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## The Catholic Record. Published Weekly at 484 and 486 Richmond

Price of subscription-\$2.00 per annum. KDITORS :

REV. GEORGE R. NORTHGRAVES. THOMAS COFFEY.
Publisher and Proprietor, Thomas Coffey.

Messrs. Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to eccive subscriptions and transact all other nucless for THE CATHOLIC RECORD. Agent for Newfoundland, Mr. T. J. Wall St.

Johns.
Rates of Advertising—Ten cents per line each meetion, agate measurement. Hates of Advertising—Ten cents per line each seartion, agate measurement. Approved and recommended by the Archidshops of Toronto, Kingston, Ottawa and St. Bonface, the Bishops of London, Hamilton, Petes boraugh, and Ogdensburg, N. Y., and the clery throughout the Dominion. Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must seach London not later than Monday morning. When subscribers change their residence it simportant that the old as well as the new address be sent us.

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Agentor collectors have no authority to stop your paper unless the amount due is paid.

Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us openry. Obituary and marriage notices sent by subscribers must be in a condensed form, to faure insertion.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1900.
Editor of The Catholic Record Ottawa, Canada, March 7th, 1909.
London, Ont:
London, Ont:
London, Ont:
Dear Sir: For some time past I have read
our estimable paper, The CATHOLIC RECORD,
and congravitate you upon the manner 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 be the fatthul.
Blessing you, and wishing

ne faithful.

seing you, and wishing you success.

Believe me, to remain.

Yours faithfully in Jesus Christ,

YOUR FALCONIO, Arch. of Larissa

Apoet. Deleg.

LONDON, SATURDAY, MAR. 12, 1904.

A MALICIOUS FABRICATION.

Our attention has been called to a venomous article on Pope Pius X. which appeared recently in the labor organ, The Appeal to Reason. The editor takes occasion from the false report of an immense treasure amounting to \$9,000,000 which was said to have been concealed by Pope Leo XIII. and which, as the concocter of the story states, was recently handed over by Cardinal Gotti to Pope Pius X., to make some ill-natured remarks about the wealth of the Pope and those who are appointed by him to administer the affairs of the Church.

We are told that "the reason for Pope Leo's course (in concealing the money) was that he wished his successor to learn how difficult it would be to rule the Church without money, whereapon the editor of the Appeal says :

"So money, not love, rules the Church, eh? Well, we all know that; the wonder is that the poor people all over the world who contribute this vast pile of gold out of their dire poverty, and they are the poorest of all (and they are the poorest of all nations), don't get on to the game. The fellows at the top have a pretty soft thing. But that is how all the useless, scheming, corrupt of earth have lived and yet live. Think of millions being hoarded out of the pennies filehed from the servant class of the earth! And men living in splendor and dressing in silks, with servants by the hundred, from such a source! Surely the human animal is easily duped.'

It has been positively ascertained that the story on which the Appeal to Reason bases its remarks is a pure fabrication which was maliciously invented in order to make it appear that there is no need of sending in to the Holy Father the Peter's Pence offerings which have been since 1870 the only means of support available for the all, \$1,500,000 for the management of the maintenance of the Holy Father and congregations or committees, the tribuadministering the affairs of the Church throughout the world. Six hundred thousand dollars per annum is the amount which the Italian Government apportioned to the Holy Father "inalienably and perpetually" as a miserable dole to compensate for the usurpation of the states of the Church, but as it would be at the cost of the independence of the Holy See in its administration of Church affairs that this sum would be received, it has been steadily refused, Pope Pius IX. having refused it in the first place, and both Leo XIII. and Pius X. having followed his example.

Whence, then, would the immense wealth of the Pope be derived? The Roman correspondent of the Tablet recently made enquiry into the state of the Holy Father's finances, and has discovered that from all sources his income amounts to about \$1,500,000 per annum, This is but a small sum for the work which has to be done with it, and it is only by the exercise of rigid economy that the administration of the affairs of the Church can be carried on at all; for it must be remembered that the sovereignty of the Pope over the Church is a reality and entails a vast amount of labor and expense. The Roman Congregations, which are the standing committees of the Church, have to be maintained, and every one of these has a large amount of work to do constantly. The mere mention of the names of some of these, with a brief statement of the nature of their work, will show how true this is. There are: 1, the Congregation of the Council (of Trent) which regulates and gegarding discipline and morals; 2. Of concealed the treasure.

