clergyman like Mr. Ker speaks the can-

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THOS. COFFEY, L.L.D., Editor and Publisher,

isement for teachers, situations wanted, etc. each insertion. Remittance to accompany Ottawa and St. Boniface, t

srs. Luke King, P. J. Neven, E. J. Broderick Sara Hanley are fully authorized to reco

LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1905.

Mr. Thomas Coffey
My Dear Sir—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and, above all, that it is imburd with a strong Catholic spirit. It strenuously defends Catholic principles and rights, and stands finmly by the teachings and authority of the Church, at the same time promoting the best interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and it will demore and more, as its wholesome influence reaches more Catholic homes. I therefore, earnestly recommend it to! Catholic families. With my blessing or your work, and best wishes for its continued success. best wishes for its continued suc-burs very sincerely in Christ, Donatus, Archbishop of Ephesu Apostolic Deleg

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

LONDON, SATURDAY, DECEMBER 19, 1908.

CHRISTMAS.

"The time draws near, the birth of Christ;
The moon is hid, the night is still;
The Christmas bells from hill to hill
Answer each other in the mist
Peace and good will, good will and peace
Peace and good will to all mankind."

Friday next will be Christmas Daythe feast of feasts-the first point in the Church's long line of glorious festi vals-the day when the feast of heaven becomes the feast of earth. There is only one feast in heaven-the birth of the Son of God. It is the event of that changeless eternity whose beginning no creature can comprehend and whose un ending cycles no finite intelligence car number. This is the uncreated wisdon and glory of the Father, that Word by whom all things were made, that Splen dor Who being God of God and light of light is the joy and delight of heavenheaven itself. In the fulness of time this eternal Son came down to earth. He noblest stature," Mr. Crummy is did not merely walk upon earth as a vision from on high. He took to Himself human nature, became like to us, men, in all things save sin. The Eternal came in time; the Splendor of God looked forth upon us from the veil and shade of our lowly nature; and the Invisible became visible. It is the feast of the whole race-bringing greatness liberty, truth in its train, lighting Jerusalem with glory, filling earth with joy and man with hope. Well for us, reader, wherever you are, to go over to Bethlehem that blessed day to see the Babe wrapped in swaddling clothes and laid in a manger. What a contrast to the world! The world looked for splendor and the Lord, the Emmanuel, when He came, He brought poverty. Freedom to the poor and the slave, freedom from sin, and victory over base selfishness, the light of truth—all these cam with the Expected of the Nations. It is our joy and gladsome duty to visit Bethlehem in spirit. Knowledge of God, love and worship of God, are the noblest aims and energies of man. That the Eternal Son should quit the bosom of His Father to come down into this vale of tears, that He, quitting the ninetynine, should search the one lost sheep, the mystery of time, the hymn of Sion the praise of heaven everlasting. No plan was there in the councils of the Most High so wonderful in conception or so loving in purpose as that of the Incarnation. It is the new cantiele sung by saint and essayed by sinner into whose heavy heart it breathes hope and love. "Come to Me." What are we that we should go to Him, save for condemnation? "The sick need the physician." These were His own words else we had not turned to Him, so broken were we. Nothing so fulfils our des pondent souls or fans again to flame the smoking flax of our poor ash choked heart, as Bethlehem's Babe and Holy Mother's prayer. But is this He that was to come? If He be King where is His sceptre-and if He be God where i His majesty? It is not ours to judge God's ways are not our ways. He come as Saviour. His name is Jesus. You will find Him a Babe wrapped in swaddling clothes-on a wisp-straw-a manger for His cradle-dumb beasts for His nursery. Why did He come? Was He a stranger in His own creation? Were these things-poverty and midnight darkness -not known in the Kingdom He had left? Was man so dear that he must be purchased at such a price? He is Saviour-never more so-always Jesus-

The Catholic Record Israel, Sun of justice—our Legislatorour Shepherd, our God. We praise Thee, we thank Thee that Thou comes into this vale of tears. Comfort Thou our hearts. Take possession of them. How can we sum up all the joys that poured in upon the dull earth and man's heavy heart through the Babe of Bethlehem? Glory to God and peace to men of good will. This is what it all means. This is what the earth strove to produce and could not. This is what the heavens rained down when the Just One lay Babe in the stable, and the earth brought forth its Saviour. We extend to our readers and all their's the joys of the holy tide. May God reign in their hearts, and peace and plenty with God's grace in their homes.

