Published Weekly at 484 and 486 Richmon Price of subscription-\$2.00 per annum.

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Agent for Newfoundland, Mr. T. J. Wall, St.

Johns. Rates of Advertising-Ten cents per line each Males of Advertising—ten cents per line each neeriton, agate measurement.

Approved and recommended by the Archbishops of Toronto, Kingston, Oltawa and St. Boatface, the Bishops of Hamilton, Peterborough, and Ogdensburg, N. Y., and the clergy throughout the Dominion.

Gorrespondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

When subscribers change their residence it is important that the old as well as the new address be sent us.

Agentor collectors have no authority to stop

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA,

Ottawa, Canada, March 7th, 1900. Te the Editor of THE CATHOLIC RECORD, London, Ont.;

Loar 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 wally Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend to to the faithful. Blossing you and wishing you success. esting you, and wishing you success. Believe me, to remain

g you, and wishing lieve me, to remain, Yours faithfully in Jesus Christ, † D. Falconio, Arch. of Larissa Apost. Deleg.

LONDON. SATURDAY, OCT. 24, 1903.

POPE PIUS X. AND FRANCE.

According to the Paris Figaro, considerable sensation has been excited in diplomatic circles by the fact that Pope Pius X. had sent to the Sultan of Turkey directly the notification that he has ascended the Papal throne. The try to which religion has been in the notice was sent through the Apostolic Delegation at Constantinople, and not through the French Ambassador who has hitherto been the medium of communication between the Pope and the Sultan. It is not beyond probability that the precedent thus established may be followed up by the establishment of a continuous direct communication between the Pope and the Ottoman Government, so that for the future the position of France as the protector of Christians may be ignored.

It may readily follow from this that Russia will assume the protectorate of the Oriental Christians, and either Germany or Great Britain that of the Protestants, and thus so far as the Empire is concerned, there may be a complete exclusion of France from the dignified position she has occupied since the Crusades, for nearly seven hundred years, as the recognized protector of all the Eastern Christians This was a position which gave great prestige to France, and it was deemed so important that it was the demand of Russia in 1853 that she should hold this protectorate for the Greek Christians which gave cause to the Crimean war, in which Great Britain and France were allied with Turkey.

The act of Pope Pius X. in opening his Pontificate with a direct communication with the Sultan is thus likely to be as far reaching in its effects as would have been the defeat of Crimean war, and this object may be us that the object of the Mission is existence of the Papacy, in connection attained now without the shedding of a drop of blood! It is the natural result of the anti-Catholic policy of France that the Pope should take this or similar action, the like of which was virtually threatened to be taken by Pope Leo XIII. when the first laws were passed by the French Chamber against the religious orders. Pope Leo X. has shown already that he can act decisively when the occasion offers, and Premier Combes and President Loubet may easily read between the lines that this may be followed up by similar action in regard to the protectorate of unless there be a change in the internal policy of France.

It is anomalous that France should interest herself in the welfare of religious orders in China, Persia, and among the half-savage tribes of Africa, while she is persecuting them to extermination on her own soil, and it is only what is to be expected from a selfof the whole Church at heart that he o' the Mission desire to persecute the should cease to ask to take up his cause French immigrants. in heathen lands a nation which through tumely upon that cause at home. In the contemptuous terms in which he described as "bundles of soiled clothes." worthless lumber. This language was atterly contemptible in face of the fact that the nations of the earth still re-Versal Church, and there is at the settlers. The Montreal Baptists were Britain, or the President of the United them.

present moment a French Ambassador at the Vatican and a Papal Nuncio at Paris. Surely under such circumstances it would be nothing beyond what propriety demands that Premier Combe should treat the Holy Father with at least as much respect as has been shown him by Protestant and heathen or infidel monarchs. But M. Combes may learn to his grief that he cannot strike with impunity at the venerable authority of the Head of the Catholic Church. The direct intercourse now likely to be established between the Vatican and the Porte is the first effective return blow dealt by the Pope; but this may be followed up by other acts which will be just as inconvenient to M. Combes; and

this may occur sooner than this gentle-

man expects.

