The Champille secroed. blished Weekly at 484 and 485 Richmond street, London, Ontario. Price of subscription—82.00 per annum.

EDITORS:

THOMAS COFFEY.
ublisher and Proprietor, THOMAS COFFEY SSRS. LUKE KING, JOHN NIGH, EVEN and M. C. O'DOMBEL are full orized to receive subscriptions and transact ther business for the CATHOLIC RECORD, tes of Advertising—'Ten cents per line each asertion, agate measurement, Approved and recommended by the Arch-dshops of Toronto, Kingston, Ottawa, and St Ionicace, and the Bishops of London, Hamilton and Peterboro, and the clergy throughout the

Dominion.

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

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

London, Saturday, December 9, 1893 ENGLAND CATHOLIC AND ENG-

England, with its untold wealth, harbors a mass of human beings to whom the very necessaries of life are unknown. Rumors there are of men and women living in abject poverty, nay, perishing from want of food; and no sadder spectacle is there than the long lines of gaunt and hungry faces that may be seen daily on London pavements. It cannot but make the thoughtful reflect on the difference between England Protestant and England Catholic. When Catholicism reigned supreme in "Merrie England" the laboring classes lived in comparative comfort, for, says James Rogers, a high economical authority: "The fifteenth century and the first quarter of the sixteenth were the golden age of the English laborer, if we are to interpret the wages which he earned by the cost of the necessaries of life." The Poor Law was unknown. When, however, the monasteries were desecrated and plundered by the hirelings of Henry VIII., and the monks were banished, poverty took up its abode in England. Much has been said to justify this spoliation, but it still remains an act sanctioned by no law. They tell us of the opulence of the clergy, as if it were lawful to rob another because he is rich. And granted that such were the case, it must be remembered that the goods of the Church were considered as the patrimony of the poor, and it was proverb that it was better to be under the croiser than under the lance. The poor then had rights. They were looked upon as men and women bearing the lineaments of the Divine Master who had not whereon to lav His head; and, mindful of His saying, that what was done to the poor was done to Him, the aged and those unable to work were the objects of constant benevolence. The old chroniclers relate in their quaint way how the abbey gates were never closed against the indigent. All, without exception, were certain of a kind and cheerful welcome at the many monasteries that dotted the hills and plains of England. But this was changed by Henry VIII. When his request for permission to repudiate his lawful wife was refused by the Pope he rage, the whole community. passion. Nothing was too sacred for his unhallowed touch. He surrounded himself by a band of adherents, low and unprincipled, the worthy servants of a worthy master. To recompense them for their services he gave them the property of those whose claim to it was more just than was his own to the most part they confine themselves to crown he bore, and whose ancestors were in the land honored and trusted friends of the people when his progenitors were freelances whose only property was their swords. Amongst those who ministered to the cupidity of the English monarch, Cromwell-past master in intrigue, and, if credence may be given to the records of that period of history, in every vice that may degrade and debase a man-was prominent. He, however, did not disguise the fact that he had been at one time a ruffian. Maitland writes that

"He was the great patron of ribaldry, and the protector of the ribald, of the low jester, of the filthy ballad monger, of the ale house singers and hypocritical mockers at feasts - in short of all the blasphemous mocking and scoffing which disgraced the Protestant party at the time of the Re-

Nothing can exceed the cruelty with which he obeyed the commands of his master: and still his crimes are condoned by historians because they were committed against the Catholic Church! His death was as inglorious as his life. Arrested on a charge of treason, he was executed; and few were there who did not rejoice that he had passed away.

CAHRITY SERMON.—At Vespers (at 7 p. m.) on Sunday, Dec. 10, a charity sermon will be preached in St. Peter's Lathedral, London, by Rev. Father Ryan. of Toronto. A collection will be taken up in aid of the charitable work undertaken by the Children of Mary. We hope to see a very large congregation present on this occasion.

THE ANARCHISTS.

Spain has had of late a sad experience of the horrid principles by which its anarchists are guided, and the Government is in consequence taking extraordinary precautions to counteract their nefarious designs.

