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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1904.

To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your admirable paper and THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

The matter and form are both good; 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, Annot. Doloz.

LONDON, SATURDAY, MAY 14, 1904.

DEATH OF FATHER TIERNAN.

The sad news reached London on the first Friday of the month of May that Rev. M. J. Tiernan, parish priest of Mount Carmel, diocese of London, was no more.

It is but simple truth to say that no death has occurred in this Western district for many years which has been so sincerely and so widely regretted.

Over a quarter of a century ago Father Tiernan was ordained by the late Archbishop (then Bishop) Walsh, and from that time until a few years ago he was Rector of the Cathedral and Parish Priest of this city.

To say that Father Tiernan was respected and admired by the Catholic people would not be fully stating the case—he was loved to a degree amounting almost to veneration.

And for abundant reasons. He was a priest of many noble qualities, but his predominating characteristics were kindness, affability, charity, commiseration for the unfortunate and the trouble laden.

Entering into the homes of the poor his countenance and his counsel and his ever-ready charity brought sunshine and gladness.

In making announcement of his death last Sunday in St. Peter's Cathedral, the rector, Rev. J. T. Aylward, spoke in most touching terms of the departed.

Tears coursed the cheeks of many a one in the large congregation, for memories of the past came crowding upon them.

The older people call to mind the fine looking young man who was ordained for the vineyard of the Master in the long ago, who spent himself unsparingly in the service of the people committed to his care, and then they recollected the man bent with premature old age, the result of the arduous work which he had performed as parish priest, rector of the Cathedral and Chancellor of the Diocese.

Added to this was the great responsibility which rested upon his shoulders in connection with the erection of the magnificent Cathedral of St. Peter's, which will ever be remembered as a monument of the zeal of the late beloved Archbishop of Toronto and his able assistant who has just departed from our midst.

The very active work of good Father Tiernan was a labor of love. While his health and his strength endured every call to duty was entered upon with an enthusiasm which betokened the man of God, sparing not himself while any, even the least part, of the Master's work remained undone.

Shortly after the arrival of Bishop McEvay, His Lordship noticed that the energy of the priest who had stood in the front rank of the battle for so many years had commenced to wane, and with that kindness and consideration which characterizes his every act made arrangements for a long vacation for the tired priest of God. He took a trip to the old country and on his return it was found that his health had been much benefited.

His Lordship then appointed him to Mount Carmel, an ideal parish; and lest again by any possibility he might be subject to a relapse by over work, gave him an assistant.

The Catholics of the Cathedral parish were more than pleased to find the one to whom they had ever been endeared so handsomely provided for. A few years passed, and it was noticed that the thread of the life of the gentle and kindly Father Tiernan was becoming weaker and weaker, and notwithstanding the employment of the best medical talent and the most tender nursing, he breathed his last in Mary's Month.

Rest to the soul of the noble-hearted and kindly Father Tiernan. The pray-

ers of the people will follow him to the Throne of Our Heavenly Father. And may we not hope that Our Divine Lord will receive him with the same smile with which the good priest always greeted Christ's poor upon earth?

Solemn Mass of Requiem was celebrated in the Cathedral on Monday morning, May 9th, for the repose of his soul. Rev. Father Aylward, Rector, was the celebrant, assisted by Rev. Father Cherrier, C. S. B., as deacon and Rev. Father Stanley, subdeacon.

His Lordship the Bishop assisted at the throne and pronounced the final absolution. A very large congregation was in attendance, many of whom approached the Holy Table for the repose of the beloved priest who had been their faithful friend and counselor for nearly a quarter of a century.

On the same morning Rev. Father McKeon celebrated a Requiem Mass in St. Mary's Church. A large number of the congregation attended.

AN INSTANCE.

As showing the thoughtful care that has taken place in our Province of Ontario in the last twenty years in the position of our Catholic people, we submit an incident that occurred at St. Catharines, Ont., at the spring assizes that were held there last month.

In the case of John Higgins versus the Cataract Light & Power Co., an action involving a claim of \$1500 for damages for personal injury, Mr. Justice McMahon presided on the Bench, Mr. Thomas F. Battle, Barrister, of Niagara Falls, was counsel for the plaintiff, and Mr. Michael Brennan of St. Catharines, Barrister and Crown Attorney for Lincoln Co., was Counsel for defendant, the Judge and Counsel being all Catholics.

