The Catholic Becord. Published Weekly at 484 and 486 Richmond street, London, Ontario.

Price of subscription—\$2.00 per annum.
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THOMAS COFFEY. MESSRS. LUKE KING, JOHN NIGH, P.J. NEVEN and WM. A. NEVIN, are fully author ized to receive ubscriptions and transact all other business for the Catholic Record.

Rates of Advertising—Ten cents per line each neertion, agate measurement. Approved and recommended by the Archishops of Toronto, Kingston, Ottawa, and St. Boniface, and the Bishops of Hamilton and Peterboro, and the clergy throughout the Dominion.

Correspondence intended for publication, a well as that having reference to business, should be directed to the proprietor, and must reach London not later than Tuesday morning.

Arrears must be paid in full before the paper and be stopped.

London, Saturday, March 27, 1897. SALVATION ONLY IN THE TRUE CHURCH.

We publish in another column a letter from "a Catholic" commenting somewhat severely on certain answers given by the Rev. Father Edict to questions which were put to him in reference to the possibility of salvation to those outside the Catholic Church

Concerning the Catholic doctrine on this point there is no doubt. The Church was founded by Christ on His Apostles, and especially on the Apostle Peter, for whom He made the special prayer that his faith might not fail, but that he being once converted should confirm the brethren. (St. Luke xxii., 32.) Hence the truth revealed by Christ is to be found only in the Church which is built upon Peter and acknowledges the rule of his successor, the Pope.

On the other hand, there is no doubt that in commissioning His Apostles to preach the gospel, He meant that they should be heard respectfully and with believing hearts, for elsewhere He declares that "He that believeth not shall be condemned," and "He that heareth you (His Apostles, the first pastors of His Church,) heareth Me, and he that despiseth you, despiseth Me, and he that despiseth Me despiseth Him that sent Me.

Throughout the New Testament, in the gospels, Christ, and in the Epistles, the Apostles, insist constantly on not only the importance, but the necessity, of obeying and believing in the Church. and attending to the teaching of its pastors, whose office was instituted "For the perfecting of the saints

that henceforth we be no more children tossed to and fro and carried about with every wind of doctrine, by the wickedness of men, by cunning craftiness by which they lie in wait to deceive." (Eph. iv.

It is therefore a disobedience to God's law and a sin to close one's ears against the teaching of the Catholic

But actual sin is by its nature a free act, a wilful act. God has placed before us life and death, blessing and cursing, and He calls upon us to choose life that we may live.

It follows from this that where the apparent disobedience is not wilful there is not sin. This principle holds for all sins, equally with the rejection of God's truth, and it is for this reason that invincible ignorance-an ignorance which cannot be overcomeexcuses from the guilt of sin, and only those Protestants or Jews who do not and cannot know better are excused from the guilt of disobedience if they do not enter into the Catholic Church, and obey its precepts.

Our correspondent is right in saving that such persons, if they are disposed to embrace the truth if they knew it, are not Protestants or Jews in the sight of God, but are really members of the Catholic Church. However, we are convinced that

Father Elliot did not mean to conceal answer referred to by "a Catholic." As there are certainly some who are outwardly and in appearance Protestants. who thus belong to the soul of the Cathsaying that he judges no man-that is, that he does not judge in the individ ual application, that the person who thus remains a Protestant is vincible had been more explicit, and had [explained the Catholic doctrine more fully. We must remark, however, that there is considerable difference of opinion as to the fact whether the in. vincible ignorance of which we have spoken occurs rarely or frequently. This is a matter which is known for a certainty only to God, at least in the case of any special individual, and it appears to have been Father Elliot's be said, therefore, as our correspondent

faith, etc." Such a one, of course, would not be in the way of salvation, and would be responsible for his disobedience in rejecting God's truth. Father Elliot refers to this when he adds: "Sins against the Holy Spirit are very serious ones.

SENSATIONALISM IN RELIG

There has been within the last few years a great change in the methods resorted to by many of the Protestant clergy in order to retain their influence and secure a good attendance at what is called "Public Worship," though there is frequently very little of the element of the worship in what is done, and the change is certainly not an improvement.