The Anarchist Pallas, who endeavored to kill General Martinez Campos by means of a bomb, was duly punished being shot by a platoon of infantry, but before his execution he declared that he would be avenged. He would not give the names of his accomplices, but some statements which he made indicated that there is a vast plot to destroy life and property, and that the ramifications of the conspiracy extend to many cities and towns. The result has shown that such is really the case.

The world has been horrified to hear that at the Lyceum Opera House at Barcelona a bomb was thrown among the audience, and exploded, killing thirty persons and wounding about one hundred. Many more were seriously injured during the panic which ensued. It is not known for certain who threw the bomb, but it is believed on excellent grounds that the outrage was perpetrated by Aparchists, and one of these who was discovered in the theatre was arrested. Later intelligence leads to the belief that it was a widely extended plot, and one hundred and eighteen persons have been arrested on suspicion of having been in some way concerned in it, fifteen of whom at least will be charged with direct complicity. At all events, the Anarchists themselves have claimed that the deed was done to avenge the execution of Pallas, and a meeting was held a few days after the event to celebrate it, and the perpetrators were lauded as heroes of the principles of Anarchy.

The fact that a second bomb was also found in the theatre unexploded, which was of precisely the same make as that used by Pallas in his attempt to murder General Martinez Campos, also confirms the supposition that the outrage was planned by Anarchists; and the people of Barcelona are still in dread that a series of similar outrages is contemplated. It is indeed asserted that the Anarchists intend to blow up the Bourse, and warnings to this effect have been given to many of the brokers who are accustomed to frequent it. The Government, however, are on the alert, and already many Anarchists have been arrested. It is to be desired that the energy displayed will break up this organization of

It is difficult to imagine what purpose these plotters have in view in thus perpetrating indiscriminate mur-The attacks are not directed against any particular class, but rather against society itself. Sometimes a capitalist is attacked, sometimes a military personage of high rank or a Government official, and at other times. as in the case of the last Barcelona out-

Italy, France and Germ appear to be less bold than those of Spain; however, recently a large number of them were arrested in Milan. In England, and even in the United States, we also hear from time to time of their movements, though for the talk. That talk is, however, of a most held in London two days after the Barcelona outrage, Samuels, the editor of the Commonweal, an Anarchist paper. uttered the most atrocious sentiments. approving and applauding the conduct of the demon-like miscreants of Barcelona, and speaking of the Anarchists who were executed at Chicago in 1886 as martyrs in a noble case. Much latitude of speech has been allowed these agitators, but they are closely watched by the police, and there is no doubt if they were to attempt to carry out their principles by putting them into actual practice, they would be at once arrested.

In the United States there is also great latitude of speech allowed, yet the press is loud in demanding that more stringent measures be adopted against inflammatory speakers; and in some cases such orators have actually been imprisoned, as in the case of Emma Goldman, who openly incited her auditors to just such blood-thirsty acts as occurred at Barcelona. The American people having had an object lesson in the Chicago Haymarket bomb explosions in 1886, are not disposed to tolerate oratory of this sort, and there is much talk like that of the Sacramento Union, a recent issue of which says:

"What society can do, and that is

ishable with death immediately upon quiet being established: to put a price upon the heads of all Anarchists as upon the heads of wild beasts : to make the preaching of Anarchist doctrine, which is provocative of bomb-throw ing, a crime of the same grav-ity, and punishable with the same up and export from every bo our land every Anarchist in it.

severity; to prohibit utterly and without reserve the landing of Anarchists upon our shores, to gather would seem to be no other way out Society cannot endure the life of con stant terror. It cannot afford to accord to the ravening wolf free entry at its doors or freedom to dwell within its Already there are signs that there

will be an agreement between those countries which are afflicted with the disease of Anarchy to deliver up Anarchists who have sought refuge in any other countries by flight from that in which their crimes have been committed. By this means they will be tried under the operation of the laws which they have violated. France and Spain have already taken action and have stationed police at their respective frontiers specially charged with the duty of preventing Anarchists from crossing the frontiers either way : and the French police are now quietly searching several of the cities of France to find certain persons who are suspected of complicity in the Barcelona outrages. It is said also that the police of New York have been communicated with by the police of France, Spain and Germany, with a view to establish cooperation between all these nations in the search for Anarchists. It is evident that some such measure as this is necessary if the evil of Anarchy is to be successfully dealt with, and we cannot but sympathize with every effort made to crush it out with strong hand.

