

## The Catholic Record

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is important that the old as well as the new ad-  
dress be sent us.

## LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,  
Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD,  
London, Ont.

Dear Sir: For some time past I have read  
your estimable paper, THE CATHOLIC RE-  
CORD, and congratulate you upon the man-  
ner in which it is published.

Its 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. FALCONE, Arch. of Larissa,  
Apost. Deleg.

London, Saturday, March 16, 1901.

## THE MISSION.

Commencing on next Sunday,  
March 17, a mission, conducted by the  
Jesuit Fathers, and extending over a  
period of two weeks, will be given in  
St. Peter's Cathedral in this city. The  
Catholic people of London have  
indeed reason to be grateful to our  
good Bishop for thus placing at their  
command the countless graces and  
blessings attendant upon such religious  
exercises. It is to be hoped that the  
entire congregation will become fully  
alive to the importance of faithfully  
and regularly attending the instruc-  
tions and of approaching the holy sacra-  
ments of Confession and Communion.  
The first week will be for the women  
of the congregation, and the second  
for the men.

## THE CHURCH IN NEW ENGLAND.

The increase in the Catholic popu-  
lation of the New England States has  
been phenomenal, so that there are at  
the present moment more Catholics  
throughout these States than there are  
members of all other religious denomina-  
tions. This does not give a Catho-  
lic majority in the population, how-  
ever, as a large proportion are not ad-  
herents of any Church, nevertheless  
the Catholic proportion is considerably  
over one third, where, in the begin-  
ning of the century the number of  
Catholics was exceedingly small. In  
Connecticut a hundred years ago there  
was not a single resident priest,  
whereas now there are nearly three  
hundred, with a Catholic population of  
297,000, being slightly over one-third  
of the total population of the State.

## MINISTERS AT MANILA.

In a recent issue the Catholic Stand-  
ard and Times quotes a letter from a  
non Catholic stationed at Isle of Panay  
which gives us the information that  
he has not heard a word of Gospel  
since last September. "The chap-  
lains do not seem to care for duty out-  
side Manila. What an excuse for  
ministers some of these men are!  
They are looking for the biggest  
salary and longest vacation." We  
know, of course, that most of them are  
not in the evangelical business for  
their health. Whilst the most per-  
secuted Filipinos may not tender them  
a salary of any kind they will not, we  
presume, object to their having a long  
vacation. By all means let them va-  
cate. We can stand them, though any  
further rendition of the fairy tale of  
"wholesale conversions" may be a  
severe test of our endurance.

## SLAVERY IN SOUTH CAROLINA.

Recent events have brought to light  
a disgraceful and barbarous state of af-  
fairs in the northern part of South  
Carolina. It has been found that  
there still exists there a condition of  
slavery which is in some respects  
worse than was the slavery before the  
civil war. Judge Bennett of the Cir-  
cuit Court has brought the matter be-  
fore a special grand jury for their  
careful consideration. Under guise of  
labor contracts and convict labor laws,  
negroes are sold and bought just as  
they were under slavery, and are kept  
in prison pens from which they are  
furnished out and kept in stockades.  
The employer and his employees are  
commissioned to act as marshals and  
may punish and even shoot the con-

victs if they see fit. The stockades  
are long pine log hovels unprotected  
from wind and rain, along the alleys  
ways of which heavily armed guards  
pace up and down. There are hun-  
dreds of such stockades in Anderson  
and other counties. The shooting and  
killing of a negro named Will Hall,  
who was trying to escape, brought the  
matter to the notice of the authorities.  
There was no record found of Hall's  
conviction, but it appears that Nowall,  
who shot him, makes a trade of the  
leasing of State convicts. The whole  
matter will be investigated.

## CATHOLIC AMBASSADORS.

It is a remarkable fact that of the  
ambassadors now in Washington, D.  
C., representing thirty-four nations,  
twenty-two are Catholics. Russia is  
represented by a member of the Rus-  
sian Schismatical Church, which very  
much resembles the Catholic Church,  
and the niece of the Russian ambas-  
sador, Miss Cassini, sets an example of  
piety which might well be imitated by  
Catholics who have sufficient leisure  
time at their disposal to follow it. She  
visits the Blessed Sacrament daily,  
usually at the Russian chapel, but  
sometimes in the Catholic churches.

