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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD.

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feared lest the earth may burst asunder and swallow thee? Be not deceived, O man!

To this the great St. Bernard of Clairvaux adds:

"All other sins seem to proceed, partly from the frailty of human nature, and partly from ignorance; but this sin of blasphemy proceeds from one's own malice.

The great poet Shakespeare says of the ingratitude of children:

"O Ingratitude, thou marble-headed fiend, More hideous in a child than in the senescent!"

If ingratitude to a parent may be thus spoken of, how much more hideous is ingratitude to the best of all parents, Almighty God our Father, and His divine Son, our Redeemer?

We would wish to see this vice rooted out from among Catholics, and the Society of the Holy Name instituted everywhere and especially in parishes where the vice which it proposes to exterminate is prevalent.

MEMBERSHIP IN CATHOLIC SOCIETIES.

The decision of Judge Tarrant, of Wisconsin, that a Catholic ceasing to be such forfeits his claim under an insurance policy issued to him as a member of a Catholic society is good common sense, as it is to be presumed, it is good law.

We have no doubt that the same decision would be given in the case of those who neglect to receive the Easter Holy Communion, or who are leading lives repugnant to other laws of the Catholic Church which have reference to morality.—Ed. CATHOLIC RECORD.

THE ENGLISH EDUCATIONAL BILL.

At a mass meeting held in Manchester on the 14th inst., by the National Union Constitutional Conservative Association, Premier Balfour delivered a vigorous address in which he spoke of the importance of the Education Bill which is to be considered by the House of Commons.

He declared that "the existing system of education is chaotic, ineffective, and behind the age, making Great Britain the laughing-stock of other nations," and for this reason the Government had deemed it necessary to disturb educational peace by amending the system.

He declared that "the majority of the people of England desire that religion should be taught in the schools; but they do not agree what religion that should be. The only way to meet their wishes is to give them a system permitting denominational teaching in schools wholly supported by rates, as well as promoting it in those schools which are not wholly so supported. It is the purpose of the present bill to effect this change."

In regard to the threats of certain non-Conformists not to pay the rates if the bill passed, he said: "These threats are unworthy the citizens of a free country. Civilized government is impossible if dissatisfied citizens are allowed to refuse obedience to the laws. The non-Conformists should hail this bill with pleasure, for it is an effort to give the people unlimited control of education, and the objections brought against it are not founded upon religious considerations, as is pretended, but they are in reality political."

Mr. Balfour's line of argument was quite in agreement with that pursued by Mr. Joseph Chamberlain, who a few days previously said at Birmingham that "he had always been in favor of the Government providing only secular education; but he had discovered that, whether rightly or wrongly, the majority of the people of the country require that religious education of some kind should be given in the schools." He added that "any Liberal Unionists who would oppose the Education Bill would assist the intrigues of those who would hand over Ireland to the Home Rulers, and transfer South African problems to the discretion of the pro-Boers, would leave imperial interests in the hands of 'Little Englanders,' and

domestic reforms to the framers of the Newcastle programme."

It would surely have been more manly and statesmanlike to have argued his case from the standpoint of the requirements of the country than from this miserably partisan point of view, and he might thus have secured the support of those Liberals who, even if they are not personally advocates of a system of religious education, would be at least willing to grant the majority of the nation that sort of instruction which they desire to have imparted to their children, and there are many such; but the mode of argument which he thought proper to adopt is more likely to alienate such members from supporting the bill, whereas it is presented to them as a strictly partisan measure.

Mr. Chamberlain asserted that the Government will resign if defeated on this bill. It would appear that this threat has had the effect of consolidating the Conservative vote in its favor; but it will also have the effect of making a matter of education a party question, a state of affairs which is greatly to be deplored. It will now be the aim of those who would wish to see the Government beaten to defeat the bill, the consolidation of the Conservatives, however, will probably result in the passage of the bill by the usual Conservative majority—or perhaps by a larger majority than usual, as it appears probable that the Irish Nationalists will abscond themselves from the House so that they may not be obliged either to help by their votes the Government they detest so heartily, though on principle they would support the measure which gives the people an opportunity to educate their children as they deem best.

