

The Catholic Record.

Published Weekly at 484 and 486 Richmond Street, London, Ontario.

Price of subscription—\$2.00 per annum.

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Messrs. Luke King, John Nigh, P. J. Neven and Miss Sarah Hanley are fully authorized to receive subscriptions and transact all other business for THE CATHOLIC RECORD.

Agents for Newfoundland, Mr. T. J. Wall, St. John's.

Agents for Advertising—Ten cents per line each insertion, scale measurement.

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

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

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Ottawa, Canada, March 7th, 1904.

To the Editor of THE CATHOLIC RECORD, London, Ont.:

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

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, J. D. FALCONIO, Arch. of Larissa, Adm. Delos.

LONDON, SATURDAY, APR. 2, 1904.

THE MISSION IN LONDON.

His Lordship the Bishop of London and the clergy of the Cathedral have every reason to feel proud at the great success that has attended the labors of the Jesuit missionaries, Fathers O'Bryan and Devlin, in the Cathedral during the past two weeks. Never before in the history of London have we seen such evidence of fervor and such an earnest desire on the part of men, women and children to take advantage of this season of grace.

The immense number which attended all the devotions is proof positive that Catholic faith and practice is on the increase, and that the Catholics too are becoming more numerous in the community—a consoling thought for the zealous Chief Pastor of our diocese, whose every effort is directed to the betterment, both spiritually and temporally, of the flock committed to his care.

THE C. M. B. A.

At the conclusion of the Men's Mission, in St. Peter's cathedral, last Sunday, one of the missionaries, Rev. Father O'Bryan, S. J., made the announcement that the members of the C. M. B. A. would receive Holy Communion on Low Sunday. He took occasion to make some very appropriate remarks in reference to Catholic societies in general, laying stress on the fact that they were not and could not be any better than their members. This statement furnishes abundant food for reflection. It is a truism that cannot for one moment be doubted. There are those who seldom approach the sacraments—those whose lives are anything but edifying—those who altogether too frequently give forth the bitter and uncharitable word towards many of their fellow-members. Quite true it is that they are very few, and, indeed, we might add, very insignificant, but they make much noise. Detraction and calumny are their weapons of attack and both inside and outside the Branch room they prove themselves very unworthy members of the C. M. B. A. It is a source of pride to Catholics all over the Dominion to know the forward strides now being made by the association. This, however, is to be expected because it has the sanction and encouragement of all the Bishops and Priests in our broad Dominion. We have reason to think that so a parish priest a branch of the C. M. B. A., whose members are good, practical Catholics, is a consolation and a help in his arduous duties, for a worthy member of the society should be ever ready to second the efforts of his pastor in every work which he undertakes for the glory of God's Church. This is the ideal member and we are glad to know that he is largely in evidence everywhere. The exceptions are, thank God, few and far between. If the thoughtful Catholic man, particularly he who is father of a family, would study the aims and objects of this great association, and would note the inestimable blessing it has proved to be to the widow and the orphan since its inception in Canada, he would, we feel satisfied, lose no time in becoming enrolled in its membership. The publisher of the CATHOLIC RECORD has been a member for a quarter of a century and more, and he has no hesitation in stating that at no time in its history has it been as strong and as prosperous—and at no time has it afforded such promise of a great future as at the present day. "Bring in the members" should now be the watchword. A glance at the names of

the gentlemen who form the executive of the association—men of the very highest honor and holding positions of great prominence—is a guarantee that the interests of the members will be carefully guarded. But what shall we say of the chief executive officer, Grand Secretary Behan. Indeed it is scarcely necessary to say anything. For many years he has been a notable member—notable for his integrity, capacity for work and enthusiastic desire to promote the best interests of the C. M. B. A. All these qualities he has brought into the office of the Grand Secretary, and therefore we have reason to feel assured that in his hands the society will enter upon a career of prosperity which will bring gratification to every member and will be the means of doubling its membership before many years.

ANOTHER IRISH CATHOLIC JUDGE.

Last week we had occasion to compliment the Government on its very evident desire to do justice to the Irish Catholics of the Dominion in the matter of appointments to the higher offices, and we cited a number of cases in which they had put their desire into practical shape. We have much pleasure in stating that still another evidence of their liberality is afforded by the fact of their having appointed a prominent Irish Catholic of St. John, N. B., Mr. John L. Carleton, to the Bench. Mr. Carleton is a brilliant lawyer and occupies a distinguished position at the Bar in New Brunswick. We sincerely trust that he will live many more years to enjoy his well-deserved honors. Hon. Charles Fitzpatrick deserves well of our people. He is a representative who represents—not a figurehead.

