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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 with interest and pleasure, 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,
D. FALCONIO, Arch. of Larissa,
Anglican Delegation.

LONDON, SATURDAY, MAY 30, 1903.

THE DOUKHOBORS.

The Doukhobors of the neighborhood of Saskatoon, in the North-West who had started on a second crazy pilgrimage to convert the world, and who were varying their march with dances in a nude state, have all been brought back to their homes and are now reported to have settled down peaceably to their work. The police, however, had a good deal of trouble to bring matters to this condition, and are keeping up a patrol to prevent another such outbreak until the arrival of Paul Veregin, whose influence is expected to be sufficient to prevent another crazy fit from coming upon his countrymen.

REVERENCE OF RELICS.

The Low-Church English clergy who are admirers of John Wycliffe held recently a celebration at Lutterworth, which was the parish in which Wycliffe officiated, and was buried. They were shown through the parish church and were deeply interested in the tomb and other relics of Wycliffe which were exhibited to them.

The incongruity of showing any respect toward the relics of the religious revolutionist, whereas the Low Church people always vigorously maintain that it is idolatry to show any respect for the relics of Saints, appears not to have occurred to these fastidious followers of the late John Kensit and Sir William Harcourt. But the worst shock to their Evangelical nerves was when Wycliffe's chasuble was exhibited to them, which he had often worn while celebrating Mass. The Church Times, a High Church paper, says: "The poor man who had been led to picture Wycliffe as an eminent Protestant of the Church Association sort, could only gasp, Wha-at, did he wear that ere thing?"

We wonder what our Canadian Low Churchmen, Mr. Samuel Blake and others, who meet annually to celebrate the festival of Wycliffe College, Toronto, would think of their English confreres paying homage to the relics of St. Wycliffe, and regarding with religious awe the vestments which their great saint used in celebrating Mass. It is one of the most grave charges which the so-called "Evangelicals" make against Catholics that we show respect to "dead men's bones," when we show reverence for the relics of the saints who were God's special friends and faithful servants.

IONA TO BE SOLD.

The Island of Iona or Icolmkill, which is a small island of the Hebrides belonging to the county of Argyre, and which was the home and deathplace of St. Columba, is offered for sale by its owner, the Duke of Argyre.

This island was down to the sixth century the chief seat of the Druidical rites, but was given by Brigid, the King of the Picts, to Saint Columba in 563, who came from Ireland to evangelize Scotland, for which purpose he established in Iona a monastery and a college to train up missionaries and scholars.

In 1543 these institutions were broken up by an act of the Scottish Parliament whereby all religious houses were abolished.

There still remain the ruins of the Church of St. Mary with a square tower 75 feet high, dating from the thirteenth century, a nunnery built in the twelfth and St. Oran's chapel probably erected in the eleventh century.

To the Abbey and College erected by

St. Columba students flocked from all parts of England, Ireland, Scotland, and even from Scandinavia, and from this centre St. Columba evangelized all Scotland, the country of the Picts, so that he has been known as the Apostle of Scotland. Many beautiful manuscripts of the Bible and of the liturgy of the Church were made in this monastery, which was celebrated for its numerous skilled copyists, and St. Columba was himself a skillful penman.

From the monastery and college of Iona went forth many missionaries who spread the faith among the northern tribes of Europe, and others who labored among the Angles of England.

When in Scotland the religious houses were broken up, Iona became the property of the McLeans. Afterwards it passed into the hands of the Duke of Argyre.

THE "LOS VON ROM" MOVEMENT.

The "Los von Rom" or "Away from Rome," movement which began a couple of years ago in Austria, and was welcomed by the Protestant press with so great a flourish of trumpets, never assumed such large proportions as was represented, but now it has developed into a direction which has astounded those Protestants who imagined that it was the beginning of the Protestantization of Austria.

From the beginning it was a national and not a religious movement. Its purpose was to Germanize the Austrian Empire with a view to the predominance of the German over the Czech and Slavonic races, and ultimately to bring about the annexation of Austria to Germany. And now the leaders of the movement want a purely national religion which is to be substituted for Christianity, which they say is a religion which has its origin from the inferior Semitic race.

They propose to abolish the worship of Jehovah as a Jewish deity and to substitute therefor that of the ancient German deity Odin, whose code of morals they assert to be superior to that of Christ, and they instance especially the teaching of Christ in regard to meekness, humility, and the forgiveness of injuries. They say that the creed of Odin inculcated the return of blow for blow to those who inflict an injury upon us, and they assert that this ethics is greatly superior to that of Christ, who teaches us to turn the other cheek if our enemy strikes us on one cheek. The Christian line of conduct, they assert, demoralizes and dehumanizes mankind.

