

The Catholic Record.

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

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.

The 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, D. FALCONIO, Arch. of Larissa, Abov. Delog.

LONDON, SATURDAY, JUNE 14, 1902.

A WISE FORM OF CHARITY.

A beautiful incident is related of the Archbishop of Guadalajara, Mexico. A number of wealthy people presented him with a handsome gift last Christmas, as is the custom in that country.

It has been hitherto the practice of the Archbishop to bestow the gift so given upon poor parishioners; but on the last occasion, instead of distributing it in the usual way he purchased a number of sewing-machines with the money and gave them to deserving poor women of the city.

We are informed that much good has been effected by this new form of gift, as several of the women have been enabled by means of it to do a thriving business with their machines, and thus much distress has been averted.

GERMANY AND POLAND.

The Count Von Bulow announced recently in the Prussian Diet that it is the firm purpose of the Government of the Empire to strengthen the German element in the Polish provinces of Prussia, and to erect a bulwark for the security of the Empire against any agitation which may aim at restoring constitutional rights to Poland.

"The Poles will be protected," the Chancellor said, "but any effort to change the existing relations of the two nationalities will be rigorously suppressed."

The policy of Prince Bismarck in 1886, which had in view the complete unification of the Empire, will be adhered to; and next winter measures will be introduced to strengthen imperial authority in the Eastern provinces, including an increase in the German salaries of officials and of teachers in the elementary schools.

It is not greatly to be wondered at that the dismemberment of the unfortunate ancient kingdom of Poland having been once effected, the parties to that arbitrary deed should desire to perpetuate the partition; but it cannot be expected that Poland will acquiesce in it, so long as such arbitrary measures are resorted to as took place last winter when the children in the schools were brutally whipped by the teachers for persisting in learning the catechism in the language they understand, having been told by their parents to take this stand.

If Germany wishes to gain the good will of the Poles, it should at least govern them paternally, and then, perhaps, after a time German rule might become acceptable, or at least endurable to the people.

A RITUALISTIC "WAY OF THE CROSS."

The idiosyncracies of the Ritualists in imitating the devotions and religious ceremonies of the Catholic Church are numerous, and it is not surprising that in some instances much excitement is caused by the process. But in these imitations the departure from Catholic usage is generally so great that it would puzzle even an expert antiquarian to detect the resemblance between the real Catholic usage and the imitation.

On Good Friday during the last Holy Week, the devotion which is familiarly known to Catholics as the "Way of the Cross" was carried out in London, Eng., in a peculiar way.

Shortly after half past 4 o'clock in the afternoon a procession came forth from St. Peter's church, London Docks, headed by an acolyte bearing a cross draped with crape.

A number of acolytes, the band of the Gas Workers' Guild of Wapping, and a surpliced choir followed, and lastly, the Rev. Mr. Wainwright the rector of the church, in cassock and biretta. A portable pulpit on wheels

was drawn by young men, into which Rev. Mr. Wainwright ascended at fourteen points at which many addresses were delivered appropriate to the events which are represented on the fourteen station pictures used in the Catholic churches to represent the events which occurred on the way of our Lord to Mount Calvary, the place of His crucifixion.

The fourteen stations were held at fourteen selected points on the streets, the first being at Worcester street corner, the second at the Schools, and so on. Pictures of the events commemorated were exhibited at each station and the sermon had reference to the subject of the picture.

Hymns were sung, and at the beginning the crowd was somewhat disorderly. Thus it took seven policemen to quell a row which took place between a man and his wife just before the procession started. But when the ceremony was well on its way the auditors, who were of the very poor class, formed a large crowd who listened to the prayers and the sermons with great reverence.

At the first station, which represented Jesus condemned to death, the officiating clergyman reminded his hearers that many of them knew what it is to stand in the dock and to hear the sentence of punishment pronounced by the magistrate or judge. But there was this difference that as a rule they were justly condemned, whereas Jesus was innocent of any crime.

This and other allusions to the lawless character of the neighborhood were received good-humoredly by the audience, showing that notwithstanding that the neighborhood has an ill name, the persons living there are not entirely bereft of a sense of religious duty.

