5, 1891.

ss Religious

discussion bethe Episcopal en in session in Boston, was 8. The Bishop ly in favor Episcopalian n a great help d stating that ares she has a s kind we must

of New York em and claimed many European ir efforts. The ress, however, eligious orders ly against the High Church-

dfast spirit is not ie of things he has r the honor of God, elf to be free from n of Christ.

atic gout by MIN-ANDREW KING.

te Bronchitis by CREWE READ. e Rheumatism by

C. S BILLING.



RED EFFECT.2 ton, O., June 15, '92. and of my congrega-rious remedy, Pastor he young lady had om epilepsy, having times even several in nitrely curred and all therewith refer all there nervous troubles Tonic, for I know near continually from the desirod effect. GRIMMER, Rector.

the "Short Line olic Church," , September 16, '91 teachers as well as Koenig's Nerve Tonic EV. J. W. BOOK.

mple bottle to any ad ients also get the medared by the Rev. Father , since 1876, and is now

.. Chicago, III. In Street. per Bottle. 6 for 55. titles for 59. ders & Co.

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b Thursday of every eir ball, Albion Block, Cook, Pres., P. F. etary.

RY CATHOLIC HOME struct and Enterof the Family. OME ANNUAL

he Catholic Record.

Christianus mihl nowen est, Catholicus vero Cognomen."-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

LONDON, ONTARIO, SATURDAY, DECEMBER 22, 1894.

sion in 1280.

Church."

The Beggar-Baby. FROM THE IRISH MESSENGER. A hoar frost fell, and the stars were bright. When a feast was held on an Eastern night. With luxury, wealth and rich perfume, The inns were full, not an inch of room — No room for a beggar Baby !

And wearily backward their steps they bent, The Mother maid on an old man leant, To a ruined hut-for the rest's denied-But hush: there's a wail on the mountain side-

VOLUME XVI.

The wail of a beggar-Baby. On s truss of straw that was dank with dew. Neath an open roof that the wind swept through. In the crading fold of its Mothers's arm. While the breath of the kine came soft and

warm On His brow, was the beggar Baby. The feast was held in the city's ways, and doves were offered, and prayers and praise. But nothing for Him save a star in the sky, And angels singing their lullaby. A song for the beggar-Baby.

ile wants no slaves to attend His call, He wants no land, for He's Lord of all ; He wants no jewels, no rich perfume, But He wants our hearts — let us there mak

Make room for the beggar-Baby.

To crave one thought for the Life to come ; To crave one prayer, and our lips are dumb ; To crave regret for the sins we know ; To crave our love, for He loves us so, He came as a beggar.Baby.

Come now, for 'tis Christ's acceptable time ; Come now, for, listan, the joy bells chime. Let us follow the path that His saints have

trod, And He'll reach us out. with the smile of a God, The Hands of a beggar Baby. —M. J. ENRIGHT.

THE FIRST CHRISTMAS NIGHT. A Little Meditation Appropriate to the Holy Season.

We are not counting the moments until Christmas will come. They fly too fast for us to count them. But we are in the mood to go back to the times overlook the best lesson of the Christmastide and to put the peace and good will away after the season is over, the when the moments were counted. We same as the Christmas tree decorations have in our minds the preparations we are relegated to the top shelf for safe made for the Christmas that came when keeping until the Star of Bethlehem we were young, and how we enjoyed

again rises above the horizon. Drummond puts a good deal of meat into the We remember well the wreaths we following sentence: " The world seeks formed from the palms we strung and happiness through getting ; whereas how we talked of festooning the altar. happiness is only to be obtained through giving." This something While we worked we listened to the stories that were told by the older heads around which we clustered. through giving." This something that puts springs in the heels and a song in the heart at the holiday season, the unseen spirit that hovers above every These were of the early days when churches were few and miles upon miles betwixt them. They told how they prepared for the Christmas then they prepared for the Christmas then and how they longed for the feast that and that article as a gift, the occult influence that materializes the faces of would see a priest of God with them. They told us how only the fearless and strong could brave the storms until their eyes could greet the glimmering lights in the Church afar. They gave us almost the very words filled with thoughts born of the times, which

cheered the weary on their way - the Babe in its cradle, the manger. We were fond of the stories they told, and the memories of old, and we

will always cherish the thoughts that then came to us. We did not talk, we listened and thought, and loved them and their stories for the faith that was ment of giving, and even in its way in them. "What though the walk helps to silence the voice of conscience was long and the road was rough ? It was easy and short when we thought that is now and then these holiday was easy and short when we thought of Calvary. What though the fierce wind blew and pierced us? We thought of the Infant in the Crib, and did not feel it."

