CATHOLIC LITERATURE THE ANTIDOTE FOR MATERIALISM

The Right Rev. Dr. Lacy, Bishop of Middlesbrough, Eng., thus alludes to the materialism of the present day: "In the good influence of Catholic literature and a Catholic press I, at least, believe be a storehouse against the influence of evil. Doing as they must do in daily and hourly contact with the masses of people thus estranged from Christian principle and Christian influences and practice, could remain wholly uninfluenced by their immediate surroundings. It is truly said that having received the fulness of the faith they should be exposed to the danger of losing the greatest treasure in this world. It is sadder still when they yield to the tempter, and cast aside the pearl of great price which their forefathers knew how to treasure at the sacrifice of life itself. There can be no question, Catholics have suffered much from this unwholesome atmosphere. They do not perhaps actually lose their faith, but too often become careless and indifferent as to its practice. They learn to neglect Holy Mass and the sacraments, and their children, however carefully trained in the schools, soon learn to follow the example of their parents. The home of Christian parents should be a school of virtue, where the lessons learnt in class are carried out in practice. This would be education indeed. As a matter of fact the homes of many are indeed schools, but schools in which the children quickly unlearn all they have been taught elsewhere. Then there is a large number of children whose attendance at school is fitful and irregular, and who receive their education in the streets of our towns. These will, in due time, inevitably swell the ranks of our criminal population. Here is a subject well worthy of the attention of magistrates and town councils; prevention is better than cure. The greatest ally of the demon of materialism, and the greatest foe of religion and morality, is the vice of intemperance. As a time of jubilee I see a time of penance, a time of fasting, abstinence, and prayer, a time when all when God mercifully calls to mark to repentance, we earnestly exhort the pastors of souls to use every effort to combat this great enemy of the souls committed to their charge. The evil of materialism, as we have said, is not confined to one class. It has infected every class of society, as may be seen from the sort of literature that pours out daily from the press, and is manifestly in great demand. The daily and weekly journals, the magazines and periodicals are for the most part steeped in materialism, and without let or hindrance spread their poison broadcast. The public imbibe the noxious drug, and only too often assimilate it to their own great hurt. For Catholics we see a great danger in this indiscriminate reading—a danger impossible to exaggerate. They unsuspecting become familiar with, and adopt views on a thousand different points which are not unfrequently at variance with the fulness of the Catholic faith. One obvious antidote to this evil will be found in the diffusion of Catholic literature among Catholics of every class of society; but it must be really sound Catholic literature and above all suspicion. It is not enough that it should keep within the lines of faith and morals, but it should breathe a Catholic spirit. The example of non-Catholic writers, who place truth and error on the same level, and invest the latter with privileges belonging, jure divino, to the former, is not one which can be tolerated within the Catholic Church. It is not edifying for a Catholic people to find in their Catholic journals communications sowing discord and dissention, and breathing discontent and dissatisfaction with arrangements which have approved ecclesiastical sanction, and can only be reformed, if reformation be needed, by authority. The Catholic Church is, by divine appointment, governed from above, not from below, and does not easily yield to the clamor of faction; nor is it edifying reading for Catholics of whatever class to find the pastoral office treated with a want of due reverence in the columns of a professedly Catholic paper. The Catholic press has a great mission before it, and we have every confidence it will nobly fulfil its task. Under the guidance of the Church it will do much, both to strengthen the faith of the people, and to counteract the evil of the materialist press. Let it be Catholic by manifest itself not only in the letter, but in the spirit, for it is the spirit that quickeneth. Thus, and thus only, will all cause for anxiety on the part of the pastors of the flock be allayed. If the expiring century has signalized itself by unjustly striving to dethrone God, and assail the royalty of the God-man, manifested through His Church, let it be ours to restore to God the things that are God's, and to the utmost of our power to manifest and extend the Kingdom of His Son.

THE O'CONNOR DON AND THE PROPOSED RESOLUTIONS.