They propose to restore the worship of Odin by offering holocausts to the sun on the mountains at the summer and winter solstices. But the two leaders, Schoenerer and Wolf, have also quarrelled and are accusing one another of gross immoralities, which on their own principles must result in the widening of the existing breach, inasmuch as their injurious language toward each other is unforgivable.

The German Protestants are horrified at this proposed return to Paganism, and they no longer desire to see this horrible new religion prevail, except perhaps in the purely secular results which are expected to follow from it. At all events, there is little hope now that Protestantism will profit anything by the new departure.

The immediate pretext on which the Los von Rom movement was inaugurated is that the Catholic priesthood have not consented to favor the disruption of the Empire, but have devoted their energies to the preservation of peace and good-will between the various nationalities found in the Empire.

THE INVOCATION OF SAINTS.

The invocation of Saints is another practice which is creating much excitement in the Church of England in connection with the Ritualistic agitation.

Mention was made in our columns a few weeks ago of the fact that owing to a prohibition issued by the Bishop of London, Eng., to use prayers of invocation to the Saints, and especially to the Blessed Virgin Mary, the whole congregation of St. Michael's Anglican Church, Shoreditch, had gone in a body to the Catholic Church, where they could enjoy without hindrance the very laudable and useful practice of asking the Saints to pray for them.

This was no mere passing fancy, for, since this occurred, over one hundred members of St. Michael's congregation have formally joined the Catholic Church. Among these is their pastor, the Rev. Herbert Masa Middleton Evans, and his example has since been followed by the Rev. Mr. Elam, curate of Highgate. The Church Times has a communication from the Rev. Mr. Turner, one of the clergy of Coveney, recalling the fact that in 1850 or 1851 a somewhat similar occurrence had taken place, when the vicar and all the curates of St. Saviour's, Leeds, and soon after the next vicar of the same Church, had also "seceded to Rome."

This gentleman belittles the significance of the whole occurrence on the plea that

some person of little account had persuaded these people that "what they taught and practiced could not honestly be taught and practiced by clergy-men who had declared their assent to our formularies."

To show that the converts had acted under a false impression, he asserts that all the practices for which these people had left the Church of England could be lawfully practiced therein, and that therefore they unwisely left the Church.

But it cannot be denied that these very practices were abolished in the Church of England, until within the past few years they were resuscitated by the Tractarian or High Church party, and they are even now odious to about or nearly one-half of the Church, and they are not at all the real teaching of the Church of England, as is evident from the fact that a Bishop, who is said to be somewhat inclined to Tractarianism himself, deems it necessary to prohibit them within the sphere of his jurisdiction. The Church of England, therefore, gives at least an uncertain sound on these points, and she cannot be the sure guide to faith which that Church is which our Blessed Lord established, and whose voice we are commanded to hear under penalty of being "as the heathen and the publican." She cannot be that Church of which Christ's Apostles speak, and which, being "the pillar and ground of truth," is able to guide us to the truth, and save us from being like little children "tossed to and fro by every wind of doctrine."

The Rev. Mr. Turner, however, certainly does make a strong point when he shows that the Blessed Virgin and other saints are not dead beings, but "living members of the Church, the Body of Christ, instinct with living interests," and are, therefore, at least as capable of interceding for us, now that they are in heaven, as they were when they lived on earth, when, as even the Low Churchmen admit, their prayers were powerful with God.

The Rev. Mr. Turner concludes his letter with these very reasonable words: "Those who have common sense and the whole consent of Christendom at their back, have nothing to fear." He is not so correct when he adds: "They have no reason to go away. They have only to stand firm." We submit that in a matter on which salvation is at stake, they act wisely in going to the Church which teaches now and has always taught "the faith once delivered to the saints."

WHENCE COME THE RECRUITS?

The Church Times, an Anglican organ of High Church proclivities, labors strenuously to show that Low Churchism is more responsible than High Churchism for secessions to Rome from the Church of England. Among the proofs it advances to sustain its position, it relates that a certain young man was primed to go to St. Francis Xavier's church to make a false confession, the purpose being to expose the wickedness of the questions put by the priest to penitents. It was expected that the spy would discover authentically something horrible to tell at the street corners, which would convince the world of the horrors of the confessional.