thought of the Infant in the Crib, and did not feel it." We listened to their words and we began to think, what shall we do to show such love for the Infant jesus? From the lips of our parents we haw learned how we should try to make the Infant in the Crib love us. We thought of the Mother of God and holy From the lips of our parents we had in the development of character. Frac-learned how we should try to make the Infant in the Crib love us. We thought of the Mother of God and holy one who is prone to practice it the most is the least capable of teaching it. St. Joseph, and how they dragged their The technique of self-sacrifice should weary way over the rugged path to They met every now and be a familiar study in the home, but the mother is not unusually the one to Bethlehem then with the crowds which passed, impart its glittering compensation to but none of them knew the Mother of the juvenile mind. The predisposi-Christ, the Virgin Mary. Her thoughts tion in mothers to forgetfulness of self were not of the affronts she received, is one of the evils which a thoroughly she was speaking with her soul to the advanced condition of woman will seek Infant in her womb and bowing her to thwart. It is the diminutive domhead in submission. The time was estic problem recognized by the mother as serious, but to which she come when the Only Begotten was to be born into the world-the place was offers an unsatisfactory solution by prepared where she was to adore Him. We thought of the repulses that were constantly adjusting herself to its various phases in ways known only to received each time St. Joseph begged, mothers, whose resources, by the way, "Shelter us from this night so cold are great and innumerable. Later on, and his eyes spoke of the love of his when her problem joins hands with some others that menace society, she discovers that her solution was all heart for our Immaculate Mary. And we sighed as we thought of each repulse, and our hearts loved on the bet-The answer failed to prove. They pass the last house, wrong. The answer failed to prove The fully developed mother must and of a man whom they meet St. Joseph again humbly asks, "Where shall we find shelter?" This ter for it. understand the importance of cultivating in their children the spirit of self-This sacrifice. The mother, like every one else, establishes her own standard. If poor man looks at Joseph and Mary and stops just long enough to point over to the cave. They enter it, and what do they see? it is one no higher than a drudge, the children are quick to recognize it. The philosophy of a certain woman, There is little place for them to rest. Only room for the beasts, but here at is welcome for them. The rich and the poor-yes, the poorest of the poor-may find shelter in the company labor, dividing it up into quarter sections and quarter lots, and knocks it down to the juvenile members of the for puzzlers rather than inquiries in of man, but when God was born of His domestic partnership. It is a scheme good faith, but the reverend gentle- the public schools are immoral?" Mother He was wrapped in swaddling clothes and laid in a manger. When, much worthier than the plan of a mem-ber of an eminent old Southern family as pretold by the Prophet Isaias, the constellation of the virgin marked the hour of midnight, the "Alma Mater that had degenerated Anancially until Redemptoris" brought forth into the world Him whose generation was from said "his sons had no patrimony save world Him whose generation was from He came as the sun bursts that of having their own way and they should have that at all through the lighted clouds and warms into new life every creature. Mary Later on the whole co cast her eyes upon the folds of her ed their existence. Later on the whole combination regret-The "achievement of woman" is dress as she knelt in prayer and she the phraseology used to express the to her. stooped to gather in her arms the Into her. There are signs in the moon and the stars, but they are the signs of joy and gladness which proclaim to the world the moon and the stars, but they are the signs of joy and gladness which proclaim to the world the moon and the the saying much that women are the race for the the saying much the race for the the saying much the saying much the say of the saying much the say of the say of

