## The Catholic Record

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well as new address.

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backings and authority of the Church, at the sam time promoting the best interests of the country Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence resches more Catholic homes. I therefore, earn actly recommend it to Catholic families. With my blossing on your work, and best wishes for its con-

Yours very sincerely in Christ, Donatus, Arcabishop of Ephesu Apostolic Deleg Ottawa, Canada, March 7th, 1900

omas Cofform time past I have read your less the Carnotte Record, and congrate the Carnotte Record, and congrates and form are both good; and a truly is spirit pervades the whole. Therefore, with e.g. I can recommend it to the faithful. Blessel, I can recommend to the faithful. Blessel is the process the level me to reyou and wishing you success, believe me to re Yours faithfully in Jesus Christ. † D. Falconio. Arch. of Larissa, Apos. Deleg.

I ONDON. SATURDAY, AUGUST 23, 1918

THE " CERTAINTIES" OF

About the beginning of the present year, newspapers and periodicals assured the world that remains of one of man's remote ancestors had been discovered in Sussex, England. Parts of the skull of ape or man had been found in a gravel pit beside the river Ouse. Since the deposit of gravel the Ouse itself had cut down its channel to a depth of 80 feet, one proof of the great antiquity of the deposit; hence the great antiquity of man. That these fragments were pieces of a human skull was asserted without the shadow of a doubt troubling the assertion, "Scientists " said so. Childlike faith in science" and "scientists" is always assumed; and generally the assumption is justified. This is an age in which we are deluged with reading matter, yet reading in the sense that Bacon said "maketh a full man" is rare. Everybedy reads. Even the children who can not yet read have the pictorial supplement by which they are sometimes seriously influenced. But a reading public is not necessarily a thinking public. Adults reading the scientific articles think as little as the children poring over the colored supplement. But both are very considerably influenced. Newspapers treat everything. Scientific guesses and theories long since discarded as worthless by scientists are gravely, almost reverently, stated as incentrovertible truths. If they

It was then to be expected that the "Piltdown skull" should be paraded before the world as absolute proof that man is descended through long ages from the ape. The Ape-like man, Akin to the Ape, were some of the headings. The time which this being lived in England was perhaps a million years ago, certainly half a million. Finally it was announced

clash with religious truths so much

"With the aid of Mr. Frank O Barlow, the preparator of the department of geology in the Natural History Museum, a restored model of the skull was prepared, and it was now possible to study its features accurately and in detail."

The International Medical Congress has just closed its session in London, England; and the anatomical section "made a pilgrimage" to the Piltdown skull.

Did these expert scientists agree that the fragments of bone over which so much has been dogmatically asserted in the newspapers prove the existence five hundred thousand years ago of an ape-like man? (Why, by the way, not a man-like ape?)

Why no. In spite of the absolute certainty that characterized all pronouncements on the subject hitherto, the press despatches tell us:

Some of the scientists assert tha the skull was wrongly reconstructed, and a model has been made and arranged according to their ideas giving a brain capacity larger than that of the ordinary man of the present century, instead of the apelike form originally attributed to it."

So the scientific reconstruction may vary from that of an ape-like man closely akin to the ape, to that of a man with greater brain capacity than the ordinary man of the present day possesses!

On such shifting sands does news-" science " build.

With regard to the age there is the

same lack of all certainty. " Most of the scientists agree that the skull represents the man of 500,-000 years ago, although some con-tend that the skull dates back only 50,000 years ago.

A little matter of 350,000 years hould not disturb one's faith in a scientific fact."

The following day (Aug. 11th) was devoted to discussion of this famous scientific fact."

" Dr. Arthur Keith, curator of the museum of the Royal College of Surgeons, where the discussion was held declared that the skull as modelled was an impossible skull, in fact, it was the dream of a diseased imagin-ation. He said that if Dr. Arthur Smith Woodward, keeper of the geo-logical department of the British Museum at Kensington, who constructed the skull, was right in giving the jaws of a chimpanzee to skull that was human, then all the rest of the world was wrong.

