It is in the pitiful nature of things, says Rome, that the world has heard so little of the splendid abnegation and loyalty of the French clergy in the crisis which has robbed them of their houses and their stipend and their visible means of support, and it is in evitable that a few more or less black sheep among them should make more noise that the fity thousand silent ones. One knows the figure made by the Dapaty Abbe Lemire, rounded out and party special by his record appear. and perfected by his recent speech in which he proclaimed that the Holy Father was an honest but misguided man. And now we have the case of the Abue Totton, which, according to the point of view from which you look at it, is instructive, vile, pathetic, amusing

This unforturate abbe, haled this week before the Second Correctional Chamber of the Tribunal of the Seize for non-payment of his just debts, had an in cresting explanation to offer to his judges. I is quite possible that in s of detail the hapless abbe may absolutely accurate, but the main lines of his story are patently true, and they are best given in his own words. He had dealings with Briand and Clemenceau which he promised to keep sec ret, but when the two of them threw the poor men to the wolves, and when, as he puts it quaintly enough, his "honorability' was impugned, he felt re-lessed from the compact, and this is

One day I went to the Ministry of Cults and there met an ex secretary of the Hon. Briand, who spoke to me about the religious situation in France and the religious situation in france and the new law of separation. 'Something in the way of propaganda should be done,' said the secretary. 'Why not start a newspaper?' I told him I was quite willing, but had not the money. 'It that is the only difficulty,' he re-joined, 'it will be surmounted. Do you k ow Clemenceau?' I said that I bad never seen him. 'Go and see him he never seen him. 'Go and see him he advised; and he went on to give some explanations as to the kind of newsexplanations as to the kind of newspaper that was wated—it was to be orthodox, not aggressive, edited by respectable priests. I then made application for an audience with Clemenceau and received an answer by telegram that I would be received at the Minister.

FIFTY THOUSAND COPIES WEEKLY. "I went, and Clemenceau at once entered with me into the subject of the newspaper. \* \* \* Then he asked me suddenly how much money would be neces ary to start it, and I replied 100. 000 francs. 'th,' he exclaimed, 'too much—100 000 francs is a great deal of money, and the Chamber thinks that I am spending excessively on secret ser-vice. But I will give you ten thousand a month. Clemenceau then instructed me to call on Bubau Varilla, director

proprietor of the 'Matin,' for ideas on the foundation of the new paper. I went to Varilla's chateau and eight days after returned to the ministry and showed Clemenceau the list of names I had thought out for the journal. Clem-encesus selected 'La France Catholique,' and this is how that paper came into As I was about to leave, Clemencean handed me an envelope containing ten thousand francs. \* \* \* I set to work at once; the journal made

its appearance, and we printed fifty thousand copies weekly, which were sent to all the curés of France." But Rone and the French Bishops failed to adopt the ideas of La France

Catholique in favor of the associa tions cuituelles. Clemenceau recog it was no use for him to go on paying 10,000 francs a month to his now use ess tool. The paper brought in no other revenue, the creditors grew insistent first and then indignant. nd at last brought the abbe before the courts, and now the ex editor announces that he intends to appeal against the sentence which condemned him and that he will cite as witnesses Cl-menceau, Briand, Briand's secrewner of the Chateau and o the "Matin," etc.

THE CHURCH'S ATTITUDE TO-WARD BIBLE READING.

ON NO OTHER POINT ARE PROTEST ANTS MORE ASTRAY.

The attitude of the Catholic Church bible reading was the subject of a most instructive series of dis-courses delivered in St. Ignatius' ch, Baltimore, by Father Corbett, J. during Advent. The Church, " said the lecturer,

"has nothing to fear from the deepest study and investigation of any science, historical or philosophical. afraid of the truth. What gret is the ignorance and against her and her docthat are so widespread among of the faith. On no subject perhaps are the ideas of Protestants ray than on the Church's atti-ard the reading of the Bible. This very week I have received a letthe following question : "Did not the Protestant religion give us the first Bible written in the lang-nage of the people?" and the answer Whoever makes such a state gnerant of the facts of history. of the Apostles the Old Testament had been translated into Greek and the New Testament was written in Greek, the language of the pepie In he middle of the second intury the Bible was translated into Latin and Syriac that it might be un dersto d by the people. At the end of the fourth century the Pope had St. Jerome revise the Latin version in comand use and later the saint prepared the great Vulgate version of the Scrip-ture in Latin, when Latin was the uni-versal language of the Western world. 350, into Armenian in ill. When the modern languages began to take shape, modern languages began to take snape, the first works were translations or paraphrases of the Bible. St. Bede was engag d on his death-bed in translating the Go-pat of St. John into Anglo-Saxon. There were two versions of the Gospels carrent in the tenth century