LIGHT ON CERTAIN REMARKABLE CONVERSIONS.

A remarkable letter appeared in a recent issue of the Ave Maria from a recent English convert which explains in a lucid manner the circumstances which led some months ago to the conversion of the whole congregation of St. Michael's Church, Shore-ditch, London, to the Catholic Faith. The writer was himself one of the members of this congregation and can speak with knowledge of the whole case, which created quite a sensation in Anglican circles when it occurred, and was followed by many similar conversions, not only in London itself, but even throughout England. He says:

"We who fought for 'incense and reservation' against the late Archbishop of Canterbury did not, so many of us, forsake the tents of Lambeth because we liked incense and were determined to have it. We who used to go down into the Shore-ditch slums to take part at St. Michael's in those inspiring 'May meetings' did not abandon our unequal conflict merely because when the Bishop of London came down and said 'you shall not pray to the saints, we preferred to migrate to a Church where we could do so. No. These things, we allow, opened our eyes, causing us to look to the sands we were standing on; they gave insistence to a hundred hard questions that had only buzzed around our ears before; gave coherence to doubts that had hitherto seemed to us most anxious scrutiny to be temptations; put upon us imperatively the duty to seek out, here and now, the ground of Truth as we valued our souls. That was what the crisis did for us. How each was led further, and found the way opened out, must be his own individual story. But the last stage was the same in all: when the submission had been made, it was seen that the grounds of our own wanderings were not to be found in our own wanderings and searchings, but in the gift of God Who gave us, unworthy, the gift of Faith."

It will be remembered by our readers that some years ago John Kensit, a seller of obscene and mendacious anti-Catholic literature, set on foot an agitation against ritualism of which politicians made use to further their own purposes, and the press took up the matter with so much warmth that the Anglican Bishops and other dignitaries took fright and found it necessary to do something to appease the Cerberus of public opinion which was threatening to annihilate the Church of England itself unless something were done to appease the iconoclastic spirit of the Kensitite mob whose method of propagating their gospel was to disturb the worship in the ritualistic Churches every Sunday.

From the letter in the Ave Maria and other indubitable sources of information, we glean the following history of the occurrences in connection with the conversion of the Shore-ditch congregation.

So great was the agitation in regard to ritualism in 1899 that in the House of Commons on May 10th, when the debate took place on the Church Discipline Bill, the galleries were so crowded that scores of clergymen who wished to hear the discussion could not find room.

Mr. Charles McArthur, one of the members for Liverpool, in moving the second reading of the Bill said that a section of the clergy of the Church of England were in open revolt not only

against the law of the Church, but against the law of the land—and the laity had lost confidence in the Bishops because they had not only failed to put down ritualistic practices, but had exercised patronage in favor of the ritualistic clergy, and instead of the Bishops sitting in judgement upon these matters they themselves should be called to account.

These sentiments were loudly cheered, but the bill was defeated by 310 to 156. Nevertheless the Government felt it incumbent on them to promise that the Bishops would do something to suppress the practices complained of, and that if they did not succeed, there would be legislation brought to bear upon the subject.

Thus the Bishops felt it necessary to act with promptitude, and the mountain in labor brought forth its mouse in the form of an Episcopal decree against the use of incense, and the reservation of the sacrament under any circumstances. Some other matters were indeed touched upon, but for the most part they were non-essentials of worship, leaving the same liberty of doctrine which prevailed before the decree was issued at all.

St. Michael's church, Shore-ditch, is in a poor district of Central London, and was always reckoned as a highly ritualistic Church from the time of its erection in the days of the Tractarian movement. But it had lost its practical effectiveness, so that the Rev. H. M. Evans on becoming its Vicar in 1891 declared that the Church was almost empty, "and the very name of a clergy man was a byword and mockery in the parish."

Within a few years, this aspect of affairs was entirely changed. The goodwill of the parishioners was gained through his zeal, and visitors came to St. Michael's from all parts of London. He said:

"Our aim at St. Michael's was to teach fearlessly and logically, without any consideration of whether or not it was wise from a worldly point of view, the doctrines of the Catholic Church. We did not pick and choose, but taught the whole Catholic faith, as the Fathers had taught it to us, without any reserve or alteration."

