### HELL ETERNAL.

Modern Unspirituality-Sermon by

London Catholic News. On Sunday last the annual sermons in aid of St. Francis Xavier's schools, Liverpool, were preached in the morning by Father Coupe, S. J., and in the evening by Father Dubberley, S. J. Father Coupe, who preached during the 11 o'clock Mass said he wished his hearers to meditate with him on that tremendous subject of eternity, and in order to limit the meditation he wanted to take not so much eternity in the general as the eternity of hell. Let us, he said, group our thoughts "Those that have lived ill shall go into fire everlasting. This was the Catholic faith, which unless a man faithfully and firmly believed, he could not be saved. It was the Athanasian Creed. "Depart from me ye accursed into everlasting fire " were the words of our Lord Himself, as reported in the twenty fifth chapter of the Gospel according to St. Matthew. It was the dogmatic teaching of the Catholic Church that hell was everlasting, and as the pleasures of heaven were never to end, so also the pangs of hell were never to end. In the Holy Scriptures the self-same word, everlasting, was used to describe both states. If then that word proved the eternity of heaven it must with equal cogency prove also the eternity of hell. If the word failed to prove eternity of hell, then by parity of reasoning it must also fail to prove the eternity of heaven, and if hell was to end, heaven also must have an end. The two states were co-existent and contemporary. The preacher knew of no heretic foolish nough to maintain that the duration of heaven was limited, then he should cease his folly and not maintain that the duration of hell was limited. This was the dogmatic teaching of the Catholic Church, the teaching of the fathers and doctors of the Church, and the teaching of the Old and the New Testament. He quoted from Daniel and Isais to prove the teaching of the Old Testament, and the words of our Lord "Depart from Me ye accursed into everlasting fire," as the spirit of the New Testament. It was also the teaching of theology. No creature had of himself the physical power to repent and return to God except by merits of Jesus Christ, and unless his soul be strengthened by that actual grace which the merits of Christ won for him. Those merits were only applied during period of this mortal life, as with death the time of mercy passes, and the time of strict justice begins. He wished the congregation next to make a good act of faith in the eternity of hell. Almighty God punished mortal sin unrepented of for all eternity. Think of it! This is the explanation of that fearful saying that, "In hell there shall be weeping and gnashing of teeth." If a man could take his stand outside those terrible prison walls and listen to the moaning of the condemned, the burden of their lamentations would be "eternity, eternity, eternity; we are lost for all eternity And here was the awful difference between the condemned in hell and the suffering souls in purgatory, whose delirium and woe would one day end. Surely with this thought of hell and the eternity of punishment before us, a man should not be so negligent of his soul's salvation, and so careful of his body which was ever dying from the cradle upward. With no man no effort was too great, there was no sacrifice which he would not make to lengthen out the life that was fleeting and of disregarding the life of the soul lived as though he thought he were immortal, and as if the endless dura tion of heaven and of hell were no consideration of his. If one were to take his stand in a thoroughfare of Liverpool and watch the great crowds hurrying week after week and day after day to the counting-houses, the law courts, and the exchange, he would observe how keen they were, what a sharp eye they kept on the markets; accumulated wealth, their ideas took shape in inventions such as the telegraph and they annihilated space. For the amassing of wealth their time was all too short. How worldly and how unspiritual they were! If a man were to stop one of these industrious traffickers and ask him what all this bustle was leading to the answer would be "It leads to money;" and if further questioned and told it led to eternity, the trafficker would stare and wonde at the very unmodern character of the observation. The very word eternity palled upon him like some expression in a foreign tongue, and yet eternity was rushing upon him, and he was blind to its meaning. Recollecting the same thoroughfare some years ago, the same number of people would pass, and the same business of life would be carried on. but the faces were not the same. The old familiar faces were no more; they had played their little part, and had flitted across the stage of human life. Now what became of all these people? They had been called from their pursuits with their aims unrealized their plans unmatured, the unchanging sentence had been passed upon them. If they had served God they received the re they met the awful sentence of hell for all eternity. In hell there would be no change, no mitigation, or diminution of the anger of God. In order to rule of bring the thoughts of the congregation more directly to the question of It was now several thou-