Four of the ambassadors are heath-  
ens, namely, those of China, Japan,  
Korea and Siam, and one a Mahomedan  
from Turkey. The Protestants are  
six in number, coming from Den-  
mark, Germany, England, the Nether-  
lands, Switzerland and the United King-  
doms of Sweden and Norway. These  
belong to three different Churches, an  
Anglican representing England, a  
Calvinist Switzerland, and the rest  
being Lutherans.

The Catholic ambassadors come from  
Argentina, Austria-Hungary, Belgium,  
Bolivia, Brazil, Chili, Colombia, Costa  
Rica, Ecuador, France, Guatemala,  
Italy, Mexico, Nicaragua, Portugal,  
Peru, Salvador, Spain, Uruguay, Ven-  
ezuela, and the Republics of Dominica  
and Hayti. Their presence in Wash-  
ington at the same time is a striking  
object lesson on the universality of the  
Catholic Church.

## THE FRENCH RELIGIOUS ASSOCIATIONS BILL.

The discussion over the Law of As-  
sociations bill has excited much ill  
feeling in the French Chamber of  
Deputies, and on Feb. 26th a scene of  
disorder was caused thereby the like  
of which was not witnessed since the  
excitement caused by the Dreyfus  
trial.

The uproar originated with the  
Radical and Socialistic members, who  
took offence at some words from Savary,  
which were quoted by Baron Xavier  
Rellie, Deputy for Castres. Savary,  
as a member of the Convention, had  
stigmatized the condemnation of Louis  
XVI. to death by the National Conven-  
tion in 1793 as an assassination, and  
the repetition of his words in the  
Chamber by Baron Rellie aroused the  
ire of the Extremists, one of whom, M.  
Julien Simyan, retorted on the Baron:  
"You have to thank that grandfather  
for the fact that your grandfather  
became a Baron." The allusion was  
to Marshal Soult, who was Baron Rellie's  
grandfather. Other Radicals called  
upon the Baron to withdraw the term  
assassination applied to the Revolution-  
ary party of 1793, which he refused to do.

The Baron was cheered by the  
Rightists and booed by the Leftists,  
who raised cries of "Vive la Revolution."  
M. Deschanel, President of the  
Chamber, was called upon by the So-  
cialists to insist upon the withdrawal  
of the term assassination, to which re-  
quest he refused to accede, as the  
matter was one of history which did  
not reflect personally upon any mem-  
bers of the Chamber. The discon-  
tent Radicals and Socialists, upon  
this decision, called upon the Presi-  
dent to resign.

The disturbance continued for some  
time, the Leftists banging their desks  
in unison, and producing an "ear-  
splitting din." One of the Socialist  
Deputies cried out: "The National  
Convention punished an act of tres-  
son," and others shouted "Vive la  
Convention National," and "Down  
with Traitors."

In amendment to the proposed law,  
which gave authority to the Govern-  
ment to dissolve any association com-  
posed mainly of foreigners, whose  
headquarters is abroad, Baron Rellie  
had moved the legalization of any  
association the management of which  
should be composed of Frenchmen.  
This amendment was rejected by the  
Chamber, so that the bill remains as  
the Government has prepared it.

It does not follow from this, how-  
ever, that it will be pressed to the ex-

tent of coming to any open breach  
with the Pope.

The Holy Father has pointed out  
with much tact the fact that the reli-  
gious orders, who are devoting them-  
selves in the East to missionary work,  
are an important factor in maintain-  
ing the influence of France. He has  
no desire to diminish that influence,  
but he shows that if the orders are  
suppressed in France itself, it would  
be an incongruity to leave the task of  
protecting them in heathen lands in  
the hands of a hostile Government,  
and it would thus become a duty to  
select another power to assume the pro-  
tectorate which France thus throws  
aside by openly persecuting them.

