

The Catholic Record.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1902.
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.
It is a most useful and good work, 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,
Apost. Deleg.

LONDON, SATURDAY, JUNE 7, 1902.

PEACE DECLARED.

It has been officially announced by Lord Kitchener in a despatch to the British War Office, that terms of peace had been signed by the contending parties in South Africa. All the Boer leaders have signed the act of surrender, and on the part of Great Britain, Lord Kitchener and Sir Alfred Milner have also signed. It is understood that British Sovereignty is unreservedly accepted by the Boers, but that beyond this liberal terms have been granted to the burghers.

The ending of the long-protracted war has caused general rejoicing throughout the Empire, and Canada has not been behind in celebrating the final triumph of British arms. In every town and city the announcement of peace has been hailed with rejoicing in the form of public meetings, speeches, bounties, and processions through the streets.

THE ONTARIO ELECTIONS.

The Ontario elections, which took place on Thursday, May 29, resulted in the return of 51 Liberals and 47 Conservatives, giving the government of the Hon. G. W. Ross a majority of 4. Since then Mr. John W. Munro, the Liberal member for the North Riding of Renfrew, died suddenly. The majority has thus been reduced to 3.

The cause of Mr. Munro's death is stated to have been blood-poisoning arising from the extraction of a decayed tooth.

As several seats on each side were gained by very small majorities, it is possible that the majorities may be reversed in some instances on a recount.

A remarkable feature of the contest is that all the candidates proposed as third party men were defeated by overwhelming majorities, whether they ran as Prohibitionists, Socialists or Independents.

PARTIES IN HOLLAND.

Holland, though but a small country, has just now a Parliament which has manifested a sincere desire to legislate for the best interests of the country, and taken as a whole, it is generally regarded as a model legislative body for the whole civilized world.

Until the present year the Free-thought element held undisputed sway for twenty-five years; not that it is the most numerous element in the country, but because amid the dissensions of the Protestants, it was able to seize upon the reins of Government, and as usual, under the pretence of liberality, nearly all the principal official positions were given to free-thinkers, education was completely secularized, and became the medium for the spread of free-thought principles, though Protestants, and especially Lutherans and Calvinists, are by far the largest part of the population; and the divorce laws were becoming more and more lax.

Catholics number about 1,400,000 of the population, while the Protestants, including the many Free-thinkers who pass under the same designation, are estimated at 3,000,000.

It was Dr. Kuypers, the famous Protestant theologian who planned the coup-d'etat by which the governing power was wrested from the hands of the Free-thinkers, and to effect this he influenced the Protestant party to unite politically with the Catholics, which they did willingly enough, selecting for their Premier the eminent Catholic statesman who now holds that position by the choice of the united Catholics and Evangelical Protestants.

Dr. Kuypers in explaining why he had endeavored to bring about such a union, declared:

"There are two systems engaged in mortal combat; Modernism, which seeks to fashion mankind according to naturalism, and on the other hand, those who bow down in veneration before Jesus Christ, acknowledging Him to be the Son of the Living God. These seek to save their Christian heritage; therefore, it is well they should unite their forces against a common enemy."

At the last elections, as a result of the first contest under the new conditions, the Free-thinkers were overwhelmingly defeated at the polls, and the coalition of Catholics and Protestants was sustained by the popular vote.

A few weeks ago, a Socialist member of the Parliament bitterly denounced the alliance of such irreconcilable forces as Lutherans, Calvinists, and Catholics. The Catholic Premier in reply stated that "it is greatly to the credit of the Christians of Holland that they can unite hand-in-hand against adversaries who advocate free-love, suicide, public seizure of property without compensation, and the race-destroying doctrine of Malthus."

The Premier of a staid country like Holland would not thus express himself if there was not a good foundation for his description of the teaching of the Free-thinkers. It was surely time for a Christian combination for the establishment of a Christian regime, when the dominant doctrines under which the country was being misruled had become so subversive of all morality.

A DASTARDLY OUTRAGE.

A disgraceful act of spleen was perpetrated in London, England, on the 27th inst., the perpetrators of which are still unknown. The balloon in which the brave Brazilian aeronaut M. Santos-Dumont was intending to begin his ascents in that city during this week was hung inflated in Crystal Park until Monday, May 26th. On that day it was taken to the grounds from which the ascent was to be made. When it was unpacked to be made ready it was found to have been mysteriously cut with knives in a manner which completely spoiled the envelope. The ascent will have to be postponed for several weeks in consequence of this outrage. Detectives have been engaged to investigate the matter.