traced his death warrant on his palace walls. Long ago his body and the bodies of his children had perished in the dust, the very site of his gorgeous city was now a dismal swamp. Even as when first the portals of hell were closed upon the Chaldean King he now suffers the same unending agonies, burn ng in an unslacked fire, fed and fanned by the breath of an angry God. It was impossible for man to conceive or imagine the duration of eternity. If the mathematical power were given him to count the grains of sand on the sea shore, the drops in the ocean, and the stars in the heavens-for all these had a limit-and let him add them together and then supposing each unit of it to represent a hundred years in hell. Belshazzer would, when he had suffered so far be no nearer the end than when the flames first scorched his soul, not even by the quarter of a second From eternity the memory of this short life would appear so transient as to be scarcely perceptible, just as we see a bird on passage cleaving its rapid flight along the horizon. It diminishes into a speck, and then is lost to vision Such was the longest earthly life in comparison to eternity. Eternal chastisement, continued Father Coupe, was the reward of those who in the choice between God, on the one hand, and the world, on the other, choose the world and serve the devil The trafficker in business measured himself against the trafficker in souls and said to his Maker Nonserviam. ( will not serve.) In doing so, he sacri ficed one unbroken spell of unutterable delight, and for what? The world never brought happiness or content to him whilst selling his soul. And was a man for earthly baubles to fling away his precious soul? If creatures would not serve God from the highest motives, let them serve him because He is just, and condemns the sinner to eternal fire, and he asked his hearers to reflect often on the uncertainty of the hour

## HIGH CHURCH DILEMMA.

HIGH CHURCH DILEMMA.

Houston, Texas, Dec. 10, 1894.
Rev. L. A. Lambert, Ll. D., Editor Freeman's Journal:
Reverend Sir: I gave a Catholic friend of mine in this town (Mr. G. H. Pendarvis) a copy of the Outlook containing article on the above and he courteously gave me your article of Nov. 17. I need not say I am pleased with your remarks, nor impertinently offer you any praise for their Christlike spirit; that at least to-day ought to be understood between Christian gentlemen.

There are, I take it, some difficulties in connection with the subject, at least in my own mind, and I take the liberty of submitting to you, partly at my friend's suggestion, a few of them.

1. Are we not all mistaken in supposing either the Church or the Bible to be the final authority in religion? Is not God Himself the real authority, or, to put it in another way, when our Lord said, "I am the Truth" did He not mean a great deal more than either the Church or the Bible or any expositions of or from either can ever exemplify?

2. Taking conscience to be the emotion

positions of or from either can ever exemplify?

2. Taking conscience to be the emotion which impels to duty and obedience—and I take it this is your meaning—is there not something more than reason required in order that a man may find the truth? Will reason furnish him with either the desire or love for the truth which appear to me necesessary to possess in order to recognize it when found? If you would call this moral perception or moral intuition, do they not really form part of the conscience?

3. After all, does not the difference as to our conceptions of authority arise from the gracious difference in our natures given us by God? Taking Newman, Martianeau and Gladstone as examples, assuming them, as I think we must, equally sincere and honest, is there any blame to be attached to either of them for having found peace and truth in widely different directions?

4. Is it not true that to know Jesus Christ a man must use all the earthly helps he can, Church, Bible, etc., and yet, more beside, even the ministry of the Holy Spirit, and can any words or forms or anything other than this Paraclete of God represent the ultimate authority rest in which alone peace is found? Surely nothing but experience can understand the "demonstration of the Spirit." With sincere respect and regard, yours very respectfully,

Spirit." With sincere respect and regard, yours very respectfully,

E. W. BROWN.

1. You are right, of course, in say ing that God Himself is the ultimate authority, and without that as a basis to rest on there can be no other authority whatever. But if that ultimate authority elects to commission an agent to make known his will to you. the agent for the time and for the busi ness in hand stands in the place of him who sent him to you. Qui facit per alium facit per se. He who does a thing through an agent does that thing himself. True, our Lord said: "I am the truth." But He also said to His apostles: "All power is given to me in heaven and in earth. Go ye, therefore, teach ye all nations. Teaching them to observe all things whatsoever I have commanded you.

