EEV. GEORGE R. NOETHGRAVES, Author of "Mistakes of Modern Infideis."

Author of "Mistages"
**HOMAS COFFEY.

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LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1900.

The Editor of THE CATHOLIC RECORD
London, Ont.:
Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a irraly Catholic spirit pervades the whole.
Therefore, with pleasure, I can recommend it to the isithful.

the faithful. efore, with the control of the contr

London. Saturday. April 27, 1901

THE FRIARS IN THE PHILIP. PINES.

A despatch from Cebu, one of the Philippine islands, states that Judge Taft, President of the United States Philippine Commissioners, says that Monsigneur Chapelle, the Papal Delegate to the islands, told him that the friars are not to return to the Provinces, and that only a sufficient number of them are now in Manilla to act as instructors in the colleges. The despatch adds that "this disposes of the troublesome friar question. The accuracy of the despatch may well be suspected until confirmatory intelligence be received.

The religious orders have done a good work in the Philippines, both educationally and as missionaries; and though there is a party opposed to them, that party is noisy rather than numerous, and misrepresents the friars. It is possible, however, that, for peace sake, the Delegate has made some arrangement to give general satisfaction to the people of the islands, including those who have been dissatisfied with the friars. We must await further news before we can arrive at an intelligent conclusion on this subject. Having in view the present disturbed condition of the islands, any arrangement which will be followed by peaceful conditions, both religiously and politi cally, will be satisfactory.

JOHN KENSIT AGAIN.

The installation of Dr. Ingraham in the Church of St. Mary le Bow on Wednesday, the 17th inst., as Bishop of London, was made the occasion for another disgraceful exhibition on the part of the notorious bookseller, John Kensit, who, backed by a hooting mob of self-styled Evangelicals, interrupted the proceedings by protesting against Dr. Ingraham's appointment. Kensit spoke in aloud voice accusing Dr. Ingraham of having been unfaithful to all his promises made when he became Bishop of Stepney, that he had encouraged law breakers and clergymen who in defiance of the rubrics had ele vated the host, offered Masses and heard confessions. He added that he would prove before the courts that Dr. Ingraham is an unfit person to be a a Bishop of the Protestant Church owing to his encouragement of these illegal Roman practices. The church service on the occasion is said to have resembled more a political row than divine worship. The objections were overruled, and Dr. Ingraham was duly installed, amid extraordinary uproar with hisses, cheers, and shouts of every character. Kensit was at last expelled and escorted home by twenty police men, followed by a howing mob, some of whom shouted approvingly and others in condemnation of this selfconstituted champion of Evangelical Protestantism. The case, it is said, will come before the Courts, Kensit being charged with disturbing divine

AN ANTI DUELLING LEAGUE.

From the fact that there have been very recently two duels in France which have resuited in the shedding of duellists, and the other in the inflic- tions, and not the true Catholic Church

tion of a wound which is expected to prove fatal.

It is now said that these results have caused a reaction against duelling in the popular mind. It is to be hoped that this is the case, though some are apt to exclaim that it is the one good feature of the practice of duelling that when it does prove fatal the number of fools in the country is diminished. But we cannot regard the matter thus flippantly, because duelling is always a crime against both God and man, and is therefore never a trivial matter or a subject for jesting. Even when these duels do not result in the actual shedding of blood, the principals go to the field of conflict with murder in their hearts, and the seconds co operate in this murderous design. The sin is therefore scarcely, if any, the less, because the purpose in view is not attained.

It will be agreeable news to all true Catholics to hear that leading French Catholics have formed an anti-duelling league, at the head of which are General de la Reque, the Prince de Beoglie, and the Prince de Bourg, whose influence, in military circles especially, toward putting an end to the infamous practice, will be great, as it is chiefly in those circles that the custom is kept up.

There have always been men in the higher ranks of life in France, and among the officers of the army, who have had the courage to maintain openly that the man who refuses to fight is more truly courageous than he who gives or accepts a challenge, but hitherto but little attention has been paid to their contention. The new league will, however, circulate healthy literature showing the sinfulness and dishonor of the practice, and it is reasonable to expect that it will gradually bring about a much to be desired change of sentiment. It will also advocate the establishment of Courts of Honor which will decide when any real injury is done by persons of rank to others in similar position, and what réparation should be made.

