

The Catholic Record

Published Weekly at 464 and 466 Richmond street, London, Ontario.
Price of subscription—\$2.00 per annum.

REV. GEORGE E. NORTHGAVES,
Author of "Mistakes of Modern India,"
THOMAS COFFEY.

Publisher and Proprietor, Thomas Coffey.
Messrs. Luke King, John High, P. J. Seven and Joseph S. King, are fully authorized to receive subscriptions and transact all other business for the "Catholic Record."
Agent for Newfoundland, Mr. T. J. Wall, St. John's.

Sales of Advertising—Ten cents per line each insertion, space measurement.
Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa, and St. Boniface, the Bishops of Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.
Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning. Advertisers must be paid in full before the paper can be stopped.
When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 21, 1900.
The Editor of THE CATHOLIC RECORD,
London, Ont.

Dear Sir: For some time past I have read your estimable paper, and I am glad to see the manner in which it is published.
It is a matter of fact that both good and bad are being done in the world, 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,
D. FALCONIO, Arch. of Larissa,
Agent, Deleg.

London, Saturday, Nov. 10, 1900.
WHAT TIME DOES.

The Marquis of Londonderry—the lineal descendant of the noble Lord Castlereagh, the whilom Chief Secretary for Ireland—as Lord Lieutenant of Ireland; and Mr. George Wyndham—a descendant of the immortal Lord Edward Fitzgerald, who was done to death by Castlereagh—as his Chief Secretary! Verily time, combined with my Lord Salisbury's cynicism, has brought about a strange state of affairs!

TO CORRESPONDENTS.

Subscriber, St. Albert, Alta., enquires whether or not it is true, as has been sometimes stated, that Mrs. Admiral Dowsy has left the Catholic Church.

The private affairs of individuals are not suitable subjects of discussion in a newspaper; nevertheless as there has been already so much discussion on this point, we may be pardoned for departing from our usual practice by answering our correspondent's question.

We have very positive information that there was no truth in the malicious report above alluded to, and the lady mentioned adheres still to the Catholic faith as firmly as ever.

FRANCE PROSPEROUS AND WEALTHY.

At the close of the Franco-Prussian war when \$1,000,000,000 of war indemnity was insisted on by victorious Prussia, many thought that France would be utterly impoverished by the tax, but the world was astonished to find that three times the sum required was subscribed without difficulty by Frenchmen themselves so as to get rid of the incubus of German occupation as soon as possible, and since that time the same sum many times multiplied has been loaned to other nations, proving the great wealth and prosperity of France.

The Statist, the financial organ of London, England, states that French men have \$1,500,000,000 in Russian securities, and the same journal placed the Spanish investments at \$800,000,000 when the Spanish American war broke out. Besides, there are large French investments in British, Roumanian, Bulgarian, African, Chinese, and even German securities. The cause of the wealth of France lies in the wonderful fertility of soil, but still more in the industry and great economy of the people.

A NEW "PROPHET."

John Alexander Dowle, the Chicago overseer of what he calls the Christian Catholic Church, is now lecturing in London, England, for the propagation of his faith cure gospel. He was recently mobbed by medical students, just as he was some months ago in Chicago for violently attacking the medical profession, the members of whom he calls impostors, and the art of medicine which, according to his teaching, is a fraud.

He lectured not long since to a fairly large audience in the town hall of St. Martin, where he assumed the role of a prophet. He told his audience that soon after the Paris Exposition is closed there will surely break out a war between France and England. His observations in France, he says, have convinced him that there is a plot between French military

and naval men to plunge the two countries into a war, and though the conspirators may not succeed in their plans while the present Government lasts, when the anti Dreyfusites come into power, which will be before long, the men who sent Dreyfus to Devil's Island will bring on a bloody war.

It is very easy to make prophecies of this kind, as it is a fact that a wave of ill-feeling from time to time passes over each of the two countries against the other, and unless great patience be exercised by their respective Governments a war may break out at any time; yet such prophecies as those of J. A. Dowle are evidently made either for the express purpose of stirring up ill-feeling between the two countries, or, which is more likely, to make money by pandering to the prejudices of an unreasonable multitude.