The outrage is all the greater because M. Santos-Dumont by his achievement in proving that man can now master the atmosphere so far as to be able to make use of it for taking him to any desired point, has conferred upon the human race a benefit which cannot be overestimated. There is, therefore, a feature of base ingratitude in this outrage, as well as gross injury to a most deserving man who is worthy of unbounded admiration both as a good Christian and as an enthusiastic scientist.

THE SITUATION IN BELGIUM.

We had occasion some weeks ago to write on the troubled situation in Belgium in answer to some sneering remarks of a contemporary on the Catholic Church, arising out of the fact that the present Catholic party in Belgium which holds the reins of government is not favorable to universal suffrage on the "one man, one vote" basis.

Our contemporary remarked in connection with this that the clerics (meaning, of course, all true Catholics) fear the people, and are always opposed to giving power to the people, and that they would prefer now in Belgium to run the risk of precipitating a civil war rather than extend the franchise in the direction which the people demand.

We pointed out the unfairness of this statement, as there is no religious issue in the matter. It is a matter of free opinion whether or not it is advisable to have a pure and simple universal suffrage. Yet it is not to be supposed that there is a limited suffrage in Belgium. The suffrage until recent years was given on a very small rental, but it is now extended to all men above twenty-five years of age, and thus out of a population of 7,000,000 there are 1,473,000 voters. But this form of manhood suffrage is somewhat modified by giving an additional vote to 331,870 persons of wealth who are of course large taxpayers, and another to 40,000 who have taken degrees in colleges.

It is not a matter of religious faith that the franchise should be granted in this form, but many eminent statesmen of other countries have given it as their opinion that Catholic Belgium has established as wise, if not absolutely the wisest basis for the franchise which exists in any country in the world. It cannot be denied that by this method a reward is given for thrift and education, and extra power in the making of laws is given to the men who have most interest in the stability of the institutions of the country, and to those who are best able to judge of the needs of the country. He would be a bold man who would assert that this is an unwise provision, or that those who are in favor of it are opposed to the real welfare and progress of the

country. The Catholic party in Parliament are in favor of preserving the franchise as it stands, but the Socialists are clamoring for the abolition of the double and sometimes triple vote given on account of thrift and education.

There are three prominent parties in the country, the Catholic party which has been in the ascendant for nineteen years, the Liberals, and the Socialists. The two last named are united in the demand for the establishment of a one man one vote basis, but their reason for this is that they have a hope that if this were gained, they would be able to overthrow the present Government, and the revolutionary riots which were recently suppressed originated from the party in opposition, who proposed to obtain through mob law what they could not gain by an appeal to the chamber of Deputies. The Catholic party, however, are not disposed to yield threats of violence, and it is because they have not done so, that the Liberals and Socialists, but especially the latter, openly set up the standard of revolt. They were not successful, however, in effecting their purpose, the attempts at inaugurating a revolution, having failed completely.

It is worthy of note here that the Catholic party, while not concealing their preference for the franchise as it exists at present, expressed their willingness to accept the Liberal and Socialist programme under one condition, namely, that the universal suffrage should be made truly universal on the basis demanded, by extending the franchise to women as well to men. In this case, the age of twenty-one would also be taken as the age of voters, and only those under twenty-one would be barred.

The Socialists agreed to this, but the Liberals objected, as they feared that the proposed change would sweep their party out of existence. It would appear from this that a concession was made to the Liberal and Socialist mob, but at all events the concession was not accepted, and it is now probable that the franchise will remain as it stands for a long time to come.

Since the suppression of the riots a general election has been held, and the stand taken by the Catholic party has been sustained by the electorate, who have given the Government an increased majority in the Chamber. Before the elections the Government majority was 20, but it is now 26 over all other parties combined. The Chamber is composed of 100 members, of whom 96 give a straight support to the Catholic Government, 34 are Socialists, 34 Liberals, and 2 Christian Democrats. As the last are practically of the same political creed as the Catholic party, we may safely reckon that the Government will be sustained by a constant working majority of 30 in a full house.

In the Senate, the Catholic party have also increased their majority by 1. It will have 62 Catholics, 41 Liberals and 6 Socialists. It is thus evident that the people of the thriving little kingdom are well satisfied with the Catholic Government which has ruled them almost for two decades.

It is now stated that the alliance which has hitherto existed between the Liberals and the Socialists has been definitely broken up. The breach began to grow when the Socialist started to destroy property and to loot and plunder stores.

The Liberals looked on with equanimity when the destruction of churches and convents was taking place, but they drew the line when private enterprises were interfered with.

