

meaning was... class, as we... unless the... explain the mir... of Christ... His body, and... to the... two are not... of those words... e powers of... protest against... of teaching in... ic children are... supported by a... s and Protes...

lacking in the writings of men who devote themselves to the higher studies. The reflex action of the mind interferes somewhat with luminous phrasing. As all great writers, Azarias wrote his heart's blood into his works. If at times he seems to forget the standard of excellence he set for himself he is never inexact. He took nothing second hand. We have not space at present to point out the many arguments which prove that his name will be heard of long after the merciless critics have been swallowed up in the darkness of oblivion. It is amusing to read the precious articles on O'Reilly's poetry. They seem to be written only to be pedestals on which to place an individual opinion or hobby. Great stress is laid on the fact that he was no technicalist, and therefore no poet. The assertion, however, contains but a half truth, for O'Reilly has clearly shown in some of his poems—*Jaquemynots*, for instance—that he was no novice in delicate phrasing and literary finish. However, he was too much engaged in business of serious import, and too intent on the thought aback of his lines, to remember always the rules of rhythm and metre. His impetuosity and earnestness caused him to forget the "faultily faultless, icily regular" that constitutes the standard by which some measure poetic excellence. But "his sound was a harp of the purest tone that felt the touch of the ideal everywhere," and if we have as products of his genius but simple pastorals and touching ballads, we have to blame our social surroundings. O'Reilly's verse was but the bearer of stern denunciation of the abuses and wrongs that clamored for remedy and vengeance. They were clarion voices in the ears of his countrymen, or echoes rather of the voice of Him who went about doing good. This "why the singer we loved is always alive, we hearken and always hear."

during his Pontificate. During the visit of the Cardinals to him at Christmas to present their respects, he expressed himself most hopefully in regard to the prospect for reunion. The cable brings us the news that in an election for the committee of the anti-Parnellite Parliamentary party Messrs. John Dillon and Edward Blake each got 35 votes; Sexton and William O'Connor 33 each; Condon and T. P. O'Connor 31 each; Wm. Abraham 30, and T. Healy 29. It is also stated that Mr. Healy has declined to serve on the committee, and will resign. He is indignant over the ousting of T. D. O'Sullivan from the committee. Were Messrs. Healy, Redmond, Harrington and a few others to retire from public life they would do a great service to Ireland at the present juncture. Men who want to smash things because they cannot have their own way in everything have been a terrible infliction on the Emerald Isle, and the sooner the people kill them at the ballot box the better will it be for the country. Mr. Webb, the American who having become a Mussulman, returned to New York with a large amount of money to be invested in the work of converting the Americans to Mahometanism, has commenced anew the publication of his paper, which is devoted to the purpose of carrying out his views. Publication was suspended for some months owing to a lack of funds for its continuance, but the requisite sum appears to have been supplied, and he proposes now to push on his work with vigor. He declares in his paper that there is no doubt that the Americans will, in the near future, become Moslems, and good Moslems too. He is encouraged to take this view of the case, chiefly from the fact of the facility with which divorces can be obtained, as in this respect there is a great resemblance between the United States and unspcakable Turkey. A very important addition to the Separate school controversy was given publicly last week. Hon. Mr. Joly De Lotbiniere, in an interview, stated that he had made a careful inquiry into the Manitoba school question, that he had read the books used in the schools, and had looked into their methods of teaching, and had come to the conclusion that these are Protestant schools. As the Hon. Mr. Joly is a Protestant, his testimony in this matter is all the more valuable. We hope the day is not far distant when the Manitoba bigots will be forced by the law of the land to deal fairly by their Catholic neighbors.