The non-conformist ministers who have so earnestly requested their people to refuse to pay rates in case the bill should pass, are not likely to find many people even of their own denominations to follow this anarchical advice; but there may be enough to do so to make the disagreeable picture of a supposed law-abiding people resisting unsuccessfully, under the pretext of religion, the enforcement of a reasonable and just law.

UNIVERSITY HONORS TO JESUIT PUPILS.

Among the students who gained honors in Oxford University this year were three pupils of the Jesuits who carried off junior honors. These were carried by two pupils of St. Francis Xavier's College, Liverpool, and the third by a pupil of St. Ignatius' College, Stamford Hall. In 1901 a Jesuit pupil of Stamford Hall carried off first honors at the senior entrance examination. These facts have opened the eyes of English educationists to the excellence of Jesuit training, and the press has spoken thereof in terms of the highest praise.

THE IRISH QUESTION.

On the 10th inst. a convention of Irish landlords met in Dublin under the presidency of the Duke of Abercorn to take into consideration the proposal of holding a conference with the tenants for the purpose of devising the best means of settling the dispute between landlords and tenants by a compromise satisfactory to both parties.

On a vote being taken, it was decided by a majority of 77 against 14 that no compromise should be made. The largeness of the majority has greatly surprised the public generally as it has been thought that the persistency of the agitation for the maintenance of tenants' rights would have brought the landlords to see that their best course would be to yield something to the popular demand for an amelioration of the condition of the tenantry. But, as the London Daily Chronicle remarks, "the landlords have again acted in accordance with their worst traditions, and have again diminished the fast vanishing sympathy of this country (England) with them in their misfortunes."

In the meantime the agitation for a compulsory land purchase bill is continuing with undiminished vigor and energy. The Government, as usual, takes the side of the landlords, and at the present moment fourteen Irish members of Parliament are under arrest under the recently proclaimed coercion act, for addressing meetings the purpose of which was to encourage the tenants to keep their holdings notwithstanding deficiencies in the payment of their rent, and for alleged intimidation of shopkeepers who refused to join the United Irish National League.

Mr. T. W. Russel, M. P., is at present engaged in his autumn campaign in the County of Down for the furtherance of his plan of compulsory land purchase, and the recent defeat of the Government candidate for East Belfast appears to indicate that the Government is losing its hold upon the North, and this fact will undoubtedly greatly strengthen the hands of the National-

ists in their fight for Tenant Right, if not also for Home Rule.

BISHOP SPALDING.

The Right Reverend John Lancaster Spalding, whom President Roosevelt has appointed a member of the Board of Arbitration on the coal strike, is the first bishop of Peoria, and was consecrated on the 1st of May, 1877. He was born Lebanon, Ky., January 2, 1840; educated at Mount St. Mary's College, Emmottsburg, Md., University of Louvain, Belgium, and in Rome. Secretary to Bishop of Louisville, 1885; in 1889 built St. Augustine's Church, for Catholic negroes of Louisville; chancellor diocese of Louisville, 1871; in New York, 1872-7; Author, Life of Most Rev. M. J. Spalding, Archbishop; Essays and Reviews; Religious Mission of the Irish People; Lectures and Discourses; Education and the Higher Life; Things of the Mind; Means and Ends of Education; Thoughts and Theories of Life and Education; America and other poems; Poets' Praise; songs, etc. The Diocese covers an area of 18,554 square miles. The Bishop's name is freely mentioned as the successor to the late Archbishop of Chicago.

How will the "National Methodist Conference" and other like bodies look upon the appointment of a "Popish" Bishop to such a position—which, by the way, is said to be the direct action of President Roosevelt himself?

And now comes the announcement that a Catholic, in the person of Judge James F. Smith, has been added to the Philippine Commission. This is taken to be in response to the outcry raised by the Catholics of America against the original composition of the commission, which was exclusively non-Catholic.

A NOTABLE EVENT.

