

THE CATHOLIC RECORD.

The Catholic Record.

Published Weekly at 484 and 486 Richmond Street, London, Ontario.
Price of subscription—\$2.00 per annum.

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Managers: Luke Kiaz, John Nigh and P. J. Nevin are fully authorized to receive subscriptions and transact all other business for The Catholic Record.
Agents for Newfoundland, Mr. T. J. Wall St. John's.
Rates of Advertising—Ten cents per line each insertion, single measurement.
Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Charles, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion.
Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor, and must reach London not later than Monday morning. When subscribers change their residence it is important that the old as well as the new address be sent us.
Agents or collectors have no authority to stop any paper unless the amount due is paid.
Matter intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us money. Objections and marriage notices sent by subscribers must be in a condensed form, to insure insertion.

LETTER OF RECOMMENDATION.

UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 7th, 1909.
To the Editor of THE CATHOLIC RECORD,
London, Ont.
Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, with a great deal of interest and pleasure. It is a most valuable contribution to the Catholic press, and its master and form are both good; and a truly Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it to the faithful.
Blessing you and wishing you success,
Believe me, to remain,
Yours faithfully in Jesus Christ,
J. D. FALGOUT, Arch. of Ottawa,
Ottawa, Ont.

LONDON, SATURDAY, DEC. 26, 1908.

We are pleased to be able to announce that classes will be resumed by the authorities of the Ottawa University, on January 7th, in the new science hall. It is to be hoped that a large number of students will be present. The interest taken by the Catholics of the Dominion in this great educational institution should, and we have no doubt will, be materially increased, owing to the heavy loss it has sustained by fire. Let the sympathy shown towards it be of the practical kind.

THE HEAVENLY SUMMONS.

An old legend tells us that when God created the universe He asked the angels what they thought of the works of His hands. And when the spirits looked upon the world and beheld it throbbing with life and resplendent with the beauty of the Omnipotent, they cried out that one thing alone was wanting—a voice harmonious which would chant forever the praises of the Creator—a voice whose tones, unmarred by discord, would strike the hearts of men, and turn their thoughts from material things to those beyond the spheres. Such is the story laden with the fragrance of a bye gone age.

Long did the world wait to hear that voice. Now and then during the ages a voice sublime was borne from the lips of patriarch and prophet to the ears of the world, but, sunk in crime and infidelity, it turned a deaf ear to its every tone. It was too intent in its own business to heed a heavenly summons.

But men never relinquished the hope of hearing that voice. They treasured up the remembrance of the time when God walked with man and spoke to him. They sought during the centuries for the God Who seemed to be lost to them. And though we know error and depravity debased and corrupted them, and their passion-blinded eyes could scarcely see primitive traditions, they never abandoned their quest. The problems of origin and destiny led the brightest amongst them into speculations which form a part of the world's literature. But the truth they gleaned was too fragmentary to satisfy them; and one of them, after scrutinizing the learning of the past, the wisdom of those who had grappled with these problems, cries out: It would take a God to tell us which of these systems is true. That cry has been echoed in our own day by Herbert Spencer.

We know however what an authoritative answer was given by Him whose birthday we commemorate.

THE KING'S COMING.

What the Babe of Bethlehem has done for humanity is well known to our readers. Before His coming the world revelled in impurity and selfishness. "Cursing and bitterness were in its mouth, destruction and unhappiness in its ways." Human life was a matter of little import. The citizen was of value only so long as he could contribute to the power and glory of the nation, the alien was butchered on the battle field, or reserved to do sword play for the amusement of his captor or sold into slavery which was approved and regarded by a philosopher like Aristotle as indispensable to every rightly ordered state. The poor and the weak and the ignorant were contemned, for they were denied any personal dignity or responsibility. And this contempt rings out in the words of the most polished writers of antiquity.

Woman was a plaything and little

else. And aside this ruthlessness and vice flourished the most wonderful material civilization the world has ever seen. To all seeming a beautiful fabric rich with the trophies of artist and philosopher and soldier, yet powerless to stem the tide of corruption. The human race was, to quote Monsabre, like a mighty giant that had been wounded by centuries of errors and debauchery. Its flesh was falling in shreds from its dishonored body. Corruption was sapping its vitality and drying up the well-springs of life. Death was fast stealing upon it. But suddenly it heard the words: "The Word was made flesh," and it rose up from its debilement and degradation and with its wounds healed, and with peace and hope in its heart, set its face towards eternity.

THE LIGHT OF THE WORLD.