the organs of the body cannot be of service to the soul unless they be in a normal condition. For experience has taught us from our first infancy, and proves daily, that our eyes cannot see unless they be open, unless the object be separated by a luminous medium and at a distance not too great. Has the Creator deposed in human nature the faculty of distinguishing objects through an opaque body, or in darkness, or at a distance? Can it be seriously supposed that so many methods of persons who, from the origin of mankind, have not ceased to exercise and perfect their sight, should have remained in an absolute ignorance of so precious a gift; and that a time, faculty, latent for so long a time, should have awaited the advent of spiritualism to manifest itself in a small number of adepts and in an intermittent manner? No, evidently that is not a faculty natural to man. And what we say of the sight is equally applicable to the hearing and the other senses. 2. Can we communicate directly with a soul separated from its body? No; for being deprived of those organs that served as a means of reaching the outer world, it has become naturally incapable of those kind of communications the moment it has left the body. Moreover, we know that, according to a law of Providence that admits of only miraculous exceptions, souls cannot leave heaven, hell or purgatory, either of themselves or by the authority of any created being. It is, therefore, through the intermediary of God and of the good angels that we can converse usefully with souls that are already in heaven or are preparing to enter, and these conversations are as easy as they are consoling and useful. 3. All angels possess naturally a very wide knowledge of the laws that govern the physical world and a very great power to act upon material elements. Neither the glory of the good angels nor the damnation of the bad angels did deprive them of this science and this power, to which is added the experience they have gathered during thousands of years. 4. The good angels use their power and their science in perfect harmony with the will of God, to make men holy and happy, for they love men as their brothers and esteem it an honor to serve them. Very especially, God, in His ineffable providence, confided each man from the first instant of his existence to a guardian angel, who, without losing sight of the face of the Heavenly Father, watches over his charge day and night unceasingly, with the devotedness of a friend, the strength of a warrior, the tenderness of a mother, turning aside dangers that threaten the body, removing him from occasions that would be fatal to the soul, weakening in sorrow, inspiring remorse, and suggesting salutary thoughts to prepare for death, and never tiring when meeting with resistance. And the soul can also, when it will, make known to its guardian angel, without recourse to outward speech, its desires, fears, distress, its confidence and gratitude. And these holy communications, become more and more intimate and familiar, according as the soul is more innocent, more docile to the angelic inspirations, more confident in its celestial guide, without, however, producing, except in certain extraordinary cases, any sensible impression. 5. God leaves to the fallen angels a certain liberty of leaving the infernal abyss; they take advantage of it to work evil to men whom they hate, because they see in them the living images of God and the heirs of that kingdom they rendered themselves unworthy of. They would make men the accomplices of their disobedience and the companions of their eternal wretchedness. Nevertheless, howsoever great be their hatred, their astuteness and their strength, God restricts their attacks to narrow limits, and always offers to men the graces they need to win glorious victories. Without neglecting the occasions they find to hurt men in their bodies and in their goods, it is chiefly against their souls that they strive. Unable to penetrate into the sanctuary of their intelligence and their will, whose key is with God alone, they exercise their natural powers on material elements in order to excite the passions and the imaginations, and thereby to assault freewill. Thus they know how to dress in brilliant colors the shadows of vain honors and the filth of vice; they transform into spasms of hatred, of fury or deep melancholy, a slight feeling of aversion, impatience or sadness that had not been promptly controlled; they lessen shame before sin and exaggerate it when the sin is done; they trouble well-disposed souls by calling up obstinate distractions, scruples, humiliating temptations; they prepare dangerous occasions for inexperienced souls, and seek to make them unmindful of good advice—they entice from their duty those who are active and strong in their own judgment, to suggest to them a pretended good which God does not ask—they inspire to the one who commits a first sin now presumption and now despair—they prevent the sinner from reflecting upon his deplorable state, allowing him to enjoy a false peace, sometimes even to the very portals of eternity, etc. To be pitied indeed are souls become the slaves of the spirit's evil, especially by a long habit of sensual sin or by blasphemy, or by the profanation of the sacraments. It is only by energetic efforts that they can recover the liberty of the children of God. III. Does God at times allow extra-

