

The Catholic Record
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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900. The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

London, Saturday, January 26, 1901. MORE PRIESTS WANTED.

The Rev. Father E. H. Fitzgerald, Chaplain of the 22nd United States Infantry, writing from Manila, under date October 6, declares that he has become attached to army life and would not give it up for a good deal, as it affords magnificent opportunities for doing good for the soldiers and for religion.

THE QUEEN.

The health of Her Majesty Queen Victoria is said to have been recently greatly impaired. Her malady would be curable in a younger person, but in consequence of her great age the medical advisers in attendance have serious apprehension of the result of her present condition, which though not immediately likely to prove fatal, is sufficiently serious to cause alarm as to results.

LATEST—The Queen died on Tuesday at 1 15 p.m.

A TIMELY APPEAL.

His Eminence Cardinal Gibbons, preaching in the Cathedral of Baltimore, on Sunday Jan. 6, the feast of the Epiphany, made a most touching appeal to Christian people in favor of the preservation of peace among Christian nations, a full report of which we published last week.

This is the keynote to the secret of preserving peace. Nations, however, in their greed for extended authority, scarcely ever think of framing their conduct on the precepts of the Gospel,

but fashion it from their lust for power. May the time come when Christian nations shall follow more closely the commands of the Prince of Peace.

SIR FRANK SMITH.

"He lived in the past." Such was the thought frequently expressed of late by old friends who called upon Sir Frank Smith during his protracted illness. Although, however, it might be said "he lived in the past" never for a moment did he neglect the duties and responsibilities of the present and the future.

We knew Frank Smith as a young man in our city of London. This was in the fifties, and every fibre of his being seemed permeated with the noble resolve of making for himself an honorable name and fame in this beloved Canada of ours.

His wealth, it is true, makes a goodly sum, but never can it be said that it was built up by chicanery, by miserable parsimoniousness, by creating misery amongst his fellow-beings or by making a demand for the "pound of flesh" in order that he might possess his own.

"He lived in the past." Would that our young men would take Frank Smith for a model! How many of them, as they live to day, will be able to say on their bed of mortal sickness, and as they are about to depart from this world, they have as few regrets upon which to look back.

True as steel was Sir Frank Smith to his native land—good old Ireland. True, also, was he to Holy Mother Church, and to her his heart was ever deeply attached.

A BEAUTIFUL WORK OF ART.

We learn that the new canopy which has been recently erected over the main altar of St. James' Catholic Cathedral of Montreal has added very greatly to the beauty and ornamentation of that already magnificent church.

The artist had some difficulty in obtaining permission to take a copy of the St. Peter's canopy, as it is not desired that the works of art in St. Peter's should be closely imitated elsewhere, and we understand the permission of the Holy Father had to be obtained before the requisite leave was granted.

The new canopy is in bronze, and weighs 11,000 pounds. Its cost is about \$27,000.

THE DELPIT CASE.

Much comment has been written in the columns of the daily papers regarding the now celebrated Delpit case, which in a nutshell stands as follows:

Mr. Edward Delpit married Miss Cote in Montreal on May 2nd, 1893, before the Rev. William S. Barnes of the Unitarian Church of that city.

At this time both parties were reputed as Catholics, and as a matter of course much scandal arose out of the fact that they presented themselves before a Protestant minister to be married, contrary to all the laws of the Catholic Church.

Such a marriage as this is declared by the Council of Trent to be null wherever the decree to this effect has been duly promulgated, as is the case in the Province of Quebec.

If Miss Cote had been really a baptized Protestant, the clandestinity would not have prevented the validity of the act, and the Church would have regarded the marriage as valid though illicitly contracted, as the Catholic party would have participated in her immunity from the law of clandestinity.

She had never renounced her Catholic faith, at least by any public declaration, and according to the laws of the Church she was to be recognized as a Catholic subject to those laws. Hence, according to the Church laws, she could be married to Mr. Delpit only by a Catholic priest, and the Church Court could come only to one decision, that her actual marriage before a Unitarian minister was null from the beginning, and this was actually the decision, which has been confirmed by the Roman Congregation acting in the name of the Pope.