> ANOTHER UNIVERSITY SERMON. We are indebted to the Toronto Globe

of the 7th inst., for a brief report of a sermon delivered to the students of the University of Toronto. Its opening sentence: "Christ is not necessary to religion," is an outrage. We protest against any such preaching in our public institutions. Better that students play foot-ball every Sunday of the year than that this proposition should be a text for their creed or a measure of their truth. This was the declaration of a Rev. Dr. Eber Crummy, pastor of a Methodist Church in Toronto. Students would be doing much more on the campus, in the gymnasium or anywhere else rather than in Convocation Hall listening to blasphemy. As for Mr. Crummy he should forever hold his peace. If he is a Christian at all he belied his pro fession. Not only is he a blind guide but he is a false guide. It is not many years ago since the Methodist authorities took up one of their professors for teaching unChristian theories about Christ. Here is a pastor who repudiates Christ, who categorically asserts that Christ is not necessary for religion. He loes not know either who Christ is or what religion means. To state that Christ, the Lord of the temple, is not necessary for religion is to sweep away the whole temple, foundation stone, altar everything. Nothing can palliate, stil less explain this conscienceless denial. No "but," no saving clause, can make up for it. After that it is useless to say that "Christ is the great, the one true ssential for the full development of the highest things in man." When he adds further that "it is Christ Who gives man a glimpse of God, that He shows man the qualities of God, and in that is the only true means of attaining to his still more severely to be condemne for his first assertion. If Christ is not necessary for religio how can He give us bread in the wilderness or show us the Father? By what sophistry does He speak the words of eternal life Who is not necessary for religion. We, poor children of the Church, were always told that without Him we could do nothing-that He is the vine and we are the branches Many such truths we were told, and are told every Sunday-not in Convo cation halls where ear-tickling preach ers air their novelties, but in humble chapels and grand cathedrals where the holy Sacrifice is going on and where among us gentiles God's name is magni fied. Christ, we were always taught, is the alpha and omega of religion, the first and last. True, we Catholics have been taunted because of the honor we render the saints as derogating from the worship we owe to Christ. Yet how false this charge is, even those know who make it. The simplest of the flock are fully aware who Christ is and how absolutely necessary was His Incarnation, His Redemption, His Sanctification. Here is a Christian minister in cold blood telling a congregation of fairly intelligent students, who are likevise supposed to be Christians, that Christ, the Word made Flesh, the Eternal Son of God, is not needed for religion. We want no more. All that Mr. Crummy can say on all the Sundays to come can never atone for that dechristianizing blasphemy. How these university preachers are selected we do not know. Of one thing we are certain that it would be far better to have no services than have infidel Christianity.

## TREND OF THE TIMES.

Few commend themselves to us with so much esteem as the Rev. Mr. Ker of St. Catharines. We like an honest man. He is undoubtedly the noblest work of God. When honesty of purpose requires sacrifice-when a pastor, so far from flattering his flock or turning with the current of human esteem, bids them row the other way, that man is worthy of double respect. Mr. Ker is just such a man. It is easy for a Catholic priest to tell his people not only what is right and wrong, but to bring it home to them that they are not doing their duty. In fact if a priest does not do that he will lose caste. People know it is a pastor's duty to correct abuses and to urge them strongly along the narrow path. It is not so with others. They have no

