

THE CATHOLIC RECORD

The Catholic Record

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA, Ottawa, Canada, March 27, 1900.

The Editor of THE CATHOLIC RECORD, London, Ont.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good, and its Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Blessing you, and wishing you success, Believe me, to remain, Yours faithfully in Jesus Christ, D. FALGONIO, Arch. of Larissa, Apost. Deleg.

London, Saturday, April 27, 1901.

THE FRIARS IN THE PHILIPPINES

A despatch from Cebu, one of the Philippine Islands, states that Judge Taft, President of the United States Philippine Commissioners, says that Monsignor Chapelle, the Papal Delegate to the Islands, told him that the friars are not to return to the provinces, and that only a sufficient number of them are now in Manila to act as instructors in the colleges.

The despatch adds that "this disposes of the troublesome friar question."

The accuracy of the despatch may well be suspected until confirmatory intelligence be received.

The religious orders have done a good work in the Philippines, both educationally and as missionaries; and though there is a party opposed to them, that party is noisy rather than numerous, and misrepresents the friars. It is possible, however, that for peace sake, the Delegate has made some arrangement to give general satisfaction to the people of the islands, including those who have been dissatisfied with the friars. We must await further news before we can arrive at an intelligent conclusion on this subject. Having in view the present disturbed condition of the islands, any arrangement which will be followed by peaceful conditions, both religiously and politically, will be satisfactory.

JOHN KENSIT AGAIN.

The installation of Dr. Ingraham in the Church of St. Mary le Bow on Wednesday, the 17th inst., as Bishop of London, was made the occasion for another disgraceful exhibition on the part of the notorious bookseller, John Kensit, who, backed by a host of self-styled Evangelicals, interrupted the proceedings by protesting against Dr. Ingraham's appointment. Kensit spoke in loud voice accusing Dr. Ingraham of having been unfaithful to all his promises made when he became Bishop of Stepney, that he had encouraged law-breakers and clergymen who in defiance of the rubrics had elevated the host, offered Masses and heard confessions. He added that he would prove before the courts that Dr. Ingraham is an unfit person to be a Bishop of the Protestant Church owing to his encouragement of these illegal Roman practices. The church service on the occasion is said to have resembled more a political row than divine worship. The objections were overruled, and Dr. Ingraham was duly installed, amid extraordinary uproar with hisses, cheers, and shouts of every character. Kensit was at last expelled and escorted home by twenty police men, followed by a howling mob, some of whom shouted approvingly and others in condemnation of this self-constituted champion of Evangelical Protestantism. The case, it is said, will come before the Courts, Kensit being charged with disturbing divine worship.

AN ANTI DUELLING LEAGUE.

From the fact that there have been very recently two duels in France which have resulted in the shedding of blood, it may be seen that the barbarous practice has still its votaries in that country. One of these encounters resulted in the death of one of the duellists, and the other in the indication of a wound which is expected to prove fatal.

It is now said that these results have caused a reaction against duelling in the popular mind. It is to be hoped that this is the case, though some are apt to exclaim that it is the one good feature of the practice of duelling that when it does prove fatal the number of fools in the country is diminished. But we cannot regard the matter thus flippantly, because duelling is always a crime against God and man, and is therefore never a trivial matter or a subject for jesting. Even when these duels do not result in the actual shedding of blood, the principals go to the field of conflict with murder in their hearts, and the seconds co-operate in this murderous design. The sin is therefore scarcely, if any, the less, because the purpose in view is not attained.

It will be agreeable news to all true Catholics to hear that leading French Catholics have formed an anti duelling league, at the head of which are General de la Roque, the Prince de Beaulieu, and the Prince de Bourges, whose influence, in military circles especially, toward putting an end to the infamous practice, will be great, as it is chiefly in those circles that the custom is kept up.

There have always been men in the higher ranks of life in France, and among the officers of the army, who have had the courage to maintain openly that the man who refuses to fight is more truly courageous than he who gives or accepts a challenge, but hitherto but little attention has been paid to their contention. The new league will, however, circulate healthy literature showing the sinfulness and dishonor of the practice, and it is reasonable to expect that it will gradually bring about a much to be desired change of sentiment. It will also advocate the establishment of Courts of Honor which will decide when any real injury is done by persons of rank to others in similar position, and what reparation should be made.

RACE DISTINCTIONS IN RELIGION.

A St. Louis daily paper has recently published a portrait, with a short biography, of a negro of that city whose claim to fame was that (it was said) he was the only negro member of a white congregation in that city. He belongs to a Methodist church, and the fact is that Methodists, equally with the other Protestant Churches in the South, will not admit colored people to membership in their churches; but owing to special circumstances the negro in question became a member of this one, and the congregation has not yet had the hardihood to expel him from the sacred precincts of the Ark outside of which salvation cannot be had, or is at least difficult to be attained, and so he remains.

If it had been said that the negro in question was the only member of a white Protestant congregation, we understand that the statement would have been true; but there are many negroes who are members of the Catholic congregations, not only in St. Louis, but in all the cities and towns, whether in the North or South. The Church Progress of St. Louis, speaking from personal knowledge, states that they are to be found in many of the St. Louis Catholic churches, and they may be seen at Mass on any Sunday at "St. Alphonsus," St. Xaviers, the new Cathedral and St. Ann's Churches." "In fact," the Progress adds,

"A great many of the Catholic churches in this city have colored members; but we name only the above ones because we have positive knowledge that they substantiate our statement."

The Catholic Church is the only one in the South which makes no distinction between white and colored members of its congregations, and every Sunday, as well as during the week, colored Catholics may be seen assisting at Mass, and receiving the sacraments of holy Communion, etc., just as the white members of these congregations.

St. Paul said:

"For I am not ashamed of the gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek; and to the Greeks and the barbarians, to the wise and to the unwise, I am a debtor." (Rom. i. 14, 16.)

And again:

"For there is no distinction of the Jew and the Greek; for the same is Lord over all, rich to all that call upon Him. For whosoever shall call upon the name of the Lord, shall be saved." (Rom. x. 12, 13.)

It is a puzzle to conceive how those who have undertaken to reform the Church of Christ can justify themselves for having created a distinction of race, where the word of God declares there should be none. By making such distinctions, the sects proclaim themselves to be mere local organizations, and not the true Catholic Church

of Christ into which should be gathered all the nations of the earth.

THE PAPAL CONSISTORY.

At the Consistory held by the Holy Father on April 15th Archbishop Martinelli, the Papal Delegate to the United States, was preconized a Cardinal, as it has been long expected would be the case.

His Eminence the new Cardinal has well merited this distinction, as he has gained universal esteem by the able and dignified manner in which he has fulfilled the onerous duties devolving upon him in his position as representative of the Holy See. Eleven other Cardinals were preconized at the same Consistory.