The trial of the rioters showed that the Socialist leaders in Parliament hired youngsters and lawless people to fire on the police, and this fact capped the climax, so that the Liberals now declare themselves done for all time, with their quondam allies.

M. WALDECK-ROUSSEAU'S RETIREMENT.

It has come as a surprise to the world that M. Waldeck-Rousseau, who has been Prime Minister of France since June, 1898, has resigned office and retired into private life, immediately after the general elections whereby the Government was sustained by an overwhelming majority.

It is not that M. Waldeck-Rousseau is disabled by age from taking further part in the Government of the country, for he is only fifty-six years of age, and in France it is very unusual for statesmen who retain the confidence of the people to retire at so early an age. But we are informed that though the Government has succeeded in having elected a majority in the Chamber pledged to support it, the present Republican majority will consist chiefly of moderate Republicans, instead of Socialists. From this we infer that Republican principles will be more firmly established than ever as against the various monarchial factions which have given so much trouble to the Government during the last few years; but that the

Anti-Catholic Republican element in the Chamber has become much less strong and aggressive, and that M. Waldeck-Rousseau foresees that the new Chamber will not support his Revolutionary measures against religion.

The Catholics as such are not opposed to the Republic, though many good Catholics are found in the ranks of the monarchial parties. Hence, for the sake of the unification of the Republic, an party many Catholic Republicans would have supported M. Waldeck-Rousseau's Government in a general way, while they would oppose his extreme anti-religious proposals; and it will probably be found that this is the secret of his retirement at the moment of his apparent success.

Even in the last chamber he was compelled to modify very much the Anti-monastic law of Associations, though it was offensive to Catholics even in the form in which it was passed. Yet it has not operated so fatally to religious orders as was intended.

Other dangerous propositions of the retiring Premier were also defeated, among which we may mention his attempt to destroy Catholic education by the requirement that no French citizens should be eligible to appointment to positions in the army or navy or civil service who had not spent three years in the French godless schools; and, further, it was openly announced by the Premier's Socialist supporters that the Associations Law was but a preliminary skirmish to the war which it was proposed to wage against religion itself. Well: the law is now in operation; but the Socialists have been left in the background by the recent elections, and, shorn of their strength as they appear to be, they are deserted in the moment of their defeat by the general on whom they relied to lead them to victory.

We have no doubt that the French political atmosphere will be purified by M. Waldeck-Rousseau's retirement. It is said, indeed, by his admirers that the country cannot do without him for any long time; but we believe a leader will be found who will organize a moderate as well as efficient government; but if it must occur that M. Waldeck-Rousseau shall be recalled to the Premiership after a time, we entertain the hope that he will return with a new political programme which will be more in accordance with the Catholic sentiment of the country than that which he has hitherto put forth.

If the results of the elections are really such as we believe to have been the case, it will be all the more remarkable, as the priests were specially desired by the Pope not to take part with either party during the electoral campaign. They were written to by the Bishops to this effect in pastoral letters wherein the Holy Father's words were quoted:

"After the elections, let it be impossible to class the priests either with the conquerors or the conquered."

THE DECADENCE OF PROTESTANTISM.

The Rev. Dr. Lorimer of New York in a recent sermon expressed his regret as a Christian clergyman that the Protestant denominations are surely and visibly declining. The cause, he believes to be the coming of so many foreign nationalities to America with so many diversities of religion which they import into the country.

On this point the New York Sun sets the Rev. Doctor right, pointing out that the religious beliefs, if they can be called by this name, which are taking the place of the denominations are the growth of the country, and not imported beliefs, and the cause of the decline is the loss of faith in Christianity for which many fanciful and strange beliefs have been substituted, such as Christian Science, the so-called New Thought, which is directly opposed to Christianity, the Metaphysical Movement, and the like. To these many other fanciful religions may be added, such as Theosophists, Dowietes, Spiritists, Mormons, etc., and some forms of Protestantism itself which have practically rejected the very essence of Christianity, while persisting in calling themselves Christians. Such are the Unitarians, Universalists, Swedenborgians, Menonites, the Salvation Army, the Christian Volunteers, etc. We include the last two among the number because, while we admit that in the way of relieving the poor, and rescuing the fallen these have not been idle, it must be borne in mind that they have eliminated Christian dogma and sacraments from religion, making true religion consist merely of the worship of man, instead of God, and thus ignoring the primary end of man's creation.