Matt., xxviii., 18 20. If we refuse to hear His appointed agents we refuse to hear Him. authority of the Church, then, is an authority that rests on a divine com mission. When our Lord said: "Go teach all nations \* \* \* whatsoever I commanded you," He, by that command, commissioned the Church as the expositor of His truths and will. It is enough that God, in His ordinary providence, elects to deal with us through agents — Moses and the prophets in the Old Law, and the Church and her ministry in the New.

2. Conscience is not an emotion which impels to duty and obedience it is not an emotion at all. It is a practical judgment or dictate of reason by which we determine the goodness or badness of any act which we are called on at the moment to do or omit. It ward, but if they had served the devil does not determine the morality of acts in general, but that of this particular act which is now to be done or omitted Conscience is the proximate rule of human acts, as law is the remote rule. Let us give an illustration. To steal is to take what belongs to the everlastingness of hell he pictured the case of one condemned—that of or implied; we know that stealing is or implied; we know that stealing is wrong, but this knowledge comes not sand years since the mystic finger had from the teaching of conscience, it is

derived from another source. Con-science tells me nothing whatever CHILDREN? about the morality or immorality of stealing in general. Its scope is too limited for that. It deals with but one act at a time, and that the present act -that must now be done or omitted by me. It deals not with the acts of others; it deals only with mine, and of all mine; it deals only with that which I am about to do or not to do; and tells me whether it is right or wrong for me to do it. The same act under one set of circumstances might be right, and under another set wrong. And while wrong for me it might be right for another. Conscience deals not with the morality of acts abstractly considered, but with the act as con-

creted in me, here and now.
You ask "is there not something more than reason required in order that a man may find the truth?

I distinguish ; there are two orders of truth—the rational and the supra-rational. The former is attainable by reason by a light from above before the intellect can apprehend it. Hence the necessity of revelation in some form, mediate or immediate. For instance, the ultimate end or purpose of creation is a truth that unaided human reason cannot reach. It is there, but to our unaided reason it is as it were not. Suppose yourself travelling on a loco-motive without a headlight, at midnight, in utter darkness. You look out ahead and all is black void; no object can impress itself on your vision That is the position reason is in with reference to suprarational and supernatural truth. Now let the headlight flash out its rays on things heretofore unseen, and presto, objects press toward you, each by its form and color impressing itself on your vision. That is the position of reason with reference supernatural and suprarational truths when God directs the rays of divine light upon them. They come

But it is one thing to find the truth and another to accept it. The finding is a function of the reason, aided or unaided. The accepting is an act of the will. God's action on the intellect is light, on the will-grace. to know and possess the truth that leads to life eternal we require the help of God: we require to be led on by His "kindly light" and strengthened by His grace.

out to reason's eye in all their individ-

uality and distinctness.

You ask, "Will reason furnish the desire and love for truth?" tion between reason or the intellect and truth furnishes the desire. Truth is the object of the intellect and the in tellect always desires it. Sogreat is this desire that the intellect, in the absence of truth, will cling to error, believing it to be truth. The truth in some de gree and form is essential to its conscious existence. Hence no man be-lieves the false, knowing it to be false; no man errs for the sake of error Reason instinctively rejects the false when it knows it to be false. Interest may make men pretend to believe the known false, but it is a mere pretense. Interest may also blunt the desire for truth: for instance, when the truth mposes obligations and snaffles the passions. In this case reason does not get fair play. It is deprived by sin of some of its faculties and must limp, as a man with a thorn in his foot.

The phrases "moral perception" and "moral intuition" you will find on careful analysis to be meaningless. Perceptions and intuitions pertain only to intelligence and have nothing to do with moral. Perhaps, however, some use the phrase "moral perception." when they mean conscience, but it does not mean it!
3. We do not differ about our con-

ception of authority. Catholics and on Catholics are at one on that. The difference is as to the location of authority. Catholics holding that it is by divine commission in the Church Protestants, that it is in the Bible, and you, that it is in God. As we have already seen theae is no antagonism between your idea and that of the

It is true that no two human beings are exactly alike. But these personal differences of intellect, passions and propensities do not alter the truth, for the truth is not personal or subjective, but objective and real. Truth is not truth because we apprehend it as such, for it is truth whether we apprehend