The study of the Fathers or early saints and Doctors of the Christian Church had convinced many of the clergy and laity that the true Catholic faith is identical with what is taught to-day in the Catholic Church in communion with the See of Rome, and of course confessions were heard in St. Michael's, the saints were invoked to assist us by their prayers offered before the throne of God, their pictures and images were regarded as aids to devotion, inciting us to imitate their virtues, and Mary the Mother of our divine Lord was honored—and the people grew more and more devout.

The Bishop of London respected and esteemed highly the Rev. Mr. Evans, but under terror of the threats of the Low Church party, and even the covert threats of the Government, Bishop Ingram felt himself compelled to change the forms of worship in St. Michael's Church and intimated that invocation of the Saints must be dropped, or he would prosecute the vicar in the law courts.

Special devotions were practiced in that Church toward the Blessed Virgin Mary, especially during the month of May, and very unwillingly would Rev. Mr. Evans and his flock drop these practices. Then the rev. gentleman thought he should examine seriously whether the formularies of the Church of England are in accord with the teachings of the primitive Christian Church. He came to the conclusion that they are not, and resigned his parish charge on Feb. 2nd, 1903, to the great regret of his whole congregation. The St. Michael's people, well instructed as they were in Christian doctrine, felt the situation to be intolerable, and, finding that in the Church of England there is no certainty of what the true Christian faith is, determined to look for help and instruction from a Catholic priest. Cardinal Vaughan was approached by some members of the congregation who asked for his advice and at once he invited them to attend St. Mary's, Moorfields, which is within a stone's throw of St. Michael's, and thither they went, being warmly welcomed by the pastor of that Church, the Very Rev. Canon Fleming. A few of the applicants appear not to have persevered; but there are now 107 forming a solid phalanx of converts in St. Mary's, and fifteen who have joined other near by Catholic churches, making a total 122. Not one who was received into the Church has fallen away, and the Rev. Mr. Evans himself is now in Rome studying at San Sylvester for the priesthood, in company with Mr. Robert Hugh Benson, the son of the late Archbishop of Canterbury.

PEINCEVIOUS LITERATURE.

It is said to be the intention of the Dominion Government to shut out of the country books the tendency of which is to incite the young to crime

and violence. This will be done, if the step be taken at all, by an amendment to the Customs Act. Last year an amendment was passed forbidding the admission of pictures and posters of similar effect, but it is now considered advisable to include books of evil tendency in the prohibition. It is also suggested that storekeepers who attempt to sell books or pictures of the class described should be punished.

We would heartily welcome a law of the character here mentioned. The country is flooded with books and pictures of the nature referred to, brought from the United States, and the result is the demoralization of those who make use of them. It would tend much to the morality of our people if they were rigidly excluded.

LOYALTY AND DISLOYALTY IN RUSSIA.

Despatches from Russia state that students of the Universities openly oppose the war against Japan, and cheer the Japanese in their class rooms when Japanese successes are announced; and on account of this, two of the universities have been closed.

One of these was the Women's University at St. Petersburg. The authorities of the institution initiated patriotic address to the Czar, but instead of acquiescing, many of the young women even sent telegrams of sympathy to the Japanese. These telegrams were confiscated and the university was forcibly closed.

At the St. Petersburg Mining Institute also, by a vote of 215 to 21, a resolution was adopted condemning "the promoting of war contrary to the country's interests."

The students then cheered loudly for Japan.

Outside of the students, there is much revolutionary sentiment, especially among the Poles who have some hope that a humiliation to Russia would increase their hope to re-establish the ancient kingdom of Poland. But as Poland was partitioned between three great powers, the aspirations of the Poles would be opposed by all three equally, and they would be unable to effect anything with the Russian, Austrian and German Empires combined against them.

Among those who have proclaimed their loyalty to the Czar, besides the members of the Russian Orthodox Church, were Catholics, Jews and Mahometans. All the Jews are not, however, of this way of thinking, for it has been stated on the authority of a private letter received in Minneapolis, Minn., that many Jews and others who do not sympathize with the Government are trying to escape military service by crossing the borders of the Empire at various points. Six Jews were killed at Novocelitz on the Russo-Austrian border by Russian soldiers while endeavoring to escape. After the massacres of Jews at Kishineff and other places, with the evident connivance of the Government, it is not surprising that the Jewish people should be dissatisfied with the authorities. So great was the anti-Semitic bias manifested by the judges who tried the Kishineff rioters, that the advocates of the Jews publicly resented the fact by throwing up their briefs, so that, as they declared, they might not lend themselves to the mockery of justice which was being enacted. M. Sokoloff, the leading Jewish counsel, explained openly in court that of three hundred demands for financial compensation presented, the court would only take twenty into consideration. In addition to this, M. Gourier, a Christian witness who testified to the barbarities inflicted upon the Jews, was heavily fined, and was called upon to resign an office which he held under the Government. In this gross way the witnesses were given to understand that they should not give evidence against the murderous rioters.

