

The Catholic Record.

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LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th, 1904.
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.
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,
Y. D. FALCONIO, Arch. of L'Assommoir, Apoll. Delek.

LONDON, SATURDAY, DEC. 3, 1904.

HIS EXCELLENCY THE APOSTOLIC DELEGATE TO VISIT LONDON.

It was announced in St. Peter's Cathedral and St. Mary's Church of this city, that His Excellency, the Most Rev. Donatus Sbarretti, D. D., Archbishop of Ephesus and Apostolic Delegate to Canada, will visit London in time to take part in the Jubilee celebration on the Feast of the Immaculate Conception, on Dec. 8th.

As the Bishop and Priests are always anxious for the spiritual welfare of the people, the Jesuit Fathers O'Bryan and Devlin—well known here for their zeal and eloquence in conducting missions—are invited to give special services in both churches preparatory to the Jubilee Feast; and every opportunity will be given the faithful to receive the sacraments of Penance and Holy Communion.

It is expected His Excellency will sing the Pontifical Mass on the morning of the 8th in the Cathedral and officiate in the evening in St. Mary's church, and on Sunday, Dec. 11th, will be present at the ceremony of blessing the magnificent new church of the Immaculate Conception in Windsor.

While a visit of so illustrious a Prelate of the Church would give great pleasure at any time, this is true in a special manner on the occasion of the Jubilee celebration which we are keeping this year.

Thousands of Catholics from different parts of the world are flocking to Rome to pay in person their respects to the Holy Father, Pius X., now gloriously ruling the Church of God, and to be present for the grand ceremonies that will take place there on Dec. 8th commemorating the definition of the dogma of the Immaculate Conception of the Blessed Virgin Mary.

Now, since many of us cannot enjoy the pleasure of visiting the Eternal City, and of seeing the Holy Father, the next best privilege is to have the Sovereign Pontiff's representative in our midst, and to pay our respects to him and to receive from his hands the Papal blessing. His Excellency is a Prelate of great learning and wide experience, and has filled many important positions in different countries, and has great tact and courtesy in dealing with the delicate and difficult questions that are brought before him; and we have every reason to believe that not only Catholics, but all Canadians, are ever ready to show honor where honor is due, and that Mgr. Sbarretti will be welcomed wherever he goes in this broad and free Dominion with that respect that should always be given to a person in so exalted a position as that held by His Excellency the Apostolic Delegate to Canada.

TO MEET THE CRISIS.

From advices received from France we are assured that full arrangements have been made in Paris for the Catholic education of the youth of the city. The teachers will be laymen and laywomen inasmuch as the Combes tyranny has prevented such instruction from being given by members of religious orders. Many of these teachers will be secularized religious, who have been deprived of their homes under the Law of Associations. If the information received be accurate, it shows a determination on the part of priests and

people to meet boldly the crisis which has arisen. From other parts of France the news comes that similar efforts are being made to meet the need of giving religious education to the children, but we have not at hand statistics to show how general will be this much-needed movement. We hope, however, that the French people will prove themselves equal to the gravity of the occasion.

WHAT TO READ.

The question as to what to read is of a most important and practical nature. Daily the press yields an important influence in condemning injustice, in upholding the principles of morality and in bringing within our reach the trophies of civilization: daily, in catering to vile instincts, in appeals to passion and prejudice, it works untold evil. It teaches false ideas of life and contributes to the moulding of a shallow and thoughtless generation. Men of discernment warn us against the menace of a press unfaithful to its obligations to truth. But the majority heed them not and batten on the printed stuff that enfeebles the mind, and not only robs it of the ability to appreciate the noble and enduring in literature, but fashions an antipathy to reading of an instructive and serious character. This is at once a difficulty which confronts us and a hindrance to our progress. For the young, who are suffered to read anything from the low class illustrated periodical to the problem novel, are bereft of the humility and the love and the fear which characterize the true Christian. So far as religion is concerned, they are in the kindergarten stage. Instruction in the Reading Circle may do something for them, but it takes a long time to get them accustomed to anything that does not smack of the theatre, or the street or the field of sports, and the majority of them know little of the Reading Circle. Unconsciously, we presume, they re-echo the watchwords of the world, are preyed upon by writers of every hue, and fascinated by exhibitions of ignorance, tricked out in verbal millinery. And they are not ashamed of it. Flippantly they christen knowledge. Surface learning of many things is up to date. They believe, indeed, in the other world, but early in life they are led to heed it but little. Negligent parents teach this by example, and by allowing the newspaper and magazine and novel to have undue prominence on the reading table. Thus worldliness blinds us. Its noise and the struggling and the success, its enmities and friendships, its show and ostentation engross us, while the other world, illumined by the light of Catholic doctrine and pictured in the lives of the saints, is seen but dimly. We allow the children to feed on what is weakening and expect them to be strong. But we are not so foolish as to adopt a similar policy so far as training for this world is concerned. We insist upon having good schools: we never let them forget that fortune and position are the recompense of hard work, and so launch them into a sea of striving and strife with little of the oil of religious principle to calm the waves of disillusion and disappointment. Any sort of a training does for the life that does not pass. Man is indeed "somewhat of an owl."

