

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, MAY 30, 1903

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VOLUME XXV.

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THE PRESS.

Some time ago contemporaries of Ontario sounded a warning note about the dangers of the "yellow journal" of the United States. Their conferees patted them on the back for it. Then from under the driving pen came a nice little manifesto to the effect that they intended to give the public a clean newspaper that might be read by young and old, and with profit. Forthwith "constant reader" sent in the modest need of admiration. Then the editor smiled at his "easy" public, and kept on "doing up" Catholics and printing any old thing fished from the sewers of the divorce court. Now if they must regale us with this stuff, with accounts of murders which happen across the border, why not obtain their information from the conservative newspaper. But why should they print it at all? Are nauseating details of the latest crime legitimate news? Or are our editors following the methods of the United States press, which, according to Bishop Spalding, furnishes a half-moral and half bestial broil and grog mixture that falls like a mildew upon the mind and conscience of the people, taking from them all relish for literature, all belief in virtue, all reverence for God and nature, until we may doubt whether we have not lost the power of intellectual and moral growth.

"ENLIGHTENED" SPECIMENS.

The laundry of Time seems unable to get the dirty streaks out of the editors who cater to the Orangemen of Toronto. They are always in warlike attitude, but their weapons are not those used by honorable combatants. When they talk about Catholicism we hear the same old rubbish that has been retailed in the lodges for ages. For arguments we get offensive epithets and exhibitions of ignorance. At present they are exhausting their yellow vocabulary against the French religious who are coming to Canada. They are Romish members of a secret order, destined to become a foreign garrison in our midst, and such like artless twaddle. This is, of course, all terrifying—but Orangemen are handy with bricks and can be trusted to "kill Rome" with their mouths. But stuff like this is a severe jolt to the idea that we are becoming enlightened.

SUNDAY KEEPING.

Every now and then sundry good people become much exercised over the proper observance of the Sunday. Rushing around with petitions and drawing up rules for man and beast may denote energy, but the surest way to kill a good cause is to make it ridiculous. Ruskin has a few words which are worth quoting:—

"What a trouble there is just now in peoples minds about Sunday keeping. Just because these Evangelical people will swallow their bits of texts in an entirely indigestible manner without chewing them. Read your Bibles honestly and utterly, my scrupulous friends, and stand by the consequences if you have what true men call faith. In the first determine clearly, if there is a clear place in your brains to do it, whether you mean to observe the Sabbath as a Jew, or the day of the Resurrection as a Christian. Do either thoroughly; you cannot do both. If you choose to keep the Sabbath in defiance of your great prophet St. Paul, keep the new moons too," etc.

OUR SOCIETIES.

Were we to give full credence to the reports of our various societies we might imagine their efficiency was beyond doubt or cavil. Allowance being made for the obstacles in their path, we may say that the reports, if not altogether in consonance with facts, are not destitute of foundation. But to say they are far from perfection will not grate harshly on the ears of their most enthusiastic admirers. We are not going to state the causes which to our mind retard their progress. We merely want to ask, why the Catholics of leisure and education do so little for them. If these societies are allies of the Church, and their members seek to teach and uplift themselves, why are they denied attention by those who could help them? Would a heathen say after a sojourn amongst us: "See how these Christians love one another." We do not think so. Have we built the walls of caste so high that we cannot see our brethren, and has the following after non-Catholic society led us far from the ways frequented by members of the household? Be that as it

may, some of us—and we speak from experience—have asked for sympathy and co-operation and have received ignorant criticism and prehistoric platitudes. And more than this, we have found in time of need the non-Catholic reader to help us more than our own people.

The Catholics we have in mind are distinguished for their benefactions to the building funds of churches. But he who aims to raise up the right kind of men to fill our churches is our greatest benefactor. A chapel with whitewashed walls—which, by the way, are more pleasing to the eye than walls ornamented with the bizarre fancies of some artists—and with intelligent worshippers, is a more inspiring sight than a cathedral thronged with non-educated Christians.

THE DIVORCE QUESTION.