When we come to the question of responsibility to God for not believing His revealed truth, your suggestion has application and force. God takes account of our capacities and circumstances. His methods are not on the civil-service principle. He judges each according to the lights be has received; to whom little has been given, little will be required and to whom much has been given much will be required. The more we know, the greater our gifts, the greater the responsibility. It is a great consola-tion to know that heaven is for the good, and not exclusively for the

smart. 4. To know Christ it is only neces sary to hear that coporation which He established and called His Church, and believe all it tells us of Him, for He has commanded it to tell us of Him: "Go teach all nations, whatsoever I have commanded you," were His words. But, of course, it is legitimate and proper to use every means that help us on our way. Our Lord has summed the whole matter up in these few words: He that will not hear the Church, let him be to the as the heathen and the publican." In following the way here indicted, the Holy Ghost, who is to the Church what the soul is to the body, will give us spiritual warmth, guidance direction.-N. Y. Freeman's

Journal. Keep Minard's Liniment in the House

No more important question could possibly be asked than this: How shall our children be properly trained? That terrible mistakes are constantly being made is clearly indicated by the sad tact that so many of our Catholic children, many of them even from what are called our most respectable Catholic families, go astray from the path of rectitude and even become outcasts and vagabonds in society. Unfortunately it requires an amount of thoughtful attention, prudence, discrimination, self-restraint and con-scientious devotion to duty to bring up a family of children which, as the world goes, we can not ordinarily look for even in a large majority of

The first requisite, or course, is for the parents to realize their responsibility. The Psalmist says children are inheritance of the Lord. God gives us our children to be trained for Him. That is the first and chief motive, which should always be kept in view ; and when we reflect that the salvation of our children wiit, in all human probability, depend upon us, their parents, we may well tremble at the fearful responsibility that rests upon us. In the great day of final account one of the most solemn and searching questions that will be asked us by the Judge will be, Where are your children? And if they have been lost through our negligence what a terrible reckoning it

Of course, it goes without saying that their religious education should occupy the chief place in our attention. cated in Catholic schools, and that not merely because the law of the Church requires it, but because the highest in terests of our children, for time and eternity, demand it. The aim of to the Infant Jesus lying in the parents and teachers should be not manger, and learn there the lesson merely to give them prefunctory lessons in catechism—as a part of the curriculum of studies, though, of course the catechism is not to be neglected. But pains should be taken to explain the principles of their religion in clear and simple language so that they may understand what they commit to memory and be thoroughly penetrated with the spirit of their holy religion.

There is danger even among teach ing orders of falling into a routine and a mere prefunctory manner of imparting religious instruction. There must be a deep, personal conviction of its infinite importance on the part of the teacher and an earnest and lively zeal to impress the youthful minds committed to his care with the vast im portance of their religion. At the same time, constant effort should be made to show the children the beauty and attractive loveliness of their religion, especially of the devotions of the Church, such as those to the Sacred Heart, the Blessed Virgin Mary, Saint Joseph and other great saints of the Church. Great pains should also be taken to see that the children are thoroughly prepared for an intelligent and conscientious participation in the sacraments of confession and Communion.

One of the greatest difficulties in the training of children lies in discipline. Great judgment is required in adapt ing the treatment to different disposi The spirit of a martinet is out of place both in the family and in the Of course there must be gen eral rules, but in the application of the rules a judicious discretion must be used, as every experienced teacher must have learned from experience. The gentle, the sensitive and retiring must be dealt with in a very different manner from the bold, refractory and disobedient.

