

The Catholic Record

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 19th, 1908. Mr. Thomas Coffey: My Dear Sir, - Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability...

LONDON, SATURDAY, JULY 11, 1908.

SPIRIT AND MATTER.

Returning to the subject of Christian Science we propose to examine one of their fundamental theories. This theory is not categorically stated, though it practically assumes the denial of all matter. It does deny that we have bodies. Now such a negation must include all material things.

universe about which the same physical senses have so completely deceived us. Our senses tell us that there is a material world outside of us, real as the senses themselves, made up of parts like the organs through which the senses work. Not simple or spiritual, still less immortal, yet contributing material for the soul's activity. The reality may not be denied, but the materiality is what Christian Science denies. Nor would it attempt denial were it not for disease. As long as the senses work normally no question need be asked. All is peace, harmony, action. Disease calls in the strong arm of spiritual law and power over body. Think that your leg is not broken, that you have no leg to be broken - your whole body being an illusion, how are things to be righted? Even if the leg is an illusion, the broken form is a new modification, and a decidedly inconvenient one. Get the illusion back to the old form, or in plain language, have the broken bone set. Show faith in God and common sense in conduct. Believe that the bone is set, that its parts are knitting together, or that the whole thing is a delusion, the work of a malignant enemy. It could not be a friend who suggested that the bone was broken. Why or how does the illusion of disease or accident take place at all? If the body in its normal condition is a deception, by what cause is it disturbed from this satisfactory state? If the body is the result of the mind's delusion, the broken bone must also be attributed to some mind. To whose mind? Not to the individual whose bone is supposed to be broken. To some malignant mind? This will leave mankind the sport of an evil spirit. This cannot be admitted even on the shallow reasoning of Christian Science. The evil spirit in question is either created or uncreated. If uncreated it is equal to God, so that we have two eternal principles, one of good, the other of evil. Evil cannot be a first principle, for evil is negative, or, more strictly speaking, privative. God, says Christian Science - and it is about the only point in which we agree with this effeminate novelty - God is love. Now God may allow disease, but He cannot allow any malignant mind to control, deceive and injure mankind. He is ever at hand to ward off the death-blow of an enemy and His light is ever shining for us that we may follow it in simple submission. It is a far worse act of a loving God to leave man under the hallucination that he has a body than for Him to tolerate disease arising often from the very materiality of the body. Are these diseases all spiritual ailments? The worst of them all, the incurable complaint, is the universal deception under which the human race labors that man has a material body. It is not on matter alone that Mrs. Eddy has erred. It is about soul as well. Nor could any other result be expected. Mrs. Eddy's philosophy is an old fashioned cough mixture, easing perhaps for a time an irritated throat, but in no way getting at the cause. Logic, psychology and some other kindred subjects are mixed together without regard to scientific principle or method. Anything which promises relief to suffering, however unfounded it may be in theory or absurd in practice, will have followers. But to be systematic and have even the scientific value of medicine it must first of all recognize the reality of both soul and body, and the materiality of the latter. If there is any deception we place it in the scientists themselves.

ROMeward MOVEMENT OF ANGLICANS.

The unsatisfactory position of Anglicanism is impressing itself with greater force upon American Episcopalians every week. It is natural that when abroad this so-called "branch" should find difficulty in taking root or producing much fruit. At home it has the support of the State, from which it borrows strength and prestige. Both of these are lacking Anglicanism outside of England and the colonies. Neither Henry, its first founder, nor Elizabeth, its seal and protectress, can hide behind the veil of statehood, can their private character or their protecting power in the robbery of England's faith, the persecution of her Catholic subjects and the plunder of her Catholic churches. History is too patent regarding what these two sovereigns wished to do, and actually did, the one out of debased passion, the other out of degrading pride. There is little use soldiering at Henry or Elizabeth. It is amongst the possibilities that they wished to keep the Catholicity of their Church provided at the same time they could do away with its Romanism. It was vain. Orders went, and with them ritual, sacrifice and real presence - and many more things which belong of essence and integrity to spiritual activity and devotional life. These defects are brought out more prominently when

