

The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 17th, 1903. To the Editor of THE CATHOLIC RECORD.

OFFICIAL.

LENTEN REGULATIONS FOR 1903.

The following are the Lenten Regulations for the Diocese of London: 1st. All days of Lent, Sundays excepted, are fast days.

By a special indulgent from the Holy See, A. D. 1884, meat is allowed on Sundays at every meal, and at one meal on Mondays, Tuesdays, Thursdays and Saturdays, except the Saturday of Ember Week and Holy Saturday.

THE LATE SIR CHARLES GAVAN DUFFY.

The death is announced of Sir Charles Gavan Duffy, the distinguished author, statesman, and Irish patriot who has lived in retirement at Nice since 1880.

Charles Gavan Duffy was born at Monaghan, Ireland, in 1816, a time when the memory of Ireland's sufferings in 1798 was fresh in the memory of the Irish people.

In 1842, in company with several other patriotic Irishmen, he started the Nation in Dublin. His associates were Thomas Davis, Smith O'Brien, John Dillon (father of the present Nationalist member of Parliament of the same name), Thos Francis Meagher and Thomas D'Arcy McGee.

The Nation was thoroughly devoted to the cause of Ireland, and for several years aided Daniel O'Connell in his efforts to obtain a repeal of the Legislative Union of Ireland with England.

In 1844 both O'Connell and Duffy were convicted of sedition, but the conviction was set aside on appeal to the House of Lords.

In 1846 the Young Ireland party had become strong, and O'Connell was accused by them of timidity, and some even went so far as to accuse him, without good reason, of treachery.

The Young Irelanders were broken up by the vigorous measures taken by the Government. Charles Gavan Duffy was thrown into prison, and his colleagues were exiled or fled to America.

In 1848 Mr. Duffy was tried for

treason-felony, but was acquitted, and the Nation which had been suppressed was revived. In 1852 Mr. Duffy was elected to Parliament for New Ross, defeating Sir Thomas Redington, under-secretary for Ireland.

By 1856 he came to the conclusion that the people of Ireland were too dispersed by the depopulation of the country, famine, evictions, and oppressive legislation, to second his efforts for their liberation, so he determined to leave the country forever, and he departed for Australia, after having resigned his seat in Parliament.

In 1857 he took the office of Minister of Public Works at Victoria and in 1858 that of Minister of Public Lands. In 1862 he was again in the Government in the same position, and in 1871 became Prime Minister.

In 1873 he was knighted, and in 1877 he was unanimously elected Speaker of the Legislative Assembly. Since 1880 he lived in retirement at Nice, but he was not idle, as he devoted his leisure time to literature, and issued several historical works on Ireland and other subjects, among which are "Four Years of Irish History," "Young Ireland," etc.

He was a firm Catholic, but during the years of his advocacy of an armed insurrection of the people of Ireland he came into collision with Archbishop, afterward Cardinal Cullen, who resolutely and strenuously opposed the armed resistance recommended by Mr. Duffy and the Young Irelanders.

There is a remarkable similarity between the after life of Sir Charles Gavan Duffy and that of his colleague and co-laborer, Thomas D'Arcy McGee, who became a Cabinet Minister also in a British colony. Thomas Francis Meagher, another of the Young Irelanders, became afterward a General in the American army, and did good service to the union cause in the war between North and South.

To the end, Sir Charles Gavan Duffy continued to love Ireland, and longed for the amelioration of the condition of its people. His death will be mourned by all Irish patriots in Europe, America, and Australia.

AN ORANGE RESOLUTION.

In the Toronto papers of 11th appeared a resolution which emanated from Loyal Orange Lodge, No. 621, in regard to the Carnegie library scheme. It seems that the millionaire has made an offer of \$250,000 to the city of Toronto for library purposes.

Our Orange neighbors wish to place themselves on record as being very much in favor of the acceptance of the gift. A like offer was made to the city of Montreal, but many of the most prominent residents of that city, including the Archbishop, are opposed to its acceptance, chiefly for the reason that it would be an unseemly thing for a great city like Montreal to accept gifts of the kind from citizens of another country.

