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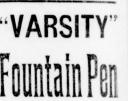
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VOLUME XXVII.

LONDON, ONTARIO, SATURDAY, DECEMBER 16, 1905

The Catholic Record.

LONDON, SATURDAY, DEC. 16, 1905.

HAPPY HOMES.

 The second distance of this to the second distance is the problem of the second distance is the second distance The Rev. Father Hayes is achieving great success in his temperance propaganda. On August 21st last he gave the pledge to six thousand young New-Zealanders. Six thousand total ab the policy holders, royal salaries for stainers are valuable assets of any themselves, magnificent commissions country. They stand for self-sacrifice for relatives, tit bits for legislators, -for the victory of the spirit over and have done it all with never a fear matter. Six thousand total abstainers of a prison cell. They are known toare encouragement and example to day as robbers of the grave, grinders of are encouragement and example to the faces of the widow and orphan. of perfection. Even the most irrelig to those who will not, either for God or But they have the money. They have ious and the most antagonistic look up with reverence to the purity, the neighbor, forswear their temporary also to their credit a putrid story that gratification of the palate. With the men will haunt for a long time the nostrils true to the principles of total abstin of self-respecting men. And the story ence and the legislature curbing the of heaping together that which is not power of the liquor traffic we may be their own is not half told. These reasonably certain of having happy gentlemen may attempt to breast the homes and good citizens. Lest we be tide of public indignation and conmisunderstood we do not say that tempt, but, as Ruskin says, "every liquor selling is in itself wrong. What pleasure got otherwise than God meant we do say, guided by Archbishop Ireland, is that the liquor traffic, with its present expansion, with the methods and devices which it to-day adopts, with the power which it to-day wields for the defense of its interests, is a by day its deadly coat of burning mail. source of serious danger to the commonwealth and a systematic and fruit fal producer of intemperance, and that no effort at reform, no measure to pro mote temperance will avail so long as the liquor traffic is allowed to retain its righteous scorn of not only policy present power and continue its present

A total abstainer, as we said before, is one who shuns drink either because

it is his deadly enemy or because he deems it an efficient remedy for the evil of intemperance. For the sake of to non-Catholics which were given in his brethren he takes upon himself in a Boston. Perchance some of our clerics may be induced to offer a similar generous spirit the cross of total abstinence, and, by doing so, will do opportunity to learn something about more to break the chains that bind our doctrines to our separated brethren them than any stringent law can ever here. The question of religion appeals to all men, more perhaps now than at any other period of the world's history.

EXTEMPORE PREACHING.

THE REPORT OF A COMPANY AND AND ADDRESS OF TOTAL ABSTINENCE.

Commenting on the sermons of the Holy Father the Roman correspondent the problems which touch us closely, of the Catholic Standard and Times says that Pius X. is too practical to over the hope of quenching their untrust to extempore preaching. Every part of it is prepared carefully. This fact is indeed significant and instruct. ive. Though his preparation for the pulpit has been the work of years as parish priest and prelate, and his mind is stored with sacred science, he thinks that in justice to the Word of God and his audience, his sermon

should be thought out and prepared carefully. The Holy Father's action may well discourage the extempore preaching,

Tatholic

followed Him whithersoever is went, and that the Evangelist did not hesi tate to say: "He went about doing good to all." He instructed the ignorant, comforted the afflicted, fod the hungry, healed the sick, and even through sheer pity and compassion restored the dead to life. Who can read the touching Sermon on the Mount, or the pathetic discourse after With hostile criticism training its guns the Last Supper, or call to mind the against the Bible and many divines many affecting parables, in which He was wont to speak to the people, with-out being convinced of the genuinespeaking in uncertain tone in regard to but being convinsed of the genuine ness of His all-embracing charity? Who, with these daily proofs of Christ's charity before him, would even so much as suspect that He was not sincere when He said : "I am the

directed their energies into the chan-nels of mutual life insurance business as it is or was in the United States. Then, instead of casting far and wide for the nibbles of folk hungry for gold, which is incidentally accompanied by g certain amount of risk to themselves, they could have sat in well appointed offices and drawnout of the golden flack which had its source in the pockets of the policy holders, royal salaries for the policy holders

man, if He was only man, if He Himself was not God, then He was God's greatwas, would have been too slight a pun-ishment for His blasphemous arrogance. Consequently as Christ was not religious except on the supposition that He is God, and on the other hand, as all ad mit that Christ was profoundly religious,