"Peace on earth to men of good will." dollar. There will come reaction in God said, "Let all the angels adore Him, "and millions and millions of the heavenly choirs came and went and the heavens and the earth heard "Gloria in excelsis Deo." The rich ment of her sons. The generation, and the noble, the poorand the poorest, all except the shepherds, are wrapt in slumber. Some of the angelic hosts, doing the will of God, it may be will of God, it may be will show how to impart the spirit that the state of the size of the shepherds are wrapt in their heavenward flight that the state will show how to impart the spirit the spirit the state the shepherds are the stop in their heavenward flight that the state the state the stop in the state the state the stop in the state the stop in the state the state the state the state the state the stop in the state state the state the state state the s

She will know how to impart the spirit man, thirteen in Italian and seventeen of giving and there is a blessing that in French up to 1550, versions in stop in their heavenward flight that their song may be heard by the lonely Jews, "Fear not, for behold I bring accompanies it. The blessing will re- Slavonian, Flemish, etc., English ververt upon her own head.

you good tidings of great joy which shall be to all the people." They looked up, were amazed, but knew well the meaning of what was said to PREACHING TO PROTESTANTS. the Bible?" Not only permitted, but urged to. See admonition of Plus VI., them. Then they began to say one to another, "Let us go over to see these thes

Toledo, Ohio, Nov. 30.-The Rev. those things that are accomplished.' As they drew near with a straggling of their flocks, they saw, and believed, and hastened to adore the Infant Walter Elliot, the distinguished missionary of the Paulist order, gave a sionary of the Paulist order, gave a remarkable mission to people of every creed in this city this week. He was assisted by the Rev. William S. Kress, of the Cleveland diocese. At Memorial Hall, the mission, which consisted of a series of talks, opened last Sunday afternoon. The hall was crowded to suffocation. One of the daily papers here says it was a great congregation, Jesus. The storm-wet cave in its manager for a crib gives shelter to Him whom the heavens and the earth cannot contain. Let us not sleep with those who slept the first Christmas night, but let us watch with the shep-herds of the lonely hillside that we

may meet the smile of the Infant Jesus.-S. S. M. here says it was a great congregation, one of the greatest, no doubt, that has ever been gathered within the wall of the immense auditorium. General Booth, of the Salvation Army, drew as THE SPIRIT OF GIVING. large a crowd, for he was the supreme A Pertinent Lesson for Christmas. exponent of a great movement, and his

personality made him a powerful If the spirit of giving,-that occult influence with which the atmosphere magnet. Whether the Protestant or the Cathof holiday time is charged-should be olic predominated in the great gather-ing, cannot be said, but those who infused through the whole year, the millennium would be upon us. The ordinary human mind is inclined to

knew Toledoans, could look about and see on either hand men of every denomination and men of none at all. Mingled with Catholics, Unitarians, Methodists and Episcopalians, were Hebrews, freethinkers and men whose only religious inclinations had been Apaism. The great platform had been decorated with flags and potted the most faith and th plants, while on either side were scores of children, who sang several selections under the efficient leader-ship of Professor J. B. Poulin.

Father Kress was the first speaker, and he talked on a theme which corres-ponded with the little pamphlet which had been previously distributed to the He is our Father tells us that men had been previously distribution of the sour rather tens us that more audience. It contained a brief sym-posium of "What Catholics Do, and Do Not Believe." After a brief intro-Do Not Believe." After a brief intro-the firedom of the will, but is easily your friends and dear ones above and beyond, every foolish little novelty that has a bit of sentiment about it and plays at hide-and seek with you around the book-shelves in your favorite book-store till your stupid pocket-book groans aloud and says you "nay," is only the exemplification of what the only the exemplification of what the spirit of giving does for human made clear, and what is a stumbling-

nature. There is very little sentiment about getting. All the sentiment is con-tained in its sequel—the giving. The practical world believes in the senti-ment of giving, and even in its way
made clear, and what is a stumbling-block to many Protestants, was shown to be purely a misunderstanding of rights were fully explained, so that no none could err on that subject, at least. The so-called worship of the Virgin one could err on that subject, at least. Ingerson, and caned forth hearty ap-The so-called worship of the Virgin Mary was also taken up, and the fallacy that Catholics worship either fallacy that Catholics worship either fallacy that Catholics worship either her or any of the saints was fully dis-nalled.

of penance, of which confession is only a part, and that not the most essen-"Suppose the sinner is not repent-

ant "The confession is unworthy ; the

absolution of the priest is of no avail ; he is guilty of the henious sin of sacrilege. "Suppose he cannot get to confes-

sion, must his sin remain unforgiven?" "No, we are not required to do that which is impossible. Perfect contri-

"Are Catholics Permitted to Read tion will suffice in such case." "Won't the priest tell?"