The Pope's reasoning seems to have  
had some influence already on M. Wal-  
deck-Rousseau, and it is said that the  
delay in pushing the Associations bill  
to a final vote in the chamber arises  
out of a fear that the Pope's threatened  
action will become a reality which will  
be a severe blow to French influence in  
Asia and Africa. It is even stated  
that M. Waldeck-Rousseau is en-  
deavoring now to make such an  
arrangement as will satisfy the Holy  
Father, and the consideration shown  
by M. Deschanel to Baron Rellie, not-  
withstanding the pressure brought to  
bear upon him by the Radical and  
Socialistic parties, may indicate that  
the Government is really reconsidering  
its offensive attitude in regard to the  
religious communities.

## ST. PATRICK'S DAY.

The feast of St. Patrick, which is  
the day on which the Irishman's heart  
is especially touched with affection for  
his native land, occurs on Sunday,  
the 17th inst.

On this day Irishmen and their  
children in all parts of the world ren-  
der homage to the great Saint who, on  
a call from Almighty God, gave up all  
the ties which bound him to the com-  
forts of home, in order to spend his  
life in making known to the people of  
Ireland the faith of Christ, and in  
causing it to take firm root in the soil  
of the country.

It is not a mere sentiment which  
causes Irishmen to celebrate this great  
feast, but while the custom of so doing  
has a certain effect in perpetuating  
the traditions of the past, they are led  
to keep up this custom by the more  
solid motives of love for their country  
and for the faith preached by St.  
Patrick, which comes from God Him-  
self.

The birth of St. Patrick, according  
to the best attainable information, took  
place in A. D. 372. Regarding the  
date of his death there is some uncer-  
tainty, but the best authorities place  
it in the year 494.

There is even considerable differ-  
ence of opinion regarding the place  
of St. Patrick's birth. In his Confes-  
sions he states that he was born at  
Bonaven Taberniae. The difficulty  
arises from one fact that, since the  
period when he lived, Europe has  
undergone so many changes and vicis-  
situdes that it is hard to locate towns  
and villages, even though we may  
know for certain the names they bore  
at a period so long past, but the most  
probable, and the almost certain opin-  
ion is that St. Patrick was born in France  
near Boulogne Sur-la Mer. It is cer-  
tain, however, that he was of good  
family. His father was named Colpu-  
rnius, and his mother, Conchessa,  
was a niece of the celebrated St. Mar-  
tin, Bishop of Tours.

At the age of sixteen, Patrick was  
taken prisoner by a marauding party  
from Ireland, as it was the custom in  
those ages of barbarism for every tribe  
to live as far as possible by committing  
depredations on its neighbors so as to  
have a livelihood by the labors of others,  
rather than that the tribesmen should  
go to the trouble of cultivating the  
soil for themselves.

He spent six months in slavery at  
this time, and made his escape through  
the miraculous interposition of God,  
Who by a vision informed him that he  
would find a vessel on the coast ready  
to sail for his country. He immedi-  
ately obeyed the admonition, and after  
meeting some remarkable adventures  
at last reached his home.

He was afterwards carried into slav-  
ery a second time, for two months, but  
it was his first servitude which was the  
occasion of his devoting his life to the  
work of conversion of the people of  
Ireland.

He studied assiduously for the priest-  
hood, on being informed several times  
in visions that the Irish were in need  
of him as their missionary to convert  
them to the faith of Christ.

He was commissioned by Pope Celestine about the year 432 to undertake  
the mission on which he had set his

heart, but from his writings which  
have come down to us it appears that  
he was ordained deacon, priest and  
Bishop in his own country. He was  
consecrated Bishop of St. Germanus of  
Auxerre, after which he at once pro-  
ceeded on his mission.

In an incredibly short time he suc-  
ceeded in bringing the whole country  
to the Christian faith, visiting for this  
purpose the remotest corners of the  
island, ordaining priests, consecrating  
Bishops, building churches, and estab-  
lishing religious orders of men and  
women to assist in making the faith a  
permanent institution in the country.