THE COMBES GOVERNMENT IN FRANCE.

M. Combes, the French Premier, is now in a critical position owing to a falling out between him and the socialist party, and many of the Paris papers which have hitherto supported him are predicting his speedy downfall. It is asserted by these papers and even by prominent politicians that it cannot survive more than a few weeks, perhaps even than a few days, and speculation is rife regarding who will be his successor. We are not sanguine that, with the present Chamber, the Premier will be succeeded by any one who will be more favorable to religion, yet on the treatment of the religious orders he has met with the most serious check, as on March 21st, during the discussion of the Religious Education bill, after the adoption of the clause providing for the extinction of the teaching congregations, by the suppression of Novitiates, George Leygues, a Radical Republican member, moved an amendment, excepting from the operation of the clause such novit-

lates as were intended to provide teaching staffs for schools abroad, either in the French colonies, or French protectorates.

M. Doumergue, Minister of the Colonies, insisted that French interests would be best promoted by the extension of purely lay schools.

There was at once a clamorous demand for a statement of the Government's position regarding the question, but M. Combes refused to reply, and the amendment was then carried by a vote of 283 to 272. This vote in the teeth of the irreligious policy hitherto pursued is an indication that the Government has lost control of the House, and from this position it is an easy step to their downfall. M. Combes, however, announced since the vote was taken that the Government will not resign in consequence of this defeat, but will continue on its policy till the suppression of the religious orders shall be complete.

It is not alone the harsh treatment of the Religious Orders by the present Government which has created intense dissatisfaction throughout the country, but the financial trouble also which has been brought upon the country through the mismanagement of its ruler. It is positively stated, and the statement is reiterated by a writer in the February number of the Fortnightly Review of London, that the popular Savings Banks are in a most unsatisfactory position, no less than \$36,000,000 having been withdrawn from these institutions during the year 1903, and French rents have correspondingly declined. Should this state of things continue the fall of the ministry, which is responsible, or which is held by the people to be responsible, is inevitable. The burden which has evidently impoverished the people is increased by the closing of the religious free schools and congregational teachers which have been replaced by official schools and lay teachers. The moment when this was done was an unpropitious one, as the debt of the nation was being increased from other causes at the same time with this one. Financiers foresee that there must be a financial crash, and it is expected that the rents which at present stand at 98, are likely to fall to 70 or even 60 francs, and stockholders are justly indignant at such a state of affairs. It is said that under such conditions, most of the stockholders of the country have placed their capital in England, Belgium and Switzerland, and thus the National Banks are suffering from the incompetency of the Government. M. Combes is now believed to be a man of narrow intelligence who perceives indeed the immediate results of his legislation, but does not even suspect its future consequences.

The case is parallel with what occurred in Belgium, where also the religious orders were subjected to similar persecution to that which is now taking place in France and the country was being ruined by corrupt officials; but the day of reckoning came when the Catholic vote of the country swept away their irreligious rulers, and a Catholic government was chosen which by its wise legislation gained the confidence of the people and secured a majority in the Chamber which it has retained ever since. We have confidence still that the time is not distant when we shall be able to record a similar outcome in France.

In fact, the Figaro of March 2, published an interview with a member of the Government who is not, however, named, in which the minister is reported as having said that there is a total absence of cordiality among the members of the Cabinet, and that many of them avoid all exchange of courtesies except at the official meetings, and even then they do not discuss matters which are set before them, but simply accept the proposals made by M. Combes. He stated that among the members of the Government there is so much incompatibility of views that they are themselves anxious for the overthrow of the Government as an event which will free them from their present embarrassing situation; but none of them are willing to resign singly so long as their so doing would compromise their colleagues. The Chamber of Deputies, also, he said would willingly vote the Government out of office if they were not afraid they might be represented as having reactionary tendencies if they did not support the Government's anti-clerical policy.

Mr. Doumer, who is the President of the Budget Commission, has recently published in the Figaro a series of violent anonymous attacks on M. Pelletan, who several times of late made gross blunders by making uncalculated attacks in his speeches upon England, Germany, and Italy, against all of whom he declared that France is perfectly well prepared to wage war. It is well that French statesmen should have confidence in the ability of their country to repel every foe, and that they should

endeavor to put their country into a position to do this, but empty boasting of a responsible member of the Government like the talk of M. Pelletan is very much out of place, as it is likely to create ill-feeling which prudence should endeavor to diminish rather than to promote. It is curiously believed that M. Doumer will be called to the Premiership to succeed M. Combes, and in this case, certainly M. Pelletan will not be his Minister of Marine, and we may suppose that there will be a complete change for the Governmental departments—and any change must be an improvement.