Bishops and Regulars which deals with matters relating to the good of religion throughout the world, including all the dioceses and religious orders; 3. Propaganda Fidea, which spreads religious truth, and regulates the work of mis sions; 4. Of Rites, which deals with matters of Liturgy, and the Beatification and canonization of Saints. 5. Of the Index, which examine books to make it certain that poisonous literature may not be propagated among Catholics to destroy their spiritual life; 6. Of the Holy Office, which has charge of counteracting the work of heresi archs; 7. Of Indulgences and Relics, for the promotion of piety by means of indulgences and relics, and the condemnation of spurious devotions coming under these heads; 8. Of Immunities, which deals with special privileges. We need not enumerate the duties of other tribunals, as these will suffice to show the variety of works which must

There are, besides, the Vatican officials, the diplomatic representatives and their assistants, to all of whom sufficient salaries must be paid; and, further, the dignity and benevolence of the Holy See must be maintained by assistance afforded to poor churches, special works of religion and charity everywhere. The expense of administering the affairs of the universal Church is therefore some thing enormous; and the amount at the Holy Father's disposal for these things is made sufficient for its purposes only by means of the greatest prudence in its disposition. The Holy Father's personal expenses are exceedingly small. He must be the father of the poor; and he is himself one of the poor; yet no good Catholic would wish to see him so reduced as to become a pensioner of

be attended to to secure the salvation of

souls.

the infidel rulers of Italy. Compared with the expenditure of civil administration, in all the countries of the world, the salaries and other expenses incurred in the administration of the Church are small, and no government is so economically administered. The vestments used in the Holy Offices. the decorations of the Churches, and the buildings themselves are frequently magnificent, but these things are the testimony of affection which man owes to God, and are not intended for human display. We have the proof of this in the grandeur of the first tabernacle erected by God's own command, and it was a command of God under the Old Law that the articles used in divine worship should be grand and beautiful to nourish devotion, and to testify that we must love God above all things. Hence God Himself commanded Moses that the vestments used in offering up sacrifice should be glorious and beauti-

"And thou shalt make a holy vesture for Aaron thy brother for glory and for beauty.'

The temple also which Solomon, the wisest of mankind, was ordered by God to build, was a magnificent work, employing in its construction 3,000 overseerers, 300 rulers of the people, 70,000 men to carry burdens and 80,000 to hew stones in the mountain. None but the most selfish adorers of Mammon could grudge to God what is necessary for the decorum of divine worship. After central business of the Church is only mals and bureaus which do the work of every family of the Catholic world, sum for the purpose. If, as the Appeal to Reason declares, the poor have made a great part of these offeringsand they have undoubtedly done sothey have done it in the spirit of love for God as Mary Magdalene did in anointing our Lord with precious spikenard, and whose acts of selfsacrifice were such that Christ praised her for her generous deeds, and declared that because she loved much much was forgiven her. There was no one but the traitor Judas to complain against what Mary did, and we are not surprised that the Judases of the present day are also filled with anger because the Catholic faith is held by rich and poor alike as a precious pos-

session. We may add to what we have said above on this subject that the Roman correspondent of the London Times wrote recently to that journal in regard to the report on which the editor of the Appeal to Reason founds his sneering remarks, that notwiththat anti-Papal journals have continued to reneat the story of treasures found by Cardinal Gotti, he can state on the best authority that there is not one word of truth in their assertions, and not a scrap of foundation for them. The Times correspondents in Rome have not and never had any pro-Papal bias, and we may therefore rely more on their testimony in regard to this matter than on that of the editor of the Appeal, who evidently has no care whether what he publishes be true or false, provided it will suit his views. Of course, as the whole story is a false-Council (of Trent) which regulates and interprets the decrees of that Council which Pope Leo XIII. is said to have

SOME POINTS OF HISTORY.

K., White's Point, N. B., enquires why Exorcists, who in ancient times used the prayers of the Church for the suppression of evil, do not now exercise the same function, as there is so much evil still existing in the world.

Our correspondent is right in adding that the exorcists who are thus referred to were not necessarily priests. The order of exorcists, however, still exists, as it is one of the minor orders conferred before the greater orders of sub-deaconship, deaconship, and priesthood are given. The minor orders are those of Acolyte, Exorcist, Reader, and Porter, all of whom have certain duties to fulfil, that of the Exorcist being to drive out devils by the use of certain prayers instituted by the Church. These prayers are called Exorcisms." As we have already shown above, the office of the priesthood includes the office of the exorcist, and the exorcisms may be used when the necessity arises, but the Church does not permit them to be used without special permission of the Bishop, in order that they may not be used trivially or indiscreetly. Our correspondent will remark that it is not merely for the suppression of evil in general, as she appears to think, but for the driving out of devils, that these prayers are used.