The ceremony on this occasion was identical with the Way of the Cross as it is celebrated by Catholics, and the wonder is that the Anglican Church did not long ago notice that this Catholic devotion is very impressive, and productive of a highly devotional feeling among those who assist at it.

The devotions which are usually employed by Ritualists are not such exact duplicates of the Catholic devotions as this one was, and probably it was just because this so exactly followed the Catholic prototype that it was so effectually devotional. The same thing cannot be said of several of the Ritualistic imitations which are rather caricatures than duplications of Catholic practices.

This devotion of the Way of the Cross has been used in connection with St. Peter's church, London, for many years, having been introduced by a former rector, the Rev. Charles Lowder.

SPECIMEN ANTI-CATHOLIC WRITERS AND LECTURERS.

Our readers may remember that in the early part of this year, anti-Catholic riots were incited in Spain by means of a drama entitled "Electra," written by Don Benito Perez Galdos, which was put on the stage at Madrid.

According to the plot of this absurd play, an intriguing hypocrite, who was represented as having secured the aid of the Jesuits to assist him in carrying out his nefarious plans, used falsehood, fraud, and violence to immure in a convent a young girl who was his own natural daughter, in order to expiate his own sins and those of her mother.

The Jesuits who aided in this nefarious plot were represented as rivaling in malignity and duplicity the villain who was the hero of the play; but a brave young engineer, a cousin to the ill-used girl, after a long struggle and many pathetic incidents, succeeds in unmasking the intriguer and delivering her from the power of the Jesuits and the nuns; and as usual in all such romances ultimately makes the liberated girl his bride.

Following the exhibition of this drama came the story which was told of a celebrated Jesuit preacher who was said to have induced a rich heiress of twenty-four years of age to become a nun of the Order of "Servants of the Sacred Heart of Jesus" in Madrid, against the wish of her mother who entered a suit at law for the recovery of her daughter.

Notwithstanding the undoubted ability and pathetic appeals of the mother's lawyer, Signor Salmoron, at the trial, the courts upheld the liberty of the girl at her age of twenty-four years, to choose for herself a conventional life if she thought proper so to do; but mobs of students and socialists took the occasion to raise a series of anti-religious riots during which the houses of the Jesuits were mobbed, and in several instances wrecked or burned.

But now the true character of Senor Perez Galdos has been made known by a writer in the Herald, a newspaper of Madrid.

It is a story very similar to what has so frequently happened in this and other countries, where such worthless characters as Francis Widdows and Margaret L. Sheppard, who have been proved over and over again to have

been most degraded characters, and convicted of the worst crimes against Christian morality, but have been nevertheless encouraged by evil-minded people to invent the worst possible calumnies against priests and nuns, and to propagate them by lecturing throughout the country. People of this class have been as well paid in America and elsewhere for their lying stories as Signor Galdos in Spain.

As a matter of course, the journals which were most forward in propagating the falsehoods of Signor Galdos will not tell their readers anything of the recent revelations in regard to his real character. This would spoil the sensational stories which they published so zealously in regard to the hated monks and nuns of the Catholic Church, who were the objects of the novelist's spleen.

SOME CONSIDERATIONS ON CHURCH STATISTICS.

At a special service for members of the Synod of the Anglican Diocese of Ottawa, which was held in Christ Church Cathedral of that city, the Rev. Canon Low of Billings' Bridge expressed regret that, according to the census figures of 1901, the Church of England has not increased in Canada as might reasonably be expected. He continued, saying:

"A similar diminution of members was revealed by the preceding census, and then, as now, the reasons offered in explanation are many and diverse, but fall to the root of the evil. The real cause of the retrogression is to be found in the besetting sin of England, namely, conceit. The self-satisfied conviction that everything they do is infallibly right has made Englishmen insufferable to all other nationalities, and has placed England and the Church of England in Canada in a condition of isolation which is called 'splendid.' The Church of England started in Canada with the endowments of the State, the favor of the civil authorities and all the advantages of her prestige and past, but all this failed to profit her want of adaptability and her rigid adherence to rules out of date, even in England."