did and forcible truth he deserves the respect of his own flock and the admiration of all. To say that modern Protestantism has been converted into an academical forum; to charge that vaudeville churches are not likely to advance the cause of Christ among men;" and to accuse the pulpit of "seeking to hold its place by preaching another gospel which bears about as much likeness to the preaching of Christ as day to night"-is a bold undertaking for any minister to attempt. To follow the disintegrating elements into the family is simply carrying out the courage of his convictions. "Upon parents," Mr. Ker says with truth, 'God has placed the responsibility of training their offspring. If parents are worldly, self-seeking, profane, neglecting public worship and the ordinances of religion, the children must inevitably reach the same level, and they, in due course, exhibit all the paternal failings in an intensified form." Mr. Ker points out three striking features of the rising generation—a loss of all sense of the future life and its responsibility. This is evident in the irreverence, the want of manners, the absence of respect for authority. The second is that money is the great aim of life. Thirdly, the chief end of man is not "to glorify God and enjoy Him forever," but to have what is Bishop Hamilton, the English Church popularly termed a good time. These are the low ideals which are paganizing the family. Nor should it be forgotten that the family is the unit of the two collective bodies, the Church and the State. If the family is weakened both Church and State suffer. To what is all this havoc due? Mr. Ker is right when he attributes it to the neglect of proper training "in the divinely appointed season of childhood." This is what the Catholic Church, in good repute and evil repute, has been insisting upon. It is her teaching that a few minutes on Sunday will not do as a substitute for the want of religion in daily education. The head" requires five or six hours a day and home work in addition. What about the heart-the very centre of moral and religious life? If not trained in Christian grace and faith, from it, as Our Blessed Lord has told us, will proceed all nanner of evil thoughts and deeds which defile a man. "We have," says the rev. gentleman, "perverted the divine order; and boys and girls are allowed to grow up selfish, self-opinionated, a dislike for everything that gives trouble or calls for self-sacrifice : hence parental responsibilities have become irksome and a barrier to selfish enjoyment, while the Christ-consecrated blessing, I might almost say, the sacrament of 'Motherhood' has fallen into disrepute among the ease-loving votaries of pleasare." That cap will fit many outside of Mr. Ker's congregation. It is very different preaching from the clap-trap stuff delivered to the University students, to which we have referred in another col-

THE SECTS AND THE SCHOOLS.

A couple of weeks ago the "Federal Council of the Churches of Christ "-not including the Catholic Church-met at Philadelphia. In the course of the proceedings a resolution was brought forward proposing that the Public schools be closed one afternoon each week so as to allow the children to attend religious services and receive religious instruction. It was defeated. Two Bishops of the Methodist Episcopal church urged that the Federal Council should not take a stand with those organizations which claim the right to interfere with the religious freedom of the Public schools. If a student is looking for logic he ought always go to a Methodist for it. If he is in search of truth it is another thing : he had better turn the corner. What organizations are pressing their claims. to give parents the right to have their children taught religion according to their conscience, we may easily guess. The Church which stands for this essen tial in education is the old Church with real Bishops and with the noblest lessons to teach her children. It is a farce to talk about the "religious freedom" of the little red school-house. There is neither religion nor freedom: there is nothing but paganism and the tyranny of a conscienceless and selfish majority How long will godless education pose before the world and try our patience? When Christianity shall have broken still more into fragments and a few may see the dangerous evil. In the meantime irreligion must work its way.

BISHOP WEBB ON DIVORCE.