We have received a copy of an address of Episcopal Bishop Tattersall on the divorce question. He deplores the prevalence of the evil and says other things devoid of the flavor of originality. The Episcopalian bishops tried, it is true, to put a brake on divorce, at their Convention, and it is also true that the Deputies put a brake on the Bishops. Then these prelates had an opportunity of showing their mettle. When their authority was contemned, and the man from the mart and stock-exchange sat in judgment upon them, they had an unique opportunity of displaying their independence and their care for national morality. A word of protest would have been a rallying cry; it would, moreover, have pleased those who regard divorce as the destroyer of the very foundation of social conditions, and convinced them that the Bishops were men who had the courage of their convictions. But no word came; they swallowed the rebuff with an amazing cheerfulness. They suffered laymen to teach them. The law of the Lord in this matter, which is for all Christians, was interpreted for them and for other Episcopals by men who had a regard for expediency, but for nothing else. The prelates were dominated by adherents whose friendship they could not afford to alienate, and so put themselves on record as amiable, cultured gentlemen who, though they can grace university commencements and wax eloquent over civic occasions, are discreetly silent when something—divorce, for example—passes by. So wherein is the use of uttering commonplaces on the subject. If divorce should be attacked, why not attack it without more ado, and according to some definite plan? Why not, for a beginning, denounce the prominent Episcopals who take kindly to divorce? We do not say the prelates would succeed in arresting the evil—for this belongs to a Church with a Divine commission—but in withholding their approbation from such people, and in refusing incidentally to be awed by money bags, they would remove all doubt as to their sincerity.

A move in this direction would conduce more to the moral well-being of the community than any expenditure of energy in securing a pure administration. And the need of it is becoming more and more apparent. Even secular editors who are not over-sensitive in these matters view with alarm the ever-increasing tide of legalized adultery, and tell us that between the simultaneous polygamy of Utah and the consecutive polygamy of Newport and New York there seems to be nothing to choose except in matters of taste and convenience:

"The Utah plan has the advantage of avoiding scandal. On the other hand, the Newport plan of one wife and one understudy at a time is more conducive to peace in the family. But the idea that Newport has any advantage over Salt Lake in point of morals would make Senator Smoot laugh. In fact there is one point in which Salt Lake has distinctly the advantage of Newport. There is polygamy there but not polygamy."

The Sacred Heart Review informs us that Dakota has divorce mills working overtime. It stands aglance at the evil, and says in those days of greed the example is catching, especially among the ruder and uncultivated States of the far West. But the East, we believe, has work, and to spare, to cleanse its own doorsteps without troubling itself about the West. Culture is no barrier to the tide of human passion. The university graduate, with time on his hands to look around for new afflictions, has figured not unfrequently in the divorce court. If immorality were not glossed over or condoned or regarded as a pardonable weakness, and if the defiler of the marriage bond were denied

good standing in his conventicle and ostracized by his social equals, there would not be so many contemptible exhibitions of impudent sensuality. The Church, however, keeps watch and ward over society. And for this men who know on what depends the vitality of the State are thankful.

WHAT A RIGHT MINDED WOMAN MAY DO.

A CATHOLIC SOCIAL SETTLEMENT.

The Pall Mall Magazine contains an interesting and remarkable article from the pen of Dowager Duchess of Newcastle, a pious and philanthropic lady who had devoted her life—since widowhood—to the service and uplifting, socially and spiritually, of her poorer co-religionists in London. In 1836, Cardinal Vaughan founded an organization of ladies styled the Catholic Social Union, intended to provide means of co-operation amongst Catholic females of all classes for the common good. Of late the title referred to has been dropped, and the system of work amongst the poor, created by the Social Union, is now carried on by its members in conjunction with and as a part of the women's branch of the Society of St. Vincent de Paul. The objects which the Cardinal-Archbishop of Westminster had in view in calling the Catholic Social Union into existence are well described by the Duchess of Newcastle when she tells her readers these were to preserve the faith and to arrest the dangerous leakage which takes place when the Catholic children, leaving the school, have to go to work in the factories and workshops. There they find themselves in an atmosphere of indifference or unbelief, and if left to themselves and no longer in touch with any Catholic element, are easily led away to think lightly of the obligations imposed on them by their faith, and drift unconsciously into the easy-going ways of those around them.

"If," so thought the Cardinal, "all these Catholic girls could be brought together at the end of their day's work under some Catholic influence, they would then form a Catholic social element in which the needed recreations would be offered to them, unattended by any danger to their faith."

The end aimed at was a high and holy one, and, although the system pursued towards its accomplishment has undergone some alteration, the object originally sought is being gradually attained. To no one more than the self-sacrificing Duchess of Newcastle is this result due. The gracious and high-born lady in question has made her home amongst the poor, and forsaken all luxuries which wealth and rank would have allowed her to enjoy in all their details.