Again, the same conclusion stares evidences of His unselfish charity turn out to have been but so many lies that concealed a most diabolical malice. If He was but a mere man, if He was not also God, then, whilst He thus proposed to embrace them all with cagerness. He associated with sinners and allowed horrors of hell. For in all He said to make Him King, and He made Him and in all He did, He had ulti self the servant of these who called horrors of hefl. For in all He said and in all He did, He had ulti mately no other object in view than to induce the world to acknowledge Him as God. Throughout His public career He insisted upon His divice mission: He claimed to he one once fully the alow which He which had no other object than to se-cure more fully the glory which He affected to despise. For in that case, whilst He pretended to take the last place, He in reality aimed at the first, posing before the world as a God Who humbled Himself, and Who because of his very self-abasement must needs be, the object of greater admiration. If He was a mere man, and not also He was a mere man, and not also a Divine Person, then must be applied to Him the tearful denunciation which He Himself hurled against the Pharisees, when He said: "Ye whitehed sepul chres, fair indeed to the eye, but No, if in full of dead men's bones." No, if Christ is not God, He was not humble; He was the very incarnation of the spirit of pride. On the contrary, if He was humble, as all admit He was, He was humble, as all admit He He is God;" "a God;" as the Apostle puts it, " Who emptied Himself, taking Nor upon Himsell the form of a servaut, and in habit was found as a man." And so whatever other virtue you may ascribe to Christ, the moment When you suppose that He was a mere man all these reputed virtues turn out to have been but so many vices. On the ther hand, however, if you grant that He was, what He Himself claimed to e, the Son of God become man to re deem the world by His life and death deem the work by first he and deadh, these same virtues are most real. Now, as the very men with whom we are arguing freely and unreservedly admit that Christ was a good, virtuous and noble character, they are com-pelled by sheer force of logic to admit also that He was and is God. gain The foregoing argument is partly based upon Christ's claim that He was the Son of God, one in nature with the Father, yet we were for argument's sake to concede that He never openly asserted His divine personality, the conclusion arrived at would still hold good. For His unvarying conduct was

If add brath and the life? Willed to you Christian principles, we can reaally in-reages shall convince me of sin?" "Ee ye holy If He as I also am holy? "Learn of Me that He was I am meek and humble of heart." Is it used He in phrases like these that a trudy or Him humble man parades his virtue before Him conversion of the state principles held by the Unitarians and Universalists shruld obtain general ac-ceptance the sublime appeal of Pius X., "to renew all things in Christ," would be

entirely ineffective. From a Christian point of view the In ter-Church Conference would have been untrue to itself if it had countenanced indirectly the denial of the divinity of Christ. It is impossible to foretell what will be the outcome of its labors. Pro testantism, however, cannot be changed radically by methods such as were ap-proved of in Carnegie Hall. History amply demonstrates that the centrifugal forces that have produced the sects can not be controlled so long as Protestant ism holds by its own principles. Those serted themselves in the past .- New York Freeman's Journal.

BIBLE SOCIETY WORK.

BUSY CARTING THE BOOK ABROAD WHILE AT HOME PROTESTANT ORITICS ARE UNDERMINING FAITH IN THE TEXT.