CLEMENCEAU'S CATHOLIC PAPER
REMARKABLE STORY WHICH HAS
JUST BEEN TOLD IN A FRENCH
LAW COURT.
LAW CO that tongue. There is still preserved a complete French Bible written in the

"Sir Thomas More tells us that 'the whole Bible was long before Wiklif's days by virtuous and well learned men translated into the English tongue, and by good and Godly people with devo-tion and soberness well and reverently

"What is true of England is true also of the other countries of Europe. During the three centuries before the Reformation the Scriptures were to be had in Italian, Spanish, German, Dan-ish and Flemish. Immediately after the invention of printing, Bibles were printed in these languages before Luther was born or Henry VIII. broke the Bible in German appeared before

'As long as the Bible was not abused and set up as a standard of revolt against the Church, the reading outy as guardian of the faith had she not warned her children and condemned such corruptions of God's Word."

mistranslations on the part of Tyndale in England and of Luther in Germany were pointed out. Protestants were quoted to show that they looked on one another as "corruptors of the Word of God." The legislation of the Church on Bible reading was then re-

viewed, and it was shown that for the last hundred and fifty years there has been no restriction on the reading in the vernacular of versions approved by the Holy See or the Bishops. In answer to the question, Ought Catholics to read the Bible ? the exhortation of Popes were quoted and the recommendation of the Plenary Council of Baltimore. His Eminence Cardinal Gibbons has often urged the faithful to read the Bible. Pope Leo XIII. granted an indulgence to all who would read the Gospels for fifteen minutes and a plenary indu gence once month to all who make such reading daily practice. Some five years ago a society was established in Italy for the spread of the Holy Gospels, and in three years they distributed 300,000 copies of the Gospels. This society as been highly commended by our Holy Father Pope Pius X.

Father Corbett recommended especially the reading of the Gospel in the New Testament and of the Psalms in the Old. He also recommended the following books for those who might read on the subjects that had been treated: "The Bibie and Its Interpreter, ' by

Rev. P. H. Casey, S. J., McVey, Philadelphia on the question of the right of private judgment and the infalli-bility of the Church.
"Concerning the Holy Bible: Its Use and Abuse," by Mgr. John Vaug-han (Benziger Brothers.)

"The Sacred Scriptures or The Written Word of God," by Rev. Wil

Datholic Truth Society.
Also Maitland's "The Dark Ages," use of the Bible during the

CLAIMS OF THE CHURCH IN A NUTSHELL.

The following contribution to "Comment" from Lawyer Copeland, a well known and such esteemed retired capitalist of Caicago, will be found, we think eminently useful to my earnest, intelligent, truth secker.]

Comment," a few lines of my personal experience as a convert to the Church, I venture to send you the following ex tracts from a letter of mine writter who wished to have the claims of the Church "in a nut shell" and who was frightened by the idea that the Church is a "machine."

is a "machine."
"My ignorance and prejudice were as dense as your possibly can be, until at twenty-four, after my business success was assured, I determined to dispel toth and settle the religious question for myself.

"I had never been baptized, and was teaching Sunday school in North Market Hall, Chicago, where Moody had just become superintendent. I was often urged by my friends to 'profess' and become a member of the Protest ant Church. I gave my nights and days to the work for two years. I read the Old and the New Testament and tried to proceed the control of the procedure of the control of th tried to prove Christ a myth-prayed carnestly-studied history, etc. My conclusion was that Christ was God, and that I would follow Him. No more independent man, I believe, ever lived

What did Christ say to me? He it must certainly be the Church which

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winter's extreme cold. Grocers and Storekeepers

read the history of the churches which

med to be Christian.

Most of them, I found, were of quite recent origin and of man's found-ation, and no one of them was as old at the time Christ lived on this earth, and none of them taught what and as He commanded. Then doubt in Him returned. He had not fu filled His promise. He was not God. I was troubled. I told my troubles to an able, learned lawyer—a good, honest can one impart who is himself conscious of sins unrepented of, and wrong doing member of any Church. He asked me unatoned for? away from the Church. The Italian if I nad considered the claims of the Bible was printed in 1471, the French Bible in 1477 and eighteen editions of should I bother myself about that old abomination of abominations? It surely could not be the work of the humble, lowly Jesus. I had been taught till then that it was the work of the devil, and that the Jesuits, whom was not restricted or prohibited. He advised me to see, were the worst of his imps. But I was not afraid of to circulate corrupt translations the tnem and went several times to see Church would have failed in her sacred them. They explained to me the duty as guardian of the faith had she claims of the Catholic Church; its dogmas, its sacraments, its institutions, its foundation, its Catholicity, its work in the world and its influence on The special characteristics of the distranslations on the part of Tyndale n England and of Luther in Germany found His Church. I heard it and was happy; all doubt was removed and I have continued to be happy until this day, within its fold and under its guid-

> "If the machinery seems (to you) to be the 'rankest kind' of a contradiction of the teachings of Jesus Christ, it is certainly on account of your ignorance concerning it and your prejudices The reason why a Christian should be member of the 'Catholic Machine' is that He told him to be a member of it.
> 'Hear the Church.' 'Be of one faith
> and one baptism.' Is not that 'in a and one baptism. Is not that in a nut-shell?" Do not forget that He is God. It is His 'machine' we are talking about, and He it is who is running it."—Brief Catholic Comment.