Anglicanism is abroad, either visiting foreign churches, or in the United States, trying to cultivate a small ranch of its own. Episcopacy seems odd where parietal evangelicalism prevails. The "branch" is lonely in the land of the stranger. There are, however, a few who, not having bowed the knee to Babel, have hopes of a union clasping in its embrace of truth and charity all Christians from the distant East to the golden West, and taking in the islands of the seas. We admire these men for their hopeful courage and their ideal desires. May they see their hopes fulfilled - and union setting in with full sail to the one harbor. "It is the Holy Ghost," says The Lamp, the Anglo-Roman monthly, "Who inspires us to pray, and this universal preparation of prayer is the certain forerunner of spiritual action; that what has been conceived of the Holy Ghost in the hearts of Christian believers may in the fulness of time be brought forth as material, visible and actual unity." The Lump looks at the task from an Anglican point of view. That is too narrow. Let the horizon expand and the heart be enlarged. Farther away stand the Evangelicals - talking about Church Union yet not comprehending its height and breadth and depth. Be they all, and millions more, sitting still in the ancient superstition of the Gentiles - be they all in our prayers for the Union of faith, that their may be but one God and one Shepherd. The Lump does include all in the expectation of leading all. Seeking that corporate union which for three hundred years has been scorned and rejected, though well intentioned these wise men of the East seem hardly to bring their whole kingdom with them. It is not the way to treat the call. What is needed is, not to complicate or delay the problem, but to rise and move with simple promptitude and filial confidence. Church Union from the standpoint of the Anglican Church involves, says The Lamp, three diverse and difficult propositions: "(a) reconciliation with our ancient Mother, the Church of Rome; (b) the establishment of intercommunion with the Orthodox Churches of the East, whose separation from England and the rest of the West dates from the eleventh century; and (c) a return of the scattered progeny of the Reformation to the Apostolic fellowship, so that the Lutherans, Presbyterians, Baptists, Congregationalists, Methodists and others who went out from Rome or later from the Church of England shall be drawn again into Catholic communion." As a wish or as an ideal, that picture is well drawn, and not too highly colored. It is not practical. Anglicanism as a "branch" cannot bear the message of peace to others. The question, "Who sent you?" must suggest itself. Whither are you going to lead us, Eastern Greeks and Western Evangelicals? To Rome? We know the road to Rome. We need not pass by Canterbury or rest at Lambeth Palace. The problem, no doubt, is reconciliation with the ancient mother of Christianity - Rome. Outside of that reconciliation union is a name sweet to the ear yet false to the heart. Rome is indeed the mother of the churches - who has seen in the centuries long gone by her children fall back from her. She has listened in patience to their taunts and contempt. They, instead of gaining by their wandering from home, lost in strength and by division. Rome still stands, uncompromisingly clinging to her great trust of truth and grace, confident in her own immortal vigor and the undying promise of her divine Spouse. "If I am alone," said Pope Liberius, "the faith will not fail." Rome's gates are ever open - she still stands upon the seven hills - her chief pastor's arms are ever ready to receive and welcome back his children, come whence they will, with faith unfeigned and the submission of love. Why wait? It is God's work, which can neither be neglected or postponed.

THE SAME EVERYWHERE.

