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MARCH 16, 19

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The Catholic Record

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important that the old as well as the new

LETTERS OF RECOMMENDATION.

Apostolic Delegation,
Obtawa. June 13th, 1905.

To the Editor of the Catholic Record,
London, Onb.

London. Ont.

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 imbud with a strong Catholic spirie. I setzenus and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as its wholesome influence reaches more Catholic bonnes.

I, therefore, earnestly recommend it to Cathfamilies.

th my blessing on your work, and best
nes for its continued success,
Yours very sincerely in Christ,
Yours very sincerely in Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900. Editor of THE CATHOLIC RECORD

London. Ont:

Dear Sir: For some time past I have read four 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 life matter contribution whole.

thirul.

sing you and wishing you success.

Believe me to remain.

Yours faithfully in Jesus Christ

† D FALCONIO, Arch. of Larissa,
Apost. Paleg.

LONDON, SATURDAY, MAR. 16, 1907.

very weakness, and weak by its gross selfishness. The reasons for requiring LITTLE THINGS. the unity and indissolubility of the marriage tie must be something much We live in an age in which great at tention is paid to little things. The nore solid than the necessity of parents minims of creation receive from scienremaining united "to cherish and de velop the life " which they generated. tific investigators their entire energy; and their proper disposal makes for the What about parents whose small famiwell-being of us all. Not only are the lies of one or two are grown up? What drops of water which form the mighty about those who have no children ocean made the object of scrutinizing Let us see further the arguments adexamination, but the fleet of tens of vanced. According to the Professor the conjugal relation has a twofold thousands of animalcu'æ, which there sail up and down or sink lifeless in its aspect: a relation between the partdepths, is the subject of harder probners in marriage themselves and a relalems. It is true in a higher order - in tion to offspring. The demand for uniformity in divorce law is aimed the order of grace and activity. We may not be able to do hard at, not for the sake of uniform things or great things. We would ity itself, but for the sake of feel very awkward if pain of fire the greater protection of the family or rack were threatened us. And as which such uniformity will furnish.' for heroic virtue, other than suffering, Family relations are threatened with we must acknowledge that, notwith anarchy, morality is exposed by the open door, and a fair nation's civilizastanding our self-deceived desires, we are very far from such heights. Our tion is overshadowed by the darkness worldliness betrays us, and our distaste of passion which in its laws upon diof prayer gives us away. We think we vorce it has allowed its citizens. But are charitable, yet how readily and how it is easier to vield to weakness than frequently unkind criticism escapes us. to reform corrupting legislation. The We would not for the world deny our step down the hill is hard to be refaith, yet we minimize it. We would traced. In summing up his argument rather carry it in our pecket than wear Professor Adler says: "From the it on our breast, where the world might partners themselves of the marriage see it and ridicule us. And ridicule is contract the expectation of permanency one thing we cannot stand. Besides, in the relation is indispensable, bethere is no obligation to flaunt one's cause it is the permanency alone that religion before every one or parade it on the street. This is true. But on how many occasions we blush or seem timid or even wonder whether we need be so particular. We are not obliged to much, if that is the line we intend to take with our Blessed Lord. That is not the way He dealt with us. Whatever He did was generously done. If He gives a gift He gives more than we ask and much more than we ever expected, saying nothing of what we deserve. If He does anything for us He does a great deal more than was re quired of Him to gain the end He had in view, With Him there is always plentiful redemption. How different are we. Yet He knows us and asks so And even if we did the little it would be something. Well it is for us does he not go at once to the root of He asks so little. Can we not, however, do more? This is also the very reason when we should try to do all we We cannot, perhaps, fast, but we can deny ourselves something. We can read a little every day from some spiritual book, and thereby make reparation for the idle, trashy reading of which we have been guilty during the year. Holy Mass might well, these days of Lent, be our morning prayer. We are not called to go as missionaries into foreign lands. Yet what good we would do if we were more generous to the eastern mission fund or the Holy Infancy or the Propagation of the Faith. In spite of good resolutions of matrimony broken and its beauty deo the contrary, we are so inclined to stroyed. In order to secure the weak

the child needs both parents in

Saints had no meaning for us or the general wants of the Church were no by His union with the Church. Soconcern of ours at all. Little things are these, every one-a Peter's penny. trine and from the restraint which it They will help the Church in its great imposes. But if it is to return it must works of missions and Government. They will help some poor struggling to be healed the oil and wine of truth zealous priests in pagan lands and bring some poor souls to the waters of baptism. Nor will these goodly deeds fail : they will express our love of God and His Church; they will help us to deny ourselves-a very important element in our spiritual well-being-and they will be our santification. Let us, like the men of science, devote ourselves earn estly to little things.