A remedy for the divorce evil is proposed by a Protestant Bishop of the United States. Bishop Webb of Milwaukee maintains that social ostracism is the only remedy for the growing evil of divorce. Whilst society, in all self - respect, should deal with divorced people in the way suggested, we are far from tadmitting that such ostracism or boycotting alone would be efficacious. It might lessen the evil in certain classes. The door

are astonished that Bishop Webb's their Catholic neighbors. Indeed, we are thirty years of age. Young girls weapon has not been more in use. Surely parents with pure homes and young daughters whom they are anxious to shield from the very shadow of anything suggestive, ought to be most particular upon this subject. Charity requires it: parental vigilance prompts it; and respect for one's own sacred marriage bond demands it. Society, however, can do much more. If Bishop Webb, on careful examination, finds that ostracism is the only weapon in his armory, we are sorry. As a citizen he must admit that it lies within the power of the body politic to wipe divorce from the statute book. Another protection lies in the sects exercising more care. and providing greater precaution in narrying couples. It is a scandal the ease with which Protestant ministers narry every couple presenting themselves. Let the sects cut a leaf from the egislation of the Catholic Church in natrimony, and there would be much fewer divorces. Social ostracism-an unpleasant remedy to administer-would then become less necessary.

ANGLICANS AND THE THEATRE We are glad to see that the Anglicans of Ottawa have come out definitely upon the moral censorship of the theatre. At a conference of the clergy of the city, Bishop of Ottawa, presided. The whole question of present day dramatic performances was discussed, and a committee was appointed to consider practical means for controlling the theatre as to the character of plays. They all come round-slowly vet surely. Catholic morality, like Catholic dogma is ever fresh and immortal Supervision and censorship have always been the practice of the Church. Our first principle in amusements or any other line of conduct is, that we must avoid the occasion of sin. Where our eighbors are lax it is difficult for us to estrain our young people within the imits we should wish. Too many of hem are careless upon this very quesion of théatre going. Some who are ious and who loathe anything which night in the least endanger the most delicate conscience, do not hesitate to lattend plays of a most doubtful character. This is a grave scandal. No one, Catholic maid or Catholic young man, can attend such epresentations. The theatre, thanks to the Protestant puritanical ideas, and the complete lack of authority in Protestant denominations over their people, has sunk beneath respectability. The sects would have nothing to do with the theatre-it be longed to his satanic majesty. In the meantime people kept going to the theatre. Morals became lax, taste was debased. Plays in order to be popular kept pace in the descent. Now the churches are beginning to see that they must take hold of them if they wish to live up to anything like the mere

AT THIS SEASON of the year it is the custom for men belonging to the different Catholic associations to make their annual Communion. An object lesson was the procession which took place to St. Peter's Cathedral'on Sunday of last week. Practically all the men of the congregation filled the spacious sacred edifice. This evidence of devotion must have been a source of consolation to the rector, Rev. J. T. Av ward, and the priests of the parish. It may be said, in addition, that the members of Catholic societies in London de not as a rule confine themselves to a yearly Communion. Many of them are monthly communicants. This is as it should be. A very poor member of the Church and a poor member of a society is he who waits for the year to come around again before he goes to the Sacraments.

appearance of Christian virtue.

" MUCH ADO ABOUT NOTHING" may be applied to a recent despatch from Dublin, which states that in the parish of Castleconnell, county of Limerick. the remains of a Protestant were forcibly taken from the Protestant rector and buried with the rites of the Catholic Church. It has reference to a man named John Enright, who, it is said, was hotel-keeper at the place named. We speak from personal knowledge of the locality. John Enright was not the hotel-keeper. The "public house," as it is called, was kept by his mother. Her husband, who was a Protestant, died many years ago. The son, we believe, was also a Protestant. The despatch states that, under the influence of his mother, he became a Catholic. If this is the case we do not think Canon Ross Lewin had any right to interfere with the funeral arrangements. He says that the disgraceful doings at the funer al will show Protestants how sad their conditions would be under Home Rule. The clergyman evidently belongs to the ascendency class, and believes that Catholics have no rights which he is bound to respect. The Protestants in the parish number about one in fifty and

well remember the time when Catholics would turn out in a body and put it and harvest the crop of the minister. If the present incumbent is not on good terms with the Catholic people it is probably his own fault. The many disabilities which Catholics suffered in Castleconnell and other parts of Ireland in the old days have been well nigh forgotten and forgiven. Rev. Mr. Ross Lewin, we fear, is of the turbulent stamp, and would revive unpleasant nemories. He is perhaps too young a man to remember that during the starvation period soup kitchens were estab. lished by the Irish Church Mission Society in Castleconnell, but the soup was reserved for those only who were willing to abjure the faith of St. Patrick.