Mr. Battle is President of Branch 18 C. M. B. A., Niagara Falls, Ont., and is District Deputy for County of Welland; is also Separate School representative on Public Library Board.

CATHOLICITY IN SOUTH AMERICA.

At "a missionary rally" of the Union Bible class of Hamilton, held a few days ago, the Rev. George Smith, who claims to have been a missionary in South America, and who has been located, or at least claims to have been located recently in Buenos Ayres, and the Argentine Republic, spoke of the state of darkness and superstition in which the Indians of the Southern continent exist. He adds:

"Their priests keep all means of discovering the truths of Christianity, and the enlightenment therefrom, carefully out of the way."

Further he asserted in the course of his address that "the priests do little else than gamble and drink, and are immoral in a majority of cases."

He "deplored this condition of affairs, but it is the sad truth. The priests have no aim but to amuse themselves, which they do by most degrading pastimes. Cock-fighting is one of the least of the sports."

The speaker hoped that the time would soon come when a different order of things would exist in the South American branch of Roman Catholicism."

We cannot say that the condition of people in the South-American Republic is so peaceable or satisfactory as in other countries where there is a homogeneous white population who have been under the civilizing influences of religion for more than a thousand years, yet we do not hesitate to say that the Rev. Mr. Smith grossly misrepresents the people of those regions, and maligns the priesthood.

It is well known that the Indian races of America have not as a whole the mental capacity of the Caucasians or even of the Mongolians. There are, indeed some exceptional cases of Indians who have exhibited high intelligence, and have acquired a high degree of knowledge through education, but such instances are exceedingly rare; and the Encyclopedia Britannica says:

"The intellectual faculties of this great family appear to be decidedly inferior when compared with those of the Caucasian or Mongolian race. The aboriginal Americans are not only devoid of the restraints of education, but are for the most part incapable of a continued process of reasoning on abstract subjects. Their minds seize with avidity on simple truths, but reject whatever requires investigation and analysis. Their proximity for more than two centuries to European institutions has made scarcely any perceptible change in their mode of thinking or their manner of life, and as to their own social condition, they are probably in most respects exactly as they were at the earliest period of their national existence. They have made few or no improvements in constructing their houses or their boats; their inventive and imitative faculties appear to be of very humble capacity, nor have they the smallest taste for the arts and sciences. One of the most remarkable of their intellectual defects is the great difficulty they find in comprehending the relations of numbers; and Mr. Schoolcraft, the United States Indian agent, assured Dr. Morton that this deficiency is one cause of most of the misunderstandings in respect to the treaties entered into between the

United States Government and the native tribes." Art. America.

It will be remarked that this is said of the whole aboriginal population of America, North as well as South, and the truth of the remark is evident when we look at the present backward condition of the tribes. We cannot but see at once the difficulty of converting such people to the Christian faith, and we cannot be very much surprised if there is still a good deal of the ancient pagan superstition found among them.

But the Protestant clergy should be the last to throw the blame for this upon the Catholic priesthood, for it is not a fact that in Canada and the United States, Protestantism has done almost nothing toward the conversion of the aborigines?"

Until very recently almost all of the efforts to educate and civilize the Indians of the West were made by Catholic Religious Orders, the very orders which Protestant ministers like the Rev. Mr. Smith misrepresent as immoral as the Oblates and Jesuits, etc. and while Catholic missionaries were engaged in this work, the Protestant people of the United States were thinking only of exterminating the Indians of North America. The Catholic Governments of Spain, and later on of the Southern Republics, were also busily engaged in civilizing those of South America.

It is notorious that the Protestant colonizers of the United States held as an aphorism that "the only good Indian is a dead Indian," and acted upon it. Even at the present day, the Protestant missionaries of the West are busier in the effort to dechristianize the Catholic Indians, than to convert the pagans to Christianity; and the Protestant Senator Vest frequently in the United States Senate declared that the Catholic schools of the Jesuits were the only schools which were doing any efficient work in the civilizing of the Indians.

We may here again quote the Britannica, which says in the same article as already quoted:

"Missions for the conversion of the Indians have been supported for more than two centuries by the Governments of Spain and Portugal. They are thinly spread over those parts of Mexico, La Plata, Peru, Brazil, and Colombia which are still occupied by the savages; but there are extensive districts in all these provinces in which they have never been established, owing to the fierce character of the tribes, or the remote and inaccessible nature of the country. A mission consists in general of one or two friars or priests, who settle among the savages, learn their language, and besides teaching them the elements of Christianity, always endeavor to instruct them in the simple and more useful arts, and to train them to settled habits."