The Fermanagh Times gives the accompanying report of the much-talked of meeting of the Castlerea District Council:

"At a meeting of the Castlerea District Council on Saturday, the Right Hon. the O'Conor Don, who presided, objected to sign the minutes, which contained the record of a resolution passed by the board declaring sympathy with, and desiring the success of the Boers in the present war. Before resigning his seat he administered a rebuke to the members all the more galling and severe because of its perfect dignity in tone, and its unanswerable and conspicuous truth. The following passages will be read with general interest:

"I do not wish to say anything offensive or hurtful to the feelings of anyone here, but I think body—any one an body that such a resolution deserves the epithet of disloyalty. I will go further and say that I do not believe that in any country in Europe, except our own, such a resolution could be passed by any public body with impunity. Why can it be passed with impunity here? I hear that the answer to this question cannot be very complimentary to us. Such resolutions can be passed with impunity here because they are regarded with contempt, and because everybody knows that they can neither help the Boers nor injure England. I ask you, gentlemen, putting it on no higher grounds, is this a dignified position for you to occupy? If you have real sympathy with the Majesty's enemies, would not manliness dictate that you should show this in some more practical and earnest form than by passing vain paper resolutions which manifest nothing but impotent disloyalty? I have said that these resolutions cannot benefit the Boers or injure England, but what can they do for Ireland? I would ask you to look at this from your own point of view. You are all Home Rulers.

Do you imagine that by wishing success to their enemies and defeat to their troops you can gain the good will or secure the votes of the English people? Surely you cannot expect this. Every one of these resolutions will be used against you at the next election, and are you not taking the surest means to destroy the very cause which you profess to have most at heart?

"I can understand the feelings and respect the declarations of an honest, consistent, disloyal subject of the Crown, who would refuse under any circumstances to take the oath of allegiance, but I confess myself unable to understand the principles of those who are ready to swear that allegiance and fidelity at the one moment, and practically to repudiate it by passing such resolutions as these at another. To my own personal knowledge there are gentlemen belonging to this Council who have been seeking a commission under the Crown which would involve the taking of the oath of allegiance. But I presume the later war has changed their views in this respect for I would not do them the injustice of supposing that they would any longer seek a commission from an authority to which they have publicly declared themselves disloyal.

"You are, as I have said, all Home Rulers. Through your representatives in Parliament you expressed some years ago your acceptance of a form of self-government immeasurably less extensive than that enjoyed by the colonies of Great Britain, and, amongst others, by the colony of the Cape, and the utmost that ever was asked for by Great Britain of the Boers was that they should grant to the white inhabitants of their republic similar home rule to that enjoyed by the United inhabitants of the Cape. This was absolutely refused. Had it been granted there would have been no war. Except from hatred to England, it passes my comprehension how any Irish Home Ruler could sympathize with the nation which has rushed into war rather than grant to the civilized inhabitants of its country that home rule which is the pride and glory of the British colonies."

CHRISTMAS AT ST. MICHAEL'S CATHEDRAL.

The Xmas services at St. Michael's Cathedral were this year especially impressive. Rev. Father Ryan, Rector of the Cathedral, sang the first High Mass at 6 a.m. The sanctuary boys' choir, under the direction of the Christian Brothers, and accompanied on the organ by Mr. Richardson, leader of the Cathedral choir, gave a Gregorian Mass in splendid style, and most approved ecclesiastical chant, from the Introit, which was sung by the boys, to the end of the Mass. The attendance at this Mass and the number of communicants was unusually large. At the end of the Mass Father Ryan in a few graceful and most impressive words, wished the people a cordial Merry Christmas. He said, amongst other things, that the relations between Archbishop and priests, and priests and people were never more agreeable and happy than now. The Xmas greeting that came from God he heartily wished all his parishioners: that greeting of peace to every Christian home. The number of communions at the 6 o'clock Mass was unusually large, even for St. Michael's. His Grace the Archbishop, said the 9 o'clock Mass, and followed immediately with another Mass. Each Mass was largely attended, and the number of communions again very great. The girls' choir, under their most accomplished leader, Mrs. Bonner, almost surpassed the boys, in their sweet devotional singing at this 9 o'clock Mass. The High Mass at 10.30 was a solemn Pontifical High Mass. His Grace the Archbishop appeared in Cappa Magna, for the first time in the Cathedral, and his splendid presence seemed to add a dignity to one of the most imposing and graceful ecclesiastical costumes. Rev. Father Ryan was assistant priest at the Pontifical High Mass, Dr. Treacy and Father Healy being deacon and sub-deacon. After the first gospel, Father Ryan preached a short sermon on the "Feast," taking his thought from the three gospels of the three Masses of the day. He spoke of the three births of Christ, the eternal, temporal, and spiritual. At the end of the Mass the Archbishop came forward in full Pontificals, and standing at the altar rail, made a brief and most impressive address. He wished his people all the blessings of the holy Xmas time. He reminded them of the Holy Year they were about to begin, of which his Grace had given a most interesting, instructive, and eloquent explanation the Sunday before. He expressed his great pleasure at hearing of the number of communions on Xmas morning, and hoped there would be a still larger number at the midnight Mass on New Year's Eve. Gounod's Messe Solennelle was sung with splendid effect by St. Michael's choir—the magnificent chorus of fifty voices more than sustaining their well-known reputation.