"He has not told ; even those unfor-tunate creatures, the so called expriests-real priests they are still, for amxed to every Catholic Bible. The Catholic Church is saturated with the Bible; her prayers, liturgy, Mass, breviary, are found translated into every language under the sun. A passage from the Scripture is read and exponendad in avery Catholic the mark of their orders is ineffaceable-who go about from place to place lecturing against the Catholic Church and against the confessional, have never revealed what was told bility of the sacred confidence of the confessional."

"Does it not give the priest too much power?"

"What do Catholics Understand by Inspiration? Do they believe in a verbal inspiration?" Catholics believe "It is not his power, private, personal ; it is official, deputed, the power of Christ. (2 Cor., ii., 10.) 'If I forthat God is the author of the Scrip-tures. That is what inspiration means to them. Few of them believe in a gave anything-for your sakes for-gave I in the person of Christ."

"Is money needed for confession?" "No! hard shell sinners would verbal inspiration. Inspiration is commonly extended to thoughts, docrather pay to be released from the trines, principles ; rules of conduct, obligation of confession ?"

facts and events connected with faith and morals. We believe there are three infallibilities : Reason, Bible and Church " to God ? "Suppose you said you would pay your taxes direct to the governor? We must secure pardon of our sins Father Elliot then took the stand

and took for his subject of discourse through the channels designed by human reason and religion, and showed that religion should consist of Christ. not only reason, but also of revelation. was the magnet that attracted the 'The Catholic religion," he said, "is large crowd, and they were not disone that calls upon man to respect himself. To know one's self is the appointed. He spoke with a clearness and force that was not misunderstood or doubted. He said the saddest of sad things to be said of men was that they have sinned. No one can look up into Christian. With reason alone and the face of heaven and say, "I am innowithout revelation man can know that cent and have no sin." Sin is a very common thing and robs a man of his there is a God, but this knowledge must be supplemented. Reason is not enough. It is infallible in its own sphere, but that sphere is too narrow. It tells us there is a God, but not that greatest of evils."

want of a man's heart, when moved by any strong impulse of feeling, whether of joy or of surprise, or guilt, is expression. Man must have some one to whom he can unbosom himself, and Palladists). thus it is that a confession is good for the soul. Confession is a natural in-stinct. The child cannot yield to sleep Apollo, Ormi until it has opened its heart and whis-He reviewed the time of Voltaire

Father Elliot gave many arguments Father Elliot gave many arguments end. On the left you see Jesus in favor of confession, claiming that the chief desire of the human heart in experiencing joy, sadness or other emotions, was to have some one to experiencing joy, sadness or other emotions, was to have some one to confide in. The Catholic Church provided for this in the establishment of the confessional. He asked, after giving his reasons for the confessional, if there was any one who could say it father ?" if there was any one who could say it inther? Jesus Christ, Q. "Doest was not good. On Wednesday Fathers Elliot and renounce and hate Him." Q. "What is

Kress gathered their hearers in the the duty of a Mistress Templar? Church of St. Francis de Sales, where "To execrate Jesus, to curse Adonai

The Devil in the 19th Century. IV. LADY'S INITIATION TO THE PALLAD

"Sin is pardoned by the sacrament and true protector of humanity I promise and swear . . . never to reveal the secrets of the *Elected* of this rite, and never allow the profane or my brethren and sisters of ther rites even to suspect them. 1 will fight with all my powers against despotism and superstition. I solemnly swear to love, defend and assist my brethren and sisters in our livine love, principle of good. . . . Amen. Then followed a long discourse by

NO. 844.