We may well ask if it is at all likely that the men who have so zealously sacrificed all earthly comforts for the love of God, and the conversion of the heathen, are the monsters of evil depicted by the Rev. George Smith?

We fearlessly say no; and we know that the results of their work have been that the great bulk of the aborigines are earnest though simple Christians, and the contrast between their civilization and their extermination in the United States is most striking.

Thus, in Columbia at the present time, the whites are one-half of the population, one-third are pure Indians, and the remainder, with the exception of one tenth, who are negroes, are mixed of the two race. In Venezuela, the pure Indians are less numerous, but the mixed Red and Black races are about one half, in Ecuador the pure Indians are about one half, the whites are one sixth, the remainder being either negroes or of mixed race. In Peru, the whites are only one fifth of the population, while the Indians and those of mixed blood make up the other four fifths; and so we might go on with the other States, where the aborigines were neither deprived of their lives nor robbed of their property, as they were where the co-religionists of Rev. Mr. Smith were settlers.

The Peruvians are an intensely religious and devout people, and travellers describe the solemnity and piety with which they celebrate the mysteries connected with the sufferings of Christ for man's redemption during Holy Week as most edifying. If their spiritual directors were so wicked as they are described to be by Rev. Mr. Smith, this would certainly not be the case.

The same is to be said of the people of Chili and Argentina, who only a few weeks ago celebrated the peaceful settlement of the troubles which threatened these countries with a disastrous war, by erecting a great statue of our Lord and Redeemer on the boundary line of these two countries; and the occasion was celebrated by the officials of both countries participating in the expression of the most cordial feelings of friendship.

The Rev. George Smith is not specific in his accusations, and until he gives us something more definite in the way of demonstrated facts, we must brand his statements as malignant falsehoods. We have not forgotten that other mis-

sionaries of his class have time and again been proved guilty of calumnies which were thoroughly refuted in detail, and there can be no doubt that he is following in their footsteps. As a specimen of this, we may mention that the martyr priest of Molokai, Father Damien, who sacrificed his life in the work of attending to the spiritual and temporal wants of the lepers of the Hawaiian group of islands, was maligning by a Protestant missionary who lived in comfort at Honolulu, but our King, Edward the Seventh, then Prince of Wales, amply vindicated the virtues of that good and noble priest. We are confident that the same thing would happen if Rev. Mr. Smith would only condescend to specify the names and residences of the priests whom he accuses in very general terms.

FRENCH - CANADIAN EVANGELIZATION.

A children's paper styled "Onward," which is published in Toronto, gives a short historical sketch of the efforts made by the Methodists to evangelize the French Canadians in the province of Quebec through the French Methodist Institute of Montreal. If we had no other means of information than what the missionaries themselves say, we would be apt to believe that French Canadian boys and girls are being introduced in large numbers to become Protestants.

The Methodist Institute is said to have been started in 1834 by a missionary sent by the Lausanne Churches in Switzerland. This was the Rev. H. Oliver, whose destination was to the American Indians, but who, finding that the French Canadians needed to be evangelized as much as the Indians, decided to remain in Montreal. We read:

"With such a staff much can be done, and it is with a bright prospect of success that our French Institute is accomplishing its work.

It would be difficult, if not impossible to exaggerate this great work. Viewed from whatever standpoint, it has claims upon the Church of Christ in this Dominion that must not be ignored. The French-Canadian people of the province of Quebec and Eastern Ontario are searching for light and eager for liberty as never before. Our consecrated and God-honored founder rejoiced to say, "The world is my parish"; let us who are his followers manifest the same spirit in aggressive effort for the evangelization of our fellow-countrymen around us."

All this blare of trumpets serves very well towards coaxing the dimes out of the pockets of the unwary, and from it one would suppose that the population of Quebec is fast becoming Methodist.

But the Dominion census for 1901 on being compared with that of 1891 tells us a very different story.

In 1891 there were 39,544 Methodists in the province, whereas in 1901 the number had increased to 42,012. This is an increase of 6.2 per cent. in the decade. But the total increase of population was 10.7 per cent. viz., from 1,488,535 to 1,648,898.

It thus appears that the Methodists have not increased in population nearly so fast as the province itself. This does not look as if the people are following the Methodist "light and liberty" very anxiously.

PRESIDENT LOUBET'S VISIT TO ITALY.