THE CHURCH IN THE GREAT DESERT.

A large and artistic statue of the late Cardinal Lavigne is erected and solemnly dedicated last winter at Biskra or Biskara, Africa, on the confines of the Great Sahara Desert. It represents the Cardinal standing with his eyes directed toward the desert, and holding in his right hand his pastoral cross which is planted upon the desert sands to signify that as Bishop and colonizer, all his thoughts and aspirations were directed towards bringing to the faith of Christ the wandering tribes who make their home in that desolate tract of country, and who formerly supported themselves almost solely by preying upon travellers.

Algerian Sahara, which belongs to France and in which Biskra is situated, has an extent quite equal to that of France itself, and the French are pushing their way Southward through the desert, to form a line of communication with the French colonies on the Senegal. The tribes which wander over this territory are Berbers, Arabs, and Negroes, and through Cardinal Lavigne's efforts several churches have been erected here; under charge of the Fathers of the Desert or White Fathers, and some other religious orders. The White Fathers have their headquarters near the site of ancient Carthage. Their dress is white, and they wear a white or red fez so as to conform so far as regards dress, with the natives.

There are thousands of converts among the natives of all the tribes above mentioned, and these adhere to their religion with great tenacity, and would submit to be put to cruel death under any torture, rather than give up the precious treasure of faith. There are several Catholic villages in the desert, one of which, called St. Cyprien, has a church and a mission house, and a convent in which the native children are educated.

A PROPHET IN TORONTO.

The Rev. Dr. Wild, who was formerly the pastor of Bond Street Church, Toronto, and who made himself famous among the Orange Young Britons by his frequent denunciations of the Pope as anti Christ, and of the Jesuits as the propagators of anti Christian doctrines, and who advocated the shooting down of Jesuits and Catholic Bishops as an act highly pleasing to the God of Mercy and Peace, has been in Toronto again preaching to his old flock. He still glories in gore, and he won golden opinions for himself this time among his old flock by assuming the role of a prophet.

The doctor asserts that England, Germany, America and Japan will fight the battle of Armageddon against the rest of the world. It is to be presumed that these countries will win, to carry out Dr. Wild's theory and hope. All this to occur after the close of the Paris exposition, which event will occur very soon. We wonder that in dabbling thus in prophecy, the Dr. does not give time for the great Buffalo Pan American exposition to take place in 1901, as that is also expected to be a very great event in which one of the belligerents whose side he favors, feels almost as much interest therein as the French do in the Paris Exposition; but we presume the event is beyond his control, or he would do America the favor of postponing it for at least another year.

The world in general will probably not take very seriously to heart this dire prediction of the alarmist prophet. In fact a man who has demonstrated that England is settled with the lost ten tribes of Israel, by proving that the English language is directly derived from the Hebrew because such a word as "rectory" is Hebrew, (for this Dr. Wild does in his Anglo-Israelitish ravings), will scarcely be con-

sidered an infallible guide in the interpretation of so mysterious a writing as St. John's Apocalyptic vision.

The doctor's intention is evidently to group together the nations which are supposedly Protestant, against all other comers. But Japan at least has surely not advanced sufficiently to ward being a Protestant country as to be grouped with the other nationalities named.

Of course when the great victory is gained, the conquerors will establish Protestantism over the ruins. We should feel greatly interested to know what form of Protestantism will then be the favored one. Will it be one of Japan's predominant religions of Buddhism or Shintoism Anglican High Churchism, the Calvin-Lutheranism of Prussia, or that specially American form which is known as Mormonism? Light is very desirable on this point.

THE CAUSES OF ANARCHY IN ITALY.

When years ago the Italian Parliament passed the law doing away with capital punishment, it was not expected that before long it would become necessary to try and condemn to the highest penalty allowed by the laws of the country a man who would be guilty of the cold-blooded assassination of their own king; yet this has really happened in the case of Bresci, the murderer of King Humberto. The guilty anarchist has been condemned by the Court to perpetual solitary confinement, which, it is said, is even more dreadful than would be the death sentence, and he is very deservedly now undergoing the punishment.

