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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1900.

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, T. D. FALCONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, August 10, 1901.

THE ANTI-CATHOLIC LEGISLATION OF FRANCE.

As the first result of the passage of the Law of Associations by the French Parliament, an important industry which has brought a large revenue to France whereby the French national treasury has also largely profited, is about to be removed from France to the Italian Island of Elba.

In 1801 the Island of Elba became part of the territory of Tuscany, but was united to France in 1803. In 1815 it was restored to Tuscany and on the unification of Italy it became part of the Italian kingdom.

The French Benedictines have decided to remove all their religious houses from France to Elba, in consequence of the threatened confiscation of their property in France under the Associations law. They might, indeed, receive an authorization from the Government to remain in France, if they would submit themselves to the conditions imposed by the new law, but they prefer to transfer their monasteries elsewhere rather than submit to the restrictions to which the new law would subject them.

They have already purchased the former residence of the Emperor Napoleon I, who, after his first abdication of the Imperial throne in April, 1814, was sent to Elba, where he resided from May 4 of that year to Feb. 26th, 1815.

With the removal of the Benedictines, the manufacture of the famous Benedictine cordial or liqueur carried on in Fecamp, Normandy, will be also transferred to Elba.

It is not expected that the French Government will apply the new law against religious orders in all its rigor, as Mons. Waldeck-Rousseau has even signified that its application will be less rigorous than its wording implies; but though the Pope has notified the Religious Orders that they may ask the authorization of Government to remain in the country under the operation of the Law of Associations, several of these Orders, among which are the Benedictines, prefer to leave the country rather than to subject themselves to the annoyances which an ill-disposed Government will now be at liberty to inflict upon them.

In other ways the Law of Associations will seriously affect French commercial interests. It is expected that this law will operate so that the manufactures of Church vestments and other Church furniture in France will be very seriously affected by the new law, this trade being carried on to a larger scale in France than in any other country in the world.

purchase of Church supplies. Under the changed circumstances this trade will probably be greatly curtailed.

The following are the principal absurd or tyrannical provisions of the law as finally passed:

1. Frenchmen cannot be associated with foreigners without the previous authorization of the Government.

2. As religious orders do not make a distinction of nationality for membership, this aims at the destruction of all such religious associations.

3. A special law determining the conditions of the working of an association must be passed if any association of Frenchmen is subject to a foreign centre or board of directors.

4. The property of the associations dissolved under this law shall revert to the donors or their heirs, if it be claimed within a year; otherwise it shall be forfeited to the State to be used for indigent children, sick and aged persons, or for needy members of the dissolved congregations.

5. For the purpose of this bill, an association is defined to be "an agreement whereby two or more persons join their abilities or activity for some other purpose than financial benefit."

The religious orders are not actually named in this bill, but it is so framed that it is easily seen that its aim is their destruction. This has been acknowledged by the Government as well as by the leading promoters of the bill.

ITALY AND THE ANARCHISTS.

July 29th was the anniversary of the assassination of King Humbert of Italy, at Monza, near Milan. The king was killed by Gaetano Bresci, an Anarchist, who was sentenced to life imprisonment, but committed suicide by hanging himself in his cell on May 30.

The occasion was commemorated by a High Mass in the Pantheon of Rome, at which the reigning King Victor Emmanuel III, and all the royal family of Italy assisted, and prayers were offered at his tomb for the murdered king. The Pantheon is the best preserved of the buildings of ancient Rome. It was built in the year 27 before Christ, and, as the name indicates, it was used originally as a temple in which the gods of foreign nations conquered by the Romans were worshipped. The name is derived from the Greek, and signifies the temple of all the gods. It was used as a Church since the Christian period, down to the time when it was desecrated by the burial of Victor Emmanuel II, who died under sentence of excommunication, owing to his usurpation of the territory of the Church. We may presume that the interdiction on it has been removed, as it has been used for the celebration of Solemn Requiem Mass.

A solemn Mass was also celebrated for the late King in Nazareth Church, Montreal, at which the leading members of the Italian colony assisted. The Rev. Father Leonardo was the celebrant.

