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LETTER OF RECOMMENDATION. University of Ottawa. Ottawa, Canada, March 7th, 1900. Iditor of The Catholic Record

o the Editor of THE CATHOLIC RECORD.
London Ont.:
London Ont.:
For some time past I have read our estimable paper, THE CATHOLIC RECORD, and congravulate you upon the manner In tale it is published.
Its matter and form are both good: and a rally Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend to the faithful.
Bicssing you, and wishing you success.
Helieve me, to remain.
Yours faithfully in Jesus Christ,
1D. FALCONIO, Arch. of Larlesa,
Apost. Delog.

LONDON, SATURDAY, FEB. 13, 1904.

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. We hope, however, that when the learned professor undertakes to treat it again he will recollect that accuracy is the badge of scholarship.

His account of the origin of the catasays, "forbade burial within the walls of the city, so that the Christians found it necessary to excavate corridors as places of interment." This explanation is not satisfactory, to say the least. Because the law forbade burial within the city it did not follow that the Christians were obliged to excavate corridors as places of interment. The law compelled them to bury their dead without the city, and they could have, so far as the law was concerned, consigned them to earth in the ordinary way. They might have, under the law, buried the dead as did the Pagans, along the great Roman ways. But, says a writer, Chatard, who follows de Rossi, public feeling often sets aside law: and the Christians, with commendable prudence, took this into account. They therefore, as a rule, sought to bury where they would be least likely to be observed. The situations they sought were the hills around Rome, generally tombs.' at the sides of the great Roman ways not far from the city. The reason why the Christians sought the hills was be- tombs of the martyrs in the Catacombs cause, as they buried deep under ground coming down to us from these early and not on the surface, they feared days. For instance: "May we all into the tombs in low ground. by the prayer of the holy Priscilla!" Morcover, they found strata of soft rock of the weather, remains for centuries have been found at the doors of the unchanged.

COMBS.

Says the Professor :

early centuries. Not that it was eve held in slight esteem, but then Chris tians may have shrunk from a bold realism of their most sacred symbol, 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 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. At one time it is an anchor, at another two diameters of a circle crossing each other at right angles, again it is

what is known as a gamma cross. 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 cemetery, 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." They represented Him also as the Good Shepherd. Every scene of the life of Christ is depicted in the catacombs. We find Him there, with His Apostles, curing the blind, teaching the Samaritan'; in a word, the whole Gospel stands out in unmistakable characters to the Christian.

That there is no scene of Christ's resurrection in the Catacombs is not so certain as the professor would have it.

Bougand assures us that the Resurection is depicted either historicallywhich 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. The labors of De Rossi prove beyond question that "more than sixty representations of the subject have been found in the cemeteries belonging to the first four centuries.' The eminent Protestant writer, Dr Schaff, admits that from the first five centuries nearly fifty representations of Mary have so far been brought to the notice of scholars. We might quote other authorities, but we have said enough to convince

the unbiased that Professor Falconer combs is not clear. "Roman law," he subjects the credulity of his readers to a severe test. It would be well for him to learn that a writer should not fear to state the truth and should be swayed by neither animosity nor partiality. And it is strange that the Quarterly should harbor articles which cannot fail to detract from its influence and useful-

STILL ANOTHER.

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 forshadowing of the mediaeval doctrine of the saints and realistic portraiture

Leibnitz, to quote Dr. McSweeney, tells us:

"It is certain that in the second century the memory of martyrs was already celebrated, and that religious emblies were held around their

What form these assemblies took we can tell from the inscriptions on the the waters of the rivers getting receive a speedy answer to our requests

known as tufa which cuts easily with a which show forth the belief of the early pick, and which as long as it is under- Christians in the invocation of saints ground, and not subject to the action and prayers for the dead. They have various crypts rude and ungrammatical, scratched here and there in the plaster. but all testifying to the fact that these THE CROSS IN THE CATA- doctrines which we profess to-day were held by the Christians of the early ages. Who, then, can talk with any show of reason of them foreshadowing "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 eradle of Christianity; it can be seen in ancient liturgies; it speaks eloquent ly on these inscriptions written by those who were willing to give their blood

THE ANTITYPE OF MOSES.