But the incongruity of punishing so great a crime as has been committed with anything less than death is now presenting itself to the minds of the Italian deputies who support the ruling dynasty, and there is already some agitation towards restoring capital punishment. Some who were the most prominent agitators to have the present law passed are now openly advocating that capital punishment should be inflicted in the case of high treason, regicide, and attempts at regicide, as a necessary deterrent from these crimes.

We are ourselves most strongly of the conviction that capital punishment for grave crimes is very necessary, and that it should not be restricted to the case of treason and crimes allied thereto. Wilful murder is very properly, in most countries, among the crimes thus punished, especially if there are circumstances which aggravate the crime. It is known by experience that the knowledge that such crimes are punishable by death exercises an influence over intending criminals, to prevent them from their commission. We believe, therefore, that the restoration of the death penalty in Italy would be a step in the right direction; yet even that would not fully meet the necessities of the case in Italy.

The numerous anarchistic atrocities which during the past few years have been perpetrated in Europe have, nearly all, been committed by Italians. The murders of President Carnot, the Emperor of Austria, and King Humberto were all the work of Italians, and also the attempts on the lives of the Prince of Wales and the Shah of Persia. So also it was said there was a plot connected to assassinate the Emperor of Germany on the occasion of his visit to Palestine, and Italians are again asserted to be at the bottom of the conspiracy; and we have even the statement that there have been recent conspiracies to kill the new king of Italy and the Russian Czar and Czarina.

Why is it that there are so many Italians concerned in these plots? We are convinced that the reason is that there has been waged a continuous war upon religion by the Italian Government in the city of Rome itself. Those of the present generation who have grown up with this object lesson before their eyes, have thought it a glorious thing to make war upon God and His Church after the example of the Government, and, doing this, they soon reached the belief that royal authority, too, which can have no foundation at all unless it is derived from God, ought to be overthrown equally with that of God Himself. It is no wonder, therefore, that Italians, more than any other people, have organized themselves into the Mafia and other anarchistic societies for the destruction of human as well as divine authority and law. The only hope for Italy to rise up out of this abyss of enmity to mankind is that respect for the Catholic Church and her teachings be once more inculcated in the schools upon the rising generation. There must be a complete

revolution in the system of instruction which has been established by the aggressively atheistic rulers of the country, and religion must again be made the basis of education. When this is done, and not till then, will Italy be regenerated and anarchy rooted out as the only religious belief of a considerable part of the people.

There are other causes of the rapid propagation of anarchistic principles, among which must be mentioned the heavy burden of taxation which is imposed for the purpose of keeping up a large standing army; and we may justly add, the gross corruption which has been discovered to have existed among members of the Government, whose sole purpose was to accumulate wealth at the expense of the people. The people thus ground down have drawn the conclusion that royalty and all government are tyrannies, and have imagined that the only remedy for this state of affairs is to kill the nobility and all who have a share in the work of government. The only corrective to such notions is that religion be duly respected, and its truths recognized as the basis of the relations between man and man, and between the people and their rulers.

THE POPE AND THE PRESIDENT OF THE UNITED STATES.

A large amount of discussion has been caused in the United States by the fact that Archbishop Ireland, who returned recently from Europe, made a statement which is going the rounds of the press, to the effect that he had several audiences with the Pope, and interviews with Cardinals in which various matters were discussed.

Among these matters was the attitude of the Holy See in regard to the United States Government.

On the eve of a Presidential election, party spirit runs so high that any saying by one placed in the elevated position of the Holy Father is scanned very closely, if it is supposed to have any bearing, however remote, on the issues at stake in the election campaign.

As a matter of fact, the American Catholic press support with remarkable unanimity the candidature of William Bryan and the principles of the Democratic platform, prominent among which is the principle of anti Imperialism.

There are, indeed, a few Catholic papers, like the Providence (R. I.) Visitor, which favor the reelection of President McKinley, but these are so few that they are scarcely to be reckoned in the count. It may be inferred that the majority of the Catholics of the nation would be very easily touched if from Rome any pronouncement were issued which might seem to indicate that the Holy Father takes side with the Republican party, which Mr. Ireland is known to favor, and for which he has really announced his intention to vote.