So those who have been studying accurately and in detail" the famous " reconstructed " skull of the English ape man of half a million years ago have been studying not a cientific fact, but "the dream of diseased imagination."

The "discovery" was made in December 1911; for a year excavation went on without adding anything to what had been already found.

With the "reconstruction" of the skull from the fragments found the world was informed that man lived in England a million years ago. Some of the dogmatic pronouncements are now interesting read

W. P. Pycraft was quoted. Who he may be matters not at all. Such men are quoted, and no pronouncement of the Pope ever receives such respectful, reverential hearing amongst Catholics, as the unknown 'scientist's" dictum, especially if it controverts received religious belief. Mr. Pycraft nine months ago said:

"The evidence for the interpreta tion placed upon them is incontro vertible. In the first place, the lower jaw is unmistakably ape-like, while presenting other features in dubitably human.

"Incontrovertible" and "indubitabare terms characteristic of scientific dogmatizing.

Now we know that "the interpreta tion placed on them" is an "impos sible skull," "the dream of a disease imagination.

> THE PILTDOWN SKULL IN SASKATOON

Some time ago a correspondent in Saskatoon sent us a copy of the Phoenix containing an address to the Baptist Young Peoples' Union of the First Baptist Church of that

Mr. Hull, in this address, attacked directly the foundations of Christian belief. He quotes Dr. Lightfoot, a divine of three hundred years ago, to the effect that he had proved satisfactorily to himself that "heaven ad earth, centre and circumference were created altogether at the same instant"-and that "this work took place and man was created on October 23rd 4004 B. C. at 9 c'clock in the morning."

He characterizes Dr. Lightfoot a one of the most eminent scholars of his day"; and Dr. Lightfoot's startlingly precise conclusion as the result of a profound study of the Scriptures."

"Think of that triumph of theological erudition and then think of that discovery in the gravel pit in Sussex, that silently eloquent testimony to the existence of man on the earth a million years before the date at which Dr. Lightfoot placed the creation of the universe and of

Mr. Hull is evidently not without dramatic instincts and ability.

Why single out the childish calcul ation of this forgotten divine. If he wished to find ridiculous conclusions from "a profound study of the Scriptures," he could find them without number here and now. They affect neither Christianity nor the Bible.

The Bible nowhere states the date of creation. The ordinarily accepted time is based on human calculation of Biblical chronology. which may or may not be complete. The fact of creation is all-important; the time of so little moment that the Bible nowhere records it.

But fantastic as Dr. Lightfoot's precision is, what about "the silently eloquent testimony of the existence of man on the earth a million years" which we have just considered in the preceding article, and which the Snow. free-thinking lecturer accepted with unsuspecting faith and child-like McGee's poem that enshrines the confidence. A mere reference to "the story is as follows:

proof' stronger than Holy Writ for the Baptist Young People's Union. Mr. Hull then passes on

"But, you will say, if the Bible story of creation is disproved by modern science, and if the fall is merely a variant of a universal myth, what becomes of the whole scheme of Christianity. If there were no Adam and Eve, no tempta tion, and no fall, then there wa need for an atonement, no need of a vicarious sacrifice, no need of Messiah and a Savior of the human race. I think I have stated this question fairly, perhaps bluntly."

Bluntly stated surely; and this i Mr. Hull's thesis in a Baptist church! We shall consider just one other point in this remarkable lecture, remarkable because of the circumstances of its delivery; in itself but a rehash of stale "scientific" objections to Christian truth.

"What then are we to say of the story of Jesus the Christ? Simply that like the Bible stories of creation, the fall, the deluge, the tower of Babel, Samson and Jonah and others, it is a story common to nearly all religious systems, the origin of which is lost in the mists of antiquity."

