

## The Catholic Record.

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## LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA.

OTTAWA, Canada, March 7th, 1902.

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.

In 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,  
J. D. FALCONE, Arch. of Ottawa, Ont.

LONDON, SATURDAY, AUGUST 30, 1902.

## KING ALPHONSO OF SPAIN.

The shameful story which has been circulated in regard to Alfonso, the young King of Spain, to the effect that he has treated his mother brutally, is indignantly denied by the Rev. Father Loneragan, S. J., who has lately returned to this country from Madrid. Father Loneragan says:

"Alfonso is an obedient son, and is greatly beloved by his people, who, in spite of his youth, admire and love him for the promise he has already given of qualities of no mean order. The young king has been well educated, and he is attentive to his royal duties, and gives a willing ear to the advice of his mother."

The reports of the Associated Press derogatory to the young king are a mere repetition of the manner in which it has ever been the delight of reporters to misrepresent occurrences which take place in Catholic countries.

## A CRAZY GOVERNMENT.

The Infidel French Government in its insane rage against religion has announced that the Law of Associations is to be applied now to the St. Vincent of Paul Society, which is, therefore, also to be suppressed immediately. This association is a purely lay organization, and the only reason for suppressing it appears to be because it is composed of men who believe in and worship God, and who for the love of God relieve the necessities of the poor.

The poor will be the sufferers by this latest act of madness by M. Combes' ministry. It is, perhaps, well that the Government's insanity should work itself out to the fullest extent, for the greater the absurdities and follies which it perpetrates, the more certainly and speedily will the day of retribution come which will scatter to the winds the Red Radical party which is now rampant in France.

## A TRIUMPH FOR RELIGION IN MILAN.

The Catholic people of Milan have achieved a triumph the effect of which must be of great future benefit to the rising generation in the city. Religious teaching had been recently excluded from the city schools in accordance with the well known anti-Christian policy of the Italian Government, and as a consequence the recital of the Lord's prayer was prohibited; but the popular indignation was so great that a public meeting of citizens was held to protest against this paganizing of education and a committee was formed to draw up a protest against it.

Over one hundred and fifty thousand signatures were attached to the protest, and as a consequence not only has the Lord's prayer been reintroduced into the city schools, but the catechism is once more taught as was customary before the recent prohibition against religious teaching.

An attempt made years ago to exclude religious teaching from the schools of Milan failed similarly. The people obtained from the prefect and the Municipal Council an order for a vote to be taken on the question whether the catechism should be taught and prayers recited, and the result was that an overwhelming vote was given in favor of religion, and it was again introduced into the programme of studies. Thus the people of Milan by their energy have been able to preserve the religious character of their schools, while in most of the cities of Italy religious teaching has been struck off the programme of the State schools.

It is necessary that the spirit struggles with and triumphs over the flesh; there is no virtue but on this condition; all constant virtue is a warfare.—Mgr. Coeur.

## THE FRIARS IN THE PHILIPPINES.

At the Provincial quadrennial chapter of the Augustinian Friars which met recently at their monastery at Villanova, Pennsylvania, a series of resolutions was passed unanimously protesting against the crusade of calumny which is being carried on against the Friars in the Philippine Islands, and the persistent efforts made by some not only to defame and vilify them, but also to expel them ignominiously if possible from the islands where "they have toiled manfully and successfully for three hundred years as philanthropists, educators, missionaries and pioneers of civilization."

They declare that the obloquy which has been heaped upon the Friars by treacherous foes and misguided friends is not deserved, and they call upon the United States Government to grant the Friars of the Philippines, a portion of whom belong to the same order with themselves, the same justice which is accorded to all other persons living under the jurisdiction of the United States.

## THE ANARCHISTS AGAIN.

A number of Anarchists were recently arrested in Rome in consequence of information received by the Italian Government that their societies have been exhibiting signs of renewed activity, and are meditating new plots. The prisoners are said to have been in constant correspondence with the Anarchist societies of Patterson, N. J., but it is hoped that owing to the arrests made the plots may be prevented from being put into execution.

In spite of the recently enacted severe laws against anarchy which were passed by Congress, the New Jersey societies are known to have been holding regular meetings, and unless the laws be more stringently enforced against these enemies of mankind these lawless people may before long enact more tragedies which may cast into the shade the deeds they have already perpetrated. Since the assassination of President McKinley, it is evident that this continent has as much to fear from Anarchist conspiracies as Europe itself; and it is to be hoped that the American Government will exercise due vigilance for their suppression.