K. also asks for some explanation of the Spanish Inquisition.

The Inquisition of Arragon, one of the ancient Spanish kingdoms, was established originally in 1254 against the Manicheans and Albigenses, owing to the horrible demoralization which these sectaries propagated.

Their system was a dualism horrowed from Zoroaster's Paganism. They taught that there two Dieties or Principles, one of good and one of evil, and their practices naturally deduced from this teaching was as grossly immoral as modern Mormonism. This system they endeavored to establish by the sword, so that the civil authorities felt themselves bound to suppress it, even as the people and the Government of the United States were obliged to take strong measures against Mormonism. The Albigenses claimed the land, and took possession of it by force of arms after evicting or assassinating the owners, and burned churches both in France and Spain. Yet the punishments inflicted by the Inquisition, which was in reality a State tribunal, were comparatively mild, consisting in the confis cation of the property of those who contumaciously adhered to these doctrines and practices.

When these heresies were overcome the Inquisition fell into disuse, but was afterward re-established when the Moorish invaders were conquered and driven out of Spain near the close of the fifteenth century. Moors and Jews were the enemies of the native population, and were engaged in continual conspiracies against the Christians. and it was for this reason that the civil authorities deemed it necessary for these to renounce Mahometanism and Judaism or to leave the country. Those who had already embraced Christianity but had relapsed into infidelity were punished under the civil laws, which were not, however, so severe as virulent polemists have represented. Later, the same tribunal was continued against the public introduction of Protestantism into Spain when it was found that in every country into which Protestanism was intro duced, it was characterized by rebellion against the lawful civil authorities, by persecution of Catholics who remained faithful to the old faith, and other acts of violence.

We do not justify the excessive severities sometimes employed by this tribunal, which was a civil and not an ecclesiastical institution. The Church had no more to do with the Inquisition than this, that the decision of whether the active propagandists of Protestantism were really heretics or not, was left to ecclesiastics, of whom the celebrated Torquemada was at one time the chief. These ecclesiastics could not refuse to act in this capacity when appointed to it by the king and Government; but they had nothing to do with the infliction of punishment which was the function of the civil authorities. Frequently, however, the chief Inquisitor petitioned the authorities for merciful treatment of those found guilty of the charges against them, and even the Popes intervened in like manner in favor of the accused, often successfully but sometimes with only partial success

or even none at all. At this period of transition men' minds were greatly inflamed against each other, and religious persecution was a common practice with both Catholies and Protestants. In fact, in every country into which Protesantism was introduced, it was accompanied with violent persecution. This was the case in England, Ireland, Scotland,

kingdom with the capital at Rochelle. It is not very surprising that the Spanish monarchs were determined to suppress its beginnings; but there is no reason for attributing their action to the Catholic Church; and, at all events, the cruelties of the Inquisition which were directed against the religion of the few being allowed to prevail over that of the multitude, fell far short of the cruelties of the British penal laws, which were enacted against the religion of the majority of the people, to force them to adopt a new and hitherto unheard of form of

worship. The British penal code was the most cruel ever enacted in any country since the persecutions of the Roman emperors Nero, Decius and Diocletian, who were truly monsters of iniquity and impiety. This code became more and more cruel under successive monarchs, but was repealed in 1829, with the exception of few minor disabilities, and we may hope that the virulence of religious persecu tion shall be no more revived among Christian peoples, and that the veil of oblivion may be drawn over the past, and the present generation of Catholics and Protestants may cultivate mutual forbearance and charity without reproaching each other with the intolerance of their forefathers.

THE PHRASE "NOMINAVIT NOBIS."

It has been recently stated that the difficulty of the Latin dative which arose between Premier Combes and Pope Leo XIII. in regard to the appointment of Bishops has been amicably settled by an agreement between Pius X. and the French Premier, and the six Sees which have been vacant for many months will be speedily filled.

Our readers may remember that M. Combes objected to the formula used by the Holy Father in accepting the French Government's nominations to the Episcopate. The manner in which the omination has hitherto been made was that the two powers agreed first on the priests who should be appointed to the vacant Sees, whereupon the French Government nominated the priests agreed upon, and the Pope in making each appointment mentioned that the President or Government of whatever form it might be, " named to us "-or ' nominavit nobis," such a person to be Bishop of such a See, whereupon the Holy Father issued the order or Bull directing that he should be duly consecrated to the office.

M. Combes objected to the use of the word " nobis," which is the dative case of nos," " we," and signifies " to us." It will be noticed that the formula used by the Holy Father indicated that the appointment to the See was his pre-

rogative as Head of the Church, while M. Combes wished it to be acknowledged that the appointment rested solely with the Government.