ordinary communications between man and the spirits? We have seen that the good and the bad angels labor unceasingly for or against men, but that the exercise of their activity is confined to narrow limits and does not enter into the place of Divine Providence except under condition of not upsetting the order that reigns in the physical and moral world. I. Can God allow them to intervene in an extraordinary manner? Yes, certainly, the Almighty has the right to make exceptions in the ordinary course of the laws whose author He is, not only by working miracles proper, that is to say that effects He alone is capable of producing; but again in granting to pure spirits the liberty to perform wonders, that is to say, effects proportioned to their natural powers but superior to our intelligence and our powers. Has God willed it? Yes. Holy Writ attests it at almost every page from the beginning of Genesis to the end of the Apocalypse. We learn from Sacred Scriptures that good or bad angels can: 1, act upon material elements; 2, take the form and the voice of a human being; 3, communicate to man knowledge they have acquired about secret events long past or actually taking place at a distance, as also that which their sagacity and their experience permit them to conjecture about the future; 4, carry a man instantaneously to a distant place; 5, inflict him with sickness and infirmities; 6, take possession of his tongue and of his members to use them in their own name; 7, cause death. Now, this power being exercised even by the demons, who use it only for evil, we must conclude that it is a natural power, for God's sanctity could not allow Him to furnish His enemies with supernatural strength to satisfy their malice. They abuse, therefore, one of those excellent qualities with which divine goodness had adorned angelic nature in creating it from nothing, and which the fallen spirits have preserved in integrity, although they have lost their supernatural endowments. II. The holy use to which the good angels put their power explains easily to us why God has them exercised now and again this power by supernatural deeds. Sometimes He sends them as His ambassadors to reveal His adorable secrets; thus Gabriel, the angel of the Incarnation, appears under human form to announce to Daniel the precise epoch of the Messiah's coming; to Zachary, the birth of the precursor; to Mary, her divine maternity. At other times He makes use of angelic ministry to prove His love for His faithful servants by protecting them, delivering them, consoling them in a marvellous manner. Raphael, one of the seven princes that stand before the throne of God, is given for several weeks as fellow-traveller to the young Tobias on his journey. A prophet carried in an infant from Judea to Babylonia, offers to Daniel in the lions' den the food he had prepared for his reapers; an angel makes fall the chains of Peter and opens to him, without the notice of the sentries, the great iron gate of the prison, etc. At times, also, the holy angels have been associated by divine justice in the execution of sentences, as in the destruction of abominable Sodom, in the exemplary chastisement of Heliodorus, the sacrilegious plunderer of the holy temple of Jerusalem, etc. From apostolic times to our days, as is proved by the history of the saints, God has not ceased to manifest His love towards His good angels by protecting them, and by making the joy of displaying on behalf of beloved brothers the wonderful powers with which their Creator has enriched their nature. III. The infinite wisdom of God has deemed well to permit the fallen angels to intervene in the world in an extraordinary manner; they must not enter into their limits; they must not pass beyond, as is let out the chain of a ferocious mastiff. By so doing, He intends to prove and sanctify the just, to convert sinners, to chastise the obstinate and to show their imprudence to those who enter into communication with the spirits of darkness. Thus I, Satan, uses lightning and the tempest to destroy Job's flocks and household; 2, he strikes down this holy patriarch with various horrible maladies; 3, a fallen spirit holds for eighteen years a woman bent towards the earth, as testifies our Lord when curing her; 4, persons possessed of demons were numerous in Judea during the public life of our Saviour, even at times one alone would be the habitation of a legion of demons; 5, an evil spirit puts to death the unchaste man to whom was married successively the pure and virtuous Sarah, later the spouse of young Tobias; 6, Our Lord and His Apostles have announced that towards the end of time the anti-Christ shall have at his disposal the power of Satan, to whom God will give extraordinary liberty, and that this man of sin shall work wonders capable of deceiving, if it were possible, the elect themselves; 7, in pagan countries, before or after the coming of Christ, Satan has not ceased to uphold his tyranny by real diabolical wonders, which are testified by missionaries and travellers in the bosom of Christian peoples when a man wishes, through malice or curiosity, to enter into communication with the spirits of darkness, they are ever ready to render him services, for which they will exact dear payment; 9, as our Lord has established sacraments that produce divine effects, even when he who confers them has not supernatural faith, so Satan, the ape of God, annexes, as far as lies in his power, supernatural effects to outward signs he is pleased to choose—for example, to certain signs, certain words, the use of certain mater-