It was not through fear of anything Premier Combes and the French Chamber might do that Leo XIII. was so slow in taking any positive step which might be regarded as a hostile blow to French nation, and he desired to be not even of cordiality and affection. But that limit was reached by the French Government long ago. It is no wonder that Pope Pius X. should begin his reign by the virtual notification given to France that he will not stand much more of the contumely and persecution which that country has heaped up against the Church.

We expect to see before long a re vulsion of feeling in France itself which will put an end to the anti-Christian policy which has been developing during the last one-third of a century The Holy Father, we have no doubt, will be as patient as possible with a counpast so much indebted; but that patience must inevitably be worn out should it be much longer subjected to the severe strain it has borne, especially during the last few years.

BIRDS OF A FEATHER.

A few days ago, that is to say on the oth inst., a report was submitted at the annual meeting of the Grand Ligne Mission which took place in the French Baptist Church of Montreal, which contained a reference to certain monks and nuns who have been expelled with inordinate cruelty from their homes in France, and who have come to seek a place in Canada where they may continue the good work in which they have been engaged.

The reference is as follows;

"The present religious crisis in France, and the resistance to the new education law on the part of many of the religious orders, are causing hundreds of monks and nuns to come to this country. We deeply regret the influx of these representatives of the Roman Church because on the whole they are the worst element of that Church, and it will make our work still What is the work to which the Grand

Ligne Mission refers as "our work, which will be rendered more difficult by the arrival of these immigrants from France? The same press report which informs us that the Grand Ligne Mission objects to the influx of these refugees from the cruel persecution the France, Britain, and Turkey in the refugees have endured in France, tells vania) has found a weak spot in the the propagation of the Protestan religion in the province of Quebec. "

We did not need this specific information, as we were already aware that it argument, which is as follows: is the object of this organization to sap the faith of Catholic children in the province of Quebec by making Protestants of them; and in order to effect this it insinuates that the French religious orders should be excluded from the country as undesirable immigrants! They are, for sooth, "the worst element of the Roman Catholic Church." Bat it is not in reality anything wrong in the character of the monks and nuns which Catholics in other Eastern countries induces the Grand Ligne Mission to make this slanderous statement. The real causes is what follows: They " will make our work still more difficult." That is to say, their diligence in instructing and guarding the young against the wolves in sheep's clothing who are seeking to seduce them from their religion will counteract the proselytizing efforts of the Mission. It respecting Pontiff who has the interest is for this reason that the maintainers

The British Government was moved its President and Premier heaps con- recently to offer to the persecuted Jews of Russia an asylum in the British possesfact, on the occasion of the erection of sions of South Africa, and in Canada Renan's statue at Tregnier, M. Combes we threw open our doors to the Doukhoalmost acted the part of a lunatic in bors who had been also suffering persecution in the Russian Empire. The spoke of the religious orders whom he latter had not, surely, anything special to recommend them as desirable settlers and of the Pope and his blessings as in a new country, and it was, indeed, chiefly because they were restless under the restraints of Russian law that they desired to come to live in cognize the Pope as a Sovereign Prince, Canada. Yet the right hand of fellownotwithstanding the loss of his tem- ship and welcome was extended to poral power. This is because of the them; and now it is known that they undiminished authority which he wields have given more trouble to the Cana- prerogatives of his office. in all countries as head of the one uni- dian authorities than any previous

specially forward in inviting the Doukobors to make their home in the Canadian Northwest.

But the French monks and nuns will be a law-abiding, peaceful, and useful addition to our population.

A single incident in connection with the persecution to which the religious communities in France have been subjected will illustrate the venom of the Grand Ligne missionaries.