## A SCHISM HEALED.

In 1887 a schism arose in Ceylon owing to a change in the hierarchy whereby the town and diocese of Zoa were brought under the jurisdiction of the Bishop of Jaffna. This filled the cup of imaginary grievances of the malcontents of Zoa, who in consequence began a schism which has lasted for fifteen years. A few priests were among the schismatics and this fact gave strength to the discontent. But the zeal and energy of the faithful Bishop of Jaffna and his clergy have been so great that the schism is now perfectly healed, and the schismatics after solemnly abjuring their schism and promising obedience to the Holy Father and their Bishops, were duly received back to the fold of the Catholic Church. There are about two hundred thousand Catholics in Ceylon, and it is said that so far back as the days of the Apostles the faith was preached there by St. Thomas, who also established Churches on the Malabar coast in India. These Christians became infected with Nestorianism at an early period, but were brought back to the Catholic faith by Portuguese missionaries who accompanied the Portuguese settlers into India.

## A SOUTH AFRICAN PROBLEM.

A new and serious problem has arisen in South Africa as a consequence of the ending of the war, which is causing the authorities much embarrassment and worry. The matter has already caused much irritation among the Boers, and it may cause still more unless effectual measures be soon taken to put an end to the disagreeable situation.

Under the Boer regime the punishment of negroes who criminally assaulted white women was prompt, and the guilty persons were shot down on sight. The natives were thus kept in abject terror of masters who thus administered the same lynch law which is in vogue in the Southern states of America under somewhat similar circumstances.

But under the new regime, the authorities being English, the forms of civil law are observed, and as the particular crime referred to has not as yet been legislated upon specially, the negro natives do not meet with the prompt and severe punishment to which they have been hitherto subjected. As a consequence the blacks are bold and frequently commit the abominable crimes referred to. The English authorities are even hesitating about enacting laws to meet the situation, as they desire to consult all the parties concerned, and it is possible to meet their views; yet, of course, they are not willing to allow the Boers to deal summarily by using lynch law in cases of this nature.

Many of the blacks have obtained fire-arms, as so many excellent repeating rifles were scattered on the veldts promiscuously during the battles which occurred during the protracted war, and thus the situation is very critical. British residents, however, are just as anxious as the Boers for immediate legislation on the point, and advocate a universal disarming of the blacks, and the making of assaults upon women a capital offence. It would appear that the Boers will not be reconciled to British rule in South Africa unless legislation be passed to this effect.

## THE ANARCHISTS AND THE STRIKERS OF PATERSON, N. J.

Curiously enough it now turns out that though the majority of the Paterson, New Jersey, Anarchists are Italians, the leader and chief promoter of the Association is a Scotch editor named McQueen. We must say for Scotchmen in general that they are a law-abiding and brave race who have no sympathy with the cowardly and atrocious crimes of which the Anarchists are on principle perpetrators; if we can speak of principle in connection with such atrocious characters; but McQueen differs greatly from the race to which he belongs. It has transpired also that McQueen was the chief inciter of the mob of strikers who committed acts of violence in Paterson, the result of which was deplorable, as it resulted in rioting and bloodshed. McQueen worked up the strikers to a high pitch of excitement by his inflammatory speeches, but took care to absent himself when the military were called out, and thus escaped the consequences of the outrages which were committed.

Most of the strikers, though they were influenced by the Anarchists to commit acts of violence, have not any connection with the Anarchists, though there are Anarchists among them, and these were the chief inciters to the acts of violence which were committed.

The Mayor of Paterson is a man of energy and determination, and is determined to stamp out the nest of Anarchists who have their quarters in that city, and it is said that his measures are meeting with great success, though the Anarchists there are still manifesting a certain amount of activity.

## THE TROUBLE IN FRANCE.

President Loubet is reported to be very much disturbed over Premier Combes' war upon the religious schools of France, as he foresees that endless trouble will arise out of it. The excitement caused throughout the country by the harsh conduct of the Government toward the schools exceeds anything which has been witnessed since the Franco-Prussian war and the Communist rebellion which succeeded it.

