

## The Catholic Record.

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London, Saturday, Dec. 12, 1896.

## ADVENT.

The holy season of Advent, which the Church is now celebrating, has been instituted for the purpose of inducing the faithful to make a proper preparation for the great feast of Christmas, and especially that the Christmas Communion should be prepared for by good works, for as we read in a sermon which is generally held to be one of St. Augustine's, and which is at least of great antiquity and authority, even if it be not the work of that great doctor, the Church desires that so important a spiritual event should be prepared for during a certain number of days, "by the avoidance of anger and sin of every kind, by bounteousness to the poor, temperance, strict purity and other good works, even as we would prepare for the birth day of a great lord by putting our houses in order."

There is no more important work in which we can engage than that of saving our souls, and it is for this purpose the sacraments have been instituted by Christ. Our Blessed Lord distinctly declares this in regard to the Holy Eucharist, which He instituted that "if any man eat this bread he shall live forever: and the bread that I will give is My flesh for the life of the world." (St. John vi., 52.) In a work of such importance, therefore, due preparation should be made in accordance with the injunction of St. John the Baptist: "Do penance, for the kingdom of God is at hand. Prepare ye the way of the Lord: make straight His paths." (St. Matt. iii.)

It is for the attainment of this end, and in obedience to this command of Our Blessed Lord's precursor that the Church has appointed Advent as a time of preparatory penance. The vestments worn by the priest in the celebration of the holy sacrifice of the Mass during Advent are for this reason of the penitential color, purple, except when a festival occurs requiring another color to be used; and as fasting is the most usual work prescribed by the Church for the public expression of penance, there are special fast days to be observed during the holy season of Advent.

The season of Advent comprises the four Sundays before Christmas, together with all the other days included between them and the great festival itself. The word Advent means coming, and refers to the coming of Christ into the world, which is accomplished on Christmas day. It was at first left to the discretion of the faithful how many days of preparation should be observed before Christmas; but as this usage resulted in great diversity of practice, it was deemed advisable to fix the period, which was done at a very early date, six Sundays having been at first appointed, until, during the Pontificate of St. Gregory the Great, the number was reduced to four.

Some of the Oriental Schismatic Churches have an Advent also, though the period appointed for it differs in some cases from that of Catholics. Thus the Nestorians observe four Sundays of Advent before Christmas, but the Advent of the Armenians consists of fifty days.

The first Sunday of Advent is regarded as the beginning of the ecclesiastical or liturgical year.

## CUBAN INDEPENDENCE.

The statement is now made that arrangements are to be begun immediately to put an end to the deplorable and barbarous war in Cuba. This news has not been officially confirmed, but we may hope that it is true, as the statement comes from persons in official position who are likely to be well informed of the facts.

The Spanish rule in Cuba has certainly not been a success. The island has been in a state of insurrection during the greater part of the century, but since 1850 the disturbed condition has been continuous, and the Spaniards have lost probably nearly 100,000 men in maintaining their rule there during this period, beside the paralyzing of the industries of the island, and the destruction of property which is the inevitable result of a constant state of war, and a fratricidal war such as this is always of the most deplorable character, and barbarously conducted.

It is stated, whether truly or falsely, by the special correspondent of the New York Sun in Havana, that only a few days ago General Weyler, the Spanish Captain General, admitted that it is his intention to carry on a war of extermination against the Cubans in Pinar del Rio, the stronghold of the insurgents. He said, "neither women nor children will be spared, because, innocent as they look, they act as spies for the insurgents." He added: "It is necessary to burn every house which might shelter the insurgents, and every plantation which may give them food. Not a single animal, not even a rat, will be left for Maceo to eat, if it can be helped. If the Cubans call me Attila, I will be an Attila."

This barbarous language is not said in mere bravado, for the general appears to be acting upon his expressed determination. He has no fewer than 200,000 men now under his command, and is exasperated by his inability to cope with the scattered guerrillas of the insurgents, or to enter their fastnesses in the mountains, and he is actually carrying out his expressed intentions as far as he can, for his course from Havana to San Cristobal a few days ago is marked with desolation, houses being burned, culverts dynamited, and plantations destroyed all along the highway followed by the Spaniards on their march.

On the other hand, the insurgents under Maceo and Gomez propose also to carry with them "the avenging torch," and will burn every cane field which may yield revenue, direct or indirect, to the Spanish Government. Thus it may be seen that the Cubans are being treated by their Spanish masters with the greatest barbarity, which is not restricted to those actually in arms, but is extended to their families, who have been mercilessly slain in cold blood; and those suspected of sympathizing with the rebels have been similarly dealt with. But the cruelties have not, by any means, been all on one side. The insurgents, on their side, have treated with equal cruelty the Spanish soldiery, and all who aim at maintaining the Spanish connection.