THE CHURCH THE FRIEND OF LEARNING.

The enemies of the Church know the value of the press. They use it assiduously to further their own views and to spread groundless charges against us. "The Church is out of date," and with an air of impartiality endeavor to show how she essays to block the progress of science. The accusation has been often refuted. Facts show her to have been the truest friend of all that could enlighten and ennoble the human mind, or, as we learn from the Vatican Council, the Church assists and encourages the human arts and sciences in many ways, and, while not ignoring the advantages which accrue from them to the life of mankind, recognizes that, coming from God, the Author of science, they should, with the assistance of His grace, lead to God. We should know these facts which can be read in a hundred books easy of access, so as not to miss an opportunity to say a good word for our cause, and to avoid the dishonor of ignominious ignorance.

SCIENCE AND RELIGION.

Then again science cannot be antagonistic to religion, for both teach truth. The Church sets her face against science so-called that does not recognize God and tends to sap the foundations of morality. She is unwearied in her teaching that all truth comes from God. Concerning this Cardinal Newman in a rare beautiful passage in his lectures on the Idea of a University—a passage which can be read and re-read to the strengthening of our intellectual sight—says: To Him must be ascribed the rich endow-

ments of the intellect. . . . The old laws of nations, the majestic precepts of philosophy, the luminous maxims of law, the oracles of individual wisdom, the traditional rules of truth, justice and religion, even though embedded in corruption or alloyed with the pride of the world, betoken His original agency and His long suffering presence. Even where there is habitual rebellion against Him of profound, far-spreading social depravity, still the undercurrent in the heroic outburst of natural virtue, as well as the yearnings of the heart after that which it has not, and its presentment of its true remedies, are to be ascribed to the Author of all good. He is with the heathen dramatist in his denunciations of injustice and tyranny, and his auguries of divine vengeance upon crime. . . . All that is good, all that is true, all that is beautiful, all that is beneficent, be it great or small, be it perfect or fragmentary, natural as well as supernatural, moral as well as material, comes from him.

THE SEAT OF AUTHORITY.

Submission to the Church is dubbed enslavement. But is obedience to Christ a hall mark of ignominy? Which is better, to bear the yoke of Christ or to bear that manufactured by some self-constituted teacher, to be led captive by our lower nature, or to be guided by that principle by which a man is a man? Is it not preferable to trust ourselves to the Church which can pilot us by morass and pitfall than to stumble on, at the mercy of every fantastic fad and fancy? If the social order which aims at temporal prosperity could not exist without authority, how much more necessary is authority for Religion, whose mission is to lead us to eternal prosperity. To the questions which vex men's minds there must be an authoritative solution. And that authority resides in the Church established by Christ made impregnable against the assaults of hell, and empowered to say in formulating her dogmas "It hath seemed good to us and the Holy Ghost."

A SOURCE OF DANGER.

Books there are packed full of argument against the Church. And when we remember that pride and wilfulness of the reader augment the influence of the writer over him, it is easy to see that such books are a source of danger. Faith, we must remember, is a gift of God: we have to guard and to protect it. To risk losing it is to sin against religion and the first commandment.

OUR GUIDE—ETERNITY'S STANDARD.