This remarkable reasoning is not new; on the contrary it is very old and pretty well abandoned. Because there are traces of a universal tradition regarding creation, the fall, the deluge, etc., therefore the Bible record of these facts must be untrue! Why the fact that there is such a universal tradition is the strongest possible human corroboration of the truth of Bible history. If these things happened as recorded in Scripture would one not expect to find just this universal tradition even amongst tribes and peoples who never heard of the Bible? How ac count for the "variant of a universal myth" otherwise?

Mr. Hull is no doubt quite honest intellectually, and has come to his conclusions in all sincerity. He is an honest pagan. But that he should be invited to give such a lecture in a "Christian" church is a sign of the times. The B. Y. P. U. may be good Protestants, but they give evidence of a peculiar sort of Christianity.

OUR LADY OF THE SNOWS

When Kipling gave to Canada the poetic title of The Lady of the Snows, Canadians were disposed to resent the appellation as a calumny on our climate. The tide of emigration had not yet turned Canadawards, and we were somewhat sensitive in the matter, thinking such title might confirm the false impression that appeared to prevail abroad with regard to the Canadian climate.

To a Canadian journalist voicing this feeling, in an interview with Kipling, the author disclaimed any such intention, and said, Ask a Roman Catholic friend about it; and queried further. Have you read D'Arcy McGee's use of the term? Which goes to show that Kipling got the title for his famous poem (which by the way is the most poetic thing from "Our Lady of th

It is interesting to note that the Church celebrates during this month the feast of Our Lady of the Snows, The Breviary Lessons tell us the

During the reign of Pope Liberius John, a Roman patrician, and his wife, likewise of noble birth, having no children to inherit their property, made a vow to dedicate their wealth to the Virgin Mother of God; and besought her earnestly to make known to them to what pious work she would be most pleased to have their money devoted. The answer to their prayers was thus miraculously given: The nones of August, when Rome was at the hottest period of the year a part of the Esquiline hill was covered with snow. During the night the Virgin Mother revealed in a dream separately to John and his wife, that she desired that a Church in her honor should be built where the snow covered the hill. The Church was in time duly constructed, and to distinguish it from others dedicated to Mary, it was finally called St. Mary Major, or the Church

of Our Lady of the Snows. D'Arcy McGee's use of the title Our Ladye of the Snow" is based on the legend of an old French Seigneur who lost his way in a the point of death. After fervent prayer Our Lady appeared to him and conducted him safely to a forge on the side of the mountain, on the ago? This is the Piltdown skull site of which he afterward built a

The stanza which opens and closes

Sussex gravel-pit" was, apparently, If, Pilgrim, chance thy steps should Where, emblem of our holy creed, Canadian crosses glow
There you may hear what here you

And seek in witness of the deed, Our Ladye of the Snow !

It is a happy coincidence that the nodern poet should address Canada whose early history is so exclusively Catholic, by a poetic title drawn from Catholic sources.

PREDESTINATION

The Rev. J. J. Ross of this city preached a sermon recently in which he adhered very strictly to the Cal vinistic doctrine of predestination In an age when almost every preacher feels called upon to say something new or sensational, it strikes the average man as somewhat startling in itself to find a preacher adhering to the old Protestant standards of faith. "Justification is purely an act of grace that God bestows on men for Jesus Christ's sake." Thus far Catholics will agree. But Catholics hold the common sense doctrine that God does not justify a man against his will. And further, that he may of his own free will fall from the state of grace. Not so Mr. Ross, who says, (Predestination) is an irreversible act once done, done forever."

Luther held that no sin, no matter how gross, could forfeit justification, or as Catholics usually call it, the state of grace. "Sin bravely, but be lieve more firmly" was his famous dictum.

It is most interesting to note that the average Protestant of to-day has gone to the other extreme. He olds that it matters not what one believes so long as he lives right. Catholics alone keep the golden mean, holding fast to the truth that justification is by the grace of God through the merits of Christ; but olding likewise, what all human experience attests, that he may lose the grace of God by the abuse of his own free will.