In the Orange resolution the Archbishop of Montreal is denounced, His Grace being accused of being opposed to the free and higher education of the people. It might be worth while to ask our Orange friends why they impute motives to the Archbishop and not suggest any reason for the opposition to the Carnegie gifts raised by many prominent men of other denominations. But, after all, we must not forget that Orangemen's resolutions are always hot, hasty, strenuous and inconsistent.

THE CATHOLIC CHURCH IN THE UNITED STATES.

The new Catholic Directory published by the M. H. Wiltzins Company, of Milwaukee, publishes the official figures of the Catholic population of the United States as carefully compiled from the special reports of the Archbishops and Bishops. According to the figures thus obtained the total Catholic population of the Union is 11,289,710, being one-seventh of the total population.

The Catholic population of the whole country, including the newly acquired territories is given as follows:

Table with 2 columns: Territory and Population. United States: 11,289,710; Philippine Islands: 6,565,968; Hawaii: 33,000; American Samoa: 3,000; Guam: 9,000; Porto Rico: 953,243; Total: 19,853,951.

REPEAL OF THE FALCK LAWS OF GERMANY.

At last, after more than thirty years of oppressive exclusion from Germany, the Jesuits who have been kept out of the country under the Falck laws are to be readmitted, though one restriction is still to be retained against them, as if to preserve the memory of the persecution to which they have been subjected.

Chancellor Von Balow announced in the Reichstag on the 3rd inst. that he would use his influence on the Prussian members of the Bundesrath to obtain their support for the repeal of the anti-Jesuit law so far as to permit individual Jesuits, whether Germans or foreigners, to reside in Germany, but not to allow the founding of Jesuit chapters, which the Chancellor believed the confederated governments would not accept.

The announcement caused considerable sensation in the Reichstag, though it was not unexpected, as it was already understood that the Government had agreed with the Centre party that it would no longer oppose the re-admission of the Jesuits provided that party should support the Government's tariff bill, which proposition was agreed to.

As the "influence" of the Government in the Bundesrath is paramount, there is no doubt that the bill repealing the anti-Jesuit law will be passed by that body and sent to the Reichstag for final adoption. The Reichstag is known to be favorable to it, so that there is now no doubt that the last of the Falck laws will be swept away, except the one restriction we have mentioned.

The persecuting laws against the Catholic Church were begun to be enacted in Germany in 1872, when Bismarck hoped to change the constitution of the Catholic Church in the newly established empire, by making it a national Church, entirely independent of the Pope.

For several years these laws were made more and more oppressive, until the firm stand taken by the Catholics of the Empire under the political leadership of Herr Windthorst, made it evident that the plan would not succeed. Then the obnoxious laws began to be relaxed one by one, until at last all were removed from the statute books except that whereby Jesuits are still forbidden to reside in Germany.

Under the Falck laws, the German Jesuits were, of course, obliged for the most part to leave their country. Yet, as the anti-Catholic laws were gradually being repealed, the Government made it to be understood that it would not apply the anti-Jesuit law vigorously, and many Jesuits were permitted to return as individuals, provided they should not live in communities, as is their wont.

Under such conditions their good works were necessarily greatly hampered, and to a great extent suspended; nevertheless they did not cease their labor for the salvation of souls and the education of youth. They transferred themselves to other lands, and among the countries to which they were welcomed, America received many. In the United States a number of new colleges have been erected by these German Jesuits who were expelled, and are now in successful operation.

The Jesuits of Germany are at present widely scattered, but in all probability many will return to their native land to do their work there when the disabilities under which they are taboed shall have been removed. Germany itself will be the greatest gainer by their return, as new opportunities of an excellent education secular and religious will be afforded to the German Catholic youth through the new colleges which they will establish, and important missionary works will be resumed which were necessarily suspended during their exile.

The promise of the Chancellor to have the Jesuits recalled has given much satisfaction to the Centre or Catholic party in the Reichstag, and all the more so as it is the general opinion that the restriction which is still to be kept in the law will not be rigidly enforced.

But the Socialistic Opposition party are very outspoken in declaring that the government is not to be thanked for its tardy act of justice, as it never had any right to banish native Germans from their country on the frivolous pretext that they were specially obnoxious to the Protestant sentiment of the majority of the people.

It is to be remarked that Chancellor Von Balow's promise not only refers to German Jesuits, but that foreigners as well are to be readmitted when the prospective law against them shall have been repealed.