severe cristicism is given to what is known as the "hurry-out-Catholic." This is the individual who attends the holy Sacrifice partly for the reason that it is customary, and who rushes out of church before the priest leaves the sanctuary. In nearly every case it is not because he has other duties to perform or that he wants to get home to his family, but he is anxious to take his place at the curb stone and watch the people coming out. It is true what a contemporary states that in the majority of cases this conduct is the result of thoughtlessness. "If the hurry - out-Catholic gave himself a little more time in church," says the Catholic Universe, "perhaps he might collect his thoughts from their various distractions long enough to realize something of the beauty, the stupendousness, the value to himself of the great sacrifice he is wit-

nessing." Our contemporary continues: "If he ever let his mind really work the subject of religion it might interest him to such an extent that he ignorance and be tempted to enlighten t. It has had that effect on greater ninds than his. No Catholic who knows his faith, who stops to think of the de-pendence of the human soul on its Creator for everything in this world and in the world to come, who has ever realized the meaning and the mystery of the Mass, can be satisfied with a half-hour's

Another characteristic of "the hurry out Catholic" is his penuriousness He is usually found standing in the vestibule or occupying a scat in a pew for which he pays nothing. If he contributes at all to the church it is the smallest piece of coin he can find in his pocket. The parents whose negligence has produced the "hurry-out-Catholic" have reason to be ashamed of them selves.

JOHN BULL moves slowly. The Chris-

tian sentiment of the world has at last aroused him to action in the matter of the Coronation Oath. A despatch from London, dated December 9, informs us that the Earl of Crewe announced that the Government would introduce a bill changing the coronation oath, so that the clauses denouncing Roman Catholicism as idolatrous would not be in the oath, but not otherwise changing its Protestant features. Lord Lansdowne. leader of the Conservative Opposition announced his own and the party's hearty concurrence in the proposal. The Duke of Norfolk and Lord Ripon, Conservative and Liberal Roman Catholic Peers, expressed their gratitude at the announcement, which, they declared, would be heartily welcomed by the Ro- send their children to the schools of man Catholic people. The Earl of Kinnaird, an independent, and leader in many religious movements, especially in ome missions, expressed grave doubt about the wisdom of such a change, and was not at all sure that the country would endorse the proposal. The Earl of Kinnaird represents that element in the mother country of which the late John Kensit, the apostle of fanaticism was the spokesman. That there will be a few protests against the action of the Lords we have not the least doubt.

A REMARKABLE STATEMENT was lately made by the Bishop of Liverpool, in reply to an address of the Confrater nity of St. Augustine's Mission, Preston His Lordship said that from the returns made to him from time to time he found the people were "improving in the practice of their religion, but he did not find their numbers were increasing. He was afraid too many of them were far too slow to enter the married state and he thought parents had a lot to do with it, as they were afraid of losing the extra help towards the upkeep of the house which their children brought in. He could not do better than encourage the young people to enter the married state, and let it be their glory to have a large family." In addition to the reason which His Lordship advanced, why the flock is not increasing, extravagance of life amongst young people may also be advanced. We know many a young man who thinks not of the future and is spending his weekly wage as it comes to him for things which he could well do without. There is another class, and a worse one, who give their earnings to the wine clerk and take Key of David-sceptre of the house of authority. When, therefore, an Anglican would still be open to the curse. We have always been treated kindly by rank with the degraded set before they depraved minds who will joyfully turn

have their own sins to account for, but they are of such small proportions when compared with the lapses of young men, that they are scarcely worth mentioning. For these who do not take heed for the future when they are young there will be a day of reckoning when middle life comes to them.

