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When subscribers ask for their paper at the post office it will be well to send them the check to the Editor, Mr. Thomas Coffey, 100 Queen Street West, Toronto, Ontario, Canada.

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1908.

Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all that it is imbued with a strong Catholic spirit.

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Yours faithfully in Jesus Christ. D. FALCONIO, Arch. of Larissa, Apost. Deleg.

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LONDON, SATURDAY, NOVEMBER 28, 1908.

THE EXTENSION CONGRESS.

By no means the least of the several congresses was that of the Church Extension Society which met last week at Chicago. Strengthened by warm paternal encouragement from our Holy Father and welcomed by the zealous and able Archbishop Quigley, his clergy and his laity, the society held its first congress under very favorable circumstances.

"We have," continues the letter of greeting, "a vast army of black and white pagans to whom the gospel must be preached. We have the remnant of the aborigines, and amongst them the work of evangelization must not drag. We have the yearly army of Catholic immigrants, creating new problems and new responsibilities. We have our own neglected brethren living in places where there are no facilities for the practice of their religion and slowly but surely drifting away from the Church.

"The Sovereign Pontiff in his letter deems the work 'as one than which there is none more worthy of men eager to promote the divine glory.' 'We are,' said His Holiness, 'much pleased with the method and means you seek to employ for the furtherance of your society and for the acquisition of new members and helpers. These are faithfully to depend on the will of the Bishops in their respective dioceses and to stir up in the souls of all good men that same zeal of apostleship which animates your own endeavors.'

Practically the Congress opened on Sunday evening, the 15th inst., with services in eighty-four different churches. These services consisted of vespers, benediction and a sermon. In the Holy Name Cathedral the sermon was preached by the Most Rev. F. P. McEvay, Archbishop of Toronto. The three following days were devoted to the special purposes of the Congress. Papers bearing upon every phase of mission work from colonization and the race question to matters still higher up in air and further afield as a foreign mission college. Amongst the proposed papers none appealed to our sympathy with more force than that which was to deal with the deaf mutes. As the programme put the case: 'Few cities are doing anything to help the Catholic deaf mutes, and yet these silent brethren maintain their own paper and do very much for themselves.' A paper was to be read in the interests of these afflicted people by the Rev. Father F. Moeller. We miss the announcement of a special paper upon work in the slums of the large cities—a quarter from which comes the strongest cry for help and where souls are most exposed to danger.

The tide must come in to the farthest corner and return that the waters may all mingle and freshen again, what otherwise would be most apt to stagnate. A new chapter is started by the Congress for the Church in America. If it is fully written it will be replete with glory and heroic with sacrifice. The field mapped out is vast enough for all zeal. Even to start the plan in its suggestions of sacerdotal administration, educational formation and literary work will require masterly organization and generous offerings. Colleges are not money-making schemes. What is hopeful and what inspires confidence is the historic gathering of the first Church Extension Congress at Chicago, which prelates from the most distant quarters met, discussed earnest papers upon their association, and found in the most prominent laymen co-operators in the sacred cause. Archbishops and Bishops—priests from the busy parishes of cities and the lonely country missions—were there to deliberate together how the interests of the Church can be best advanced and the souls of the faithful best served by the Church Extension Society. New zeal is kindled by the Congress. Much good ought to come from it.

IS HELL ETERNAL?

