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The Catholic Record.

-(Christian is my Name, but Catholic my Surname.)-St. Pacian, 4th Century.

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CHRISTMAS GREETINGS.

How many years is it since we heard Mass at Christmas in the town of our loved Alma Mater ! Well, no matter ! That would be telling, and we try to conceal our gray hairs from the prying eyes of age experts. But we are not so old that we cannot remember the old days. Their memory comes back to us now-argosies of golden dreams and hopes and schemes of the time when life was as yet like a story. We see again the old cathedral vibrant with the melody of the Christmas chants, and hear joyous cries that thrilled us through, for the heart was young. But what is the use to talk about it? One thing re-mains : the Christmas joy. This we wish our readers. And whilst we make ready to receive our King, let us remember as Bishop Spalding says, that since God has Bishop Spalding says, that since God has they prate everlastingly, they should convincing proofs in themselves that made us happy for everlasting bliss, He has made us to be happy now in the work that lies at our hand or in the sorrow and suffering we must bear. We sorrow and suffering we must bear. We

been spared the trouble of telling the spangled vice. world that they respect the feelings of Of course no harm is done, for the

RELIGIOUS KNOWLEDGE.

Speaking to the English pilgrims,

ant, or too cowardly, (some people term who have our own dear ones still it tolerant) to think of embracing them. smooth the way for them with our love It is not enough to say we believe and self-denial. the teaching of the Church without making an effort to know the reason of the teaching.

everywhere, and yet many are too ignor- should love and cherish. But let us

This, we admit, takes time and is not easy. But think of the hours given to the reading of fiction-to useless visits and meaningless talk. If but a fraction of it were devoted to the study of the science of sciences, to the ac quirement of the knowledge that explains life and sets man in the right path and is the pledge of eternity, apostles would be found in every section of the country.

expect any scholarly appreciations, but simply when shame and sin are por-for a pittance and guarding despite the To infer from the miracles in the New trayed on the stage they should be contempt of the world, their hearts' Testament that all cures should be mir-

their readers of every faith and that devil suspends operations when some had the facts been known the poem people go to the theatre. We suppose would never have been published. We Catholies were in the audience, for are glad, however, to note the apology. some of us are not at all prudish and be-It is of course rather damaging to a sides go merely to revel in the art of firm that it should permit anything the thing. We leave our base nature, subversive of truth and good taste in a we presume, in the cloak room and are publication controlled by it, but the gnaranteed against a moral chill. We incident may serve to remind others can imagine what impression this exthat calumniating things Catholic does cuse would have upon the saints who not pay so well as in days gone by. dreaded sin as the only evil and the men and women who fought their way to the eternal gates, but it seems to re-

assure us.

NOT ALL GONE.

Lecturing before the Chicago Medical Society a doctor asserted that ness has resulted. But out of the same means. conditions have been produced on and penalties incident to existence in

and we need is that He guide is that He guid

reasoning.

Speaking to the English pilgrims, Leo XIII. said : "Before parting with you to-day we would give you this counsel as a sou-venir, that you may take away with you something that you ean treasure up, that give growthis that you ean treasure up, something that you ean treasure up, the result of the saddest things in life is the sent thought and love some children to the parties. They drift the mean the all practical intent forget The shepherds were the first to learn of the birth of Christ. This shows that God loves to dwell with the poor, simple, pious people, such as the shepherds were, and that He reveals Himself to those who are little in their own eyes; while He despises the proud and leaves them to their own spiritual blindness. Let us then be simple and humble and avoid all pride and deceit. Our Lord's birth gives us a most beautiful example of poverty. Heafterwards preached and forcibly taught this important lesson both by word and ex-ample. He wished to confound by such poverty all those who seek only the honors and riches of this world, who place their hearts and affections upon worldly things more than they do on spiritual things. Who would despise the poor after this noble example of the Lord of all creation ? At Christmas time it is customary to being. present our friends with some gift as a to offer our greatest and best Friendthe Divine Infant? We all have it in our power to give Him what He prizes would have her, if we had intelligent this. It is unpleasant to think there is a good dear of The world has plunged forward through struction. We do not mean we should indulge in controversy. Controversy filial inhumanity. Not only do are changed. Time moves, but eternity filial inhumanity. Not only do are changed. Time moves, but eternity stands still; and thus, amid perpetual change, the Faith, which is the reprechange, the ratin, when is the repre-sentative of eternity on earth, remains and is at rest, and its unchangeableness is our repose. The Bethlehem of that night has never passed away. It lives, not only in the memory of Faith, but in Faith's actual realities as well. It lives a real, unbroken, unsuspended life, not in history only, or in art, or in poetry, or even in the energetic wor-