The Rev. W. P. Garrett told the brethren on the anniversary of the relief of Derry some of the reasons why they were opposed to Catholics

Some of these old calumnies die hard; but they are dying. It is not often, nowadays, that we hear of the 'adoration" of the Virgin Mary. Every Catholic child learns in the Catechism that the first commandment commands us "to adore one

adore" the Virgin Mary is a calumny pure and simple. It may be that the Rev. Mr. Garrett believes otherwise. But if he be so grossly ignorant of Catholic doctrine and practice, can such ignorance be excused? Surely when a Christian minister assumes the task of teaching his brethren what Catholics believe, he should prepare himself for the task assumed. Otherwise he pays but a poor compliment to the intelligence of his hearers. Only those as ignorant as himself will be influenced by his misrepresenta-

tions. Protestants in general have becom tions shall call me blessed.'

THE A. O. H. In the development of Catholic spirit and zeal for the interests of the Church the Ancient Order of Hibernians is no inconsequential factor. In Canada its membership is increasing and its fidelity to its best traditions is an argument that is listened to by many of our people. It has a compactness and unity. It believes more in deeds than in words. Its ever prompt obedience snowstorm and believed himself at to orders and loyalty to Church and reverence for the priesthood, which are written in letters of fire on the pages of Irish history, is their boast and heritage. No force can part asunder the chain that rivets them church in henor of Our Ladye of the to the priest. Forged by faith, tempered by love, tried and tested in the furnace of trial, that chain is golden and indestructible. The years have spent their strength upon it; the touch and whose lives, far above the

commonplace, untouched by what is cowardly and recreant have striver to weaken it, but its every link sordid, are object lessons of the worth and beauty of Catholic education. fashioned out of love and faith. defles time and men. Therein is its source of usefulness. And we venture to say that every member of the A. O. H. is proud of the Order, not only because of its contributions for to good citizenship, to worthy causes, but also because it has been loyal, in great things and small, to the Church which stimulates its activity and keeps it faithful to principle. Without wishing to chronicle facts known to our readers, we may be permitted to call attention to one fact, viz., its interest in higher education. Instead of endless talk about the glories of the past, it strives to emulate them. And instead of wasting time about grievances, for which we ourselves may he accountable, it endeavors to equip Catholics for leadership. In the Maritime Provinces each diocese has the privilege to have one scholarship for every two hundred members in good standing. This scholarship consists of the sum of \$120 per year for three consecutive

Catholic college in the dioceses of

the Provinces. This fact is proof

is practical, useful and worthy of our

best traditions, but also because it

shows that the organization is estab

lishing a strong claim to support and

is directing energy that might be

frittered away on trifles into right

channels. This policy of the A.O. H.

is to the point. It is work and not

talk. The members may be obliged

to dispense with some outings and

amusement, but their consolation is

in recognizing that they are doing

something that cannot but be pro-

ductive of results. This work may

have a tonic-like effect on other

societies. It may inspire them to

look beyond the precincts of their

halls and perchance inspire them to

co-operate with the A. O. H. in this

FAREWELL

Words are often inexpressive of

to others what is in our hearts.

lifeless and poor messengers to con-

but to us they seem pitifully inade-

quate on some occasions. We should

wish to tell the Religious of the

Sacred Heart how deeply we deplore

their departure from London. To

say that we have always appreciated

their labors is but a commonplace.

To note how well they have striven

has been the glory and strength of

many of our homes, is but to repeat

an oft-told tale. To portray the lives

sake have parted with the world,

more than content with time and

praiseworthy work of education.

that the A. O. H. is wise in the knowledge of our needs and is, even in the eyes of those who would fain pose as critics, justifying its existence. This is work that merits enthusiastic commendation. It not only quickers ambition but it adds to the solidity of an organization, and is an answer to those who ask for its record of achievement. It can show, and with pride, the boys who have by its

generosity been educated in our colleges. This work, so practical and useful, entails self-sacrifice, but this we look for from members of the A. O. H. and we know that the story of the A. O. H. shall go on ever revealing new facts of loyalty and of unswerving devotion to all things that redound to our best interests. We heartily commend its interest in higher education not only because it

One of these reasons is, according to the learned preacher, that the Roman Church claims that the adoration of the Virgin Mary" is necessary for the salvation of the

ADORATION OF THE VIRGIN

God and to adore but Him alone."