Hence this is not a case of divorce or of the annulment of a marriage by the Church, which is never permitted on any consideration.

The trouble which has arisen out of the matter arises from the fact that by the laws of Quebec Province, the law of the Church is also the law of the land. There is no reason for the excitement which many of the Protestant associations and Evangelical Societies are attempting to create on account of the present state of the matter.

HAZING.

An investigation has been going on for some time at West Point Military Academy into the practice of hazing as carried on in that institution. The practice is, indeed, contrary to the rules of the Academy, yet, with a strange inconsistency, it has been connived at by the faculty, who have been always aware that the young men of the institution in the lower classes were subjected to the most cruel treatment by their seniors, yet this was connived at, or even encouraged, under the supposition that this ordeal contributed toward making the cadets better soldiers, and more capable of undergoing the hardships of a soldier's life.

The punishment which it is usual to inflict upon the men of the fourth class was so severe that recently there were at least two deaths as the direct result of hazing, the treatment inflicted being brutal to an extreme.

One of the practices was to call out the junior cadets to fight, when the one thus called upon had to encounter an upper class man who was a trained athlete, the purpose being not to test his courage and ability in an equal contest, but to maul him till he was

battered to an unrecognizable condition.

The investigation now going on is being conducted by a Committee of Congress, which has at the present moment under consideration a bill for the reorganization of the army; and it is understood that the revelations made at the West Point Academy will be the basis for drastic changes to be made in the future manner of training the cadets.

On the 15th inst. there were many sensational revelations in the course of the examination, and these gave rise to most severe denunciatory remarks from members of the investigating Committee.

One of the upper class witnesses, Cadet Deen, had been many times called upon to inflict beatings upon the juniors, and in giving his testimony he declared that he could only recollect the name of one cadet on whom he had inflicted a severe thrashing. There can be no doubt that his want of remembrance on this point came from his having a very "convenient memory." It is an evidence of the general demoralizing effect of the hazing practice that when Representative Driggs asked Cadet Deen if it was through his convenient memory that he could not recall the names of other ill treated students, there was a storm of hisses through the room, from the women in the audience as well as the men, because, forsooth, they could not endure this reflection which seemed to impugn the truthfulness of the witness!

Judge Smith questioned Cadet Barnes, who is on the eve of graduation. The Judge pointed out that the witness' statements showed the first-class men to be "arrogant, ignorant, and conceited," inasmuch as they contended that the fighting code current in their class has their approval, though it is contrary to the written rules and regulations of the Academy, which have been drawn up and adopted by military officers of the highest standing.

Mr. Driggs of Brooklyn also examined this witness, eliciting the admission that when a fourth class man is called out to fight, he cannot refuse without incurring even worse treatment, or what is regarded as worse, as the refusal would be an excuse for constant annoyances and social degradation which would make life in the institution intolerable. Yet, when thus called out, it is well understood that being untrained in the business, he is to undergo a sound drubbing at the hands of the first class athlete against whom he is pitted. According to the witness the student's code is such that "it is understood when a fourth class man is called out he is to be whipped."

This testimony elicited from Representative Driggs the following indignant protest, which is none too strong: "Young man, this dishonorable practice which you have described would not be tolerated in any athletic club in the world. I am an admirer of good boxing and wrestling myself, and I never heard of such a cowardly method of matching men as your code calls for. The upper-class man who is a party to the calling out of a fourth class man for the purpose of having him thrashed is a coward, and the fourth class man who is beaten is nothing else than a hero."

Albert R. Dockery, another first-class cadet, testified that he had seen several fourth-class cadets very sick after going through the terrible ordeals to which they had been subjected. This was called "exercising" them. A young cadet named MacArthur had been "exercised" by Cadet Dockery and had been attacked with convulsions after going through the exercise, but Dockery declared that he had not heard of this until the present investigation began. When asked if he had heard that MacArthur had been sick, and that cotton was put into his mouth, he admitted that he had heard of the illness, but not of the cotton or convulsions.

