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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA, Ottawa, Canada March 7th. 1900. liter of THE CATHOLIC RECORD,

Te the Editor of THE CATHOLIC RECORD,
London, Ond:
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
waly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend
to the faithful.
Blessing you, and wishing you success.
Believe me, to remain, says Christ.
Yours faithfully in Janes Christ.

lieve me, to remain.
Yours faithfully in Jesus Christ.
† D. FALCONIO, Arch. of Larissa.
Apost. Deleg.

LONDON, SATURDAY, NOV. 8, 1902.

HIS EXC LLENCY MGR. FAL. CONIO.

The departure of the Most Rev. Diomede Falconio for the United States -official notice of whose transference was received in Ottawa on the 30th October-will be regretted by his many friends throughout the Dominion. During his short sojourn here he has endeared himself to Bishop and priest, to State dignitary and to private citizen. And we speak no idle words of eulogy when we say that the assignment of the Most Rev. Delegate to Washington will be regarded as a personal loss by all who have the pleasure and honor of his acquaintance.

We Catholies, of course, tendered him at the beginning of his incumbency our tribute of loyalty and reverence. He stood for Rome, and that was enough to make us give him a heartfelt welcome. His knowledge of human nature and ways of the world, his learning and fitness for his responsible position brought him the respect of those without the fold. Here and there -for bigotry is slow to die -men looked askance at him, but the broad-minded Canadian felt and knew that the influence and action of the Delegate were for the good of the Dominion; that his presence at Ottawa was a token of good - will, and another proof that the Church was ever anxious to contribute its share towards the development and stability of Canada.

The Most Rev. Diomede Falconio has always been the courtly prelate, but never to such an extent that one could not see his directness, his sim plicity and kindness. The official never shut out the man. As one prominent non-Catholic told us lately, one could not help feeling that the Delegate was sincere all through, and that his charming tact and courtesy were bred not of etiquette, but of charity. This, indeed, is what affects And long after important matters shall have passed from our minds, his kindly words and deeds will be held in grateful remembrance. Prelate and diplomat, canonist and theologian, he is respected; not blind to the meanness of the world, he thinketh no evil; with the heart of a child, he is loved by all who have come under the sway of his gracious personality.

THE DOUKHOBORS.

Some alarm was created recently by a report from Winnipeg to the effect that an army of Doukhobors some thousand strong was marching upon Yorkton to demand food and compensation for the cattle they had turned adrift, and which the Government agents had sold for their benefit.

As a matter of fact, it appears that sixteen hundred of these strange settlers were actually on the march, but not with any hostile intentions. They camped on the plain near Yorkton without shelter on Oct. 27 while the thermomter stood at 14 degrees below the freezing point. The crowd consisted of men, women and children, including infants in arms and one born in the camp on the date mentioned, the mother being one of the marching

There were sick persons borne on litters, some were barefooted, and others wore rubber boots, or coarse sandals made of binder twine.

Siemon Tcherninkeo, who is a leader among these enthusiasts, walked barefooted, and explained that they were "looking for Jesus," and when asked where his boots were, he showed his bare feet exclaiming "Jesus' boots."

Mr. C. W. Speers, the Dominion Immigration agent, succeeded in getting teenth century, during which so much

shelter, but refused to follow them till they were forced along by the officials.

It is stated that the Doukhobors are and infirm have been obliged to go into shelter, and are threatening to release them by force from their prisons, as God has told them to release them.

The officials declare that the situation is a very serious one, as they are not numerous enough to resist so large a force of fanatics, should the latter attempt to take their families from the shelters with which they have been attempted the riot act may be read, to do this with the aid of the settlers in the neighborhood at railway con- years ago. struction.