The visit of President Loubet to Italy is over, and it is to be hoped that the rejoicings of the Italian people on the occasion may tend toward preserving peaceful relations between the two nations.

The adherence of Italy to the triple alliance has been a source of suspicion to France that Italy entertained hostile intentions toward both France and Russia, but the heartiness of the welcome accorded to the French President on the occasion of his visit would indicate that there is no deep-seated enmity in Italy against France. We may perhaps judge from this fact that the much vaunted alliances have had an alarming effect on the minds of statesmen lest these alliances should become a real danger to other countries against which such alliances were presumed to have been effected; but these alliances have not proved very effective so far. The alliance between Great Britain and Japan did not cause Great Britain to become involved in the warfare now going on between Russia and Japan, nor did it present an obstacle to the recent better feeling which seems to have been brought about within an incredibly short time after hostilities began between these two powers. Neither has France become involved by the breaking of peaceful relations between Japan and France's ally. It is also noted that the Japanese victories so far have not created resentment in France against Japan, or any desire to rush in to assist Russia. The causes of mutual hostility which have hitherto existed between Great Britain and France have also been removed by the treaty which has been effected between these two countries

at the very moment when their dear allies were flying at each other's throats.

All these things show that the alliances effected hitherto are not quite so strong as they were at one time supposed to be, nor so threatening to the general peace of Europe.

President Loubet's visit has, however, undoubtedly increased the strained relations between France and the Pope. The French President is the first head of a Catholic Government who has visited the Italian King since the Italian usurpation of the Pope's territory—a fact which makes it manifest that the Catholic feeling which has heretofore been characteristic of France is, for the moment, weaker than has been hitherto supposed. We are still of opinion that the Catholic sentiment of the country will assert itself, notwithstanding present indications that it is but a weak sentiment. The expressions of cordiality toward the Italian King do not of themselves imply that France is unsound in faith, but only that the present Government of the country is becoming more and more aggressive against the Catholic Church, and in fact against all religion. The fact that President Loubet did not visit the Holy Father is not to be wondered at, as the Holy Father from the beginning refused to allow such a visit, whereby it would be virtually proclaimed that it is not to be expected that the Papal territorial independence will ever be restored, and that France approves of the present condition of affairs which makes the Pope a prisoner in the Vatican.

It is said that President Loubet's visit has forced the Pope into a more difficult position than ever in regard to France, and that some important action by the Pope in the near future seems inevitable. The papers are wondering what that action will be. There is no need to wonder. President Loubet has practically declared that France is no longer a Catholic power, but France itself has yet to speak. In the meantime, the Holy Father may go on in the even tenor of his way. So long as the rulers of France are anti-Christian there can be no cordial relations between them and the Pope, but this was the case also a hundred years ago. France itself was the greatest sufferer thereby, and the country was soon glad enough to get rid of the monsters in human form who ruled her then. The time will come when she will also rid herself of the Combes's and the Pelletans who are disgracing her before Europe and the whole world.

Time is the great righter of wrongs, and the Pope can afford to let Time work out the remedy for the present disagreeable situation; the Church being as secure of victory as she ever was when suffering persecutions even more dire than the one to which she is now subjected. The promise which Christ made to His Church that the gates of hell shall not prevail against her still holds good.

WHITHER DRIFTING?

The Messenger for April gives some interesting statistics regarding the Catholic and Protestant Theological Faculties and the number of students taught in the various Universities of Germany. We are informed that in the Universities of Bonn, Breslau, Tubingen and Strasburg there are distinct faculties of each religion. Munich, Freiburg, Munster, Wurzburg, and the Hosianum in Bramsberg have Catholic Faculties only. There are besides six Catholic Theological Lyceums in Bavaria to which if we add the students of the diocesan seminaries, we find a total of more than 3,200 Catholic students of Theology.

The sixteen Protestant faculties existing in the same number of Universities, have 189 professors and lectures with 1,982 students. Thus we find that though the Catholic population of Germany is but a little more than one-third of the total population of the German Empire, the Catholic theological students are almost 61 2/3 per cent. of all who are studying theology.

This state of affairs is causing much alarm in Lutheran circles, and the press of the State Church is discussing the causes why the Protestant youths show so little inclination to study for the ministry.