It is worthy of remark that the Anarchists everywhere speak of their comrades who were executed as martyrs, and of all who had anything to do with bringing them to just punishment as murderers and tyrants. This is a curious inversion of the meaning of words. They never dream that they are themselves to be called murderers when they throw their bombs into the midst of an inoffensive assemblage of citizens, as at Barcelona and Chicago. The only way such men are to be dealt with is to punish them as we would destroy a nest of vipers, and to execute as quickly as the processes of law will permit the chief offenders when they are taken.

The latest outrage which is attributed to the Anarchists is the simultan. eous sending of two infernal machines, one to the Emperor William of Germany, and the other to Chancellor Von Caprivi. Accompanying the machine in each case was a letter begging the recipient to accept some samples of grains and roots of an astonishing species, which sown in December ought to sprout out in February." machines came from Orleans, in ists now residing there. The infested with Anarchists, but they of Orleans are searching for the guilty parties.

A NEW DOGMA.

The last "International Sabbath school lesson" issued by the American Presbyterian Church inculcates the acquisition of wealth as an important duty incumbent upon all Christians. bloodthirsty character. At a meeting The text upon which the lesson is founded is from the shorter Catechism, and is as follows:
"The eighth commandment forbid-

deth whatsoever doth or may unjustly hinder our own or our neighbor's wealth.

We are then told, indeed, that wealth is not to be procured or retained by unlawful means;" but we are also assured that "we are not to neglect lawful means for procuring wealth for ourselves and families,' and that "we are not to do that which may hinder the increase of our wealth and outward state."

To enforce this doctrine two texts of Scripture are quoted : 1 Tim. v. 8.; especially for those of his own house, he hath denied the faith and is worse than an infidel:" and Proverbs xxiii, 21 -"The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

It is very well as a matter of worldly wisdom to inculcate the increase of one's own wealth ; but "the children of the world are wiser in their generation than the children of light;" and the acquisition of wealth is a matter which belongs to "the children of the world" rather than a duty of Christians as such. The Christian must, of course, provide his family with

hoard up the goods of this life which thieves break in upon and steal. The framers of the Sabbath school lesson seem to have overlooked entirely the counsel of perfection: "If thou wilt be perfect, go sell all thou hast and give it to the poor." We suppose, however, that those who have as elastic creed which changes according to the exigencies of the times will always be ready to erect their own fancies into religious dogmas.

The incident strongly reminds un of the Quaker's advive to his son: ' Make money, Obadiah, make money; nonestly, if you can, but at all events, nake money."

DIVINATION AND FORTUNE TELLING

A case was recently decided by the Ecclesiastical Courts at Rome which sets at rest the question, " How iar is it lawful to use the holy Scripture and other pious books at hazard for the purpose of drawing inferences in regard to future or hidden events by means of the texts which occur where the volume is opened?"

In the case in point a certain woman nad made it a practice to use the Scripture in this way, but not for gain, nor for any but a good motive, and in good faith, and on several occasions her predictions made in this way had been very strikingly fulfilled, and frequently she had thus told most strange and unexpected truths. The Ecclesiastical Court, however, decided that such practices are unlawful, and the would - be prophetess was commanded to discontinue them.

The words of our little catechism are most explicit on such questions as this. Among the things forbidden by the first commandment we find, "all dealings and communications with the devil, inquiring after things lost, hidden, or to come, by improper means:" also, "all incantations. charms, and spells, and idle observations of omens and accidents, and all such nonsensical remarks."

