.

A few books of reference, even in a small good dictionary is all. Then a good work of American literature, recent date. Add a history, a book of primer of mythology, and an encyclopaedia will be fairly complete.

If you have a special some branch of study, ample, you will be selection to get a year and useful though a collection inside this month.

Thirty volumes we make a worthy store. Then you can finish in the volume to suit your bent.

Now as to Catholic a decidedly wrong is a distinctly Catholic place in our collection; such a book should be is beyond the writer's good Catholic writers them—writers who should be proud to be of who have won the most competent criticism hosts of interested readers.

The fact is to be are not anxious or heroes placed in a Ca such as surrounds our