The young man actually made the pretended confession, but the advice of the priest was so solemn, and applied so accurately to the state of his soul, that he came back for further instruction, and was soon a convert to the Catholic Church, or, as it is called by the Times, "the Roman obedience."

The editor of the Times remarks that "This is not a solitary instance of the effect of the tirade of filth with which London is now being deluged. It is a pretty commentary on the work for Rome which is being done by sensational Protestantism."

It does not surprise us in the least that a campaign of mendacity should act like a boomerang, injuring more those who inaugurate it than those against whom it was intended to operate.

O'CONNELL'S WIT.

The New York Freeman's Journal says:

"The Tablet tells a good story that once a Protestant stalwart, through repugnance to the Catholic word Mass, wished to reform the names Christ-mas (Christmas), and Michael-mass (Michael-mass) so that they might be called Christ-tide and Michael-tide. His own name was unlucky, for it was Sir Thomas Massey-Massey. A wit demolished him on that: 'Christ-tide and Michael-tide, to be sure,' he said 'but let us begin at home, Sir Thomas-tide'—the wit-tide pronounced as Tye-tide. The original proposition died a natural death."

The "wit" above referred to was no other than the great O'Connell, the place the British House of Commons, and the occasion a motion introduced by Sir Thomas Massey-Massey with the object mentioned.

Serve our Lord devotedly, and be at peace as to the rest.

PRAYERS FOR THE DEAD.

Is it lawful for members of the Church of England to pray for the dead?

This question is being debated with a good deal of virulence in England at the present moment, the particular occasion being the announcement that there is to be a solemn celebration of the Communion service in St. Paul's Cathedral on the anniversary day of the "Army Guild of the Holy Standard." At this service there will be a special commemoration of the members of the Guild who died in the South African war, this commemoration being a prayer similar to that offered by Catholics, that the souls of the departed soldiers may rest in peace.

From the fact that the usual burial service of the Church of England, as found in the Book of Common Prayer, omits whatever might be understood as a prayer for the dead, the Evangelical party are quick to set down as an approach to Popery any such prayer, and this objection has been raised by a number of titled ladies, with Lady Wimborne at their head, against the proposed memorial service of the Army Guild.

The first objection was taken by young Mr. Kensit, who since the death of his father, the late John Kensit, appears to have stepped into his father's shoes as leader of the no-Popery party in the Church. This young man has written a letter to the Dean urging that "the order of the proposed service shall be revised in order to avoid a great public scandal, otherwise he will raise a public protest." It is well understood from Kensit's antecedents that this means that he will protest during the service, with the probable result that there will be a row in the church, such as similar proceedings have caused on previous occasions. Lady Wimborne and her colleagues of "The Ladies' League," in order to add to the weight of young Kensit's objection, addressed a letter to the London Times also entering their protest.

On the other hand, the Church authorities point out that at the obsequies of Archbishop Denison and of the late Queen and of many others, the prayer to which objection is now taken was recited without any protest.

It is stated that the Bishop of London was fully aware of the character of the service to be held, and approved of it, and a good deal of curiosity is expressed to know whether or not he will yield to the clamor of the Kensit faction, backed by the encouragement emanating from the tea-table of Lady Wimborne and her associates.

The High Church party declare that the whole matter is very trivial, and that there can be no wrong in doing now at St. Paul's what has been done already both at St. Paul's and in other Churches; yet they say that "the noise that has been made over the matter by irresponsible meddlers has made it important to treat them with obvious contempt, to show that the government of the Church is not to be put into the hands of mob orators or boudoir tattlers."

It has been pointed out that the late Bishop Ryle of Liverpool, who was a decided foe to Ritualism, declared that "the Church does not prohibit prayers for the dead." Archbishop Magee also held the same opinion, and in the service held in St. Paul's Cathedral on Sept. 8th, 1859, for the soul of the French King Henry II., the prayer was three times repeated: "Lord grant Thy people everlasting rest, and let Thy everlasting light shine upon them."

And in one of the collects occurs the prayer that "both we and all other faithful people may be graciously brought unto the joys everlasting." Also in a prayer composed by the king in 1797 to be used at both morning and evening services, after the General Thanksgiving, the following passage occurs:

"And for those whom in this right cause, Thy Providence permits to fall, receive, we pray Thee, their souls to Thy mercy; and be Thou, O Lord, the Friend and Father of their widows and orphans. Fill the hearts of us who live to taste Thy goodness here, with the devoutest gratitude to Thee."