TOLD OF SENATOR HANNA.

RECALLED BY THE CATHOLIC CHURCH WOULD BE THE NATION'S BEST FRIEND AND PROTECTOR IN TIME OF TRIAL.

P. J. O'Keefe in the New World.

Marcus Alonzo Hanna is dead. To recount his life here were idle, for there is scarcely one of the millions of our citizens who has not known the man in a general way.

Our Catholic people, perhaps, may not be fully aware what manner of man he was, and especially in so far as, in his thoroughly honest way, he was a friend of all the people, and without prejudice and in reality the advocate in high places of the claims of the Catholic Church and its American children.

Three years ago in Washington it happened that a Catholic priest was given a special audience by the late President McKinley, and during this time a friendly discussion turned on the future of the United States. At this particular time the policy of the administration in the Philippines from a judicial standpoint was being thrashed out. The President was particularly anxious to learn the views of prominent Catholic priests and laymen with regard to the matter, and the claims of the Catholic people were staunchly urged by Mr. Hanna. To the end, however, that he might the better know of conditions, Mr. Hanna had asked his clerical friend several questions, and finally Mr. Hanna turned to his friend, President McKinley, and said: "Mr. President, I know this man well and can vouch for who and what he is and the great service he has rendered to his Church and country, and I want you to bear well in mind his words. And I will go further, Mr. President, and say to you that the day is not far distant when we shall have a greater crisis in this country than that which we have just passed through. The Catholic Church has at all times furnished some of the most loyal defenders of our flag, but I look to it to do still more. The day is coming when treason will rear its head and socialism become rampant, and in that hour, Mr. President (and I am not afraid to say it here or elsewhere), the flag must rely on its staunch friends, and among them in my opinion, our greatest protectors will be the Supreme Court of the United States and the Roman Catholic Church."

The priest in question, the lifelong and loyal friend of Hanna, was Rev. P. M. Flannigan, pastor of St. Anne's Church, Chicago. Apropos of this friendship, it is only proper to state that the first speech ever delivered by Mr. Hanna was made in the hall of St. Stanislaus' (Polish) Catholic Church in Chicago, and at the request of Father Flannigan, on the Thursday night preceding the November election in 1896.

But another story. Several months since it was my pleasure to meet Mr. Hanna at a hotel in New York, and in the course of a conversation he said: "No, I do not care to be President, not shall I under any circumstances be a candidate. I am now an old man and I know what the place means. Besides, I have a greater work before me. My remaining years will be devoted toward bringing together capital and labor in friendly relations, and should I succeed I shall feel that I have accomplished a greater work than in being President. And, too, my heart is in the hope of seeing a united and prosperous people from end to end of this great country."

Less than three months since Mr. Hanna was in Chicago, and was almost heart broken over the strife and trouble of the labor element. Speaking to a particular friend in the most scathing terms of the socialistic agitator and anarchist, he said: "I have always been a friend of honest labor and I am giving it the best days of my life; and I have not lost hope, but on the contrary expect to see labor—honest labor—well and duly rewarded. Nevertheless, there is a crisis coming on which will have to be met, and the sooner the better. There is no place, and there must be none, in this country for anarchy and treason. In this connection I once said that in the day of trouble the United States must look to the Supreme Court and the Roman Catholic Church. I will go farther now and say that I believe the best friend and protector the people and the flag of our country will have in its hour of trial will be the Roman Catholic Church, always conservative and fair and loyal. This is the power I look to to save the nation."

Physically a giant, Mr. Hanna had a kind heart, large and loyal. Without conceit, he was the essence of honesty, and in his home life he was simple and livable, true to his friends and a friend to every man engaged in an earnest effort. We shall not soon look upon his like again.

A Heaven-Sent Blessing.

A true friend never changes, and his sincerity is such that you never have any doubts of their being wanting either truth on the lip or in the eye; he is ever constant—more so in adversity than in prosperity—always helpful and kind, ever ready to share your sorrows equally with your joys.

If broken down with suffering—when so often forsaken by those in health—shut off from the pleasures of life, weary and sad, all the closer and all the more helpful and the dearer does that friendship become, and you are determined to meet the future with