In another place, at Pollock's Bridge, seven miles distant, there are seven hundred more of these fanatics who are those near Yorkton. They roll themselves on the prairie, and dance like as a member of a Senatorial committee. dervishes. The women prefer to let their children famish rather them permit them to have milk to drink, because milk is animal food. It may be rememtics are the same who a few weeks ago Boston missionaries. let their horses and cattle loose on the

relieve the immediate wants of these for their lands. Many of the more people by selling the animals and sup- ignorant natives have in this way been must ensue soon unless their fanaticism | cheat them." be brought to an end.

Several women refused to allow milk and spilt it when the civilized inhabitants offered it to their little ones. Other food, as biscuits, etc., offered to parents, who preferred that their children should suffer from famine and cold rather them be relieved by profane people who would not join in their fanaicism. The men and women are poorly clad, and should a snow-storm come there is nothing to prevent many from perishing by exposure to the elements.

From this statement of the present conditions it will be readily understood that the Doukhobors have not at present any hostile intention. The first principle of their creed is that it is unlawful to fight, so that it is scarcely to be feared just now that they have any wish to inflict injury on their neighbors. Nevertheless it is stated that these very mild people tell with great earnestness, and without any thought that they did anything wrong, how they buried alive five Russian priests who were sent to preach to them the gospel as it is understood by the Russian Church. It is not impossible that they may take some notion to play similar pranks in their new abode in the Northwest. It is certain, at all events, that the Canadians have gained very little benefit from this incoming of these strange-mannered immigrants. Nevertheless, humanity and Christian charity demand that energetic efforts should be made to give them succor in their present distressed condition, and that, if possible, they should be instructed how to conduct themselves in the midst of a civilized community.

Besides these bands to which we have already referred, there are several smaller bands of fanatics assembled at various points, who are not as yet suffering so many privations, owing to their being less numerous. On behalf of them all a petition was sent to the Government of British Columbia asking that a tract of land should be assigned on which they might settle, with the avowed object that they may preach their creed to the people of that province to convert them to it. The petition stipulates that they must be free from the operation of British Columbian laws, and especially from the laws regarding marriage, as their belief is that husband and wife should live together only so long as they might wish. The application was signed by Tikur Bondmauff and others "of the Christian community of the Universal Brotherhood. Assiniboia."

In reply, Governor Henri Joly de

Lotbiniere wrote: Sir: "I have duly submitted your petition to the Provincial Government. The Government, while ready to welcome with pleasure desirable immi-grants, refuse absolutely to enter into negotiations with a body of immigrants who, at the outset, declare they will not conform with the laws of the country.

These transactions reminds us of the proceedings of the Anabaptists Storck and Muncer in Germany in the six-

The Catholic Record. the sick, the women, and the children blood was shed in that country. The housed in sheds and other buildings Anabaptists were not identical with the any thought. much against their will. Mothers Doukhobors, but their beliefs have allowed their children to be taken into much affinity with each other, and the excesses of both equally show the absurdity of the Protestant rule of faith which allows every individual to interindignant that their wives. children pret Holy Scripture according to his own fancy. It is true the Doukhobors are not bloody-minded like their prototypes, but their fanaticism is none the they are subjected. less absurd and even dangerous to the future welfare of the community.

Of course the present follies are not to be attributed to all the Doukhobors, many of whom are estimable and industrious people who will be good citizens; yet we are now not so very much surprovided. However, special constables prised as we were at one time that they have been sworn in, and if violence is came into collison with the civil authorities in Russia so that the latter were and force will be used to keep the so anxious to get rid of them, and were 262 to 145, and on being requested to women and children in safety. It is glad when they emigrated. The time withdraw, the Irish members called believed that the officials will be able may come when the Canadian Government will be as glad to rid itself of most and the laboring men who are working of them, as that of Russia was a few

BOGUS CERTIFICATES TO

A despatch from Topeka, Kansas, still more crazy in their conduct than states that Senator Burton has just returned from Hawaii, whither he went

The Senator makes the statement that the Hawaiians are a fine people, but are at the present moment in distressed circumstances owing to the manner in bered by our readers that these fana- which they have been swindled by