It might be supposed that the us of holy Scripture instead of such omens as the accidental turning up of certain cards, the croaking of ravens, the spilling of salt, etc., eliminates the eature implied by the words "improper means ;" but the decision of the sacred Congregation shows that it does not do so. Every kind of divination is forbidden by the first commandment, because it implies that the knowledge of things unknown is to be had by means which are naturally "THOUSAND AND ONE OBJECinadequate to the purpose. Thus spiritual intervention is implicitly, even when not explicitly, invoked. If the intervention of good spirits be expected, it is an unlawful expectation, because it implies that God or His angels or saints must come to our aid whenever we thus call upon them be the occasion ever so trivial. This France, but they are believed to have is more than God has ever promised, been sent by certain German Anarch and consequently it falls within the of being entrapped by its dazzling but ategory of tempting God, which our Blessed Lord declared to be unlawful when Satan, tempting Him, asked Him to throw Himself from the pinnacle of the temple, relying on the assistance of the angels that, "in their hands they shall bear Thee up, lest perhaps thou dash thy foot against

> stone. Thus it appears that only the assistance of evil spirits could be expected in these practices of divination.

Wizards, fortune tellers, diviners, mediums of spiritualism, as they call themselves, and others of such classes are most frequently mere impostors who earn a living by playing upon the credulity of those who consult them. But we are not prepared to deny that sometimes they are able to give the information which is asked from them in regard to past or present facts by means of communications reseived from evil spirits. We know that Satan goeth about like a roaring lion seeking whom he may devour. But there is no more alluring bait which he can set for the unwary than the giving of "If any provide not for his own, and information concerning things lost or hidden from man's knowledge. We cannot doubt that the devils or fallen spirits have a more extensive knowledge of such things than have human beings, and there is evidence enough to prove that they have used such knowledge for the evil purpose of obtaining men's confidence.

We have said that evil spirits know much of the past and present which are hidden from man. This merely requires a more extensive knowledge. But the future, which depends upon God's will or the will of angels or men, is known positively and absolutely only to God. Evil spirits may indeed really all it can undertake and accomplish is, to make bomb throwing punion rather far to insist that he is bound to which are frequently made by shrewd

men, and they may see further than man can into the future which depends upon the operation of natural laws, such as the occurrence of eclipses of the sun and moon, the conjunctions, oppositions and quadratures of stars and planets, the approach of storms, the effects of lightning, etc., but God alone knows all things past, present and to come, and He alone can foretell all things with certainty.

There are facts in connection with so called Spiritism, and perhaps we should also include Mesmerism and Hypnotism, which are inexplicable except through diabolical intervention. which it is absolutely forbidden man to seek, for the plain reason that to ask the aid of evil spirits, or the invocation of them in any form, whether explicitly or implicitly, is a homage paid to them which is evidently forbidden by the first commandment. From these considerations it follows that the use of holy Scripture in divination is even worse than divination by other methods, because of the profanation of the divine word.

The woman who was the occasion of the decision of the Ecclesiastical Court referred to above was probably excused from grievous sin in what she had done, because she had no evil intention, and was not aware that she was doing wrong; but all Catholics should understand that divination is forbidden, whether it be by means of cards, or holy Scripture, or by any of the other numerous methods commonly employed by wizards, witches, or fortune tellers.

We should mention here that some of the saints have practiced a use of the sacred volume, or of the Imitation of Christ, which has in it no element of divination, and which is therefore by no means to be condemned. St. Ignatius is said to have read the Imitation daily. In the morning he read the chapters consecutively, and in the evening such portions as he opened at hazard. He always derived great comfort from the admonitions thus given him by this excellent book. which were often very appropriate to the circumstances in which he happened to be at the time. Others have had a similar experience, but the difference between this method of consulting sacred writings and consultation for the purpose of divination or of foretelling future events is perfectly evident. The latter method is condemned. but the former is perfectly legitimate and commendable

TIONS TO SECRET SOCI-ETIES.