ial objects, such as tables, planchettes, etc. Even though imprudent persons using them have not the express will to question a demon, he will hasten to work, according to their desire, in order to entice into fatal illusions; and God often punishes their temerity by not interposing any obstacle. IV. Conblusion—What must be thought of spiritualism? As has been said above, spiritualism glories in being the science of extraordinary communications between man and the spirits, and the art of procuring these kinds of communications. 1. Let us examine what its end is—what means it employs—what its results are. Its end is to obtain services that are more or less dangerous, especially the knowledge of certain things God has resolved to keep us ignorant of, as for example, the judgment he pronounces at the death of a certain person, the mysteries of the future—or certain events in themselves the object of human knowledge, but which for the time being cannot be, or are not wished to be learned, according to the means established by the Creator of the natural and the supernatural world—for example, that which took place far from every human eye, that which is taking place at a great distance, that which is contained under lock and key, etc. 2. The means is recourse to the spirits, with whom relation is established by words and signs, the intermediary of a material object, or of a person acting as medium, or even by a simple act of the will. 3. What are the results? First and foremost, we must give a wide margin to deception and to the imagination; and then keeping equally apart from two intellectual weaknesses that consist in denying and in believing without examination: It remains proven by weighty and numerous testimonies that many times, in different places, and in different epochs, there have been obtained by the practice of spiritualism, effects that are certainly supernatural, particularly as regards information concerning things distant. II. Can all this be reconciled with the light of reason and of the Gospel? 1. The end is grievously sinful, since it is an attempt to rashly break down the barriers placed by Divine Wisdom about human understanding, and to upset the fundamental laws of the physical world and of human society. 2. To have recourse to the spirits is a criminal means. In point of fact, what are these spirits from whom light and help are asked? The souls of the dead? Shall God send them miraculously, to make of them the accomplices of an insolent disobedience? Are they the good angels? No; this sinful temerity causes them horror. Therefore, the consultations of spiritualism are necessarily addressed to the spirits of lying and malice, to the sworn enemies of God and of man. 3. The results, when really supernatural, are stamped with a diabolical seal. The spirit begins by quaint feats, inoffensive answers, pious words (Satan quoted words of Holy Writ to our Lord, and St. Paul tells us that the devil can transform himself into an angel of light and holiness). Later, assuming the name of some dead person, he reveals secrets known only to the questioner. Fond of lies and of discord, he empties the poison of detraction and calumny on persons whose uprightness is suspected by the questioner. He goes so far as to teach errors more and more gross concerning the state of souls departed from this life, and too often succeeds in destroying the faith of the imprudent who take pleasure in listening. These poisonous suits, and many others that might be given, show that spiritualism is condemned equally by faith and by reason. III.—Therefore: 1. They commit a grievous offence against God who seriously wish to place themselves in communication with the spirits or to employ means suggested by spiritualism even though they pretend to no intention of having recourse to the devil or though they fall in their attempt. 2. They also are guilty who favor these unlawful practices in encouraging them by their counsels, their requests, their approbation, their money or their presence; in providing the apartment, in inviting anyone to assist at it, and still more, in publishing such invitations through the newspapers, etc. IV. Is good faith possible? 1. Yes; in a person ignorant of the sound doctrine and the prohibition of the Church, or who has as yet noticed nothing to excite well-grounded suspicion—this good faith may last for a considerable time in those who not being members of the Catholic Church, do not recognize her authority. 2. Not, however, in a Catholic sufficiently interested in the teaching and regulations of the Church by his pastors, even though it appear to him that up to then there was nothing reprehensible in the practices; a child is held to believe his mother and to obey her when she forbids him frequent a hypocritical tempter whose perfidy is not suspected by his inexperience. A Noted Convert. Mrs. James G. Lindsley, who for years has been one of the most active members of St. John's Protestant Episcopal Church in Kingston, N. Y., has become a communicant of the Polish Catholic Church of the Immaculate Conception. She is the second wife of Gen. JOHN A. MOITON, Hardware dealer, Chatham, Ont. "I had doctored and tried almost every remedy without success, this was my condition when I began taking Warner's Safe Cure for my kidneys. There seemed no help for me, but Warner's Safe Cure saved me."

Polish church for some time, doing missionary work among the parishioners. Before 8 o'clock Mass last Saturday morning she was baptized by Father Fromel, the rector, and received Communion at the Mass. Mr. Lindsley is the father-in-law of Rev. Francis M. McAllister, brother of the late Ward McAllister. HOSPITAL SUNDAY. The following circular from Archbishop Walsh, addressed to the parish priests of his diocese, was read in the different Catholic churches yesterday: Dear Rev. Father,—By these presents I request you to announce at the Masses on Sunday next that a collection will be taken up in your church at all the services on Sunday, the 17th inst.—Sexagesima Sunday—for the benefit of St. Michael's Hospital. You are aware that the City Council refused last year to give any pecuniary help for the sick poor that are sent there for hospital treatment. Notwithstanding this unjust discrimination, little creditable to the hearts and heads of the men responsible for it, St. Michael's Hospital has during the past year treated, free of charge, two hundred and ninety-three patients, of whom sixty were Protestants. At an average cost per patient of \$15, the outlay for the aforesaid number of patients would amount to the large sum of \$3,316 for 1894. The hostile action of the Council has imposed this enormous burden on the friends and supporters of this young and struggling institution. We repeat here the conviction, which we expressed on a former occasion in connection with the subject, that the just and liberal citizens of Toronto can have no sympathy with this harsh and ungenerous treatment meted out to St. Michael's Hospital by the City Council of 1894. It is to be hoped that the present Council will undo the wrong committed by its predecessors, and that as it has cleaner hands so also it has more liberal minds and more generous hearts. In any case it is our duty to stand by St. Michael's Hospital and by our generous contributions to enable it to continue its Christlike work of tender charity and beneficence toward the sick poor. We therefore bespeak for this institution a generous collection, satisfied that to help it to its blessed mission is a meritorious work, and that it will bring the abundant blessings of heaven upon all who, by their prayers and substantial sympathy, will help forward this work. "Blessed are the merciful for they shall obtain mercy" is the assurance given by the Divine Master; and again He says, "Give and it shall be given to you, good measure, and pressed down and shaken together and running over shall they give into thy bosom. For with the same measure with which you shall mete withal it shall be meted to you again." (Luke, vi., 33.)

