

The Catholic Record.

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When subscribers change their residence it is important that the old as well as the new address be sent us.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th 1902. To the Editor of THE CATHOLIC RECORD.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

As matter and form are both good, and a truly Catholic spirit pervades the whole, therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success. Believe me, to remain, Yours faithfully in Jesus Christ, J. B. FALCONIO, Arch. of Larissa, Aetol. Desel.

LONDON, SATURDAY, JULY 12, 1902.

The many friends in London of Mr. Wm. Mullins will be glad to hear of his success.

He has lately been appointed Superintendent of the Central Vermont Railway.

Mr. Mullins was born in Stratford, but came to London with the other members of the family when quite young.

He was employed in the dispatcher's office in this city and rapidly rose from one position to another until he became private secretary for Mr. Fitzhugh, Superintendent of the Western Division of the Grand Trunk.

He went with that gentleman to Toronto, filling the same position, afterwards going with him to Vermont.

We are not surprised at the rapid promotion of our old friend, Mr. Mullins, and we wish him still greater distinction.

It is indeed most unusual to find a young man occupying such a post. It is but a recognition of rare merit, and his advancement will, we hope, prove a most useful lesson for many a young man who lacks ambition, who is expecting friends to come to his assistance, and is always waiting for "something to turn up."

A RELIGIOUS EMPEROR.

The Emperor William of Germany is highly pleased with a recent saying of the Pope to the effect that the Germans are at heart a religious people, and that the German army gives to the world an example of prayerfulness which might well be imitated in other countries.

The Holy Father lauded the prayer skill and regular attendance at public worship which are practiced by the soldiers.

The Emperor in a speech from the throne, which might be called a sermon, quoted the Holy Father's words, and exhorted the whole German people, Catholic and Protestant, to put their religious principles into practice in every day life; for fidelity to religion is the strongest bulwark against national decay.

EX-PRESIDENT CLEVELAND HONORED.

Ex-President Cleveland has received from the Catholic Villa Nova College the honorary degree of L.L.D. In his acceptance of the honor, Mr. Cleveland declared that he could consistently, as a Presbyterian, receive the degree from a Catholic institution, inasmuch as the recent revision of the Presbyterian creed has abolished the harsh epithets which have hitherto formed part of that creed.

Archbishop Ryan of Philadelphia assisted at the ceremony and declared in his speech that the ex-President as a statesman ranks more nearly on a level with Edmund Burke in his profound knowledge of political matters, and vigorous and terse expression of his political convictions than any statesman of the present age.

The Presbyterian revision has already done good in the way of moderating intolerance, and it is to be hoped that such beneficial effects will continue to flow from the recent action of the General Assembly.

PEACE IN THE PHILIPPINE ISLANDS.

President Roosevelt has formally proclaimed the restoration of peace in the Philippine archipelago.

The islands have been entirely placed under civil control, and a general amnesty has been granted to the Filipinos who took part in the war.

General Chaffee has been relieved from his duties as military governor, and immediate steps are to be taken to organize an efficient territorial government throughout the islands.

It is to be hoped that as the war is now over the cruelties, which were proved to have been committed by the orders of officers entrusted with

authority will now cease, and we have that confidence in President Roosevelt's justice and humanity which makes us believe that the new territory will be paternally governed.

It is stated on good authority that Governor Taft's mission to Rome has been highly successful, and that a satisfactory arrangement has been reached whereby the United States will purchase the property of the Spanish friars, and that the price to be paid will be devoted to educational, benevolent, and religious purposes on the islands.

The ecclesiastical authorities are to have the disposal of the money, to apply it for the benefit of the people.

HON. F. R. LATCHFORD.