the speaker, in which the history of mankind from Adam and Eve to near the end of our Saviour's life was horribly travestied. Now the signs, passwords, etc., were explained and then the initiation to the second and highest feminine degree was begun, with a long in-terrogatory or examination of the candidate, called Idonna-Freki in the Palladium. The Grand Mistress them in the confessional. There is a Our sacred doctrine teaches two kinds higher power that guards the inviola- of work, one which enables you to triumph physically over the evil prin ciple, the other to triumph morally over it. By the one you shall resuscit-ate the dead man, by the other you will destroy Adonai in his evil divinity Sister, do you promise to do now what I command you first to gain this physical triumph, and then to gain the moral one ? Candidate : "I prom-The Grand Mistress opens the ise." tabernacle on Baphomet's altar, takes from it a consecrated Host (like our ordinary altar bread) and goes with it "Suppose I say I will confess direct God?" "Suppose von said you would pay Holding the Host over the chalice she says: "By this Victim de-voted to expiation I adjure you Christ." Father Elliot's lecture on confession the dead map. On you has devolved the glorious mission to resuscitate him. By adoption you are a daughter of Him who is Almighty. Approach this cold corpse (lying on a bed before the little altar), embrace it and say : "Lazarus, arise!' and Lazarus will rise." The "Veni Creator" is intoned in honor of Lucifer, and, after, the "Gloria in Excelsis." The supposed common thing and robs a man of his corpse rises. The Host is dropped into peace, tortures the conscience and the chalice. The speaker resumes his makes the soul sick. Sin is one of the explanation, saying that Jesus, after having performed many miracles "Is there then no way of getting rid of this evil?" There is. The primary into the sin of pride, thinking Himself God. He was justly condemned and executed by Herod. (This is only one example of the horrible perversions of

sacred history as rendered by the Palladists). The speaker continues: "On the right of the Baphomet you see the representation (painting) of Osiris, Apollo, Ormized sowing fecundity on earth. The Sun God is the pered its little faults to its mother and received her pardon with a kiss. end. On the left you see Jesus obscene and blasphemous explanations follows. Grand Master asks, among

many other questions: "Who is the traitor that despised the law of his father?" "Jesus Christ." Q. "Doest

A long blasphemous prayer to Luci Adonai, concluded by the cry "Nekam Adonai — i. e., vengeance against Adonai, repeated by all present." The candidate kneeling down be fore the Bahomet reads this oath : "To thee, Lucifer, I swear respect, love and fidelity. I swear before the to hate evil unto death. I swear to abhor lying, hypocrisy and supersti tion. I swear to combat obscurantism, even to the last drop of my blood. I swear to employ every means, no mat ter of what kind, to destroy political despotism and priestly tyranny Lucifer, behold me here as your daugh ter. I vow myself to you in body and soul. Accept my homage, etc., etc. Amen.' The Grand Mistress, holding the chalice with the Host before the candidate on her knees addresses her thus : You are to be consecrated a But before that tress Templar. you have to do an act pleasing to our god. The priests claim that at their bidding this bread (Host) changed into the body of Jesus. This has always aroused the mockery of true philosophers. But let us admit now that the Traitor is really present in this piece of bread. Adonai and Jesus thus have by a providential absurdity delivered themselves into our hands. Imitate me, dear sister. She spits on the Host, the candidate likewise. All shout : Alleluja ! Alleluja. The chalice is now replaced on the altar of Baphomet. After some more ceremonies the candidate must strike the Host with a dagger. Then the candidate was considered initated, and was instructed in the secrets of the order and invested Miss Arabella D—, a handsome young lady of twenty five sumous devils, etc., who performed various Whether this was wonderful feats. done naturally or by super or pretershort and unimportant. This is the oath of the first degree: "In the pres-ence of the Grand Architect of the Universe true Cod the light of the true to the true

Beautiful Oilspiece of the mily.

that is full of useful surely read it from

NTS. ons for the year. or the months, show-f the year, fast days,

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charming story, with by Sara T. Smith. sem by Mary Eliza-Day. With a full-page iza Allen Starr.

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An original story, ons. B, John Patrick

A story of the Nor-an Illustration of Et. North Et. Rev. Michael Rev. P. J. Donahue, Drge Montgomery, D. as M. A. Burke, D.D.; as S. Byrne, D.D. A story of the Nor-an Illustration. By A.