Presuming that this complaint refers to Canada as a whole, it may be advisable to give here the figures of the recent census showing the progress of the principle churches of the Dominion during the last decade. They are as follows:

Table with 4 columns: Denomination, Census of 1901, Total No., and Census of 1901, Total No. Rows include Catholics, Ch. of England, Methodists, Presbyterians, and Baptists.

It will be inferred from these figures that Canon Low does not intend to say what might at first sight appear to be his meaning, that the Church of England has actually decreased in Canada, as the decade shows an increase of 34,287 members of that denomination. We presume, therefore, that the cause of his regret is that this Church did not keep pace with the general increase of population in the Dominion.

It will be observed that the Catholic Church has not merely kept its own, but that it has an increase of .29 per cent, which indicates that it has gained 29 adherents to every 10,000 souls, while the Church of England has lost 60 within the same limit. The Presbyterians have gained 5, the Baptists 21, while the Methodists have lost 47.

It will interest our readers to learn, while we are treating of this subject, how some of the smaller denominations have fared in this regard; we therefore cull from the census a few more facts bearing on the subject.

The Lutherans have risen from 63,982 to 92,394 during the decade, gaining exactly 40 of an increase to every 10,000 of the total population; the Congregationalists, who were 28,157 in 1891, have risen to 28,283, being a gain of 126; but in comparison with the whole population, their loss is 5 to 10,000. The Salvation Army has fallen from 13,949 to 10,307, being a loss of 9 to every 10,000. The Universalists have decreased from 3,186 to 2,589, while the Unitarians have increased from 1,777 to 1,934. There is so much resemblance in the creeds of these two sects that we may class them together. Thus taken the decrease will be 140. The decrease on each 10,000 of the population is 8.

The increase in the number of adherents of small sects is considerable, being 33 on each 10,000, when we take into account the decrease in the number of those not specified. From this the inference seems inevitable that not the Anglicans alone, but the Protestant denominations generally are losing ground to such sects as Spiritualists, Theosophists, Christian Scientists, Mormons, etc., and in this respect there is serious ground for Rev. Mr. Low's pessimistic remarks. But it appears to us that the facts demonstrate not so much that the loss originates from the cause stated by that rev. gentleman, as from the general decline of Protestantism toward Latitudinarianism or Infidelity.

The Rev. Canon Low evidently believes that the Church of England is losing ground for the reason that it does not hold out more willingly to other denominations the right hand of fraternity and fellowship. We do not think that the cause of the trouble lies precisely in this quarter; for the Church of England appears to be constantly becoming less rigid in this matter. Bishop Gore, who was recently raised to the (Protestant) Episcopal office, said, not long since:

"No one who knows anything of the religious life of England for the last two centuries and more, could fail to observe that a very large part of the Dissenters or Nonconformists, as they had now come to be called."

When we find so highly Ritualistic a dignitary as Bishop Gore is reputed to be, thus virtually acknowledging that the Dissenting orders are worth about as much as the Episcopally conferred orders of the Church of England, it can scarcely be said that the Anglicans are as exclusive as they have been, and their exclusiveness or isolation can scarcely be the chief cause of their retrogression.

infinitesimal power of our Creator Who rules the universe and nature's laws.

Infidels have said that such catastrophes prove that there is no wise and good Supreme Being superintending the operations of nature. But this view is not borne out by the nature of the case.

The laws of nature, including even those laws on which seismic, volcanic, and atmospheric phenomena depend, are wisely ordered by God, and are undoubtedly generally beneficial to man in God's plan. We depend upon these laws for the variety of materials which compose the great earth, all of which are of use to man for the purposes of life.

The distribution of land and water, the location of minerals in great variety, even the formation of these minerals, the growth of plants and many other things needed by man depend upon these very laws of which the disturbances, and such catastrophes as have occurred at Martinique and St. Vincent so recently, and at various times in other places are transient and local manifestations.

We say, then, in the first place, that the principal effects of these universal laws established by God are beneficial to mankind, and these laws themselves by their permanency and constancy enable man to make use of them for increasing his stock of knowledge, and prepare the way for discoveries which contribute greatly to the benefit of the whole human race.

It is true, we are shocked and terrified by these catastrophes which from time to time occur to keep before our minds the fact that we are but pilgrims on earth destined to live in this world but a short time, but notwithstanding all this, these laws of nature, which under certain circumstances terrify us by their irresistible effects, operate generally to man's use and comfort, whereas the terrible effects are but limited and temporary.