The following reference to the Hon. F. R. Latchford, Commissioner of Public Works for Ontario, taken from the Eastern Ontario Review, will be recognized as not at all overdrawn by all who have any acquaintance with the hon. gentleman:

"Hon. Mr. Latchford was called from private life to accept this important portfolio. Previous to his acceptance of this office Hon. Mr. Latchford had been before the public very little. He had a splendid legal practice in Ottawa and was highly respected in that community. The office of Minister of Public Works needed a man, and the office sought out the proper man in the person of Hon. Mr. Latchford. Since his acceptance of office he has shown himself an able administrator, an energetic and progressive Minister, cautious and careful, yet anxious to see his native Province kept to the front and constantly making substantial progress. Hon. Mr. Latchford has but little liking for being boomed. He is a quiet and hard worker, and believes that honest and faithful efforts to benefit his Province will receive the most desirable commendation of his fellow-citizens throughout the Province. He is not mistaken. Those who know his ability and his honesty of purpose confidently look upon Hon. Mr. Latchford as one of the best men there is in the Ontario Cabinet to-day."

PILGRIMAGE TO STE. ANNE DE BEAUPRE.

In another column will be seen the announcement of a pilgrimage which will take place on Tuesday, July 22nd, under the distinguished patronage of his Grace the Most Reverend Archbishop of Kingston and his diocesan clergy. The purpose is to take part in the grand procession in honor of St. Anne which will take place at St. Anne de Beaupre on Saturday, July 26th, the feast day of the Saint, the mother of the Blessed Virgin Mary.

The pilgrims from the West of Toronto must be ready to leave Toronto by the regular morning express trains, of the G. T. R., or C. P. R., which will take them to Whitty or Myrtle station, from which the special pilgrimage trains will start by the Grand Trunk and the Canadian Pacific Railways.

From points north and east of Whitty and Myrtle stations, excursion rates will be allowed: the price of return excursion tickets from Whitty and Myrtle stations to St. Anne de Beaupre and back will be \$8.05 and \$8.00 respectively. From other points, the excursion rates will be in proportion.

It will be remarked that these very low rates will allow the pilgrims to return so that they shall leave Quebec for home on Monday 28th, by any regular train, and Montreal on the morning of Tuesday, July 29th, but if ten persons travel together from any station they may procure return tickets for Myrtle or Whitty which will be good for a month, at a fare and a third.

The Rev. D. A. Twomey, P. P., Tweed, Ont., will be director of the pilgrimage, and will give information in regard thereto to intending pilgrims.

St. Anne de Beaupre is a town prettily situated on the River St. Lawrence twenty miles below Quebec, and it has been rendered famous by numerous miraculous cures which have been wrought at St. Anne's shrine for many years. Many of these cures have been attested by the strongest historical evidence which can be asked, namely, by witnesses whose truthfulness and sincerity cannot be called into question. The large and increasing number of such miracles has been the chief factor among those which have made the annual pilgrimage to the shrine so popular all over Canada and many of the United States. Most of these pilgrimages take place in July, the month of St. Anne's feast, so that the visitors may have the opportunity of taking part in the special devotions which take place in honor of the saint.

In 1897 there were 136 organized pilgrimages to the shrine, with 123,455 pilgrims who recorded their names on the pilgrims' register. Four thousand seven hundred Masses were celebrated during the year, and the Communions numbered 125,321. On one Sunday in July there were present at the devotions 4,000 pilgrims.

The establishment of this shrine dates back, according to tradition, to the middle of the 17th century. Some fishermen plying their trade on the St.

Lawrence were overtaken by a violent storm whereby their lives were endangered. In their distress they prayed to St. Anne, vowing that if they were saved by her intercession they would erect a sanctuary at the spot where they should land. Their prayers were heard, and they kept their vow by building a small wooden chapel, which afterward became famous by the miracles wrought there in the healing of all manner of diseases.

In 1658 a larger Church was built, which is still standing, and in 1686 a stone Church was erected, which was rebuilt in 1876 and converted into a chapel. The handsome and large Church in which the public divine services are now celebrated was completed and dedicated in 1876. It is built of cut granite.

The shrine contains a large relief of the bones of St. Anne.

The devout clients of St. Anne in Ontario will be most grateful to His Grace the Archbishop of Kingston and to Rev. Father Twomey for the opportunity afforded them by the prospective pilgrimage, to visit the celebrated shrine.