RACE DISTINCTIONS IN RE-LIGION.

A St. Louis daily paper had recently the portrait, with a short biography, of a negro of that city whose claim to fame was that (it was said) he was the only negro member of a white congregation in that city. He belongs to a lethodist church, and the fact is that Methodists, equally with the other Protestant Churches in the South, will not admit colored people to membership in their churches; but owing to special circumstances the negro in question became a member of this one, and the congregation has not yet had the hardihood to expel him from the sacred precincts of the Ark outside of which salvation cannot be had, or is at leas difficult to be attained, and so he re mains.

If it had been said that the negro in question was the only member of a white Protestant congregation, we understand that the statement would have been true; but there are many negroes who are members of the Cath olic congregations, not only in St. Louis, but in all the cities and towns, whether in the North or South. The Church Progress of St. Louis, speaking from personal knowledge, states that they are to be found in many of the St. Louis Catholic churches, and they may be seen at Mass on any Sunday at "St. Alphonsus', St. Xaviers, the new Cathedral and St. Ann's Churches." "In fact," the Progress adds.

"A great many of the Catholic churches in this city have colored members; but we name only the above ones because we have positive knowledge that they substantiate our statement."

The Catholic Church is the only one n the South which makes no distinction between white and colored members of its congregations, and every Sunday, as well as during the week, colored Catholics may be seen assisting at Mass, and receiving the sacraments of holy Communion, etc., just as the white members of these congregations. St. Paul said :

"For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek; and to the Greeks and the barbarians, to the wise and to the unwise, I am a debtor." (Rom. i. 14, 16.) And again :

"For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich to all that call upon Him. For whoso-ever shall call upon the name of the Lord, shall be saved." (Rom. x. 12, 13.)

It is a puzzle to conceive how those who have undertaken to reform the Church of Christ can justify themselves for having created a distinction blood, it may be seen that the barbar- of race, where the word of God declares ons practice has still its votaries in there should be none. By making that country. One of these encounters such distinctions, the sects proclaim resulted in the death of one of the themselves to be mere local organiza-

THE PAPAL CONSISTORY.

At the Consistory held by the Holy ather on April 15th Archbishop Martinelli, the Papal Delegate to the United States, was preconized a Cardinal, as it has been long expected would be the case.

His Eminence the new Cardinal has well merited this distinction, as he has gained universal esteem by the able and dignified manner in which he has fulfilled the onerous duties devolving upon him in his position as representative of the Holy See. Eleven other Cardinals were preconized at the same Consistory.

In his allocution addressed to the assembled Cardinals, the Holy Father referred mournfully to the numerous attacks which have recently been made on religion in several European countries. States widely separated from each other, and having very different interests and motives of action, have nevertheless strong factions within them whose one object is to destroy the religious orders of the Catholic Church, and to effect their purpose they do not hesitate to set aside the laws by which the rights of property are safeguarded, and to violate the sacred principles of equity. It is also the object of these factions to destroy the good work done by the religious congregations in the

education of youth. The present rulers, not only of Italy and France, but now also of Portugal, are of one accord in this, and the war first inaugurated in Italy against the religious orders is being carried on now with the same bitterness in France and Portugal. In Spain, also, there is a party which is working to carry out a similar design, though in the last named country the Government appears to be still animated by a religious spirit, and has not yielded to the outcry of the irreligious factionists. There is some hope yet that their purpose will be defeated in France, for the people there are awaking from their apathy, and may yet foil the efforts of M. Waldeck Rousseau to suppress the religious communities.

The Holy Father also spoke feelingly of the shameful manner in which he has been, and is still being, treated by the Italian Government, and said, in reference to the divorce bill which a Socialist member has introduced into the Italian Chamber of Deputies:

"To the accient insults levelled at the Church, it is desired to add another, profan-ing the sanctity of Christian marriage, and destroying the basis of domestic society."

He also urged Christian society to have recourse to the light which God will send, in response to earnest prayer, for guidance in the future.

THE MAFIA AND THE ITALIAN GOVERNMENT.

Sicily, which has been the head quarters of the notorious Anarchistic Association known as the Mafia, has again become the scene of new and frightful disorders caused by this society. The order was given by the Italian Government early in January that this and similar societies should be suppressed at all costs, and the local authorities were informed that if they neglected their duty in this regard they would be punished with degradation from their offices and other penalties suited to the enormity of their offences.