As to the reading of novels we believe that many of us do not err on the side of discrimination. The custodians of these buildings called libraries, which are supported by the hard-working taxpayer for the benefit of the unemployed and literary female and the non-literary and idle male who frequents them for want of something easier to do, tell us that the most of the books called for come under the head of fiction. Any kind of emaculated stuff is devoured greedily. The writer, who believes that the public can be entertained only by a recital of sin, perfumed, of course, and silk-attired, or by sentimental and weakening trash, receives a welcome. The innocents who attend school or who have been graduated from it with "full literary honours" feed on fiction which is oftentimes a purulent and debasing nature. Aneant such and such a novel we receive queries that are hair-raising. These querists who seemingly pay little attention to dressing their souls, would be curious, we suppose, about taking carbolic acid as a "steady diet." Why should any sane-minded individual wish to read anything that may stand in the way of his salvation? The critic may smile at this, and possibly the reader who preens himself on being cynical may join him, but the use of books must be regulated by the standard of eternity. But of this more anon. Our Reading Circles would do well to have nothing to do with current novels.

A PROPOSED TURKISH ENVOY.

Germany and Italy are not alone in desiring to take advantage of the present unfriendliness between France and the Holy See, but even Turkey expects to get rid of one at least of the sources of interference by a foreign power in its internal affairs, owing to the same cause.

The Turkish Government has had recent communications with the Holy Father in regard to the possibility and desirability of establishing an Ottoman legation at Rome accredited to the Pope.

When Cardinal Rampolla was Papal Secretary of State negotiations were actually begun with this purpose in view, but the French Government strenuously objected to any step of this

kind being taken, as France has been the recognized protector of Christians in the East for many centuries. In consequence of this objection, the proposition fell through; but now that through M. Combes' withdrawal of a French envoy to the Vatican, there is no formal intercourse between the Holy See and France, the moment is deemed by the Porte to be favorable for the establishment of an envoy, and probably of a Papal nunciature at Constantinople. The Sultan would much prefer to deal directly with the Holy Father in regard to matters affecting the Catholic Church, rather than to have to submit to the interference of the French ambassadors, and it is not at all improbable that some arrangement of this kind will be entered upon should the present attitude of hostility on the part of France against the Holy See be kept up much longer. Should the existing protectorate be brought to an end, it may be long before the opportunity will be again afforded to France to regain the prestige which the protectorate of Christians in the East gave her in the past—an office which she valued highly, and not without good reason.

THE ITALIAN ELECTIONS.

The recent elections in Italy were regarded by the whole nation with special interest owing to the fact that it was known that the rule would be relaxed, though not entirely repealed, under which Catholics were forbidden to take part in the general elections for the Chamber of Deputies.

It was pointed out by several Bishops of the North of Italy, among whom was the Cardinal Archbishop of Milan, that the general abstention of Catholics from voting had not been productive of any advantage to Catholics, or to the claims of the Vatican, whereas the interests of religion had been greatly endangered by the entrusting of power to the pronounced enemies of the Church, and the petitioners pointed out that by voting for conservatively inclined candidates, at least, if not for active friends of the Church, there would be in the Chamber of Deputies a strong party which would be able to prevent the enactment of laws injurious to religion.

The Pope did not consent to the abolition of the rule which had been laid down by Pope Pius IX., prohibiting participation in the elections, but he did consent to allow Catholic candidates to run under certain conditions, and Catholics generally to take part in the voting, so that the make-up of the Chamber might be modified in the results achieved.

The Catholic party in Rome, at a meeting held on Oct. 31st, decided to observe the rule of Pius IX., which is known as the "non-expedit rule," and accordingly took no part in the elections; but this was not the policy followed in Lombardy and other parts of Northern Italy, as at a meeting held at Milan on Oct. 30 it was decided to support a number of Catholic candidates, among whom, for the city, were four journalists, who are, however, novices in politics, and an active campaign was determined upon in their favor.

The Liberal-Monarchists were completely non-plussed by this decision, and as a consequence abandoned their intention of bringing forward in the city candidates of their party. The Anarchists and Socialists, however, did not relax their activity owing to this new movement.

In other localities of the North a similar policy was followed, not with the intention of weakening the government to any considerable extent, but rather as an experiment to ascertain what would be the probable result if Catholics generally should again interest themselves in the election.