"A number of these missionaries prairie, because they have come to be- have been recently in Hawaii," the lieve that it is sinful to cause brute Senator says, "and have given many beasts to work, or to use them for food. of the natives certificates guaranteed The Government has endeavored to to admit them to heaven in exchange plying the wants of the people with the swindled of all they possessed, and now proceeds, but the money so obtained Americans of all classes are looked cannot last long while the present state upon with suspicion by the natives, of idleness lasts, and great distress being regarded as swindlers seeking to

Considering the previous experience of the Hawaiians with their missionaries to be given to their starving children, who by trading and imposing upon the credulity of the natives enriched themselves enormously, the wonder is that these simple people were not more on the children was also refused by the their guard in the transaction of which Senator Burton speaks; but it was said by Phineas T. Barnum that people like to be humbugged, and we take it for granted that the Hawaiians are like the rest of mankind in this

The keys of the kingdom of heaven were conferred upon St. Peter and transmitted to his successors, but we have yet to learn that the Boston missionaries have or even pretend to have any claim to lawful succession from St. Peter or any other Apostle. We have also vet to learn that the true successors of the Apostles ever dreamed of laying up earthly treasures after this fash-

THE SITUATION IN IRELAND.

The harshness of the measures perial Parliament at the suggestion and beverages had been taken. wish of Mr. Wyndham, the Irish Secre-Home Rule to Ireland.

On October 16th Mr. Balfour moved which he explained would consist chiefly | life. of the education and London water sup ply bills. In addition, the Indian bounties, supplies, and the Transvaal would require attention.

A mild protest was entered by Mr. party, Mr. Bryce taking this duty in the absence of the Liberal leader, Sir Henry Campbell-Bannerman.

Mr. Patrick O'Brien also protested on behalf of the Irish members. He said that surely a day between that date and Christmas should be devoted to the consideration of the serious state of affairs existing in Ireland.

Mr. Balfour replied that if this request came from the Liberal leaders he would grant it, but the Government would not accede to it as coming from

the Irish party. Several Irish members indignantly protested against this gagging procedure whereby it was declared that Ireland's demands are not to be noticed Liberal Party. Some of the Liberal of this stand as taken by the Government. Among these was Mr. Lloyd-

George. ever delivered in the House of Commons. He said :

"I rise to speak as a native of Uganda."

He thanked the government for having so much affection for his native country, Uganda, as to find time for the discussion of its affairs, while

Other Nationalist members declared that Irish matters are of more importance than any of the affairs of which Mr. Balfour had spoken.

Mr. W. Redmond expres ed regret that the Irish people are not in a position with arms in their hands to strike a blow against the tyranny to which

and refused to attend to the Speaker's cries of "Order." He then advanced towards Mr. Balfour in a threatening manner, and it was thought for a while that he intended to assault the latter gentleman, but he returned to his seat without so doing.

Mr. O'Donnell was then suspended on motion of Mr. Balfour by a vote of out : "Call the police," " Muster the Horse Guards," etc.

On the 22nd of October, there was another discussion on the granting of a day to Ireland. On this occasion Sir Henry Campbell-Bannerman supported Mr. Patrick O'Brien's request for a day; but Mr. Balfour insisted that if the Liberal leader desired that a day should be given, it must be asked as a vote of censure on the Government.

This was, of course, equivalent to a refusal, and the Liberal leader refused to urge the matter on such terms. Mr. William O'Brien concluded the

stormy discussion, exclaiming: "If we are not given a day we will

It is to be regretted that such disorders should arise whenever Irish matters are touched upon in the House of Commons, but the blame is not to be placed upon the Irish members, but on the Government which resolutely and persistently treats the demands of Ireland with studied contempt.

WANTON INSULTS TO CATHO-LICS.