The Socialists have gone wild in Paris owing to the sop which has been thrown out to them, and are now demanding that an open war be waged against religion at every point. It ought to open the eyes of the Government to the folly of their course, when they find the enemies of all law and order to be the most zealous supporters of the Government's policy.

The Catholic leaders are indignant at M. Combes' false statement that the demonstrations in favor of the religious are a disguised movement in favor of the monarchy. The statement is known to be without a shadow of foundation, as the movement is a spontaneous outburst of indignation against the anti-Christian course rashly taken by the Government in a Catholic country. It is understood that the Government will not be able to find room in the State schools for the children who have been shut out from the Catholic schools which have been closed.

## ST. JOSEPH'S HOSPITAL, LONDON.

Our readers will be glad to know that the Sisters of St. Joseph of this city have decided to erect a large addition to their hospital. Such has been the favor with which their labors have been received by the public generally in this city that their present accommodation is altogether insufficient. Situated, as the hospital is, on the highest elevation of our Forest City, commanding a magnificent view, and conducted with the greatest care, it is no wonder that God's blessing has crowned the efforts of the good Sisters. The new building will cost about \$20,000 and will practically double its accommodation, making an addition of thirty rooms, containing forty beds. By this construction the original hospital will be connected with the hospital proper, making the institution a compact whole, a beautiful and solid building. The same style of architecture will be followed. The architects are Moore & Henry. We have every confidence that increased prosperity—a prosperity richly deserved—will be the portion of the new hospital.

The imagination is a child, which it is necessary to educate by putting it under the discipline and government of the best faculties.—Cousin.

## A STRANGE CASE OF CIRCUMSTANTIAL EVIDENCE.

A curious instance of the uncertainty of circumstantial evidence in fixing guilt upon persons accused of grave crimes has just come to light in France.

M. Dauval, a chemist, was condemned to death in 1877 under the charge of having poisoned his wife. His sentence was commuted to punishment with hard labor for life, and he was sent to serve in the French penal settlement of New Caledonia, where he remained for twenty-five years. He was found guilty on circumstantial evidence, but recently it was shown that he was innocent, and he has been pardoned accordingly by the President of the Republic.

During his imprisonment, owing to his good conduct, he was allowed to marry, and he has just returned to France with his wife and three children. He was greatly commiserated by his fellow-passengers during his voyage home on the steamer Australian, and a handsome donation was given him by subscription among the passengers as a consolation for the hardships he had borne during the quarter of a century of his punishment. The chemists of Paris have also determined to furnish him with a good pharmacy in the centre of the city.

When M. Dauval left the steamer at Marseilles, he was greeted by a large crowd of people with cries of "long live the innocent convict," and delegations from various societies presented him with many bouquets.

There are occasions when circumstantial evidence must be regarded as demonstrative of the guilt of the accused; but there occur so many instances of deplorable errors made when circumstantial evidence is not supported by positive proof of guilt, that judges and jurors should be extremely cautious before regarding merely circumstantial evidence as conclusive of guilt. It should be really demonstrative before being accepted as sufficient to bring a serious charge home to the accused.

## THE REV. DR. O'BRIEN AND THE CATHOLIC TOTAL ABSTINENCE SOCIETY OF PETERBORO.

In another column will be found an account of the triumphal reception accorded to the Rev. Dr. Michael J. O'Brien of Peterborough, Chaplain to St. Peter's Total Abstinence Society of that city, on his return from the International Convention of the Catholic Total Abstinence Union of America, which has recently been held at Duquoin, Iowa.

A very handsome banner was offered by the Union for the Society which should show the largest increase of membership for the past year, and the prize was awarded to the society of Peterborough, and the return of the Rev. Father O'Brien with the prize was made the occasion of the grand reception accorded to their chaplain by the association.

We insert in our columns with great pleasure the very full and interesting account given of the demonstration in the Peterborough Examiner of August 15th and we congratulate the Rev. Dr. himself and the Peterborough society on the grand result achieved, which will be a most decided benefit, not only to the large number of members of the society, but to the entire population of Peterborough; for not only does the advance in virtue, and especially in the virtue of temperance, benefit personally those who practice it, but it is an example to the whole population which must bear fruit in promoting the general welfare and advancing the well-being of the whole city, when so many hundreds have abjured the use of intoxicating liquors within so short a time.