DIVORCE LAW IN THE UNITED

them. There is only one hostelry where this can be done-the Catholic Church. It takes a long time for pride to submit or even acknowledge its error. It will require a much longer time for true lovers of society to enter again the Church their fathers leftfor faith is a gift of God. Nations are going their way. Society is crumbling. Men see it. They would like to put things right, but they do not know how. In their self conceit they think they STATES. can, through science or education or We have received from the Woman's evolution, find a remedy-anywhere but Home Companion, to whose authorities the right place. They reject the we return our thanks, a copy of an artiauthority of the Church, yet they seek cle entitled "The Argument for Unithat of national legislation, forgetful form Divorce Laws," by Professor too that national legislation led them Felix Adler. This gentleman is leader into their very troubles. They will of a society of ethical culture. Upon not invoke tradition and memorial this question, which he treats, not from custom; yet the permanency of mara religious standpoint, but from one of ethics and refinement, he holds " that riage, which they pretend to be anxious to secure, is the most universal and those who have united to give life to a the most solid tradition of Christian human being should stay united to peoples. With one thought we close, cherish and to develop that life." There though not without wishing well to is a self-contradiction in the proposal unflinching war against divorce. Our as well in the reasons advanced. Perthought is that it is a sweet and conhaps a little good is better than none soling thing to be a child of the Church at all. Perhaps a uniform divorce law of God who places her seal and blessis better than the home destroying, ing upon the hearths and homes of her state ruining laws of increasing laxity children. All the sanctity, purity, and varied administration upon divorce safety, nobility of Christian marriage now upon the statutes of different States has come from the divine institution of of the union. It is not a case of little Christ, and the courageous fidelity with good. It is a little leaven which is which the Catholic Church has carried corrupting the whole mass. Uniform out and still carries out her sacred divorces may be proposed, for it is high time something was done. But the passions of men will dispose of them as they please. Divorce will not stay SOCIALISM AND PUBLIC OWNERuniform. It is hard to see, if we admit SHIP. its legality from a civil source, why it should stay uniform. To admit the principle of divorce, and at the same time to insist upon its uniformity, are a contradiction which is aggravated by the reflection that the whole proposal, root, branch and fruit, is false by its

Following fast upon the defeat of the German socialists the London County Council elections show an equally unexpected revulsion of conservative sentiment, and are not without deep significance in regard to parliament and government alike. Where eightythree members of the Progressive party had sat in the last County Council only thirty-six were returned by the elections on 2nd inst. Extravagance of expenditure, dread of socialism and antipathy to public cwnership are the principal reasons alleged by the London dailies for the change. What obligations have been incurred by the Progressives who have been in control since the inception of the Council in 1889 remain to be found out. The coffers are empty; and the debt, even for London, heavy. The Progressives had spent heavily in wild schemes and squanderings. Leading spendthrifts in some of the boroughs were strongest in the Council. An enquiry having been instituted in one of these boroughs a severe arraignment of the local authorities followed. It was found that the policy "had inflicted much hardship upon struggling tradesmen and others.' These tradesmen who look upon labor men as Socialists had their revenge in the elections. The women voters were also strong against them, to whom the raising of the rates had pleaded with universal sympathy and irresistible force. As to municipal ownership, it may not have been the ship upon which the Progressives were sailing, nor may their defeat be the complete wreck of public ownership. But the Progress sives had this bark close in tow. And the storm leaves it buffeted on the makes the relation pure, noble and human, and distinguishes it from the waves without crew to sail it or rudder to guide it. Pablic ownership is the sexual commerce of the lower animals. only lesson which others can take from For the child that springs from the conjugal relation, the permanency of the vote. High rates and extravagant marriage is indispensable, because the municipal expenditure are not unknown permanent home is necessary to into us in Canada. Socialism, from its own unformed organization, as well as from sure its best development, because our own conditions, is not near enough to cause alarm. Public ownership is order that it may grow in the best possible manner, physically, mentally and morally." All that is somewhat different. In a country where vast industries are required to throw open the treasures which our mounnebulous, misty, up in the clouds. Permanency of the marriage tie by no tains and waterfalls contain, we reason means necessarily secures the purity with ourselves that is is more profitand nobility of every case of matriable for people to keep these for themselves. We quote the postal system as mony. Why, since our Professor of an example. From the particular we Ethical Culture talks about taking a reason to the general, that what is short cut in the bettering of this evil, good in this one instance ought to be equally so in all carrying, manufacturthe matter, and cut off all divorce? ing and distributing services. What Why will such men close their eyes to ever advantages this view may present the sacred sacramental character of to the Idealist and the Utopian it has matrimony? The permanency, or, betno solid foundation. It is destructive ter speaking, the unity and indissoluof political liberty. A Government in bility of marriage cannot be guaranteed power at the inauguration of public by self-imposed legislation. It must come from a higher power. Nor can ownership has a lease of power at will. France is an evidence. The French education or culture give to marriage its noblest attributes or adorn it with Government virtually owns every munits richest jewels. When the so called icipality in the country, many of the railways, and of course all the postreformers denied its sacramental charoffices. Now no matter what divacter and handed it over to the State to be dealt with as the passions of isions there may exist amongst royalists, even if these were healed, nothing monarchies or democracies might determine, then was the permanency short of a revolution could bring about a change in Government. Party lines would in a similar way soon cease in irap ourselves up in the cloak of selfish in their undoubted rights, and sanctify Canada under a prolonged system of