In his allocution addressed to the assembled Cardinals, the Holy Father referred mournfully to the numerous attacks which have recently been made on religion in several European countries. States widely separated from each other, and having very different interests and motives of action, have nevertheless strong factions within them whose one object is to destroy the religious orders of the Catholic Church, and to effect their purpose they do not hesitate to set aside the laws by which the rights of property are safeguarded, and to violate the sacred principles of equity. It is also the object of these factions to destroy the good work done by the religious congregations in the education of youth.

The present rulers, not only of Italy and France, but now also of Portugal, are of one accord in this, and the war first inaugurated in Italy against the religious orders is being carried on now with the same bitterness in France and Portugal. In Spain, also, there is a party which is working to carry out a similar design, though in the last named country the Government appears to be still animated by a religious spirit, and has not yielded to the outcry of the irreligious factionists. There is some hope yet that their purpose will be defeated in France, for the people there are awaking from their apathy, and may yet foil the efforts of M. Waldeck Rousseau to suppress the religious communities.

The Holy Father also spoke feelingly of the shameful manner in which he has been, and is still being, treated by the Italian Government, and said, in reference to the divorce bill which a Socialist member has introduced into the Italian Chamber of Deputies:

"To the ancient, insults levelled at the Church, it is desired to add another, profaning the sanctity of Christian marriage, and destroying the basis of domestic society."

He also urged Christian society to have recourse to the light which God will send, in response to earnest prayer, for guidance in the future.

THE MAFIA AND THE ITALIAN GOVERNMENT.

Sicily, which has been the headquarters of the notorious Anarchistic Association known as the Mafia, has again become the scene of new and frightful disorders caused by this society. The order was given by the Italian Government early in January that this and similar societies should be suppressed at all costs, and the local authorities were informed that if they neglected their duty in this regard they would be punished with degradation from their offices and other penalties suited to the enormity of their offences.

For a while the authorities exercised some vigilance, and through information received, presumably from members of the societies in question in hope of rewards, they were enabled to make a number of arrests, some of which were of considerable importance. Other officials, who were in league with the miscreants, were able on their part to convey information to the Mafia of the charges against them and of the sources from which the damning evidence was obtained.

By such means, and through their own spies, the Mafia were put on their guard and were enabled to conceal themselves. Now, however, they have boldly accepted the challenge thrown to them by the Government, and a carnival of crime in the way of reprisals is dominant all over the island. It is stated that they have murdered fifteen men since the beginning of February, in Sicily, and have left between the teeth of each murdered man a paper with the words: "Thus the Mafia punishes its traitorous members." The victims were suspected of having given information to the police, criminating leading spirits in the society, and this method of terrorizing the informants, and at the same time of hurling defiance at the Government, has been adopted.

The number of murders committed

by this society since it has been known to have existed is enormous, and to it are traceable nearly all the murders of monarchs and nobles which have horrified the world during the last few years.

It is incomprehensible what inducements the Mafia have to perpetrate these crimes, but facts are to be accepted as they stand, and the eyes of the world cannot be shut to the fact that the Mafia are the most blood-thirsty criminals who have been known to exist, since the suppression of Thugdom in India. It is to be hoped that the Government of Italy will adopt efficacious measures for their suppression. But neither can we ignore the fact that it is the war which the Italian Government has waged upon religion and religious education which is responsible for the existence of these societies which the Government now finds it necessary to suppress. If the Government had not educated the children in godless schools, there would not be nearly so many godless people in the country now.

The Government must have found out before now the origin of the evil; but it is extremely chary of applying the only true remedy to meet the case, because they fear that they would thus strengthen the hands of good Catholics who persist in demanding the restoration of the Pope's temporal power. But it must come to this at last, or the country will fall entirely in the abyss of anarchy and confusion.

THE SACREDNESS OF MARRIAGE IN NEW ENGLAND AND CANADA.

The question of the population of the New England States has been recently once more under discussion in the columns of the Boston Transcript.

A Protestant minister, by the name of Rev. W. G. Pufferfoot, created a lively sensation by giving birth statistics of these old Puritan States, from which he drew the alarming inference that the old Puritan population is passing away and being replaced by new population of foreign origin, chiefly Irish and Catholic.

The Transcript disputed these statements, bringing forward figures to show that the birth rate of these States is not falling to a low ebb. To this Mr. Pufferfoot made reply that

"There is no use in trying to wrong me of figures to bolster up a false pride. For whatever reason, it is true that very few of our modern families have such households as our fathers and mothers had. I am not judging the motives of people who do not have children. I am merely stating the fact, and I cannot but feel that it is a very grave situation. I am not alone. Letters are now coming thanking me for what I said."

In another part of his letter he says

"I did not speak of a lamentable falling off of children in New England, but a lamentable falling off of children in New England generally. I have made the statement in order to show that the houses have as many children to day as ever, but of a different race."

He tells us, further, that the falling off of genuine American families is a serious matter, especially as they are American families who oftenest figure in the divorce courts:

"You don't find the foreigner breaking the marriage tie. To such an extent has the divorce business grown that it is doubtful whether Mormonism can show such a plurality of wives and husbands as one can find among the Gentiles."

No criticism is so pungent as that which is truthful, and it is because the Rev. Mr. Pufferfoot's statements hit the mark that they strike so hard. During the year 1899 no fewer than 3,279 divorces were granted in the State of Ohio out of 4,470 decrees asked for, and there were pending in the courts at the close of the year 2,961 cases. The divorces actually granted do not represent the entire evil of divorce, for even when the decree is not granted the fact that it has been asked for shows that the family has been already broken up by the expectation of a divorce. From these figures, an Ohio paper, the Sandusky Register, drew the inference that at least 50,000 divorces had been granted in the United States, and according to Rev. Mr. Pufferfoot, who undoubtedly here tells the truth, these were almost exclusively among the Protestant American population. Among the same population also prevails the desire of not having large families, and to put this into effect abominable practices are resorted to. These facts led Mrs. Elizabeth Cady Stanton to predict many years ago that if the descendants of the New England Puritans continued to set at naught the edict of the Almighty in regard to the obligations of the married state, "the descendants of the Celt will trample on the graves of the Puritans."

Here we may make the application of these remarks to the case which in this country has been recently attracting so much attention, and excited so many adverse comments on the part of the non Catholic press and the sectar-

ian Synods and Conferences. We refer to the Deloit case. The laws of marriage as laid down by the Catholic Church have been enacted for the purpose of preserving the sanctity of the married state, and even the law of clandestinity which prevailed in causing the Deloit marriage to be declared null and void in the sight of God and of the Catholic Church, is a safeguard against laxity in contracting marriages, and against hurried marriages in which no attention is paid to existing impediments, such as that the parties are already married, or that they are within the forbidden degrees of consanguinity or affinity. It is thus a safeguard against bigamy and polygamy, as well as a security that the marriage itself shall be regarded as a sacred rite authorized by God, instead of a mere animal act authorized by the state.

THE METHODIST CONFERENCE AND CHURCH AUTHORITY.

The Methodist Conferences of the Dominion are greatly agitated over the trial of the Rev. W. W. Baer, a clergyman of British Columbia, who was charged by Mr. Justice Williams with the crime of smoking, which is said to be strictly prohibited to ministers by the Discipline.