It is very true that in denouncing 'Popery," the ministers were formerly violent in language and not always truthful. Calumny was the staple means whereby Catholic doctrines were held up to public detestation, but at all events in other respects the ordinary proprieties of cultivated and respectable society were strictly observed.

At present the case appears to be altogether reversed. The abuse of " Popery "appears to be no longer attractive to the people, and it is not so frequently resorted to in the pulpit as in former years; but other and very strange devices are employed for the purpose of gathering a crowd within the precincts of the churches.

The sensational methods of Messrs. Moody and Sanky and Rev. Sam. Jones, who introduced the use of slang into the pulpit, and addressed Almighty God as if He were a boon companion, were never generally approved of by the Protestant clergy, nevertheless these revivalists have many imitators who appear to draw well with a certain class of worshippers, but they are those who go to church as they would to a theatre-for amusement, and not to be instructed in the way of salvation.

But independently of this use of slang in the pulpit, the practice of sensational methods is now becoming very common, especially throughout the United States.

It will be remembered by our read ers that a few weeks ago a Michigan minister actually killed two cats in the pulpit with nicotine to illustrate the deleterious effects of tobacco. The same minister on another Sunday ex hibited the stomach of a drunkard and gave an anatomical lecture thereon. But these are only a few out of the many examples which might be given of eccentric ways of preaching the gospel.

Not long ago at a religious meeting in Detroit, a supposed image or effigy of the devil was exhibited, and the various parts of his anatomy and attire were explained, after which he was committed to the flames, symbolical of the flames of hell. But this was done by the Salvation Army, from which we have been accustomed to hear of strange methods of worship. But methods no less strange are becoming

common even in the regular churches. The Detroit Evening News is au thority for the statement that the Rev. Chas. Tyndale of New York delivers a sermon on "The lion of Judah," in which he describes the devil as a lion of wickedness going about seeeking whom he may devour. At the preacher's side in the pulpit there is a stuffed lion to which a mechanical arrangement is attached which causes the lion to lift its head, open its mouth and roar at this moment. So terrific is the roaring that the first time the lion was used the congregation took fright, and it was necessary to explain the device in order to calm them. The younger portion of the congregaor smooth down this doctrine in the tion were in such a panic that they could with difficulty be calmed at all

The same minister while preaching on Jacob's ladder climbs a ladder by degrees, while explaining the mode olic Church, he seems to be justified in by which we are to gain heaven, and at the end disappears through the sky. light to show Jacob's angels entering heaven, and how we are also to enter. Many other curious devices are told of, ignorant and therefore culpable. It which have been used by other would have been better, perhaps, if he preachers, but which we shall not enumerate in detail. We shall merely mention that one device used by Dr. Schrader, called the "signal in the sky," is a skyrocket which is sent up by means of an electric wire whenever a convert comes forward to the penitent bench at a revival.

The use of these sensational or theatrical methods of attracting a crowd is not confined to this continent, but has extended even to Melbourne, intention to indicate this. It cannot Australia, where, we are told, a Scotch asserts, that the Protestant he has in attired in the Highland kilt, and the view "is evidently not honest, not females as "Ladies of the Lake."

"THE JESUIT RELATIONS."

The fourth volume of "The Jesuit Relations and Allied Documents "being a record of the travels and explorations of the Jesuit missionaries in New France from 1610 to 1791 -- is now issued, from the publishing house of Burrows Bros, Cleveland, Ohio. Increasing interest has been manifested in the publication of this admirable and really interesting work. The following is a synopsis of the docu-