Yet on his arrival in New York Mr. Ireland in an interview with the representative of one of the papers is reported to have said:

"I am quite willing to repeat what was recently said to me in Rome on this subject, and I do this all the more readily that the eminent personages with whom I had the honor of conversing on the matter showed themselves to be in no way unwilling to have the statements made by them become public."

In one of the audiences which he graciously granted me, the Pope said: "We are well pleased with the relations of the American Government to the Church in Cuba and the Philippine Islands. The American Government gives proof of good-will and exhibits in its acts a spirit of justice and of respect for the liberty and the rights of the Church. The reports we receive from Bishops and others indicate this. Difficulties of detail occur as a consequence of war and of newness of complexions. But we understand such things. We have confidence in the intelligence and the spirit of justice of the American Government, and believe that the future will not lead us to a change of sentiment toward it. Under the American Government there will be due respect for rights of property and conscience. You will thank in my name the President of the Republic for what is being done."

The cry has been raised by occasion of this that the Holy Father has taken part with one party in American politics, and one Democratic Catholic has said in an interview, "I say with Daniel O'Connell, 'we take our religion from Rome, not our politics.'"

To us it does not appear that the Holy Father has taken any partisan stand in making his statement. He has merely announced his pleasure and gratitude to President McKinley because the latter has shown good-will to maintain the rights of the Catholic religion as the religion of the Catholic population of the island territories which were wrestled from Spain by the recent war.

There are some incidents connected with the American occupation which it is impossible the Holy Father should approve, such as the looting of churches in the Philippines, the Brooke's marriage law, the vagaries of

Governor Leary in Guam, and other anti-Catholic measures; but it appears certain that Pope Leo XIII. does not consider that such doings had the approval of President McKinley and his Cabinet, who have really seemed anxious to protect the religion of the people against the malicious proceedings of certain subordinates, who, in the exercise of their almost unlimited powers, acted the part of petty tyrants, instead of that of harbingers of a free government of the people by the people.

President McKinley has corrected some of these abuses already, and no doubt he would correct others after proper investigation, and when the means of correction would be made clear, and we do not doubt this is what the Holy Father intended to express in his utterances made public by Archbishop Ireland. Mr. Bryan would probably do the same thing if he were in the Presidential chair; but he is not there, and in the desire to express gratitude to the American Government and people, the Pope could speak only of the President who is, and not of a person, however respectable, who might at some future time discharge the duties of the Presidential office. In this there is no justification for the assertion that he has meddled in party politics, or that he has endeavored to influence the people to vote for Mr. McKinley. In fact President McKinley is not even named in the Pope's pronouncement, which speaks only of the President and the Government. The President to whom the thanks are conveyed happens to be Mr. McKinley; but they could not possibly be conveyed to any one else.

This is made clear, further, by other remarks of the Archbishop, thus:

"Cardinal Gatti, before his elevation to the Cardinalate, had been Superior-General of the Carmelite monks, and had established in Cuba antecedently to the American occupation three houses of the order. He said to me: 'I received a few days ago letters from the several Carmelite houses of Cuba. The Fathers told me that they enjoy under the present administration of the island full liberty, that they have undisturbed possession of all their properties, that they were never in better position to labor for the progress of religion and the salvation of souls.'"

It would be a strange state of affairs if the Pope were prohibited from returning thanks which are due, because a Presidential election is near at hand; and it was certainly unreasonable to expect that he should anticipate what the American people would do in the election.

The Archbishop continued, but on his own view of the case—

"The authorities in Rome are informed to a degree that both astonished and pleased me about matters religious and political in the Philippines and in Cuba; and as they have the interests of the Church in those countries most deeply at heart, and know far better than we in America could know what the rights of the Church are and how best such rights may be defended. Americans—Catholic and others—may safely accept their judgment of things, and not give themselves further needless trouble about the religious conditions of the Philippines or of Cuba."

As a plain matter of fact, the only safety which the Catholic Church at the present time has in the Philippines for the possession of her properties and for the lives of her priests is the protection afforded by the American flag; and all this is fully recognized in Rome.