This will be seen when we reflect that the 35,000, or 40,000 persons who perished by the eruptions and explosions at Mount Pelee are but a very small proportion of the world's population, which is now established to be 1,600,000,000; and thus the catastrophe which has happened to the 40,000 is a lesson on man's weakness and nothingness, whereas the 1,600,000,000 may greatly profit, as it may make all mankind reflect that our true home is not in this world, but in the future life, whereas in creating man it was God's purpose that we should live but a short time on earth as a place of probation, that we may prepare ourselves for a future life in which we may be happy for all eternity, if we serve God faithfully during our earthly pilgrimage.

Here appears to be the proper place for us to say that as we were made not for this world, but for a future life in which we may enjoy the happiness which God has prepared for those who serve Him, we are not to regard the trials and afflictions of this life as a real evil, even though these tribulations be on so large a scale as the catastrophes of Martinique and St. Vincent's islands. In some way or other, sooner or later, we must all die and in a general plan of Providence, it may occur that death will come suddenly, or we may be warned of it by a long and lingering illness. And when death actually comes to us, it is not really an evil if we have lived as we ought to have done.

If we have not so lived, it is our own fault, and not that of our Creator, who has in His wisdom endowed us with free-will whereby we choose our own eternal destiny. This we learn from reason and holy Scripture, for:

"God made man from the beginning, and left him in the hand of his own Counsel;" and "before man is life and death, good and evil: that which he shall choose shall be given him." (Eccles. xv. 14-18).

The death of each individual man at some time is a certainty, and is no reproach to the goodness or wisdom of God. But when many deaths occur at one sudden stroke as was the case on the two islands mentioned, the same truth holds, as the nature of death is not changed by the simultaneity of so many deaths. In any case over 130,000 deaths are estimated to take place throughout the world every day under ordinary circumstances. The horror of the sudden stroke by which 40,000 lose their lives together arises, therefore, more from the fact that they are living in one place, and that they are summoned suddenly before their Maker, and not so much from the circumstance that so many have been summoned at that moment.

It is a part of the great plan of divine Providence that death should sometimes occur in this way, and we must meet the fact as resignedly when it comes so as when it occurs in the ordinary course.

Another lesson which we may derive from the sad occurrences of which we are now treating is the confirmation it gives to what holy Scripture tells us of the manner in which the world shall be destroyed:

"The day of the Lord shall come as a thief, in which the heavens shall pass away with great violence, and the elements shall be melted with heat, and the earth and the works which are in it shall be burnt up." (St. Peter iii., 10).

With breaking shall the earth be crushed, with trembling shall the earth be moved . . . and it shall fall and not rise again." (Is. xxiv. 19-20).

The eruptions at the two islands already mentioned show that there are forces at work at this moment within the earth itself which may easily bring about just such destruction as the holy Scripture describes, by earthquakes and interior fires.

The earth is undoubtedly a huge ball in which there is a great central fire, and the crust which constitutes its outer surface for the present suffices to separate us from the fate which constantly threatens us; but we know not when the full course of time shall be completed when God will destroy the world and summon all mankind to judgment. That time may not be for thousands of years, or it may come soon. We are in the hands of Providence and the great lesson we should learn from the facts of the case is that we should be always prepared for the moment when Almighty God will call us to render an account of our actions, whether we shall be called individually, or in company with all mankind, which may be the case should it so happen that the last day shall come while we are still living.

We would much regret the departure of Mgr. Falconio from Canada, but as it would be well deserved honor to His Excellency, we would the more readily accept the loss of his valued presence amongst us. Mgr. Falconio is a dignitary whose gentle and affable manners have endeared him to the Catholics of Canada, and while we would greatly regret his loss to the country, we would heartily congratulate him on his promotion to a more important field of labor.

IMMIGRATION.

The New York Sun notices the fact that so far, the records of this year portend a larger immigration into the United States than has ever been known in any year.

The daily record of the past week broken on May 3d, when 6,213 men, men and children from almost every country in Europe besides some from Asia and Africa "stepped foot" on American soil for the first time, landing in New York.