The great fact which underlies the decadence of Protestantism is that the divine authority has been gradually eliminated from religion, till with many Protestants there is now scarcely anything thereof remaining. The grandfathers of the present generation accepted the Bible, at least, as the undoubted revelation of God; but by degrees the

authority of the Bible has been undermined until many regard it as nothing else than a human book which is full of imperfections and even myths, and has, therefore, no authority from God. The authority of the Church of God, of the institution of which by Christ, the Bible tells us had been long ago rejected, and as the rejection of the Bible itself has followed gradually, there has been by degrees a lessening of respect for all religion as taught by the sects or denominations, and decadence has been the inevitable result.

There could be no other ending to the disrespect inculcated by Protestantism, from the beginning, for the authority of the Church of God, the pillar and ground of truth than a disregard for all divine religion, and its final rejection. We do not assert that as yet this total denial of religion has been reached by all Protestants, but the system is surely and rapidly approaching this condition as the necessary consequence of its fundamental teachings.

The Apostles St. Paul teaches us that it was to save mankind from being tossed about, to and fro, by every wind of doctrine that Christ instituted in His Church "some Apostles, some prophets, some evangelists, some pastors and doctors for the perfecting of the Saints, unto the work of the ministry, and the edification (or building up) of the body of Christ; (which is the Church of Christ on earth;) until we all attain to the unity of faith and of the knowledge of the Son of God. . . . that we may be no longer children tossed to and fro and carried about with every wind of doctrine." (Eph. iv. ii.—14.)

Herein we find that the hierarchy of the Church of God is of divine institution for a special purpose, the preservation of the faith of Christ on earth. The rejection of the authority of this divinely instituted hierarchy must necessarily be followed by the complete loss of that faith, and this is what is happening in Protestantism.

Catholics have always foreseen that such would be the consequence of the rejection of Church authority, and have predicted it, and have known that no spasmodic efforts to prevent disintegration by humanly invented methods would ever avert the catastrophe. The gradual loss of Christian faith has been the result within Protestantism; and even its recent efforts to avert the ending by nominal Christian unions have only precipitated the result, inasmuch as it has been erroneously supposed that such human methods will take the place of the divine plan.

The Christian religion is a permanent on earth, inasmuch as Christ instituted it to last to the end of time. He Himself having promised to remain with His Church on earth, directing and assisting it in its teaching, but the modern organizations which assume to be Churches of Christ must continue to tend toward unbelief. It is only in the Catholic Church that this permanency will be found, as it is only in her that the divinely instituted hierarchy exists which was intended by Christ to perpetuate his work of preaching the gospel to every creature.

THE HOLY SHROUD AT TURIN.

The "Holy Shroud," in which our Blessed Lord is said to have been enwrapped when placed in the tomb, has long been preserved at Turin, where it has been kept under the care of the royal family of Savoy since the fifteenth century.

About the authenticity of this relic there has been no serious doubt; yet it is not to be supposed that the faith of Catholics depends upon the authenticity of this or any other relic which comes down from antiquity.

We know, as a matter of common sense, that to the relics or remains of those who are worthy of reverence, due respect should be shown; and as the Saints of God are above all to be honored as God's friends and faithful servants, it is due to their memory that their relics should be venerated. The Catholic Church confirms this view, telling us in the Creed of Pope Pius IV. that the relics of the Saints are to be kept and venerated. This is to say that when we know certain relics to be portions of the bodies of the saints, they should be treated with proper respect; though it is not asserted that any special relics are of this character.

The Holy Scripture tells us that the bodies of God's saints are temples of the Holy Ghost and on this account they should be revered; and even some respect should be manifested for articles which have had some immediate connection with the saints, or which have been specially prized by them while they lived upon earth. But we do not place any reliance on these articles as having any power to hear our prayers or to help us to salvation, since they have no sense or power in themselves. Yet God Himself has frequently vouchsafed to perform miracles through the medium of these inanimate objects, thereby confirming

the Catholic teaching that a certain religious reverence should be shown toward them. Thus the pious woman who only touched the hem of Christ's garment was healed from a malady of many years' standing because of her faith; and we learn from the Acts of the Apostles that "God wrought special miracles by the hands of Paul, inasmuch that handkerchiefs and aprons" which had touched his body were taken to the sick "and diseases departed from them, and evil spirits went out from them." (Acts xix. ii-12.)

Further, in the history of the Church the instances in which the respect shown to relics of the Saints has been approved by miracles wrought by God are most numerous. They are attested by pyramids of monuments and innumerable authentic records of occurrences at Lourdes, Loretto, St. Anne of Beaupre and other shrines.