Rev. Mr. Baer pleaded before the British Columbia Conference that he was obliged to use tobacco for smoking owing to insomnia, and the Chairman ruled out the complaint, rather owing to some doubt regarding the wording of the Book of Discipline, than to the plea of the accused.

The case was appealed to the Church Court of Appeal, and judgment passed on the appeal on April 13 in Toronto. The case has not been finally settled, but was referred back to the British Columbia Conference for trial, as the President is said to have exceeded his powers in dismissing the cause so summarily. The Court of Appeal does not express an opinion whether or not Mr. Baer had justification for his practice of smoking, though the decision of the local President of Conference has been set aside. The local Conference will, therefore, have this point to settle.

A voluntary association has undoubtedly the right as a human institution to insist upon the observance of certain rules by its members and officers; but we cannot conceive of the Church of Christ as a merely voluntary organization. It was instituted by Christ for a certain purpose, and the public generally are commanded, under penalty of being regarded as the heathen and the publican.

We admit also that the Church must have authority to direct its members, whether lay or clerical, to observe its rules of conduct, which are imposed with a view to the salvation of souls, which is the purpose of the Church's institution. But not even Protestants of any denomination will deny that there was a Church, and that the Church of Christ, when Methodism or Protestantism in any form began, and if any Church has the authority to make laws now, the Church of Christ had that authority at the period referred to. Yet Methodism and all Protestantism refused to obey then, on the plea that the Church could not override the individual conscience. If this plea were a valid one, the conscience of Rev. Mr. Baer ought not to be overridden now by the laws made by either the local or the general Methodist Conference. This reason is the more strong as the Church which claims the authority to discipline Mr. Baer is founded upon disobedience to Church authority. Further: If the authority of the Catholic Church were a usurpation when Methodism was started, as Methodists and others asserted, for a much greater reason the authority to judge now claimed by Conference is a usurpation without foundation either in Scripture or tradition.

REJECTED FOR CONSCIENCE SAKE.

Just before Henry Austin Adams left the ministry of the Episcopal Church, an ardent admirer, believing that a man of his splendid oratorical ability should not be confined within the boundary of a little parish, set aside the sum of \$100,000, the interest on which was to enable him to travel about the country, and, from platform and pulpit, to proclaim the truths of Christianity. This was a tempting offer to the promoter Adams of the Episcopal Church; but Mr. Adams could not but be faithful to his conscience, and this was leading him into the Catholic fold. When the decisive moment arrived, Henry Austin Adams preferred the Catholic Church, with the poverty and hardship that must accompany such a step, to the tempting endowment and the plentiful honors of his former career. If only that former endowment were at the disposal of Henry Austin Adams, the Catholic!

EASTER IN ROME.

The Protestant writer, William W. Story, thus presents an admirable description of the glorious festival in the Eternal City:

"Easter has come," says he. "You may know it by the ringing of the bells, the sound of the trumpets in the streets and the firing of guns. By 12 o'clock Mass in St. Peter's is over and the piazza is crowded with people to see the benediction; and a grand, imposing spectacle it is.

"Out over the great balcony stretches a white awning, where Cardinals, Bishops and attendants are collected and where the Pope will soon be seen. Below the piazza is alive with moving masses. In the centre is drawn up long lines of soldiery with yellow and red pompons and glittering helmets and bayonets. They are surrounded by crowds on foot, and at the outward rim are packed carriages.

"What a sight it is! Above us the great dome of St. Peter's, and below the grand entrance colonnade and the vast space, in the centre of which rises the solemn obelisk, thronged with masses of living beings. At last the clock strikes. In the far balcony, beneath the projecting awning, that casts a patch of soft, transparent shadow along the golden sunlit facade, and surrounded by a group of brilliant figures, are seen two huge fans of showy peacock plumes, and between them a figure clad in white rises from a golden chair and spreads his great sleeves like wings as he raises his arms in benediction.

"That is the Pope. All is dead silence, and a musical voice, sweet and penetrating, is heard chanting from the balcony. The people bend and kneel; with a cold, gray flash the forest of bayonets gleams as the soldiery drop to their knees and rise to salute as the voice dies away.

"Then the Pope again rises, again gives his benediction, waving to and fro his right hand—three fingers (the thumb, first and second fingers open)—and making the Sign of the Cross, retires between the peacock feathers and attendants, is borne away, and the season of Lent is over."

The most awe-inspiring of all the Easter ceremonies is certainly this solemn benediction given "Urbi et Orbi"—to Rome and the World—"by the Sovereign Pontiff. Borne into this great gallery over the portico of St. Peter's, the Pope stands at a stupendous height above the watching multitude that swarm in the court below, his robes radiant with gems and heavy with gold, his tiara sparkling with diamonds, the mitred prelates attending him likewise invested.

A silence as of death is spread over the vast, majestic place, as Christ's Vicar enunciates the words of blessing. As there is no temple in the world equal to St. Peter's, there is no ceremony in the world so impressive as this.

"Who shall picture," says William E. Channing, "the splendors of a beautiful Easter Sunday at St. Peter's? Who can imagine the overpowering feelings of the pious Catholic? As the Holy Father passes in the Pontifical chair, followed by the most sacred bodies of the Church, and the centre of admirably knelt upon the pavement and murmured my prayer; as he blessed the prostrate multitudes from the exterior I offered up to Heaven my ardent gratitude for being permitted to take part."

THE "MISERERE" IN ST. PETER'S.

One of the most eloquent passages in modern Spanish literature is the description of the intoning of the "Miserere" during the Holy Week at St. Peter's, Rome, from the pen of the celebrated Castellan.

"No pen," says he, "can describe the solemnity of the 'Miserere.' The night advances. The basilica is in darkness. Its altars are uncovered. Through the open arch there penetrates the uncertain light of dawn, which seems to deepen the shadows. The last taper of the Tenebrario is hidden behind the altar. The Cathedral resembles an immense musicium, with the faint gleaming of funeral torches in the distance.

"The music of the 'Miserere' is not instrumental. It is a sublime choir, admirably combined. Now it comes like the far-off roar of a tempest, as the vibration of wind upon ruins or among the cypresses of tombs; again like a lamentation from the depths of Heaven's earth or the moaning of sorrows, angels, breaking its soba and sorrows. The marble statues, gigantic and of dazzling whiteness, are not completely hidden by the darkness, but appear like the spirits of past ages coming out of the sepulchres and loosing their shrouds to join the canticle of despair.

"The whole cathedral is agitated and vibrates as if words of horror were rising from the stones. This profound and sublime lament, this mourning of bitterness, dying away into airy circles, penetrates the heart by the intensity of its sadness. It is the voice of Rome supplicating Heaven from her load of ashes, as if under the sack and ashes she writhed in her death agony.