The restoration of the Jesuits will be an ample proof and confession that all the statements made against this illustrious order as a pretext for their expulsion were but calumnies, and this fact is quite as demonstrative in regard to all countries in which it has been a favorite pastime with anti-Catholic agitators to calumniate the Jesuits.

THE WAR CLOUD IN EUROPEAN TURKEY.

The periodical Turkish embroglio has again loomed into notice in a manner more conspicuous than has been the case since the Russo-Turkish war of 1878.

Macedonia, which has Bulgaria on the north-east, Servia on the north and Greece on the south, is the crater of the volcano from which the trouble now threatening to embroil Turkey first, and the neighboring nations soon after in a general war the end of which may be to bring all Europe into the conflict on one side or the other.

The London Times asserts that there "is most imminent danger of a revolt in Macedonia on a totally different scale from the usual spring disturbances and an opening up of questions that may lead to a struggle the limits and issues of which a wise man will not pretend to forecast."

The Macedonian people have in fact grown absolutely tired of the Sultan's misrule and oppression, and preparations have been made by the Macedonian Revolutionary Committee for a rising as soon in the spring as the weather will permit, on a scale more extensive than has hitherto been attempted, and the determination to throw off the Turkish yoke is entertained by the Moslems as well as the Christians of the province.

Never before was the determination of the people so general, and it seems as though both Austria and Russia are determined to aid the revolutionists, at least so far as to insist upon reforms in the government of the province. Count Lainsdorf, in fact, as representing Russia, recently visited Belgrade, Vienna, and Sofia for the purpose of coming to an understanding with the countries governed from these three centres, and it is said that they have thoroughly agreed upon the policy to be pursued in regard to the disaffected province.

They propose to control the taxes thereof, to have appointed a Christian governor, a police force or gendarmerie officered by Europeans from neutral States, and that the Turkish Government shall have nothing to do with the administration of law and the preservation of order.

But it is well known that to avoid all this, the Sultan will promise reforms on a large scale without any intention to put them into execution. It seems unlikely, therefore, that he will be trusted now, and this makes the present situation all the more menacing.

It is stated that the least reform which Austria and Russia will demand that the Sultan shall put into effect in Macedonia will be the appointment of a Christian governor and the practical autonomy of the province, but it is very doubtful whether at this late moment anything less than the recognition of the complete independence of the province will satisfy the Macedonians, or induce them to abandon their revolutionary intentions. Last summer this might have sufficed, but at that time Austria and Russia probably could not see their way towards uniting for the purpose of enforcing their terms upon Abdul Hamid; and it is very doubtful even whether he would have accepted them at that time.

It has been many times demonstrated that a European concert for the purpose of bringing about reforms within the Sultan's dominions is too cumbersome a machine to be set in motion when it is necessary to act promptly, as is the case at present. But even when such a concert has been brought about with great difficulty, it has happened several times that Abdul Hamid succeeded in

resisting it, merely by delaying action while pretending to be extremely anxious to carry out the views of the great powers. This was notably the case when the world was shocked by the recital of the horrors of the Armenian massacres which took place a few years ago. The European powers then seemed to be in earnest at least to prevent the continuance of the atrocities, but the Sultan, while promising ample reforms, continued the atrocities almost without intermission to the present moment.

Should the Macedonian outbreak, which is now expected to take place, really be started in the spring, there is little doubt that Bulgarians, Servians and Greeks will flock into Macedonia to give aid to their friends and co-revolutionists in order to free them from the abominable tyranny which they are endeavoring to escape.

The Bulgarian and Servian Governments have both declared that they will observe a strict neutrality during the threatened war for independence; but they cannot restrain their subjects from flocking in to fight under the Macedonian standard; and it is highly probable that both these little kingdoms, together with Greece, will be drawn into the struggle. If, besides, Austria and Russia decide finally to take part therein, the smaller kingdoms can scarcely avoid joining with them, and the upshot will then certainly be that the Turkish Empire in Europe will be further curtailed by being deprived of Macedonia, and probably Epirus, which latter province was taken from Greece as a result of the last Greco-Turkish war.

In fact such a war may even end with the wresting of all European Turkey from the Sultan, and the partition of this part of his Empire among the victorious allies. Russia would then probably find its greatest ambition verified by becoming possessed of Constantinople.