We have noticed from time to time on the part of advertisers of medicines and certain other wares, a tendency to make use of pictures of priests, monks or nuns for advertising purposes, and cities of the United States; and in the usually the scenes or attitudes of these past in some of these places they have pictures are such as to make the priests or religious so represented appear ridiculous or contemptible.

These advertisers in their anxiety to please the enemies of the Catholic Church, seem to forget that the duties | those who have been rebellious have of Catholic priests and religious are of so sacred a character that any contumely shown to them must be regarded where there must be over twentyby Catholics as a gross insult to them- five thousand Poles, one independselves and their religion, which they ent Polish church was built and cannot and ought not to tolerate.

ority that in a certain theatre or in that part of the city, in defiance of Museum of Detroit named "Wonder- Church authority. It had all the land" there is a scene exhibited in appearance of a Catholic church: it life-sized waxwork or some other mater- was consecrated by a bogus Bishop, ial, in which a couple of monks are on named Valette, and in it Catholic exhibition permanently, wherein one truths were preached, and sacraments monk is represented as discovering a administered. The only thing Protestbrother of the same order who has been ant about it was its independence of adopted by the application of the Coer- imbibing too freely, lying down near a Church authority. This unfortunate eion Act, recently passed by the Im- huge barrel of liquor from which his schism was brought to an end by the

tary, has set forth in a stronger light against exhibitions of this character, States. Since then the Poles of than ever the necessity of granting which are evidently intended to throw Detroit have lived in peace and obedidiscredit upon the clergy of the Cath- ence to the laws of the Catholic olic Church, the purpose being to give that the remainder of the session be de- visitors the impression that the religvoted entirely to government business, ious orders lead a loose and dissipated named Koslowski, with some independ-

teries generally, and indeed we may Protestant Church, but the foxy bishop budget, the Uganda Railway, sugar say universally, the religious lead lives lays down the condition that in any of abstemiousness and self-sacrifice. having devoted themselves to the service of God in their communities, and have sole jurisdiction over the Polish James Bryce on behalf of the Liberal such representations entirely misrepre- priests and congregations organized sent the religious life.

Even if it were true that once in a lous had occurred in some monastery or and cents; but Koslowski must be monasteries, such a fact would not justify the selection of such an occurrence as illustrative of the life and conduct of monks.

We do not deny that human frailty is such that in every sphere of life scan dalous scenes are apt to occur sometimes, and it is possible that such scenes may take place to disturb the peaceful tenor even of religious life. In such instances the veil of charity should be spread over the occurrence : but those who know anything of monastic life know that it is almost always a life of truth," and imperil their own salvawithout leave being obtained from the spent in the service of God, and that tion. priests, monks and nuns of the Catholic members also denounced the absurdity | Church are universally examples of every virtue which should be practiced by pious Christians. The Detroit caricature is, therefore, a disgraceful exhi-Mr. Healy here began a speech which bition of hostility to the Catholic is described as one of the finest satires | Church, and should not be encouraged by Catholies, who, on spending their money for admission to the show, are thus insulted. It is their own fault if they do not stay away from the places where they know they will be wantonly insulted and ridiculed.

Another instance of the same kind of

Ireland," was not regarded as worth being widely circulated as an advertisement by " The Radnor Water Co." of Montreal. The picture on the cove of this book represents a monk whose attitude is certainly intended to throw ridicule upon the person so represented as anxious to open a bottle of Radnor Mineral Water in order to take "a little for his stomach's sake." The attitude, as we understand it, is intended to express greed to satify his sensuous Mr. John O'Donnel spoke similiarly appetite, and his grimace is ludicrous.

Equally ridiculous is the picture in the interior of the book representing also a monk making a hideous face while playing on the guitar, and at the same time "chanting the praises of Radnor."

These pictures are not quite so wicked in their purpose as the show in Detroit; but they are but little less objectionable, and we doubt not the Catholics of Canada who respect their religion will resent the insult. They may easily do so by preferring some other mineral water which is quite as good as, and which may possibly be better than Radnor.