The Babe of Bethlehem came with the tidings: "I am the light of the world. He that followeth Me, walketh not in darkness but shall have the light of life." That light shone upon man revealing to him his mission, his dignity, his responsibility. It purified society of its corruption, and gave into its keeping the principles that make for stability. It sanctified the Christian home by banishing divorce. It exalted womanhood, and we are not surprised to hear Ruskin say "that the worship of the Madonna has been one of the noblest and most vital graces of Catholicism, and has never been otherwise than productive of true holiness of life and purity of character. . . . and that from the moment when the spirit of Christianity had been entirely interpreted to the Western races, the sanctity of womanhood worshipped in the Madonna, and the sanctity of childhood in unity with that of Christ, became the light of every honest heart, and the joy of every pure and chastened soul."

It was, as Lecky writes, reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments and conditions, has been not only the highest pattern of virtue but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said that the simple record of three short years has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations of moralists.

THE CHARM OF MUSIC.

Christmas-tide reminds us of an incident we witnessed some years ago. It was at a gathering of Confederate veterans. Most of them had a scar or limp as a souvenir of skirmish or battle and they had come together to take the field again in imagination. Speeches recounting the heroism of the army, tributes to this and that general and to the daughters of the South swept the old soldiers' hearts and evoked applause that was half hysterical. But just when as it seemed to them they were nearing a dangerous mood an orchestra began a southern melody—a simple song that has found an abiding place in the hearts of the people, and every voice in the hall was hushed. The song had a meaning for the veterans. Sung by their wives and children, taught them mayhap by their mothers with every bar associated with loved memories and able to conjure up visions of the long ago, it crowned resentment to sleep by its lullaby of love and peace. During the greater part of the year we shout the watchwords of the world and sing the praise of those who make its history; we strive for things whose fairness vanishes ere we touch them; we mourn over disappointment and sit laggards and cowards on the wrecks of our hopes; we wax querulous and cynical and—the music of Christmas steals into our hearts and we become, or feel we should become, like little children. The pride and the hardness and the enmity go out from us. Not for us the fairy castles that loom so real to the eyes of the young, but we can lay hold of the trust, of the clear and unshamed eyes of childhood and of the joy that is its heritage.

GOD'S CHRISTMAS GIFT.

We may have little of the world's goods, but we may have for the asking for our very own God's Christmas gift to the world; and is it not a gift worthy of the Giver? Round about the ages with their patriarchs and prophets, and martyrs and confessors; over it the radiance of heaven and the jubilee of angelic praise and adoration, that gift—the Babe of Bethlehem—is ours. A little Child nestling in the arms of His mother looks out upon His world through the eyes of God.

THE LEVERS THAT UPLIFT SOCIETY.

He is given to each one of us so that we may be made the sons of God. He wishes to teach us that the mightiest forces which exist are poverty, humility and obedience. These are the levers that uplift humanity. We are, through our pride and the example of others, prone to forget this, but the Babe of Bethlehem brings them into the world and ennobles them for all time. With them He begins His career upon earth. Without anything men consider essential to success He took the world into His hands and bathed it in the light which enlighteneth every man that cometh into the world. He so impressed His ideas and personality upon them as to make them renounce home and kindred and life for love of Him. Testimonies there are to this and to spare. Have we not heard an apostle saying: "Repose now in Thy glory, Noble Founder. Whatsoever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceasing."

And before him Napoleon said to his friend at St. Helena: "There have been three great Generals in the world, Caesar, Alexander and myself. In spite of all their exploits Caesar and Alexander are but mere themes for school-boys. Who loves them now? So it is with myself. My memory will live perhaps fifty or sixty years in the heart of some brave man and after that no one will love me more. One Being alone is still loved after eighteen hundred years. He is Jesus Christ. I know something of men, and I tell you Jesus Christ was not a man."

THE LESSON OF SORROW.

The history of that love will never be finished. To-day the Babe of Bethlehem is taken joyfully to countless hearts. True, there is sorrow, but only to make us see the more clearly Sorrow is the angel who brings us happiness and freedom, and so we go on with One of our own kind Who had a mother and a home: Who trod dark and fearful ways and was harassed by ingratitude and idle and venomous tongues. He is the Emmanuel—the God with us—ever seeking our love. We owe everything we have, and hope to have, to Him.

A DAY OF GRATITUDE.

Needless to say that we should keep Christmas day in a manner befitting Christians. It is a day for rejoicing and gratitude. We would forget if we could that to some it is a season for merry-making, so-called, which is bestial and of the devil. But without dwelling on this we think that frequentation of the theatre on that day is out of place. Absurd, say some of our friends. Well, if they can think of all the Babe of Bethlehem has done for them, and then go into a playhouse on His birthday, we pity them.

KING HUMBERT'S VISIT TO PARIS.