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of the year 1893-4. With including views of the Diocesan Seminary at onkers, N. Y., and the

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as charming as it was fourning. He questions that had been put in the told of the attitude of the Church in the early days in America, and of the value of the Church in preserving the indication box. "If Christ died for you, who are you going to die for?" was civilization of all Europe in the middle ages. He told of the large majority of Catholice in the Chainer and t ages. He told of the large majority of bound by strict orders of the Chirch Catholics in the Christian world, and said that if the majority was to rule the Catholics would be the dominant Church should the matter be put to a risk his life if by so doing he could vote. But, he said, such arguments save a member of his Church." Other questions and answers were will not be offered in the present

ourse of lectures, but it was simply as follows "Why do Catholic booksellers refuse the desire of Father Kress and himself to place before their hearers a plain to sell books relating to the Catholic statement of the Church as it is, that worship to Protestants ?"

"I had no idea that this was ever the reason of his hearers might be apdone. The only reason I can give is set right, and above, all, the speakers that the Protestant did not have the

were mainly brought to the city to let non-Catholics know what Catholicism "Why is your Church "Why is your Church opposed to Freemasonry ?" "Mainly because Freemasonry i

really is. The second of the meetings attracted an audience that filled Memorial hall opposed to the Catholic Church. most of the old countries Free Masons to its greatest capacity on Monday there are an un Christian lot of people evening, and there were more applica-They are a bad class ; but here in tions for admission than could be accommodated. The meeting was opened America among the members of the by Father Elliot, and after his brief Masonic fraternities are some of our by rather Eiliot, and atter his brief Masonic fraternities are some of our most loyal and best citizens. The most loyal and best citizens. The Masonic oath contains the death pen-tinished by Father Elliot. There were alty. The Catholic Church maintains common sense is in adverse ratio to her opulence, surveys the household labor dividing it up into compute and the subjects of Catholic faith and to inflict the death penalty. No good Protestant as well. Many of the ques- Catholic can take that oath. We are tions were evidently put in the box opposed to it."

"Do Roman Catholics believe that

men on the platform took them up just as they came and answered them to tell us that the Public school system according to their knowledge of the as it now is, is the best, we say not. subject, many of them bringing out We have something better. We want some religion in the Public schools." considerable explanations on different After the questions had been an-

The subjects of the evening were taken up by Father Kress in a brief by preliminary difficulties as follows : taken up by rather Kress in a brief preliminary difficulties as follows: talk preliminary to the address of Father Elliot. His topics related to the Bible as used by Catholics, and in substruct were bandled as follows: substance were handled as follows: "Was the Bible chained in Catholic one confesses his fault to you, the other a degradation. Take your the other one confesses his fault to you, the other a degradation. Take your the other one confesses his fault to you, the other a degradation. Take your the other a degrada Yes, there are instances in does not: which is the more manly?" Bible was chained in the "But how can a sin be pardoned by

IUM. The existence of the Luciferian rite of Palladism is a deep mystery to the uninitiated, and not even the highest Freemason can solicit admittance into his order. Palladists, while taking part in and secretly directing Freemasonry, select from the ranks those most suitable, and invite them to join the Palladists.

Stopping at Singapore, I attended an ordinary Freemason meeting at which the Palladist members were invited to a meeting of Palladists the next evening when a young lady would be initiated. Where do you imagine the meeting was held? In the Presbyterian church, while a Pres byterian minister was present. The church wasturned into a Luciferian temple with the regulation Bap homet altar. Above the statue was a triangle turned upside down (Lucifer's symbol) containing the number 33. (Note: The number 33 is a sacred one among Masons, because it recalls the age at which Jesus was

crucified.) Quite a number of ladies were present, all English, in white evening dress, and decorated with the insignia of their degree. Brother Spencer, a merchant of the city, acted as Grand Master, and Mrs. Vandriel as Grand Mistress

The candidate for initiation was a As the candidate was to be initiated the same evening to both de-grees of *Elected* and *Mistress Templar* Universe, true God, the light of souls ordinary aspect.