#### **JANUARY 2, 1904.**

## POST CHRISTMAS THOUGHTS.

Commemoration of birthdays is a custom as innocent as it is natural. The human soul is the noblest work of God; no temple more sacred, no work of art more admirable. Every human being coming into this world is a more wonlertul creation than the world itself. Hence a commemoration of the event is entirely in order.

A man may rise to political place and social distinction, but if a true soul burns within him he will realize that he can never rise higher than his manhood. That is the gift to be prized on one's birthday.

How few of the public men of the world receive public recognition for their coming into the world ! Mon-archs, indeed, on that day are tendered strange course of procedure, a super-human confidence, an inexplicable real-ity. In every other existence than that archs, indeed, on that day are tendered special homage from their subjects. But the homage is perfunctory. When the king dies his memory, too, dies. There is one Name, and only one, in all time the anniversary of Whose Birth-day is commemorated with heartfelt re-

joicings down the ages. He lived in an obscure province in a far-off land. No royal crown encircled His head, He ld no court, He commanded no army, He sought no conquests by the sword, He was identified with no political sys-tem, He entered into no deal with the rich and the potent, He sought no honors, promised no temporal reward to His followers.

On the contrary, He assured them that they would be persecuted for His sake, and He declared that no man was worthy to be His disciple unless he took up his cross and followed Him! He was born in poverty, He lived in poverty, and He died the death of a criminal, stripped naked on the cross. To all stripped naked on the cross. To all appearances, as man judges things, His life was a failure. His persecutors jeered at Him in His agony; but, lifting His eyes to Heaven, His only response was: "Father, forgive them; for they know not what they do." And, bow-ing His head He died. And then they waid His Name was dishourded, and His said His Name was dishonored, and His memory would perish. And, according to all human calcula-

tion, that, indeed, was the way it then looked. His enemies had triumphed, His disciples were dumb, His very apostles denied He was their Masterdenied, even, that they knew Him. To all appearances never was man crushed, never cause so overwhelmed.

and of profound sadness : Foreseeing what was to happen, He Foresceing what was to happen, he said to His apostles: "Let not your hearts be troubled. You believe in God, believe also in Me. You now, indeed, have sorrow; but I will see you reverses have come, the gold is effaced little by little. The rain of misfortunes and outrages with which we are deluged every day carries away the last partagain, and your hearts shall rejoice, and your joy no man shall take from you." This He said to them on the eve of His passion ; but the fearful tragedy on Calvary had routed it all from minds.

But it came to pass even as He had foretold. And they rejoiced. Endowed with supernatural strength. they were no more the cowards they had shown themselves. Going forth, they preached His Name everywhere, glorying in the Cross, despising insults and persecution, and deeming it an honor to lay down their lives in the confession of His Name.

Him. devils believe Him to be the Son of of God—" believe and tremble." Let us, whom He has saved, believe and reiolog And the nation that delivered Him And the nation that derived that to death—His own nation—what of it? Its Temple destroyed, its government blotted out, and its people scattered to the four winds, to this day wanderers over the earth. And the empire in whose name and by whose authority the awful crime was committed — an empire that towers in power and grandeur above all empires in history — what of it? A crumbled ruin, and over its high and came down to earth to worapital, Rome, and in place of the im-perial eagle is fixed the symbol of the Crucified !

Wherefore God hath exalted Him, and hath given Him a Name that is above all names, that in the Name of Jesus every knee shall bend."

Who asks for signs and wonders ? Amid the darkness that covered the world at the Crucifixion the Centurion that supervised the execution, heathen though he was, cried out: "Surely this is the Son of God!" And now in the laze of twenty centuries, its light blaze of twenty centuries, its light steadily focused on His personality, His

# THE CATHOLIC RECORD.

## SERVANT-GIRL AND SAINT.

She was scrupplous in the observance of all her religious duties, rising very

servant, and they changed entirely in

their conduct towards her. Her fellow servants gave her credit for her virtues, and treated her with the

greatest kindness and cordiality. Now

tity, thus leaving a beautiful example

WORKS NOT WORDS.