The solemn service of the Pontifical High Mass will be repeated at midnight in St. Michael's Cathedral on Dec. 31st by special permission of the Holy Father. Midnight Mass may be said or sung in all churches or chapels on that date. But the solemn Pontifical High Mass will be only in St. Michael's Cathedral. The Holy Father permits, and indeed exhorts, the faithful to receive communion at this midnight Mass, and large numbers are expected to avail themselves of this great privilege. The members of St. Michael's Literary and Athletic Association, always to the front in everything Catholic, have resolved to meet in their hall at 246 Yonge street at 11.30 and march in a body to midnight Mass and Holy Communion at the Cathedral. They hope to turn out a few hundred strong.

AT THE CLOSE OF THE YEAR.

I gather in the dead year's sheaves
And bring them, Lord, to Thee,
Thou knowest not for what I am,
But what I fain would be.

All garnered from the fruitful fields
Of thought and deed and speech,
The depths my frightened soul would fly,
The heights it fain would reach.

Not for the blinded human slight,
Confounding, false and true,
Not what my hands have compassed, Lord,
But what they fain would do.

Mindful of all the toils and tears
Through which my soul must live
Not for the measure given, Lord,
But what it fain would give.

Be mine the faith to cast aside
All fear for coming days
Thou holdest them within thy hands,
Thou portionest my ways.

Meeting that Future by the Past,
Thy fervor should grow cold,
Weighing its promise by Thy love,
The depths are all untold.

Knowing the ransom and the cost,
My trust would faint away
If on the bulwark of Thy strength
I leaned not every day.

So, laden with the dead year's sheaves,
I bring them, Lord, to thee
Thou knowest not for what I am,
But what I fain would be.

—Mary E. Mannix.

PUT UP THE SWORD.

(By a Penitent Poet.)

I have sung of the soldier's glory
As I never shall sing again,
I have gazed on the shambles gory,
I have smelled of the slaughter-pen

There is blood in the ink well clotted,
There are stains on the laurel leaf,
And the pages of Fame are blotted
With the tears of a needless grief.

The bird is slaughtered for fashion,
And the beast is killed for sport;
And never the word compassion
Is whispered at Moloch's court.

For the parent seal in the water
Is slain, and her child must die,
That some sister, or wife or daughter
Her beauty may beautify.

And the merciful thought we smother—
For such is the way of man—
As we murder the useless mother
For the "unborn astrakan."

But a season of rest comes never
For the rarest sport of all;
Will his patience endure forever
Who noteth a sparrow's fall?

When the volleys of hell are sweeping
The sea and the battle plain,
Do you think that our God is sleeping,
And never to wake again?

When hunger and ravenous fever
Are staying the wasted frame,
Shall we worship the red deceiver,
The devil that men call Fame?

We may swing the censer to cover
The odor of blood—in vain,
God asks us, over and over,
"Where is thy brother, Cain?"

—James Jeffrey Roche, in the December Century.

PRESENTATION AND ADDRESS TO MR. J. J. COSTELLO.