> > FATHER MATHEW.

PROTESTANTS ON RECORD AS TO THE REMARKABLE CHARACTER OF THE PRIEST.

[[Thackeray, the English novelist, who met Father Mathew in Cork, bears witness in his "Irish Sketch Book," to the beneficence of his work and the rare charm of his manner. Even the cynical Carlyle, who happened to come upon him as he was administering the pledge, could not listen to him un moved, "I almost cried to listen to moved, "I almost cried to listen to him," he said, " and could not but lift my broad brim at the end, when he cried for God's blessing on the vow those poor wretches had taken."

Mrs. Carlyle was still more deeply moved when she beheld a similar scene as she writes to her husband: "You know I have always had the greatest reverence for that priest; and when I heard that he was in London and attainable to me, I felt that I must see him, shake him by the hand and tell him that I loved him considerably. He Written Word of God," by Kev. Will liam Hamphrey, S. J., on the subject of the inspiration of Scripture.

"Rome and the Bible," and "The Bible and the Reformation," two pamphlets published by the English Catholic Truth Society. administer the pledge. Two hundred took it, and all the tragedies and thea-trical representations I ever saw melted into one could not have given me such emotion as that scene did. There were faces both of men and women that will haunt me while I live; faces exhibiting such concentrated wretche ing, you would have said, its last strug gle with the powers of darkness. And in the face of Father Mathew, when one looked from them to him, the mercy Libertyville, Ill., Nov., 1907.

Mr. Editor—In reply to your request that I should write for your modest little publication, "Brief Catholic Comment." a few lines of my control of the way home. When I went to bed I could not sleep. The pale faces I had seen baunted me and Festivation.

smile." Rev. William Channing, the distinguished Unitarian minister of Boston speaking of Father Mathew, said: this; it is the grand event of the day. Father Mathew, the leader of this moral revolution, ranks far above the heroes and statesmen of the times. However, as Protestants, we, may ques tion the claims of departed saints, here is a living minister who, if he may be judged from his works, deserves to be canonized, and whose name should be placed in the Calendar of Saints, not

far below the Apostles." The Russian traveller Kobl gave his impressions of Father Mathew as follows: "He is decidedly a man of distinguished appearance, and I was not long in comprehending the long in comprehending the long in comprehending the long in the l ong in comprehending the influence which it was in his power to exercise over the people. The multitude require a handsome and imposing person in the individual who is to lead them, and Father Mathew is unquestionably hand some. He is not tall ; he is about the same height and figure as Napoleon



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Christ established—which was founded upon the rock—which He would lead always into all truth, which began to be during His life, because He established it. It must exist now, I reasoned, as He said it should stand to the end of the world. Now for me the question was, which of all the churches was it? Then I began to read the history of the churches which

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By being ourselves strong and virtu ous we can be of help to others who are sinful or serrowful. What comfort can one impart who is himself conscious

ORDINATION AT ST. PETER'S CATHEDRAL,
LONDON, ONT.

On Saturday, Dec. 21st at \$8. Peter's Cathedrai, London, Oat, His Lordship, Right Rev. F. P. McEvay, D.D. ordained three young men to the holy priesthood. Rev. Hubert Robert, of Chathsm. Rev. Thomas Ford of Kingsbridge, Ont. and Rev. James-Hogan of Luck now, Ont. The newly ordshed are for the Diocese of London. They made their classical and philosophical course at Assumption College, Sandwick, Oat. flaishing their theological course at the Grand Seminary, Montreal Each offered up his first Holy Mass Sanday, Dec. 22ad, in his respective parish, Fathers Fred and Hogan in the same church, St. Patrick's, Kingsbridge, whose pastor is Rev. M. McCormack. Father Ford was assisted at his Mass by Father McCormack and Father John Hogan, Father Jas. Hogan was assisted by Father John Hogan, his brother priest, and Father McCormack. After the Masses Father McCormack. After the Masses Father McCormack. After the Masses Father McCormack. P. P., delivered an address of welcome to the young priest; to the parents words of appreciation of their love of the Holy Church and their noble generoisty; to the people he offered congratulations, their parish having the largest number ordained for the Diocese of London, thus encouraging others to the holy vocation.

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DIOCESE OF LONDON.

ORDINATION AT ST. PETER'S CATHEDRAL,

ARCHDIOURSE OF TURONTO.