The monthly record was broken in April, when 73,667 foreigners arrived. The largest number arriving during any previous month occurred in April, 1892, when there were 69,000. The yearly record is, of course, not yet complete for 1902.

There has been a change also in the material composing the new immigration. The Irish, Germans and Scandinavians now arrive in scant numbers, but the bulk of the immigrants are Poles, Slovaks from Austria, and Italians. It is stated that the cause of the decline in Irish immigration is the greater prosperity of Ireland, while the drop in that from Germany is attributed largely to restrictive laws which make it difficult for Germans to leave the fatherland.

We are pleased to notice that our friend Mr. Charles Devlin, Commissioner of Emigration to Ireland, is not only actively engaged in the work of sending to Canada many of those who have decided to leave the old land, but is likewise taking an active part in the public life of the country. Mr. Devlin is the right stamp of man to have in the Green Isle as a representative of Canada.

PILGRIMAGE TO THE SHRINE OF ST. ANNE DE BEAUPRE.

The annual Ontario pilgrimage to the shrine of St. Anne de Beaupre (below Quebec) will take place this year on Tuesday, July 22nd. It will be under the patronage of the Most Rev. Archbishop of Kingston and the direction of the Rev. D. A. Twomey, P. P., Tweed, Ont., to whom all communications regarding rates and time limit may be addressed. Further particulars in a later issue of THE CATHOLIC RECORD.

A Remarkable Fact.

A notable fact was stated by Rev. Bernard Vaughan, S. J., in a sermon preached on the anniversary of the death of Father Mathew. Of the millions who died of starvation in Ireland, not one person throughout the length and breadth of that distressful country, declared Father Vaughan, is known to have committed suicide. Self-murder is prevalent only in countries where there is indifference to religion.

Certain remarks made Mr. Kittson, Rector of a Cathedral, Ottawa, in a review wherein he criticized "papal nominations," have been part by the Presbyterian half the Rev. D. M. Ramsay Knox Presbyterian Church.

I must respectfully protest that the pure Gospel preached in our churches be, and that Unitarianism way among us . . . statements with an unimpaired pure Gospel was never in history more intelligently preached than it is at present. Unitarianism would not among our ministers."

The Rev. Mr. Kittson that he did not intend to hyperbolize in his parasitic but that his "remarks regularly to the Methodist tem is not so much to hearken as to gain conversions." He added:

"I claim that a large people not actually more Presbyterian and Methodist have enrolled themselves. We cannot say that Unitarianism has made such inroads on Presbyterianism in Canada as it has done in the States, where the Rev. New York Union Theological Seminary found for their Latitudinarianism so that it was believed that they would have carried off their battle before they gave up the carrying it so far. While we find the Americans so intent on consigning trines contained in the Confession to the sepulchre in order to keep peace with the age, we do not the Canadians who lag reform can claim to have perilled." Will the Canadian still assert that Pope anti-Christ and the man in Scripture, while the States tell us that this upon a misconception of God's Word election and reprobation and infants remain in Canada, while the Presbyterians and Unitarians United States reject t

The CATHOLIC RECORD called attention to the influence of University young Catholics. The which we reprint from temporary the Antigonish an opportune move signal which up to the sufficiently insisted upon are glad to learn that similar to that of F. Montreal is contempl which is also an imp centre:

To the Editor of The Dear Sir—I read with pleasure a very opposite recent issue of your spiritual welfare of O studying in our Uni to congratulate you matter before our pe draw attention to coming more and every year. Of count to speak knowled treat, the seat of t but after an active oral years among this large city, I ex move should be ma dangers to which t constantly exposed. for our future Cath ligation is excluded; exaggeration to say men have less to t sectarian character teaching than from which surround the What are the f every year in Mon dred young Catho dent—bailing from Canada, who follow medicine, law and t tenths of that nu who come to spend perhaps the most c life—away from fatc their own masters; private boarding ho often undesirable make for themse weeks of residence. While non-Catho C. A. and other are continually a among them, so far made to bring our social and moral i them; there is n they go to Mass of the Sacraments; company they ke are young men of character, the m to is—theatres, ba which are always this large city— them. These are dent life in M and parents need they learn from