Since that time Ireland has passed  
through many vicissitudes and per-  
secutions, but her children have re-  
mained faithful to the religion of Christ,  
and have propagated the faith in many  
lands. Especially throughout the  
British Empire, in Australia and Can-  
ada, as well as in England and Scot-  
land, and in the United States, it is  
chiefly due to the immigration of Irish  
men and women that the Catholic faith  
is now so firmly established—though  
we must add that Catholics of other  
nationalities, especially French and  
Germans, have contributed greatly to  
this result.

There have been defections from the  
faith of St. Patrick among the children  
of those who left Ireland to make homes  
in these countries, but generally the  
Irish people everywhere have been  
faithful and zealous. We hope and  
pray that the descendants of those of  
Irish birth who have come to  
this country may remain faithful also  
to the example of their forefathers,  
and may preserve their faith as their  
ancestry have done before them.

## THE IRISH NATIONAL PARTY IN PARLIAMENT.

The delusion has been fostered dur-  
ing the last few years by many Eng-  
lishmen, followers of Lord Salisbury  
and supporters of his Government,  
that the Irish problem has been effect-  
ually solved, and that there will be no  
more agitation for Home Rule and  
justice for Ireland.

The country has been remarkably  
peaceful and free from crime, and  
local government to a considerable ex-  
tent has been given to it through the  
elective County Councils, and there is  
even some talk of giving further con-  
cessions to Irish demands on the Land  
question. In fact it has been said  
very recently that it is the intention  
of the Government to kill all Home Rule  
agitation by kindness.

In spite of all this the fact stands  
forth patent to all that on the Land  
Question, 95 out of 108 Irish members  
of Parliament are at this moment  
pledged to stand out for full tenant  
right, which is a larger proportion of  
Irish members supporting this meas-  
ure than were ever reckoned before;  
and of the 95, at least 86 are firm sup-  
porters of Home Rule.

We are earnestly desirous of seeing  
Home Rule granted to Ireland, and we  
have been inclined to hope that King  
Edward VII., having before him in the  
events of the South African war, the  
evidence that benignant government,  
and a full measure of Home Rule, have  
made the colonies thoroughly loyal to  
the British Empire, would draw the  
conclusion that the same regard shown  
toward Ireland and her people would  
have a similar effect, and that thereby  
the Empire itself would be strength-  
ened in the union of hearts which  
would result from such a concession.

If the King's influence were exerted  
in this direction, we feel assured that  
the results would be most beneficial  
in securing for Ireland the desired boon,  
and in conciliating the Irish people,  
who are intensely dissatisfied with the  
Act of Union, and who cannot be ex-  
pected ever to become reconciled with  
it. It was passed, notoriously, by the  
bribery of an Irish Parliament which,  
as constituted under infamous penal  
laws, in no sense represented the Irish  
people; and it has worked very badly.

The events of last week in the Parli-  
ament at Westminster show that the  
Irish Parliamentary Party are as dis-  
satisfied as ever with the present state  
of affairs, and that they have little  
hope of any amelioration under our  
new King.

On Tuesday evening, March 5th, the  
vote of £17,500,000 was before the  
House of Commons sitting in Committee  
of Supply. The Irish Nationalists con-  
tended that the grants to Catholic  
schools were insufficient, and opposed  
the details of apportionment on other  
grounds. When midnight came, Mr.  
Balfour, the Government leader, moved  
the closure, amid loud protests from the  
Opposition, but the motion carried by  
a vote of 220 to 107.

We give a full account of what fol-  
lowed in another column.

We are not approvers of disorderly  
conduct, but, on the other hand, it  
should be noticed that the provocation  
was very great. The closure itself is  
an arbitrary measure which from the  
beginning was aimed against the Irish  
party; and it is admitted on all sides  
that even if it was a necessary measure  
to prevent the continuous barring of  
Parliamentary work, it should not be  
applied to prevent free discussion of  
important measures. Hence, when it  
was so applied on the present occasion,  
it is not to be very much wondered at  
that the Irish members showed indig-  
nation, which in the heat of argument  
was expressed defiantly.