FRAUDULENT MIRACULOUS MANIFESTATIONS.

A telegram from Milan dated July 4th states that for twenty days great excitement has existed in the marches of Ancona owing to a supposed appearance of the Blessed Virgin to a young shepherdess of the Mountain of Strega near the city of Ancona.

The story runs that the shepherdess was commanded by the apparition to have a church erected and dedicated to a certain spot indicated, and it appears to be a fact that a picture of the Blessed Virgin really appeared frequently on the face of the rocks along the side of the mountains; but it is asserted that it was produced by a magic lantern which was manipulated by some impostors who were working the lantern, so that the people thus deceived into a fit of temporary piety might purchase from the impostors beads, crosses, pictures of Saints and other objects of devotion at a fabulous price.

The matter assumed such proportions that onlookers were reminded of the scenes which have taken place and are still taking place at Lourdes, and other noted shrines of the Blessed Virgin and other saints, multitudes of the people being so far imposed upon as to visit the spot bringing with them the blind, the lame and those who were infirm by any disease, in the hope that they would be cured of their infirmities.

An imposture was suspected by the authorities, who finding that the crowds became so great that the public order was menaced, sent with great secrecy, a detective and six carabinieri to the place, when the rogues who were manipulating the machinery of the lantern were discovered in the very act, and arrested.

When the imposture was discovered, the gathered crowds were indignant, and the carabinieri had some trouble to protect the miracle-workers from violence. However the fraud is at an end, and the vicinity of Mount Strega has returned to its usual tranquillity.

Non-Catholics are apt to draw the hasty conclusion when such frauds are attempted, that all miraculous manifestations are delusions; and it will be noticed that this recent fraud was in no way countenanced by the Church authorities. The miraculous manifestations at Lourdes and St. Anne de Beaupre have nothing in common with this temporary delusion at Mount Strega. The manifestations and apparitions at Lourdes and St. Anne de Beaupre have been most carefully investigated and found to be truthful, having been proved by witnesses thoroughly reliable. Nothing of this kind is reported regarding the fraud at Mount Strega.

"PSEUDO-CHRISTIAN SCIENCE."

Under the heading "Significant" the Christian Science Sentinel, of Boston of June 26, says:

"There is something very significant in the fact that when a person dies under Christian Science treatment a great ado is made about it, whereas thousands die under medical treatment and not a word is said. It is treated as the most matter of fact thing in the world."

"Does not this indicate that death in the one case is an extraordinary event, while in the other it is very common? And does not this lead to the fair conclusion that the extraordinary event tells a story of greater healing efficacy than the very common event? In the former case death is not expected, while in the latter it is. This would seem to be the public estimate of the question."

We can scarcely conceive that any of our readers should be deceived by this palpable piece of deceptive reasoning; nevertheless we deem it useful to say a few words on the subject.

Leaving out of the question the races of the world, which are for the most part uncivilized, and have not any reliable

scientific medical systems, we have still about 475,000,000 of people who may be said generally to have access to and use really scientific medical treatment, and not the bogus Science.

Now the same issue of the Sentinel from which the above extract is taken quotes a speech of Judge Ewing which places the number of Christian Scientists in the world at 24,000; that is to say, there is one Christian Scientist to about 19,749 who employ rational methods for the cure of diseases.

There is no promise of Almighty God to the effect that the use of medicines will make man immortal. It is the lot of all men to die. We must therefore expect that there will be many more deaths among the greater number.

But it is a fact established by experience that medical and surgical treatment is advantageous, and frequently restores patients to health, though this is not always the case.

This is likewise confirmed by Holy Scripture, in which Jesus says: "They that are in health need not a physician, but they that are sick." (St. Matt. ix. 12.)

The same is repeated in St. Mark ii. 17; St. Luke v. 31. In Col. iv. 14, St. Luke the evangelist is called "the beloved physician." Those who exercise an unlawful trade are never spoken of in Holy Scripture in such term of affection.