He admitted also, in answer to a direct question, that he had treated MacArthur cruelly, whereupon Driggs burst out into the following torrent of invective: "Well, young man, for your information I will tell you that I think it is atrocious, base, detestable, disgraceful, dishonorable, irreparable, heinous, ignominious, infamous, nefarious, odious, outrageous, scandalous, shameful, shameless, villainous, and wicked."

Dockery was overwhelmed by this vigorous denunciation, and being questioned further by General Dick, said he was anxious regarding the condition of MacArthur when he heard of his illness, yet his anxiety was not so great as to make him bring him aid. The General also took the witness severely to task for taking part in unmanly methods of forcing a newcomer to sure defeat at the hands of a practiced boxer.

bill the revelations made at the investigation gave rise to strong comments on the brutality of hazing. Mr. Allen Money, the member for Mississippi, was particularly vigorous in his language, denouncing the practice as an "evidence of brutality and cowardice." Continuing, he declared that any student whom his fellows might attempt to haze would be justified in killing his assailants. As far as himself was concerned, he declared that "if he were a cadet on whom such an outrage were practiced, he would kill his assailants if he had to wait one hundred years for the opportunity."

We are not surprised that in a military institution like the West Point Academy, the practice of hazing should be somewhat more brutal in its excesses than in ordinary colleges, but in every case it is a barbarous practice, made more perilous in the case of a military institution from the fact that the young men there are under the impression that such disgraceful proceedings fit their comrades for a soldier's life. No doubt the legislation which is to be put into effect by the bill now before Congress will attempt to apply a remedy to the evil in the military academies. But hazing being always brutal, repressive measures should not be limited to the military colleges supported by the nation, but should be extended to all educational institutions.

THE FRENCH GOVERNMENT AND THE RELIGIOUS ORDERS.

A despatch from Paris states that the question of the Pope's letter to Cardinal Richelieu, complaining of the proposed attempt of the Government to suppress religious orders by means of a new law which has been brought before the Chamber of Deputies, was brought up in the Chamber on January 14th.

M. Marcel Sembat, a Radical Socialist Deputy for the department of the Seine, introduced the matter on Jan. 10th, by an interpellation to the Government whereby he intended to force the Government to take some action to resent the Holy Father's protest against the bill, this protest being regarded by M. Sembat as an undue attempt on the part of the Pope to "influence the internal policy of France."

M. Waldeck Rousseau asked that the interpellation be allowed to follow the order of the day. The Chamber rejected this suggestion, but agreed to a subsequent request of the Premier that the discussion of the matter should be taken up on Monday, the 14th, before the debate on the Law of Associations, which is the proposed law intended to effect the suppression of the religious orders.

It was in consequence of this agreement that the debate took place on the 14th.

The rights of the Holy Father to raise his voice when religious interests were imperilled, was defended by M. Ribot, the former Premier of France, who was loudly applauded by the Rightists and Centrists of the Chamber.

Mons. Sambat's motion was defeated by a vote of 310 to 110. This is announced in the headings to the Associated Press despatches as a "refusal to notice the Pope's letter," and as a vote to sustain the course of the Government. We do not regard it in this light, though it is difficult to forecast what action the Chamber will take, as it is to be feared that any anti Catholic law which has the support of the Government will be sustained by the Chamber as at present constituted. We are of opinion, however, that the discussion and vote are rather a warning to the Government that it must retreat from its attitude of hostility to religion, than an encouragement to go on as it has been doing.