For a while the authorities exercised some vigilance, and through information received, presumably from members of the societies in question in hope of rewards, they were enabled to make a number of arrests, some of which were of considerable importance. Other officials, who were in league with the miscreants, were able on their part to convey information to the Mafia of the charges against them and of the sources from which the damnatory evi-

dence was obtained. By such means, and through their own spies, the Mafia were put their guard and were enabled to conceal themselves. Now, however, they have boldly accepted the challenge thrown to them by the Government, and a carnival of crime in the way of reprisals is domin ant all over the island. It is stated that they have murdered fifteen men since the beginning of February, in Sicily, and have left between the teeth of each murdered man a paper with the words : "Thus the Mafia punishes its traitorous members." The victims were suspected of having given information to the police, criminating leading spirits in the society, and this method of terrorising the informants, and at the same time of hurling defi-

adopted. The number of murders committed

rified the world during the last few

vears. It is incomprehensible what inducements the Maiis have to perpetrate these crimes, but facts are to be accepted as they stand, and the eyes of the world cannot be shut to the fact that the Maila are the most bloodthirsty criminals who have been known to exist since the suppression of Thuggism in India. It is to be hoped that the Government of Italy will adopt efficacious measures for their suppression. But neither can we ignore the fact that it is the war which the Italian gamy, as well as a security that the Government has waged upon religion and religious education which is re sponsible for the existence of these societies which the Government now finds it necessary to suppress. If the Government had not educated the children in godless schools, there would not be nearly so many godless people in the country now.

The Government must have found out before now the origin of the evil but it is extremely chary of applying the only true remedy to meet the case, because they fear that they would thus strengthen the hands of good Catholics who persist in demanding the restoration of the Pope's temporal power. But it must come to this at last, or the country will fall entirely in the abyss of anarchy and confusion.

THE SACREDNESS OF MAR-RIAGE IN NEW ENGLAND AND CANADA.

The question of the population of the New England States has been recently once more under discussion in the columns of the Boston Transcript.

A Protestant minister, by name the Rev. W. G. Puddefoot, created a lively sensation by giving birth statistics of hese old Puritan States, from which he drew the alarming inference that the old Puritan population is passing away and being replaced by new population of foreign origin, chiefly Irish and Catholic.

The Transcript disputed these state ments, bringing forward figures to show that the birth rate of these States is not failing to a low ebb. To this Mr. Puddefoot made reply that

Mr. Puddefoot made reply that

"There is no use in trying by wrong use
of figures to bolster up a false pride. For
whatever reason, it is true that very few of
our modern families have such households as
their fathers and mothers had. I am not
judging the motives of people who do not
have children. I am merely stating the fact,
and I cannot but feel that it is a very grave
situation. I am not alone. Letters are now
coming thanking me for what I said,"

In another part of his letter he says "I did not speak of a lamentable falling off of children in New Eogland, but a lamentable falling off of children in New England families. I have made the statement in order to show that the houses have as many children to day as ever, but of a differen

He tells us, further, that the falling off of genuine American families is serious matter, especially as they are American families who oftenest figure in the divorce courts :

"You don't find the foreigner breaking the marriage tie. To such an extent has the divorce business grown that it is doubtful whether Mormonism can show such a plurality of wives and husbands as one can find among the Gentiles."

No criticism is so pungent as that which is truthful, and it is because the had that authority at the period re-Rev. Mr. Puddefoot's statements hit the mark that they strike so hard. Daring the year 1899 no fewer than 3,279 divorces were granted in the State of Ohio out of 4,470 decrees asked for, and there were pending in the courts at the close of the year 2,961 cases. The divorces actually granted do not represent the entire evil of divorce, for even when the decree is not granted the fact that it has been asked for shows that the family has been already broken up by the expectation of a divorce. From these figures, an Ohio paper, the Sandusky Register, drew the inference that at least 50,000 divorces had been granted in the United States, and according to Rev. Mr. Puddefoot, who undcubtedly here tells the truth, these were almost exclusively among the Protestant American population. Among the same population also prevails the desire of not having large families, and to put this into effect abominable practices are resorted to. These facts led Mrs. Elizabeth Cady Stanton to predict many years ago that if the descendants of the New England Puritans continued to set at naught the edict of the Almighty in regard to the obligations of the married state, " the descendants of the Celt will trample on the graves of the Puritans."