The terms on which the war is to be now ended, according to the report, will be that the Cubans purchase their independence. Great Britain will furnish the purchase money as a loan for which she will accept Cuban bonds, guaranteed by the United States. The Spanish Government was unwilling at first to accede to this solution of the present trouble, but it is said that on further consideration, and on the representations of Mr. Olney, United States Secretary of State, that the effort to conquer the Cubans, which has already caused to Spain an immense loss in men and money, is not likely to succeed any better now than hitherto, the Spaniards consented to the proposal.

The negotiations are said to have been conducted by Secretary Olney, Senor de Lome, the Spanish Minister, and the British Minister, with the consent of their respective Governments. The Spaniards consent, if the report is true, with great reluctance, for it has hitherto been held by Spain that to consent to the purchase of the island would be a national disgrace, and they have been equally resolute not to allow the loss of it through an insurrection. In 1854 the Spanish Minister declared in Cortes that "the sale of Cuba would be the sale of Spanish honor." But the circumstances are now different. On that occasion the offer of purchase came from the United States, as the United States envoys, Messrs. Buchanan, Mason, and Soule, meeting at Ostend and Aix-la-Chapelle, recommended the purchase in order to put an end to the difficulties of that time, and it was in consequence of this recommendation that the United States made the offer. But according to the present report, the proposition to purchase comes from the Cubans themselves, in whose behalf the United States acts, and the Spaniards may consider the cession by purchase less dishonorable on this account.

The Cuban insurgents have been greatly aided by American filibusters. Volunteers have always been easily found in the United States to give aid to the Cubans, and in former times this has been done even with the connivance of the United States Government, though President Cleveland has honestly held aloof from complicating matters by encouraging the adventurers who have been secretly recruited by the Cuban Junta. They have, nevertheless, found means to carry out their purpose, and as General Weyler is compelled to respect American citizenship, the Americans captured by him are less harshly treated than the Cubans themselves when taken in arms.

The Cubans place great reliance on the new President, Major McKinley, as likely to follow a course favorable to them; but it is to be hoped that the whole Cuban question will be settled before the new president enters on his duties, which will be on March 4, 1897. The rumored settlement would be the best for all parties, if it be true that it has been reached as is reported.

## THE FUTURE QUEEN OF ITALY.

It will be remembered that on the marriage of the Princess Helena of Montenegro to the Prince of Naples, the heir to the Italian throne, the princess became a Catholic.

The Protestant press generally assert that her conversion was not real, but that it took place merely that the princess might gain an earthly crown.

It must be admitted that the circumstances are often somewhat suspicious in similar cases, but they do not always prove the point. There is a great difference between the present case and that of the Protestant princesses who became Catholics in religion in order to marry the Czar and the Grand Duke Sergius. There is no debate in Western Europe between Protestantism and the Greek schism. It is admitted that the alternative is that if Protestantism be an error, the Catholic, and not the Greek, is the true Church. If the Catholic Church teaches such errors as she is accused of by all Protestants, the Greek Church is in the same boat, since it teaches the same doctrines, with but slight modifications, the sole exception being on the supremacy and prerogatives of the Pope over the whole Christian Church.

This supremacy certainly cannot reasonably be regarded by Protestants as the essential difference which keeps them out of the Catholic Church. From Luther's down to the present day we have been told that the Catholic Church teaches the grossest errors and idolatries, and this is the reason which has been given for the existence of Protestantism, that the Church of Christ might be purged of the errors which were said to have corrupted her and transformed her into a "synagogue of Satan," which is the polite name applied to her in the Westminster Confession of Faith.

Apart from these supposed errors there is nothing to prevent the Church of Christ from organizing her internal government as she deems expedient.

Before applying this consideration to throw light upon the case of the young future Queen of Italy, it may be well to elucidate somewhat the principle we have thus laid down.

Some sects among Protestants have Bishops, others are without them: some have no clergy at all, while others have no other clergy than such as assume to themselves the clerical office on the sole ground that they have a ready tongue, or as Sam Weller would put it, "the gift of the gab very gallop."