CHRISTIAN SCIENCE

(Continued.) After saying that it does not appear that Christ and the Apostles taught that God nealed the sick by material means — a proposition which we dis-proved last week—Mr. McCraekan continues

'On the contrary, they prayed, they cal Society a doctor asserted that modern criticism no doubt has evolved conditions out of which greater keen-all denoting spiritual, not material, Comment-They denote an appeal to

every hand multitudes of semi-invalids who seem to have lost the physical appeals in particular cases do not justify capacity to endure the ordinary pains and penalties incident to existence in never appeal to God's indirect powerpostles would be found in every see-ion of the country. DRAMATIC CRITICISM. What some towns in Canada need, and adly, are dramatic critics. Some Mand penalties incident to existence in mortal form. Environments and con-ditions almost wholly artificial have tors whom the medical science of the future will record as east in truly herthe use to talk about it? One thing re-badly, are dramatic critics. Some future will record as east in truly her-Apostle had recourse to both methods

Our best Christmas wishes to our es-teemed contemporary the Casket. It 1, 12, where it said, "God wrought is always good and brainy and has oc-casionally an editorial which should be his body to the sick, handkerchiefs and framed and hung up in sanctums as a model of forceful prose and cogent them." We do not say that there were any medicinal qualities in the clay the garment, the handkerchiefs and aprons,

christ comes to us in Communion as Christ comes to us in Communion as really as He did to His Virgin Mother. Come let us adore Him in the Blessed Sacrament. God promised a Repeemer to Adam. He repeated that promise to Abraham and awarded the fulfilment to his seed. Which proves that these material things were real, and not mere mental delusions in the mind of Christ and of the inspired writers who recorded the miraculous

His Omnipotence. But you admit flis Omnipotence. Why then say finite causes are impossible? Do you not see that between your two statements, that God is Omnipotent, and that finite or secondary causes are impossible, there is an evident contradiction ? McCrackan—" We say that God is beside Him, then He cannot be omni-potent God." Comment—Why not ? What clash is there between the existence of finite, secondary causes and the existence of the omnipotent first cause ? Is not the ed causes ? The error of your argu-ment consists in comparing finite, secondary causes with the compotent they are incompossible, or that one ex-pluses the other; just as second supposes first, and first cause you imply second-giotes the other; just as second supposes first, and first cause you imply second-giotes the other; is hard for Chris-tian Scientists to free themselves from

ary causes, for "the first" is the be-ginning of a series. It is hard for Chris-tian Scientists to free themselves for Chris-tian Scientists to free themselves for Chris-the use of Christian phrases, even after they have altogether abandoned their meaning. When you speak of "first" cause you show that you have not over-come the difficulty. In your philosophy there is no use for the word first in con-nection with cause. You might as well speak of the first God, as of the first cause. He who intelligently says the first God implies more Gods than one : cause. He who intelligently says the first God implies more Gods than one; and he who says first cause, as you do,

and morality is a delusion; as is also immorality. But the Christian Scientists are not consistent with their own doctrine. They profess to labor for the better-ment of man and society, to abolish sickness and sin. But if God, as they tell, is the sole cause of all that is, He is the sole cause of all that is, He is the sole cause of all the exist. He alone eaused things to be just as they are. Why, then, do Christian Scientists put their judgment against His infinite wisdom and attempt to im-His infinite wisdom and attempt to im-prove and reform things? One of two things is true : either they do not be-things is true : either they do not believe that God is the sole cause of pre- time customs, and on festive occasions, neve that God is the god of their con-sent conditions, or the god of their con-ception is the devil.—N. Y. Freeman's Journal. NAZARETH. The View from Moant Fabor-Tradi-the View from Moant Fabor-Traditions Associated With the Town-the Church of the Annunciation-