In the majority of instances the Catholic candidates have been elected by large majorities against all comers, and it is thus made evident that if the policy thus inaugurated be continued there will be a decisive change in the future constitution of the Chamber.

This is the first occasion since the occupation of Rome by the Italian Government that Catholics have been allowed by the Vatican to take part in the general elections, the reason for this course being understood to be that there is no hope that they would be able to secure a majority in the Chamber, even if they made a determined effort toward this end. The recent elections have shown that this is almost certainly not the case, as even the partial efforts which have been made have been successful beyond expectation.

The results achieved, even by this partial and very limited action, have made it highly probable that the non-expedit rule will be entirely abolished before another election takes place, and that Catholics will organize in anticipation thereof, in order to send to Parliament, from all parts of the country, men who will be favorable to religion. What the ultimate

outcome will be, it is impossible at the present moment to foresee, but we believe that the result of the new policy will be far more beneficial, after a peaceable and constitutional manner, than the people of Italy have hitherto supposed to be within the range of possibility.

THE NEW ONTARIO CABINET.

A considerable change has been made in the personnel of the Cabinet of the Province of Ontario. The Hon. Mr. Latchford becomes Attorney General; Mr. W. A. Charlton takes Mr. Latchford's place as Commissioner of Public Works; Mr. A. G. McKay becomes Commissioner of Crown Lands, and Mr. G. P. Graham, Provincial Secretary. In addition to this a new portfolio has been instituted to be known as the Department of Colonization and Labor. The Hon. E. A. Evanturel becomes the new Minister. It will be remembered that he had formerly been Speaker of the Ontario house. This last appointment gives Catholics a representation of two Ministers in the Government of the Province.

The Hon. Mr. Latchford's management of the Public Works Department has been most admirable. During the many years he has had charge of this most important branch of the service, bringing with it as it does, the expenditure of vast sums of money, not a breath of suspicion of wrong-doing has been charged against the department. In his new sphere of action we have no doubt he will, if it were possible, be still more useful. As Attorney General he will have an opportunity of bringing into play his splendid legal acquirements. Standing, as he does, in the front rank amongst the legal profession, there will be unbounded confidence that his administration of the Attorney-General's office will be in every regard most satisfactory. As Catholic representative in the Government of the Hon. Mr. Ross, the career of the Hon. F. R. Latchford has been in every regard most creditable. He is the type of man we desire to see in public life, enjoying the confidence and esteem of all classes of the people of the country.

While Speaker of the House the new Minister, Hon. Mr. Evanturel, gave evidence of a splendid capacity for business, and we have no manner of doubt that the new department will, under his management, be most successfully conducted.

THE STRUGGLE IN FRANCE.

It cannot be denied that M. Delcasse, the Foreign Minister of France, has done a wise thing in agreeing with Great Britain that one source of danger should be removed, which will greatly lessen the fear of future embroilments between the two countries. The Anglo-French colonial treaty whereby the claims of France to important fishing rights in Newfoundland have been surrendered in return for concessions elsewhere by Great Britain, will remove a serious cause for friction, and for this there is reason for congratulation to both France and Britain, for it will undoubtedly strengthen between the two countries the bonds of amity which have been rudely strained several times during the past generation. There is a provision in the treaty whereby French fishermen will still be allowed to purchase bait in Newfoundland on the same conditions as British fishermen, and his Majesty's Government expresses the hope that the Newfoundland Government will loyally respect this arrangement. If, however, anything in the local regulations which may be enacted in future by the Newfoundland Government shall be deemed by the French Government injurious to the rights of French fishermen granted under the Convention, the French Government will only have to call the attention of the British Government to the fact to ensure the fulfilment of the treaty.

A treaty defining the rights of the two nations in Siam has also been arrived at; but beyond this agreement with Great Britain, it does not appear that Combes' Government has had any great success in improving the relations of the Republic with foreign countries, or bettering the condition of the French people. On the contrary, the closing of the schools taught by the religious communities has been an evil, which, if not absolutely irreparable, cannot be remedied for many years; and, in addition, France has already lost prestige in the East by the withdrawal of the protectorate of Italian and German religious communities from her control, which is one of the consequences of the quarrel which has been picked with the Pope by Premier Combes. The Italian and German Governments are now both insisting upon protecting their own subjects from the tyranny of Eastern potentates and communities, and to this same extent France has lost ground.