Presbyterians elect their Moderators to preside over their General Assemblies and Presbytery meetings, and the Assemblies hold that they have the right to determine all disciplinary matters, and those pertaining to Church government; for instance, whether they shall have a fixed liturgy or leave the public Sunday service free to each minister to extemporize as he will. We might give other proofs of our contention, but these will suffice, as they show that Protestants cannot object to the mode of Church government existing in the Catholic Church, and thus we arrive at the conclusion we have laid down, that their chief objection must be against the doctrines of the Church which are taught by the Greeks just as they are by the Catholic. It must be admitted, therefore, even on Protestant principles, that the Catholic Church has the right to regard the Pope as its head.

From this it follows that the Protestant princesses, with the approval of their Protestant royal parents, including the supreme heads of two Protestant Churches, have virtually admitted that for the sake of an earthly crown or coronet, it is lawful to accept, and to profess belief in all the so-called errors of the Catholic Church, for it would be farcical to maintain that these cease to be errors from the fact that

they are believed in by a Russian potentate, and on Russian soil.

We believe it may be safely asserted that the noble ladies who embraced the Greek religion did not do so through conviction, and very few will venture to assert that they did so. But the circumstances of Princess Helena were very different. She belonged to a Church which was very similar in faith to the Catholic Church of which she has become, as we believe, a sincere member.

She had no new creed to learn, no doctrines to accept which she had hitherto regarded as idolatrous or even erroneous. She had before her only the one question to decide, whether the prince, her father, or the successor of St. Peter is most entitled to be regarded as the divinely appointed head of the Church of Christ. This matter was not one of difficult decision, and we are convinced that the princess soon came to the right conclusion, when the matter came to her acute mind for consideration. The other doctrines of the Catholic Church she believed in already, as a Greek.

There is another view to be taken of her case. She might have believed conscientiously that while she was in her own country, her father was entitled to rule the Church as its head, but she could not reasonably suppose that the Prince of Montenegro or the Emperor of Russia, had any claim to be head of the Church of Christ in Italy. She might very well draw the conclusion that in removing to Italy it was her duty to acknowledge the only head of the Church recognized in the country of which she was to become a citizen and resident. There is, therefore, very good reason to believe in Princess Helena's sincerity in becoming a Catholic; and undoubtedly she sees plainly now the folly of the Erastian theory of merely National Churches.

So far, we have argued this matter rather from a Protestant, or a Greek, than from a Catholic point of view; still we believe our reasoning to be irrefragable. We may add a word now from the Catholic point of view, and thence we draw the same conclusion.

The Catholic instruction of the Princess Helena has been given to the care of Mr. Millinovich, Archbishop of Antivari, of the Order of St. Francis, and in a letter to a professor who is on terms of intimacy with him, he speaks on this very question. He says of the princess:

"She, and all the members of her family, are profoundly Christian, and when she shall have learned the Catholic devotions, I am convinced she will be a true example of Christian virtues, and will restore to the Savoy dynasty its ancient Christian splendor, by her example, and by her virtues which have been exemplary hitherto, and which, I hope, will increase more and more."

There is no fairness, therefore, in that section of the Protestant press, which, without reason, imputes dishonorable motives to the royal convert.

We may here add, that even in regard to the headship of the Church by Divine right, the princess had really no change of doctrine to make, inasmuch as the liturgies of the Greeks recognize plainly the claims of the Pope, as may be seen in the prayers of the Greek Missal used on Pope St. Silvester's day, and other feasts. The traditions of the Greek Church attest the same truth, as on two notable occasions since its original schism the Greeks solemnly pronounced their adherence to the Pope's supremacy, though they afterward fell away again through political considerations.

## AN INCIDENT IN TURKEY.

A curious incident is reported from Alexandretta, in Turkey, from which we may infer that the Government of that Empire has become less confident that it may defy the European powers with impunity. A subordinate officer of one of the British war ships, the Sylla, died on board, and permission was given to bury the deceased in the Christian cemetery. The funeral procession was stopped, however, by the police, who insisted upon opening and investigating the coffin. The commander of the vessel, Captain Scott, refused to permit this, and the matter was almost the cause of a conflict between the British sailors and the Turks, but the latter were cowed by the captain's firmness, and the funeral procession was allowed to proceed.

The captain complained to the mayor in regard to the occurrence and demanded the punishment of the perpetrators of the outrage, whereupon they were reprimanded, and the leader was imprisoned. [But the matter did not rest there.] The British Consul de-

manded and obtained from the Governor an investigation, and it was discovered that the mayor had ordered the police to act as they did. The Governor of the Province, who is the Vali of Aleppo, agreed that an ample satisfaction should be given, and the mayor was ordered to make an apology on board the Sylla, in the presence of the ship's men and the officials of Alexandretta.