great sacrament," sanctified it by His and economy, London's experience shows that muncipal ownership may be as extravagant and as badly managed as general civic affairs are in other parts of the world. Human nature is very much the same all over. Greed and grasp and graft may be found almost everywhere. The people must always have force and liberty enough to shake these off before they go too far.

PASSION-TIME.

Passion time, or Passiontide, begins with Sunday, the 17th of March, and continues for two weeks, which are the last two weeks of Lent. This period is devoted by the Church to the consideration and celebration of the Passion or Sufferings of our Lord Jesus Christ, as the word Passion is to be understood as meaning suffering when applied to Christ. It is derived from the Latin patior, I suffer, and from this comes passio, suffering, which is the primary and principal meaning of the word, though it is used also in

It was during these two weeks, and especially during the last three days of this period, that our divine Saviour and Redeemer chiefly endured the sufferings by means of which the sins of mankind were expiated.

other senses.

With the exception of the Immacu late Mother of Jesus, all mere human beings were conceived and born in sin. That is to say, by the decree of God the sin of our first parents descended to their children and passed upon all mankind. Thus David the prophet and King mourned in the fiftieth psalm, and prayed for deliverance from that sin which is called original sin, because it belongs to our origin as fallen human beings, and it is the origin of all the evils we endure during life. The prophet prays:

" According to the multitude of thy tender mercies, (O God) blot out my iniquity. Wash me yet more from my iniquity, and cleanse me from my sin. For I know my iniquity and my sin is always before me. . For behold I always before me. . . For behold I was conceived in iniquities : and in sin did my mother conceive me . . sprinkle me with hyssop and I shall be cleaned; Thou shalt wash me and I shall be made whiter

In Romans v. 12, we find this same teaching:

"Wherefore as by one man sin entered into this world, and by sin death: and so death passed upon all men in whom all sinned. For until the law sin was in the world. . . But death reigned from Adam unto Moses even over them that had not sinned after the similitude of the transgression of Adam who is a figure of Him that was

But redemption from the effects of original sin is promised under the Old Law through belief in a Redeemer to come. Thus we have in Genesis iii, the condemnation of the sin :

To Adam, God said : " Because thou hast hearkened to the voice of thy wife and hast eaten of the tree whereof I commanded thee that shouldst not eat, cursed is the earth in thy work; with labor toil shalt then eat thereof all the days of thy life. Thorns and thistles shall it bring forth to thee; and thou shalt herbs of the earth. In the sweat of thy face shalt thou eat bread till thou return to the earth out of which thou wast taken. For dust thou art, and into dust thou shalt return."

But mercy is promised through a future Redeemer, who shall be the seed of the woman:

"I will put enmities between thee and the woman and thy seed and her seed, she shall crush thy head, and thou shalt lie in wait for her heel."

This Redeemer is plainly referred to

by Job. xiv. 25: "I know that my Redeemer liveth and in the last day I shall rise out of the earth, and I shall be clothed again with my skin, and in my flesh I shall see my God."

As Christians, we know how this sin had to be redeemed. The necessity of suffering and death as an atonemen for sin is plainly declared by St. Paul in Romans v. 18 :

"Therefore as by the offence of one unto all men to condemnation, so also by the justice of one, unto all men ato justification of life. For as by the disobedience of one man many made sinners, so also by the obedience of one many shall be made just. Now the law entered in that sin might abound. But where sin abounded grac hath abounded more.'