In the early ages of the existence of Christianity physicians were held in high honor, as is attested by numerous inscriptions in the catacombs, and on some occasions even the priesthood exercised the office of a physician, especially if recourse could not be had to any other of the calling.

In Proverbs xvii. 22 we are told that a merry heart doth good like a medicine; and in Ecclesi. (xlvii: 17) that God "hath given the leaves of trees for medicine."

From these passages it is evident that Mrs. Mary Baker "the discoverer and founder of Christian Science," as she designates herself, has made nothing more than an un-Christian unscientific and imaginary discovery.

The Christian religion was revealed 1872 years ago; and whoever pretends to discover or invent it at the present date is a mere impostor. Christianity does not need to be discovered at the present time.

We need not do more than add that the number of deaths which have taken place under Christian Science treatment has been enormous, in instances where proper medical treatment would, in all human probability, have resulted in the restoration of the patients to health and strength; and we may rest assured that there are no authentic cases wherein Christian Science so-called has effected the cure of diseases.

It is merely a money-making trade on a par with astrology, palmistry and other forms of fortune-telling.

ASPIRATIONS TOWARD CHURCH UNION.

The question whether a reunion of Christendom can be effected has received a good deal of attention and has been much discussed for many years among Protestants, and even some official action has been taken from time to time with the avowed purpose of effecting such a union between some of the most important among the Protestant sects.

Fifty years ago the thought of reuniting the sects or any of them appears not to have been seriously entertained. The sects were more intent upon accentuating their differences, than upon smoothing them down, and further divisions were the order of their day. Hence about that time and for many years later new divisions were taking place.

The disputes between Presbyterians in Scotland in regard to the extent of the authority which the state should exercise in ecclesiastical matters resulted in the largest secession from the Presbyterian Church of Scotland which had ever taken place since the original establishment of Presbyterianism, the Free Kirk being the result of the dispute, which was so bitter that the secessionists resigned their interest in the Church property, and erected new Church buildings, manses, etc., rather than continue their attendance at a Church which allowed the state any voice in the selection of ministers for the various Churches.

So little regard was there for Christian unity, that the leaven of disunion extended even to Canada, and the disruption was as complete here as in Scotland. In some localities in this country, the Free Kirk secessionists abandoned the churches they had worshipped in all their lives and built new ones, and in others, minister and congregation went over bodily to the new Church, leaving no trace behind of the established Church of Scotland.

Even among Anglicans, the spirit of disunion was predominant. The Church of England in Canada longed for independence, and the provincial branches of the Church became entirely inde-

pendent of the Archbishop of Canterbury and the English Convocation.

It seems never to have struck the Reformers of the sixteenth century and their followers that Christ instituted but one Church, which He commanded men to hear under the severest spiritual penalties, and that St. Paul describes that Church only as "the Church of the living God, the pillar and ground of truth."

The same Apostle declares (Eph. iv. 11, 16) that the preservation of unity of faith was the express purpose of Christ in instituting within the Church a ministry in various grades. He also condemns sects, divisions and dissensions contrary to the doctrine revealed by Christ, and taught by the Apostles. "Mark them who cause dissensions and offences contrary to the doctrine you have learned, and avoid them." (Rom. xvi. 17.) (See also 1 Cor. iii. 3.) "I beseech you, brethren, by the name of Our Lord Jesus Christ that you all speak the same thing, and that there be no schisms among you, but that you be perfect in the same mind, and in the same judgment. For it hath been signified unto me, my brethren, that there are contentions among you."

"For first of all I hear that when you come together in the Church, there are divisions among you, and in part I believe it. For there must be also heresies; that they also who are reproved may be made manifest among you." (1 Cor. xi. 18, 19.)

As time wore on, the conviction grew more strong that Christ intended that His Church should be one. Besides, it was discovered that disunion destroys influence, and that in order to regain the influence which has been lost in the past, as well as to enable them to put forward with more plausibility the claims of the sects to be in reality the Church of Christ, schemes of union between different denominations are being now constantly discussed in the religious press and in ministerial circles, and especially in their informal ministerial gatherings. We hear constantly repeated the sentiment which was uttered a few years ago by one clergyman to the effect that "Union is in the air, by which is meant that the desire for union is so great that it must materialize before long."