In our last issue we presented a brief argument upon the eternity of hell based upon the death of a sinner and the absolute separation which it established between God and the soul. We do not pretend that our argument was complete, for many things in the question leave it mysterious and complicated, whilst on the other hand newspaper treatment of any subject is popular rather than scientific, and brief rather than exhaustive. Eternity is beyond experience, and therefore outside of human imagination and language. No argument that we have advanced, none that we could advance, is sufficient to convince pure reason that hell is eternal, or that there is any hell at all. If, however, reason cannot say much in favor of the perpetual duration of punishment it can say nothing against it. When it comes to a question of infinitude human thought fails. Either sentiment or hypothesis enslaves and directs the judgment of our adversaries in this deep, dark and important matter. To discard the eternity of punishment because of God's infinite goodness is to falsify both God Himself and the heinousness of sin. To deny it because of middle age rhetoric and pulpit appeals is still more futile. To deny it because they misinterpret selected texts of Holy Scripture is an example of proving a negative. We may well omit the point that eternity of punishment originated in oratorical metaphors, as the question concerns not the kind of pain but the duration thereof. As we are considering merely the length of the punishment we cannot just now discuss the increase or diminution of the pains of hell, how the senses suffer or what is the character of hell fire. Let us consider the Scriptural proofs of the eternity of the punishment. The Rev. Mr. Russell, whose discourse started us upon this line of thought, remarks, that the word "hell" is a translation of the Hebrew word sheol, which is variously translated. The word, he says, is used in the Old Testament 86 times. In the common Protestant version it is translated 32 times by grave, 31 times by hell, and three times by pit. This is not the question. This is a hurrying across the trail—an attempted display of turning. The question is not whether there is a hell, but whether hell is eternal. Are there any terms expressing eternity and applied to hell to be found in Holy Scripture? The word *eternus*, the one used, means "endless duration." We must not be understood as maintaining that the word was always employed literally in both the Old and the New Testament in this sense. A phrase very commonly used to express unending duration was the reduplicated phrase, "ages of ages." Dr. Pusey, taking not the compound phrase but the simple term, argues thus: "In the New Testament it occurs seventy-one times; of eternal life forty-four times; of Almighty God, His Spirit and His glory, three times; of the Kingdom of Christ, His Redemption, the Blood of His Covenant, His Gospel, salvation, our habitation in heaven; of the glory laid up for us thence; our inheritance, consolation, of a share of eternal life; of eternal fire three times; of punishment, judgment, destruction, four times. Of the future, then, it is nowhere used in the New Testament except of eternal life or punishment." Father Passaglia reasons with similar force and clearness: concluding that in every single instance in which the compound phrase is employed it expresses, literally, perpetual duration. Again, there are passages of Scripture in which is drawn the parallel between the duration of heaven and the punishment of the wicked. Some modern critics think this argument of no weight. Beyond cavil it is

most powerful and cogent. St. Augustine wrote thus about it: "What a thing it is to account Eternal Punishment (merely) and Eternal Life to be without end, since Christ comprised both in that very same place, in one and the same sentence, saying: 'These shall go into eternal punishment, but the just into life everlasting.' If both are eternal, either both must be lasting, with an end, or both perpetual without end. For like is related to like; on the one side eternal punishment, on the other eternal life. But to say in one and the same sentence life eternal shall be without end, punishment eternal shall have an end, were too absurd; whence, since the eternal life of the saints shall be without end, punishment eternal, too, shall doubtless have no end to those whose it shall be." We take up the well known passage of Isaiah, Ch. 66, v. 24: "They shall go out, and see the carcases of the men, that have transgressed against me: their worm shall not die, and their fire shall not be quenched." St. Augustine, commenting upon these words, says: "Whatever may be the pain signified by the terms, worm and fire, certainly if it neither dies nor is extinguished the term is predicted as unending, nor was the prophet treating of anything else except a never-dying worm and a perpetual fire." Let us we may be thought to evade the meaning of the term hell, we will for a moment dwell upon it. The name hell corresponds to two words: Hades, Sheol. Our Lord used the word Gehenna, which originally meant the valley of Hinnom near Jerusalem. Now the Jews of our Lord's day knew of, and believed in, eternal punishment. There is no ground at all to think that the Jews at the time understood by Gehenna anything else than that it was the place of punishment of those who to the end would not have God as their god. It may be that in several places in the Old Testament the term hell meant simply beyond the grave. But when our Lord said: "If thy right eye scandalize thee pluck it out and cast it from thee. For it is expedient for thee that one of thy members should perish rather than that thy whole body be cast into hell." He was clearly speaking of eternal damnation, compared to which all other losses are nothing. "Fear not them that kill the body and cannot kill the soul, but rather fear him that can destroy both soul and body in hell (Gehennam)."

FASHIONS.