A correspondent sends us a leaflet million and a half. Of these 1, 398, 911 were given away "abroad,' which means that they have been unloaded some where to make wadding for the heathens' guns and to serve other uses still less dignified. Of course the report would be incomplete if it went without a slander on the Gatholic Church, so reference is made to "Roman Catholic countries where the Biole is often banned, and sometimes burned." The Bible is never banned by Catholics. The Pope not long ago counseled all Catholics to read their Bibles reveran catholics to read there index rever-ently. Every priest in the world is bound to read some passage from the Scripture every day—when he "reads office' — and this under pain of sin. That is more than Protestant ministers Every day in the Mass portions of and Gospel, and any Catholic with a Missal for Mass book reads the same We print in this paper every week in We print in this paper every week in the year some passages from the Gos-pels. No issue of our paper is ever printed lacking a reading from Holy Writ. What Protestant paper can say Writ. the same? And yet the National Bible Society is not ashamed to trot out the old, blue-moulded lie that Catholics ban the Scriptures. If Catholics had banned the Scriptures, Protestants would never have had any Scriptures. And as to the burning, the Biole has never been burned. Certain mullated and mistranslated publications which Protest-ants call the Bible have been, and pro-perly. But the real Word of God is ever reated with the utmost respect by the Church of God and her children. The National Bible Society is busy carting Bibles abroad, while at home the ministers of the Protestant Church, with their spurious "Higher Criticism," are destroying all faith among Protestants in the Bible text. The Catholic Church produced the Bible. She was its first custodian. She shall be its last.

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men are drifting. But they cannot give conquerable thirst for God. They seek the realities of religion. They want to see the light which shone out in the Good Snepherd, I give my life for my darkness two thousand years ago: not sheep; the Son of Man did not come to a dead-book exposed to the caprices of any self constituted teacher, but the Emmanuel-God with us. Emmanuel-God with us. A presentiment of truth may persuade many without the fold to look for the "Kindly Light" which shall lead them home.

----IS CHRIST A DIVINE PERSON ?

the center of divine worship. If He Himself was a Divine Person, if He was one with the Father, as He claimed He was, then His efforts to secure for Him self divine homage necessarily promoted the cause of God. But if He was only world away from God, and thus rising above Lucifer in his titantic revolt against the God of true God, He would have been justly condemned by the Sanbadrin as a blasphemer, and His was, would have been too slight a para

t necessarily follows that He is God.

Record.

the public gaze? If so, then Lucifer was humble when he exclaimed: "Above the clouds will I place my throne; I will be even like unto the Most High."

that He was God as well as man. It is on this point that all those who impugn Christ's divinity stand convicted of the most glaring inconsistency. They point to Christ as an ideal of moral perfection, and yet they reject the very foundation upon which all His claims to that title are based. Dany-serted themselves in the past.—New ing that He is God, they must needs make Hin a hyprocrite, a deceiver, a blasphemer. Some of them have rec-ognized this inconsistency, and have tried to explain it away by saying that Christ, the most perfect of men, the greatest of philosophers, the mightiest of prophets, was subject to hallucivations regarding His own per-sonality. They saw that He was a sonality. They saw that He was a monomaniac, and that consequently. escape admitting the plain truth. Christ subject to hallucinationsl Christ a monomaniae! Such an explanaion is either a clear proof of the bad faith of the men who advance it, or it is an exhibition of the most colossal ignorance of the laws that govern human actions. There may be method in mad-ness, but not a method that changes folly into wisdom ; not a method that can transform a fool into a prophet; not a method that can "lift empires from their hinges, and change the stream of ages." No, Christ was not a fool ; Christ was not an impostor ; Christ was even what the adversaries of His divinity admit Him to have been, a good, virtuous and noble character; and as He can have been such only on the supposition that He was God as well as man, we are constrained by sheer force of logic to confess that He is indeed a God-man, and therefore a the Scriptures are read at the Epistles Divine Person.

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Obligation for a Catholics to believe concerning the Inspiration of the Canonical Scriptures," was rebuked by its author, Cardinal Newman. "'Tis a pity," he said, " he did not take more than a short month for reading, pouder. ing, writing and printing. Had he not been in a hurry to publish he would have made a better article. I took

above a twelve-month for mine." And the Cardinal had at that time been assigned a place among those who

" Tower in the van Of all the congregated world."