Such are the reasons why Catholics show reverence to these sacred objects, and preserve them with respect.

The relic of the Holy Shroud at Turin has been held by an undoubted testimony of tradition to be authentic; but some persons have maintained that there was no satisfactory evidence of the fact.

There are upon the shroud marks which are clearly those of a head and body, which are asserted to be those of Christ. They have been attributed by some to a supernatural cause, while others have said with equal confidence that they were made in part by some medieval painter and in part by perspiration which left stains upon the garment.

In 1898 the Chevalier Pia took several fine photographs of the shroud, and recently further investigation was made by M. Vignon, an eminent chemist and photographer, who has arrived at the conclusion that the image is not formed by any human painting, but is a staining due to peculiar conditions—a brown stain reproducing the body and features of Christ as a negative, that is to say, with dark shades for the reliefs, light ones for the hollows, and half tints for the intermediate parts. In fact M. Vignon, confining his investigation entirely to the scientific view of the case, shows, or at least claims to have proved, that the picture was formed by photographic reproduction by projection to a distance, and a writer in La Nature states that those who have not seen the effect can have no idea of the striking impression of sweetness and majesty that is produced by the image.

M. Vignon does not attribute the picture to a miracle, but has made experiments with a plaster image representing the head of Christ and covered with powdered zinc, so as to obtain a surface which would emit a vapor of similar photographic effect with a human body, and placed it near a sensitive Lumiere plate, with the result that after two days an image was formed very similar to that found upon the holy shroud.

Now the question arises whether there was anything which made the shroud act as a sensitive plate. He asserts that he has found by his experiments that the powdered aloes, myrrh, and olive oil which it was customary to use for the preparation of the shrouds in which dead bodies were wrapped, when acted upon by the urea present in the sweat and blood which must have oozed from our Lord's Body after such suffering as He endured on the cross, would have produced a negative image very similar to that which arises from the zinc vapor.

Not being sufficiently acquainted with the photographic effects described by M. Vignon, we cannot either assert or deny the accuracy of his statements, but there appears to us to be a strong semblance of truth in them, and assuming this to be the case, we must regard the investigations as a powerful and unexpected confirmation of the authenticity of the relic, as it proves that under the exact circumstances in which the Body of Christ was entombed, according to the gospels, that occurred which should be expected, namely, that an image should be produced such as M. Vignon has described.

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.

Seventy-three Converts.

At Joliet, Ill., last week, twenty of the converts who embraced the Catholic faith as a result of the recent mission held in St. Mary's Church by the Paulist Fathers, Hendly and Healy, were received into the Church with solemn and impressive ceremonies.

Father O'Brien still has a class of fifty-three, which will be received into the Church later, making in all seventy-three converts to the Church as the result of the recent mission.

THE KING'S ACCENT.

After all the noise and by the Protestant Alliance in Britain in protesting against the King's Anti-Catholicism, the petitions presented to Parliament have been hawked about this year, had only 371,831 which is a most insignificant in comparison with the millions of signatures of the promoters of who expected that it would be universally signed by the English gave only 284, Scotland 59,197; Ireland 8,670; the Channel Islands the face of the twelve millions in the British Empire of signers is certainly formidable.

But these petitions they do to an age that prevent the obnoxious being repealed, or else unobjectionable to agitation for its repeal is merely suspended; unseemly controversies can wait, as the oath taken, and will not again by King Edward.

SECTARIANISM.

Protestant Churches Our B.

Many and significant which are gradually into the various sects threaten—changes of little notice, appear bear a deeper meaning stronger lesson than different sects would or acknowledge. The faith spoken of in a the New York Sun among the many new attract people to church-markable "are the yowed from Roman Anglicanism, which deuce even into a New York, but no Methodist Churches. "On Easter Sunday Heights Baptist Church of a vested with cassock and wearing also mortals, the vestments are of such a choir into Methodist Temple so successful, ample has been Methodist church having come into life spicuously.

"This is very the two Protestant the past were always by the extreme worship and their and were most anything like mer religious services, the Methodist people, and all raiment and in so by them. Method by Wesley, in his "evidence their refraining from costly apparel." life was the Baptist houses of both usually (without such marks of a distinct architecture.

"The change from of vested clothes purely ritualistic ary. A generati stirred up violence those denomination cause no distur rather to provid repeat and exten

"Will these re Methodist church naturally and log of other feature churches they a likely to see the perhaps the fin plain Communio to a veritable alous significance serious innovat eal doctrinal future. We hav the Episcopal C a bold teaching

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