A few years ago all Europe would be in a blaze if there were the least likelihood of this occurring; but so strong is the indignation now existing owing to the persistent atrocities of Turkish rule over Christian provinces, that the powers of Europe, which are now keeping aloof from the struggle, might look upon this consummation with more equanimity than heretofore, particularly if they were allowed to share in the partition of European Turkey.

To show that the expectation of an embroilment is not unfounded or a mere imagination, it is enough to add here that already Russian troops are massing on the Roumanian frontier, while on the other side Austria is pouring large forces into Bosnia to be ready for active operations at a moment's notice.

THE ENGLISH EDUCATIONAL BATTLE.

The English Wesleyan Methodists have taken a very practical determination in regard to the Education Bill, and in this respect they stand on a more common sense basis than the extreme non-Conformists who have made an appeal to the British non-Conformist body exhorting them to resist passively the payment of taxes as a protest against the Education Bill.

The position taken by the Methodist body has been to advise the trustees and managers of the Wesleyan schools to apply the act in such a way that popular control of the schools may be secured by representatives of the taxpayers in general. As this position is merely advisory, it will readily be inferred that it will be acted upon only to a limited extent, so that it will still be the case that there will be numerous Wesleyan denominational schools receiving Government aid while others, probably much fewer in number, will be practically absorbed into the Board Schools.

By this means at least the appearance will be kept up that the Methodists are in unison with the non-Conformists of whom they constitute an important part, while the majority of the Methodist body will continue to control their voluntary denominational schools.

The loss of denominationalism will be but small under this arrangement, as the various sects have so much in common that the teaching will be almost equally denominational whether the schools remain nominally Methodist, or are merged into Board Schools under general non-Conformist control, as will be the case with those Methodist schools which will fall under control of the ratepayers, as the Church of England will, in most places, have distinctively Church of England schools. But this apparent falling into line on the part of the Methodists with the other non-Conformist bodies is no reason why Catholics and Anglicans should give up their conscientious convictions that religion should be taught in schools.

The voluntary religious schools will still be maintained by a large majority of the English people, even though the Methodists should act upon the advice of their Central Conference much more generally than we anticipate will be the case. The stand taken by the non-Conformists, stripped of its bombast,

amounts to this, that they wish the system of education desired by the minority of the people shall be fully supported by the whole people, while the system favored by the majority shall be hampered by being aided by the Government only to a very limited extent.

It is now very generally admitted that the non-Conformists have overdone the mark by recommending resistance to the tax-gatherers, and the general opinion is that comparatively few will act upon this ridiculous suggestion; that is to say, only those extremists who wish to pose as martyrs by the cheap method of letting their goods be sold for the payment of their tax bills.

THE C. M. B. A.

At the meeting of the Executive Committee of the Catholic Mutual Benefit Association recently held at the head office in London, it was decided to postpone for a few months the election of a Grand Secretary to take the place of the late S. R. Brown. Mr. J. E. H. Howison, who had been Assistant Secretary, was appointed to act as Secretary in the meantime.

The executive of the C. M. B. A., with the Hon. M. F. Hackett, of St. Andrew, Que., at its head, comprises some of the most prominent and worthy citizens of Canada. Not alone are they prominent and worthy, but as well men of keen business instincts; and the membership will rest assured that their interests will be safeguarded to the utmost. We have oftentimes referred to the solid foundation upon which the C. M. B. A. is built—to its great success in the work to which it has bent its energies—to its reserve fund of \$155,000, and to the promptitude with which it has always met calls upon the beneficiary. It is not necessary to refer to these matters again, particularly for the reason that they are already so well known. What we wish to impress upon the members is the desirability of each one taking an active personal interest in the spread of the organization. In this he will be doing excellent work. There is no other organization of its kind in America that surpasses it in solidity, and promises such a long and useful career. We trust the appointment of a new Secretary will be the signal for a fresh onward movement in the C. M. B. A. There is no reason why its membership should not be doubled in a few years. This could easily be done were its merits fully made known and impressed upon our people in all parts of the Dominion, from the Atlantic to the Pacific. Let it not be understood that the society has in any manner retrograded. On the contrary, its advance has been steady and rapid up to the time of the death of our late Grand Secretary, S. R. Brown. But the membership should not be satisfied with the advance it has made. They should all work to the end that it may take its place amongst the benefit societies having the largest membership in the country.