The impressive ordination ceremonies of the Catholic Church were celebrated at St Basil's Church, Toronto, on Dec. 27, 1907, when Rev. Gregory Kernahan, Toronto, and Rev. Thomas Redmond Penetanguishene, were raised to be priesthood. His Grace, Most Rev. Denis O'Connor, D. D., administered the solemn sacrament of Holy Orders to these young men by which they were made priests of God. His Grace was assisted by Rev. J. R. Teefy, C.S. B., and Rev. N. Roche, C. S. B. In the sanctuary there were present Rev. Fathers Barcelo Midand; J. T. Kidd, Penetanguishene; Kelly, Dixie; McCaffrey, St. Mary's, Toronto; Mor-

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TEACHER WANTED AT ONCE FOR R. C. S. S. Section 4, Biddulph, a first or second class professional teacher for 1998. Give testi monials and experience and name salary Address Michael Blake, Elginfield, Ont. 1525-3

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row, cathedral, Toronto; McCabe St Paul's. Toronto; and the following Basilians, Reverends Kelly, Murray, Valshalde, Hayes Martin, Welst, Hurley, Frachon, Dumcuchelle, Murby and Mrylan.

In addition to the immediate family and friends of the ordinands there were present in the church a large number of the Catholics of Toronto. These tock the opportunity of obtaining the blessing of the newly ordained priests to which it is thought a special privilege is attached.

After the ordination Mr. W. T. Kernahan, brother of Rev. Gregory Kernahan, entertained a number of the priests and a few lay friends at luncheon. The young priests were congratulated upon the high bonor conferred on them by being raised to the dignity of the priesthood and their relatives were also congratulated upon the honor of being connected by ties of blood with one who served before the all Ar.

On Sunday, Dec. 29th, Rev. Gregory Kernahan celebrated his first High Massa 18 Basil's church. He was assisted by Revs. Vincent J. Murphy, C. S. B., and Thomas J. Moylan C. S. B., as deacon and sub-deacon respectively. Rev. J. R. Teefy C. S. B. preached an iedgmant sermon on the text "Thou art a priest forever according to the order of Melohizedech." The Rev. Father referred to the setting apart of priests under the old law to offer up sacifice to God as stonement for the sins of the people. The office of priest is the highest to which man can attain on this earth as he has the power to bring down the Amighty from His throne in heaven and distribute Him to the faithfull of their spiritual sustenance and succor. R ference was made to the dearth of priests under the old law to offer up sacifice to God as atonement for the sins of the people. The office of priest is the highest to which man can attain on this earth as he has the power to bring down the Amighty from His throne in heaven and distribute Him to the faithfull or their spiritual sustenance and succor. R ference was made to the dearth of priests under the order of Melohizedech. The acting the subj

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DIED. DECOURSEY—At his home in St. Bridget's parish, Logan township, on Dec. 16, 1907 Mr. Patrick DeCoursey. May his soul rest in

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VOLUME X

The Catho LONDON, SATURDA

Writing in the News, Mr. G. K. All reasonable m bol ; but some reaso believe in ritualism mean, I imagine, a s plex, elaborate and whenever they talk seem to mean the Church. Why shou the ritual of the much more ritualis the army, the ritua ritual of the law c Parliament are muc The ritual of a din more ritualistic. P and great jewels in least there is only them on. When ye party they put in f

AN ANGLIC

ferent chalices, of

aldic shapes, to sym

kinds of wines."

Commenting on Rev. Arthur Lloyd, has taken to the per Peter's Pence as as ible sign of the de The Lamp, an Ang says that "already, of God, results of sequence have grow ous initiative. Who will follow his exa Christmas gift of Pe Pope in honor of his It should contain me sage to the Ho him know that the g Churchman whose he porate reunion with

THE WITNE

The Montreal W readers that the R their reply to the l against Modernism Mayor a Jew, Ernes Now Nathan is no and is half English

is a rabid anti-cleri Grand Master of It Furthermore, out o but 17,000, and the of the Vatican, app Hence their victory to anything but a r spirit that is oppose editor may attribu utterances because the other, but peopl ors have some re ordinary rules of members of the new cil is the editor of notoriously blasphe paper," says a cor Saturday Review. disgrace to journal The editor, it seen pains to conceal his in Rome. Perchan who writes dispass topics did not pen th astonished us. One without trampling social amenity. At the Holy Father wit rules of fair-play. onable individual with abhorrence the

passes our comprehe AN INSI

When the editor Holy Father is see mocracy we remen knowing things tha being a mind reader Father's instructio and we confess th editor has discerned than we have disc that the Holy See the Church is indiffe government. She ! and repass on her ages. All this is a she is concerned.

With regard to c glance at the thirte of the most memor in the annals of m which the Church Auen e in civil matte Europe the thirteer era of the definite rich free self govern It is the flourishing ters, of city leagues rich cittes arose th