Scarcely a day passes on which there s not some act of intolerance manicarrying out the orders of the Government, while they add some act of brutality of their own to show their zeal in meeting the wishes of Premier Combes and his colleagues in the Government.

It was only a few weeks ago that the municipal hospital Committee of Marseilles voted the expulsion of nuns from all the hospitals of that city, and the introduction of lay nurses in their stead. But as if by a dispensation of France; but he sincerely loved the divine Providence, to punish the city for its irreligion in electing an irreligmerely on terms of peace with it, but lous Council, the bubonic plague broke out in that city. Then the authorities there is a limit to forbearance, and found it necessary to adopt severe sanitary measures to stay the plague, and the Hospital of St. Margaret was transformed into a special plague Hospital. Then a number of nurses were ordered for service at the Hospital, but all the nurses of the city refused to obey the

In their quandary, what resource and the municipal authorities?

It may be remembered by our readers that recently the Government deprived Mgr. Andrieu, the Bishop of Marseilles, of his salary for having denounced the tyranny of the Government in expelling the religious orders from their country on no other pretext than that they were living in community for ther own advancement on the way of salvation, and for the public good.

It was to Bishop Andrieu that the municipal Council had recourse, beseeching him to find nuns to attend to the plague-stricken patients-the nuns to whom he was to apply being the same religious orders who had been summarily dismissed from the hospitals two weeks before!

A large number of these devoted ladies volunteered for the service, from whom eighteen were selected by the Bishop, who then put at the disposal of the Prefect and the Hospital Committee for their dangerous work. These unselfish ladies had no thought of revenging themselves for their ill-treatment by refusing to risk their lives at the request of the municipal authorities who had so short a time previously treated them with so much contumely and brutality.

By their slanderous accusation that these religious orders are "the worst element of the Roman Church," the Grand Ligne missionaries put themselves on a par with the contemptible municipal slanderers of Marseilles.

THE PAPAL AND EPISCOPAL SUCCESSION.

A newspaper clipping has been sent to us which states that the Protestant Episcopal Bishop of Pittsburg (Pensylwith the death of Pope Leo XIII. and the election of Pius X. We are requested to make reply to the Bishop's

"What has become of the Papacy? Since the Pope of Rome has passed away, the Papal Throne, of course, is vacant, and the intelligent observer can hardly fail to make the above inquiry. For when a Bishop dies, there are other Bishops to convey the office of his successor; but when the Pope dies, there are no other Popes. What, then, has become of the Papacy

"Does the Papacy revert to Heaven, or does it lapse into the college of Cardinals, or into the body of the Church which the Cardinals represent? If it reverts to Heaven, then what sign is given when the new Pope is crowned? "How can we know by any infallible token that the honor comes from above when it is conferred from below, that is to say, by persons who are of inferior "How can the Cardinals confer an

office that they do not themselves possess?'

The Bishop of Pittsburg evidently neans to assert that by the death of the Head of the Church, the office of the Headship of the Church ceases to exist, which is something contrary to Pope is transmitted in accordance with common sense, and to universal usage in regard to necessary offices of both Church and State.

What becomes of the Papacy when the Pope dies? The office of the Papacy or Headship of the Church is an essential office in the Church, and cannot perish by the death of the individual occupant of the position. The office merely remains vacant until a successor is lawfully appointed according to the manner in which Christ intended that the succession should be kept up, and as soon as a successor is appointed, he at once possesses all the

When the king or queen of Great

States dies, there is no one to transfer the office to the successor, but it has been already arranged by the law that there shall be a successor, and that successor at once assumes all the duties of the predecessor. It makes no difference whether the office passes immediately to the successor nominated by law, as is the case in Great Britain and the United States, or that the succession remains in abeyance until a new incumbent is elected, as was the case with the Kingdom of Poland, when fested by French officials who are that Kingdom existed, and as is the case in the choice of a Pope. In either case, as soon as the successor is appointed, all the authority attached to

the office devolves upon him, In the case of the Pope, the office is of divine institution, and was not instituted by the Church, hence the Church itself cannot abolish it or restrict its authority. But Christ conferred upon the Apostolic body the full power to provide for the continuance of the Supreme authority when He sent the Apostles with the same authority for the government of His Church, which He had received from the Apostles:

"All power is given to me in heaven and in earth." (St. Matt. xxviii. 18.)