Therefore to say that Catholics

a bit ashamed of the attitude of their forefathers towards the Vir-Mother of Our Redeemer, and have quietly abandoned it. Indeed, many of them now of these gifted women who for Christ's stand side by side with Catholics in honoring her whom God so much honored. "Because he hath regarded the humility of his handmaid, for behold from henceforth all genera-

The ladies who have been graduated from their schools can substantiate our statements. We are grateful to the their splendid record in London. They have been so long and worthily associated with much that we hold in reverence that we are loth to say farewell. We should wish to have them with us. but we know that the call of duty to Religious must not be disregarded They can be sure, however, that not only their pupils but all those who have been privileged to witness their work shall ever hold their memory in benediction. They have sow and we have reaped. They have transmuted their years into achieve ment of which we are proud.

The Catholics of Vancouver need not be told to open their hearts to the Ladies of the Sacred Heart. They rejoice in their coming we know, and are anxious to accord a gracious welcome to educators who have always been the dispensers of treasyears. The candidates entitled to a ures that ennoble and equip our girls scholarship are obliged to attend a for the world.

> HOW COMES IT ! We have often wondered why it is that some of our separated brethren and especially a section of their spirit, ual guides, don the purple counten. ance at the mere thought of any of their flock going over to Rome. One of their parishioners might join the circle of Methodism, Presbyterianism, Christian Scientism, Mormonism, Dowieism or any other of the thousand and one vagaries of the human mind, but the thought of going over to Rome makes the blood vessels tingle. Why is this? Is it not a pitiable display of ungodly narrowness and bigotry ? All Catholics can do for them is to pray fervently, when kneeling before the Holy of Holies, that their eyes may be opened, that their hearts may be guided to study their condition and that they may be led into that one true fold-that priceless heirloom of which they had been despoiled in the long ago by men whose characters give history a blot.

OBEDIENCE TO AUTHORITY From Pittsburg, Penn., comes a letter from one of our subscribers asking advice in some difficulty he has had with his pastor. Having been a reader of the CATHOLIC RECORD we are surprised he is not better informed as to his duty. Little differences will here and there arise between a parishioner and his pastor, but as a general rule some common sense and good temper on both sides will smooth out matters. If it is anything serious the layman has his Bishop to appeal to, and he with. A like course should be adopted in cases where there are differences between a pastor and his what we feel. They are cold and is not loyal to his priest and the priest who is not loyal to his Bishop They may sparkle and be woven into are travelling along the wrong road diction that is aglow with gratitude, -a bad road-and if they pursue it

to the end they will be mired beyond

recovery unless the grace of God

comes to their relief. THE RACE FOR OFFICES Presently Orange gatherings are pecoming numerous and furious. to develop and fashion character, that This is Canada's growing time. Customs receipts are piling up; expenditures on public works and all else connected with the carrying on of the government are becoming more bulky. As to whether they are necessary or unnecessary we leave talents spent ungrudgingly for others, the politicians to argue. As the country grows there will be need of is to re-echo what is in the hearts of many of our readers. But poor as more men in the public service. our words may be we wish them to This accounts for the wondrous activity of the Grand Masters. They be messengers of our regret. We have known these Religious for years dream by night and by day of fat offices drawing semi-monthly cheques and always as ladies of winsome courtesy, exquisite culture and of of good proportions. All the more whole hearted devotion to the cause reason therefore why they should be on the alert to preserve our civil and of education. Their methods have religious liberties by filling up the stood the test of time. Fads may lodges and putting in the show come and go, but the daughters of the saintly Mother Barat move on windows those free and independent unperturbed, unafraid of the future voters whose franchises they are prepared to deliver for a consideration. and intent always not on the transient and showy in education but upon This may be taken as the chief reason of the gathering in St. Cathwhat is permanent and durable They have turned out of their schoolarines on August 12th of the Royal Black Knights. How long will it be rooms women who are the very salt of the earth. They have guided and before the average citizen realizes the arrant humbug of this Orange sent into the world women who measure things by the standard of business. Truly what a debt of eternity, and whose lives flow on in gratitude these Black Knights and Yellow Knights owe the Pope. Were peace and purity to the benefit of the it not for His Holiness and the Hiercommunity and the intimate happi archy many a one of them would ness of many. They have moulded now be drawing fat salaries from the women who dignify all that they Government. We will have with us new altar, a painting or a stained