Mr. Ireland also said that Cardinal Rampolla, the Pope's Secretary of State, states to him that on three occasions "the Filipino leaders wished to establish direct official relations with the Vatican, but the Pope refused to accede to the petition out of consideration for the American Government."

Great indignation has been expressed in regard to this by the Democratic gentleman who has already been referred to above, as he says the Pope has refused to recognize his own faithful children. This is a misrepresentation of the case. There was evidently no refusal to recognize them as children; but the refusal was to recognize as an established Government a number of men who never were, and perhaps never will be a Government. They are merely the leaders of a single tribe who have taken up arms for the purpose of establishing a Government, which they have not succeeded in doing as yet. An official recognition under such circumstances would be entirely out of place, and would certainly give offence to the American Government, which, to say the least, has, under international law, a claim to sovereignty over the Philippines, whichever view we take regarding the justice of its attempt to assert that sovereignty by force upon an unwilling people.

We do not here propose to discuss the claim of the Filipinos to independence, as we treat of the matter solely from the point of view of the reasonableness of the Pope's course; but we have said enough to show the unreasonableness of the attacks which have been made upon the Holy Father in regard to the course he has pursued.

IRRETRIEVABLY SUBDIVIDED.

A correspondent of the Philadelphia Church Standard, writing from England, calls attention to the fact that even the Ritualists, who have claimed to have taken the Catholic Church for their model, and might, therefore, be supposed to have preserved some degree of unity in doctrine and uniformity in discipline after the manner of their pattern, are, nevertheless, very much divided in these matters. There are, even among Ritualists, parties within a party, and the division is on lines of considerable importance.

The English Church Union, an association which is generally regarded as the official organization of Ritualism, has, according to this writer, an "extreme and a moderate party." The former he designates as "philosophic theologians" who "retain the intense loyalty felt by the old Tractarians toward the holy Scriptures, and dread the tendency of modern thought to impair the credit of the 'lively oracles' delivered to the Church by the servants of her divine Master." The latter, according to the same authority, are described as "rationalizing medievalists" who belong to the *Luce Medini* school, and hold what is called high doctrine on the sacraments and the priesthood, and yet incline to sympathize with modern rationalistic criticism of the Bible.

Incomprehensible as it may be to many how religious views so wide apart as those of the Catholic Church and the neo-theologians are to be reconciled, the paradox exists that such opposing beliefs actually find a home in the same mind, and that not only in England, but likewise in America.

Our readers are already aware of the lax views on the authority of Holy Scripture to which Bishop Potter of New York gave expression but a few years ago, and that later he ordained into the Episcopal ministry the Rev. Dr. Briggs of the faculty of the Presbyterian Union Theological college of New York, who had expressed views so subversive of the doctrines of the infallibility and inspiration of Holy Scripture, that he brought down upon himself the censure of the Presbyterian General Assembly of the United States.

Dr. Briggs was thus admitted to the Episcopal ministry without any retraction of these views, which surely would not have been the case had not Bishop Potter been of similar opinion with himself on the same points, or at least, if he had not considered them tenable.

It will be remembered, also, that several Episcopal clergymen of New York were deeply offended by this laxity, which precipitated the renunciation of Episcopalianism by the learned Dr. De Costa, who could no longer endure to remain in a Church which gave such palpable evidence that it does not guard the deposit of faith "once delivered to the saints."

Notwithstanding this evidence of Dr. Potter's "sympathy with modern rationalistic criticism of the Bible," we were surprised to learn from the Montreal Star of the 19th inst. that preaching at a "choral celebration of the Holy Communion" at Montreal on the previous day, Dr. Potter gave utterance to the very highest of High Church views while treating on the Confession. He said:

"The Church has to reach out and come into contact with the masses. It is unwise, therefore, to condemn that particular party in the Church which is striving to reach the consciences of men through the confessional. Though a distorted form of the confessional exists to-day, confession is nevertheless a means of informing the souls of men, and the power to reach out and touch those souls is the great need of the Church to-day. When the Church, therefore, uses confession as a means of reaching the individual soul, it is using a God-given ordinance."