The Professor alludes to the representation of Moses striking the rock, but makes no comment on it. The the mind of the unbeliever, they held very opposition, says Chatard, so ing 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." A matter of fact argument helps us out of the the word " Catholicity " as an affix, difficulty and tells us who this figure is. Discs of glass have been found in the catacombs at the tombs illuminated in gold and black, which were covered metically seal the edges and so protect one of them is now in the Vatican lib- duction one would have thought they Vendee and Deux-Sevres inclusively, appears that the Grand Jury thought the promoters of the system have al-

ing the rock is read the name Peter. Peter is the antitype of Moses: he is seventeenth or eighteenth century, the leader of the New Dispensation.

So speaks St. Ephrem of Syria in his sermon on the Transfiguration on the Citizen claims to be the leading Mount. Moses, the oeconome of the Father, he says, saw Peter the procurator of the Son.

The catacombs give evidence of the early belief on the forgiveness of sin, the sacrifice of the Mass, the Blessed Eucharist. Limits of space forbid us saying more on this subject just now, but we hope to return to the Piofessor's article in a future issue.

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

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 AGES OF FAITH.

And Frederic Harrison: "He who would understand the Middle Ages must study from beginning to end the long and crowded Pontificate of In-nocent III. The thirteenth century, then, is an opportune period to test the and influence of the Catholic If it be true, as we are told Church. 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 oppor tunity. Quite contrary, however, 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."

He cites, then, the progress of freedom, the development of manafacturing 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 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 later centuries, at least so generally and so permanently diffused. had great thinkers, great rulers, great teachers, great moralists and great workers. There was one common creed, one ritual, one worship, one sacred language, one church, a single code of manners, a uniform scheme of society, a universal art. And this faith still sufficed to inspire the most profound thought, the most lofty the widest culture, the truest art of the age. It filled statesmen with awe, scholars with enthusiaem, and consolidated society around uniform scholars with enthusiasm, and objects of reverence and ship. It bound men together from the Hebrides to the Eastern Mediterranean, from the Atlantic to e Baltic, as European men have never since been bound. Great thinkers like Albert of Cologne and Aquinas it to be the stimulus of meditations. Mighty poets like Dante try unless based on it and saturated with it. Creative artists like Giotti found it an everwell-spring of beauty. great cathedrals embodied it in a thou! and forms of glory and power.' And Professor Falconer talks about

dark ages and the sleep of created art -

THE OTTAWA CITIZEN.

The attention of the ex reverend news-editor of the Ottawa Citizen staff is called to the fact that the full and proper title of the body of which the Reverend Wm. F. McGinnis, marked in the New Testament would who lately visited that city, is of itself exclude the frequently recurr- 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 former of the two may have been a typographical error in substituting "Trust" for truth, while omitting the word "Catholic," but it is hard to account for the substituting of

By the way, referring to the Citizen, brings to mind the bigoted serial story which appeared in that paper in December last and preceding months. over with a second plate of glass and The plot or rather plots of that bigoted annealed in a furnace, so as to her- production seemed to be the immuring (by a priest, of course,) of one of the the picture. Several have come to characters and the coercing of another light representing this picture, and to enter a convent. Reading that pro- from the borders of Belgium down to

bigoted productions of the sixteenth or when no crime was too foul to be attributed to Catholics. The paper both as to its morning and evening edition at the Capital in point of circulation. Doubtless amongst its subscribers and readers are many Catholic families, yet such as the above mentioned is the mental pabulum offered them. The management of the Citizen should keep a more watchful eye over

its columns. 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.

THE HOLY FATHER'S WEALTH.

The London Tatler 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.

The writer continued:

"They remind me of the story of the American preacher who harrowed the ouls 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, Anyhow, the moral's the same, an' the name doesn't matter.'

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.

The Roman correspondent of the London Times has written to that paper, that notwithstanding repeated assertions of the anti-Papal journals that the original story is correct, there is absclutely no foundation for it. It was invented solely for the purpose of making the world believe that the Holy Father has immense wealth at his command and of preventing the contributions of Peter's pence for the purpose of enabling him to carry on the affairs of the Church.

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.