The Total Abstinence Union of America consists of about one thousand societies, many of which are in the large cities of the United States and Canada, and it was no easy matter to stand at the head of these by the largest increase of membership during one year; but this is what the Peterborough society has done. We are glad to be able to record such a success for a Canadian society.

The membership of the Peterborough society now reaches over one thousand, and though the same increase cannot be expected during another year, we have no doubt that the example will have the effect of inducing those who have not yet joined to do so, until the entire Catholic population of the city shall be enrolled on the society's books. The victory achieved by Peterborough is all the more remarkable as during the last year the actual increase in the membership of the American Union was much larger than during almost any previous year since its formation, 10,436 members having been added to its roll; though it must be said that this number does not show the actual increase of membership in the Union. Owing to the losses on the rolls of some of the societies composing the Union, the actual increase during the year was 5,596. We regret that there should have been so many defections;

yet we cannot but congratulate the associated societies for the very substantial progress made notwithstanding these defections.

We hope to see other societies of Canada imitate that of Peterborough in its progress, as there is no virtue the cultivation of which produces within a short time so many palpable benefits as the virtue of temperance, the practice of which at once raises even degraded persons to the ranks of the respectable members of a community. We hope that the Temperance Societies of Canada, and especially the Catholic societies, will during the coming year emulate the noble example of the St. Peter's Society of Peterborough; and that even if they should not succeed in gaining the prize for the greatest increase in membership, they will all at least make a substantial increase during the coming year.

## THE TROUBLE IN FRANCE.

The popular resistance to the police and troops in France in their efforts to close the schools taught by the religious teachers may be said to be practically over, and we are glad to be able to say that notwithstanding the determination manifested on both sides, it has terminated without the horrors of actual warfare, none having been killed on either side, so far as we have learned; yet in the conflicts which have occurred some severe wounds have been inflicted both on the side of the people and of the military.

As was to be expected, and as we prognosticated from the beginning would be the case, the Government has been temporarily victorious, and the schools have been closed, as it was decreed should be done—closed by force. It was a victory which was worse than defeat, for a feeling of sympathy for the expelled ladies has arisen throughout the country to the extent that ridicule has been heaped upon the Government everywhere for their bloodless victory over the defenceless ladies and Christian brothers, and the unarmed populace who sided with them, and we all know that in France when a Government has laid itself under the obloquy of ridicule its days are numbered.

Some of the expelled nuns looking for a place of refuge have already reached New York, and others have gone to England, Holland, Spain, Switzerland, Belgium and Germany. Sisters of Charity, Carmelites, Dominicans, Poor Clares and nuns of the Order of Visitation, have left the country by hundreds, and the work of expulsion is not yet half done, for there are still many of the teachers remaining. Some of them have applied for authorization, in other instances the teachers will not deign to teach as members of religious communities, but will do so as private individuals, in other cases the children will not find room in the State Schools, and in every instance the Government will be exposed to odium for its violence and brutality, and it is generally conceded that it will not be able to stand the storm of indignation which has been created against it.

The charitable institutions conducted by the religious who have been ordered to disperse have cared for 200,000 sick, infirm and aged persons, orphans, Magdalens, deaf and dumb, and homeless boys and girls, besides 150,000 school children. It is claimed that these works have saved to the public over two hundred million dollars annually, and its sudden undoing will set the whole country in confusion. It is also believed that the religious orders which are authorized will be next attacked, as well as the subsidies which are paid to the Church as a partial compensation for the ecclesiastical properties confiscated under the first Revolution and no one can foretell with any certainty the results. All that can be said is that there are troublesome times ahead for France. We believe that the religious orders will be recalled, but it will take years to restore the country to its former peaceful condition. We cannot approve of the form which the public indignation has taken, as the battle should have been fought at the polls, and that having been culpably neglected, the situation should have been passively accepted; but we have still confidence that the Atheistic Government having pushed matters to such an extreme will soon feel the force of the popular indignation and will be ignominiously driven from office.

Premier Combes has evidently not calculated the strength of the forces which he has undertaken to break down; but when such men as M. Gambetta admit that the country will reverse the act of the Premier, we can readily understand that the nation is not willing to re-enact the revolution of 1792 with all its horrors.

