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Notice intended for publication should be mailed in time to reach London not later than Tuesday morning. Please do not send us poetry.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1903. To the Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, 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 be faithful.

Believe me, to remain, Yours faithfully in Jesus Christ, F. D. FALCONIO, Arch. de Laval, Admt. Dioc.

LONDON, SATURDAY, MAY 23, 1903.

THE VICE REGAL PARTY'S VISIT.

Perhaps in no other city of its size, and containing such a small proportion of Catholics to the general population, are to be found so many stately buildings belonging to the Church as may be seen in London, Ontario.

Besides its grand Cathedral and Bishop's Palace and the newly erected stone structure, St. Mary's church in the East end, we have the Academy of the Sacred Heart, a magnificent educational institution occupying nearly a whole block in the very heart of our Forest City; the House of Providence, conducted by the Sisters of St. Joseph for the care of orphans, aged and helpless poor—an equally large building to which is attached a block of ground; and St. Joseph's Hospital, under the management of the same Community. So popular has this Hospital become to all classes of the people that it was lately found necessary to double its capacity. A very fine building adjoins the Hospital. This was formerly the residence of Mr. Justice Street, but is now used as a Nurses' Home in connection with and belonging to the Hospital. In many respects the most beautiful and picturesque of all the Catholic institutions in London is that which was formerly known as "Hellmuth's College," erected by the late Episcopal Bishop Hellmuth for the education of young ladies. This building has been remodeled and very much improved. It is on the outskirts of the city and is used as the Mother House of the Sisters of St. Joseph for this diocese.

It was with no small degree of pleasure, therefore, that our good Bishop and priests, as well as the Catholic people of London, could point with pride to these noble institutions on the occasion of the recent visit of Their Excellencies the Earl and Countess of Minto to London.

One of the first places visited by the vice regal party was St. Joseph's Hospital. They were agreeably surprised to find such a magnificent building situated high above our Forest City, in a beautiful locality, devoted to the care of suffering humanity—a home where the sick and infirm can obtain not only every possible comfort, that willing, sympathetic hands and hearts could bestow, but have likewise the benefit of most healthful surroundings. In fact, the very air and sunshine of the locality and the cheerfulness and patience of the attendants, all combine to make St. Joseph's a delightful retreat for the ailing. The whole ensemble possesses a charm and a recuperative influence which cannot fail to be of great benefit to the inmates of the hospital. The distinguished visitors complimented the Mother Superior on the noble work the Sisters of St. Joseph were accomplishing in our midst; and on looking through the building the Earl declared the new wing of the hospital open.

The party then proceeded to the Academy of the Sacred Heart on Dundas Street. A very large number of people lined the streets as the visitors proceeded until, nearing the approach to the academy grounds, it was found a difficult matter to proceed, so desirous were all to witness their entry into this celebrated educational institution. The convent was prettily decorated with flags and streamers. Their Excellencies' reception here was in every regard perfect. His Lordship Bishop McEvay, the Rev. J. T. Aylward, Rector of the Cathedral, Rev. D. Fgan, of the Cathedral; Rev. T. Noonan, P. P. Biddulph, and the Rev. Mother Superior, received

them at the entry and conducted them to the study hall, which was decorated in such a manner as to make it a veritable bower of beauty. But what shall we say of the charming part taken by the children in the reception? This would indeed be very hard to describe. The perfect composure, the admirable training, the sweet singing of the original verses set to music, and having special reference to the happy occasion, captivated the hearts of the distinguished visitors, their routine as well as the Mayor and Corporation of London; but more especially touching was the part taken by the junior pupils. Their musical welcome "What is this the flowers say?" was very prettily rendered. The half-hour spent in this grand institution of learning will be long remembered by all present.

It is also a satisfaction to know that so many of our fellow-citizens had an opportunity of observing the splendid training imparted by the Ladies of the Sacred Heart.

Convent training in all its beauty and perfection was well exemplified by Miss Dromgole, daughter of John Dromgole, Esq., of this city, in her "Address of Welcome," to the Earl and Countess of Minto. Her sweet, clear voice, her faultless enunciation and her admirable deportment was much admired by all who had the pleasure of being present on this interesting occasion.

In another column will be found a report of the visit of the Earl and Countess of Minto to the hospital and convent.

ST. MICHAEL'S COLLEGE.