It was absolutely impossible for the Holy Father to make such an admission and unreasonable to expect him to do so. Nevertheless, M. Combes insisted trary to the spirit of Republicanism, upon it, and threatened that, if his which ought to adhere to its much wishes were not acceeded to, he would | boasted principles of universal liberty himself fill the vacancies as he saw fit. and equality, as well as hard on the He would most probably have acted pockets of the people. upon this threat if he could have seen his way to success, for it was undoubtedly his wish to minimize the anthority of the Pope. He must have made the discovery that there were no priests in all France who would accept his appointment, and that neither priests nor people would accept a mock Bishop at his hands, or we doubt not he would have carried out his threat, which action would have been positively schismatical.

The compromise which has been reached has been now made public, and it is a complete abandonment by M. Combes of his pompous claims. The agreement is that M. Combes, or the French President, shall state in his letter to the Pope that he" suggests" the appointment of the person whom he will name, whereupon the Holy Father will omit any reference to the manner in which the choice was arrived at, and will positively make the appointment. As a matter of course, the person se, lected for the See will be agreed upon beforehand, so that there will be no real change from the manner in which appointments have been hitherto made. By this compromise the French Government once more admits that the appointment is by the Holy Father, and to make the matter more clear, it is agreed that if the French President does not mention in his letter that he makes the suggestion, the Pope is to use the formula "nominavit nobis," "he (the President) has named to us," being exactly the form to which M. Combes took exception. Thus the application of common sense has removed a difficulty which for a time threatened to be a serious one in the government of the Church of France. It may be that the other difficulties which have arisen may be cleared away also, though, humanly speaking, there appears to be little en, Denmark, Holland, etc., and in France it is a matter of history that it was attempted to establish a Protestant speaking, there appears to be little prospect that they shall be removed in any other way than by a complete change in the personality of the Government.

THE FRENCH GOVERNMENT AND THE RELIGIOUS ORDERS.

The French Government has recently published reports which make known the extent of the burden thrown upon the nation through the suppression of the religious orders, and from these it appears that the erection of new school buildings will cost \$12,800,000, and the annual excess in expenditure for teachers will be \$1,300,000. The farce of requiring authorization

from the Government is made apparent by the fact that 54 congregations of men who are occupied at education or works of charity, and 81 of women devoted to education applied for authorization, but the applications were rejected. It was on the occasion when the list of these applications was read in the Chamber and they were rejected one by one, that the opponents of the Government's persecuting policy emphasized the tyranny by exclaiming after each "Priez pour nous." As a result of this 1,915 establishments conducted by men and 516 by women were closed. Other establishments which did not ask for authorization are not included in these figures; as these were closed simply by decree of the President of the Council, who had not to ask the consent of the Chamber of Deputies or the Council of State in order to act in the matter. The number of establishments thus to be closed as being unauthorized was 12,612, of which 9,934 were devoted to teaching, 1,856 to hospital work, and 822 to both kinds of work. Of these, 2,367 have not yet been closed either because they belong to the class of primary schools which have not been secularized, or they are in districts where the State schools are insufficient for the accommodation of the children. The Government is taking steps for the forcible closing of these schools at the earliest possible moment.

There are, as stated above, 822 estab lishments under which, besides the work of education, the religious orders are engaged in attending to the sick. The Government has ordered that the schools of these orders be closed immediately, and it has under considera tion the closing of their hospitals also, as soon as measures can be completed for supplying nurses to take the places of the nuns. These hospitals, together with the others which are in charge of the religious communities, number 1,856.

Among the hospitals which have been already closed to the religious orders is that of Marseilles, but it was found that the lay nurses who were employed instead of the nuns did their work very unsatisfactorily and the Government was forced to recall the nuns, who, with remarkable meekness and in a spirit of self-sacrifice, have returned to the work.

It may be that when the nation in general notices that it has to pay so heavily for the bungling of the Government, it will begin to see that the per secution of the Religious Orders is con-

A COMMUNITY OF COLORED CATHOLICS.

A highly interesting account of a colored Catholic settlement which each other. exists on Mon Louis Island, in Mobile Bay, is given in one of our Catholic exchanges by the pastor of St. Anthony's Colored Mission of Mobile, Ala., the Rev. Fancis J. Tobin. The island is settled by a colony of negroes who are all Catholics, and who are so devoted to their religion that the name of the Island of Saints is commonly given to it. It is said not only by the writer of the communication, but by all the missionaries who have visited it, and by four successive Bishops of Mobile, that it is truly a model community, most firm in faith. Father Tobin was recently sent there to say Mass for the people, and he declares that he never before witnessed such exemplary faith in his missionary career.