" Much is being done in Nazareth in Virgin's Well. To the Christian the world over, Nazareth, the home of Our Lord, must always be the spot richest in sacred as-sociations. For nearly thirty years the Christian the world over, Nazareth, the home of Our Lord, must always be the spot richest in sacred as-sociations. For nearly thirty years the Christian the world over, Nuch is being done in Nazareth in the way of education," says a well-known deau, just returned from the Orient. The Society for the Promotion of Female Education in the East has a



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that will prove useful to you and to your fellow-countrymen. Have a great love for the study of your religion; come, but they are cold and have little nake yourselves well acquainted with the truths of the faith, that you may be or no meaning to the aged eyes that able to give an account of them to those who are outside the fold. For we are convinced that if the English people only a letter like that one of Schuman in which he tells of his love for his mother, knew what the Church teaches, pre judices would in great measure disap-but we can all put a bit of heart into the lines that enter the old homestead. pear, and an important step would have been taken towards the attainment of We have read how a great saint was that reunion which we all desire." accustomed to write his superior : with We wish we could have these words

what love and reverence he made it a Catholic household. We need to have holy thing and we imagine that in some printed in gold and given to every them before our eyes. We forget such spirit should a letter be written our responsibility, our Apostolic to parents. It will make sweet music in old hearts and sunshine in a world ily always in the sanctuary. We that is growing grey and cold to them. mission, for the apostle is not necessarlose opportunities because we are And surely we owe them this at least. deficient in religious knowledge. With- No true man can read the long tale of a mother's prayers and sacrifices for him, out the fold there are thousands following impostor and fanatic, because they her toil for him and trust, however the hope to find in fad and theory some clouds of opinion may lower with unsure ground and answer to the pro- dimmed eyes. So it is better to say blems which confront them. If haply they turn to the sects they hear a hun-regret to have left unsaid. Better to us then on the day of His birth offer they turn to the sects they hear a hun-dred different and contradictory voices coming from the one Bible. But they might turn to us, or at least be inclined to wear out our hearts with sorrow for to doubt that the Church is the gro-having left them to the charity of the power to keep them pure and spotless. tesque and hideous thing her enemies stranger. And there is a good deal of Catholics to lift up their voices in in- any of it, but Directors of Poor Asylums

is of course useful and at times neces- some children consign their parents sary, however our friends may view it. to charitable institutions, but al-But we are speaking of opportunities so they will not visit them or recogrecurring each day. They are in the nize their existence in any way. And work-shop, in railroad cars, at some in all the cases which we can remember casual meeting with our fellows, in a they could have without serious inspeak for the truth. A word may be the glimmering of the light to a belated wayfarer and a protest against mis-representation may set someone think-ing or investigating. Opportunities are done to those whom we word, wherever a man comes in touch convenience to themselves saved their ing or investigating. Opportunities are of unkindness done to those whom we -Father Faber.

ace to face with that question. What are your reasons for thinking secondary es impossible? cCrackan. If God is the First

McCrackan. If God is the First Cause and He is Infinite, He must also be Infinite Cause, and thus the only cause, for there can be no other cause besides the Infinite Cause."

