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EARLY CHRISTIAN ART.

In the Queen's Quarterly Professor Falconer of the Presbyterian college, Halifax, N. S., writes on early Christian Art. This is a subject which does not appeal to the average non-Catholic writer, and we were not a little surprised to see it descanted upon in the pages of the Quarterly.

His account of the origin of the catacombs is not clear. "Roman law," he says, "forbade burial within the walls of the city, so that the Christians found it necessary to excavate corridors as places of interment."

As further evidence of the Professor's methods we submit the following: "With the fourth century came the touch of decay—elaborate inscriptions, appeals to martyrs for their intercession, the foreshadowing of the medieval doctrine of the saints and realistic portraiture."

Leitnitz, to quote Dr. McSweeney, tells us: "It is certain that in the second century the memory of martyrs was already celebrated, and that religious assemblies were held around their tombs."

What form these assemblies took we can tell from the inscriptions on the tombs of the martyrs in the Catacombs coming down to us from these early days. For instance: "May we all receive a speedy answer to our requests for the prayer of the holy Priscilla!"

THE CROSS IN THE CATACOMBS.

Says the Professor: "There are surprises for us in these catacombs. For example, the cross is not found in the paintings of these early centuries. Not that it was ever held in slight esteem, but then Christians may have shrunk from a bold realism of their most sacred symbol, which had been turned by their enemies into an object of shame."

This statement is inexact. It is true that the Discipline of the Secret safeguarded the mysteries of religion from the scorn and ridicule of the Pagan. Hence, while these paintings and frescoes conveyed little or nothing to the mind of the unbeliever, they held a precious meaning for the believer. This, says Chatard, is sufficient to account for the hidden manner in which the cross is found in the catacombs.

It is an incontestable fact that the cross is found everywhere in the catacombs. Archaeologists tell us that among the paintings on the walls of a chapel in the cemetery of Lucina, which dates from the first century, the cross is discernible.

THE RESURRECTION.

"The same fine feeling," according to Professor Falconer, "no less true to the Gospels than to their artistic sense, forbade their attempting any

portrait of Christ in any scene of His resurrection."

We must not forget that the early Christians worked to edify and instruct. When they painted the figure of Orpheus they portrayed Christ for the faithful. To have done otherwise would have been to "cast pearls before swine."

That there is no scene of Christ's resurrection in the Catacombs is not so certain as the professor would have it. Bongard assures us that the Resurrection is depicted either historically— which is rare, however—or under the symbol of Jonas. This was intelligible to the Christian.

ANOTHER GLARING BLUNDER.

The Professor continues: "There are also very few pictures of the Virgin, though one which may belong to the earlier half of the second century stands out from a great many commonplace figures by reason of its charming composition."

Inaccurate this—and something else. De Rossi, lauded by Protestant archaeologists for his erudition, and recognized by them as the chief authority on the catacombs, discovered in 1851 a picture of the Infant Jesus and Mary, which dates from the second half of the first century.

And Frederic Harrison: "He who would understand the Middle Ages must study from beginning to end the long and crowded Pontificate of Innocent III. The thirteenth century, then, is an opportune period to test the aims and influence of the Catholic Church. If it be true, as we are told at times, that the Catholic Church is opposed to human enlightenment, that it is the enemy of mental development, surely this was its time—the favorable opportunity. Quite contrary, however, is the course which the Church pursued; and, therefore, I take it that the facts which the thirteenth century presents should suffice to refute the groundless accusation which ignorance and bigotry have not hesitated from time to time to advance in their embittered hostility against the Catholic Church."

STILL ANOTHER.

He cites, then, the progress of freedom, the development of manufacturing and of cities, the formation of the great nations of Europe. And he goes on to say: "This great century has a special character of its own. We find in it a harmony or power, a university of endowment, an aspiring ambition and confidence, such as we never again find in later centuries, at least so generally and so permanently diffused."

And Professor Falconer talks about dark ages and the sleep of created art- istry. Over the head of the man striking the rock is read the name Peter. Peter is the antitype of Moses: he is the leader of the New Dispensation.

THE ANTI-TYPE OF MOSES.

The Professor alludes to the representation of Moses striking the rock, but makes no comment on it. The very opposition, says Chatard, so marked in the New Testament would of itself exclude the frequently recurring figure of Moses. The rod in the hand, typifying power, might lead one to think it might be the prophet like unto Moses to be raised up, Christ Himself. But Christ is not the one who strikes, but the thing struck; for, as St. Paul says: "They all drank of the spiritual rock that followed them and the rock was Christ."