It is to be regretted that in this our day there is to be found, both in the United States and Canada, a class of people who, in the ordinary vocations of life, desire to be known, and are known, as possessing a fair share of sanity in life's pursuits, yet on one subject, the Catholic Church, they lose their balance, and must be rated as a very peculiar people, compared with whom John Alexander Dowie would appear in a very favorable light. We refer to the American Protective Association in the United States and the Orange Association in Canada. The first named is almost defunct. Occasionally there is a little sign of life, but the great bulk of the members gave up the undertaking as a bad business, and are now busily engaged in the work of making the public forget that they had ever been mem-

bers. Those who still cling to the organization, and try to keep the life in it, have no characters to lose, and endeavor to make a dishonest living on the credulity of the ignorant. We read a few days ago in an American paper that the nominee of the Republican party for the Vice-Presidency, Mr. Sherman, had been denounced by the A. P. A. as a Catholic. It turns out, however, that he is not a Catholic, but a member of the Dutch Reformed Church. The discovery has now been made that Mr. Sherman's son married a Catholic, and we suppose this will be a black mark against the father in his race for political preferment. Not a whit behind the crazed bigots of the American republic are our Canadian Orange men. A press despatch to the London Free Press on July 3rd tells us that the Orangemen of West Toronto have forwarded a statement to the Board of Education of that city, protesting against the appointment of Roman Catholic teachers on the public school staff. Some time ago it was discovered that one teacher, a Catholic girl, was employed by the Board in some minor position, and one member of the Board of Education, a very low type of Orangeman, moved a resolution that she be dismissed because of her religion. To the credit of the Board be it said, this unlovely citizen could not get a second for his resolution. Making reference to this transaction, the Orangemen of West Toronto, in solemn council assembled, wishes to place upon record, in Tooley street place fashion, this solemn pronouncement: "We regret that only one man on a board elected by Protestant people had backbone enough to stand for Protestant rights, purchased with Protestant money, and can only say such members would better be left at home, as we are unable to trust our children in their hands."

It would be interesting to know what Dr. Sproule, M. P., Grand Sovereign of the Orange Association of British North America, has to say upon this incident. Here we have the great Orange Association, comprising, we are told, hundreds of thousands of stalwart defenders of the faith, the champions of civil and religious liberty, denouncing the Board of Education of Toronto because they did not dismiss from their service one of their teachers because she was a Catholic. Dr. Sproule and his army deserve, and will receive, but the contempt of all true Canadians.

A TEMPERANCE CRUSADE NEEDED.

From some parts of the Dominion comes to us the unpleasant intelligence that the drinking habit is very much in evidence amongst a section of the industrial class. This is a condition of things which bodes ill for the future welfare of the Dominion. Drinking intoxicants to excess means not only bad citizenship, but, in its wake, arises untold misfortune to the individual as well as to his family. We have been informed that in some sections of the eastern part of the Dominion men who strive earnestly during the week, to earn sufficient for the sustenance of their families, leave a considerable portion of their earnings with the saloon keeper, and on the first days of each week they are physical wrecks, unable to perform their duties as many men should perform them. Conditions such as these should not be allowed to continue, and there is crying need for an awakening on the part of those who have at heart the welfare of the community. Legal enactments should go as far as wisdom would direct to minimize the evil effects produced by the trade of the rum seller. But there should be more than this. The spirit of reform should be made to permeate every class in the community. Temperance literature should be distributed, temperance lectures delivered, societies organized, and a general advance made all along the line towards fostering in the minds of all classes a regard for sobriety and decent living. Such a condition means much for the future of Canada. If drunken parents show but bad example to their children - if the children from week to week see but a besotted parent coming into the home on pay day - how can it be expected that the children will, unless by a miracle, become useful and respectable citizens. Time was when temperance societies were numerous in the land. Would there were more of them now. Altogether too many of our Catholic men take things in an easy going fashion. They enjoy their homes, go to Mass on Sundays, and to Holy Communion at stated periods. They expect the priest will do everything in the work of promoting the welfare of his flock. The priest, as a rule, is already overworked. His duties are many and onerous, and at times such as to make the stoutest heart quail. What are the men, and especially the young men doing to make his lot lighter and brighter. Little or nothing. We feel assured that if in many sections of

the country the well disposed but careless laity would initiate a temperance movement they would find their pastors heart and soul with them, encouraging them in every way to promote and extend the beneficent work.