Last Sunday evening was a very interesting event in St. Mary's Church, in this city, it being the occasion of the closing exercises of the mission. It is but simple truth to say that the results were eminently satisfactory in every regard. The attendance during the two weeks was very large, including almost every Catholic in the parish. The Jesuit Fathers have every reason to be proud of their work—hard, laborious, persevering work it was. Callous indeed must have been the heart that did not respond to their earnest admonitions. A great work has been performed in St. Mary's parish, and the fruits thereof will be observable for many years to come.

His Lordship the Bishop, accompanied by Rev. Father Keilly, P. P. of Douro, was present, and at the close His Lordship spoke some words of warm praise for the work which had been performed by the missionaries. Father McKeon, the parish priest, has reason to feel gratified with the result of the work of the mission.

THE CALIFORNIAN "PIOUS FUND."

The first case of a disagreement between two nations which has been submitted to the International Court of Arbitration established by the famous Peace Conference which met three years ago at that city through the first motion of the Czar of Russia, has been one in regard to funds belonging to the Catholic Church in California.

The fund in dispute was known as the "Pious Fund" and was originally established nearly three hundred years ago by the gifts of pious persons who desired to assist in having the gospel preached to the savages in the interior of Mexico, and especially in those parts of both Upper and Lower California, which were beyond the influence of the Spanish military forces which had brought to subjection the tribes on the Eastern side of the newly acquired territory.

Many Spanish nobles, influenced by the most laudable desire of promoting religion made large subscriptions towards enabling the Jesuits to carry the Gospel to these parts, and great success attended the efforts made.

In 1768 the Jesuit Order was suppressed by royal decree, and the Jesuits were expelled from Mexico, whereupon the missionary work in Upper California devolved upon the Franciscans, and in Lower California upon the Dominicans, but the Crown seized upon the fund, which amounted then to \$700,000. It was, however, promised by the Government that \$10,000 should be given as an endowment to each mission when it should be established.

When Mexico became an independent state, the Mexican Government became trustee of the fund and subsequently the Government constituted the Bishops of California trustees for its administration, but in 1848 when California was ceded to the United States, Mexico ceased to pay the money and kept it in the State treasury. The amount thus appropriated with its accumulated interest and

property, belonging to the mission, reached the sum of \$2,000,000, and the Mexican Government has maintained that it is under no obligations to continue payment. Archbishop Reardon of San Francisco, however, takes the ground that the fund was intended for the civilization and Christianization of the natives of California and the propagation of the Catholic religion in that region, and it was to decide this claim that the matter was brought by the United States before the arbitration tribunal.

The Court began its session on September 15th and the decision was left to four arbitrators, one a Greek-Orthodox, M. de Martens, one an English Protestant, Sir Edward Fry, the third a Jew, M. Asser, and the fourth a Dutch Protestant, Herr Savornin Loman.

The decision has been in favor of the Church, and Mexico has been ordered to pay forever \$40,000 per annum for the maintenance of Californian missions, or for the benefit of the native Catholics of California.

Senor de la Cruz, who was the attorney for Mexico during the proceedings before the Court of arbitration, has declared that the Mexican Government will abide by the decision. President Diaz also in his message to the last Mexican Congress promised to act upon the decision, whatever might be the award. He said:

"The Mexican Government confides in the acknowledged integrity and high character of the jurists who constitute the respected tribunal, and once more engages to comply with the definite sentence to be given in the case."

THE ATTITUDE OF THE BOER DUTCH REFORMED CHURCH.

The Synodical Commission of the Boer Dutch Reformed Church has placed itself in an attitude of irreconcilability with the result of the South African war, having issued a pastoral letter in which the national scouts and others who in the later stages of the war helped Great Britain, are threatened with excommunication unless they show deep contrition for so doing.

The Johannesburg correspondent of the London Times, in a letter to that journal, states that unless this clause of the pastoral letter be repealed, the Government cannot entertain any proposition for compensation for losses which the Church sustained during the war.