It was a piece of brazen effrontery and duplicity on the part of the Premier to state publicly that the spontaneous manifestations of popular indignation against his coarseness and irreverence constitute a conspiracy against the Republic, and in favor of the restoration of the monarchy. The people of

France are undoubtedly in favor of a Republican form of government, but it will be found that they are not in favor of the abolition of religion, and it would be a sad day for France if they were so.

## SECTARIAN AMALGAMATION.

The Executive Committee of the Methodist General Board of Missions held a meeting in Toronto last week at which the question of the possibility of making some arrangement with the ruling bodies of other churches for the more economical management of domestic missions was discussed with a view to reduce the number of Churches and ministers, the feeling being that one Church and one minister should suffice in each of these places. It was the general belief that in this way the ministers could be properly supported, which is not the case at present. It is expected, therefore, that the General Conference which is soon to meet will take steps towards bringing about this arrangement which most of the members of the Executive Committee believe to be a question of conscience as well as of economy and expediency.

It was stated that heathen missions are very much in need of an increase in the number of missionaries, but they cannot obtain them owing to the fact that so much energy is wasted through ministers of different denominations holding domestic missions which overlap one another. If this were remedied, there would be missionaries to spare for the foreign missions, which is not the case now.

From the fact that the Rev. Dr. Carman, the General Superintendent of the Methodist Church, presided at the meeting, and that the General Board is a very thoroughly representative body of ministers, it may be inferred that the feeling manifested at the meeting referred to is widespread, at least among the Methodist ministers of Canada.

There is undoubtedly much truth in the remarks made on this subject, for the energy wasted through so many denominations covering the same ground is surely great. But if this state of affairs ought to be remedied, as the ministers declare should be the case, we can arrive at only one conclusion, that the variety of sects is useless and unchristian, and that it was never a part of Christ's plan of salvation that this variety should exist at all. This conclusion has always been contended for by Catholics; but, in answer to this contention, we have always been told by Protestant sectaries that the diversities of sects constitute one of the most glorious characteristics of Protestantism, because they attest that the Protestant system affords the most unrestrained liberty to the human mind. The late Rev. Dr. Cummins—Tribulation Cummings as he has been called—gloried in Protestantism as a free faith in which every man may believe as much or as little as he wishes. But now we are told that all this engenders a waste of energy and violates a duty of conscience, and that it is time that the bickering of sects should come to an end.

It was because of this desire to justify Protestantism in its sects that the translators of the Protestant version of the Bible generally used the word sect in such a way as to lead Biblical readers to believe that sects are a good thing in religion, as when St. Paul proclaimed that "according to the most sure sect of our religion, I lived a Pharisee." (Acts xxvi, 5.) The only exception to this is where the sect of the Sadducees are said to have been filled with indignation against the preaching of the Apostles. (Acts v, 17.) Elsewhere the same Greek word *haireis* is translated heresy as in Galatians v, 20, "seditions, heresies" . . . "they who do such things shall not obtain the kingdom of God."

But now it is a matter of conscience to arrive at an agreement of the sects to co-operate with each other in the preaching of the Gospel, and to put an end to their jealousies of each other!

If this is advisable, what sense was there in John Wesley's starting the new sect of Methodism in the first instance? If the Church of England had become unendurable he should have joined himself to the Presbyterians or Baptists, or some other of the half a thousand sects, instead of adding a new denomination to Protestantism "to make confusion worse confounded." This new theory of Methodism is the strongest arraignment of Methodism which could be made. It was another rendering of the seamless garment of Christ.

It is scarcely to be expected that the proposal to other sects to act harmoniously with Methodism will succeed. The Presbyterians will scarcely consent to give up their ultra-Calvinistic doctrines of reprobation and predestination to aid in the propagation of Arminianism, and the Baptists, whether Hard or Soft-shelled, will hardly consent to admit as full Christians those who persist in baptizing by sprinkling or pouring of water, whereas they should

immerse their converts streams if they wish Christians. The sects up their distinctive beliefs to them from Christ, and Methodists to incur their expense. Theism is essential to is the natural consequence of the principle of the Scripture.

## PRUSSIA AND

Like a thunderbolt comes the news from German government sudden determination of Prussian Poland Order in the Province of Prussia. The Emperor's staff officers, and will, therefore, take the time, instead of being, instead of being, is not actually Poland.

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