From the Sacred Heart Review, of Boston, we take the following extract, which gives an index of what is being done in that great city in the cause of total abstinence:

"Temperance Sunday" has evidently come to stay. The parade last Sunday of the Junior Division of the Holy Family Temperance League excelled in point of numbers and appearance the parade of last year. Nearly ten thousand children, boys and girls, wearing the colors of the Holy Family Temperance League, and many of them bearing American flags, together with delegations from the Catholic Total Abstinence Union, made up the parade. It was an inspiring sight, this fine procession of brightly clad, happy-faced children, marching sturdily along in the cause of temperance. The Rev. Francis J. Butler, founder of the League and its president, marched at the head of the procession, together with the officers of the C. T. A. U. of this archdiocese. Then came Major Leonard, Chief Marshal, and his staff, followed by an escort made up of societies of the C. T. A. U. They were in turn followed by the thousands of children, wearing sashes and badges of bright colors. At the head of each society marched its spiritual director, and many men and women members of the League marched with the little ones to see that order was maintained. There was no lack of bands, and warm as the day was the young crusaders marched briskly to the music.

THE ASCENDANCY PARTY IN IRELAND.

In many regards it would appear as if the Catholics of Ireland were brought into existence to be hewers of wood and drawers of water for their non-Catholic neighbors.

Figures given by the New Ireland Review illustrate the anti-Catholic bigotry that seems to prevail in the management of the Bank of Ireland. There are 15 directors of the bank. Of these 12 are Protestants, 3 only are Catholics; by law 3 must be Catholics. In the head office there are 21 chief officials, with salaries amounting to £12,000 per annum. Of these, 20 are Protestants, who receive in annual salaries about £11,625; 1 is a Catholic, with a salary of £375. In the 67 country branches there are 57 Protestants to 10 Catholic agents (managers). The Protestant agents receive in salaries about £22,750; the Catholics about £3,225. In the same country branches there are 55 Protestant to 12 Catholic sub-agents. Among the humbler servants of the bank themselves there is the same singular disparity of numbers between Protestants and Catholics. Strange that such an institution should be called the Bank "of Ireland" - a country three fourths of the population of which are Catholics. But the disestablished Protestant church in that country calls itself the "Church of Ireland." Apparently those Protestants both of bank and church regard themselves, though a small minority, as the only element of the population worth taking into account. That is a sample of what is known as Protestant ascendancy in Ireland.

People on this side of the ocean will naturally ask the question: Are not the Catholics themselves somewhat blameable for the conditions of ostracism practiced to their detriment. Doubtless the great bulk of the business of this banking institution sailing under the national name is done by Catholics. Is there anything to prevent placing their accounts in other institutions in which the ascendancy spirit is not in evidence? Or, again, is there anything in the way of establishing another bank which might with more appropriateness be known as a national bank, and in which would not be practiced a discrimination against those adhering to the ancient faith of the Emerald Isle?

AN EXCELLENT CATHOLIC SOCIETY.

We have in existence a number of Catholic associations connected with which are mutual benefit schemes which have done and are doing a very large amount of good practical work amongst our people. For working men especially were these orders primarily intended. The well-to-do may take out policies in the old line assurance companies and these policies may reach amounts which would require a very considerable income to meet the annual charges. There is nothing, of course, to prevent the rich from belonging to the benefit societies also, and many of them have thrown in their lot with them. It has happened many a time that the old line insurance companies have drawn attention to the fact that the monthly payments of those insured on the mutual benefit system were altogether too small. This may have been true in the past. It is satisfactory now, however, to notice that

the benefit societies have been increasing their assets to such a degree as will allow them to make large expenditures. This, after all, is the only true method of doing business. If a merchant sells his goods at less than cost it is only a question of time when he will go to the wall. So it is with benefit societies. The Catholic Order of Foresters has taken a firm hold amongst the Catholic people of the Dominion and we are glad to note the degree of prosperity it has attained on the occasion of its silver jubilee in Toronto a couple of weeks ago. It may be called a sister society of the Catholic Mutual Benefit Association, which to make a strong and carefully managed institution. We notice that L. V. M. Brady, E. C. of Toronto, is the provincial Chief Ranger. A better selection could not have been made, because this gentleman occupies a very high place in the esteem of the citizens of the capital city of Ontario. We trust the order which he so worthily represents in this province may go on and prosper, and may its days be long in the land.