"To weep thus, to lament like the prophets of old by the banks of the Euphrates or among the scattered stones of the temple—to grieve in the sublime cadences becomes the city whose external sorrow has not marred

her external beauty. * * * Rome, thou art grand, thou art tal, even in thy despair and lament. The human heart eternal altar, although the conquerors who made thee have departed. None can thy God-given immortality have sustained, and Artists will forever preserve

THE CHURCH AND

McKee Rocks, Pa. Dear Father Lambert: you to answer the following through your interesting, but appreciated journal:

1. Does the Catholic Church do the so-called occult sciences, spiritism, and witchcraft, or does it not?

2. If the Church does not, as I am informed by many why are they recognized where a provision is made their inducement?

3. Could it be possible that were effective at one time whereas neither natural laws could have changed?

4. If witchcraft is not why is it not, unless it never was? What is the difference between "inspired" writings and the equally good advice published to day? Why put on the same basis? Most respected, ANDREW

(1). The word "several meanings," answer to a question only when the meaning of the questioner is known from "re," again, and know, means, primis again, to perceive to person or thing known case one's acquaintance by bowing, raising its secondary meaning of consent, the conceding a claim.

We believe we do truth in saying that the disputes and the opinion among men of words attaching the user attaching ing and the hearer another sense. So that revealed truth the same degree mathematical or geometric men agree while they are co- and wrangling about cause of this difference that mathematical terms and symbols only one, meaning in the theologic several meanings, mon using the same disagree on a question the word in or, in another sense, the word in the would find no cause.

Take the word "Illustration." If Schram's first question the Church, re- spiritism (not means quite another craft, we might say, "that the Church things that go on we might be up to that the Church things, consented claims. The see the first, for one before one can of it. But the second, for one that is, perceive yet not approve.

We can now with some degree of Church recognize or phenomena names hypnotic craft. Hypnotism that phenomena that phenomena, although account for the from the way disciples account attributed the mesmerism from the body the somnamb in the subject butes the ph of the operation of the subject phenomena b and are the forces not yet in this view the natural natural agree or the further I scientist.

ing not eo she does direct onser indies the acknow practices the provol of the unscrupulo both to be ablest and advocate th as persons have been rendered their nec- sured. Cer on hypno have been under the It is an fact recog made care to person his will, resistanc or; voll This con make sen in hypn not stam disappro

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her external beauty... Rome, thou art grand, thou art immortal, even in thy despair and abandonment.

THE CHURCH AND SPIRITISM.

McKees Rocks, Pa., March 6, 1901. Dear Father Lambert—I humbly ask you to answer the following questions through your interesting, brilliant and most appreciated journal.

1. Does the Catholic Church recognize the so-called occult sciences, such as hypnotism, spiritualism and witchcraft?

2. If the Church does not recognize them, why are they recognized in Scripture where a provision is made to guard against their influence?

3. If the Church does not recognize them, why is it not, unless it does not strain the truth in saying that two thirds of all the disputes and honest differences of opinion among men arise from the use of words having several meanings?

4. Can we not answer the question with some degree of intelligence. The Church recognizes, knows of the facts or phenomena that go under the names of spiritism, spiritism and witchcraft.

5. Hypnotism designates the same phenomena that formerly went under the name mesmerism, or animal magnetism, although the modern hypnotists account for the phenomena differently from the way in which Mesmer and his disciples accounted for them.

6. In this view—that hypnotism is of the natural order, and claims no supernatural agency—the Church does not approve or condemn it, but leaves it to the further investigation of the natural scientists.

7. It is an important and encouraging fact recognized by persons who have made careful study of the subject, that no person can be hypnotized against his will, but once he has consented to his submission in the hands of the hypnotizer, volition, free agency, is lost.

8. This consideration alone is enough to make sensible people avoid dabbling in hypnotism, even if the Church did not stamp the practice of it with her disapproval.

Spiritism as a practice, a theory or a religion is founded on a belief in the possibility and the fact of intercourse between disembodied and non-em-bodied intelligences or spirits of the terrestrial phase of existence.

9. The Church recognizes that intercourse is possible, and has actually taken place, as is evidenced by many passages of the Scriptures. There is no doubt that all that is visible to our physical eyes in our present state constitutes but a small portion of the creature shell. The interior of the shell is all the world to it. But what a surprise awaits it when the shell is broken!

10. What a vast world it opens to it that it knew not of! May not a still greater surprise await us when death opens to our vision the vast universe of realities? Will we not discover that the embodied intelligences visible to our material eyes, when compared to the non-em-bodied and disembodied intelligences that surround us, are as the sand grains held in the hand of an infant to the grains of all the shores and depths of all the rivers, seas and oceans of the world?

11. This not only convinces us that we now live in a very lonesome corner of God's great universe, and that having eyes, we see not the real that is about us, and having ears, we hear not the music of the spheres? And yet, with eyes beggared and limited to physical forms, there are those who think that what they cannot see is not, or is not worth seeing or knowing. Verily, those looking on from the other side—from behind the curtain—may say with Puck, "What hempen home-spuns have we swaggared here?"

12. Though the communication between the living and the dead and the fact that such communication has taken place, she yet forbids the practices of spiritism and requires her children to take no part in them, such as seances, consulting mediums, etc., all of which are but a revival in modern times of ancient pagan practices, known under the name of necromancy many years before the Christian era, and condemned as abominable by Moses, because the Jews to some extent had fallen into it.

13. Neither did there be found among you any one that consulteth soothsayers, or observeth dreams and omens; neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits (ancient name for mediums) or fortune tellers, or that seeketh the truth from the dead.

14. The Church in forbidding the practices of spiritism simply reiterates the condemnation of Moses against the pythons and necromancers of old, and applies it to the same evils known as spiritism as a religion claiming to be a new dispensation and superior to Christianity, the Church, of course, condemns.

15. The second question is answered in what we have said in reply to the first.

16. The practices we have been speaking of—except, perhaps, those of hypnotism—have been known among all peoples and in all times that history has any record of. They may be more prevalent one time than another, and attract more attention, just as plagues and other diseases do.

17. We must not be regarded as wishing to do away with the old, tried, usual method of memory work, "learning by heart," as we used to call it. We are no advocates of making everything easy for man, who, do what he will, must meet life's storms and trials, and ought to be trained to meet them, and that, if he is to be trained for this, he will be any the less trained for it, by besides knowing the catechism thoroughly, they are also shown, step by step, the hidden beauty underneath, and so learn to relish it; and can cry out, like the French peasant, "The soul hears!"

18. Of course this will involve some sort of added work on the part of the teacher's part. He or she can not expect to be a baby of boys or girls to enjoy their catechism, when these students hear nothing from the teacher but routine questions and sharp rebukes. They may learn enough to "pass" for confirmation or first Communion; but is that enough for the abiding knowledge, throughout life, of Jesus, and the sweetness of His service, and the motherliness of His Church?

one confess his sins and all his sins, but he must have a hearty sorrow for them and a firm resolution never to sin again. In view of these three facts how foolish the idea entertained by many Protestants that an Indulgence is a permission to commit sin.

CATECHETICAL INSTRUCTION.

In Father Faber's preface to his remarkable volume on "The Blessed Sacrament," of the "Works and Ways of God," he remarks that his book is an attempt to popularize certain portions of the science of theology in the same way as handbooks and manuals have popularized astronomy, geology, and other physical sciences.