Unsuspected Dangers

That is What We all Suffer the Most From And Know the Least About.

The Experience of Many Reputable People. There are men, and women too, who are suffering with dull and indefinite pains in various parts of the body, who feel unaccountably weary, who are often feverish, have loss of appetite, strange bearing down sensations, general feelings of melancholy and who do not know the reason. It is surprising how much these troubles are increasing, and it is marvelous that so few people know what they mean. There is but one cause for all these things and that is—disordered Kidneys. All these troubles are the first symptoms of Bright's disease of the kidneys, which, unless promptly checked, is certain to result in serious sickness or death. There is nothing so little understood, yet so dangerous, as this great modern disease. It attacks people in all walks of life, steals upon them unawares, and fixes itself upon the life before its presence is realized. It is fortunate that medical and chemical science has discovered a remedy for this great modern monster. Any man or woman suffering from the first symptoms of Bright's disease can positively be relieved of these symptoms and restored to perfect health by acting promptly and taking the right remedy in time. There is but one certain cure for all these troubles, and that is Warner's Safe Cure. This is not an idle statement, but one which has been tested and proven in the experience of thousands of sufferers in both continents. Testimonials innumerable to this effect can be given. MRS. WM. COSGROVE, Hamilton, Ont.—"About two years ago, I was a victim to a very malignant form of kidney disease. I was completely prostrated and groined, and I had no hopes whatever, and I felt myself that my days were few. Happily a friend recommended Warner's Safe Cure to my husband, who insisted on my giving it a trial, as I had lost faith in all medicine. After using about half the bottle, I felt such a decided change that I kept on using it until I finished eight bottles, which effected an entire cure. Thereafter it gives me great pleasure to recommend Warner's Safe Cure to sufferers of kidney disease. E. C. GLENDEAN, Proprietor of the Lindsley Dispensary, Kingston, N. Y., says, "I can tell the same wonderful story. 'Cured by Warner's Safe Cure when everything else failed.' I am most glad to recommend it, for it saved my life. JOHN A. MOITON, Hardware dealer, Chatham, Ont. "I had doctored and tried almost every remedy without success, this was my condition when I began taking Warner's Safe Cure for my kidneys. There seemed no help for me, but Warner's Safe Cure saved me."

EDITORIAL NOTES.

The Rev. Father Paradis, of the Oblate religious community, has been in Toronto to make arrangements for the return to Canada of some 3,000 French Canadians now in Michigan, who desire to settle in the district north of Lake Nipissing. He has interviewed Sir Oliver Mowat and the Commissioner of Crown Lands on the subject of details, and has received encouragement from them which, it is expected, will bear immediate fruit. The settlement will be in the free grant townships north of Lake Nipissing, near the French Canadian colony already existing in that district. The Dominion Government, as well as the Government of Ontario, has given a very favorable reply toward inducing the immigration, which will begin in a few weeks. This immigration, it is expected, will be only the beginning of an immigration on a much larger scale, which will soon take place, as it is estimated that there are as many as 50,000 families who may be induced by Father Paradis to return to Canada if the present proposition should turn out favorably to the intending immigrants. It may reasonably be expected that Father Paradis' single efforts will be more advantageous to Ontario than all that has been done in half a century by Third Parties, Equal Righters, and their ilk, who have spent their time in laying plans for the persecution of their fellow-citizens rather than for the improvement of the Province and the settlement of its uncultivated parts.

COUNT ALFRED VON HOMPESCH-REURICH, in the German Reichstag a few days ago complained on behalf of the Centre Party, that the Federal Council of the Empire has not given effect to the resolutions of the Reichstag in favor of the repeal of the anti-Jesuit laws. He reminded the Government that the Catholics of Germany will never cease to agitate in this matter till the obnoxious law, which is an insult to the Catholic body, and a violence to Catholic conscience, be repealed. Baron von Mantuffel, on behalf of the Conservatives, said that his party will oppose the repeal, but Herr Liebnicht, the Socialist leader, declared that the Socialists will vote for the repeal, as the law is unjust and arbitrary.

The Holy Father has still strong hope that his efforts to bring about the reunion of the Eastern Church with the Catholic Church will be accomplished

SPIRITUALISM AND CHRISTIAN COMMON SENSE.