We have every reason to be proud of the success of St. Michael's College. We are proud, of course, of its record as an educational institution, but we have also the pleasure of looking upon it as a monument to human courage and perseverance. Fair are the buildings of to-day; fair also the spirit that abides within their precincts; but fairer still the zeal that espoused the cause of Catholic education and gave it in unpropitious days a home and a defender. And as we viewed the ceremonies of its Golden Jubilee and heard the gracious words of ecclesiastical dignitaries, we could not but be glad for the joy it gave the men who have watched over and guided the destinies of St. Michael's. But these men know the cost of the Golden Jubilee. For the serene skies of to-day they have had days and weeks when the outlook was gloomy, and around them beat the winds of acrid criticism. Each year brought its difficulties, but the Basilians met and vanquished and proved thereby their claim to the respect and gratitude of every member of the community. Out of the storm and stress of fifty years they have emerged victors, and the Golden Jubilee was the reward of their self-sacrifice and fidelity to their ideals. It was a tribute to Christian manhood. It represented years of labor of those who sought no other recompense than to assist in the up-building of Canada. True, there were times when the task seemed thankless and doomed to sterility, but they never proved recreant to their duty and they have the consolation of knowing that their steadfastness is the most precious possession of St. Michael's.

To those among us who are faint-hearted we recommend the history of those fifty years. To us it is a splendid record of endeavor and achievement. It is the history of the pioneer blazing his way through the wilderness and preparing the land for the harvest. And during all this, let us remember that though the Fathers could show a brave front to the outsider, they must have found it difficult to battle against the apathy of those for whom they worked in an especial manner. While they gave themselves for the cause of education, their co-religionists, too many of them, sat idly by criticising, as is the wont of the sluggard. These took little heed of their own responsibility in this matter of education. They were too busy listening to the outcries of the enemy to give a helping hand to the man in the furrow. Their descendants do the same, as if we who have been always in the forefront must be followers, but not leaders, or be content with sounding the praises of alien educational forces.

Those critics forget the difficulties that encompassed the beginnings of the good work of the Basilians. Of money and influence they had little. Yet they had to compete with heavily endowed institutions. While non-Catholics gave of their substance to their colleges and universities, the Basilians had little reason to rely on the generosity of those of the household. They have had to work their way with bare hands, and that they are in safe haven is proof enough that they can be trusted with the education of our children.

The Very Rev. President was not far wrong when he said:

"Catholics were generous enough in their charities, but in matters of higher education the English-speaking Catholicity would have stood before the

bar of God and be condemned for their indifference."

We can take away this reproach. We must, if we have any respect for ourselves, support the institutions that can give us the men who may safeguard and lead us. Vain are our eulogies of past glories if we suffer them to be tarnished by defeats of the present. Let us indeed contribute to churches, but our prime care should be to rebuild temples of the Holy Ghost. And let us decorate them with men who are conscious of the dignity and beauty of their faith. Says Archbishop Ireland:

"Catholics must excel in religious knowledge; they must be ready to give reasons for the faith that is in them, meeting objections from whatever source, abreast of the times in their method of argument. They must be in the foreground of intellectual movement of all kinds. The age will not take kindly to religious knowledge separated from secular knowledge."

An important work for Catholics in the coming century will be the building of schools, colleges and seminaries; and a work more important still will be the lifting up of present and future institutions to the highest degree of intellectual excellence. Only the best schools will give the Church the men she needs."

THE "PROGRESSIVE THINKER."

The above is the title of a paper published in Chicago, Mr. J. R. Francis being the editor. Its motto is "Spiritualism—Progress the Universal Law of Nature. Thought, the Solvent of her Troubles—Spiritualism."

In a late issue of his paper the editor speaks of the assassination of President Lincoln, saying it was planned and executed by Jesuit priests. It is inconceivable that men having any pretence to either decency or intelligence should patronize such a disreputable sheet. But we suppose the race of idiots and liars will never become extinct. Mr. Francis has a strong claim to both of these titles.

THE PERSECUTION IN FRANCE.

The outrageous manner in which Premier Combes is applying the Associations Law continues to stir France to its utmost depths.

French papers give accounts of how the military and the police are being marched to the Convents in many localities in serried ranks for the purpose of storming the homes of helpless and unarmed priests and friars charged with no other crime than that they are living in a community with the purpose of carrying on more successfully the charitable works which they are engaged in accomplishing, and these communities are being broken up by force, as if they were bands of brigands preying upon the people.