ments contained in the present volume: XIV. In the concluding portion (Chapter xxvi.—xxxvii.) of the Relation of 1616, Biard relates how he and Father Quentin were taken to Virginia, where they narrowly escaped death; they then were sent to England, and finally to France, arriving there after a captivity of over nine months, and being subjected to many perils by sea and land. The annalist records what progress the Christian relation has made in New the Christian religion has made in New France. The missionaries have now learned savages. The latter have some general knowledge of religion, and are anxious to be baptized. Several miracles are recounted baptized. Several miracles are recounted, in the cure of persons given up as dying. Biard then discusses at length the respective territorial claims of the French and English in the New World, and contends that New France should extend southward at least to 390. He concludes by urging that more attention should be given in France to both the temporal and religious interests of Canada, especially to the conversion of the savages. Between the dates of Documents XIV. and XV. in our series, there is a break of nine years. The Jesuit mission in Acadia had abruptly closed with the attack by Argall, so dependent of the described in the writings of Biard, who hally described in the writings of Biard, who hally described in the writings of Biard, who hall appears for the later than the same are some areas for the later and the same areas for the sam

abruptly closed with the writings of Biard, who, in his Relation of 1616, appears for the last time upon our stage. Meantime, the Recollet friars were conducting their missions upon and beyond the St. Lawrence; but,—as related in the Introduction (Volume I. of this series) and in Notes to this Volume, post—finding themselves unequal to the great task, they invited the Jesuits to return to New they invited the Jesuits to return to they invited them in the conversion of the France and aid them in the conversion of the The first of the "black gowns" to France and aid them in the conversion of the savages. The first of the "black gowns" to arrive (April, 1625) were Charles Lalemant, Massé, and Brébeuf.

XV. Lalemant, as superior of the mission, writes (July 28, 1625.) to the governor, Champlain, announcing the arrival of the Jesuits at Quebec, the hospitality of the Récollets to them, and the death of Nicholas Viel, of the latter order.

XVI. On the same date, Lalemant writes to the provincial of the Récollets, thanking

the provincial of the Récollets, thanking im for the kindness and hospitality shown as Jesuits by himself and others of his rder in Canada.

XVII. Lalemant writes (Aug. 1, no year host without doubt 1626) to his he Jesuits by himsen and are in Canada.

XVII. Lalemant writes (Aug. 1, no year mentioned, but without doubt 1626) to his General, at Rome. He tells what the Jesuit missionaries have accomplished during the past year: they have spent most of the time studying the language of the natives, for Brabeuf spent the winter

General, at Rome. He tells what the Jesuit missionaries have accomplished during the past year; they have spent most of the time studying the language of the natives, for which purpose Brébeuf spent the winter among the savages; they had learned all they could of the people and the country; and had presched to and confessed the French colonists. They had established one residence among the Indians. He amounces that he sends Noyrot back to France, to look after the interests of their mission.

XVIII. On the same date as the foregoing, Lalemant writes to his brother Jerome, in France, who is also a Jesuit. The missionary gives a short description of the country and the climate; then of the people, their customs, religious belief, clothing, etc.; describes the extent of the Canadian trade with France; and tells of the establishment of a residence for the Jesuits, near that of the Récollets. The difficulties encountered by the missionaries in acquiring the native languages, are mentioned, together with their relations with a certain interpreter, and the help received from him. The writer tells of Brébeuf passing the entire winter among the savages of the vicinity; Lalemant went on a similar trip, and had to return in eleven days, as his improvident hosts had no food. He announces his probable departure for a longer star among the natives. trip, and had to return in eleven days, as his improvident hosts had no food. He announces his probable departure for a longer stay among the natives. He sends Noyrot back to France, in the interests of the mission, and Brebeuf and De Noue to the Huron country. The natives are ready to be taught, the writer says, and he sends a little Huron boy be instructed in France. Champlain and Gaumont have, he says, chosen him as their confessor. He wishes to name their first church, "Our Lady of the Angels," and asks his brother to send him therefor "a fine picture surrounded by angels." The busy Superior mentions this as the sixty-eighth letter he has just written to France—chiefly to benefactors of the mission, and "those who have written to me."

Lalemant (see note 20, nost, for details) had gone to France for supplies for the colony, in November, 1627; and upon his return in May, 1628, was with others captured by the English Admiral Kirk, to whom, a year later. Quebec capitulated. The Jesuits were sent to England, and thence allowed to return to France. Lalemant, with a party of mission aries, again attempted to return to Canada (June, 1629), but they were shipwrecked on the Canas orocks. Two of the adventurous Jesuits were drowned, another remained in the country, but Lalemant returned to France.