These words were been forcibly recalled to mind by an article in a recent number of one of our exchanges, "Our Failures in Religious Instruction." It is written "by a Catholic bishop," whose name, however, is not given. The position which he takes is this: that while the Catholic Church can never fail, and its present advance is undoubted, there is, nevertheless, a certain amount of leakage; and, as it is the desire of God that no one should be lost, the incidental order makes it incumbent upon us to do what in us lies towards the perfect consummation of His divine desire.

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20. The age is eager for the gifts which the Church alone can bestow. Its present energies and ambitions are the fruits of the work of the Church. Through Christian influences it has risen to such a degree of power and consciousness that it aspires to higher things.

21. It was the religion of Christ that first whispered into the ears of the world the sacred words: Charity, brotherhood, liberty.

22. And only under the blessed guidance of the religion of Christ can humanity proceed, on the road toward progress. Irreligion has stolen only words: it did not steal realities; for the gods have no existence away from their altars. Tell all this to the age, and work to make good your assertions. Bid Science, beneath the spell of religion's wand, to put on brightest plumes and to soar to the highest heights.

23. All this might imply a possible change in our system of catechisms; or we might say, more exactly, a possible and considerable addition to them. Not every teacher of children is fitted for, or is, perhaps, capable of, evolving from his or her own inner experience, or utilizing from memory, the helpful things that would make a catechism lesson not only pleasant to the childish mind, but holy and practically helpful about it.

THREE FACTS.

From the Tidings, Los Angeles. Many of our dissenting brethren imagine that all that is necessary for Catholics to do in order to receive absolution from the priest is to confess their sins unless perhaps it be to pay him a sum of money. They forget to take into account the fact that in order to receive absolution one must not only confess some sins, but all of his sins that he can remember, after diligent examination of conscience. Not only must

instruction to our children, and find how many have actually read, for instance, Emily Shapote's "Legends of the Blessed Sacrament." Yet that one book in itself is a treasure house from which we could draw for a year, when endeavoring to make First Communion classes realize, with practical love and faith, what their First Communion means.

24. The Roman Catholics are an example to all the world in the way of hopefulness and persistence. When once they conceive an idea that a thing is desirable for their church and decide that they want it, they go about securing it with a purpose and will that never know discouragement or defeat.

25. Believing as they do that God will the salvation of all men, and that the Father, Son and Holy Spirit, by Christ Himself, with her preaching and sacraments, is the means designed by Him to that end, how can Catholics fail in affection and veneration for her and be profoundly interested in her progress, triumph and glory?

26. The Catholic has an abiding confidence in the future of the Church because Christ has declared that the gates of hell shall not prevail against her (Matt. 16:18) and that He will abide with her to the end of time. That is why she can wait for decades and centuries, and triumph by outliving her ephemeral enemies as they come on and go off the stage of this life. They may triumph for a time, but their lives are compared to hers as so pitifully short that she can have patience, knowing that death will paralyze them and that she will remain when they are forgotten—remain to accomplish her divine mission until the great reckoning day.

27. The age is eager for the gifts which the Church alone can bestow. Its present energies and ambitions are the fruits of the work of the Church. Through Christian influences it has risen to such a degree of power and consciousness that it aspires to higher things.

NEEDS OF THE AGE.

To-day as Always the Church Satisfies all Yearnings of the Human Heart.

The age is eager for the gifts which the Church alone can bestow. Its present energies and ambitions are the fruits of the work of the Church. Through Christian influences it has risen to such a degree of power and consciousness that it aspires to higher things.

28. In this manner you will give to the world the new religion for which it yearns and prays—the religion of humanity, the religion of the age, which will be the old religion—God's truth never changing, the household of God bringing forth out of their treasury "new things and old"—and the age will rush into the arms of the Church, and, in ecstatic love, will proclaim her its teacher and its queen.

PERSISTENT CATHOLICS.

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claim her its teacher and its queen. In all truth, the greatest epoch of human history, if we except that which witnessed the coming of God upon earth, is upon us; and of this epoch our wisdom and our energy will make the Church supreme mistress.

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FROM STURGEON FALLS.

Growth of Catholicism in Nipissing District.

To the Editor of the CATHOLIC RECORD:—Matawa, which is one of the principal towns of the district of Nipissing, for ecclesiastical purposes, situated in the diocese of Pembroke, Right Reverend N. Z. Lorrain, Bishop in charge, has a magnificent church, built by the Oblate Fathers, Sulpician Order, dedicated to the worship of the Most Holy, but in this respect, very far behind Sturgeon Falls, which is, very far behind their more fortunate neighbor.

33. The age is eager for the gifts which the Church alone can bestow. Its present energies and ambitions are the fruits of the work of the Church. Through Christian influences it has risen to such a degree of power and consciousness that it aspires to higher things.

MOVING.

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grow in strength, in hope, and in the love and fear of God. The Catholic Church alone is and shall remain until the end of time invincible.

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Let us hope, at the same time, that Rev. Mr. Starbuck with his wonderful knowledge of Catholic Church history, will ere long be led kindly light that dispelled the encircling gloom of the town have driven the Boer army with missiles and wheaten flour. The capture of the place is regarded as a heavy blow to the Boer cause. General Grobelaar has also been badly beaten at Standerton.

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IN CHINA.

Chinese matters remain very much in the condition in which they were already reported in our columns, with the exception that large bodies of Chinese troops to the number of over 100,000 are reported to be massing in the Province of Shensi, within the territory which has not yet been ascertained whether the Imperial authorities are playing a double game in sending troops to threaten the allies, or that their authority is insufficient to prevent the Chinese generals from assuming the country as de facto government in the country party. The latter is the more probable, as the Chinese are not without their own resources. The belief is current that the allies will be compelled to drive the intruders out, and their general when reconstituted with and will be compelled to drive the intruders out, as asked by Count von Waldersee to withdraw. "If you do not wish me to be here come and put me out!"

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45. The age is eager for the gifts which the Church alone can bestow. Its present energies and ambitions are the fruits of the work of the Chinese troops now in Shansi are said to be the very best of the Chinese forces, and there will be considerable trouble in expelling them, if they are to be expelled. The Chinese Government has thanked Japan for assisting China in assisting the Russian demand that China should sign the convention according to the Russian occupation of Manchuria, and has asked Japan's further support in the present emergency. The Imperial Palace at Peking was destroyed a few days ago by fire. The origin of the fire is unknown, but a German general was lost in the conflagration, and Count von Waldersee, the Commander-in-Chief of the allies, narrowly escaped with his life. The loss of the palace escaped with his life. The loss of the palace will delay the return of the Chinese Court to Peking.

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THE CATHOLIC RECORD

SACRED HEART REVIEW. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CXXXV.