A FOOL AND HIS MONEY.

changing verdict of their private jadg ment. Hence to all intents and pur poses their religion is but a modern-The young man who sent a dollar for information 'as to a " get-rich-quick recipe received the following advice : ized form of naturalism, in which, as the Apostle pu's it, men are carried " Fish for suckers as we do." Now " suckers " is a word unknown to

about by every wind of doctrine. In this condition of things it becomes again necessary to return to first prin literature, but it is a fitting name for the individuals who jump at any scheme ciples in religion-to place beyond all possibility of doubt the fact of Christ's however ridiculous to get money withdivinity, and the supernatural charac ter of the religion which He established. Strange as it may seem, many of our out working for it. And there are so many of them ! The men who pose as speculators in stocks, though they may modern Christians, who glory in the self adjudged title of advanced thinkers, not know just what a margin is, or who fancy that they have succeeded in per-suading themselves, and try hard to persuade others, that Christ is not God. are allured by advertisements of the great profits to be made out of cotton, etc., into giving their coin to They are quite willing to concede that individuals whom they have never He was the most perfect of men-so perfect, in fact, that He all but crossed seen, are, well-they are not argu the gulf which separates the finite from the infinite, yet a divine person, they contend, He is not; and if He is not a ments to prove how enlightened we are. They are merely the victims of men who may have received divine person, then, of course, Chris-tianity, as a supernatural religion, has large doses of that kind of morality

which is a very variable quantity whenno existence. Against men of this class, Christian in name, but pagan in purpose, the most effective argument that can be ever there is question of adding to a lar letters which drip with good nature must be sore at heart at not having concerning Christian drip with sore at heart at not having concerning Christian drip with sore at heart at not having concerning Christian drip with sore at heart at not having concerning Christian drip with sore at heart at not having concerning Christian drip with sore at heart at not having concerning Christian drip with sore at heart at not having concerning Christian drip with sore at heart at he bank account at the expense of others.

contemplate; yet the saddest feature of it all is that this indifference as to form is in reality identical with indif-ference to revealed religion itself, and as such is but the forerunner of downright unbelief. A religion without de finite form has no doctrinal value, and public career He instead upon His divine mission; He claimed to be one with the Father, He pointed to His works as so many proofs of His divin-ity, and on the very eve of His death, because divined by the High can never be made the foundation of true supernatural faith. It is, in fact, true supernatural faith. It is, in face, nothing more than a refined form of naturalism, which any pagan of the gentile world might have safely pro-tessed without running the risk of hen sclemnly adjured by the High Priest to tell them once more, what He has told them so often, whether He being mistaken for a Christian. It is true, these indifferentists profess to yas indeed the Son of the Most High God, He unbesitatingly replied : "Thoa hast said it, I am in every deed." Nor found their opinion as to what is right upon the Bible, but as the Bible holds no other message for them than that must said it, I am in every deed. Nor did He simply state His divine relation-ship as a fact, but He demanded that all should recognize Him as the Son of God; He demanded that for His sake which they themselves read into it the ultimate foundation of their re ligion is none other than the ever all should be ready to leave father and mother, and all else they held dear in the world. He demanded that for their faith in His divinity they should be prepared to suffer hunger and thirst, and the torments of fire and the rack, and to lay down their very lives. yet did He demand this in theory only, out He knew and foresaw that it would reduced to bitter practice. He said to His Apostles, "I send you like sheep among wolves," He was fully convinced that the most dreadfal

toriures and certain death would be the lot of many of His followers. Now, if we suppose that He was God as well as man, then He was justified in demanding all this ; nay, then His

demands were in perfect accord with the most sublime charity : because if He was God He could make all these tortures bearable, and He could so muni ficently reward those who bore them for His sake that every temporal loss was but the source of eternal But if He were a mere man, if He was not God, then His demands were most unjust; then, so far from being kind

and charitable, as He pretended to be, He was the most heartless wretch that ever lived. Because in that case He knowingly and deliberately sacrificed the temporal and eternal happiness of

BRAVE MEN WHO PRAY.

Police Captain Miles O'Reilly, of New York, who has just narrowly es caped serious injury, if my death, from infornal machine, makes this declaration :

"I never come into my station house that I don't ask God to protect me and the work I have to do, and I guess He had His eye on me when that infernal machine was pried open from the bottom instead of the top."

"We can match that pious practice in Buffalo," says the Union and Times, of that city, "for we have here a of that city, "for we have here a veteran official in the fire department, widely known and universally esteemed, who was never known to taste liquor. who was never known to taste hquor, and who never allows a day to pass without reciting his Rosary in honor of the Mother of Christ.

"Many a live has this hero saved from suffocating smoke and fiery death. And he attributes-as he told us-his