The Anarchists of Paterson, N. J., have done gross violence to the Christian and humanitarian sentiments of the whole world by a celebration in honor of the assassin Bresci held on the same day. Anarchists were present from New York, Brooklyn and Hoboken.

In announcing the Anarchist celebration, the Anarchist papers published in Paterson had a picture of Bresci surrounded by a laurel wreath, and at one side of the picture Justice was represented in the act of plunging a sword into the heart of the King.

This open approval of assassination by the Anarchists has excited the indignation of the whole country, and indeed of the world; but unless the United States Government take effectual measures to repress the boldness of Anarchy, we shall have no assurance that such shameful exhibitions of sympathy with murder will not be repeated. Free speech becomes an incentive to crime when it is tolerated to this extent. The Anarchists themselves are lost to all feelings of humanity, and it is not to be expected that they will bring forth better fruit, unless they are repressed by firmness and decision on the part of the United States Government, as well as all the Governments of Europe.

There are other evidences of the continued activity of the Anarchists.

Despatches from Rome state that the Italian police have discovered new plots of Anarchists having for object the assassination of the present King of Italy. As a result of their vigilance, an Anarchist named Narcisso Mioti has recently been arrested owing to the discovery of a letter which he had written to his sweetheart breaking off their engagement of marriage. The reason he assigned for this change was that he had been selected by the Anarchist society of which he is a member to assassinate the King, and he

did not wish to involve his intended wife in the trouble which would arise out of the attempt which it was his intention to make to accomplish the work laid down for him. On the other hand, reports of a contrary character to this have emanated from Anarchist sources to the effect that the anarchical associations propose to abandon all designs of assassination in future owing to the insufficient success of their plans for several years past. There is reason to believe, however, that reports of this character are issued for the purpose of deceiving the authorities by lulling them into a feeling of false security.

A MOCK-EVANGELIST.

One L. J. King, who calls himself an "Evangelist," opened recently a mission in Moncton, N. B., for the conversion of Catholics.

It is the mission of an Evangelist to preach the same gospel of truth, purity, peace and good will which Our Lord commanded His Apostles to promulgate throughout the world, but the gospel of Rev. L. J. King is one of lying, malice, hypocrisy and obscenity, where by he lays himself open to the anathema pronounced by the great Apostle of the Gentiles:

"But though we, or an angel from heaven, preach a gospel to you beside that which we have preached to you, let him be anathema." (Gal. i., 8-9.)

This mock-Evangelist practically asserts that the priests of the Catholic Church teach that their word and the word of the Pope are above the word of God. He must be aware that when making this statement he is lying deliberately. It is equally a lie that "Roman Catholics are being basely deceived by the pelets in this connection;" that is, in reference to the power given by Christ to His priesthood to forgive sins. There is no deception in this; for Christ said to His Apostles, who were men, "Whose sins you shall forgive, they are forgiven."

The Apostles were the first to whom such a power was given, but the forgiveness of sin is a matter of the same importance to day as it was in the days of the Apostles, and the power thereof is as necessary in the Church of Christ to-day as it was in the Apostolic age. Hence the Apostles who were sent by Christ as Christ was sent by His Father, transmitted to their successors this power of forgiving sins.

But why does this false teacher single out Catholics as if they were alone believers in the priestly power of absolution? The Church of England Prayer Book claims that this power is conferred on its "priests" in their ordination, as may be seen in the chapter on "the ordering of priests." In the Augsburg Confession and Lutheran Manual it is likewise stated "that the Church ought to grant absolution to such as manifest repentance." We have thus nearly two-thirds of all the Protestant sects teaching officially that the priests of God's Church have the power of forgiving sins. It is very true our mock-Evangelist has not that power, and we do not assert that he even claims it. We presume that he does not claim it because he is aware that he has no divine mission. He has taken upon himself the authority to preach and teach, against the command of St. Paul: "Neither doth any man take the honor to himself, but he that is called by God as Aaron was." He is one of the false prophets against Whom our Saviour warns us:

"Beware of false prophets who come to you in the clothing of sheep, but inwardly they are ravenous wolves." (St. Matt. vi., 15.)