France.

XIX Lalemant writes (Nov. 22, 1629', from Bordeaux to the Superior of the Jesuit college at Paris, describing the shipwreck he had recently experienced, in which Father Noyrot and Brother Louis Malot were drowned; and announcing his own safe arrival at Bordeaux.

July 5, 1632, Emery de Caen, the French for trade monopolist, arrived at Quebec, commissioned to reclaim that stronghold from Kirk. With him were the Jesuits Le Jeune and De Nune, who had been sent hither to re-open the mission of their order in New France.

AND NEW JERSEY.

Protestantism abolished for Protesttant countries the wise laws by which the Catholic Church regulates marsoluble by agreement or by divorce proceedings now wherever Protestant- actually came to the world. ism dominates. The result is inextricable confusion in the marriage laws, clergyman has his male choristers the laws. The States of New York kind on the Jews, but this is the case, license laws, but there are what are to in the public journals.

the bagpipe, and it is said great by marriages are recognized as existcrowds are attracted to the services. | ing where the parties admit, before wit When these methods of attracting nesses that they are husband and wife, numbers have become so common it is a or where they are married by any sure sign that true religious feeling is clergyman, even though not belonging rapidly declining from the congrega- to the locality where the parties retions with whom it is necessary to em- side, or even though the marriage take place in another State where it is found by the parties to be convenient to be married in order to escape the more stringent laws of the State in which they reside.

It has been found by experience that marriages contracted in this way are destructive of public order and morality, and an attempt is now being made in the Legislature of New York to establish a license law which will not abolish but will reguate these common law marriages.

Assemblyman Austin has intro luced a bill by which parties who desire to be married must give notice of their intention to the municipal clerk, and make affidavit to the effect either that they have not been before married, or if they have been married that they are now free to marry, whether through the death of their husbands or wives or through divorce.

The effect of this law, if passed, will be to prevent many irregularities which are at present of frequent occurrence.

A bill is also before the Legislature of New Jersey whereby clergymen shall be forbidden to marry persons from another State unless they are pro vided with proper credentials showing that they are free to marry. This passed the Assembly by a vote of 49 to , but the clergy took alarm when it reached the Senate, and from Camden, Jersey City, Newark, Hoboken, and other towns, they poured in to protest. The proposed law would interfere sadly with their revenues coming from the celebration of these irregular marriages; but of course they had no thought of this! They took the "high moral ground" that the restrictions proposed to be imposed by the law on these marriages would lead to immoralities. They shut their eyes completely to the fact that it was to prevent immoralities that the law was proposed.

We are reminded by this event of the opposition shown to St. Paul by the silversmiths of Ephesus, who found that their craft was endangered by his preaching of the Gospel. There would be no more making of silver idols if the people became Christians.

JEWISH ORTHODOXY HETERODOXY.

The wonderful tenacity with which the Jews have retained the faith of Moses down to the present day is a striking evidence to the truth of Christianity, for it teaches us that a divine revelation whereby God reveals His will and law to mankind is no new thing, inasmuch as it goes back to the very origin of the human race. God revealed Himself to our first

parents, and later to Noah, Abraham, Isaac, and Jacob, and as far as the knowledge has come down to us, more fully to Moses, who re-established God's chosen people as a nation, and committed the law of God to writing, the books containing that writing having been preserved by the Jews with the greatest care, for fifteen centuries, down to the time of Christ.