We propose to say a word or two about the fashions, not fashions in general but a couple of particular styles. One reason for our selection is that we are not well versed in the subject. We never paid much attention to it. Whatever exchanges we may receive in the way of Ladies' Journals, are, without any disrespect to them, passed over unopened to those in the office who can appreciate them better than the CATHOLIC RECORD would ever do. Another reason for approaching the subject is that we have strong opinions about the close relation between Christian virtue, refined taste and modest fashion. They are three leaves springing from the same stem—external expressions and internal sentiment whose control and direction exalt what is fairest in soul and sense, and restrain that which every delicate conscience recognizes as the dangerous growth of the heart's garden. It is delicate and difficult to criticize effectually fashions of the day. Man, and especially woman, is an imitative creature. What one does the rest will soon strive to do—until in the matter of apparel it becomes practically impossible to walk outside the common track. The demand for fashionable articles is so slight that there is no suitable supply. As a consequence the plague spreads affecting many who would otherwise wish to be immune. We repeat that it is difficult to enter upon the subject. Who wishes to quarrel with a merry-widow hat? Yet, candidly, they are not abominable, overshadowing, ill-fitting, unproportioned in their own dimensions or to those of the wearer's head? A half yard from the outside rim to the cylinder where the head is supposed to fit is by no means an extreme case. How far such an article of head-gear serves the purposes of a hat—or to what extent it displays taste and moderation, saying not a word about economy, we leave others to answer. Our quarrel is not with this ill-named merry widow hat. There are other things; the sleeve, less sleeves. We know not how to name them—short being too euphemistic—curtailed perhaps. They might appropriately be termed culinary sleeves, for they remind us much more of the kitchen than of the parlor or the street. For the young child who romps about or the maid busy with household work we understand the thing. In the case of the young lady who is above romping and who too frequently looks down upon services requiring bare arms, we see neither modesty nor taste. Sometimes the kid glove—a good yard long—takes

the place of the sleeve—an ill-matched extravagant substitute for the natural extension of the sleeve material. Then when the gloves are off, and the elbows bent, they remind us of angles of two scalene triangles, unequal and in different planes. Virtue, taste, hygiene, economy are all sacrificed: boldness and extravagance vainly striving to replace the fairest ornaments of graceful womanhood. Wherever these sleeves are worn they are unbecoming. In church they are entirely out of place, so much so that pastors have rightly in many cases called attention to them. This checks the custom amongst our young people. Well it is so—for it shows that respect for God's house is still strong and that the fashion receives from the highest critics and the true guides of youth the condemnation it well deserves.

FRENCH MARRIAGE LAWS.

One of the causes of decrease in the population of France is to be found in the restrictive conditions which the law requires for the entrance upon matrimony. A gleam of hope has come through a change in the law. Only three times in a hundred years was the marriage rate as high as last year—immediately after the German war, when postponed marriages were celebrated, and in 1813 when marriage was the only safety against the conscription of Napoleon. Besides the ordinary causes preventing people from marrying—financial, social and religious—other conditions in France deterred would-be candidates from going through the legal ceremony. A couple desiring to marry are hedged in many awkward ways by the Civil Code. Suppose a couple who have lost their parents. These two persons, if they wish to marry, are to present no fewer than nineteen signatures: two birth certificates, two of residence, two of non-opposition, a military certificate, four death certificates of their parents, eight death certificates of their grandparents. These documents cost at least fifty francs, and the very procuring of them is difficult and expensive. If one of the parents happens to be a forger, further steps and costs are necessary—translations, chancery charges, stamps—amounting in all to several hundred francs, from which no exception of poverty is made. If one of the parties is under age other formalities are required—all entailing expenditure and by nature complicated. Marriage for the poor and the illiterate became impractical. In no other country does such a state of affairs exist. In order to remedy this state a bill was introduced by Abbe Lemire, the priest deputy, modifying the requirement of so many certificates. But whilst the law increases the number of marriages it gives the least possible hope of stopping the decrease of population and filling the empty cradles of France.

WOMEN IN CHURCH CHOIRS.