It is to be remembered, in this connection, that not long ago M. Pelletan and General Andre both brought upon themselves public indignation by pub-

lic indiscreet utterances which they made, attacking several foreign countries, including Great Britain and Germany, so that Premier Combes was obliged to apologize by announcing publicly that these utterances were merely "the remarks of individual ministers delivered in the fervor of extempore after-dinner oratory."

The ministers who had to be thus rebuked certainly did not show an excess of good sense when they made the remarks which required to be thus rebuked. Their departure from the Government might perhaps under other circumstances strengthen the Government; but this it does not seem to have done in the case of the Minister of War at least, and it is very doubtful whether it will do so in M. Pelletan's case should it be true that he is one of the doomed ones. The truth of the matter seems to be that the Government of Premier Combes is falling to pieces through sheer incompetency of the party now in power.

The Pope, in the meantime, has firmly adhered to his policy of governing the Church without adopting M. Combes' notions as to how it should be ruled. There are many vacant sees in France which it will be impossible to fill while the present misunderstanding between the French Government and the Vatican lasts; but such misunderstandings have occurred before, and will undoubtedly frequently occur again in the course of history; but the Pope can afford to let time work in bringing about a better state of things; and already the time seems to be near at hand when the desired change will come about.

The Pope is doing nothing to increase the tension between the ecclesiastical and civil authorities, but the tension will be relaxed before long in the natural course of events. The aggressiveness has all been on the part of the Government, under the impression, apparently, that it has an indefinite period of rule before it; but in the natural course of events, the Government will be obliged to make terms with the Holy Father which will give religion its full freedom once more. France has already suffered through the war carried on against religion, and it will suffer still more unless that war be soon brought to an end. In our belief the time is near at hand when this will be the case.

IF TRUE, A PITY.

Much rejoicing among the enemies of the Catholic faith has been caused by a report concerning the Marquise des Monstiers-Meriville, formerly Miss Mary Gwendoline Caldwell, who has been so manifestly a patroness of the Catholic University. The report is to the effect that the lady has renounced the Catholic Church. This rejoicing may be premature. No confirmation of the report had been received at Washington down to Thursday morning last. There is, in the language of the report itself, strong reason to doubt its genuineness. For instance, the words put into the mouth of the lady by an anonymous interviewer, wherein she is represented as declaring that since she has been living in Europe her eyes have been opened to what the Catholic Church really is, "and to its anything but sanctity." The lady from her birth and training, ought certainly, especially since she has been "living in Europe," to know the proper forms of the English speech. The words we have quoted do not agree with such forms.

It is well to suspend judgment on this unfortunate report until we hear further. The Catholic University has enemies in several quarters, and it is hard to follow the course of subterranean streams. This report may have its origin in their malice. There are hidden agencies in Rome whose incessant endeavor seem to be to distort what is going on all over the world, as well as what happens in Rome, for the purpose of inflicting some temporary injury on the Catholic cause. This is nothing new in the experience of the Church. She is quite inured to the wiles of the eternal enemy of man's salvation.

Meanwhile in the absence of such evidence as may decide the question of the authenticity or apocryphal character of this particular report, it is permissible to note what is being published relative to it by credible newspapers. The Sun (New York) for instance, in commenting on the absence of opinion on the subject in official quarters, remarked:

"Before her marriage Miss Caldwell's name was a household word in the Catholic homes of America. When she came into the fortune which her father had left her she gave \$300,000 with which to found the University. For this the late Pope Leo XIII. conferred upon her the order of the Rose—a distinction never before attained by any woman. He also bestowed upon her a diamond studded medal, which he struck especially for her. Miss Caldwell gave to the University, eighty-eight acres of land on the edge of the Capital city, erected three of the largest buildings, including Caldwell Hall, and provided for the maintenance of the institution for three years. Her sister, the Baroness von Zedwitz, gave Caldwell Chapel to the University."

"The Marquise returned to this country in January last without her husband and put up at the Buckingham Hotel. She was said to be suffering from a complication of diseases, and her life was despaired of. Her illness was brought on by nervous derangement. As a result, she lost her hearing for the time and was almost totally blind. When she had recovered sufficiently to travel she was taken abroad again.