During the recent visit of the King and Queen of Italy to Paris, the French Catholics were very much surprised and correspondingly indignant because they assisted at Mass, and some of the French newspapers have not hesitated to express their conviction that their doing so was an insult to the Government of the French Republic!

When King Edward VII. was in Paris not long before, it was considered the proper thing that he should attend the Protestant Church, and the Government made provision that he should go thither in state. But no provision was made for the attendance of King Humbert and his Queen at Mass, and the Government was taken by surprise when it learned that the Italian Sovereigns took the matter into their own hands, and assisted at the holy Sacrifice with every appearance of piety. It was taken for a foregone conclusion that the Italian Sovereigns are as deep in infidelity as are M. Combes and his colleagues. And is it not forbidden to French officials to go to Mass, under penalty of being deprived of their offices? Why then should not the Italian King and Queen conform themselves to the French governmental ideas regarding how the Sunday should be kept?

The reverence thus shown by the Italian monarchs to the laws of God and of the Church is a fair sign that during the reign of Pope Pius X. there may be brought about a change in the relations between Church and State which may go far towards restoring to the Italians that respect for religion which, we regret to say, has been destroyed to a great extent through the anti-Catholic legislation which has been passed by the Italian Parliament during a whole generation.

The latest pronouncement of our Holy Father Pope Pius X. shows that the independence of the Church will be maintained by him as it was by his pre-

decessors; yet there may be, with good will on both sides, some means found for bringing about a satisfactory solution to what is undoubtedly a difficult problem.

It is the people of Italy, more than the Church, who would be benefited by a change, as they have suffered more through the loss of that religious instruction which is essential to the well-being of any nation.

CHRISTMAS DAY AND THE MYSTERY OF REDEMPTION.

By the festival of Christmas which is now being celebrated throughout the world by the whole Catholic Church, is meant the birthday of Our Lord Jesus Christ, when He came into the world as God and Man in one Person to begin on earth the work of saving mankind from sin and the power of the devil, the enemy to our salvation.

The necessity of a Saviour arises out of the sad spiritual condition to which the world was reduced by sin.

In the first place, by the sin of our first parents heaven was shut against all mankind.

The book of Wisdom tells us (ii. 22-25) that "God created man incorruptible, and to the image of His own likeness He made him. But by the envy of the devil, death came into the world; and they that follow him are of his side."

Again we have the teaching of St. Paul:

"Wherefore as by one man sin entered into this world and by sin death; and so death passed upon all men, in whom all have sinned."

"Death reigned from Adam unto Moses, even over them that had not sinned after the similitude of the transgression of Adam who is a figure of Him that is to come. But not as the offence so also is the gift: for if by the offence of one man many have died; much more the grace of God and the gift in grace might reign by justice unto everlasting life through Jesus Christ Our Lord." (St. Paul to the Romans v. 12-21.)

The sin of our first parents was, in fact transmitted from Adam, our first father, as head of the human race; but as Eve, our first mother, was the tempter of Adam, just as she was herself tempted to disobedience by the serpent, she was a participator in the original guilt, and it is properly said the sin was transmitted from our first parents, jointly that is, from Adam directly, and from Eve by her participation in the act.

"The wages of sin is death." (Rom. vi. 23.) By this text is meant that death came into the world by sin and that sin deserves death. This is the same teaching which is derived from the previously quoted texts.

The death incurred through sin is both temporal and spiritual. Temporally, the union of our body and soul is broken through the sin of our first parents. But there is also a spiritual death whereby our soul and our person would never enjoy the blessed vision of God, and this death is also incurred by all mankind through the sin of Adam.

Heaven was shut against the whole human race by that sin. Almighty God was not bound in the first instance to create man with a right to heaven, and He could make that right depend upon what conditions He thought proper. The condition He actually placed was the obedience of our first parents, and when this was violated, the human race forfeited its inheritance, the enjoyment of eternal beatitude with God.

It was this sad state of mankind which made it necessary there should be a Redeemer if our lost inheritance was to be regained; and who was to regain it?

Finite man could never merit an infinite reward such as the everlasting enjoyment of God's own happiness would be. On this ground alone, the recovery of heaven could never be gained through man's acts, whether those acts should be of adoration and homage to God, or of satisfaction and atonement for sin. Under either of these respects, if Redemption should be gained at all, there was no possible Redeemer but one whose acts of adoration and atonement should be of infinite value, and such acts could not be furnished by any being but God Himself.