In the Bibliotheca Sacra for January, 1882—Professor Park, not enjoying acquaintance with the Cambridge Tribune, imagined that I knew something about these matters—I have endeavored to show how easy it is to find marks' nest in Methodism, and to find its possible dangerousness to civil society, just as the Methodists of the common sort—I am not speaking of a Faulkner or Kelley or Buckley or Park or Hurst—are so particularly devoted to showing how dangerous is Roman Catholicism in good citizenship.

Since 1882 various new faces have come up, which, with the old, make it worth while to project a fresh scheme, showing how much we have to fear from Methodism, just as the Methodists are always finding new facts showing how much we have to fear from Catholicism. There is just the same mixture of fact and fiction in the one case as in the other.

There is a sort of people that always have conspiracies on the brain. At a time when the Catholics were a mere fraction of the English people we know how all England went mad over Titus Oates' impostures. The number incongruous between the number of the Catholics and the gigantic schemes of revolution and massacre ascribed to them, for a while made no impression on the public mind. Even down to 1805 the Monument still declared that the "Popish" had burnt down London in 1666, without giving any conceivable motive why they should have wanted to burn down their own homes.

This panic unreasonableness has mitigated its form, but not changed its nature. In England, even now, Mr. Conybeare, a man of the first order of scholarship, can not sleep at night for fear of the dreadful things "the Jesuit conspiracy" is plotting against us. In France, the Jesuits are equally haunted by visions of the "Jewish syndicate." Now the Jews are more or less combined, and their combinations are by no means ways to the advantage of Christendom. Yet, as the Spectator justly declares, there is certainly not a Jesuit conspiracy. Indeed, the French and English Jesuits have more or less brotherly sparring over this matter, just as the English and Irish Catholics have more or less sparring—none always very brotherly—over Home Rule. As Mr. Bodley remarks, nationality, in matters not of the faith, is apt to prevail over even community of order. I do not know how far we can trust George Borrow, but he draws a very amusing picture of the irascible Jesuits in speaking of their Irish brethren of the same city. When Pius IX. called past his windows under the British colors, and then a party of Irish under the harp of Erin, he laughed and exclaimed: *Judei, he Samaritani non contumit*, "the Jews have no dealings with the Samaritans."

Now why shouldn't one man have as good a right as another to find out on spracles where there are none, and awful dangers overhanging us of which the world has never thought. It does not much matter what you take. The chosen body of men may be big or little, as grins as wolves or as mild as lambs. Ajax slaughered or a flock of sheep and thought he was cutting down the ungrateful Greeks. I wonder our illustrious vice-president has not yet run a tilt against the Quakers, whom he scornfully dislikes. Indeed, their doctrine of non-resistance, which goes beyond George Fox, may easily be abused to poltroonery. That might pass; but when they insinuate that we ought not to gild highway men's morals with the name of "the strenuous life," and ought not lightly to call educated Christians Apache savages, this passes the bounds of patience. "The greater the truth, the greater the libel." I wonder the occupant of the second chair has not already brought in a constitutional amendment blotting the unpleasantly independent Society, and those that think with it, off the face of the land. Perhaps he is waiting until he shall have one up higher. He ain't better not wait, for life is precious, and votes more so.

Of course the present writer, as a good Protestant, does not think of denying that every Catholic always carries a box of matches in his pocket, to burn the first heretic that the Pope points out to him. Of course that is a ritual truth of reason. Still, it is rather tiresome for everybody to be always gazing in the same direction. Then a man who, between a Quaker mother and a Catholic governess, owns to having always had a cordial dislike to Methodism "in the abstract," and who, as between extremes, decidedly prefers the former, such a man has an evident right, when beset by the prevailing luxury, to call aloud for a crusade against Methodism. So here goes. The will is good.

From 1740 to 1820 or even later, in England, an active interest in vital religion was popularly called "Methodism." This naturally inclined the Methodists proper to identify their particular organization with vital religion, and, as a body, they have never recovered from this illusion to this day. When they say "Christianity," they mean "Methodism." They own of course, that there are a good many Christians outside of their body, and

some of them very worthy ones, but they view them, mostly, as Christians of a lower degree, a sort of proselytes of the gate. As a Western preacher of whom I know said: "Methodism and mayweed will yet overrun the world." Indeed, I have read exactly the same thing in a somewhat more dignified style: Methodism has begun to regenerate the world, and the Methodism will yet bring it to the foot of the Cross, but Methodism. All other Christian efforts are brushed aside as so slight in result as not to come into account.

Indeed, we know, and it is a matter of common remark, that whereas a Presbyterian or Baptist, if speaking of his conversion, will say: "It is so many years since I became a Christian," we always expect to hear a follower of Wesley say: "It is so many years since I became a Methodist." Everything outside these sacred precincts counts as the light dumb of Methodism. I have never heard of Methodists, after the former style, pray for the conversion of Presbyterians, but the old spirit is still hearty and strong in a good part of the brotherhood.

It follows, of course, that other Protestants, not to say other Christians, have no ecclesiastical rights which Methodists are bound to respect. This explains why they view the mild remonstrances of the Capeland Moravians, not with contempt, but with absolute serene indifference. There is no argument about it. As they treat the Moravians, who in South Africa are Lutherans, who in South Africa are quite as careful in doctrine and discipline as the Moravians. Other Protestant parishes have absolutely no right to exist whenever Methodists find it convenient to appropriate their members. This explains also why, in India, Bishop Thoburn positively refused to respect the bounds of other societies, or to respect their discipline, except just as far as he, in his personal deception, might choose. Indeed, when some Churchmen, of the strong Evangelical school, complained mildly of Methodist encroachments, a Methodist paper in India openly declared that it is as perfectly right to make Methodists of Evangelicals as to make Christians of the worshippers of the bloody goddess Kali. The logic is amazingly like Luther's logic in explaining why he is not bound to withdraw his slander against Duke George of Saxony. Indeed, for sublimity of impudence, it perhaps excels it. I will put the two together next week, and then we can see for ourselves.

CHARLES C. STARBUCK, Andover, Mass.

THE CATHOLIC PILGRIM.

The Message of Nature and the Message of the Cross. Many of those whom I am addressing are, I doubt not, acquainted with Wordsworth's beautiful poem "The Excursion." Let me for a moment suppose his Wanderer to be a Catholic instead of a Presbyterian, and let us accompany him through some of the scenes which the poet's imagination conjures up. In the morning when he commences the labor and burden of the day,

From the naked top Of some bold headland, he beholds the sun Rise up and bathe the world in light!

As he goes on the magnificent spectacle, Into the inmost depths of his soul he pursues his daily course.

The whispering air Sends inspiration from the shadow height And blind recesses of the caverned rocks.

And in some sequestered spot, where the rocks shut out all outward objects but the azure sky, the solitary raven, with his iron knell, flying athwart the dark blue dome, rouses within him devout aspirations, and gives him

Far-reaching views into eternity. The day wanes, and he passes from these valleys and craggy defiles into "an elevated spot" where he beholds the sun

Sinking with less than ordinary state, but, as he sinks, kindling into blazes of light, "through half the circle of the sky," the little floating clouds, which shed each on each.