Other falsehoods of Mr. King are that Catholics worship the Virgin Mary and St. Anne whom he calls in contempt "the grandmother of God." Catholics honor or venerate, but do not worship the Blessed Virgin Mary and the other Saints of God; but this is quite in accordance with the words of Scripture: "Glory, and honor, and peace to every one that worketh good." (Rom. ii., 10.)

With lies in his mouth this mock-Evangelist proclaims his affection and "love" for the poor "Roman Catholics." This is arrant knavery and hypocrisy, for he elsewhere advises Protestants "not to employ Catholic servant girls." The truth is, as we know, that Protestants employ them, because they generally find them honest and trustworthy. Can we conceive a malice more diabolical than that manifested by mock-Evangelist L. J. King, who thus wantonly endeavors to injure these honest and reliable girls?

To complete our proof that this profaner of the sacred title of Evangelist is puffing up with a lying, hypocritical, obscene, and malicious spirit, as we

have said above, we need only add the description of one of his lectures as furnished by the Moncton Daily Transcript of July 29, as follows:

"Mr. King also made references to the celibacy of the Roman Catholic clergy, and the existence of convents to-day, which references were positively revolting and cannot be reported. No respectable Protestant could for a moment permit himself, even by implication, to endorse his remarks. If Mr. King is so zealous for evangelization he will find a vast field in Asia and Africa among people who are not Christians. After the Pagans are all converted it will be time enough for the Christian denominations to pay attention to their Christian neighbors. In Moncton, Catholics and Protestants live in harmony, and no evangelization which is based upon insults should be tolerated."

This outspoken rebuke to the obscene no Popery lecturers who pander to the prurient taste of many among our Protestant neighbors, is highly creditable to the Moncton Transcript and its able and genial editor.

We need not here vindicate the Catholic use of the Sign of the Cross, which Mr. King condemns as unauthorized by Christ. It is simply authorized. Christ Himself authorized the use of appropriate symbolism, and it is for His Church to make use of such specific symbolism as she deems likely to promote piety and the love of God.

Christ Himself asserts that the brazen serpent erected in the desert by Moses was a symbol of Himself. (See St. Jno. iii., 14.) If this was an appropriate symbol of Christ's future death for our sins, under the Old Law, the picture or image or sign of the cross is for a greater reason, an appropriate symbol of the same event under the New Law, after Christ has actually suffered for us and for our redemption on the cross. The cross is referred to by St. Paul as the symbol of our redemption:

"God forbid that I should glory save in the cross of our Lord Jesus Christ." (Gal. vi., 14.)

Mr. King is ashamed of what St. Paul glories in.

DEATH OF PATRICK BOYLE.

There will be found in another column of this issue of the CATHOLIC RECORD an account of the death of Mr. Patrick Boyle, editor and publisher of the Irish Canadian of Toronto. For this brief sketch of his life we are indebted to the Toronto Globe. Probably in the whole Dominion there is not in the newspaper profession a better known figure than that of the late publisher of the Irish Canadian. We need hardly say that he was highly esteemed to know Patrick Boyle was to admire and respect him. He was a perfect type of the genuine, whole-souled Irishman. And during all the years that he had spent in his adopted country, we doubt if there could be found any one who will say that Patrick Boyle was ever guilty of an unmanly act. We enjoyed his acquaintance, and when going to Toronto found it always a pleasure to meet the cheerful, buoyant, honest great-hearted Patrick Boyle. That he had an intense love for his countrymen goes without saying. On many an occasion he proved it, knowing that he would suffer personal loss by such a course. But to Patrick Boyle personal loss counted for naught when he had an opportunity of benefitting those who, like himself, left a land of persecution to seek a home in a foreign clime. His good deeds have gone before him. May the light of eternal glory be his portion in eternity.

RETURNING TO CANADA.