Here we may make the application of these remarks to the case which in this country has been recently attractance at the Government, has been

of Christ into which should be gathered by this society since it has been known all the nations of the earth.

THE PAPAL CONSISTORY.

by this society since it has been known to have existed is enormous, and to it to have existed is enormous, and to it to have existed is enormous, and to it marriage as laid down by the Catholic mer endowment were at the disposal of Henry Austin Adams, the Catholic! married state, and even the law of clandestinity which prevailed in causing the Dalpit marriage to be declared null and void in the sight of God and of the Catholic Church, is a safeguard against laxity in contracting marriages, and against hurried marriages in which no attention is paid to existing impediments, such as that the parties are already married, or that they are within the forbidden degrees of consanguinity or affinity. It is thus a safeguard against bigamy and polymarriage itself shall be regarded as a sacred rite authorized by God, instead of a mere animal act authorized by the state.

> THE METHODIST CONFER-ENCE AND CHURCH AUTHORITY.

The Methodist Conferences of the Dominion are greatly agitated lover the trial of the Rev. W. W. Baer, a clergyman of British Columbia, who was charged by Mr. Justice Williams with the crime of smoking, which is said to be strictly prohibited to ministers by the Discipline.

Rev. Mr. Baer pleaded before the British Columbia Conference that he was obliged to use tobacco for smoking owing to insomnia, and the Chairman ruled out the complaint, rather owing to some doubt regarding the wording of the Book of Discipline, than to the plea of the accused.

The case was appealed to the Church Court of Appeal, and judgment passed on the appeal on April 13 in Toronto. The case has not been finally settled, but was referred back to the British Columbia Conference for trial, as the President is said to have exceeded his powers in dismissing the cause so summarily. The Court of Appeal does not express an opinion whether or not Mr. Baer had justification for his practice of smoking, though the decision of the local President of Conference has been set aside. The local Conference will, therefore, have this point to settle.

A voluntary association has undoubtedly the right as a human institution to insist upon the observance of certain rules by its members and officers; but we cannot conceive of the Church of Christ as a merely voluntary organization. It was instituted by Christ for a certain purpose, and the public generally are commanded, not recommended, to hear the Church under penalty of being regarded as the heathen and the publican.

We admit also that the Church must whether lay or clerical, to observe its chair, followed by the most sacred hodles of conduct, which are imposed admiration to his united children. Its with a view to the salvation of souls, which is the purpose of the Church's institution. But not even Protestants of any denomination will deny that there was a Church, and that the Church of Christ, when Methodism or Protestantism in any form began, and if any Church has the authority to make laws now, the Church of Christ ferred to. Yet Methodism and all Protestantism refused to obey then, on the plea that the Church could not override the individual conscience. If celebrated Castelan. this plea were a valid one, the conscience of Rav. Mr. Baer ought not to be overridden now by the laws made by either the local or the general Methodist Conference. This reason is the more strong as the Church which claims the authority to discipline Mr. Baer is founded upon disobedience to Church authority. Further: If the authority of the Catholic Church were a usurpation when Methodism was started, as Methodists and others asserted, for a much greater reason the authority to judge now claimed by Conference is a usurpation without foundation either in Scripture or tradition.

REJECTED FOR CONSCIENCE SAKE.

Just before Henry Austin Adam left the ministry of the Episcopal church, an ardent admirer, believing that a man of his splendid oratorical ability should not be confined within the boundary of a little parish, set aside the sum of \$100,000, the interest on which was to enable him to travel about the country, and, from platform and pulpit, to proclaim the truths of Christianity. This was a empting offer to the premier of the Episcopal Church; but Mr. Adams could not but be faithful to his conscience and this was leading him into ing so much attention, and excited so many adverse comments on the part of the Catholic Ghurch, with the non Catholic press and the sectar-When the decisive

EASTER IN ROME.