There have been demonstrations against the monks and nuns as well as in their favor, but for the most part they were friends of the religious orders who thus assembled to enter their protest against the unjust treatment of innocent men and women who have devoted themselves to the life-work of doing good, and of extending the kingdom of God among men.

In many instances, the officials of the State, military and civil, have resigned their positions in disgust rather than make a disreputable raid upon religious men and women who certainly have no evil designs against the State or the people of France.

At Marseilles, Nantes, and Versailles thousands turned out to protect the Capuchins who were besieged by strong forces of genadarmes and soldiers, and at Marseilles there was besides a counter demonstration of those who are opposed to the religious orders. Between the opposing arrays stones were thrown and sticks freely used so that many were hurt. At Anney also a squadron of dragoons was required to enforce the Government's decree; but in all these instances the monks yielded to force, their purpose in resisting being not to make a useless opposition against an armed host, but to assert their rights as French citizens to use the liberties which all citizens are supposed to enjoy, especially under a Republican form of Government.

At La Roche, while the Benedictines were being dispersed, similar troubles occurred. Five hundred peasants assembled to protect the monks, and in the mêlée the police were driven off, and three magistrates who had led them to the attack were seriously injured. At St. Nicholas du Pont there was a repetition of the scene owing to an attempt made to expel the Redemptorists.

It is very true that this resistance to the power of the State is fruitless at the present moment so far as arresting the outrageous course of Premier Combes is concerned, but the circumstances must have their effect upon the minds of the people, and the time will inevitably come when their eyes will be opened to the fact that the peace and general welfare of the Republic is being imperilled by his mad policy, and they will sweep him aside as unworthy and

incompetent in the fulfillment of the trust which has been confided to him.

It is already felt that the recent friendly visit of the Emperor William to the Pope is a decided victory for the Holy Father, which may have far-reaching consequences by which France will greatly suffer in prestige in the far East. It is freely stated that the Emperor's visit to Rome was really intended for the Pope rather than for King Victor Emmanuel II and was intended to strengthen the Kaiser in his relations with the Catholic Church, and this in regard to matters of higher importance than the settlement of domestic difficulties.

It has already been announced that the Jesuits are to be permitted to return to Germany, and this at the very moment when they and other religious orders are being expelled from France. This concession has been made by the Emperor in return for the loyal support given to the Government by the Catholic party in the Reichstag; but the Emperor undoubtedly has in view a matter which is of much greater importance than this from the imperial point of view. He is understood to be anxious to increase the prestige of Germany in the east by supplanting France as the protector of the Catholic Church among the eastern pagan nations.

Hitherto, in spite of all shortcomings of France in regard to the Church, the Pope has upheld her in this protectorate; but there is reason to believe that there have been and are some dignitaries of the Church who have urged the Holy Father to cease to regard France as the Church's protector, as it is incongruous that a nation which persecutes the Church at home should pose as her protector abroad.

This is the position at present, and the Holy Father fully appreciates it; but he is very unwilling to widen the breach with France as long as there is any hope that it may be closed. Yet even the Holy Father's patience may be worn out in regard to this matter, and he has already indicated that he may take the step which he has hitherto abstained from taking.

The situation is thus summarized by the New York Evening Post, which said in a recent issue:

"France has had distinct warning that she could not go on flouting the Holy See at home while representing it abroad. When the Law of Associations, aimed at the Catholic Orders was still pending, the Pope wrote a letter to the Cardinal Archbishop of Paris in which he made a very significant reference to the protectorate which France exercises over Catholic missions in the East. French Catholic missionaries, observed his Holiness, have done an incalculable work in extending with the Gospel, the name, the language, and the prestige of France throughout the ends of the earth. The Pope was arguing, of course, that a country bound by such ties to the Church ought not to appear as its persecutor. And the fair inference was that if, in spite of the warning, a doctrinaire anti-clerical Government went rashly on in the work of expelling Catholic monks and sisters from France, the Vatican would be compelled to seek another protector in the Oriental world."

In the meantime, the French Bishops have not hesitated to speak plainly on the persecution to which they and the religious orders have been subjected.

The decree of the Government whereby it is forbidden by Premier Combes that a member of any proscribed religious Order shall preach in any part of France, has been arbitrarily extended to those religious who are now in the country as secular priests, inasmuch as their communities have been dissolved, but the Bishops are now determined to set this decree at defiance. The Bishop of Nancy and the Archbishop of Rheims have both disobeyed this order, and the Bishop of Nancy has been rebuked for permitting the Abbe Ravenez, a former Jesuit, to preach in his Cathedral. The Bishop declared that he did this for the purpose of testing whether the Government can prohibit the preaching of the Gospel in a Catholic country where by the first article of the Concordat the freedom of the Catholic religion is guaranteed.