This obedience is chiefly made manifest in Christ's death on the cross.

The one Man by whom Redemption s to come is Jesus the Saviour of man kind, for the Angel of God announced to Mary the birth of Jesus through the operation of the Holy Ghost:

"She shall bring forth a Son and thou shalt call His name Jesus. For He shall save His people from their sins. . . . that the word might be sins. . . that the word might be fulfilled which was spoken by the

"Behold a Virgin shall be with child and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is God with us." This is expressed in the Nicene

Creed: "Jesus Christ Who for us men and for our salvation came down from heaven."

The manner in which this redempleal piety, as if the Communion of the family, our Lord established "the public ownership. And, as for efficiency

Apostle of the Gentiles, the great St. Paul, in Colloss. if. 13-14:

"When you were dead in your he hath quickened you together with Him blotting out the handwriting of the decree which was against us, which was contrary to us, and the san way, fastening it to He took out of the the cross. . . He made a show of them (the powers of darksess and of hell) triumphing openly over them in

On Passion Sunday begins this work of redemption, because the first manifest collision of Jesus with the Jewish people takes place on this day. Hithero he had been honored by them as a prophet, because of His miracles, "the like of which had not been seen in Israel ; but on this day He is treated as a blasphemer, because the truths he taught were not acceptable to the Jews, who were excited by the Pharisees to rise up against and bring against Him all possible accusations which may end in His being condemned to death.

In the gospel of Passion Sunday the Jews declare that Jesus is a Samaritan, and is possessed by a devil, under whose influence He works miracles and teaches a new way of salvation hitherto unheard of. And when He declares that Abraham looked forward to His day, and rejoiced in it, they reproached Him:

"Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said to them: Amen, amen I say to you before Abraham was made, I am.'

This implied the perpetuity of Christ's life and therefore His divinity; wherefore "they took up stones to cast at Him. But Jesus hid Himself, and went out of the Temple."

The covering of the statues of the Church on this day and during Passiontime signifies symbolically this hiding of Jesus from the populace till the time appointed for his suffering of the last penalty shall take place.

SPIRITISTIC MANIFESTATIONS.

A special despatch to the Mail and Empire, dated Liverpool, March 5, tells of the prosecution of one Mrs. White, a clairvoyant, to recover a sum of money paid to Mrs. White under the belief that she had brought up the spirit of the prosecutor's dead mother to converse with him. It was attested that the supposed mother bade the prosecutor give the money to the medium for spiritistic purposes, but he afterwards regretted the loss of his money and endeavored to regain it by the suit at-law. Mrs. White declared in her defence

that mediums, to raise up the spirits of the dead, must themselves experience the agonies of death. She explained that, while following out her profession, she had gone through the horror of having her throat cut and also of being hanged.

The fraud of these pretences must have been evident to the judge, but, notwithstanding this, he gave his decision in favor of the clairvoyant, on the ground that her services had evi dently given great comfort to the plaintiff.

The supposed sufferings of the medium during her migrations to the spirit world, where she had intercourse with the spirits of the dead, and had such weird experiences, we may safely set down as shams in the general order of things, for spiritism is made up much more of sham than of actual communication with the devil or the spirits of the dead, whether good or evil. We do not deny that there is in the

spiritist manifestations much that is diabolical. So surely as that devils exist, they would not let pass the many opportunities presented to them by spiritist mediums to deceive men and women and to lead these mediums into a kind of comatose or hypnotic condition, in which they are controlled by devils, and are shown certain specialties of diabolical life and conditions whereby they are made capable of deceiving other living men and women, over whom also these devils may afterwards exercise a certain control permanently or even temporarily.

The testimony of witnesses, whom we have the very best of reasons for believing to be thoroughly honest on this subject, is to the effect that spiritistic mediums are sometimes really in communication with the preternatura world. We have the testimony of the sacred scriptures that nineteen centuries ago there was an intercourse kept up between men and evil spirits There is no reason for us to believe that such intercourse has en tirely ceased, though undoubtedly it is less frequent and less potent than it was before the redemption of mankind. But the deceptions practiced by the Bangs Sisters, of Chicago, the Diss-de-Bar couple in New York, the Fox Sisters, who were the originators of the Spiritistic manifestations in Vermont and Rochester sixty years ago, and similar episodes, all of which are admitted to have been the work of deceivers, have led us to the conviction that about 99 per cent of this Christ for Whom he had so valiantly spiritism is fraud pure and simple, fought in this world bid him welcome tion was effected is described by the effected by the methods known as jug- to the joys of eternity.

glery or prestigiation, which has nothing preternatural about it, while the rest is diabolism.