The Duchess of Newcastle describes how she was asked to open a club or reading room for Catholic women in that most forsaken portion of the slums of London, to-wit, Whitechapel, which at the time possessed a peculiarly unsavory reputation, owing to the then recently perpetrated atrocities of Jack the Ripper. After brief practical experience and the difficulties of her self-appointed mission, the duchess came to the conclusion that the only way in which she could fulfil them with satisfaction to herself, or with benefit to those to whom she desired to help, was by taking up her residence in the heart of that district. This decision, which she has since proved to be a heroic one, but like all acts of genuine heroism, has been blessed by Providence. The Duchess of Newcastle is engaged in linking the West End with the East End, and is engaged in raising up the most impregnable barriers to the agents of anarchy and socialism, who find the most fertile breeding spots for their subversive, anti-Christian theories wherever poverty, suffering and crime abound.

As we have been expected, Lady Newcastle finds that the exiles of Ireland constitute the majority of the Catholic population of Whitechapel, and that these maintain nobly the olden reputation of their race for morality, religion and courtesy. We find her writing, for instance, as follows: "The surrounding district of London are not without interest. The Catholic church in Great Prescott street was built some thirty years ago in honor of the English martyrs who gave their lives for the faith on Tower Hill. The very spot of their execution is marked by a stone, and is only a few minutes' walk from the church dedicated to their memory. The tower itself is included in the parish, and when the Irish Guards happened to their hand to the 1030 Mass on Sunday, filling the church with a brilliant blaze of scarlet. Unfailing sympathy and curiosity greet them Sunday after Sunday, and the street is lined with men, women and children eager to see the stalwart figures of their countrymen marching past as they return to the tower."

More, however, remains to be added. There is another section of the Catholic population of the place which is neither military nor spectacular, and it is chiefly with this that the Duchess of Newcastle is concerned. She counts it as "I am always glad to award school prizes, distribute gifts of clothing, and assist the sick, these being some of the charities which naturally arise in our settlements. We sometimes give our mothers and girls, one of the most appreciated is a day in the country. To walk across the fields and to inhale the fresh balmy air must indeed be a treat to those who live the whole year in the

squalor of East London. We, therefore, take our mothers and girls down to Woodford, where I myself have a house, and where they spend the whole day. They dine and have tea on the day, and dance with great 'entrain' their Irish jigs to the sound of a barrel organ. Benediction and a short address in the Franciscan church which adjoins the house closes the day, to which those poor weary workers always look forward with great expectation. It is easy to imagine what such a happy break in the dull monotony of Whitechapel existence means for those who enjoy it."

It is not, however, merely in the passages we have quoted that we find the Duchess of Newcastle bearing testimony to the good qualities of the exiles of Ireland. We read as follows: "One of the most interesting devotions of the Church. To them the Church is the highest interest in life. Their homes may be squalid, but to the Church they will give their last penny, and in it they feel at home, for all can point to some part—pulpit, statue or altar—which was given by them and paid for with their hard-earned and badly-needed pennies. Moreover, they who used to go without her breakfast in order to be able to give a penny to the collectors (chosen men who go round every Sunday to collect for the church and schools. Many a shilling have I given toward building of the church, and I know a poor widow who used to go without her breakfast in order to be able to give a penny to the collectors (chosen men who go round every Sunday to collect for the church and schools. 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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.

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.

IONA TO BE SOLD.

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

This island was down to the sixth century the chief seat of the Druidical rites, but was given by Britons, 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.

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.

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.

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.

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.

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 Coventry, 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

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 up 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 that Mr. Kensit's antecedents for 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.

On the other hand, the Church authorities point out that at the obsequies of Archdeacon 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 bouidoir 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."

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-mas (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. The-tide Tiddy-Tiddy—the Tho-tido 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.

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 monument, 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 h—ll.

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, viz., that she stood before the Eastern nations as the representative of all Christendom to see that Christians were properly treated.

SOME IRISH MARTYRS.