CONVERSIONS IN WINNIPEG.

It frequently gives us pleasure to chronicle accessions to the Church in the Archdiocese of St. Boniface. The Central Catholic and North West Review of Winnipeg of June 27, states that on Trinity Sunday, June 14, Rev. John McDonald, S. J., received into the Church four converts. Three of them, natives of England, were baptized conditionally; their names are Joseph Gould, Frederick Hubert Vigars, and John Henry Newman Wisbart. All three were Anglicans. The fourth was a Danish lady, Miss Annie Sorrensen, Lutheran, who was baptized absolutely, never having been baptized before.

The ceremony took place in the large chapel of St. Boniface college in the presence of the faculty and the students, at the hour of Vespers.

On June 23, in the small chapel of St. Boniface college, Rev. Lewis Drummond, S. J., received into the Church, and baptized conditionally, James Slater, of Brandon, formerly an Anglican.

AN INTERESTING STORY OF CONVERSION.

The Rev. Robert J. Pratt is pastor of St. Bernard church, Wabash, Ind., and both church and pastor have a strange history. Father Pratt was born in Johnstown, O., in 1854, of an Episcopalian father and a mother professing the creed of Alexander Campbell. On reaching his sixteenth year, he joined the Methodist church, and later entered the ministry. The other Sunday he announced that he would give his reason for abandoning the Methodist pulpit to become a Catholic priest, and the day set for the explanation found the church packed with Catholics, and non-Catholics among the latter being many Methodists. Father Pratt related an incident which, apparently insignificant, changed the course of his life. His father, who was a physician, was summoned to attend a Catholic girl who was dying from diphtheria. On his return he told his family of the remarkable change that had come over his patient after the reception of the last sacraments. That was the first good word the young man had ever heard spoken of the Catholic church, and he never forgot it. He told of his long struggle, his deep study of the church to which he belonged and the one the girl had died in. Convinced of the truth of the Catholic church, and conscious of the desire to become a priest, he sought the advice of a Methodist minister, who had him, in the name of God, to go where his conscience led him. He received instructions from Rev. Dennis A. Clark, pastor of Holy Family church, Columbus, who baptized him March 19, 1884. In September of 1889, he entered St. Mary Seminary, Cincinnati, and in June, 1894, was ordained by the late Most Rev. Archbishop Eber for the diocese of Fort Wayne. He filled various pastorates until his appointment to St. Bernard, Wabash, in 1900.

At this time the Wabash congregation was worshipping in an old structure, entirely too small. Father Pratt learned that a division of the Methodist church would cause the sale of the old church property, and he succeeded in purchasing the building from the Methodists.

One of the biggest events in the church history of Wabash was the dedication of this church, when visitors attended from all northern Indiana. So in a church home which had formerly been that of his old belief, Father Pratt began his work in Wabash. The church was remodeled and almost rebuilt and is now one of the prettiest in northern Indiana.

Another interesting fact connected with the story of Father Pratt is that after the death of his father, his mother took up her residence with her priest-son. She remained a devout Protestant and worshipped in her own church, but the great difference in their religious belief never disturbed the beautiful relation existing between them, nor affected the happiness of their home. Father Pratt has recently affiliated with the Ohio Apostolate and as a lecturer for non-Catholics he is becoming widely known. -Catholic Telegraph.