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

THE FOOLISH POLICY OF M. COMBES.

During 1903, and just after the eneral 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 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

rary. Over the head of the man strik- were reading some of the ignorant and the nation is decidedly religious, there being but a few spots in white.

Manche, La Vendee, and Calais, all of the matter up. which districts fought so bravely at the close of the eighteenth century against Jacobinism and the reign of Terror, when "Terror was King." It was at Treguier, in the heart of

this district that Premier Combes last September set at defiance the Catholic instincts of the people by unveiling publicly a statue of Ernest Renan, who had no other claim upon the respect of the French people than that he was the writer of a blasphemous history of Christ, in which he openly endeavored to destroy the Christian religion to its foundation, by attacking the truth of the gospels and making Christ appear as an impostor. While engaged in this ceremony, M. Combes deemed it pru dent to be surrounded by several squadrons of dragoons and mounted gens darmes or policeman. There was really a disturbance on this occasion, though there was no more serious manifestation of hostility to the premier than a considerable amount of groaning and hissing, which was suppresed by the soldiers who charged the so-called rioters, dispersing them with the butts of their rifles.

It was certainly an insane act on the part of the Premier of a Republic who is supposed to have at heart the welfare of the whole people, thus to set at defiance the religious feelings of the bravest portion of the population of his country, that part of France which furnisbes the best and largest part of its soldiers and sailors, and which has made France respected by the nations of the world. Brittany and La Vendee together con-

stitute but one-tenth of the population of France, and yet the remarkable fact has been shown from the figures of the last census, that the excess of the birth rate over the death-rate in these two provinces is one - fourth of the entire excess of births throughout France. These two provinces are only a part of the territory which sends a solid phalanx of Catholic members to the Chamber of Deputies, but they are the most thoroughly Catholic of even the Catholic North-Western part of the French Republic, and it has been ad mitted by the writers on political economy in France, among whom is Paul Leroy-Beaulieu, that the strong religious feelings of the people are an important factor in ensuring an increase of population. These feelings operate by making the heads of families, fathers and mothers, respect the obligations of the married state, and by causing them to take more care to preserve the lives of their offspring. Even from this purely humanitarian and patriotic view M. Leroy-Beaulieu considers it unpatriotic and unwise for the Government to attempt to de-Christianize the French nation, and especially Brittany and La Vendee. The tyranny of M. Combes against the religious orders in these provinces and throughout France has created a bitter hostility throughout these Catholic districts, against Atheistic Government, and we are induced to believe come to an end immediately after the French people shall have had another opportunity to declare their will how they are to be governed.

" THE WICKEDEST CITY."

Between its dancing houses of the werst character, and wine rooms in which open drunkenness and debauckery 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 inquity by suppressing these two evils, for which end he has begun a vigorous ernsade.

Father Giglinger declared recently that he laid the information before Secretary of the Treasury Shaw that the internal revenue laws are being violated, and the Secretary turned over the complaint to J. W. Yerkes. Commissioner of Internal Revenue, who sent two secret service officers to inspect the situation. These found that at the unlicensed resorts a call for beer was always responded to by the production of a bottle, and the women said it was got from the nearest saloon. though it was well understood that it was kept in the house.

Father Giglinger declares that boys and girls are being physically and morally ruined by the wine rooms, and he brought an accusation against the proprietors before the last grand jury, but the county officials refused to cooperate in the work of reform. The Grand jury also was discharged without taking action, though they had before them the names of seventeen witnesses who would testify to the magnitude of the existing evil. It

the evil to be of too great magnitude for them to grapple with it, and that This territory includes Brittany, La the city administration should take

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 What shall I do for it?' money. 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."

THE GODLESS SCHOOLS OF NEW YORK.

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 itthat the rule of Premier Combes must | self to them for the propagation of Mornon principles, and the spread of literature which will bring recruits to the population of Mormondom.

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 "Fa-

gins." One Myer Lewis was recently arrest. ed 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 arested 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 superintendant 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 suc cessful in repressing it; and in spite of all she has done with this end in view, ways been among the Miss Cre Lewis' age Park begin 10 cents. and in the how they ing pocke plan is for A crowd co pupils hav Then they and work i At the in gangs o

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