With prodigal communion, the bright hues Which form the unapparent form of glory They had imbued and ceased not to receive.

His mind is filled with rapturous joy, and falling prostrate on the sacred earth, he bursts from him, in holy transport, this devout invocation:

Eternal Spirit! Universal God! Power inaccessible to human thought, Save by degrees and steps which Thou hast designed.

To furnish for the effluence of Thyself. To the infinity of mortal sense Vouchsafed this local transitory type Of Thy paternal splendors, and the pomp Of those who fill Thy courts in highest Heaven.

The radiant Cherubim; accept the thanks Which we, thy humble creatures, here conveyed, presume to offer; we, who from the breast Of the frail earth permitted to behold The faint reflection only of Thy face. Are yet exalted and in soul adore!

The world is covered with darkness as the pilgrim still pursues his way. He beholds in the distance a glimmering light among the trees. He turns aside into a by-road, and approaches an humble chapel, where holy men set apart for the service of God, offer up prayers day and night unceasingly, oppressed with fatigue and travel stained, longing for the time when the labor of the day shall cease, and he can betake himself to his humble bed, he enters and beneath a crucifix, whereon is contained an image

of our Blessed Saviour suffering unutterable agony for his redemption, he prostrates himself with the lowest humility, thanking God for the life and death of that Divine Teacher, who came to make a religion of sorrow and self-denial; and he passes onward more refreshed and more strengthened against the murmurings and complaint of his nature by that symbol of his Redeemer's agony, than by all the splendors of the sun, all the glory of the heaven, all the divine magnificence of the earth. FREDERICK LUCAS.

FIVE-MINUTE SERMON. Third Sunday After Easter. ETERNITY OF THE DAMNED.

"It is a fearful thing to fall into the hands of the living God." (Heb. 10, 31). Sadness filled the hearts of the apostles when our Lord announced to them His leaving the world and His going to the Father, hence He lovingly consoled them saying: "And, again, I will come to you and shall see you, and you shall see me." (John 14, 19). "I will precede you to the celestial kingdom, where I shall prepare habitations for you. Our Lord calls the life of the apostles "a little while" and, indeed, He justly designates it thus, for what is the greatest age in comparison with eternity? A moment, a nothing. "O eternity!" exclaims a saint, "you are a word that is easily said, but where is the one who can fathom your significance? The world has been in existence since nearly six thousand years; yet, what part is it of eternity! Not the first second. Imagine, if you can, a mountain reaching from the earth to heaven and in every thousand years a little bird to come and take away one grain of sand, how often would not the whole mountain had been carried away! And, yet, after myriads of years, a number which no man can write, much less conceive, the mountain would have disappeared, how much of eternity would have passed? Not one moment; for eternity has no end; its duration is as long as God omnipotent God lives—and He never dies." "In hell," says St. Alphonsus, "is a clock whose everlasting tick is 'ever, forever' and what time it is, damned asks the other 'what time it is, the answer is 'it is eternity'." Truly, if we are confused and the imagination is lost, O Eternity, who can comprehend your endless duration! Who is not filled with terror to know that he must remain forever what he was at the moment of death! To sit silently without being ever able to move, even without pain, would soon become intolerable; but the damned must live forever in the abyss of the most excruciating pains and despair. The Judge of the living and the dead assures us in this in the words of central nation "Depart from me, you cursed, into everlasting fire, which was prepared for the devil and his angels" (Matt. 25, 41) into that pool of fire says our Lord "where their worm dies not, and the fire is not extinguished." (Mark 9, 45) and where the Evangelist St. John assures us: "the smoke of their torments shall ascend up for ever and ever." (Apoc. 14, 11).

Just Judge, will your anger never cease! No. Of eternal duration shall be the pains of the eyes at the detestable sight of the devils; eternal the pains of the ears at the terrible howling and cursing of the damned; eternal the pains of smell; eternal the stench of the corrupted and never consumed bodies; eternal the pain of taste, of the burning of the pains consuming hunger; eternal the pain of feeling, of the raging of the pains of the torturing fire; eternal the worm of conscience; eternal the pain of the loss of God and of Heaven. Eternal! Oh, God, without end, without consolation, without intermission, without destruction.

O sinner, impatient adversary of the Almighty, can you consider this without trembling! Would you, for all the gold in the world, lie for five minutes on a glowing grid, like St. Lawrence. And, yet, laughing and joking you choose the eternal fire of hell. And for what? For a few dollars unjustly obtained; for an un-Christian revenge; for drunkenness, for an impure pleasure, false shame in confession, for a piece of meat on Friday, for missing Mass on Sunday. O deluded sinner, where is your faith, where is your reason? O, do not think the voice of the merciful God Who with so infinite a love awaits your penance. Return from your evil ways and by true and sincere penance save your immortal soul. Take advantage of the short time afforded you for repentance by the mercy of God.

Let us be mindful of the terrible eternity and if we keep before our eyes the end for which we were created, we shall never forget that hell is burning under our feet and that at any moment, the angel of death may summon us before the judgment-seat of God. Oh, let us live as children of God, so that we shall ever be prepared to meet our Judge. Let us faithfully preserve sanctifying grace, and fear nothing in the world as unhappy for sin alone can make us unhappy for time and eternity. Let us daily repeat "Only a little while" and our life's journey will be at an end; then, we shall not incur by a life of sin, despair on our death bed, but as holy penitents save our souls for Heaven. Amen.

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MANNERS IN CHURCH. A PASTOR'S SACRIFICE.

There are some—who they should be fewer—who seem to forget that common, every-day manners hold good in church as well as elsewhere. Manners are but an expression of justice—of due consideration, which, since we all have to live on this earth, is quite necessary. Where should we be more careful to follow them than in the Church of God?

Most persons do bring their manners to God's House; some few, as has been said, do not. For the sake of this minority a few points may not be entirely useless. If there is a crowd going into church don't try your utmost to elbow everybody else and increase the general discomfort. Take it easy. Don't aim a blow at the holy water font and imbrue the whole hand. Dip the finger merely the whole hand, and then sprinkle yourself in lightly, and the others standing around alone, not take you down the aisle to you. Walk quietly down the aisle to your pew, and take the most conventional seat therein. Don't lay siege to the end seat and hold it against all comers. Never disturb your neighbors by your prayers. They should know their own. Be attentive always to the priest at the altar. A little bird to come and take away one grain of sand, how often would not the whole mountain had been carried away! And, yet, after myriads of years, a number which no man can write, much less conceive, the mountain would have disappeared, how much of eternity would have passed? Not one moment; for eternity has no end; its duration is as long as God omnipotent God lives—and He never dies.

Marriages or baptisms are not occasions on which to satisfy your curiosity. In all things exercise yourself sense. You would not forget yourself in visiting the house of God. Carry out do in the house of God. Carry yourself modestly, becomingly, without affectation, without pomposity. Many inconveniences must be borne, let it be yourself who will be willing to bear it. —American Herald.

RIDICULE AND ITS REMEDY.