Spiritualism, according to its Adherents, is a Science and an Art. Having for Object Certain Extraordinary Communications Between Man and the Spirits. The following article on Spiritualism is from the pen of an eminent professor of theology in Montreal, and appeared in the *Semaine Religieuse* of that city. It was translated for the *True Witness*: Let us examine, consulting sound reason and Divine Revelation, 1st. What are the spirits with whom man can communicate; 2nd. What providential laws ordinarily govern these communications; 3rd. What exceptions these laws may admit. Then, in the light of true principles, we shall appreciate at their just value the teachings and the practices of spiritualism. I. With what spirits can man enter into communication? There exists no other spiritual beings than those God was pleased to create out of nothingness—HUMAN souls and the ANGELS. Human souls are united naturally to material bodies, from which death separates them for a time, but to which at the end of the world they will be again united for eternity. Pure spirits, ordinarily called angels, are absolutely immaterial substances, gifted with intelligence and free will. Destined by Divine Goodness to a happiness infinitely superior to their natural aspirations, and adorned with all the treasures of grace, some merited by their obedience to the glory prepared for them; the others by their revolt brought upon themselves eternal damnation. All spirits spoken of by poets and popular legends are included in the above two classes, or are only dreams of the imagination. II. Which are ordinary laws governing the communications of man with the spirits? The human soul, during this mortal life, can have relation with the exterior world only by means of the bodily organs, disposed in a normal manner. Thus, that a living man may converse with another, it is necessary that the tongue of one produce articulated sounds which shall reach the ears of the other; or that the first make signs or write words to be perceived by the eyes of the second. We have said that

the organs of the body cannot be of service to the soul unless they be in a normal condition. For experience has taught us from our first infancy, and proves daily, that our eyes cannot see unless they be open, unless the object be separated by a luminous medium and at a distance not too great. Has the Creator deposed in human nature the faculty of distinguishing objects through an opaque body, or in darkness, or at a distance? Can it be seriously supposed that so many methods of persons who, from the origin of mankind, have not ceased to exercise and perfect their sight, should have remained in an absolute ignorance of so precious a gift; and that a time, faculty, latent for so long a time, should have awaited the advent of spiritualism to manifest itself in a small number of adepts and in an intermittent manner? No, evidently that is not a faculty natural to man. And what we say of the sight is equally applicable to the hearing and the other senses. 2. Can we communicate directly with a soul separated from its body? No; for being deprived of those organs that served as a means of reaching the outer world, it has become naturally incapable of those kind of communications the moment it has left the body. Moreover, we know that, according to a law of Providence that admits of only miraculous exceptions, souls cannot leave heaven, hell or purgatory, either of themselves or by the authority of any created being. It is, therefore, through the intermediary of God and of the good angels that we can converse usefully with souls that are already in heaven or are preparing to enter, and these conversations are as easy as they are consoling and useful. 3. All angels possess naturally a very wide knowledge of the laws that govern the physical world and a very great power to act upon material elements. Neither the glory of the good angels nor the damnation of the bad angels did deprive them of this science and this power, to which is added the experience they have gathered during thousands of years. 4. The good angels use their power and their science in perfect harmony with the will of God, to make men holy and happy, for they love men as their brothers and esteem it an honor to serve them. Very especially, God, in His ineffable providence, confided each man from the first instant of his existence to a guardian angel, who, without losing sight of the face of the Heavenly Father, watches over his charge day and night unceasingly, with the devotedness of a friend, the strength of a warrior, the tenderness of a mother, turning aside dangers that threaten the body, removing him from occasions that would be fatal to the soul, weakening in sorrow, inspiring remorse, and suggesting salutary thoughts to prepare for death, and never tiring when meeting with resistance. And the soul can also, when it will, make known to its guardian angel, without recourse to outward speech, its desires, fears, distress, its confidence and gratitude. And these holy communications, become more and more intimate and familiar, according as the soul is more innocent, more docile to the angelic inspirations, more confident in its celestial guide, without, however, producing, except in certain extraordinary cases, any sensible impression. 5. God leaves to the fallen angels a certain liberty of leaving the infernal abyss; they take advantage of it to work evil to men whom they hate, because they see in them the living images of God and the heirs of that kingdom they rendered themselves unworthy of. They would make men the accomplices of their disobedience and the companions of their eternal wretchedness. Nevertheless, howsoever great be their hatred, their astuteness and their strength, God restricts their attacks to narrow limits, and always offers to men the graces they need to win glorious victories. Without neglecting the occasions they find to hurt men in their bodies and in their goods, it is chiefly against their souls that they strive. Unable to penetrate into the sanctuary of their intelligence and their will, whose key is with God alone, they exercise their natural powers on material elements in order to excite the passions and the imaginations, and thereby to assault freewill. Thus they know how to dress in brilliant colors the shadows of vain honors and the filth of vice; they transform into spasms of hatred, of fury or deep melancholy, a slight feeling of aversion, impatience or sadness that had not been promptly controlled; they lessen shame before sin and exaggerate it when the sin is done; they trouble well-disposed souls by calling up obstinate distractions, scruples, humiliating temptations; they prepare dangerous occasions for inexperienced souls, and seek to make them unmindful of good advice—they entice from their duty those who are active and strong in their own judgment, to suggest to them a pretended good which God does not ask—they inspire to the one who commits a first sin now presumption and now despair—they prevent the sinner from reflecting upon his deplorable state, allowing him to enjoy a false peace, sometimes even to the very portals of eternity, etc. To be pitied indeed are souls become the slaves of the spirit's evil, especially by a long habit of sensual sin or by blasphemy, or by the profanation of the sacraments. It is only by energetic efforts that they can recover the liberty of the children of God. III. Does God at times allow extra-