This is the title of an entertaining and instructive pamphlet written by Father Book. It is clear, concise and convincing, and we know no better book to give to Catholics who have undefined notions of Masonry, etc., and who are perchance on the point infruitful promises. Masonry and kindred associations

pretend to be a source of charity and liberalism, but history proves full often that its charity extends only to members of lodges and its liberality have their rituals, abounding in mystic phrases and fantastic regalia, symbolical of its lofty origin and of its sublime tenets; but all this is mere mummery-a ruse to disguise its real designs.

There are Catholics whose names are on the roll-call of such organization, but in name only. They are recreants to their duty; and we have more respect for an enemy than for a false friend. Better a strong hater and smirk.

A Mason, they tell us, is a free man. This a very commonplace remark, expressing an undeniable truth, but it cannot be applied to a mason. He takes an ironclad oath never to breathe that has founded orphan asylums, etc., and that, since the hour she was founded by Jesus Christ, has never refused to harken to the cry of the infirm and helpless.

insinuate the Masons are not charit one. When a boy we often gazed in others also practice this virtue.

Father Book has done good work in instructing our young men on the true the performance that many of them aim of Freemasonry. It claims to be were omitted. Margaret has on her

but hard facts and the positive teaching of its authorities scarcely sustain it. Professor Blanchard says:

"Persons, however, who are conversant with the writings on this subject will understand that while Masonry distinctly claims a religious character and professes to send those who conform to its obligations to what they call the Grand Lodge above, the organization is clearly and distinctively not only non-Christian, but anti-Christian."

This is evident in the first from the titles and regalia which are used by the fraternity. The religion of the Lord Jesus Christ is humble and aspires to be useful to others. The religion of Freemasonry is proud, vain and loves display.

We should like to see this pamphlet in the minds of every Catholic.

REFORM NEEDED IN EDUCA-

One of the curses of the present day is superficiality. It is met everywhere and in all ranks of life. Glib utterances are mistaken for knowledge, and he who can say ten words on the "ologies" is considered an accomplished scholar. Many talk and say nothing, and when an idea does filter through their minds they dress it in long interminable sentences, till, wearied with verbosity, we lose sight of it altogether. Their manner of handling grave questions proves the saying of the poet that "a little learning is a dangerous thing." It shows they do not possess the acuteness, caution and exactness of a trained intellect. Everything comes easy to them-truth and error, systems, etc.and they never discriminate, or make a thought be of some good to their intellects. They are blind, intellectually, and their knowledge is but a sham and mockery.

One of the causes of this lamentable facts is the system followed in some Public schools. We do not for an instant wish to say one word that may wound the feelings of the men who have furthered the cause of education, but it seems to us that the number of studies are calculated to unfit the minds of children for serious study. What boots it to know something about a science? Half knowledge is of no practical use in the world. And again, each human intellect has, we may say, its personality, and we may not weigh it down with others ideas and opinions without injuring it. Admitting the fact that the boy and girl shall retain the miscellaneous collection dubbed knowledge, they have no fixed principles around which to congregate, and they are as helpless a a mariner without a compass.

Education means to develop the whole man, to make him distinct from all other men. It unlocks the gate of wisdom to the human soul, and points out the route it has to follow and the perils to avoid. Beyond this it cannot go. Then the intellect educates itself. But if it be stunted in its growth by the constant feeding upon the thou of others, it will become sick unto death of intellectual indigestion. This must infallibly result from the much admired system of our Public schools. It is becoming more apparent that the results of our educational system are resides only in the imaginations of its by no means commensurate with the founders and their dupes. True, they expenditure it entails, and we have no doubt that it will be simplified. Educate our boys and girls to know something thoroughly well.

EDITORIAL NOTES.

MRS. MARGARET SHEPHERD told us some months since, when in London, that it would be positively her final tour. Margaret is consistent with herself. Ail through her chequered career - very chequered career - she than a perfidious foe with the smile has in moments of weakness battered and shattered all her good resolutions, and we may look for a similar course of action down to the end of the chapter. She gave an "intellectual" feast in the Opera House last Sunday. It would not be correct to say it was a feast of to an outsider what is done within a reason and flow of soul—as there was not lodge. And the same may be said of a shadow of such, either on the platform the Odd-Fellows and the Knights of or in the audience. It was a feast of Pythias. If a Catholic desires to hatred and a flow of fasehoods, which bestow his reverence on the friend of must have made the evil spirits dance humanity let him look to his Church, a hornpipe. But what cared Margaret? She had her say, took up her collection, and must have had a hearty laugh at the gullibility of human nature when shereturned to her hotel.