these Worshipful, Right Worshipful and Most Worshipful Barnums as long as there are people to be humbugged.

ANSWER TO CORRESPONDENT J. J. M., PORT HAWKESBURY .-That paper, The Menace, to which you have reference is characterized by the American press as so disreputable that the authorities at Washington have been called upon to deprive it the use of the mails. A similar paper entitled Appeal to Reason was discontinued some time ago. The editor shot himself. Printing these ridiculous stories about Catholics and the Catholic Church is found to be so profitable that some people without character will always be found to engage in it. We have heard that there was a degraded priest on the staff of The Menace. He was excommunicated for good cause, repented, was reinstated, and broke out again. There was a false one amongst the twelve in the long ago.

AN IRRITANT CLERGYMAN

Rural Dean Sanders, speaking to the Orangemen in Montreal on the 10th, told his auditors that the Irish people should not be given Home Rule because a number of Protestants in a small corner of Ulster are opposed to it. He would also have only one school system, and that a pagan one, rather than permit Catholics to have their own schools paid for by themselves, in which the Catholic religion is taught, and he would likewise have only a civil marriage law where couples could be joined at the shortest possible notice without any bother in regard to impediments. The recent case in Cobourg, where a young adventurer, now in gaol, was married to a Toronto society girl by a Methodist minister, evidently made?no impression upon the Rural Dean. Truly the utterances of some of these people are very reprehensible. Their one and only object in pulpit as well as in private life seems to be a desire to deal a blow at Rome. The spirit of revenge we doubt not actuates many of the Establishment clergymen, especially in England, where they see many of their flock coming home to Rome again, and they are beside the mselves in consequence

MONUMENTS AND CHURCHES

There is a growing tendency to erect in our Catholic graveyards large and costly tomb stones. These stones do not commemorate any great event, nor do they symbolize any remarkable achievement of the deceased in whose memory they are erected. The souls of the departed ones do not reap any benefit from them. In fact these monuments may be sure he will be justly dealt serve very little purpose save perhaps to gratify a family pride. In some places there is a keen rivalry among persons of very ordinary Bishop. The member of a flock who means to see who can place in their family plots the better tomb

It often happens that side by side with a poor and meagrely furnished Church, which is in reality the House of God, we find a graveyard in which thousands of dollars are lavished in granite. And what is more, the graves themselves are neglected and the whole cemetery presents a slovenly appearance.

We believe a more worthy use of the money spent in this very worldly display could be made. A modest sum might be spent for a stone slab bearing the names of deceased relatives. This will endure long enough to recall to the memory of the living ones those who went before. If they de sire to spend a large sum of money in honor of the departed friends there is an excellent way by which not only the dead but also the living will profit. Churches are erected in the outlying parts of this country. Hundreds of small mission churches could be built in one year from the money that goes into cold, lifeless stone. Every parish in time might establish such a church. When the fund had reached a certain sum, say \$1,000, this could be forwarded to the Bishops of the far-off regions. Two brass tablets, one in the remote mission and one in the church of the donors, could have inscribed on them the names of the departed friends in whose memory this most excellent of Christian monuments, a church, had been erected. In this way many churches in the settled parts of the country would become the parent church to one in the remote regions.

It is quite true that many improvements are needed at home. A