And, " As the Father hath sent Me, I also send you." (St. Jno. xx. 21.)

From this it follows that on the death of a Pope, whosoever receives the appointment to succeed him in the manner in which the successors of the Apostles may determine, by that fact receives all the authority which was conferred by Christ Himself upon the first Head of the Church, who was St. Peter. That authority by its very nature was transmitted to St. Peter's successors, and now rests in Pope

The Bishop of Pittsburg's argument that persons of an inferior grade cannot give a higher office than their own is a ity which Christ gave the Apostles and laws were enacted which govern the election of a Pope, and as soon as the election was made in accordance with these laws, the person so elected became Head of the Church, and was possessed of all the authority vested in | Should that office.

It is no argument against this that the Cardinals are not Popes. The office was created by Christ, and not by the Cardinals, and the authority belonging to the office was also attached to it by Christ, and not by the Cardinals. It follows that as soon as the election was made, according to the rules established by the Church, the authority of the office was conferred upon the person so elected, and that authority is from God.

There is another fallacy covered up in the verbiage of the so-called Bishop of Pittsburg. He says :

When a Bishop dies, there are other Bishops to convey the office to his successor.

This statement is evidently made to convey the impression that the socalled Bishop of Anglicanism can perpetuate the Episcopate which they laim to possess.

But it must be borne in mind that those Bishops have claimed to confer jurisdiction in territory over which they had absolutely no jurisdiction. The Archbishop of Canterbury, or Bishops acting under him have actually consecrated the Bishops for dioceses which were in no sense under their control.

The first Episcopal Bishop of the United States P. E. Church was Dr. Seabury of Connecticut who was consecrated by three Scottish Bishops, Drs. Kilgour, Petrie and Skinner. By what authority did these Scottish Bishops confer on Dr. Seabury ecclesiastical jurisdiction over the State of Connecticut in which they had no authority, civil or ecclesiastical?

Bishops for Madrid and Jerusalem have also been consecrated by Anglican Archbishops and Bishops, but where was their authority for doing this?

We can inform the Right Rev. Protestant Episcopal Bishop of Pittsburg that the Catholic Church does not need to be instructed by him in regard to how Episcopal and Papal authority is to be perpetuated. In the Catholie Church the transmission of Episcopal authority and jurisdiction is sure. The authority of the laws framed by the Church, though the office was instituted by Christ; and from the Pope all Episcopal territorial jurisdiction is derived, because the Pope alone has universal jurisdiction. But the Anglican Episcopate in different countries is necessarily derived from a source which is deficient in authority even from this reason, if there were no other, that there is not and never was any claim on the part of the Anglican Episcopate or Archiepiscopate that it has universal jurisdiction.

Heroes did not make our liberties. but they reflected and illustrated

" SONGS BY THE WAYSIDE."

WILLIAM J. FISCHER.

Housed between dainty covers and prefaced by some commendatory words rom Mr. Chas. O'Malley, Editor of The New World, Chicago, the Songs by the Wayside are presented to the reading public. For some time past Dr. Fischer has been a contributor to various periodicals. The children of his muse have gone far and wide and have been welcomed gladly, but we are glad that he has called them home and given them a permanent abode. We notice by the way that a Boston firm has built this abode, but the sheltering of future offspring may perchance be entrusted to a Canadian publisher. It is well within the bounds of judic-

ious appreciation to say that this little volume gives evidences of natural power on the part of its author. Lyrical grace is there too, not perchance in abundant measure but sufficient to leave no doubt as to its existence and to warrant us in hoping for its develop- tracting parties, which they cannot ment. Dr. Fischer's songs are those of a novice, but of a novice who has true His Heavenly Father; for He says to poetic vision. Faulty in technique they who are weary of machine-made poetry and the artificial versification that never gets beyond the eyes of the reader will welcome anything with a bit of soul in it. And Dr. Fischer's poems have that. They mirror the the extent of the powers of the arbitratheart of a young man who has his ideals and believes

God's in His heaven All's right with the world.