THE INDEPENDENT POLISH NATIONAL CHURCH.

It has been reported that some independent Polish Catholics have petitioned the Episcopal Church of the United States for admission into that ommunion.

It is not announced what number have so petitioned or on what terms the demand has been made; but the Poles of Poland have been noted for their firm attachment to the Catholic faith, and have suffered persecutions for conscience' sake both from Russia and Prussia; and they might have been prosperous in their own country if they had joined the Schismatical Greek Church: but they preferred spoliation and exile rather than renounce their faith. It is not likely that in the United States, whither many of them have immigrated, they will be less faithful to the traditions and religion of their forefathers. There is a considerable number of

Poles in Chicago, Detroit, Toledo, Bay City, Cleveland, Buffalo and other been independent enough: in other words, they have been disobedient to their Bishops who have been appointed by the Holy Ghost to rule the Church of God. In nearly all of these places. seen the errors of their way and have submitted to their Bishops. In Detroit, carried on for several years, and We are informed on the best of auth- was attended by most of the Poles adjudication of Cardinal Satolli, then We desire to enter our protest here Delegate Apostolic to the United

Church. There is a bogus bishop in Chicago, ent Polish priests, who, it is said, have Is is well known that in the monas- petitioned for union with the Episcopal agreement which may be arrived at with the Episcopal Church, he should or to be organized: that is to say, the Episcopalians will be allowed to conwhile something ridiculuously scanda- tribute all the help they can, in dollars supreme over all the unfortunate Poles who may be foolish enough to follow him.

The application of the dissatisfied Poles of Chicago to become affiliated to the Protestant Episcopal Church will not be any serious drawback to the Catholic Church, though, of course, any breach of the unity of the Church is to be regretted, not so much for the Church's sake as for the sake of the unfortunate people who abandon the Church of God, "the pillar and ground

But the number of Polish schismatics who profess to belong to the independent Church is not very large, even when taken all together. It is said that some years ago there were as many as 50,000 Poles in this rebellion but this number has been constantly diminishing, and two years ago they had dwindled down to 21,000 persons, the remainder having returned to Catholic unity. Those who remained in schism were divided into 14 congregations, of which three were in Chicago, and one in each of the following cities : Buffalo, wanton insult offered to Catholics is to Milwaukee, Depew, N. Y., Chicopee "that distant and distressful country, be found in a small pamphlet which is and Fall River, Mass.; Philadelphia.

Scranton, Priceburg and Plymouth, Pa.,

Cleveland and Baltimore. Should the union with the Protestant Episcopal Church be effected, it is more likely that many of the Poles who have been deceived into attending their schismatical churches will understand the evil they have done when they become aware that they are no longer Catholics on account of being in schism. rather than that they should turn to Protestantism in a body because the few priests who are leading them invite them to Protestantize themselves.

The total number of priests who are ministering to these schismatics was twenty-one, two years ago. We understand that two or three of these have since returned to the Catholic Church.

In a letter addressed to the Polish Catholics of Baltimore Diocese two or three years ago, His Eminence Cardinal Gibbons said :

"The 'Independent Church ' has been condemned and solemnly anathematize by Pope Leo XIII, and is a sect all the more dangerous because its external appearance and ceremonies so clos lead many unsuspecting Catholics tray. You must always remember that our Holy Church built upon the rock, St. Peter, does not rest upon cerem and rites, but upon faith and good works, and obedience and union with Rome so cautioning you once more against the so-called Indepent Church, I conclude with the asrance that though not of your nationality, I love you nevertheless equally as well as I do others, since you also be long to my flock. While bestowing upon all my blessing as a pastor sincere ly devoted to you, I pray God, and invite you to do the some, that your err-