In view of the fact that Mr. John J. Costello, the well-known and talented singer, has been advised by his physician to spend the winter in a warmer clime, the members of the choir and the gentlemen of the congregation of Saint Basil's church took occasion on Christmas day to show their regret at his departure, in a very substantial manner.

Mr. J. D. Warde read a well-worded address, signed by the principal members of the congregation and the choir, and presented Mr. Costello with a well-filled purse as a tangible expression of their appreciation of his sterling qualities and, not less, of his unfailing kindness in assisting with his magnificent voice, the various charities that have so freely, in the past, called upon his services.

Mr. Costello, although taken by surprise, thanked his friends in feeling terms for the flattering testimonial of their esteem.

Mr. Costello leaves this week for Waco, Texas, where he will reside for the next few months at Saint Basil's College. His many friends in this city will pray for the recovery of his health and speedy return to our midst.

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116 Yonge St.
TORONTO
wish their many patrons a very
Happy New Year.

JUDICIAL NOTICE.

To Creditors and Others of The Catholic Register Printing and Publishing Company, of Toronto, Limited.

Pursuant to the winding-up order made in the High Court of Justice in the matter of The Catholic Register Printing and Publishing Company, of Toronto, Limited, dated the 3rd day of November, 1899, the creditors and others having claims against the said company, which formerly carried on business at the city of Toronto, are, on or before the 23rd day of December, 1899, to send by post prepaid to the Toronto General Trusts Corporation, the liquidator of the said company, at its office, 19 King street West, Toronto, their Christian and surnames, addresses and descriptions, the full particulars, verified by oath, of their claims and the nature and amount of their securities, (if any), held by them, and the specified value of such securities, or in default thereof they will be peremptorily excluded from the benefits of the winding-up order. The undersigned Master-in-Ordinary will, on the 8th day of January, 1900, at eleven o'clock in the forenoon, at his chambers, Osgoode Hall, Toronto, hear the report of the liquidator upon the said claims, and let all parties then attend.

Dated this 28th day of Nov., 1899.

(Signed), THOMAS HODGINS,
Master-in-Ordinary.
THOMAS MULVEY,
Solicitor for the Liquidator.

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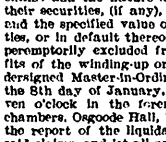

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ARE RESPECTFULLY SOLICITED FOR

E. F. CLARKE

AS MAYOR

Election Monday, Jan. 1.

JOHN HALLAM

FOR MAYOR

For 1900.

WARD NO. 1

Your Vote and Influence are Respectfully Solicited in favor of

James Frame

AS ALDERMAN FOR 1900.

Election Monday, 1st January, 1900.

WARD 2.

To answer enquiries from electors of Ward No. 2 who so generously supported me at the last aldermanic election, I now declare that I have a desire to represent them next year in the City Council. I should be lacking in gratitude to the unexpected number of electors who voted for me in my first candidature were I not again to seek their suffrages. When elected I will faithfully attend to the interests of the city at large and of Ward No. 2 in particular.

I solicit the votes of the electors on Monday, the first day of January, A.D. 1900.

E. STRACHAN COX.

WARD 2.

WARD NO. 2

Your Vote and Influence are Respectfully Solicited in favor of

CHAS. CALDWELL

AS ALDERMAN FOR 1900.

Election Monday, 1st January, 1900.

WARD NO. 2

Your Vote and Cordial Support is respectively Solicited for

GEO. ANDERSON,

AS ALDERMAN.

WARD NO. 2

Your Vote and Influence Respectively Solicited for the Re-Election of

ALD. LAMB

AS ALDERMAN FOR 1900.

Election takes place Monday, Jan'y 1st.

WARD NO. 3.

Your Vote and Influence are Respectfully Requested on behalf of

JOHN F. LOUDON

AS ALDERMAN FOR 1900.

WARD 4

LADIES AND GENTLEMEN:

Your Vote and Influence are Respectfully Requested for the Election of

S. W. BURNS

AS ALDERMAN

Election Monday, January 1st, 1900.

R. J. McGAHEY, D.D.S., L.D.S.
[Honor Graduate of Toronto University]
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