POPE LEO'S JUBILEE.

Friday of this week, the 20th inst., will be the twenty-fifth anniversary of the election of Pope Leo XIII. to the Pontifical throne as successor of St. Peter. Eleven days afterwards, on March 3rd, will be the twenty-fifth anniversary of his solemn Coronation, which is accounted as the Silver Jubilee of this great event in the history of the Catholic Church. On the same day the Holy Father will attain the age of ninety-three years.

In celebration of the event, Solemn Pontifical Mass will be celebrated in the Cathedrals of the Dominion, and High Mass in all the churches to thank Almighty God for this special favor which He has conferred upon the present Pope in granting him so long a life, in enabling him to reign over the Church of God for so long a period.

In April, should the life of our great Pontiff be spared—and there is every prospect of this being the case—the length of St. Peter's Pontificate in Rome will be attained by Pope Leo XIII. This is a length of reign which has not been hitherto reached by any Pope since St. Peter himself, except by Pius IX. the last Pope, who exceeded the years of Peter; but from present appearances, it is exceedingly probable that Pope Leo XIII. will attain the same privilege. It is admitted that the Holy Father, considering his great age, is wonderfully vigorous, and enjoys so good health that it is more than ever likely that he will attain the age of one hundred years.

The reign of Pope Leo XIII. has been in every respect a remarkable one. The Church has everywhere progressed, and the present Supreme Pontiff has received even from non-Catholic Governments and rulers more testimonies to the respect entertained for himself personally, as well as for the high office which he fills, than any previous Pontiff. Not only from Queen Victoria, King Edward VII., and President Roosevelt have such testimonies come, but

also from several predecessors of the United States, Germany, Denmark, Rumania, and Abyssinia, and Mahometan and Pagan as Turkey, Persia, India, and Japan.

Since the occupation of Italy by the Italian Government in 1870 the Popes have been prisoners within the precincts of the Vatican. At that time Pius IX. was the last Pope who was elected as "the States of the Church," but when this was usurped by King Victor Emmanuel it was impossible for the Popes to pass through the streets of Rome, and they would be subjected to assault by officials of the Government, or by secret societies, or by gradates of street ruffians besides being practically usurped authority within Rome, inasmuch as he would have to place himself under the protection of the military force of the Government, which would be thus regarded as the inherent right of the Pope, which belongs to the Holy See.

Hence Pius IX. remained within the Vatican gates until his death, and his successor, Pope Leo XIII., was forced to take refuge in the Vatican, and to be guarded by the Swiss Guard, which was the only force of the Holy See. When St. Peter, the made prisoner by King Victor Emmanuel, the Holy Scripture tells us that he was made without Church to God for him to pray for all Catholics up for St. Peter's successor, both that the sufferings he endured be moderated, and his own time and in such liberty, may restore to the full of action of which in part deprived by the Holy See.

It will be the prayer that the days of Pope Leo XIII. be lengthened, though course of nature it could not be longer than his reign will be more years. We hear that his reign will be Father all peace and whatever time God will to rule His indefectible Church on earth.

AN ANALYSIS.

Not only Archbishop thoughtful prelates of the country are becoming the growth of the despotic power, capital and the consoling working man a spread discontent, and to find its most practical tenets of the social press as well awakened to the imping the plausible but of these earnest social chief difficulty in arguing are as many material socialists. Dr. Lat

exhaustive reply to the statement in the F. stating: "We did not as he understands how he understands credited exponents not clear on many points upon some of the chief of their economic factors. Lambert holds the same view as the one to blame but people have full and protect themselves system can give the of self-protection. provide for their own have they under system?

In the course of article on the claim Lambert concedes the un-Catholic or anti-ment by the laboring with the evils of evils of which the New is there any system to prevent contrary," he says into their hands t. All that is require use of those means not intelligence themselves under they will be equal themselves under t system. They need of saints to come evils. He whose pains him is himself to remove the shoe not remove it, but and grows at shoe some saint to come back, he will very good while. When done and can do it "Of course."

But as long as the principal suffer have the power under theal system to a' can see no reason sort to other and experiment with doubtful remedie evils chose the l ion in the case; power to remove of there is no re suffer the least of the greater. The

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