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, not 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 those 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

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 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

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. der of Cistercians, Bishop of Meath, 1577.
Patrick O'Hoaly, O. S. F. Bishop of Mayo, 1578.
Edmund Tanner, Bishop of Clonfert and Cork, 1579.
Thomas O'Hughy, Bishop of Ross, 1579.
Darmond O'Hurley, Archbishop of Cashel, 1584.
Gelasius O'Connellan, Cistercian, Mitred Abbot, 1584.
Richard Crough, Archbishop of Armagh, 1584.
Murrough O'Brien, Bishop of Ely, 1586.
Edmond Gallagher, Bishop of Derry, 1591.
Owen McKean, Bishop-Elect of Ross, 1596.
Cornelius O'Donovan, O. S. F., Bishop of Down and Connor, 1612.
Edmond Duncor, Bishop of Down and Connor, 1612.
Malachy Queely, Archbishop of Tuam, 1612.
Terence Albert O'Brien, O. P., Bishop of Emy, 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 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 the Divine Wisdom, means of restoration we had lost, with His justice shown Him by sinning for the part of atone for the evil that He in His love finds a means whereof with mercy. Incarnation of the Man He might satisfy God's of the Divinity of sacrifice sufficient. It was that He adopted mankind, and that David foretold, "Mercy and other: justice" (Ps. lxxxiv. 11).

There is no consistency in this flattery, but of festation of the power, justice, Creator and pro-life, and the love.

Catholics have that the salvator worthy of Godness. Man, cr-God, in having ing and loving this knowledge, most noble in gift of free-will graces receives worthy of the God has destined pendent of there are other habiting the of firmament. Rational creat- ousless for us as we know that we can solve appear that it to the world.

But now, Pr-scientist of not that the scient-man's place in error, and the curate observ- the belief, n- that man is re- the universe, really been benefit. This reaches on pu-

He says t-central part- in very near- the exact pla- that in the- earth is the- adapted, if n- organic life, earth is as- solar system- system is in- prises not o- which are vi- the million- through spa- the mist of- call the Mil-

Prof. Wal- "The th- are in the- and that t- only precise- only precisi- chance coin- finance in- facts that- developed h- Further, "The or- souls suppl- such a univ- into exist- believe th- and suffic- else than- the univer- that result-

We do o-lace's con- we state t- show how- which has- Infidels a- that scient- man is to- God shou- save him- own sins. This is e-pleurean Paganism- that they- affairs of- hypothesis- flinity is t- merely p- powerful- things at- mere act- "God- equally v- things, whether- like a pa- blade of- equally v- out its- ordering- the sens- cession o-

We do- enumerated, than that after man had

OUR BOYS AND GIRLS. THE OFFERING OF AN INNOCENT HEART AND ITS RESULT.

Jessie had not been very recollected during the first weeks of preparations for First Communion, and Sister Margaret had once gone so far as to say that perhaps she would better wait another year. This had the effect of making the child more thoughtful, although by nature she was very lively, and not much given to piety.

One day she said to her, "Jessie, my child, what is your favorite devotion?" The child smiled shyly as she answered, "I like to pray to the souls in purgatory."

"To them or for them?" "To them," said Jessie. "Of course I always pray for them—I think 'Out of the Depths' is the loveliest prayer. But when I want anything very badly I just say, 'Please get me so and so, dear holy souls,' and they nearly always do."

Sister Margaret smiled. "Now I never thought you were such a pious little thing," she said. "Indeed I fancied—"

"Oh, but I am not pious at all," interrupted Jessie, hurriedly. "If I had been, you would not have had almost to put me away from my first Communion. But I do love the holy souls, and Sister"—she hesitated, blushed and again smiled in her peculiar shy little way.

"Do not be timid about saying any of your thoughts to old Sister Margaret," said the gentle religious, observing her confusion.

"I was only going to say, Sister," she continued, "that I wondered if it would be nice to offer up my first Communion for the release of a suffering soul?"

"Nice?" echoed the Sister. "Nothing could be more lovely. Is there some relative, perhaps, or whom you should wish to make the offering?"

"No, Sister. Papa and mamma are always praying and having Masses said for the grandpapa and grandmamma who are dead. And I don't know of any other friends."

"Well, then, what would be your wish?" "I thought it might be a good thing to offer it for some neglected soul."

"Indeed it would," said Sister Margaret, much edified.

"Then I will do that," said Jessie, simply, and the matter was spoken of no more.

On the morning of first Communion day the children marched in procession from the convent to the church, with that look upon their young faces which no human being ever wears except on that memorable occasion.

The Mass proceeded, and the lady sat during the greater part of it, half kneeling at the elevation. Her face was pale and outwardly calm, but the occasional twitching of her lips betrayed the existence of strong hidden emotion.