It must be noted, too, that the vio-  
lence did not come from them, but lay  
in the course taken by the Speaker,  
who might have allayed the excitement  
if he had been more moderate.

It is a fact that the closure has been  
used almost solely for the purpose of  
pushing through legislation relating  
to Ireland without discussion, and  
there was no means to express indig-  
nation except to disobey the order of  
the chairman. Matters will be made  
worse if now, on account of an acci-  
dental and regrettable display of tem-  
per on both sides, arbitrary measures  
be adopted to choke off discussion on  
Irish questions.

If the Irish by themselves were  
allowed to settle questions relating to  
Ireland this incident would not have  
occurred, and it shows in a stronger  
light than ever the necessity for Home  
Rule.

## THE REV. G. ZURCHER AND THE TEMPERANCE QUESTION.

In the report of a Temperance lec-  
ture delivered in Massey Hall, Toron-  
to, by the Rev. George Zurcher of  
Buffalo, the Mail and Empire states  
that Father Zurcher has been "for  
many years a prominent temperance  
worker," adding "Father Zurcher is  
at present under suspension as a Catho-  
lic priest because he refused to relax  
his efforts in fighting the liquor traf-  
fic in Buffalo." The Globe makes a  
similar statement.

We cannot say whence these papers  
derived their information regarding  
the cause of Father Zurcher's suspen-  
sion, but we can say that their infor-  
mation is incorrect. It can scarcely  
be supposed that Father Zurcher gave  
this information, for in his lecture,  
the subject of which was "Where the  
Catholic Church stands on the Temper-  
ance Question," the lecturer is re-  
ported to have said, on quoting many  
authorities on this point: "The teach-  
ings of the Catholic Church uphold  
the principles of total abstinence and  
prohibition;" and Pope Leo enjoins  
total abstinence upon the people of  
the Church, and commands those  
societies which are working for the  
temperance cause. He added that  
"as Roman Catholics and Protestants  
had stood shoulder to shoulder as Brit-  
ish soldiers to fight the enemy in  
South Africa, so should they stand to-  
gether in the fight against the saloon."

Giving expression to such senti-  
ments as these, it seems impossible  
that the lecturer should have stated  
that it was for his zeal in the cause  
of temperance that he was suspended,  
and as a matter of fact he was not  
suspended for this cause.

The Catholic Church, however, does  
not go quite so far as Father Zurcher  
is said to have maintained. It is not  
asserted by the Church or by the Catho-  
lic clergy that the moderate use of an  
alcoholic beverages is wrong, nor does  
Pope Leo make this assertion; yet  
total abstinence is undoubtedly recom-  
mended, and the societies which prac-  
tise it are also highly approved by the  
Holy Father, and by all the Catholic  
clergy, because it is an act of heroic  
self sacrifice, and a good example to be  
followed by weak brethren to whom  
even the moderate use of alcohol is a  
great danger, or a proximate occasion  
of sinful excesses.

That the Church takes this view is  
evident even from the fact which has  
been stated that Father Zurcher is  
said to have labored for many years  
in the cause of temperance without  
being interfered with by his ecclesiastical  
superiors. Indeed his labors to  
diminish the drinking habit among  
members of his flock met the approba-  
tion of his superiors, though they  
never declared that every good Chris-  
tian should advocate prohibition.  
Yet there is no objection to the advo-  
cacy of prohibition by Catholics, not  
as a doctrine of religious faith, but as  
an expedient means of promoting the  
cause of temperance, for temperance  
is a real virtue which ought to be cul-  
tivated and practised by all Christians.

The cause on account of which  
Father Zurcher was suspended, so far  
as we are aware, was that he attacked

with considerable violence the prac-  
tice of the Church in reference to the  
offering up of Masses for the dead,  
especially on All Souls' Day. He was  
required by his ecclesiastical superiors  
to retract his statements on this point,  
and we understand he refused to do  
so, and was therefore suspended.  
This is a very different matter from  
the statement of the case as given in  
the Toronto papers. We understand,  
also, and we add this in fairness to  
Father Zurcher, that as far as we  
know, there was no further cause  
than this for his suspension.