There is no practice of the Ritualists against which the shaft of Kenesite and Low Church malice are so persistently aimed as the confessional, and it comes to us as a surprise that Bishop Potter should uphold it.

The American Episcopalians have carefully left out of their book of Common Prayer all advice to make a confession of sins, though the English original very plainly recommends it, and as plainly states its purpose to be to obtain forgiveness. It is, therefore, to the English Prayer Book that Bishop Potter refers when he says that "the Church uses Confession." Nevertheless Bishop Potter avoids saying that the purpose is to obtain priestly absolution, but asserts that it is simply a means to "fathom souls," or to "reach," that is, to influence the individual soul.

We cannot but regard this way of treating the matter as dishonest, and it is employed evidently for the purpose of putting a slur on the Catholic Church, as he does still more plainly

NOVEMBER 10, 1900.

when he says "a distorted form of confessional exists to-day."

The Catholic Church does not disavow the confessional, but uses it openly for the purpose for which it was established, as the tribunal of forgiveness. The distortion is on the part of those who, like Bishop Potter, acknowledge that it is a "God-given ordinance" and are yet afraid or ashamed to for what purpose God instituted it, namely, that the successors of Apostles may employ for the benefit of souls the power which Christ gave them, saying: "Whose sins you forgive they are forgiven." This pose, concealed by Bishop Potter, acknowledged in not obscure words the Church of England.

Beside the diversity between the called Rationalistic and Medievalists, the division between High, Low, and Broad Church remains in the Church of England and its American branches as sharply defined as ever.

THE KAISER'S RELIGIOUS SINCERITY.

The sermon preached by the Emperor of Germany to his troops when they were on the point of embarkation for China, in which he spoke solely of revenge for the outrages which had been committed by the Chinese against the whole Christian world, and especially against the German nation, while made the world believe that War King had entirely forgotten duty of Christian charity, which he braces within its folds the heathen Chinese equally with people of our own nationality and creed. He down the doctrine that the blood had been shed must be atoned in blood, and gave orders that no quarter should be shown the Chinese in battle.

Several versions of this sermon published, but even that which appeared in the official papers did not hide the fact that these were the sentiments expressed, and thereby Christian world was very shocked. More recent events, ever, do not justify the belief that the Emperor is of bloodthirsty character. His sermon was evidently delivered in a moment of excitement and his later utterances have shown him in his real character of a Christian, who is indeed easily moved to violent bursts of indignation at wrong-doing, but who will not permit himself to be swayed by vindictive feelings in his calmer moments.

fact in his communications with heads of the other European Governments regarding the Chinese situation he has shown himself to be as reasonable as any who has an interest in the case. He has insisted upon an adequate atonement for the injury inflicted by the principal instigators of the atrocities, and it is reasonable that this should be the case, as wise the self-conceited rulers of the world, would very soon permit rate enormities quite as atrocious as those which have already taken place.

When proper punishment shall have been inflicted on the leaders of the outrages, the Emperor is ready to negotiate with the Chinese in a friendly way to secure a peace.

In other words, the German Emperor manifests that he sets great value on religion as the basis of government. The many kindnesses he has done to Catholics during his reign have justly endeared him to the Catholics of his Empire, among these his donation of the Blessed Virgin's residence in Jerusalem to the German Catholics very much appreciated.

There is another proposition considered both by the Emperor and the Pope which is confirmatory of what we have said here. The question is to establish a Papal nuncio in Germany. German papers have stated that this is being seriously considered, and that Pope Leo XIII. is very anxious that this should be accomplished so that he may have direct communication with the German Government for the settlement of any difficulties which may arise in the future, of the indirect communication of all that exists at present which is sometimes a cause of misunderstanding. It is expected simultaneously with the establishment of the nunciature, a faculty of theology will be instituted in the University of Strasbourg. It is stated the Emperor is anxious for the establishment of such a faculty, and the Pope's consent be obtained. The Emperor will consent to the nunciature of the nunciature. Present member of the Catholic party in the Reichstag has been