The scouts and other Boers who helped the British are about four thousand five hundred in number. Months before the war ended, these Boers came to the conclusion that further resistance to British arms was useless, and advocated the acceptance of British sovereignty, but their arguments were of no avail with the Boer leaders. They acted, therefore, on their own responsibility, and enlisted in the British service, and it is in consequence of this that the Church takes the present action. The scouts and others against whom the ecclesiastical fulmination is directed, have no means of defending themselves against religious persecution, unless through the protection of the Government, as the Church wields a great influence among the people. The correspondent declares that the Boers are entirely priest-ridden, and are likely to make life miserable to those who accepted British supremacy before the terms of peace were agreed upon. If, however, the Church will agree to discountenance persecution, it is likely that the Government will take into consideration the diminution of its resources through the impoverishment of the people, brought about by the long-protracted war, and will grant an annual subsidy to it to enable it to tide over a few years during which it will have a struggling existence. More than this cannot be expected, nor would it be desirable; but even this much may be refused if a persecution be begun against those who saw the hopelessness of the Boer cause somewhat earlier than the leaders who kept up the struggle so obstinately even after all hope of final success was gone.

THE COAL-BARONS AND THE IRISH LANDLORDS.

Recently a Captain Taylor, himself an Irish landlord, issued circulars appealing for a conference between a delegation of the landlords and of the members of Parliament, leaders of the United Irish League. The latter expressed their willingness, but the "lords of the soil," headed by the Duke of Abercorn, would have nothing to do with, would not recognize Messrs. Redmond, Davitt, Dillon and others on behalf of the tenants—this by a vote of 77 to 14.

Still more recently, President Roosevelt suggested a conference between the "Coal Barons" and President Mitchell of the Miners' League; again the latter was willing, but the "Trustee," President Baer, and his fellows would have nothing to do with,

would not recognize the representative of the miners.

The Barons have been obliged to "climb down." So mote it be with the Lords.

DEATH OF A RELIGIOUS.

On Sunday, October 19, Madame Sadie Gordon, Religious of the Sacred Heart, died in New Orleans, La. This will be sad news for all the old pupils of the Sacred Heart Convent of this city.

Madame Gordon had been in London for a considerable time, during which by her loving disposition and unselfish devotion to every detail of her holy work she had endeared herself to all.

The remembrance of her goodness and her consideration, her beautiful admonitions and saintly example, will, I am sure, cause one and all to offer up fervently and often to the throne of Divine grace an earnest prayer that the soul of Madame Gordon may receive peace and joy, near to that Sacred Heart in Whose service she had freely spent her life on earth.

GOLDEN DEEDS.

BOOK RECOUNTING HEROISM OF FRENCH RELIGIOUS WILL BE COMPILED FOR EDIFICATION OF M. LOUBET.

Louvain, September 25.—A French paper, L'Echo De Paris, hit on a happy thought of asking its readers for personal recollections of beautiful and touching actions currently performed by Catholic Sisters. The recollections are printed in the paper day by day, to be afterwards collected into a book, which will be presented to President Loubet.

I selected some of the most striking accounts, among those that were already published, to translate them for the benefit of American readers.

In 1881, during the bombardment of Alexandria, the Arabs set fire to the houses of European residents in various parts of the city. Coming to a French Hospital, they started by knocking on the doors with the butt-ends of their guns. Their avowed intention was to force an entrance, plunder the house and then destroy it. Suddenly the door opened wide, and before the astonished incendiaries stood a bevy of nuns headed by the superior. "What do you want, my children?" "What do you want, my children?" "This is God's house: Are you hungry? We have bread for you. Are you thirsty? Our jars are brimful with heaven's dew. Have you sick or wounded comrades in need of care? Our beds are ready to receive them."

All that was spoken in the purest idiom of the children of Ishmael. In the presence of the courage and nobility of soul of St. Vincent's daughters, the wolves became meek as lambs. With one common accord they changed their minds, saluted the white cornets with due respect, and walked off, shouting: "Allah Kerim! God is great!" Sister Foreman, then seventy-five years of age, had saved the home of Charity.

In August, 1887, she received from the hands of Count D'Aubigny, French Consul at Cairo, the Cross of the Legion of Honor.

Another one: Whilst the Paris Charity Bazaar was blazing, some five years ago, a young Sister stood erect and calm near the chair where stepped, one after another, the persons who escaped from the doomed building, through an opening giving access to a Palace Hotel. She steadied the other chair with one hand, and with the other assisted every one to escape from the flames. When none were left to save, she took her turn, got out half dead, frightfully burned and disfigured for life.