Owing to the secluded character of the settlement, there was some difficulty experienced by the priest in reaching the spot, but, when it was reached, he was charmed with the sublime faith of the colored settlers. At the first house reached, the father was at work, but the mother led the whole family to the priest that all might receive his blessing. This house was the outpost of the settlement which was reached by a short jaunt through the woods.

"Everywhere through the settlement neatness and cleanliness were observed, and the countenances of the good people reflected the purity of their hearts." A small building put up seventy years ago is called by them "the Oratory," wherein all assemble at the ringing of the Angelus bell at 6 a. m. and 6 p. m. for morning and evening prayer. The Angelus bell is also rung at noon, and all say that beautiful Catholic population is now 2,228,907

prayer when the bell is heard, whatever may be their occupation at the

The Rosary is recited every evening in thanksgiving for the saving of the men from death when during the civil war the forts at the entrance to Mobile Bay were taken by the Union forces, The Oratory was the first church of this community, but it is now used for the daily prayers, a new and neat little church having been erected near by for some years. The church is greatly reverenced by the people, who are very careful never to speak in it except in a whisper and by necessity, because it is the House of God.

The piety manifested by these people is a proof that with religion the colored people are quite capable of rising above that state of degradation which the white people of the South generally regard as the natural condition of the negro race.

The men of the settlement work on farms, or are engaged on the river front, or in the woods or at the shipyard of Mobile. The women and girls have all that Christian modesty and refinement about them which are characteristic of a good Catholic maiden or mother, and Sunday is for the whole settlement a typical day of rest wherein all are happy. A great part of the day is spent in devotion at the church. The church is visited by a priest once a month, and the number of communi. cants each month is generally about seventy.

The whole number of colored people in the South is said to be about nine million, of whom only somewhat over half a million are Catholics. Great efforts are made to furnish these with churches and Catholic schools, and as a result, religion is in a flourishing state among the Catholic negroes, and conversions of colored people to the Catholic Church are numerous.

## A PLENARY COUNCIL FOR CANADA.

It has been announced that it is the intention of the Apostolic Delegate, the Most Reverend Donatus Sbaretti, who s the special representative of the Holy Father, Pope Pius X. to Canada, to convene in Ottawa a Plenary Council of the Canadian Catholic Church at as early a date as possible. Last week a preliminary conference was held of representatives of the dioceses of Canada, who were for the most part the Vicars General of the various dioceses presided over by Mgr. Sbaretti.

A Plenary Council differs from a Provincial Council in this that at a Provincial Council only the Bishops of the ecclesiastical province assemble with their theologians to confer and make decrees which on being approved by the Holy Father, become the law of the province. The chief See of such a Province is governed by a Metropolitan or Archbishop, who has a certain supervision over the others which are called suffragan Sees.

At a Plenary Council all the Provinces of a country or nation are represented by their Bishops and theologians. It is within the scope of the ordinary administration of the Church that Provincial Councils should be held, but a Plenary Council is held only by special order of the Pope, for the reason that the Provinces are subject to the Holy Father, and not to

The last provincial Council held in Ontario was in 1881, and was called the Provincial Council of Toronto. At that time the Province of Toronto comprised all Ontario, except those parts which belong to the dioceses of Ottawa and Pembroke. Since then, the ecclesiastical province of Kingston was erected, which includes the dioceses of Kingston, Peterborough and Alexandria, while that of Toronto has London and Hamilton as suffragans.

Before the erection of Toronto into a Metropolitan See, and its separation from Quebec in 1870, four Provincial Councils were held in Quebec, whose decrees likewise apply to Ontario and form part of the local canon law or law of the Church.

In a growing country like Canada, many changes take place in a quarter of a century, and the new order of things may call for new legislation, so that what may still be good and useful to religion may be retained, but provision should be made for the future by new enactments where such are deemed necessary or expedient.

His Excellency the Apostolic Delegate is a great and zealous Churchman, and he undoubtedly sees that by convening the proposed Plenary Council he will confer a lasting benefit on the Canadian Catholic Church. Since his arrival in Canada, Monseigneur Sbaretti has had an opportunity of studying the situation of the Church in the Dominion, and has, no doubt, discovered the needs thereof, and, as a prudent and wise legislator, he is anxious that these needs should be supplied, and all obstacles to the progress and rapid extension of the Church removed. As the cent. of the wh one-half, and t Church is a ma We hope tha when held will The Dominic Provinces wit Newfoundland province, with will probably b corporated int ada, it may als

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