All the sacrifices man could offer, even the Sacrifice of all human possessions, including the lives of all men, would be an inadequate offering to atone for one grievous sin, which is so great an evil that it cuts us off entirely from the friendship of God, and makes us the servants and imitators of Satan: it binds us with a chain which no human efforts could sever. It was therefore to be redeemed, therefore, it was necessary that the justice and mercy of God

should find the means of our restoration to peace with Him.

The mercy of God to man, however, was not to be baffled. Though the angels of God who offended Him through pride and raised in Heaven itself the standard of revolt, were duly punished by being cast out of Heaven into the bottomless pit from which there is no redemption, Almighty God in His wisdom and bounty determined upon giving a Redeemer to mankind. That Redeemer is the Second Person of the Adorable Trinity, the Son of God Himself.

He alone could furnish the necessary atonement for sin by an infinite act of homage to the Father. That atonement alone would be adequate to compensate for the injury done to the Divine Majesty by sin, and thus God's justice and mercy would both be satisfied and reconciled, a reconciliation which could not be otherwise effected. By this means also the prayer, which is a prophecy of Redemption uttered by David is accomplished, wherein it is declared as a result of Christ's advent to earth:

"Convert us, O God, our Saviour, and turn off Thy anger from us. . . . Show us, O Lord, Thy mercy, and grant us Thy salvation. . . . For He (the Lord) will speak peace unto His people. . . . Surely His salvation is near to them that fear Him: that glory may dwell in our land. Mercy and Truth have met each other: Justice and Peace have kissed. . . . And Justice hath looked down from heaven. For the Lord will give goodness, and our earth shall yield her fruit." (Ps. lxxiv. 5, 13.)

Truly in our Redemption effected by Christ, Justice and Peace, Mercy and Truth have met and kissed as this prophecy declares.

It cannot be truly said that substitution is not acceptable to God, for we know that as God has ordered the world, such substitution in an inferior degree often occurs. It is a substitution if a man pays the debt for which his friend has been thrown into prison, thus securing his release. It is a substitution when a soldier or a patriot lays down his life in battle for the safety or the liberation of his country. It is a substitution when a mother watches over the sick bed of her child lying prostrate with a contagious disease, which she may contract herself, and by which she may die while her child recovers. Many such instances might be given of a substitution which is quite in accordance with the mode in which Almighty God governs the world, so there is nothing contrary to God's wise provision for the happiness of mankind in the fact that Christ substitutes Himself for the sinner whom He wishes to save, thus manifesting a love infinitely more intense than any man shows for his dearest friend.

The feast of Christmas is a day of very great joy because it is the pledge of Christ's love for mankind. It is the beginning of the work of our Redemption. He was named Jesus from the office which He was to fill as our Redeemer or Saviour. The Holy Name of Jesus is derived from the Hebrew *Yeshu*, to save, because it had been determined by the Holy Trinity

"He shall save His people from their sins." (St. Matt., i. 21.)

This was the announcement which God Himself made in a vision to Joseph whereby the impending birth of Jesus was made known to him.

When the municipal elections in Ottawa have taken place we trust Mr. D'Arcy Scott will be its Mayor, for he takes rank amongst the brightest young men of the capital city. Possessing a remarkable rectitude of character, and a brilliant intellect, his occupancy of the Mayor's chair would be an honor to his native city. Such young men as Mr. Scott we desire to see occupy positions of trust and honor.

In the Talbot street Baptist Church, in this city on Sunday last, Rev. E. Bosworth spoke of the French Canadians in relation to national development. Mr. Bosworth is connected with the Grand Ligne Mission, whose object it is to change the faith of the French people to the Baptist sect. He quoted figures to show that the French population of Quebec had grown from 58 to 84 per cent. within the last thirty years, and at the end of his remarks the report tells us "he made an earnest appeal for help to carry on missionary work amongst the French." Truly this is an age of humbugs, and multitudes of people like to be humbugged. Would it not be more in accordance with the fitness of things were Mr. Bosworth to engage in missionary work in places like Toronto, where, we are told, the school population is decreasing, and the general population increasing. While the birth rate of Catholic Quebec is very large, that of Protestant Ontario ranks amongst the lowest of any other country in the world. Which Province, then, may we ask, contributes most towards national development?

"Lex Orande et Prece et C. ed. by George Tyrrell, S. J., author of 'Hard Sayings,' etc." Published by Longmans, Green, & Co., 39 Paternoster Row, London, E.C.4.

SOCIALISTIC HATRED.

BISHOP MATZ OF DENVER EXPOSES ONE FEATURE OF THE DAMNING DOCTRINE OF BEBEL—CATHOLICS EXCOMMUNICATED THE MOMENT THEY ENTER THE RANKS.