Premier Combes in a letter addressed to the Bishop reprimanded him for permitting the former Jesuit Father to preach, and informed him that the payment of his salary will be stopped. The Bishop answered:

"Sir: I am one of those who have unbounded love for the army, for the flag, and for France. . . . If in the conscientious performance of my duty as a Bishop, I have protested against certain laws and decrees, I have never opposed the political institutions of the country. You, sir, know this. What I did in my Cathedral on Sunday, April 19, I did as a citizen of a free country, and as a Catholic Bishop. . . . You inform me that you have stopped the payment of my salary. I never set much store on honors or money. I place a higher value on my duty and honor. You threaten me that you will have recourse to other measures. Do so. I have never wantonly defied any man, but neither have I shown fear of any man. I am not going to begin with you."

Cardinal Langenieux, Archbishop of Rheims, has answered similarly the

letter of M. Combes prohibiting the preaching of those priests who have been obliged under the law to leave the orders to which they have belonged. He tells M. Combes that he is "under a special obligation to maintain in all their plenitude the liberty and rights of his Episcopal jurisdiction as regards the ministry of preaching the Word of God."

Thus the battle is on, and we should not be surprised at any moment if the protectorate of the Church in the East were transferred by the Pope from France to Germany, though, as the effect of such a transference would be permanent, the Holy Father will not make it until forced to do so by the necessities of the case.

Unless history's lessons of the past are very deceptive, the success of the battle which is to be fought will lie with the Church.

It must greatly strengthen the position of the Church in the eyes of the people, that the ecclesiastical authorities are battling for the liberty of citizens and for the respect due to the sacred treaty of the Concordat, while the cause of the Government is the cause of the tyrant and oppressor of the people. Is it for such a state of affairs that the Empire was overthrown a generation ago?

To complicate further the state of affairs, M. Besson, editor of the Petit Dauphinois, has publicly charged M. Edward Combes, the Premier's son, with offering for one million francs (\$200,000) to procure for the monks of the Chartreuse monastery immunity from the general law against religious orders. M. Besson states that he was asked to be the intermediary in the matter of making this offer and was offered 10 per cent., or \$20,000, as his share of the spoils if he should bring the matter to a successful issue.

M. Besson challenges the Premier and his son to bring the case before the courts for investigation, and undertakes to prove it by irrefragable testimony.

There are many in France who favor the Government's anti-Christian policy, but who believe that M. Besson's charge is truthful, and unless M. Combes brings on an investigation he will be adjudged guilty. This charge of trafficking in public policy if proved, ought to hasten the downfall of the Government—but we presume M. Combes will be very slow about bringing on an enquiry into the matter.

EXTREME UNCTION (?)

Under the heading "Anointing the Sick," the Montreal Star publishes the following special despatch from Quebec on the 11th inst:

"The order paper just issued for the meeting of the Diocesan Synod to be held here on the 10th of June and following days shows that amongst new business to come up is a notice of motion by Rev. Dr. F. G. Scott, of St. Matthew's Church here, 'That this Synod do memorialize the General Synod of Canada to appoint a committee to consider the question of adopting the permissive use of the ancient practice of anointing the sick?' The motion is likely to meet with vigorous opposition."

Very likely there will be a very hot discussion when this question is brought up. St. Matthew's church has always been considered somewhat "High"; it was formerly in charge of the present Bishop Hamilton of Ottawa.

THE ANTI-RELIGIOUS ASSOCIATION LAWS IN OPERATION IN FRANCE.

The expulsion of the Religious Orders by force is being continued relentlessly by the French Government. In most instances the monks departed quietly, making no resistance. In some localities a passive resistance was offered, the members of the communities refusing to leave until the soldiers led them away under a show of force.

In several instances the populace assembled to resist the soldiery. Thus at Grenoble a great crowd of peasants assembled armed with pitchforks, and the few soldiers who attempted to drive away the monks of the Grand Chartreuse thought it prudent to retire without coming into conflict with the people.

At Havre two thousand citizens followed to protect the Franciscans on their way to and from the court room to which they were summoned to receive the order for departure. The magistrates deemed it prudent to defer the execution of the decree against the Order.