His poetry is untroubled with theories and is content to see things with the eyes of love and reverence. It is not great just now, but it is music neverthelessuplifting, strengthening and untainted with the sensuality and pessimism that are fast friends with much of present day rhyming. And there is no aflectation about it. The author sings of things as old as the world. And the songs mere quibble. By virtue of the author- anent them find their way into hearts, though the hyper-critical may sneed their successors to rule the Church, the and the authorities take down their vard-sticks to measure the lines.

Here is a specimen of the author' ability :

The win d blows cold down the dark line to night
And here, alone, I wonder that my heart
Should beatso wildly, for when I did part
With him, my poor old trembling heart
light.

light.
And alsoly hopeful. Am I thinking right?
O will he like the noisy troubled mart.
And will the city's red crimes glacing, smart.
His white, white soul, so lily like and bright
O God! I wonder when the shadow full ils white, white soul, so lily like and bright?

9 3d 1 wonder when the shadows fall
Will he forget to breathe the prayer I baught
His childish lips, long, long ago when naught
But joy was mine? Nay, he will surely call
Thee, Lord to father him when sin-befraught,
And I will mother him with prayers—my all.

We have no hesitation in recommending this volume to our readers. It is pure and fresh and fragrant with the odor of faith. And one word to our author-Study. That and experience will develop his powers and give us the pleasure of acclaiming him one of these days as a representative Catholic Canadian poet.

IRREVERENT WORSHIP.

A minister of Evanston, near Chicago, the Rev. John Boyd of the First Presbyterian Church has brought out a new plan for filling his Church on Sunday evenings. He says that a hot roast beef sandwich is better than much preaching, and he puts his principle into practice by furnishing a good meal at various stages of the evening service. The programme carried out at one evening's service recently was: "Hot roast beef sandwich: Hymn: hot coffee, chocolate and tea: brief talk by one of the elders: lobster salad, potato salad, shrimp salad: patriotic hymn variety of sweet cakes presented by handsome girls: olives, pickles, radishes, young onions: Doxology,'

It is possible that the novelty and the dainty dishes offered may attract a crowd to the Church for a while, but it is most doubtful that the reverence due to God will be promoted by this experiment, which is totally irreconcilable with the propriety which ought to be observed in divine worship, and in the House of God.

A GOOD APPOINTMENT.

No better man could have been selected to fill the office of Assistant Provincial Secretary of Ontario than Mr. Thomas Mulvey, K. C., of Toronto, and the Government are to be congratulated thereon. Mr. Mulvey is a man of very high character, a first class lawyer and a most worthy citizen in every regard. Long may he live to enjoy his well-earned and well deserved honor! He was born in Toronto, and is a graduate of the University of Toronto, 1884, and a gold medalist in physics, in which department he held the fellowship for two years after graduation. He is also a graduate of St. Michael's College, and was one of the founders of The Canadian Magazine. In 1885 he aided in the formation of the Young Liberal Club. While especially prominent in all admiralty litigation in this Province, Mr. Mulvey has had an extensive commercial practice and will bring a wide knowledge of industrial and business methods to the work of his

THE ANGLO-FRENCH TREATY.