Comment: The force of this reason-ing is not apparent. A being is a cause only in so far as it causes something. If that something is finite the cause of it, as cause, is finite, since the exten-sion of the cause, as cause, is limited to the extension of the effect or thing caused. The Infinite Being is Creator or Cause only in so far as He created or caused this universe. But this universe is finite. It is therefore incorrect to say that the Infinite Being is an infinite cause, for He did not create or cause an infinite thing to come into While the power of a being, as cause, is not limited to the limits of extension of a given effect, the causality of that being is limited to the limits of the effect. We must therefore contradict your first statement, because while God is the Infinite Being, and first cause, it does not follow that He is infinite cause. You may call this a fine-spun distinction, a higgling about

words, but it is necessary in treat-ing of things metaphysical to be exceedingly careful in the use of words. There is no more prolific cause of misunderstanding and disputes than the careless and improper use of words. One of the strongest objections to Christian Science writers is their bad habit of draughting words of clear, definite and fixed meaning and using them as symbols of new, vague and indefinite meanings, and giving no warning of this new use of them. Half the trouble of refuting them consists in straighten-

of returning them connects in a second secon

sociations. For nearly thirty years the Saviour trod its streets, living the life of the humblest, doing the work of the most lowly. It is not strange, therefore that this little town, insignificant though it be in size, and of no commercial importance, should, nevertheless, be the teach a school for girls, while the Fran-

sharp contrast to the richty culturated valley below. Here, in this sheltered enclosure, is situated the home of the "Nazarene," in the midst of fruit-bear-" Nazarene, a contrast colored flowers, the enclosure is situated the home of the speaks well for emission work in the "Nazarene," in the induction flate occur ing trees and gayly colored flowers, the golden pomegranate vying in beauty with the nodding hollyhock. The valley East. s peculiarly favorable to the growth of fruit; oranges, figs, olives and pome-granates fiourish in abundance, while as far as the eye can reach are yellow fields of waving grain. The meadows are bright with poppies and other flowers of every hue, and birds of bril-liant plumage fill the air with song.

From the summit of Mount Tabor, in the vienity of Nazareth, is one of the most perfect views in the world. A panorama of verdant hills and fertile plains; to the north the ridges of Le-banon oveltopped by the snow-clad peak of Hermon, while in the west one catches an occasional glimped of the the vicinity of Nazareth, is one of th catches an occasional glimpse of the right blue Mediterranean. It is the pleasure of writers on sacred subjects to depict the Saviour of standing on this elevation and viewing the m lous scene; and there is little doubt that it was often the resort of the towns folk, among whom the Lord moved a

one of themselves. For the Orient, Nazareth is a remarkably clean town, though its narrow irregular streets are so full of mud and mire as to be almost impassable in the mire as to be almost intra many churches rainy season. Its many churches erected by the Crusaders have long been destroyed by the Infidels, and intil the thirteenth century, when the s Emperor Frederick II. rebuilt the place, it had no importance as a town. In e it had no importance as a town. In 1620 the Franciscans established them-it, alors on its sunny slopes, built Its many churche

centre of profoundest interest. Nazareth is built, amphitheatre fash-ion on the slopes of the Galilean hills, whose barren, unattractive aspect is in sharp contrast to the richly cultivated yalley below. Here, in this sholtcored ciscans attend to the instruction of the

CHRISTMAS EVE.

BY EUGENE FIELD. Oh, hush thee, little Dear my Soul, The evening shades are failing,-Hush thee, my dear, dost theu not near The voice of the Master calling?

Deep lies the snow upon the earth. But all the sky is ringing With joyous song, and all night long

With joyous song, and all night long The stars shall dance with singing

Oh, hush thee, little Dear my Soul, And close thine eyes in dreaming. And angels fair shall lead thee where The singing stars are beaming.

A Shepherd calls His little lambs, Λ d H longeth to cares them; H bids them rest upon His breast, Taat His tender love may bless them.

So, hush thee, lit'le Dear my Soul, Whilst evening shades are falling, And above the song of the heavenly throng Thou shalt hear the Master calling.

The Seasons Joys.

This is the blessed season of the Christmastide. All Promoters and faithful members of the League should redouble their devotion on that wonder-ful day when the miracle of love was performed for us, and offer to the Christhild all the devotion of their hearts Do not forget the poor. Try and make some one happy ; there are in the world

and the set of the standard the