After a few words from the officiating priest before the Communion, the children advanced to the rail. As Jessie once more re-entered the young faces clasped together, her young face radiant and glorified by the sublime act she had just performed, the lady bent forward in a vain effort to catch her eye.

"My child," said the lady. "Will you pray for me?" "Yes, ma'am, I will," replied the little girl.

"And for a soul in purgatory who is very dear to me?" The child again answered in the affirmative, and returned to her devotions.

Early that afternoon Sister Margaret came to the priest's parlor to confer with him about something relative to the Confirmation of the children, which was to take place at 4 o'clock.

He was talking to a lady, to whom he extended himself while he left the room to fetch what Sister Margaret wanted. As the Sister stood looking into the yard where the children were already assembled, the lady came forward and addressed her:

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It was only after she had returned to the pew from the Communion table that I felt a flood of shame and repentance sweeping through my soul.

"For I firmly believe that his was the soul whom God had chosen her to deliver, or at least assist by her pure, sweet offering. It is more than a coincidence, it is a special Providence, a miracle. I needed one to bring me back to the fold."

"Yesterday I was tempted to despair; I felt that I could never face my God, never meet my poor husband whose last prayer I had permitted to go unheeded. But last night I went to Confession, and to day I begin to experience what it is to be a Catholic, even though a most unworthy penitent."

Society was aghast when the rich and fashionable Mrs. Malot returned to the Catholic Church, of which she took pains to inform her friends she had once been a member. Sister wondered at the affection she ever afterward showed towards her, and why she seemed so pleased to meet her on the way to and from Mass, their roads lying in the same direction.

"To-morrow we will have a holiday on account of the First Communicants," was the reply. "Will you come to the convent at three?"

The next afternoon, Sister Margaret found herself listening to the following story: "I was in New Orleans," said Mrs. Malot, of mixed French and Irish descent. My father, once a Catholic, had become an infidel; my mother was a pious Catholic Christian. But from the first I was careless in religious matters, and when I married after the death of my mother, I gave up my faith entirely. My husband was a Protestant, and did not know that I had ever been a Catholic. In earlier days it was a mark of odium in some portions of this country to attend the Catholic church, and when we removed to the West we settled in a new town composed almost entirely of Methodists.

Nothing could be farther from my inclination than the Methodist religion, but I joined the Church for the sake of society, and it was only after I had really identified myself with that form of worship that I began to realize my perfidy, and have regrets for my own, which I endeavored to stifle.

"Some missionaries came to the town. My husband went to hear them through curiosity, with the result that he obtained his works on Catholicity, and was only lost prestige, but clients and money by it, and while I did not reproach him for what he had done, I made no sign. Our only child died, after having been baptized by the priest and I felt it to be a judgment of God. My husband solicited me to join the Catholic Church, where I would find comfort and consolation; but I had no gone so far that I was ashamed to tell him I was already a Catholic, fearing his displeasure and lasting contempt, for he was an upright man. He wished to remove to some town where there was a Catholic church; the priest coming to C— but once a month, his congregation consisting of laborers on the railroad, miners and servant girls. I protested against this, and we remained in C—"

"My husband entered into politics, neglected his business, lost the nomination for judge, and took to drinking. His health was not robust, and in a couple of years dissipation reduced him to a dying condition. He did not ask for a priest and I did not inquire whether he wished to see one, fearing to alarm him. The end came suddenly. His last words were: 'Oh! Mary, pray for me and have prayers said for me when I shall be in purgatory.' His mind was wandering, but it betrayed his most cherished wish. At the moment I meant to do as he requested, but later neglected it. My heart seemed to have become hardened. God permitted it, no doubt, to punish me. I lost all desire to recon- ciliate myself with Him. Some Western cille myself with Him. Some Western mines in which my husband had been interested proved valuable, and I was a rich woman. I came East, joined the Episcopal Church as being the most fashionable, and I was on my way to early service when I encountered the First Communicants on their way to Mass. Something in the eyes of that little girl seemed to summon me. After I went in, and found her kneeling in front of me I tried to pray.

OUR RELIGION.

At the conclusion of the Credo, the priest recites the offertory. Formerly this was an antiphon sung by the choir while the faithful made their offerings of bread and wine for the Mass. It must not, therefore, be understood as the great oblation of the body and blood of our Lord. For such it is not. Next the priest removes the veil from the chalice and spreads the corporal on the altar.