The Hon. H. A. Dabube, of Fall River, Mass., has been visiting his parents and relatives who reside in the Province of Quebec. Mr. Dabube has resided at Fall River during the last twenty-five years, during which time he has become one of the most prominent Canadians in the New England States. He sat for two years in the Massachusetts Legislature, and his name is even now mentioned as a probable candidate for the Attorney Generalship of the State. He reports that the influx of French Canadians into the New England States is stopped and that the tendency is now quite in the opposite direction, and that practically there is no longer a flow of Canadian immigrants into New England, but on the contrary many families are returning into Canada. He had formerly, as an attorney, frequently transacted sales of property for Quebec farmers who had gone to the States and desired to remain there, but recently many of these people have sought to repurchase their Quebec farms so as to return there. Mr. Dabube attributes this changed state of affairs to two causes, the first of which

is the general prosperity of Canada, and the second the depression of the cotton industry in the New England States.

MASS AT THE EXPOSITION.

An interesting feature of the Pan-American Exposition is the Catholic chapel in the Filipino village. It demonstrates in a striking manner the universality of the Catholic Church. Mass is now celebrated there every Sunday morning at 9 o'clock. The chapel is attended by two Jesuit Fathers from Canisius College, who will attend to the spiritual wants of the Catholics attached to the Exposition, but the doors are open to any who desire to assist at the Holy Sacrifice of the Mass, or to receive the sacraments there. The attendance at Mass on the first Sunday of its celebration was eighty, consisting of Indians, Mexicans, South Americans, Filipinos and Arabs. The Indians are from the Jesuit mission in Dakota, and are devout Catholics. So also are those of the other nationalities who attend. The attendance is increasing every Sunday. A Filipino child born on the Exposition grounds was baptized in the chapel a couple of weeks ago.

THE POPE'S MAIL.

A despatch from Berlin via London, England, gives some interesting statistics regarding the letter bags which arrive daily addressed to the Sovereigns of Europe. The letters and papers received every day by the Pope average from 22,000 to 23,000. This is by far the largest mail received by any Sovereign, and it probably exceeds that of all other Sovereigns together. King Edward VII. comes next with 4,000, of which 1,000 are letters. The Czar and the German Emperor receive each between 600 and 700 letters daily, the King of Italy 500, Queen Wilhelmina from 100 to 150. From these figures it will easily be understood that the Pope requires a very large staff of Secretaries, Conciliors and other officials to assist him in his administration of the affairs of the Church. He employs 35 secretaries. The Emperor William, it is said, does a considerable part of his own correspondence.

THE SOCIALISTS IN BELGIUM.

On July 30th the Socialistic members of the Belgian Chamber of Deputies made a disgraceful exhibition of themselves in consequence of a refusal of the President of the Chamber, M. De Sadleir, to put a motion for adjournment which he pronounced to be irregular or out of order. The Socialists then began a noisy demonstration which made it impossible for the President to maintain order. Then the unruly members raised the din to a terrific pitch, and sang revolutionary songs, such as the Carmagnole, the Marseillaise and the Internationale, besides whistling and shouting. The President adjourned the Chamber, and the Socialists cried out, "It will be the same next time." The term Socialists is applied to the anti-Catholic party of Belgium, which had a brief lease of power about twenty years ago, but was then swept away because of its attacks upon the religious sentiment of the people. The violence of this party arises out of the fact that the great bulk of the people persist in giving the Catholic party of the kingdom so long a lease of power, but it is not likely that their present gross conduct will give the Socialists the reins of Government at any early date.

"THE LABORER IS WORTHY OF HIS HIRE"

High above the din of strikes and strikes is heard the voice of the Catholic Church proclaiming that "the laborer is worthy of his hire" and warning the children of toll that labor has its duties as well as its rights. So-called scientists ask: Is there no barrier to that power? We answer there is the Catholic Church; that great spiritual force, pervading through the whole world, independent of every nation, yet using its influence in and upon every nation—behold the great force to which alone we can look in the future for the counterbalancing power, to that of united labor and trust. Yesterday it was the Monarchical and Conservative power, counterbalanced by the Catholic Church; tomorrow it will be the power of the masses counterbalanced by the everlasting spiritual influence of the Catholic Church. Already in the Encyclicals of the Holy Father Pope this great fact appears to be implicitly recognized and already does the Church show signs of accommodating herself to new position in which she is being placed.—American Herald.

Activity in the kingdom of God augments the power of spiritual life, and deepens the consciousness of religious realities.—William Adams.

A FAITHFUL PRIEST.