ing brethren may, through the grace of

God, return to the sheepfold of Christ

From time to time one may read in the daily newspapers-especially in the large cities-notices of intended masical services in one or other of the Catholic churches, in which the names of the "performers" (no other word would suit as well) are given, together with the particular "parts" assigned to them. Kyrie and Gloria, Credo, Sanctus and Agnus are tossed about, so to say, like the items in any ordinary operatic notice prepared by the advance agent" of the troupe. And then after the display of "musica talent"-say on some high festival of the Church-note the papers of the afternoon or the following day. Leaving out the titles of the various parts, read ing how Mr. and Mrs. and Miss So-and-So performed their respective tasks, one would never suppose but that they were reading an account of the performances of an opera company.

Bad and all as all this may be, the climax was reached recently by an announcement which read as follows : " -- church .- Owing to the likely small attendance at High Mass on -- day" (a high festival of obligation by the way), " the musical service -- Mass which was to be rendered on that day will be rendered Sunday instead." for you! Anticipating (why?) a small attendance on a feast of obligation, the musical Mass, which to ordinary minds would be sung to honor and glorify God, must be renewed so as to tickle the ears of admiring friends, Catholic and non-Catholic, Jew Agnostic, who, not having any spare time for the holy-day, gather to lister and to criticize on the Lord's Day.

Surely this is an abuse which needs stern correction! The parties con-cerned should be taught that "My house is a house of prayer," not opera house.

CAIN'S MARRIAGE.

G. C. B. of Watertown, N. Y., makes enquiry: "Who was Cain's wife, and where did he find her ?"

It is evident that in the beginning of man's existence on earth, the first children of Adam and Eve necessarily married each other, being brothers and sisters, as otherwise the world would not have been peopled.

A little reflection will show that the laws governing marriage depend upon the will of God, and as we read in Gen. i, 28 that God blessed our first parents saying: "Increase and multiply, and fill the earth and subdue it," etc., it is evident that He allowed such marriages until they were no longer necessary.

The history of mankind before the flood, as transmitted to us, is very brief, and there is no positive mention of the time when the more stringent rules regarding marriage were instituted, but they certainly existed before the covenant made by God with Abraham, Isaac and Jacob, which was long before the

Mosaic law was instituted. In regard to Cain's wife, our correspondent will find in a note on Genesis iv. 17 in the Douay Bible, the follow-

ing, which explains the whole matters: "His (Cain's) wife, etc. She was a daughter of Adam, and Cain's own sister; God dispensing with such marriages in the beginning of the world, as mankind could not otherwise be

The same thing is to be said of the other sons of Adam.

It will be seen also from Gen. v. 3, 4,

that Adam had other ters after the birth of for "Adam lived one hu years" and "begot Se days of Adam after he eight hundred years; and daughters." AN "UNKNOWN

NOVEMBER 8,

It is stated in a Thomas that at a Mo held in the middle of town, an Elder "whi mony, began to speak tongue.'

The report adds t influence of the spir impelled to different p speaking over the he the brethren with tear his face, and other psychological influen The presence of the s that all were melted one could deny the mighty influence. I present of the day of after the speaking in the elder repeated in had before said tongue.

The comparison of with the descent of upon the Apostles o piece of profanity blasphemy.

The gift of spea tongues was frequ Almighty God in t Christianity ; but t purpose in it, and by tion was conveyed understood the langu on Peatecost the A spoke in tongues w learned, and there wrought by the Hol enabled the Apostles the thousands of pers who had assembled assist in the celebrate festival day, the joy tion which Christ ca nounce. The Holy us that the stranger Medes and Elamite Phrygians, Egyptia many others of di heard the Apostles tongues the wonderf These strangers g

Jerusalem by Chris and would prepare version of their con either become missi or would at least p for the coming of would take place so of establishing the among them. On the day of P great Christian m

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became the Bible We cannot believe story of the man tongues as relate the Ridgetown ture to say that tongue was of

Shakespeare's " BOBLIBINE The elder's te influences, and t words, must hav

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