Above all, children should never be punished in a passion. There is no more important admonition of the GreatApostle than when he said: "And GreatApostle than when he said: you fathers, provoke not your children to anger." We have no doubt that the dispositions of thousands of children are ruined by the neglect of this injunction. Nothing provokes a child to anger like being punished in anger, especially when, as is too often the case, he is hastily and unjustly pun ished. Somebody reports to the father something that the child has done. is angry, calls the child up and administers severe punishment, without stopping to enquire into the circumstances. He afterwards finds, perhaps, to his sorrow and regret, that the child is not as guilty as he thought he was. But it is too late. The child knows that he has been unjustly dealt by and his spirit chafes and he boils with anger and resentment. Both his respect and his affection for the father are lessened and when that mode of treatment becomes habitual it is not strange if the child should come to hate his father and even turn out badly simply because his disposition has been spoiled by hasty and unjust treatment. The same may be said of the hasty

teacher. The great secret in the suc cessful discipline of children lies in gaining their confidence and affection. It is true there are obstinate children who cannot be reached by mild means, but, unfortunately, many children are made obstinate by harsh and unjust treatment. " Parents, provoke not your children to anger but bring them up in the discipline and correction of the Lord." The discipline and correction of the Lord-that is, treat your children as our Lord has dealt with us, with firmness, indeed, yet with gentleness, with self-restraint and self-sacri fice and an ardent love for the souls committed to our care. only spirit that will succeed in making children what they ought to be Without it we have no security for their well-being, either in this world or in the world to come. - Catholic Re-

## FIVE-MINUTE SERMONS.

Sunday Within the Octave of Christ-

LESSONS OF THE CRIB. "And this shall be a sign unto you: You shall find the infant wrapped in swaddling-clothes, and laid in a manager." (Luke ii. 12.)

A happy Christmas to you all, my brethren. This day that "brought glad tidings of great joy" is especially consecrated to happiness; this festival, above all others, kindles in the heart a joy that belongs to it alone. May you all share bountifully of its spirit may you know it as a season of rest and healthful merriment : may every enmity yield to peace; may the doors of every heart be thrown wide open to

But where can real happiness be found? Where can we best slake our thirst for it? Is it found in pleasure, in fame, in wealth? Do we look for its sign? Babell it, then, in the Crio at Bethlehem. "And this shall be a sign to you: you shall find the infant . . . laid in a manger." Before that poor stable all, the most illiterate and the most learned, can there learn from the lips of a little Child the secret of happiness. Divine Infant says to each one of us:
"Behold I have come to do the will of Him who sent Me. I have come to be your ransom, but I have also come to be your Model, and first to be your Model in conforming to the will of

Hasten, then, to the Crib, to adore your God on this day made man for love of you: go to Him and learn that we can only know real happiness when we can say with a sincere heart, "Thy will be done."

Come to the stable at Bethlehem, you that suffer from poverty, who have known misery in many ways; you who have felt hunger and cold ;-come of patience and resignation to the holy will of God. Let your heart be filled with consolation, for the Son of God has made Himself alike to you in poverty. Though the world may look down upon the poor, may despise and contemn them, let them remember that God Himself has honored their state. The Babe of Bethlehem has lifted up the poor and made them His He has glorified poverty. taken away its reproach and its shame Let the poor crowd around the crib may they learn from its poverty how

privations and sufferings by perfect patience; and may they understand and know the blessedness of their reward! And you who are rich or well-to-do, come to the crib and learn there the lesson of detachment from the goods of this world ; go there to learn the vanity of wealth, the danger of gratifying every desire that money can It is in the poor stable at Bethlehem that the well-to do can learn why it is that money alone and all it can buy never yet brought them real happi-

to sanctify their own by perfect re

signation, how to sanctify all their

can properly understand the duties and obligations of wealth. Remember, then, you that are wealthy, or well-todo, remember that you are the trustees, not the masters of your money. The God who gave you prosperity can also take it away. And the only real happiness your wealth can bring you is to use it as

God wills.

ness: it is only there they can learn

the way to use money, it is only from

the lips of the Infant Jesus that they

Remember that you hold all you possess in trust for God-and do not forget that the poor are the special friends of God. Do not despise or disregard them. You hold your wealth for the poor-the hand that is stretched out for an alms is the hand of lesus Christ. His hand is stretched out to you to day for His little ones—the orphans. Be generous to Him. Do not forget these poor little children on this day above all others, when "unto us was born a Saviour.

The Children's Enemy.

Scrofula often shows iself in early life and is characterized by svellings, abscesses hip diseases, etc. Conumption is scrofula of the lungs. In this class of diseases Scott's Emulsion is unquestionably the most reliable medicine. The great lung healer is found in that ex-cellent medicine sold as Bickle's Anti-Con-sumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat

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