ordinary communications between man and the spirits? We have seen that the good and the bad angels labor unceasingly for or against men, but that the exercise of their activity is confined to narrow limits and does not enter into the place of Divine Providence except under condition of not upsetting the order that reigns in the physical and moral world. I. Can God allow them to intervene in an extraordinary manner? Yes, certainly, the Almighty has the right to make exceptions in the ordinary course of the laws whose author He is, not only by working miracles proper, that is to say that effects He alone is capable of producing; but again in granting to pure spirits the liberty to perform wonders, that is to say, effects proportioned to their natural powers but superior to our intelligence and our powers. Has God willed it? Yes. Holy Writ attests it at almost every page from the beginning of Genesis to the end of the Apocalypse. We learn from Sacred Scriptures that good or bad angels can: 1, act upon material elements; 2, take the form and the voice of a human being; 3, communicate to man knowledge they have acquired about secret events long past or actually taking place at a distance, as also that which their sagacity and their experience permit them to conjecture about the future; 4, carry a man instantaneously to a distant place; 5, inflict him with sickness and infirmities; 6, take possession of his tongue and of his members to use them in their own name; 7, cause death. Now, this power being exercised even by the demons, who use it only for evil, we must conclude that it is a natural power, for God's sanctity could not allow Him to furnish His enemies with supernatural strength to satisfy their malice. They abuse, therefore, one of those excellent qualities with which divine goodness had adorned angelic nature in creating it from nothing, and which the fallen spirits have preserved in integrity, although they have lost their supernatural endowments. II. The holy use to which the good angels put their power explains easily to us why God has them exercised now and again this power by supernatural deeds. Sometimes He sends them as His ambassadors to reveal His adorable secrets; thus Gabriel, the angel of the Incarnation, appears under human form to announce to Daniel the precise epoch of the Messiah's coming; to Zachary, the birth of the precursor; to Mary, her divine maternity. At other times He makes use of angelic ministry to prove His love for His faithful servants by protecting them, delivering them, consoling them in a marvellous manner. Raphael, one of the seven princes that stand before the throne of God, is given for several weeks as fellow-traveller to the young Tobias on his journey. A prophet carried in an infant from Judea to Babylonia, offers to Daniel in the lions' den the food he had prepared for his reapers; an angel makes fall the chains of Peter and opens to him, without the notice of the sentries, the great iron gate of the prison, etc. At times, also, the holy angels have been associated by divine justice in the execution of sentences, as in the destruction of abominable Sodom, in the exemplary chastisement of Heliodorus, the sacrilegious plunderer of the holy temple of Jerusalem, etc. From apostolic times to our days, as is proved by the history of the saints, God has not ceased to manifest His love towards His good angels by protecting them, and by making the joy of displaying on behalf of beloved brothers the wonderful powers with which their Creator has enriched their nature. III. The infinite wisdom of God has deemed well to permit the fallen angels to intervene in the world in an extraordinary manner; they must not enter into their limits; they must not pass beyond, as is let out the chain of a ferocious mastiff. By so doing, He intends to prove and sanctify the just, to convert sinners, to chastise the obstinate and to show their imprudence to those who enter into communication with the spirits of darkness. Thus I, Satan, uses lightning and the tempest to destroy Job's flocks and household; 2, he strikes down this holy patriarch with various horrible maladies; 3, a fallen spirit holds for eighteen years a woman bent towards the earth, as testifies our Lord when curing her; 4, persons possessed of demons were numerous in Judea during the public life of our Saviour, even at times one alone would be the habitation of a legion of demons; 5, an evil spirit puts to death the unchaste man to whom was married successively the pure and virtuous Sarah, later the spouse of young Tobias; 6, Our Lord and His Apostles have announced that towards the end of time the anti-Christ shall have at his disposal the power of Satan, to whom God will give extraordinary liberty, and that this man of sin shall work wonders capable of deceiving, if it were possible, the elect themselves; 7, in pagan countries, before or after the coming of Christ, Satan has not ceased to uphold his tyranny by real diabolical wonders, which are testified by missionaries and travellers in the bosom of Christian peoples when a man wishes, through malice or curiosity, to enter into communication with the spirits of darkness, they are ever ready to render him services, for which they will exact dear payment; 9, as our Lord has established sacraments that produce divine effects, even when he who confers them has not supernatural faith, so Satan, the ape of God, annexes, as far as lies in his power, supernatural effects to outward signs he is pleased to choose—for example, to certain signs, certain words, the use of certain mater-