CHURCH UNION IN THE PRISONS

There is a novel idea explained by the Rev. W. B. Grimes in the Cincinnati Western Christian Advocate of recent date, the purpose being to convert young men and boys in the Reformatory prisons to Christianity with. out taking into account the particular sect to which they have belonged, This was tried in the Indiana Reform. atory, of which the Rev. W. E. Edgip is chaplain, and this rev. gentleman appears to be the chief promoter of the scheme. With this object in view he has not waited for the various churches to unite throughout the country, but has formed them into a federated church on his own responsibility, with a creed of its own, but which for breyity surpasses by a long distance the new creed or catechism which was issued in the early part of the year 1899 in the name of the free Evangelical churches of England, and was expected to result practically in a united or federal church, comprising all the non-conformist churches in England. with the future possibility that it might become a common creed to which nearly all the Protestant churches of Europe and America might give assent,

The Rev. Mr. Edgin's hope is that a practical organization might begin in the Reformatory, " which would in no way interfere with the previous Church preferences of the prisoners :" and he claims to have succeeded in this by receiving into this prisoners' Church all who were willing to subscribe to a creed quite- different from any creed which thas been hitherto received by any Christian Church. The chief difference is, however, in its brevity. It professes belief in God, our own personal sinfulness, Christ as our Saviour, Whom we should confess before men, Baptism and the Lord's Supper are declared to be ordinances commanded by Christ to be observed, and the Holy Scriptures of the Old and New Testament are to be received as the only rule of Christian faith and practice.

Another condition of membership is required, however, namely, that the members of the federation should "live a true life and be obedient to the rules of the institution, and should they fail in either they must withdraw from the federation." They are required to express also the denomination to which they desire to be affilia. ted, which may be any of the Protestant denominations.

It is stated that the meetings of this federation are purely voluntary and are not to interfere with the compulsory religious services of the reformatory, It is said that one hundred and ninetyeight prisoners joined this federated Church during a revival service held in the reformatory last spring. We cannot do otherwise than hope that the efforts of the clergymen engaged as chaplains in this and similar institutions may be successful in making the prisoners better citizens, but we fear that the result of curtailing the Christian creed will tend rather to produce indifferentism in religion than to make their belief in Christianity any stronger. We have no doubt th prisoners go forth into the world after some years, they will be advocates of a widespread federal union of the sects of Christendom, but such a union will be at the expense of Christian faith, for it cannot be effected without treating the most fundamental doctrines of Christianity as of small account in comparison with a weak external bond of Church union.

DEATH OF A GREAT JESUIT.

The sad intelligence comes to us from Montreal of the death of Rev. Father Doherty, S. J. In all parts of Canada, Father Doherty's name is & household word. For a quarter of a century, in company with some of his brother Jesuits, he was wont to give missions in various dioceses throughout the Dominion, and was justly celebrated for his deep learning, his eloquence and his remarkable charm of character. He was truly an ambassador of

the Most High, and a worthy follower of him of whom Protestant author wrote: "It was a sad day for the Reformation when Ignatius of Loyola was wounded at the battle of Pampeluna." For a few years Father Doherty had been unable to continue the arduous duties of missien work, and it was fitting that he should be called to the mother house to enjoy a much needed rest. By his death the Church has lost one of its brightest ornaments, one of its greatest minds, and one who occupied a place in the front rank with those very great men of the Company of Jesus who are the unconquered and unconquerable soldiers of the Cross.

Peace to the soul of the great and good Father Doherty, and may the St. Patrick's festival On the life of St. magnitude of his wo for us to write much. jects which will be in many Catholic pul day itself or on some inasmuch as the gener Church do not perm tion of a joyful fee Sunday, which is de the consideration of able event in the l and of our divine Lo being the beginning which is devoted to t of our redemption and death of our Re does not make it ins should write briefly of Ireland's convers tory during the fifte

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Christ on the hill of

Before this date I nation, like most n at this same time. not, however, of character with th elsewhere, and wa the cultivated na for we may safely s of the sun as the g and warmth as well life, was more ret gross than the we Bacchus and Her ous, vengeful an Juno and Venus, w gods in the polishe and Rome at this Gothic gods Odi northern tribes of But St. Patric

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