In fact, we have seen in Canada two important unions actually consummated. The Wesleyan and Episcopal Methodists were long ago amalgamated into one body and the Presbyterians who half a century ago separated from each other with a feeling of considerable bitterness, later on effected a complete union in this country, and now both these bodies are so compact that it would seem to a cursory observer that they had never regarded each other with any but the kindest feelings.

But between these denominations there was no very great divergence of belief, and thus a complete union was the less difficult. The question of the Episcopacy was settled by the appointing of the Episcopal Methodist Bishops to the new office of General Superintendent of the united body for life, the nominal Episcopacy being given up.

Among the Presbyterians the question of State patronage had no practical application in Canada, and there was but little reason that a secession should have taken place in the first instance. It was settled very conveniently to both parties by an acknowledgment that Christ is the only head of the Church.

In Scotland, however, this question still exists in practice, and all efforts to bring about a reunion have failed. A union was effected there, however, between the two smaller bodies of the Free and United Presbyterians.

Between the Northern and Southern Baptists, Presbyterians and Methodists of the United States, no union has been found possible, so far, the cause of separation having been the admission to or rejection of negroes from the proposed united Churches, the color question being the chief source of dissension.

Notwithstanding the repeated prognostications that the unity floating in the air should ere long become a fact, the lapse of years has not brought it any nearer, and the seamless coat of Christ is still rent by the five hundred heresies which Protestantism has brought forth.

A species of unity has been patched up for the nonce in the Philippines; but this is only a temporary truce entered into for the special purpose of cheating the Filipinos of their treasure of faith by the fallacious spectacle of one Protestantism. It is a union for the sake of rapine, like the truce between Herod and Pilate who agreed for their own ends to deliver up the Author of life to the fury of the Jews. No one imagines for a moment that this agreement will be permanent.

But it may be remarked that this agreement is based upon the principle of ignoring differences of belief; that is to say, creed is placed in the background for the purpose of inducing the Filipinos to leave the Catholic Church,

This ignoring of creeds is at the bottom of all present proposals for union between the different sects, so that if such a union be effected at all, it will necessarily be at the expense of dogma, and will, therefore, be a direct approach toward rationalism.

It is also to be noted that hitherto any thought of including the Catholic Church has been left out of consideration in the proposals for union. This is evidently because it is well known that the Catholic Church cannot under any circumstances agree to ignore or set aside a single revealed truth. Matters of discipline, which are of ecclesiastical and not divine institution, she might modify or change for the attainment of a great good; but the teachings of faith are revealed by God, and it is not within the power of the Pope or the Church to change these to the extent of a single iota.

This fixedness of principle on the part of the Church has indeed been an obstacle to proposals of including her in any of the proposed unions of Churches; but for souls who aspire toward truth, it has really given to the Church a magnetic power of attraction, which has recently had a remarkable effect.

Two books have been recently published, one in England by the Rev. H. Henry Henson, B. A., and the other in New York by the Rev. Spencer Jones, M. A., which proposes a union of the Anglican and American Protestant Episcopal Churches with the Catholic Church, it being understood that the Pope's authority shall be fully recognized over the whole Church provided he will make certain disciplinary changes. Thus we see that there are now serious aspirations toward the faith, to counterbalance the aspirations toward unity on the part of those who would be content to turn Christianity into a kind of Deism in order to effect an outward appearance of Protestant unity.

We may safely say that we believe the Pope would be willing to make certain concessions in matters of mere discipline, if thereby there would be hope of accessions to the Catholic Church on a large scale in consequence thereof; but not a dogmatic decree which has been asserted from the time of the Council of Nice in A. D. 325 to that of the Vatican Council in 1870 could be set aside even for the sake of bringing back to the fold, millions of Englishmen and their descendants in America.