We do not doubt that the fact is attributable chiefly to the former gradual, and later rapid spread of Rationalism among German Protestants. It is natural to suppose that the youths who are willing to devote their lives to the propagation of religion are they who are strongly convinced of the truth of the Christian religion, and who in their conviction of faith are willing to sacrifice themselves for what they believe to be a true and meritorious cause. Take away this conviction, and there will be left no motive to lead them to make the sacrifice. Rationalism has certainly brought many to doubt, or even to disbelieve the fundamental truths of religion, and this doubt has been encouraged even by numerous

Protestant ministers who preach their individual phantasies from the pulpit, and spread doubts which have driven faith from the plastic minds of young students.

The first field in which the Rationalistic principles now inculcated by ministers and professors will take root is necessarily the minds of young students who think most earnestly and continuously on religious subjects, and the very class among whom these principles will make those ravages most necessarily be those who are disposed to study for the ministry. We have no doubt that this is the principal cause for the falling off of theological students in Germany, and the same cause will soon be found to be producing the same effect in Canada and the United States; in the latter country it is already plainly seen to be having its effect, and Canada will soon follow in the same path.

What will be the ultimate consequence of this tendency? It must be that Protestantism itself will dissolve into infidelity.

Our Protestant brethren are much delighted at the prospects of the union of several denominations to form one Church, which will become very soon a powerful Christian organization. We do not see the matter in the same light. We can see that the present desire for union arises out of the growing disregard for religious dogma or religious truth. The proposed union will confirm this disregard, since it will necessarily lay aside those doctrines which have hitherto been the rallying points of the various denominations. Let the people be once convinced that these doctrines are of no account, and they will soon come to the belief that all Christian dogmas are merely an hallucination; and indeed many have already reached exactly this conclusion. We cannot but think, therefore, that the abyss of Rationalism is perilously near the various denominations of Protestantism in Canada, just as German Protestantism is already on the brink of the pit.

J. William Fischer, M. D., who has been for the past two years head house surgeon at St. Joseph's Hospital, has resigned that position, and will in future practice his profession at Waterloo, Ont. During his stay in London both as a student and physician, Dr. Fischer was highly respected. A gentleman at all times, a man of fine literary taste and a physician who ranks among the best in the profession, a bright future awaits him. This is the sincere wish of his many friends and admirers in London.

Another Father Mathew.

We find the following account of a temperance society among students of a young ladies' seminary, in the Bulletin of the C. T. A. U. of America: "A few months ago, while Father Siemboercher was in Hartford, Conn., as the guest of Father Shanley, he visited Mt. St. Joseph Seminary for young ladies, of which Father Shanley is director, and spoke to the students in such a way as to inspire great enthusiasm for the temperance cause. This feeling was so strong among the young ladies that on Monday evening, Feb. 23, Father Shanley gave us the pledge and organized a branch of the National League, so that Mt. St. Joseph Seminary has the honor of being the first young ladies' boarding school to become allied to the National Association. —Sacred Heart Review, Boston, Mass.

Thus far, Rev. A. S. Siemboercher, national organizer of the Priests Total Abstinence League, which also includes among its members students preparing for the priesthood, succeeded in enrolling 1,000 students under the banner of life total abstinence. Father Siemboercher is now in Canada, where he will begin the work of organizing branches of the Priests' Total Abstinence League. —North-West Review, Winnipeg, Man.

The Right Rev. Peter Emmanuel Amigo has been consecrated and enthroned Bishop of Southwark at St. George's Cathedral, London. The Cathedral was crowded, and the congregation included many of the leading Catholics of the country.

Since the restoration of the Hierarchy in Scotland, in 1878, the Catholic population has increased by more than 40 per cent.; missions have increased by more than 61 per cent.; churches by 39 per cent.; priests by 86 per cent. and schools by 58 per cent.

Mr. Henry Harland, author of "The Cardinal's Snuff Box," "My Friend Prospero" and "The Lady Paramount," is a convert to the faith. He is a pastmaster in clothing serious philosophical thought in light, airy, poetic language.

A few days ago a delegation of one hundred Catholic Chinese called on Bishop Bruchesi, Montreal, praying him to provide them with a priest who could speak their own language and attend to their spiritual wants. The Archbishop promised to endeavor to secure a Jesuit pastor for them.

The Apostolic Delegate at Washington, Msgr. Falconio, will sail the last of May for a visit to Rome. The trip is not to be undertaken on account of any specific problems demanding the delegate's presence in Rome, but rather as a vacation and in order to gratify his natural yearning to revisit the Eternal City after the years of continued absence demanded by his arduous duties as Apostolic Delegate in Canada and the United States.

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