From the Sacred Heart Review. We wonder why it is that the managers of concerts organized for charitable and other purposes, under the auspices of some Catholic society or institution, do not exercise a more severe censorship over "artists" at these affairs. Why should singers or speakers at such entertainments be allowed to insult any class of the people of Irish birth or blood, who compose practically the whole of the audience? An instance of this very thing occurred at a concert given in this city for a Catholic charity on St. Patrick's day last. One of the alleged humorous "turns" was a vulgar impersonation which was a libel upon, and very distasteful to the class of respectable Irish girls who are domestic servants. The "Irish servant girl" seems to be the best of every cheap wit on the secular press, and on the variety stage. We press, and on the variety stage. We press, and on the variety stage. We press, and on the variety stage.

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OUR BOYS AND GIRLS.

The Last Shall be First. There came along, too, a poor little maid, hunched and lame. She was amazed that such delight should welcomer her, since none had ever taken delight in her on earth. She held her crutches tight, thinking she could not walk without her feet so light. "Am I really in heaven?" "Am I heaven, where thou hast so often longed to be." "All things concerning thee are known to me. I was thy guardian thought of gladness was ever thine, 'twas I who whispered it." "But how did I come here?" she asked, bewildered. "I am not good enough. I have done nothing to deserve reward."

Training a Watch Dog. In Berlin one Herr Strauss has established an academy for the watch dogs are turned out by the watch dog every year. His system is educational, and is applied to almost every kind of dog. He first teaches the dog obedience by training it in the usual "tricks" at command and then trains it to distinguish between a visitor and a burglar, who part of a man's body should be attacked to render a man helpless. The dog is trained to bark at the latch is attached a string, means of the string the gate is slowly and the head of the dummy comes visible, when the dog is to fly at his throat. Herr Strauss is very particular about this; he has the dog attack the throat of the part of the body always. Some real man, well padded, of course is the dummy, and of course is paid for his services. All dogs made good watch dogs, but the Bernards and the Russian wolf are the best, where property of value is to be guarded. For dogs so fierce as they are a different of training is used. They soon to guard anything committed care, but are not so quick to attack intruder as the fiercer dogs are.

Old Faithful. Many hundred years ago the Athens a dog whose faithfulness caused him to be mentioned in the and in the Grecian city his often repeated. The dog guard of the heathen temple into this night a thief stole some of the and carried off some of the able treasures. The dog barked his loudest to frighten and to rouse the keepers, so he was taken to Athens and the faithful dog did not mean to of the rescue; and all through he followed him. By day poor animal had become very but still he kept the robber. The latter tried to feed him, he dog refused all feed from him, he made friends with the pastor, the thief stepped to rest, remained near him, a report went through a stry of the animal's strange behavior. The keepers of the hearing the story, went in the dog, after they found the heels of the thief at the trophy. The robber was taken back to Athens and the faithful dog was rewarded with the dog's sagacity and the fact that they ordered him every day for the rest of his public's expense.—Band o

The Boy Makes the Other day a horse was get a very small quantity the depths of a very small vain the poor fellow tossed did his best to gain his last, just as he was setting dumb and despairing bright faced boy of perhaps twelve years of age happened. Seeing the dilemma of a little fellow stopped and can't get your own can mind, I'll fix you." The he shortened up the str the bag in place, and the pat and cheery word, and full horse seemed to app his way. I would like to or the aunt or even the that boy. I would ra should belong to me the anti violin or a first v the size of a concord gr heart, wherever he is, long continue to live i needs him! Kindness tenderness, consideration of the helpless and the courage that dares to be of help impulses, are trait ward the make up of a tender-hearted boy need a new tariff to develop the resources of our Dumb Animals.

Once upon a time a dropped upon the earth midst of a dim forest.

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DR. SPROULE ILLUSTRATES THE PROGRESS OF CATARRH OF CONSUMPTION. THE GATEWAY OF CONSUMPTION.

MARKET REPORTS. LONDON, April 25.—Wheat, per cental—Wheat \$1.05 to \$1.06...

FROM MONTREAL. The Rev. Rector of St. Michael's Cathedral, Toronto, at St. Patrick's...

OBITUARY. MR. MARTIN O'NEILL. It is with feelings of deep regret we chronicle the death of Martin O'Neill...

THE FAMILY DOCTOR SAYS: "ONLY CATARRH." Catarrh of the head and throat is a disease that requires treatment adapted to its conditions...

ARCHDIOCESE OF OTTAWA.

The Feast of the Founder of the Company of Mary was celebrated by the Fathers of the Order on the 28th inst. in their church of Our Lady of Lourdes...

DIocese of Hamilton.

At Loreto convent yesterday, in the twenty-seventh year of her age, Miss Hester...

DIocese of London.

The Bishop at St. Mary's Church, Hill St. His Lordship the Bishop, on Sunday last, for the purpose of speaking to the congregation on the desirability of erecting a new church...

DIVIDED IRELAND.

From the London Pilot (Anglican). The sixty-four miles of tumbling green water between Holyhead and Dublin have been...

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WINDSOR.

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VOLUME XXIII The Catholic London, Saturday, May 11, 1901.

We give herewith a digest of a singular Times. It appears that Puerto Rico, a Protestant Teller rejoices in the duties of the minister of the police. During the wretchedly presumed law, or what remains Sundays he exchanges for ministerial attire and self to scriptural exhortation so good. Unfortunately these Evangelists, having least a very hazy idea that govern civilized refined manners that associated with those of a hospital, tenanted by only, and proceeded to peculiar religious tenets.

Of course this Mr. malederedous episode, but curious into realms of waters who are gentle with the various games played by United States make the natives rather the value of the liberty which they are supposed the new regime.

"CIVILIZATION" Affairs in China seem to be an acute stage. The white trader gathering up all the wonder if the act of the reverend dignitary them their venison were lauded we know the Christianity that revitalized and rejuvenated error, rather carcasses Empire, so as to make object for partition. The British dippers rudely. T evidenced by the written on a post-office manifestations of we have had savage pulvisive form and take seemly compensation perpetrated by Westerners, however of giving all their hypocritical variegated dry the dripping demand, with cern and innocence the Chinese out. But the end is not getting ready. She evidently is not to power into account. We a man to resist disposed, at least to forsake Shantung, reduce some into the Chinese.

If in the case of Manchuria, self with Chinese, fighting million, gazed million, chapters of his written. At all would be approved doors.

Other there is or other discourse, journalist it is to him by some may be heart giving of his paper, you suffered with or rated as limited ability satisfy the demands of our know. Still we have a from condemn columns are original the setting. It tag men the circulation.

Do you take cold easily? Do you breathe too quick? Do you rain frothy mucus? Do you feel all stuffed up inside? Do you feel gradually losing strength? Do you have a disagreeable weight on chest? Do you have a scratchy feeling in throat? Do you cough worse at night and morning?

Do you have some of these symptoms? If you have catarrh, answer the above questions, then tell us your name and address, and we will send you a copy of our new book, "The Family Doctor Says: 'Only Catarrh.'" It is a book that will help you to understand your condition and how to cure it.