The Protestant writer, William W. Story, thus presents an admirable description of the glorious festival in the

Eternal City: "Easter has come," says he. "You may know it by the ringing of the bells, the sound of the trumpets in the streets and the firing of guns. By 12 clock Mass in St. Peter's is over and the piazza is crowded with people to see the benediction ; and a grand, imposing spectacle it is.

over the great balcony stretches a white awning, where Cardinals, Bishops and attendants are collected and where the Pope will soon be seen. Below the plazza is alive with In the centre is moving masses. In the centre is drawn up long lines of soldiery with yellow and red pompons and glittering belmets and bayonets. They are surrounded by crowds on foot, and at the outward rim are packed carriages.
"What a sight it is! Above us the

great dome of St. Peter's, and below the grand entrancing collonade and the vast space, in the centre of which rises the solemn obelisk, thronged with masses of living beings. clock strikes. In the far balcony, beneath the projecting awning, that casts patch of soft, transparent shadow along the golden sunlit facade, and surrounded by a group of brilliant figures, are seen two huge fans of showy eacock plumes, and between them a figure clad in white rises from a golden chair and spreads his great sleeves like wings as he raises his arms in

benediction.
"That is the Pope. All is dead silence, and a musical voice, sweet and penetrating, is heard chanting from the balcony. The people bend and kneel; with a cold, gray flash the forest of bayonets gleam as the soldiery drop to their knees and rise to salute as the voice dies away.

"Then the Pope again rises, again gives his benediction, waving to and fro his right hand-three fingers (the thumb, first and second fingers open -and making the Sign of the Cross, retires between the peacock feathers and attendants, is borne away, and and attendants, is the season of Lent is over.

The most awe-inspiring of all the Easter ceremonies is certainly this solemn benediction given - 'to Rome and the World"-by the Sovereign Pontiff. Borne into this great gallery over the portico of St. Peter's, the Pope stands at a stupendous height above the watching multitude that swarm in the court below, his robes radiant with gems and heavy with gold, his tiara sparkling with diamonds, the mitred prelates attend-

ing him likewise invested. A silence as of death is spread over the vast, majestic place, as Christ's Vicar enunciates the words of blessing. As there is no temple in the world

equal to St. Peter's, there is no cere-mony in the world so impressive as this. "Who shall picture," says William E. Channing, "the splendors of a beautiful Easter Sunday at St. Peter's? Who can imagine the overwrought feelings of the pious Catholic? have authority to direct its members, Holy Father passed in the Pontifical voluntarily knelt upon the and murmured my prayer; as he blessed the prostrate multitudes from

the exterior I offered up to Heaven my ardent gratitude for being permitted to take part. THE " MISERERE " IN ST.

PETERS. One of the most eloquent passages in modern Spanish literature is the description of the intoning of the "Miserere" during the Holy Week at St. Peter's, Rome, from the pen of the

"No pen," says he, "can describe the solemnity of the 'Miserere.' night advances. The basilica is in darkness. Its alters are uncovered Tarough the open arch there penetrates the uncertain light of dawn, which seems to deepen the shadows. The last taper of the Tenebrario is hidden behind the altar. The Cathedral resembles an immense mausoleum, with the faint gleaming of funeral

torches in the distance.
"The music of the 'Miserere' is not instrumental. It is a sublime choir, admirably combined. Now it comes like the far off roar of a tempest, as the vibration of wind upon ruins or among the cypresses of tombs: again like a lamentation from the depths of the earth or the moaning of Heaven's angels, breaking its sobs and sorrows. The marble statues, gigantic and of dazling whiteness, are not completely hidden by the darkness, but appear like the spirits of past ages coming out of the sepulchres and loosing their shrouds to join the intonation of this

canticle of despair. "The whole cathedral is agitated and vibrates as if words of horror were rising from the stones. This profound and sublime lament, this mourning of bitterness, dying away into airy cles, penetrates the heart by the intensity of its sadness. It is the voice of Rome supplicating Heaven from her load of ashes, as if under the sack and

ashes she writhed in her death agony. "To weep thus, to lament like the prophets of old by the banks of the Euphrates or among the scattered stones of the temple-to grieve in the whose external sorrow has not marred

her external beauty. * Rome, thou art grand, thotal, even in thy despair as ment. The human heart eternal altar, although the been thy prestige shou the conquerers who made have departed. None ca thy God-given immortality Pontiffs have sustained, a artists will forever preser

THE CHURCH AND

McKees Rocks, Pa.,
Dear Father Lambert;
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through your interesting, br
appreciated journal;
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where a provision is made their influence?

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