Then came the final scene in this strange episode. The mayor came to the ship, and was addressed thus by the captain: "Kaimakam of Alexandretta (such being his Turkish title): 'you have very grievously affronted me and the officers and crew under my command, by interfering with the solemn funeral rites paid to our dead comrade. When I asked you for an explanation, you lied to me, and put an innocent man into prison.' The Mayor replied, 'I admit it.' The captain continued: 'I understand you are here now by order of the vali to make a public apology.' The Kaimakam declared that such was the purpose of his coming, and the apology being accepted, the Turks returned to the city.

We might suppose that the stolid acquiescence of the Turkish officials in thus submitting to the humiliation imposed on them indicates that they will in future treat European demands with more respect than heretofore, but on the other hand the news still reaches us that massacres of Armenians through the country are being continued. Only a few days ago another of these atrocities was perpetrated, whereby one hundred Armenians were killed with the same details of brutality as on previous occasions. The Turks must imagine that the Christian powers will never reach an agreement to intervene in favor of the oppressed race. We have still hopes that such intervention will take place before the whole Armenian race is blotted out of existence.

## THE MANITOBA SCHOOL QUESTION.

It is certainly not a sufficient ground for the rejection of the proposed settlement of the Manitoba school question, that the enemies of Catholic education profess themselves to be delighted with it, but it is calculated to damp any enthusiasm we might otherwise feel in regard to it, and enthusiasm is further restrained when the miserableness of the agreement is considered.

Mr. Dalton McCarthy has already expressed himself as approving thoroughly the settlement as proposed, and the Rev. Dr. Bryce, the Presbyterian minister, who of all the Protestant clergy of the West has made himself most conspicuous by his opposition to the passage of any remedial measure, also proclaims his adherence to it. It has besides been laid before a joint committee of McCarthyite and Liberal politicians who are supposed to control the constituency of Brandon, and they have accepted it as satisfactory.

We are not surprised that the enemies of Catholic education are satisfied with the proposition of Messrs. Laurier and Greenway, as it falls so far short of what we had every reason to expect would be the decision of the new Dominion Government after the decision of the electorate on the 23rd June.

It is noticeable that while all the ministerial journals and the professed political supporters of Mr. Laurier are proclaiming that, for the sake of peace, an arrangement which has proved itself to be so acceptable to the ultra-Protestant and the fanatical portion of the population, should be accepted by Catholics with avidity, there was not the least pretence, throughout the negotiations, to ascertain what would be acceptable to the Catholic minority, and the arrangements were reached without any regard to this important point. It is no wonder, then, that the settlement proposed is not satisfactory to Catholics, and we here protest against the utterances of those gentlemen, who, professedly on behalf of the Catholic minority, are proclaiming that it must be accepted as the only solution of a troublesome question.

The Hon. J. I. Tarte, Minister of Public Works, has been exceptionally forward in insisting that Catholics shall accept as final the miserable sop that has been thrown to them, just as the mythical Cerberus accepted the medicated cake thrown to him by the Cuman Sybil, and then allowed her and her companion to pass to the realm of shades which they desired to enter.

Mr. Tarte, unfortunately, finds his position so untenable that he cannot find arguments whereby to defend it, except by abuse of Archbishop Lang-

evin, whom he describes as an "inexperienced prelate." We are certain that Archbishop Langevin knows better the wants of the Manitoba Catholics than does Mr. Tarte with all his pretentiousness, and we repeat what we have said before now, that the Catholics of the Dominion will not fail to stand by their Manitoba co-religionists till the latter regain the rights of which Messrs. Greenway and Co. have deprived them by the iniquitous legislation of 1890. We again express the hope that on the re-assembling of Parliament some private member will propose a Remedial Bill for the relief of the Catholic minority. We believe that such a bill will be supported by all the members of Parliament, Protestant and Catholic, who desire a really satisfactory settlement of this troublesome question, and we believe that even a large section of Mr. Laurier's supporters will vote for such a bill, even though the result may be another change of Government.