A lively discussion upon the above subject is going on in several of the Catholic magazines and papers. The point raised is whether the "Motu Proprio" was intended to exclude women from the church (gallery) choirs as was commonly practised in this country. The Ecclesiastical Review, printed at Overbrook, Pa., U. S. A., takes the affirmative. Amongst the supporters of the negative are several authorities of excellent standing. A friend has written to us upon the subject. Whilst we cheerfully admit the interest of the discussion we are more than chary about entering into the dispute. Where choirs are concerned we much prefer to be humble silent listeners. We have troubles of our own without rushing in where surely angels fear to tread. This timidity does not prevent us giving a synopsis of the debate, with special reference to an article from the Fortnightly Review, under the dates of Oct. 15 and Nov. 2. They are from the pen of Father Bonvin, S. J., Professor of Canisius College, Buffalo, himself a scholarly Jesuit and elegant composer. It may be premised with the *Pastoralblatt* of St. Louis, Mo., that too strict an enforcement of the letter may be less productive of good results than moderate interpretation. There appeared last March in *Ephemerides Liturgicae*, a Roman liturgical periodical, over the signature of C. Mancini, President of the Liturgical Commission, an opinion on the question of allowing women to sing in Church. The *Ephemerides* begins by saying: "Many are of the opinion that the Motu Proprio forbids women to sing in Church. They base their view on the following passage from that official pronouncement of Pius X.: 'Singers in Church have a real liturgical office; therefore women, as being incapable of exercising such office, cannot be admitted to form part of the (clerical) choir or of the musical choir.' Now opposed to this is the consideration that if women were quite generally and unconditionally incapable of exercising the office of singers in Church they would have been guilty of misdemeanor in the most ancient Christian times when

women recited and chanted the Divine Office in Church together with the rest of the faithful." As early as the first century we read of the disciples of St. Mark in Alexandria forming two choirs, one of men and the other of women, each with its own director, singing alternately and then in unison. From the manner in which the Motu Proprio desires the re-introduction of the Gregorian chant, in order that the faithful may again, as of old, take a more active part in the divine services, it is evident that women, as a portion of the faithful, are not to be excluded. Finally, according to this Liturgical opinion, we should have to condemn all Christian nations. Everywhere these nations have sung the divine praises in the house of God. And among the faithful the female sex always took, and still takes, the most part in this practice. "Hence," says the *Ephemerides*, "it is simply erroneous to maintain that the Holy Father, Pope Pius X., by his 'Motu Proprio' wished to exclude women from singing in church; no, he rather desires most ardently that the women as well as the men, who together constitute the people, should learn the ecclesiastical chants and sing them in church." This desire and opinion Pius X. himself has more than once expressly declared. In an audience granted some months after the publication of "Motu Proprio" his Holiness gave an interpretation of this paragraph to the effect that women and girls are not excluded from the common rendition of liturgical chants here spoken of. The same has now been officially and clearly declared by the Congregation of Rites. So far the opinion refers mainly to congregational singing. The question now proposed is whether women are to be excluded from the musical choir. Some maintain that the "Motu Proprio" does so exclude them, they being incapable of exercising a liturgical office. It is not necessary to re-iterate the distinctions made between musical choirs and the choirs of levites or between the fixed portions of the liturgy and the variable portions. We quote the statement ordered by the Bishop of Basle after the publication of the Motu Proprio: "The regulation excluding female voices from the choir is to all appearances to be restricted to such choirs as have their place near the altar, and need not be extended to those in our choir-lofts, representing the congregation, whose participation in liturgical chant is desired by the Motu Proprio." The Archbishop of Los Angeles (Mexico) put the following question to the Congregation of Rites: "Will it be lawful after the Motu Proprio to permit girls and women, in pews set apart for them and separated from those occupied by men, to sing the unvarying parts of the Mass, or at least outside of strictly liturgical functions to sing hymns or sacred songs in the vernacular?" An affirmative answer was given to both. Where there is an official choir (officiatura choralis) especially in cathedral churches, women alone should not sing, except for a weighty reason recognized by the Ordinary; and always with care to avoid unseemliness. To the Bishop of Ardagh, Ireland, who asked if women, and especially girls, might sing during a low Mass or at Benediction of the Blessed Sacrament, an affirmative answer was also given. Lastly, in an audience the Archbishop of Milwaukee submitted the matter to the Holy Father. His answer was: "Female singers may safely be retained in our church choirs, provided they sing devoutly and in a manner suited to the divine service." From all that we have advanced we may take it that there is good ground for the opinion that women may be retained in choirs. This is not in the least a criticism upon the opposite view at which conscientious men have arrived with the sole desire of carrying out the letter and spirit of Papal documents. It is not our business to decide these matters. It belongs to the bishops. Nor do we revise any of their judgments, for our faith teaches us to respect and receive their decision; and our inclination at any rate in matters choral is to take further refuge in the thought that where ignorance is bliss it is folly to be wise.

THE BOSTON CENTENARY.