Later on she was asked: "What did you think of at that time? Did you think of God and of heaven, which you were on the point of entering a martyr of charity?" "Not at all," said she. "I thought only, how it burns and how I suffer; but a Sister of Charity, you know, must stay at her post and save all the others, before she may think of herself."

"That was," says the chronicler, "perhaps more the word of a soldier than that of a sister; but it makes no bear comparison with any army. It is a supernatural army, commanded by Christ."

And still another: A young lady of a well-to-do family was stricken with cancer on the face. Her parents secured a Sister to attend to her in caring for the poor unfortunate. It would be impossible to give an idea of the solicitude with which the devoted religious nursed her patient; but in spite of all the care, the malady kept growing, and it soon spread over the whole face. After months of suffering the agony of death mercifully set in—a terrible agony, if ever there was one. The entire family was present, bending over the bed of the dying martyr. She was fully conscious, and felt death coming slowly but surely. A crisis more violent than any preceding one was followed by a few moments of relative calm—the calm that usually heralds death. Slowly she raised her smoken, glassy eyes to the assistants; her lips quivered an instant, and then with a supreme effort, she asked to be kissed. Her relations looked at one another in bewilderment, none dared approach, not one had the courage to grant the dying request. Then the Sister unfeignedly bent over, and devoutly pressed her lips on the emaciated, foul-smelling face. She, a stranger, gave the longed-for parting kiss. The sufferer breathed her last a few moments later, her disfigured features transformed by the light of a heavenly joy.

And still another: In the hospital of the City of South France, Sister Martha nursed a deprived woman, who had been operated on for a cancerous tumor. The wound needed frequent dressing, and that operation was naturally very painful. The good Sister performed her task with the dexterity

and delicacy of touch which only holy women seem to be possessed of. Still her patient, satisfied, she grumbled, "One day a faithful hand and her wicked head and no more!" "I understand anything you wish," she said.

At a great letter if a afflicted spot." At Sister, who had no tongue several times a paralytic for the patient; she begged, for all her saint's forgiveness, she never complained.

poor woman died a few good Sister Martha would have no other.

THE NEW CARMELO.

For the CATHOLIC On October 15 a priest announced that the Carmelite Pius had elected as successor Father Bernardini as the whole Carmelite congregation gives general satisfaction.

The new General life, and all his friends and admirers are sanguine that in many years towards the end of the world.

Father Mayer is a linguist, Bavaria. He is an American citizen and is thoroughly acquainted with the customs and manners of the man of many most amiable character time immemorial the Order has been of Father Pius' election esteem in which he is allies.

The new Superior friar possessed of mental gifts; his piety is a childlike humility of no ordinary excellence—a philosopher—a orator and a pulpiter—prudence and eloquence and known to thousands, and on various occasions has given missions remembered. He is the readers of the In many places Ontario he has lectured since 1875.

Everyone who has of knowing Father felt that high honor him. In fact it is that he had already As to his labor Father Pius was of the Carmelite Institute, Archdiocese, chief. Moreover, what difficulties and obligations completion, leaving obligations of gratitude in those who were successful. This in Kansas, his past Pittsburg, his zeal novitiate in New work in the East in New Jersey, and articles contributed Review, not to mention devoted to teaching or notice.

Besides a long ten of Provincial for twelve his tenure of office love of justice, characteristic of the order, with high order and character by a well-trained.

The new Father jurisdiction over Carmelites, including United States, Spain, Italy, India and Ireland.

His residence at the convent of S. pontina in Rome. Every one feels with hope that will be filled with endeavor and action. In his career, his services to the gift of his O has ever had at has become the ornament.

THE LAST SAN SAN

The following is the current issue illustrative of the there is in the carnal souls out.

"Dr. G—n was of medical practice, extensive practice, of one of the South. He was a son as a priest, his services to the people the day or night called to a hospital would stop at butcher's on the to the sick bed he knew was remedies from his was well known country, and farm-yard his angel's visit.

The good doctor a Protestant, himself with for should he for, them have any are mere human there is no ch Protestantism all, and as their his town or in th