It is also recalled that Dr. Wace, the present Dean of Canterbury, declared a few months ago that he "would not question any doctrine practised by a clergyman, if it were but the maintenance of a practice of the ancient Church of the first five centuries."

The question now is whether an unruly mob is to change and abolish Church doctrines at will. This will be known from the decision to be arrived at on the present occasion.

From all which it appears that the Evangelicals, so-called, are not seeking to have their Church teach the truth as Christ revealed it to His Apostles, nor even to have it teach consistently what it has hitherto taught, but to have it conform to their whimsicalities and thus to make it a laughing-stock to thoughtful people.

BIGOTRY DIES HARD.

The correspondent in Ireland of the Montreal Star gives the following:

"A curious incident occurred at Bandon, county Cork, lately, and it has caused a lot of discussion and some indignation. In the graveyard attached to Kilbrogan Church a tombstone, in the form of a Celtic cross, was erected over a grave in which a Roman Catholic named Appelbe was buried. The tombstone, which was placed in the graveyard without their permission or sanction. Last Monday, the vestry of the parish, having consulted a solicitor, had the tombstone removed and placed in a lane close by where it now lies covered with sacking. It is probable that the lawyers will have some work over the matter."

This is one of the remaining effects of the old Penal Law and the Confiscation to the use of "the Church by-law established" of Catholic cemeteries and other ecclesiastical properties. Not so very long ago permission for the interment of a Catholic in one of the ancient burying places had to be first obtained, while no priest dare attempt to read the burial service therein; in some instances the Anglican intruder was known to insist upon that office. However, all this is past and gone, or nearly so; but of course Bandon, notorious Bandon, would not be true to itself did it not give this dying kick. Bandon is the town over whose gates was the inscription:

Turk, Jew or Atheist—My enemy here, but not a Papist.

Underneath which a wit of by-gone days aptly wrote:

Whoever wrote this wrote it well,
For the same is written on the gates of hell.

THE CHRISTIAN PROTECTORATE.

A cablegram from London states that an address to the Emperor William of Germany is being widely signed in England by Catholics expressing the hope that Germany may be entrusted with the protection of Catholic interests in the East.

Considering the attitude of the French Government toward the Church, such action seems at first glance to be timely, as it is incongruous that a government which persecutes religion at home should pose as the protector of the Church in heathen and Mahometan lands. There is, however, one drawback to this action, that it may appear to imply that France is hopelessly lost to the Church. We are loth to believe this to be the case, though the repeated support given to the anti-Christian Government of France at the polls favors the belief that this is the case. At all events no harm can follow from the information thus to be conveyed to France that others beside Frenchmen are interested in the question of the Christian protectorate, and that the French Government is likely to lose the position in the East which she has occupied since the Crusades, and which has been of such advantage to her politically.

The Kaiser is known to be very willing to take the office of protector of Christian nations, and if Catholics of different nationalities thus begin to express their wish that the protectorate should be transferred, it may be so done, and the office once lost to France may never be given to her again, or perhaps not for as long a period as she has filled it, which is about seven and a half centuries.

The above is the title of an article—the first of a series—from the able and prolific pen of His Eminence Cardinal Moran, Archbishop of Sydney, New South Wales, in the Australian Catholic Record for April.

In his opening remarks His Eminence says in part:

The preparatory list of Irish Martyrs, to be submitted to the Sacred Congregation of Rites, will be perused with interest by every one who has at heart the heroism of Ireland in the cause of the Catholic Faith. For three centuries the Irish Church was tried in the crucible of persecution, till this period of trial was brought to a close by the Act of Emancipation in 1829. We find in the published list, besides several groups of martyrs, no fewer than two hundred and eighty-three names of individuals, representing every class and condition of life, who, for their special sufferings and heroism, lay claim to the aureole of Blessed. We purpose to give a brief sketch of the lives of some of these heroes and heroines. . . . We begin with the Prelates, who, by their invincible constancy, gave noble example to their flocks. . . . Including the Venerable Oliver Plunkett, the Primate Archbishop of Armagh (whose cause of canonization has already been submitted to the Holy See), we have fourteen Irish Archbishops and Bishops, and one mitred Abbot, who during this period of persecution, gave signal testimony of heroism, and sealed with their blood the testimony of the Faith. In this respect the Irish Church presents a striking contrast to the Church in the sister island. In the list of the English Martyrs there is the name of only one English Bishop, the Venerable Cardinal Fisher, Bishop of Rochester, who suffered for the Faith

at the very outset of the persecution in the reign of Henry VIII. The following are the Irish Prelates, whose special heroism is thus recorded:

William Walsh, O. S. F., Bishop of Mayo, 1578.
Patrick O'Hooly, O. S. F., Bishop of Mayo, 1578.
Edmund Tanner, Bishop of Cloyne and Cork, 1579.
Thomas O'Hughy, Bishop of Ross, 1579.
Darnold O'Hurley, Archbishop of Cashel, 1584.
Gelasius O'Connell, Cistercian, Mitred, 1584.
Richard Crough, Archbishop of Armagh, 1584.
Murrough O'Brien, Bishop of Ely, 1588.
Edmond Gallagher, Bishop of Derry, 1591.
Owen McKean, Bishop of Ross, 1596.
Cornelius O'Driscoll, O. S. F., Bishop of Down and Connor, 1612.
Edmond Dancer, Bishop of Down and Connor, 1612.
Malachy Queely, Archbishop of Tuam, 1619.
Terence Albert O'Brien, O. P., Bishop of Ely, 1622.
Venerable Oliver Plunkett, Archbishop of Armagh, 1681.

Then follows sketches of each of the above illustrious martyrs.

MAN'S PLACE IN THE UNIVERSE.

A curious announcement has been made by Professor Alfred Russell Wallace in an article which appeared recently in the London Fortnightly Review under the title "Man's Place in the Universe." It is to the effect that after all the discoveries of modern science, it must now be admitted that man's place in the universe is by far more important than scientists have hitherto believed; that in fact this earth on which we live with man as its ruler, is most probably, if not to a certainty, the central figure of the universe, and the end and aim for which the universe was created.

According to the old Ptolemaic theory, the earth and its inhabitants held the central position in creation, and the whole universe, sun and moon, planets and stars, revolved about the earth as their centre.

But modern science has changed all this, and through the discoveries to which we have been led by the unfolding of the Copernican system by which it appears that the earth is but a comparatively small satellite of a sun which is greatly surpassed in splendor and magnitude by many of the stars which appear to us to be no more than small specks in the gem-studded firmament which surrounds us on every side.

The tendency of the Copernican system has been to make humanity appear small even in its own conceptions. It is true that man is the ruling power on earth, but this earth itself is so small in comparison with the great universe that it requires a good deal of egotism on our part to conclude that humanity, even with all its intelligence and reasoning powers, is the highest among created beings.

In fact, we know by Revelation, though not by any research of ours, that angels have also been created by God, and that they are superior to man in intelligence and power. But on this subject science does not afford us any information, and when we ask the question, "are any of those numerous and interesting orbs which we see each night in the sky inhabited, like the earth, by rational and intelligent beings?" we must admit that so far as human knowledge goes, we are still utterly in the dark.

Some rhetoricians, and even some astronomers have favored the world with the opinion that many of those worlds are so inhabited; but no one has gone beyond the region of speculation to find proofs for this opinion, so that we must remain entirely in the dark regarding the matter, and indeed we cannot but believe that our Creator has acted wisely in leaving us in the dark on such points, for it does not appear that the knowledge of them would make us any wiser or better, but it might make us more proud.

Infidels have argued against the great mystery of man's redemption, from the hypothesis that there must be many worlds inhabited by beings as reasonable as man, and that, therefore, it is not to be believed that "God has thought it worthy of Himself to send His divine Son to earth to work out our redemption; to earth, which is so insignificant a part of creation," and they have maintained this view with great pertinacity.

It is evident from what we have said on the subject that this reasoning is quite inconclusive. The matter is not one with which speculation can deal, and the opinion thus confidently expressed is nothing better than mere speculation. The mystery of our redemption through the death of Christ depends solely upon the will and bounty of Almighty God, and only a revelation from heaven can give us any information in regard thereto. We have that revelation from Christ, and we must believe it on His Word.

We can see, however, that there is nothing in it contrary to our conception of God, Who is necessarily the one infinitely wise, just, powerful and merciful Being in the universe. Having created a rational being to know and serve Him on earth, nothing can be more consistent with His attributes and especially with those attributes which we have enumerated, than that after man had

sinned by disobedience to Divine Wisdom

means of restoration we had lost, with His justice shown Him by sinning on the part of

atone for the evil that He in His

find a means where Incarnation of the

satisfy God's the Divinity of sacrifice sufficient

tained. It was that He adopted mankind, and the

David foretold, "Mercy and other: justice (Ps. lxxxiv. 11).

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Catholics have that the salvator worthy of God's ness. Man, er God, in having ing and loving this knowledge most noble in gift of free-will

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