## THE McALL MISSION IN PARIS

A paragraph has been going the  
round of the papers for some time to  
the effect that the McAll mission of  
Paris is doing a wonderful work in  
the way of converting priests to Pro-  
testantism, through the instrumentality  
of a home for converted priests which  
has been established in Paris.

This institution is under the manage-  
ment of Abbe Bourrier, and the state-  
ment has been made in the paragraph  
above referred to that seven hundred  
priests have taken refuge in the Bour-  
rier home.

According to the Paris correspond-  
ent of the Pilot, which has been quoted  
approvingly by the London Church Re-  
view, an Anglican paper, there is no  
truth whatever in this statement which  
has been so freely published. There  
are a few priests in the Abbe Bour-  
rier's home—about a dozen—who for  
the most part were suspended from  
their office for serious faults. It fre-  
quently happens in such cases that the  
suspended priests are received with  
open arms by Protestant sects as  
"brands snatched from the burning,"  
and they are usually induced to be-  
come titheless non-Popery lecturers,  
whereas the proper view to take of  
them is that of the celebrated Dean  
Swift, that "the Pope has thrown his  
weeds out of his garden," and they  
have been cultivated as choice flowers  
in the Protestant garden.

Even a dozen priests might seem to  
the cursory reader a large number,  
but when it is borne in mind that  
there are seventy one thousand priests  
in France, the insignificance of the  
number will be apparent.

We may add that a lecture was  
delivered in Peterborough not  
very long ago by the Rev. H.  
Symonds, on behalf of the McAll mis-  
sion. We understand that the Rev.  
Mr. Symonds himself was a missionary  
in Paris working in connection with  
the mission, and it may be supposed  
that he did not minimize its success.  
Yet he makes no assertion that it had  
made so many conversions as have  
been recently claimed. He said in the  
lecture: "Large defections from the  
Church of Rome are taking place.  
Many of the clergy are turning from  
their mother Church to Protestantism."  
This manner of speaking does not in-  
dicate the enormous number which has  
been claimed recently; but it very  
well accords with the statement made  
by the Pilot and the (Anglican)  
Church Review, especially when we  
consider that Mr. Symonds, like nearly  
all missionary ministers, would be apt  
to exaggerate the magnitude of the  
work in which he was engaged.

## ST. PATRICK'S BREASTPLATE.

Christ be with me.  
Christ before me.  
Christ be after me.  
Christ within me.  
Christ beneath me.  
Christ above me.  
Christ at my right hand.  
Christ at my left.  
Christ in the front.  
Christ in the chariot.  
Christ in the ship.  
Christ in the heart of everyone that thinks  
of me.  
Christ in the mouth of everyone that  
speaks to me.  
Christ in every eye that sees me.  
Christ in every ear that hears me.  
—Irish Messenger Sacred Heart.

## THE MONTHS.

Each month of the year has been dedicated  
by Catholic piety in the following manner:  
January, the month of the Holy Childhood.  
February, the month of the Passion.  
March, the month of Devotion to St.  
Joseph.  
April, the month of the Resurrection.  
May, the month of Mary.  
June, the month of the Sacred Heart.  
July, the month of the Precious Blood.  
August, the month of the Heart of Mary.  
September, the month of the Pilgrim Or-  
ders.  
October, the month of the Angels and of  
the Rosary.  
November, the month of Devotion for the  
souls in Purgatory.  
December, the month of the Nativity of  
Our Lord.

## HIS WAYS.

In the persistence of Our Lord's pur-  
poses and the constancy of His love we  
have great comfort. His ways are  
long. His plans are not affected by  
the events which break our years.  
What we name death is a change in  
our life not in His intention or promise.  
We are to keep this in mind that we  
may understand Him and order our  
thoughts wisely. One of our greatest  
mistakes is in attempting to confine  
His promises within the brief spaces of  
our life.