The Very Rev. Walter Elliott, C. S. P., has given us, in the pages of the Catholic World, a graphic sketch of his friend, the Rev. Clarence Walworth, late pastor of St. Mary's Church, Albany, N. Y., of whom he says: "As man, citizen, priest, missionary, he was faithful and true to God and Church and fellow citizens." After Father Walworth's death, a public meeting took place in Albany to commemorate his virtues and public services, and there Father Elliott made an address, of which the article on which we are about to comment is an enlargement. The details of Father Walworth's life may be briefly stated so far as mere biographical data go. He was born in Plattsburg, N. Y., May 30, 1820; he died Sept. 19, 1900, at the ripe age of eighty years. As a young man, following the wishes of his father, who was the last chanceller of New York state, he studied law and was admitted to the bar, but soon gave up his practice and entered the Protestant Episcopal seminary in New York City, studying there for three years. At the age of twenty-five he became a Catholic; and, soon after, with the yet more recent convert, Isaac T. Hecker, he joined the Redemptorist Order, going to the novitiate in Holland, where he was ordained in 1848. Returning to America, the two Redemptorist converts were joined by another, the Rev. Augustine Hewitt, and the Rev. Francis Baker. In 1858 these five devoted missionaries became the foundation stones of a new community, the missionary society of St. Paul the Apostle, or, as they are more popularly known, the Paulist Fathers. "The excessive fatigue of his fifteen years of continuous Catholic missions were, Father Walworth believed, the means of breaking down his originally robust constitution. His continued ill health, with occasional attacks of very serious illness, finally led to his leaving the Paulists. Returning to his native diocese, he was for a time placed in charge of St. Peter's Church, Troy, and in 1866 was made rector of St. Mary's Church, Albany. After a career in that parish of remarkable usefulness both to his parishioners and to his fellow citizens generally, Father Walworth departed to his eternal reward Sept. 19, 1900." Thus ends Father Elliott's brief summary of the principal events in the career of a man whom he claims to have been of "distinguished natural ability, priestly piety of the most edifying kind, and zeal for the virtue and good order of the civil community, the like of which is seldom witnessed."

FATHER WALWORTH'S PERSONAL CHARACTER.

Let us now study the general character of this man. The first trait that dwelt upon his mind was his friendliness. "Father Walworth, though he spent his best energies in fighting vice—and he always fought with the onset of a born soldier—was yet naturally of a gentle disposition. His manners were kindly, his conversation was toned with deference for others. He was a positive man, but not self-opinionated, and no one could be a more pleasant companion among priests or laymen. His love of kindred was deep. His early friendships were very tender. He endured to the end." Added, however, to his tenderness of heart were the characteristics of courage, openness, sincerity. Noble is the testimony rendered to him by his old comrade in arms. "God gave him a fearless heart which served a clear, calm mind. He valued peace indeed, but justice and right above all. God loves a man who, appointed to a public trust like that of the Catholic priesthood, never blanches in face of evil and never quits a good cause. Such a one was Father Walworth all his days. . . . Conscience in a man like Walworth makes heroes. . . . With right minded men, such Catholics as Father Walworth and Bishop Wadhams stand for all that is best in our American character allied to the truest Catholic tradition. Courage to dare any foe for God and for the people, and yet with the conservative temper consulting the due forms of law and wary of the methods of fanatics; candor so downright, truthfulness so candid as to shame timid associates in public men these are traits that give public men of soul and win them the applause of honest citizens of all religions." Father Walworth's fine natural endowments were dedicated without reserve to religious and moral use. Remarkable was his spiritual character for what his ecologist calls in strong phraseology "downright personal loyalty to Jesus Christ as revealed in His Church." Wholly submissive to lawful superiors, he was nevertheless full of initiative, and as a Catholic he lost nothing of his native independence of character.

FATHER WALWORTH'S PRIESTLY CAREER.