On the patena lies the host, which is later changed into the Body and Blood of our Lord. Taking the patena, containing the host, in his hands with up-lifted eyes he offers it for himself, for those assembled and for all the faithful, both living and dead. Passing to the Epistle side of the altar with the chalice he then pours into it the wine and a few drops of water. This signifies the union of the faithful with our Lord. Returning to the centre of the altar he offers the chalice for the whole world.

The priest then passes again to the Epistle side of the altar and washes his fingers, first that they may be clean and secondly to indicate the holiness with which the holy mystery should be approached. Returning to the middle of the altar he prays the Blessed Trinity to receive the sacrifice offered for its glory. Then follows the secret, so called because not said aloud. In it the priest asks God's blessing on the offerings of the people as well as the people themselves. This closes the third part of the Mass.

Following the secret comes the Preface, which as the word indicates, is an introduction to the prayer called the Canon. The word itself means rule. As applied to the Mass it is made up of the unchangeable prayers prescribed by the Church for the offering of the sacrifice. These prayers are of a three-fold character. The first shows the purpose of the sacrifice, that is, the glory of God and the welfare of the Church; the second enumerates those who are the particular beneficiaries of the Mass, and the third reminds us that we are in communion with the saints in heaven.

Before the consecration the priest extends his hands over the chalice and asks that the bread and wine be changed into the Body and Blood of our Lord. Then comes a repetition of the last Eucharistic and the words of consecration. After the elevation the priest offers our Lord to God his Father in commemoration of His passion, resurrection and ascension. Following this is the prayer for the dead said for the souls in Purgatory. This concludes the fourth part of the Mass.—Church Progress.

OUR LADY, QUEEN OF HEAVEN.

On Trinity Sunday our thoughts go up to earth to that glorious heaven where the Trine God reigns supreme. Of that kingdom all Catholics believe that Mary is the queen. There is nothing strange in this. With the psalmist we cry: "Thy throne, O God, is forever and ever: the sceptre of Thy kingdom is a sceptre of uprightness. The queen stood on the right hand, in glory, clothing." We who love our mothers, and know that Jesus loved His Mother, easily believe that she who was nearest Him at the Crrib and by the Cross is nearest now to His heavenly throne; and that He who bade us honor our parents on earth, will wish us to honor His Mother. There is an indulgenced prayer in the Raccolta, which well expresses Catholic sentiment in this regard. It is as follows:

"O Queen Jesus, I beseech Thee, by the love which Thou hast for Thy Mother, grant that I also may truly love her, just as Thou lovest her, and desirest to see her loved."

Surely we do not think that when we reach heaven, as we trust in God's great mercy that we shall, we are going to be entirely ignorant of the blessed beings whom we shall find there. Oh no! Not only shall we know our dear ones whom we loved on earth, but we shall know our guardian angel, and thank him for his care of us; we shall know our patron saints and those other saints with whom here we have formed special friendships. And if this is so, what joy it will be to greet our Blessed Mother, our Lord's dear Mother, the Queen of Heaven: to look into those 'heavenly eyes' that first saw Jesus; and to hear the voice that first spoke to Him tell us about Him Whom she loved best, and Who loves her best, and for Whose sake she tenderly loves each one of us. How often we are made to realize the fact that non-Catholics do not understand what is meant by that article of the Creed, "I believe in the Communion of Saints." A recent writer has gone so far, in his utter misconception of the truth, as to say that Catholics join Mary to the Most Holy Trinity in such a manner as to make a

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quaternary," and that we even place her higher than God! No one ranks a queen as higher than a king when saying that she is his queen. No Catholic places Mary higher than God. She is what she called herself, "His handmaid; she is His creature, the work of His will; but she is also His Mother, the Queen of the Most Holy Trinity, the Queen of Heaven, where He reigns supreme eternally, Father, Son, and Holy Ghost, one God, blessed for evermore. —Sacred Heart Review.

Three Good Resolutions. There are three things about which one should make good resolutions rather than about any others, says a Paulist Father. First, the practice of prayer; second, going to confession and Communion; third, avoiding the occasions of sin. The first two fill our souls with God's grace and the third keeps us out of danger. Put all your good resolutions into company with prayer, and monthly or at least quarterly, Communion, and you will have no great difficulty in pulling through. From month to month is not so long a time to keep, straight and a good confession and a worthy Communion is God's best help. Morning and night prayers are a mark of pre-destination to eternal life; keep away from bad company and dangerous places, and avoiding bad reading and all other dangerous occasions, has very much to do with an innocent life and a happy death.

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