THE PROTESTANT ALLIANCE of England is drawing upon itself some very uncom plimentary remarks from Protestant clergymen who are outside its ranks. The Alliance lately issued a request to all the Protestant clergy of the United Kingdom asking them to preach a sermon on what they have been calling Protestant Sunday. We have not been informed if they supplied the text, but we may reasonably assume that the IN SOME OF OUR Catholic exchanges clergymen were expected to say something uncomplimentary to the Catholic Church. Rev. A. S. Woodward, of St. Mark's vicarage, Belfast, who says he is not only a Protestant clergyman, but an Orange chaplain, charges the alliance with irreverent and flippant treatment of sacred matters in their pamphlets about the Eucharistic congress. He also charges the alliance with bringing the good old name of Protestant into disrepute. It is a pity we have not a few such Orange chaplains in Canada as Rev. Mr. Woodward. Those we have usually say things on the 12th of July and on other occasions which not only does not

promote, but retards, Christian-like be-

haviour amongst the people.

WHEN A BISHOP of the Catholic Church lays down the burden which he is no longer able to bear, it is edifying to note that he carries with him into retirement the deepest affection of his brother Bishops, his priests, and his people. Such a wan was the Right Rev. John Lancaster Spalding, of Peoria, Ill. This estimate of the great prelate from the pen of his former secretary, Rev. Thos. D. Kennedy, is but the simple truth. It may be added, however, that the great Bishop was held in the highest esteem by all the people of the Republic. "To live in close comnunion with such a Bishop," says Father Kennedy, "is to learn something new every day. He is erudite in an extreme degree and has ever possessed the faculty of imparting that knowledge to others, being a born leader and edueator. When dealing with his priests and people he used the gelden mean. He trusted men on their honor and naturally obtained the highest and best results. Upon my visit to Rome this spring I very agreeably became familiar with the fact that the dignitaries all connected with the Vatican revered and loved Bishop Spalding, the light and delight of Peoria."

SOME EMINENT NON-CATHOLICS of the United States are beginning to realize that they have been treating their Catholic neighbors most unjustly by compelling them to pay a double tax for the education of their children. Mayor Rose, of Milwaukee, a Protestant, is one of these fair minded men. "I know that what I am going to say," he declared, "will lay me open to the charge of political heresy. But I believe that with thirty-six thousand children in the Public schools and over twenty thousand in the parochial institutions, it is short-sighted public policy that demands parents who double burden of taxation. The day will dawn, and speedily, when either they will be exempt from aiding in maintaining the Public schools, or the parochial schools will be aided from the fund for education." All of which is respectfully submitted to the consideration of the Provincial government of Manitoba, which, by its school policy, stands in unenviable contrast to all the other provinces of the Dominion.

WE DESIRE TO DRAW the attention of the "missionaries to the French-Canadians" to a pronouncement lately made by Judge Ermatinger, of St. Thomas. In the course of his charge to the jury of the County of Essex he said he desired to enter a strong protest against the prevalent use of profanity in public places by the people of Ontario, and incidentally drew a contrast between Ontario and Quebec, which was all in favor of the French province. He asked the jury to present a report on the question of profanity in that district. The conditions pronounced upon by the judge will draw attention to that species of fanaticism which prompts men to send "missionaries" to a part of the Dominion, which, as to Christian conduct, is a model for all bearing the Christian name in other parts of the

A CONTEMPORARY publishes an adverisement of Maria Monk's book. It matters not that this unfortunate woman's writings were proved beyond question to be entirely false. So long as there is a market for such literature there will be found in the commercial world men of

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a newspaper. IT IS WELL Lambert, pas and editor of restored to h to enter the e yet long in the editorial greatest and newspaper wr

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