After his conversion, the joyous young Catholic wrote: "My inward joy and satisfaction at being in the 'very Church of God' and communion of the saints, I can not express. . . . I am out of all conceit with Puseyism whether ornamental, sentimental, or antiquarian. Christ is one and undivided, and must be sought for in His undivided Church, which He inhabits and inspires. . . . How miserable do all the unrealities of Puseyite speculation appear to one who is a Catholic in fact and not in dreams." As a novice, his life was a time of "unmixed joy," and of loyal obedience to rule. And when, after his ordination to the priesthood, he went forth on his career as a missionary, he displayed a wonderful power,

"everywhere reaping a great harvest of penitent souls." Father Elliott of him: "His voice was marvellous. His sermons cut to the divinity of the soul and the spirit. . . . He could drive the fear of God sinners' souls with more resistless than, perhaps, any missionary we ever had in America. His sermons broke the adamant crust of assurance which vice had formed the sinners' hearts, like an egg-shell. . . . The most abandoned were melted into tears of penitence under Father Walworth's preaching. He had a heart of grace to inspire tones with priestly tenderness. It should be known that if he quished the sinner, he did not win him." In later life he was thirty-four years a devoted priest, but his missionary tendencies still found scope. "He made duty to know all the hard sinners his parish; he loved them better than any other class; he sought means to save them." As pastor of Albany he worked valiantly against the liquor-dealers' lobby Legislature. That was most of God's enemies up and resist everywhere, was his argument against those Catholics who asked why a should "meddle" in politics. . . . cross of much physical suffering laid upon him. At last, sight and hearing were affected. . . . refuge was the Redeemer Who had so ardently loved and so courageously served his whole life long. His physical deprivations but him, a willing victim, deeper in own secret sanctuary, and a more interior union the Holy Spirit. . . . More once during his illness he spoke John Henry Newman's death as his characteristic last words. . . . Light!" He has left to us, as Elliott writes, "an example manner of man that God chooses priesthood for His own honor and saving of His people. May Walworth's heroic figure serve incentive to all Catholics to their work in a spirit worthy of their. . . . Neither for citizen or Christian 'is it the main thing smooth, nor the chief aim to be able, nor the highest praise to out of notice. True men show strong men."

INDESTRUCTIBLE ABSURD

Stock inventions about Catholicism bear a sort of charmed life. They are squelched for a time, but are killed. They may even undergo burial, but when resurrected they can be readily taken fit worms and mould and be called to do duty again, if required. . . . of the most servicable of these too-bodied stories are now trotted the globe with all the cool effect of brand new discoveries. On a bogus form of Major Excommunication as given by Hogan, the apostate in his lying book on Catholic doctrine, another, the so-called Jesuit or the third, the grand extravagant story of a Pope who solemnly Bull against a comet. Hogan book, as we have seen in the excess of the missionary priestesses in circulation, and its poison its deadly work in minds innocent to the antidotes of truth. Has been for the fact that Fielding Sterne and Smollett were previously unknown to the people of Pallid in Hogan's day, "Tristram Shooling could hardly have pasted after as the genuine doctrine of the Catholic Church. . . . witless schoolboy of to-day hardly be green enough to swindle "Jackdaw of Reheims" as anything more than a scribble. "Tristram" and the fee school of anti-Catholic bigots, knew the mental and intellectual bre of the time; ignorance at try, he knew, could be relied raw material for his valiant signs. But who could ever that in this day of supreme enlightenment, in the blaze of public triumph, the same raw material still be found ready to hand who secretly antagonize the works?

In Liverpool the Jesuit order has been taken out of the room of bigotry for use as the weight of indignation against the Oath of Accession. This has been printed in the pamphlet violently attacking the oil system, and the pi has been scattered by the over Great Britain. Even so conservative a paper as the was decoyed into accepting tended oath as a genuine and printed it, together with commentary. Its gullibility posed by Father Bernard Va J. He showed that the Jesuit that its label bore the signifi "Made in Germany in 1891, country it had been largely fized by the public," till the detected. Then the oath dth from the literary world till a ago, when it shone forth again pages of the Standard. How did not exhaust the histo "Jesuit oath." Father Ger had traced it to the days Titus Oates, when it was pr Robert Balson, gentleman, and by order of the House of But in those days it labeled as now "Jesuit" but "Popish Plotters" Father Vaughan said it was dnting to him as an Englishman, no expression of regret