In the Old Testament thus preserved, there are many clear prophecies re garding the coming of a Saviour, and these were so well understood by the Jewish Rabbis that they were able to inform King Herod and the Wiseman of the East who came looking for Christ a few days after His birth, that the Christ should be born in Bathlehem of Juda; for soit is written by the prophet: "And thou Bethlehem, the land of Juda, art not the least among the princes of Juda; for out of thee shall come forth the captain that shall rule my people Israel." (St. Matt. ii: Micheas, v, 2)

The celebrated prophecy of Daniel which indicates the period by weeks MARRIAGE LAWS IN NEW YORK (of years) when "everlasting justice may be brought, and vision and prophecy may be fulfilled, and the Saint of Saints may be anointed," was also interpreted by the Jews as referring to the advent of Christ, until they found riage. Marriage is not a religious it convenient to put thereon another rite, but merely a civil contract, dis- interpretation after its fulfilment, because they rejected Christ when He

It is to be regretted that the tendency of the present day which exists especially where, as in the United among Protestants to reject the truth States, the purely civil character of and inspiration of Holy Scripture marriage is most strongly upheld by should have an influence of the same and New Jersey have no marriage though it is not so frequently alluded

who under the name of American Re- and Anabaptists, have a design which formed Jews are gradually departing they do not greatly endeavor to confrom the old landmarks, and adopting the new Latitudinarian views which are being advocated now by some who still call themselves Christians. Dr. Hirsch, a Rabbi, and an exponent of this Reform movement, has stated that 'Reformed Judaism declares the Pentateuch to be no longer the embodiment of our religious ideals, nor the authoritative compulsory regulator of our religious life and its binding practices. And again: "The miracles of the Old Testament we read in the light of folklore, myth and legend. In one word, we accept the method and results of Biblical criticism without reserve.'

But the orthodox Hebrew journals by no means admit that Dr. Hirsch's views prevail among Jews in general. The Hebrew Journal, the principle or gan of Judaism in America, says:

"We are not prepared at all to say that the Pentateuch does not embody our religious ideal. On the contrary we affirm (and no one knows better than Dr. Hirsch himself, that 90 per cent. at least of the community of Israel in the United States are with us) that it embodies and reflects the ideal of Judaism for our times and for all times to come as it did until now. Beside a couple of hundreds, a mere

handful of Jews who are too selfish and too ignorant (never mind the high polish which bears the glitter of wealth to observe the laws of Judaism, out of a community of about half a million of souls, they have no adherents to boast

EDITORIAL NOTES.

THE much debated question whether Miss Diana Vaughan, who claims to have been a Luciferian, and now to be a Catholic, seems to be approaching a solution. In number nineteen of her Memoirs just to hand Miss Vaughan promises to prove her existence, etc., by appearing in public at a duly advertised meeting on Easter Monday, April 19th next. The place of the meeting has not yet been announced.

WE learn from the New York Sun that Mary Johnston, a widow who lately died in that city, and a member of All Saints' Catholic church, of which Rev. Father Powers is pastor, has left an estate of \$550,000 to the Catholic church and Catholic institutions. It is a pity we have not more people like Mary Johnston. Many a man and woman who possess large fortunes, which God has given them, entirely overlook the claims His Church has upon them when they are about to leave this world.

We congratulate our contemporary, the True Witness, of Montreal, on the production of its St. Patrick's Day number. It is beautifully printed and contains excellent portraits of the past and present pastors of St. Patrick's church, Montreal, as well as of that magnificent church and the charitable institutions connected therewith: while the reading matter, especially from a historical point of view, is of a most interesting character. Altogether it is a very creditable piece of work, and we hope the publishers will be suitably recompensed for their commendable enterprise.

IN OLD Quebec the sons of St. Patrick celebrated the 17th with the same enthusiasm as in the olden days. Grand High Mass was celebrated in St. Patrick's church, and Rev. J. W. Dailey. C. SSR, was the preacher, and he delivered a most touching and appropriate sermon. Although the Irish residents of Quebec are becoming fewer as years go by, those who remain are not behind their tellow citizens in enterprise and public spirit. Of the members of the City Council the Irish hold first place in their contributions to the city revenue. Alderman Hearn and Alderman Leonard are the largest taxpayers amongst the city fathers.

IT HAS just been discovered that one of the Michigan Senators is a Bishop, that is to say, a full-fledged Mormon Bishop. Senator Blakeslee is one of three ruling Bishops of the re-organized Latter Day Saints or Mormons. He keeps a store at Galien, Michigan, and the "Saints" meet over the store for religious purposes. The Sanator Bishop does not preach, but he looks after the fianancial affairs of his section of the Mormon Church, which has separated from the Utah Church, and claims to be the original Church of the prophet Joe Smith. The fact of his being a Bishop (?) with great powers in the Church, was unknown to the Senators and the public generally until it leaked out a few days ago.