In fact if the Catholic Church were willing to deny a truth for the sake of peace, she would not possess that magnetic influence of which we have spoken. She could no longer say that Christ had built her upon a rock against which the gates of hell shall not prevail.

We confess that on those terms we should be glad to see a reunion effected on a large scale; but we are not sanguine that this will take place in the near future. Those who being outside the Catholic Church, desire such a union must, therefore, act individually or their case is almost hopeless. The facts prove, however, that firm adhesion to the truth on the part of the Catholic Church has made friends of those who cannot bear to submit themselves even to an authority which is divinely instituted.

THE FILIPINOS AND THE FRIARS.

The following letter from a member of the International Catholic Truth Society, which appeared in the Ottawa Evening Journal of July 2nd, and the accompanying letter from the Rev. J. Sittenauer of the Benedictine College of Atchison, Kansas, explain themselves.

Since the American occupation of the island of Luzon began, no pains have been spared by the sectarian missionary societies, the bigots who are always ready to malign the Catholic Church, and a large section of the press, secular as well as religious to represent the friars on the Philippine islands as men hated by the Filipinos on account of their corrupt morals and greed for gain.

These statements are simple calumnies of the same cast which has been in favor among the sectaries ever since Luther and Henry VIII, when the latter especially made like charges a pretext to justify the wholesale robbery of religious institutions, namely that the friars who were the possessors of these houses, were human monsters steeped in every kind of iniquity.

A Michigan Professor, Dr. Worcester, was a couple of years ago one of these maligners; but even he admitted that the Filipinos reverence these priests profoundly. "They kiss his hands," said Dr. Worcester, "whenever he appears in public, and obey implicitly his every order."

It is certainly not very likely that the priests, who are for the most part friars on these islands, would be so greatly revered and respected; if they were the publicly immoral men they have been misrepresented to be;

and the truth is that the excellent priests, thro' to the work of instruction. The wonderful change effected by a Malaysian race of pirates Christians is sufficient to empty lives of these people. This is more than missionaries have done in the west of the United States.

Father Sittenauer is a man of justice of these calumnies. He has written for the Ottawa Evening Journal, though it is a reply to the Citizen's article on the friars. It is evident that Father Sittenauer's letter into its columns:

"THE FRIAR P"

Editor Citizen.—On current, an editorial in Ottawa Citizen in which were made religious order of Philippines. The article having come to the attention of the International Catholic Truth Society, I am in possession of a copy of the article. I am in possession of a copy of the article. I am in possession of a copy of the article.

Enclosed please find a copy of the article. I am in possession of a copy of the article. I am in possession of a copy of the article.

In an interview with the Citizen this afternoon, I declined to comply with Father's request, not appeal made by him to private note as follows:

"Enclosed please find a copy of the article. I am in possession of a copy of the article. I am in possession of a copy of the article."

But the good faith of the Citizen is not to be taken for granted. The article in the Citizen, which is a correction of some of your articles on the Philippine Islands, is a fair and honest article. It is a fair and honest article. It is a fair and honest article.

First, the Friars' pasties, as your article is ecclesiastical in word, no less than in Canada or in the late years especially denunciated to corrupt beyond the same time, the Catholic United States has models of the pri only ones fit to pre in the Philippine I hit as good priests. I am in possession of a copy of the article. I am in possession of a copy of the article.

Secondly, your natives "hold land" (the Friars) were is erroneous. A words of the Repine Commission "In few instar their ownership b in law, for pre any defect whi their original t cession of Don B the brightest of and most promi the Friars, thou Friars had such against them un as to furnish a j ing the operatio suggestion is, he be a tenable one claimants to agr the Friars have Commission or tain tenants of Calamba in the the issue made settled in the o

It is Taft who is ousting the Friars. He knows of no their bitter ene is it possible, claimants to the Thirdly, the Philippines is functions, as yu none to give up tions the Friar they naturally tion of the whi they ha gine was pres the Spanish go people the m Taft's Report