At La-Roche-sur-Yon, near Paris, five hundred citizens gathered around the Capuchin monastery, and stoned the magistrates and officers who attempted to evict the monks.

The officials were compelled to retire. At St. Nicholas du Port several persons were wounded in the repeated charges made by the cavalry on the people who endeavored to prevent the Government's decree against the Redemptorists from being carried out. At Kerbenent and Marseilles there

were similar encounters, but the troops succeeded in dispersing the people without doing serious injury.

At Landerneau, Anney and Versailles the monks were also expelled by force, the peasants assembled to protect them being dispersed without bloodshed or serious injury.

The power of the army is, as a matter of course, too great to be successfully resisted by the unarmed or poorly armed peasants, but the Government must in the long run render itself exceedingly odious and unpopular by the acts of tyranny perpetrated in the execution of its oppressive decrees, and we cannot but express the hope that these oppressive acts will be soon followed by the overthrow of the oppressors.

ASSUMPTION COLLEGE, SANDWICH.

Thursday, the 28th of May, will be Field-day at Assumption College, Sandwich. On the same date the College will keep St. Basil's day, which falls, this year, too near Commencement day to have a celebration of its own. All the friends of the College will be welcome on the 28th.

HIS OWN MEDICINE.

Mr. John Charlton, M. P., had a dose of his own medicine neatly administered to him in the House of Commons on Friday night of last week. On the House going into Supply, the member for North Norfolk raised the question of "ragging" in the British Army. Sir Wilfrid Laurier promptly took occasion to remind the member that in the debate on Mr. Costigan's Irish resolutions, he, Mr. Charlton, had taken the ground that "Canada had quite enough to do to mind her own business, and not interfere in Imperial affairs." This was a complete squelcher!

RELIGION AND SCIENCE.

It will interest our readers to learn that Lord Kelvin, the distinguished Catholic scientist, took issue with Professor Henslow who lectured a few days ago before the University College Christian Association of London, England, in regard to the testimony of science on the question of the existence of God.

The professor asserted that science neither affirms nor denies the existence of a creative power as the origin of life. Lord Kelvin asserted that science positively affirms a creative power. He said:

"Science makes everyone feel that he is a miracle in himself, and modern biologists are once more coming to the firm acceptance of a vital principle. We are absolutely forced by science to admit and believe in a directive power, for nothing can be more absurd than to believe that a number of atoms falling together of their own accord could make a crystal sprig of moss, the microbe of a living animal. Nobody can think that any thing of this kind, even in millions and millions of years, could unaided give us a beautiful world like ours. Let nobody be afraid of the true freedom of thought and criticism, but with freedom we are bound to come to the conclusion that science is not antagonistic, but is a help to religion."

It has become fashionable of recent years to deny the necessity of a Creator of all things, and many imagine that the theory of Evolution gives us a substitute for God our Creator. This is a dangerous error. The theory of Evolution is itself only an hypothesis, and it has never been proved, nor is it likely that it will ever be proved that by any process of Evolution one living species of animal has been derived from some other. Still less has it been shown that any combination of matter will produce life of any kind, whether vegetable or animal; and less yet will it bring forth the rational human soul. Nevertheless even if Evolution could bring such effects about, it would be because there is in matter some inherent productive qualities or forces which would themselves need a creative power for their own production, and the matter itself, whether in its atomic state or in combination, would also need a Creator.

It is not merely because of the order, beauty and wondrousness of things created that there must be a God, but because without an infinitely powerful and wise First Cause there could be nothing existing. Dwell as we may in thought upon the origin of man and of all things, the conclusion is evident to us, and is forced upon us, that there must be one eternal and necessary Being; that is, there is a Being and one only which is the great First Cause of all things, a Being possessed of all the perfections of things existing and conceivable or possible.

Such a Being is necessarily infinitely perfect and is God, inasmuch as this is exactly what we mean by the word God.

Thus Lord Kelvin very properly says that science teaches the existence of a Creator. In this religion is sustained by Science, and the words of Holy Writ are fully borne out: "the heavens show forth the glory of God,

and the firmament of His hands

In this age of science and science we are proud first scientific the same truth to continue, and to science with to

KNIGHT OF ON Monday of Columbus reception Mgr. Shar the address by the Knig very compli sion was a from the present Hi of Halifax Duhanel B. Bishop M and Vicar- all of wh dresses.

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