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The attention of the ex-reverend news-editor of the Ottawa Citizen staff is called to the fact that the fall and proper title of the body of which the Reverend Wm. F. McGinnis, who lately visited that city, is President, is "The International Catholic Truth Society" not the "International Trust" nor yet the "International Truth Society (Catholicity)," as was stated in recent issues of that paper.

THE FOOLISH POLICY OF M. COMBES.

During 1903, and just after the general election in France, whereby Premier Combes was sustained in the war he is carrying on against religion, a Paris newspaper, L'Illustration, published a political map of the country, showing the electoral districts in which deputies were elected to sustain or oppose the irreligious policy of the Government.

THE HOLY FATHER'S WEALTH.

The London Tailor some months ago, speaking of the imaginative journalists who are so fond of giving graphic accounts of what happened inside the Vatican, and of which they knew nothing beyond what the sight of the bare external walls suggested to them, declared that they might at least have compared notes before publishing the results of their observations, as thus they might have made up a story which would be at least self-consistent, even though it might not be quite true; but, as it happened, they hopelessly contradicted one another and gave the public an opportunity to say that they are all—journalists.

A BIGOTED WRITER.

One word more. Prof. Falconer concludes by saying: "We are on threshold of the dark ages and created art has fallen asleep." Surely an inappropriate phrase this to find in the writings of a Professor. Throughout the article, however, this gentleman sees things with a strangely unsympathetic eye. The Dark Ages are words not found in the vocabulary of professors who have any regard for their reputations. They have been discarded long since, and the use of them connotes either ignorance or prejudice on the part of the user. Bigotry may press them into service, but non-Catholic scholars know that the term fathers a lie which they scorn to sponsor.

In modern Europe, says Emerson, the Middle Ages were called the Dark Ages—ten centuries, from the fifth to the fifteenth. Who dares to call them so now? They gave us decimal numbers, gunpowder, glass, chemistry, and Gothic architecture: and their paintings are the delight and tuition of our age. Human thought was never more active and never produced greater results in any period of the world.

THE WICKEDEST CITY.

Between its dancing houses of the worst character, and wine rooms in which open drunkenness and debauchery run riot, Davenport, Iowa, has earned the unenviable reputation of being "the wickedest city of America." It was recently called so by Bishop Cosgrove, who is the Bishop of the See; but the Rev. George Giglinger, a priest of the city has undertaken the Herculean task of cleansing that sink of iniquity by suppressing these two evils, for which end he has begun a vigorous crusade.

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The expense of administering the affairs of the universal Church is very great, as the rule of the Pope over the whole Church is efficacious and constant, and numerous officials and Congregations or Committees for the transaction of all sorts of business connected with the Church, must be maintained. But for the personal maintenance of the Holy Father a very small sum is needed, as his personal expenses are kept at a very low figure. There are in fact very few Bishops whose personal expenses are so small as those of the Supreme Pontiff.

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The districts which support the Government are printed in white, while those which favor religion are in black. The first thing noticeable on this map is the sad fact that the anti-clerical districts predominate. The central South eastern, and Eastern portions of the map are decidedly anti-clerical, though there are numerous black spots indicating that in the districts thus marked, religious deputies were elected. In the South, the two opposing parties are pretty equally divided, but the dark color of the North-West shows that from the borders of Belgium down to Vendee and Deux-Sevres inclusively,

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the nation is decidedly religious, there being but a few spots in white. This territory includes Brittany, La Manche, La Vendee, and Calais, all of which districts fought so bravely at the close of the eighteenth century against Jacobinism and the reign of Terror, when "Terror was King."

Such matter as that to which we have referred is simply disgusting to intelligent people, at least to those who are not wallowing in the mire of the fairy tales produced by mountebanks of both sexes who perambulate the country at stated periods and distribute a quantity of disreputable literature, because there is a market for such amongst a certain class of our non-Catholic neighbors, particularly amongst those whose opportunities for reading good literature had been neglected.

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The writer continued: "They remind me of the story of the American preacher who harrowed the souls of his hearers with a dramatic description of the scene at Rudyard Kipling's deathbed. 'But, sir,' objected a wide awake parishioner, after the service, 'Kipling's not dead.' 'Not dead!' quoth his reverence, 'ain't he?' Well, I guess it must ha' bin some one else, then. Anyhow, the moral's the same, an' the name doesn't matter."