ial objects, such as tables, planchettes, etc. Even though imprudent persons using them have not the express will to question a demon, he will hasten to work, according to their desire, in order to entice into fatal illusions; and God often punishes their temerity by not interposing any obstacle. IV. Conblusion—What must be thought of spiritualism? As has been said above, spiritualism glories in being the science of extraordinary communications between man and the spirits, and the art of procuring these kinds of communications. 1. Let us examine what its end is—what means it employs—what its results are. Its end is to obtain services that are more or less dangerous, especially the knowledge of certain things God has resolved to keep us ignorant of, as for example, the judgment he pronounces at the death of a certain person, the mysteries of the future—or certain events in themselves the object of human knowledge, but which for the time being cannot be, or are not wished to be learned, according to the means established by the Creator of the natural and the supernatural world—for example, that which took place far from every human eye, that which is taking place at a great distance, that which is contained under lock and key, etc. 2. The means is recourse to the spirits, with whom relation is established by words and signs, the intermediary of a material object, or of a person acting as medium, or even by a simple act of the will. 3. What are the results? First and foremost, we must give a wide margin to deception and to the imagination; and then keeping equally apart from two intellectual weaknesses that consist in denying and in believing without examination: It remains proven by weighty and numerous testimonies that many times, in different places, and in different epochs, there have been obtained by the practice of spiritualism, effects that are certainly supernatural, particularly as regards information concerning things distant. II. Can all this be reconciled with the light of reason and of the Gospel? 1. The end is grievously sinful, since it is an attempt to rashly break down the barriers placed by Divine Wisdom about human understanding, and to upset the fundamental laws of the physical world and of human society. 2. To have recourse to the spirits is a criminal means. In point of fact, what are these spirits from whom light and help are asked? The souls of the dead? Shall God send them miraculously, to make of them the accomplices of an insolent disobedience? Are they the good angels? No; this sinful temerity causes them horror. Therefore, the consultations of spiritualism are necessarily addressed to the spirits of lying and malice, to the sworn enemies of God and of man. 3. The results, when really supernatural, are stamped with a diabolical seal. The spirit begins by quaint feats, inoffensive answers, pious words (Satan quoted words of Holy Writ to our Lord, and St. Paul tells us that the devil can transform himself into an angel of light and holiness). Later, assuming the name of some dead person, he reveals secrets known only to the questioner. Fond of lies and of discord, he empties the poison of detraction and calumny on persons whose uprightness is suspected by the questioner. He goes so far as to teach errors more and more gross concerning the state of souls departed from this life, and too often succeeds in destroying the faith of the imprudent who take pleasure in listening. These poisonous suits, and many others that might be given, show that spiritualism is condemned equally by faith and by reason. III.—Therefore: 1. They commit a grievous offence against God who seriously wish to place themselves in communication with the spirits or to employ means suggested by spiritualism even though they pretend to no intention of having recourse to the devil or though they fall in their attempt. 2. They also are guilty who favor these unlawful practices in encouraging them by their counsels, their requests, their approbation, their money or their presence; in providing the apartment, in inviting anyone to assist at it, and still more, in publishing such invitations through the newspapers, etc. IV. Is good faith possible? 1. Yes; in a person ignorant of the sound doctrine and the prohibition of the Church, or who has as yet noticed nothing to excite well-grounded suspicion—this good faith may last for a considerable time in those who not being members of the Catholic Church, do not recognize her authority. 2. Not, however, in a Catholic sufficiently interested in the teaching and regulations of the Church by his pastors, even though it appear to him that up to then there was nothing reprehensible in the practices; a child is held to believe his mother and to obey her when she forbids him frequent a hypocritical tempter whose perfidy is not suspected by his inexperience. A Noted Convert. Mrs. James G. Lindsley, who for years has been one of the most active members of St. John's Protestant Episcopal Church in Kingston, N. Y., has become a communicant of the Polish Catholic Church of the Immaculate Conception. She is the second wife of Gen. JOHN A. MOITON, Hardware dealer, Chatham, Ont. "I had doctored and tried almost every remedy without success, this was my condition when I began taking Warner's Safe Cure for my kidneys. There seemed no help for me, but Warner's Safe Cure saved me."