## A VERY OLD FRAUD.

The last issue of the Antigonish Casket prints an official letter from His Lordship Bishop Cameron, concerning a so-called prayer which has been printed and offered for sale amongst the people of his diocese. Forty years ago, to our knowledge, this same fraud was in existence. It appears to be very hard to kill it. We hope our people will read carefully the words of Bishop Cameron; and follow his advice:

"A priest has sent to us a copy of a so-called 'prayer' which is being hawked about in the diocese. It purports to be a transcript of a 'letter found in the holy sepulchre of our Lord in Jerusalem.' Many marvellous things are promised to those who have this 'prayer' about them, while woeful unspokeable are denounced against those who refuse to put faith in it, or who hinder the publication of it. Now we would caution Catholics not to put any sort of faith in this mis-called 'prayer.' We would also admonish them that it is their duty, should a copy of it at any time come into their possession, to cast it into the fire. It bears the earmarks of ignorance and superstition. Far from being a sacred thing, it is a wicked fraud, begotten in falsehood, and replete with blasphemy against our Blessed Lord. The copy of it above referred to is in print, and bears the tell-tale legend, 'Price 10 cents.' The man who got the thing printed and put a price on its supposed sacredness ought to be in the penitentiary. As for the wretched fraudulent thing itself, we say again, burn it. And we exhort the reverend clergy to warn their flock against a superstition so fraught with danger to souls."

John Cameron,  
Bishop of Antigonish.

Antigonish, Dec. 2nd 1896.

## EDITORIAL NOTES.

"Our London contemporary, the CATHOLIC RECORD, despite its sympathy for the Liberal party, has come out strongly in defence of our outraged rights."—North-West Review.

We desire to say to our esteemed contemporary, the North West Review, that the CATHOLIC RECORD has no sympathy for any particular political party as such. It is simply a Catholic paper, and will on all occasions defend Catholic rights, no matter whether the attack comes from the camp of the Conservatives or from that of the Grits. We criticized severely the action of the Conservative Government in trifling for five years with the Manitoba school question. This, surely, is no reason why the CATHOLIC RECORD should be accused of having sympathy for the Liberal party. That party is now in power. It has not given us justice, and the CATHOLIC RECORD will continue the fight for Catholic schools in Manitoba until justice is done.

It is a frightful thing to see an editor in a rage. Our friend of the Antigonish Casket has an execrably bad temper, as every reference we make to his political friends puts him into a terrible tantrum. In his last issue he repeats that ponderous question which appeared in a previous issue. We blamed the late Government for their treatment of the Manitoba Catholic schools, and the Casket wishes to know if we include Sir John Thompson in that condemnation. Well, now, that is a very hard question! We beg to advise our contemporary that the late Ministry never invited us to a seat at their Cabinet Councils; we are, therefore, not in a position to say which of the members are most to blame for the Government's having played Fabian Maximus all through the piece. What we do know is this: The Conservative Government had the matter in hands for five years and accomplished nothing. Now the Grits have tried their hand, but have made a miserably poor beginning.

You see, friend of the Casket, we are perfectly independent of both

political parties. We Catholics for having humbugged five years, and we are ready to condemn the Grits for keeping on condemning them, not restore the Catholic which the Manitoba Catholics robbed. We could under conduct better were you line from your heading that you are non-partisan and proclaim yourself a Tory organist, just as Freeman is an out and out

BALLINGTON BOOTH, the commander of the American Army, and present head organization of the Volunteer army, has been ordained of the Evangelical church of the Falls of the reformer Church of the United States, a large number of Methodist and Presbyterian gave their approbation to were present to signify that it is said that the reason approval is that the Volunteer to be an auxiliary to the in this respect they differ from Army, inasmuch as it has reached the stage religious sect itself, though out the sacraments which nations maintain to be part of Christianity. But has been more accomplished transferring his invalid siders than would be Episcopals, but as admit the authority of Church, from which he he is free to confer the of therefrom to other sects. Episcopals will be ve at this transmission of tions Apostolic suc Volunteers, as such a contrary to all Episcop and practice.

We are pleased to no report of the Toronto S for the month of N registered number of sch the highest attendance 3,555, and the average ing the month 3,276. The average attendance of the registered number of if this average has been ing the year, Toronto good chance of showing average attendance in the more especially as by any means a favora good attendance. We schools of the Provin their laurels, not to be ground in the next at the Education Depart

It is asserted that Germany is a very de and at the same time holder of the supreme ity of her husband Church. Her influ toward preventing the Latitudinarianism w alent among German with the aristocracy s to some extent, as the ference to religion th heretofore, but she in staying the progres in the universities, w ally ceased to be Ch the prevalence of teaching. The emp anti Catholic, and it ure owing to her i Reichstag still refu re admitting the Jesu though all the other Catholics, passed d Chancellorship, hav The Centre or Cath now numbers one h exclusive of the P powerful single p Deputies, and they no long time will p vestige of the reg will be removed fro of the empire.

It is recorded in before his execution January 1650, King Bishop Juxon, who object of value whic him. This object a gold engraved p was the only one st piece was sold rec £770 at the sale of erty. It is said th doubtedly authentic its history is provi soon be two hund years since the ex one thing remarka tion of this relic o recognized marty