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And so it is with the story which has been circulated for some time past to the effect that vast treasures were found which has been hidden by Pope Leo XIII., and had been handed to Pope Pius X., when they were discovered by the Chamberlain some time after the coronation of the latter.

When the Holy Father himself heard of these reports being circulated, he said: "He would be glad if they were true." He has, in fact, no income beyond what the generosity of the faithful throughout the world gives him, and these offerings vary so much from year to year that they cannot be counted upon as a source of income.

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the evil to be of too great magnitude for them to grapple with it, and that the city administration should take the matter up.

Father Giglinger is greatly disappointed by the fact that he meets with so little encouragement from the officials, but he declares that notwithstanding all this he is not discouraged but will continue to the bitter end the fight which he has begun. He has engaged a legal firm from outside the city to prosecute the matter, so that he may have lawyers for the purpose who will not be terrified into inaction by any local influences. He does not propose to fight the saloons as saloons, but aims only at the suppression of those saloons which have an evil reputation, yet he asserts that not one saloon in Scott county has a legal existence.

Father Giglinger asserts that a barefaced attempt was made to bribe him to inaction, but he intends to continue the moral crusade to a finish. He says: "I was offered quite a large sum of money to draw off, with a prominent business man as a medium; but it will make no difference. The man approached me and asked if I would like to make \$500. 'Of course' said I, 'any one would like to make that much money. What shall I do for it?' 'You don't have to do anything,' he said. 'That's easy,' I answered. 'Well, that's right' said he, 'you just do nothing and you can have \$500. Plain enough, wasn't it? But I have been doing something, and I don't expect to receive that little present.'"

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It is not to be expected that any merely human institution will always work smoothly in every respect, or that however good and useful such an institution may be in itself, it will entirely escape the efforts of wicked people to turn it to an evil purpose.

Very recently it was revealed that through a number of female Mormon teachers who are employed in the Public schools of New York, large quantities of Mormon literature had been circulated among the children attending the schools of the city. The kindergarten schools attended by the children of wealthy parents were especially made use of for this purpose. The literature set forth the worldly advantages to be derived by females who should become Mormons. By means of the schools, this literature was disseminated among many families in the hope that the young women and girls whom it reached would be induced to go to Utah to become the wives of Mormons, or if they are not old enough for this, to attend "the grand and glorious schools of the Latter Day Saints in Utah," which are described to be "the only schools worth going to at all, and which will do them more solid good in one year than any other school will do in ten years."

It is, of course, a consequence of the system which pays no attention to the religious principles of its teachers, that it is possible for these Mormon teachers to be employed by the School Commissioners, and that the opportunity is afforded them to obey the commands they receive from the Mormon elders to take every occasion which presents itself to them for the propagation of Mormon principles, and the spread of literature which will bring recruits to the population of Mormondom.

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Now it has transpired that the schools have been made use of for another purpose no less horrible than the propagation of Mormonism and its polygamous principles. This purpose is that some of the schools have been turned into hotbeds for the training of young "Fagins."

One Myer Lewis was recently arrested in the city on the charge of making his living by teaching pupils of the Public schools on Hester street to steal, and their earnings in this way are all brought to him. He pays the boys by giving them tickets to the theatres, and he is secured in getting the earnings by the fact that all the operations are carried on by the boys in gangs, and he directs them in the mode of working, and undertakes the supplying of a good lawyer for their defence if they are arrested and brought to trial. They are besides told that they cannot be convicted if the stolen goods are not found on them.

Miss Rubina Cregin, the young lady who is principal of the junior department of the school on Hester street, and Miss Julia Richman, the superintendent in whose district the school is situated, brought eighteen boys to the court as witnesses against Lewis, and to describe the system by which he operates. From their testimony the facts we have stated are established fully, and Miss Cregin herself is fully acquainted with the mode of procedure, as she has fully informed herself thereof during the three years she has been principal of the school. She has been incessant in her efforts to stamp out the "Fagin evil," but has been only very partially successful in repressing it; and in spite of all she has done with this end in view, the promoters of the system have al-

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ways been the Miss Cregin Lewis's agent Park begin 10 cents. and in the how they c ing pocket plan is for A crowd ce pupils hav Then they and work it At th in gangs of the actual run, but innocence, and the sec him, and is found ne able featu boys who of pilfering behaved i their trad the boys v to be acc tors, and put on an recited in which had forehand, misfortun cused."

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