Silence upon the great celebration of the centenary of the Catholic Church in Boston would be inexcusable. On the other hand, our cordial congratulations can add nothing to the solemnity of the occasion, whose glory is peculiarly indigenous to New England and such increasing brightness. There is, however, something personal in our rejoicing, for we have in our sanctum a souvenir of Boston's first Bishop, the saintly Cardinal Cheverus. We have from the library of an old Bostonian two Spanish dollars of dates 1817 and 1818 given to him when a young boy, about the year A. D. 1820, for correctly answering his catechism. These are neither here nor there in the hundred years just closed. What is to the purpose is the wonderful growth of the Church from small unfavorable beginnings through the trying storms of

the fifties on to the brightness and success of her hundredth year. A Catholic church set down in the Puritan surroundings of old Boston gave little hope of prosperity. It broke the Bread of Life to the few disciples. It could not hold out to them social advantages. Its first chapters were deeds of sacrifice. Its courage won, and its principles proved their own immortal vigor. There is no strength like that of a good practical Catholic, year in and year out practising quietly and firmly his holy religion. Nor is there any better influence in a community than that of the collective force of many such units. Boston presents this example. No man can tell of the individuals who have built up the Church in Boston; their names are written in the Book which never leaves a good deed unrecorded. Their memory lives, and their influence too. Perhaps if we go past the zealous bishops and priests we would select Patrick Donahoe and the Boston Pilot as those who should be specially mentioned upon this occasion. This veteran newspaper began its career seven years earlier than Donahoe's time, who came in 1836. He first published it under the name of the Catholic Sentinel, which he changed to the Pilot. We appreciate what it says of itself: "That to-day the Pilot finds its way into every state and territory of the Union, and into the various provinces of the Dominion of Canada, as the representative organ of Catholic public opinion." We cheerfully congratulate the Pilot upon this historical occasion, which, in union with so many of the Church's children, it is celebrating, and we bear witness to the truth of its claim. May it live to join in the second centenary!

THE TORONTO CATHOLIC REGISTER has changed hands, the late proprietor, Mr. George P. Magann, having disposed of the business to His Grace the Archbishop of Toronto. The paper will hereafter be largely devoted to the interests of the Church Extension Society, a sister organization of a similar movement which has assumed large proportions amongst the Catholics of the United States. In this great work it will have the hearty co-operation of the CATHOLIC RECORD. Under its new auspices we doubt not the Register will be a power for good. The remarkable energy, earnestness, perseverance and whole souled desire to promote the interests of Christ's kingdom upon earth, the characteristics of His Grace of Toronto, leave no room for doubt that a new era in Church work will come to us. May every blessing attend his efforts and may the Catholic paper of which he has now assumed control meet with abundant success in its mission.

THE CATHOLIC UNIVERSITIES OF PARIS started the story now going the rounds that Edward VII. used his good offices with the present French government to stop the present religious persecution in France, and that he required a formal guarantee that the churches in France should not be closed as a sine qua non of the entente cordiale recently established with that country. The editor of Rome, noted for his accuracy and correctness as to his facts, thinks there is some reason to believe that the story is quite true. It is known that at one time the French government had decided to devise clauses of the miscalled separation law which would in a short time have turned all the churches in France over to secular uses. And so it has come to pass that the Protestant king of a Protestant country has entered a protest against the spoliation of the churches in a country reputed to be Catholic. The depths to which the present infidel rulers of fair France have sunk that country is most astonishing. "Turn the seals out" should be the battle cry of the French people at the next election.

THE INFIDEL GOVERNMENT OF FRANCE

is having some little trouble because of their un-Christian attitude in Saint Pierre, a French colony off the south coast of Newfoundland. A demonstration against the authorities was made on the 16th and the police force were unable to maintain order. The manifestation against the Government was caused by its attitude on the school question, the people demanding religious instruction in the schools. The administrator telegraphed to Paris for instructions and the outcome is awaited with anxiety. The attitude of the people towards the Government is shown by the fact that they marched to Government House with an American flag. The immediate cause of the demonstration was the firing of two schoolmasters \$200 for conducting free, or Catholic schools. A despatch states that the belief is held in the colony that the people will appeal to the United States for annexation if the French Government attempts to compel them to send their children to godless schools. The shameful conduct of the French Government has brought upon it the contempt of all people worthy the name of Christian.

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