UNITED STATES papers state with some alarm that the Dunkards, a refollowing his conscience, not in good The hymns are sung to the strains of called "common law marriages" where
There is a section among the Jews ligious sect resembling the Mennonites at eleven o'clock solemn Mass was

ceal, to colonize North Dakota in such a way that they will to a great extent dominate the State, and exert a great influence in national politics. The Cincinnati Inquirer states that for this purpose a colony will leave that neighborhood on the 30th, and from another part of the State another colony will leave on the same day. From other States similar colonies are expected, and on the 31st inst. it is believed that over three thousand of these colonists will meet in Chicago, and will leave simultaneously for the northern part of North Dakota, Altogether about 10,000 are expected this year from all parts of the United States to join the 5,000 who are already there. The "solid vote" of these colonists will be an important factor in future political movements.

A PBESS despatch from Albany,

dated the 16th, stated that Governor Black was a very angry man that morning. He was, we are told, waited upon by two gentlemen, representing the A. P. A., who informed him that their attention had been drawn to newspaper reports which stated that it was his intention to review the St. Patrick's parade on the 17th. They also told the governor that it was customary to carry a green flag on such occasions: this they considered an insult to American intelligence, an outrage upon American consciences and an abuse of American hospitality. They deemed that for a person holding the proud position of governor to give countenance to such a demonstration as the St. Patrick's parade, was an insult to Protestant patriotism. Governor Black, the despatch goes on to say, told the A. P. A. representatives that he would review the parade. and that he considered the mission upon which these persons came to him aneedless and impertinent interference. Would it not have been more businesslike had the worthy governor provided transportation for those gentlemen to the Pasteur Institute in New York?

RECTOR AHLWARDT the Lutheran mirister who is a member of the German Reichstag and the leader of the anti-Jewish party in Germany, has delivered a lecture in Berlin on his recent visit to America. He represents the United States, and especially New York and Jersey cities, as being completely under control of the Jews, and enslaved in such a state of terrorism under their Jewish masters that the similar slavery which exists in Germany and Austria is preferable in comparison. "The Americans," he says, are certainly in danger of an exclusively plutocratic rule, headed by Jewish financiers. . . New York is completely under the control of the Jews. Most of the stores on Broadway appear to be owned by Jews. and Fourth Avenues are full of Jewish merchants." He states also that he was mobbed by three or four hundred Jews in Hoboken who would have lynched him only that he frightened them off by showing his revolver. The rector has certainly a vivid imagination, and these statements will be news to the people of this continent. His anti-Jewish tirades were badly received in America, and this is his way of interpreting the dislike of Americans to hear the Jewish citizens of the country abused without reason. If a Catholic priest, or even a layman, exhibited Ahlwardt's antipathies the whole anti-Catholic press would declare it to be an example of "Romish"

Bishop Grafton, A Ritualist. We judge it of public interest to fre-

port what our Episcopalian Bishop Grafton of Fond du Lac has been doing in New York. The Catholic Champion a Ritualistic paper) is our authority. It was at the church of St. Mary the Virgin on the 31st of January. the next day was the feast of Ignatius of Antioch, the Vespers sung vere the first Vespers of that festival rendered solemnly by the Right Rev. C. C. Grafton, Bishop of Fond du Lac, Wis., attended by "Fathers" Hall and Cole as deacons, the Rev. "Father" Brown, rector of the church, acting as Bishop's chaplain. Within the sanctuary were some seventeen "priests, besides the Bishop, and many acolytes. After Vespers there was a solemn procession through the long aisles of the The clouds of incense and the light of the torches gave a picturesque effect, which was heightened by the bright scarlet cassocks of the acolytes, and at the end of the procession came the venerable Bishop of fond du Lac, his hand raised in blessing. On Monday all the members of the

club, so far as possible, celebrated with special intention at early "Masses," an

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