It may be said, indeed, that with us, "the wish is father to the thought;" and this may be so to some extent, yet we have quite as good grounds for our interpretation of the situation as have the daily press. In the first place it will be seen from the report of the matter that the Right and Centre of the Chamber opposed Mons. Sembat's motion to a man, as they include the thoroughly Catholic members of the House. Hence, Mons. Waldeck-Rousseau had to depend upon the Catholic party for his decisive majority of 200 on this occasion. The Catholic party might be relied upon to give M. Waldeck-Rousseau a generous support if he would follow a moderate course of policy, but the unreliability of the Socialists may be seen in the vote they gave against the Government on this occasion. They are not satisfied with the scandalous proposition of the ministry to suppress the religious orders, but they wish to insult the Pope in the

bargain. The Chamber indignantly rejected their proposition; and from this it is not unreasonable to infer that the extreme and anti-religious bill which was the occasion of this episode does not really meet with the approbation of the Chamber of Deputies. In fact the Ministry were easily beaten when they proposed to delay the consideration of Mons. Sembat's motion till it should be reached in the ordinary course as an order of the day. What was the significance of this vote?

To us it appears clear that the Deputies who are ready to support the Ministry through thick and thin voted for this proposition, and that it was negatively chiefly by the Catholic and moderate Deputies as a warning to the Ministry that they accepted M. Sembat's challenge, and would have his proposition voted on and beaten before the discussion of the principal issue. Thus the Premier might learn, if he can read the signs of the times, that it is time for him to pause in his career of opposition to religion.

The Catholic people of France cannot remain always apathetic to the petty persecutions to which the Catholic religion has been subjected, and we are prepared to find at any moment that they shall have risen up to bring these to an end. We should not be surprised to learn that M. Waldeck-Rousseau will find in the recent vote the premonitory symptoms of a reactionary storm which will overwhelm his ministry unless he be wise enough to bend to the blast, by withdrawing the obnoxious bill on which he relies for the suppression of monastic houses.

The Holy Father, in his letter to the Cardinal, boldly states that the religious orders have been of great benefit to mankind, and especially to France. In the far East they have given France prestige, and even more substantial benefits by being under the French protectorate, which the Pope has hitherto maintained with all vigor even though there has been strong influence brought to bear to put an end to the glorious position which France has had in the East, ever since the time of the crusades, as the protector of all Christians. The Pope gives Cardinal Richelieu to understand that the Christians who need a protection are in the main under the care of religious orders, and if France suppresses these orders it will be necessary to look for another protector of Eastern Christianity. It would be an anomaly for the religious orders to look for protection from a power which suppresses them at home.

Will M. Waldeck-Rousseau take the hint?

EXTENSION OF THE UNIVERSAL JUBILEE.

Celebrated in the City in the Year of Our Lord Nineteen Hundred and the Whole Catholic World.

LEO, BISHOP, SERVANT OF THE SERVANTS OF GOD TO ALL THE FAITHFUL WHO SHALL READ THESE LETTERS, HEALTH AND THE APOSTOLIC BLESSING.

The sacred season which we closed yesterday with the solemnities of religion was a source of joy to us while it lasted, and will leave many grateful memories behind it. For the Church's desire and her sole aim in renewing this celebration after a lapse of seventy-five years was to give a salutary stimulus to men's minds, and this, with God's help, we are seen to have attained. The number of those who have with gladness and eagerness striven to avail themselves of the extraordinary privileges of gaining the sacred Indulgences has not been small—it has run into the hundreds of thousands and has been made up of all classes of society. It is beyond all question that multitudes of souls have thus been cleansed by salutary penance and renewed to the life of Christian virtue, and we have every reason to believe that from this head and source the Catholic name has derived a fresh influx of faith and devotion all over the world.

Following the example set by our predecessors on such occasions, we now intend to enlarge still further the bounds of Apostolic charity by offering a more ample opportunity for obtaining the favors of heaven. We have determined to throw open to the faithful in all parts of the world during the first six months of next year that treasury of sacred indulgence which has been entrusted to us, and which has been put within the reach of the faithful in Rome during the last twelve months, for this design will, we think, serve greatly for the revival of Christian morality, for knitting men's hearts more closely to the Holy See, and for obtaining for the people at large those other blessings of which we spoke at length when we first proclaimed the Great Jubilee. It will also be a fitting dedication for the opening of the new century, for we know of no better way in which mankind can initiate a new century than by availing themselves abundantly of the merit of the redemption of Christ. We have not the least doubt but that