The treaty of arbitration between France and Great Britain was signed in London, Eng., on Wednesday, Oct. 14th, by Lord Lansdowne, the British Secretary of State for Foreign Affairs. and M. Cambou, the French Ambassador to the British Government, and is now an accomplished fact. The treaty states that the two Governments were signatories of the convention concluded at the Hague on 29th July, 1899, for the peaceful settlement of international disputes, whereby the high contracting powers may make agreements to refer to the permanent Court of Arbitration established at the Hague such questions as they are unable to settle by diplomacy.

In accordance with this prevision the British and French Governments agree to refer to the Hague tribunal all differences of a judicial order which relate to the interpretation of treaties which may arise between the two high conotherwise settle, provided such matters do not involve vital interests, or the independence or honor of the two consome of those poems certainly are, but | tracting States, and that they do not involve the interests of a third power.

When any matter is to be brought before the Court of Arbitration, a special bond is to be signed setting forth clearly the subject under dispute, ors, and the details to be observed as regards the constitution of the arbitration tribunal and the procedure.

The treaty is to remain in force for five years.

There have been for years past several causes of dispute between France and England, and a considerable amount of ill-feeling was aroused on both sides of the English Channel on account thereof. The continued occupation of Egypt

by Great Britain, and the practical control of the Suez Canal, which the occupation of Egypt secured, was one source of ill feeling. The high-handed manner in which France extended her territory in Siam, which was regarded as threatening the British possessions in Burmah and India, and the movements of both powers in Africa for the security of their respective possessions on the dark continent, were also sources of dissatisfaction to each power. The sympathy displayed by the French people with Paul Kruger and the Boers increased these angry feelings, and the summary manner in which a British officer hauled down the French flag at Fashoda, substituting for it the British flag, almost by itself precipitated a war between the two countries, which was prevented only by the great forbearance shown by both sides in the diplomatic intercourse which followed that event.

The impatience of the people of Newfoundland at the maintenance by France of the French shore rights on that island added to the strain, and at more than one time it was feared that from some of these causes a war between the two countries might suddenly break

It may now be assumed as settled that all the differences existing between the two nations will be settled by arbitration under the terms of the new treaty, and all lovers of peace will be thankful that this will be the case.

It does not seem that any one of the causes we have enumerated is of a character to be included among subjects which involve vital interests or the independence and honor of the two nations, and it is to be hoped that their differences in regard to all the questions in dispute will be finally settled either by amicable negotiations or by the Hague tribunal. The peaceful treaty signed on the 14th inst. is a guarantee that this will be the case.

A CONVERSION.

A Scotch Presbyterian minister, Rev. H. G. Graham, having recently joined the Catholic Church, his Presbytery met to deal with the matter, and in accordance with traditional usage in such cases he was formally called to make an appearance in propria persona, but Mr. Graham not being present there was no answer. He was called at the door three times, but there was no answer. He was told that the Presentation byters were considering his case; still there was no answer; and when he was informed that he would be solemnly deposed from the Ministry once more there was no answer. So the Presby-tery was at liberty to do as they liked. In connection with this account the correspondent who communicates it to one of the papers tells the following

story :
"Mrs. Tom Doyle, a widow, who revered the memory of her husband, re-ceived a proposal of marriage. She went to Tom's grave and called aloud: Tom Doyle, shall I marry?" (Inswer). 'Tom Doyle, shall I marry (No answer). "Tom Doyle, shall I marry?" (Again no answer). 'Well, Tom, 'said Mrs. Doyle, 'silence gives answer). consent.' So the widow acted accordingly.''—N. Y. Freeman's Journal.

The chief reason why seme persons have not the faith is that they do not

want to believe, for if they took to re-ligion they would have to mend their

CONTINUED I will obey not lus and love will be

OCTOBER

those that govern only from God" And then? clear to all that was instituted by and entire libert all foreign dom manding that sar ing not only t religion, but as common weal and For it continues is useful for all t iv., 8)—when thi ing the people fullness of peace May God, "V (4, Ephes. ii., 4 restoration of the

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UNITY NECESSITY OF

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