Bur ir is well to bear in mind that We do not for an instant wish to her constituency is a most indulgent able. They are in some instances, but wonderment at the tremendous feats portrayed on circus bills, and were somewhat chag ned after witnessing based on the principles of Christianity, posters a representation of a statue of St. Ignatius, with his feet pla the head of a Protestant, so sh The substitution of the word "F ant " for "Satan " was a capital of business with which to ca boon. But, strange to say, very full report given in th Press, not a word do we see abo dreadful statue. She played cus trick on her audience, l suppose they will forgive her. garet screamed, "I'll defy that man, Tom Coffey, what I say."

We will never deny anythi says. We could not enter into discussion with her, any more th could call to order every vulgar who displays a lack of paternal ing. We could not waste our t argument with a woman of who Bramwell Booth, of the Salvation wrote, on March 28, 1888: " no doubt at all but that this wo a fraud." Rev. W. J. Clark. First Presbyterian Church, one most esteemed ministers in the said on last Sunday :

said on last Sunday:

But assuming that Protestantism need of defence, he thought that might with some safety be left to the terian and other Protestant pastors it out the Province—or, in their own cas various courts of the Church—rather traveling, irresponsible lecturers, with statements and attacks that were oblingely untrue. To show how impowas that any Roman Catholic could vinced by attacks, often vile and more on priests and Roman Catholic won gaged in works of charity, they had consider what would be their own it were the same vile and monstrous unade by irresponsible traveling lecture. To the same vile and monstrous unade by irresponsible traveling lecture. It was not merely that such attack bitterness, did no good—they were moust and strife breeding; they were incontradiction to the spirit of Christ. Spoken these words quietly and without that he thought they were sinceded by his own congregation, but sense of duty as pastor of this chuorder to suggest to each one in his place in the general community to denance all incendiarism in speech a bitterness and ill will sure to follow it less and irresponsible flinging abstatements obviously and largely until It is notable that the Free

ound room for a long report

avings and screechings of this

s woman — Talmage's gosp

ve on one page and Mrs. Sher spel of deviltry on another! nav be newspaper enterprise. I ubt if it will be appreciated l ntelligent portion of its readers f the plea of "variety" be adv But this reminds us that the Free the near approach of each full dulges in some tremendous itching. It has all along wind e peccadiloes of the P. P. A irators, but it may now be sai has become their organ and st. A few days since it exp irprise that so much fault sho and with this society, as it was r Protestant organization, and t ablished principles announced e in favor of equal rights to a ecial privilege to none. But pocrisy - the shameless ba ypocrisy - of the cabal! Wh blished principles are as noted. ublished oath contains these cla at I will not countenance the nominary caucus or convention, of a atholic for any office in the gift of the gift o

s "Protestantism?" We ref lieve it. We have had to d anly, outspoken, honest Prot -Protestantism that drank ion from the Sacred Book, ar leavored to carry out its p every day life; but su the Protestantism of the A., the leaders of no more entitled to "True Protestants" ere the Chicago bomb-thr re we to look for an exemplif Protestantism in the m ssery, Mrs. Margaret Shep tility man, or in Alderman Coo r. Tait said, " reminded him of ot boiler that had a sever histle." O! Protestantism, any sins against justice and c re committed in thy name!

Is this "Equal Rights to all

A TELEGRAM received in this on the 27th states that consid ir has been caused in London the conversion to the C urch of the niece of Mr. Joh y, Chief Secretary for Ireland. pt house for her uncle at thei Dublin. It is her intention to convent within three months.

FATHER ELLIOTT, the disting aulist, has been most succes mission to non-Catholics. esentation of Catholic de ceived everywhere great atte dowed with splendid abilities ady for any work of self-sa