On a recent Sunday evening Rt. Rev. N. C. Matz, D. D., of Denver, delivered a powerful sermon in his home city, taking for his theme "The Hatred of Socialism." The topic is so timely and it was handled with such vigor by the eloquent speaker that we reproduce it in full:

To-day we will study together the hatred of socialism, carried on to a paroxysm of madness; we shall see what it is and of what elements it is composed; whence it comes, of the principal causes which account for its apparition in our midst; and last, whether it tends, or against whom it is chiefly directed. First of all, then, we would ask what is this hatred of socialism? We all know what hatred is; but the hatred of socialism is no common hatred, for it is a truly complicated, since it is composed of the hatred of man, of society, and of God. It is this fact which makes this socialistic hatred a phenomenal hatred which has no parallel in history.

HATRED IS THE REVERSE OF LOVE. Love constitutes the armory of the heart; it is the whole human heart. Now hatred is the revulsion of that heart, or the heart flying from devotion upon the object of its hatred. This will explain to you how great love begets great hatred. It is more easy for us to understand what hatred is than to describe it. Even though we may have experienced it, we have all, at one or another time, seen it, and perhaps come in contact with it; its fierce look and quivering lips and pallid countenance have struck terror into our hearts. It is blind, deaf and devoid of feeling; it perceives nothing but the dark clouds that are piling up within its own soul and the frightful wrath accumulating in its own heart.

Hatred is unjust, because it misconstrues and perverts everything. Prudence is cunning; frankness is insolence; reserve is hypocrisy; zeal is ambition; dignity is pride, and heroism in devotion to duty is nothing but egotism. Hatred is wicked; it not only misconstrues and perverts everything; it detests and calumnies. It supposes the evil which does not exist; it creates it, and gloats on the horrid food it draws from out of its own bosom. Hatred is ungrateful. Not only it forgets favors, but turns like an asp upon its benefactors and strikes love in the heart with the dagger of hatred. Hatred is cruel; to do evil comes to it with the delirium of its joy; and it finds the fullness of its joy in letting us know that it has done it. It says to its victim: "Go and die, and dying know that I have killed thee." Hatred is fratricidal; it wants massacre on massacre; it accumulates ruin on ruin; drenches blood with blood, and its crowning triumph consists in overwhelming its enemy with the debris of his own happiness, and itself either to live or die on the ruins it has wrought.

Does not this make you realize that hatred in man is satanic, and that it begets in the human heart a condition akin to hell? Deep hatred carries with it this characteristic of Satan; it fills the heart with jealousy, anger and revenge, dark thoughts and sinister designs, and frightful feelings, more in tune to him that harbors them than to him against whom they are entertained; feelings that are a beginning of hell in that human heart where love might have begotten a beginning of paradise. Ah, my brethren, guard your hearts against hatred, for hatred is a serpent which wounds the heart that harbors it and kills it with its venom.

SOCIALISTIC HATRED.

But socialistic hatred is not only hatred of man, but hatred of society; and if this hatred is as we have seen the ruin of man, how much more will it be the ruin of society, wholly incompatible with social progress. But society with this evil gnawing at its vitals cannot make a people great, happy and progressive. Multiply as you will the art, science and eloquence, wealth and diplomacy; with hatred cankering the heart, hatred between great and small, rich and poor, you can never save that people, but the reason is because hatred in the heart constitutes the cancer of society, and for the individual as well as for society, when once that disease has reached the heart, life is in danger and death approaches. Hatred in the individual, as well as in society, analyzes all, it devours all; and when it has devoured all, it devours itself, thus proving by the ruins it made and the chaos it created the truth of what we said, namely, that it is a beginning of hell in man and society.

HATRED OF GOD.

But what more than anything else bestows upon the hatred of socialism its satanic character, is its hatred of all that is goodly, of its hatred of God himself. Man never more resembles Satan, and society is never more like hell, than when their combined hatred, already so terrible in themselves, are invested with this phenomenal hatred of God. Now the hatred of socialism is stamped in its innermost heart with this hatred of God. It has made a public confession of this, so that we can entertain no doubt on this point. Here is what took place at the recent national assembly of the Socialistic party in Dresden, Germany. According to the official reports in the party papers, Bebel's revolutionary policy carried the day, and the resolutions that met with the approval of the assembly were the following:

"We demand a total separation of church and state; no dogmatic religious instruction shall be given in the public schools. No religious instruction of any kind shall be given to children under sixteen years of age. Superstitious religious notions that are current among the less educated classes are to be eradicated through proper instruction."

This is plain talk, I am sure. And yet the Dresden Diet took a still more radical step in deciding that "no man who is an adherent of any of the churches or confessions can hold an office in the

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