Works and not words has ever been

of others.

you during that day and success in homet merely legislators; but nothing which reveals the Deity. On the con-trary, I see numerous relations between them and myself. I make out resemblwhatever you undertake. Well, this simple Pater Noster, Ave Maria and Credo will insure you against loss better than any insurance company ances, weaknesses and common errors which assimilate them to myself and least, against real loss, which is dam-

humanity. Their faculties are those which I possess. But it is different with age to your soul. Moreover, the opinion is well founded that if you punctually persist in this little practice of saying your morning Christ. Everything about Him astonand anything of this world there is no possible term of comparison. He is is to say, Almighty Containing salvation; that The nearer I approach Him and the shape of light and courage that you "The nearer I approach Him and the Suap more closely I examine Him the more everything seems above me; everything becomes great with a greatness that crushes me. Christ expects everything Forg will work out your salvation without Don't say: I forget my prayers.

crushes me. Christ expects everything from His death. Is that the invention of a man? On the contrary, it is a who for the life of them could not forget to talk to their God in the morning get to tak to their God in the morning before showing themselves to any one else. Would you forget your little speech to God and Mary any morning, if you were paid \$1 each time? And is not God of more value to you than a piece of money, and Mary, your mother, till less? "I defy you to cite any existence other than that of Christ exempt from the least vacillation, free from all blemishes and changes. From the first

Christ what imperfections, what

day to the last He is the same, always

the same - majestic, simple, infinitely

Christ speaks, and henceforth gen-

lime, the great destroyer, can neither

exhaust the force nor terminate the duration. This is what I wonder at

Here the voice of the Emperor as-

existence has shone with all the splen-

Napoleon. What an abyss between my

These are the reflections of a man of

here should rather enhance it. Yes, both the worlds bear witness to

It is written that even the

ed a peculiar accent of melancholy

Such is the destiny of great men;

"Yes. our

But

most of all, for I often think of it."

dor of the crown and sovereignty.

severe, infinitely gentle.

changes!

ude !

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oice.

still less? Don't say: I have no time. Tut, tut! No time to speak to God, but plenty of it to gossip even before sun rise! If you must be at your post at a given hour, then have some one rouse severe, infinitely gentle. "How the horizon of His empire ex-tends and prolongs itself into infinityou, even though you had to pay for it; to duty, her sweetness of temper and to duty, her sweetness of temper and you, even though you had to pay for it; but never once neglect to beg your God with one Pater, Ave, Credo, to watch over you ad lead you during that day. The saying goes that alarm clocks owe their invention to a sleepy monk who could not rouse himself in much negligible against her and her Christ reigns beyond life and be-death. The past and the future the construction to a sleepy monk who could not rouse himself in time. So he contrived an automatic alarm, and thereafter never failed to be in his place at the right hour. He "The existence of Christ, from beginning to end, is entirely a mystery, I ad-mit; but that mystery meets difficulties which are in all existences. Reject it, the world is an enigma; accept it and we have an admirable solution of the be in his place at the right hour. He was in earnest, therefore succeeded. People who are in earnest always suc-treated her most shamefully, and oft n erations belong to Him by bonds more close, more intimate, than those of ceed. "Where there is a will, there is a way." So will you succeed, if you be determined and exert yourselves for determined and exert yourselves for the love of your Heavenly Father and your Blessed Mother Mary. Just a little generosity, if not self-interest, will help you to never miss a Date. close, more intimate, than those of blood; by a union more sacred, more imperious, than any other union beside. He kindles a love which kills out the love of self and prevails over every other love. It is a phenomenon inexwill help you to never miss a Pater. Ave and Credo, either morning or evenimpossible to reason and the plicable, impossible to reason and the power of man; a sacred fire given to the earth by the new Prometheus, of which ing with an additional act of contri-

tion at night. Of course we do not want it understood that this is all a devout Chris-tian should ordinarily address to God at morning or night. A pious soul will have much more to say to the Father in heaven. We only wish to meet the excuses of lukewarm and indifferent creatures, who do not think it worth the while to pay their respects to God, even at the cost of the slightest in-convenience, and who thus deprive themselves of graces which are indispensable to work out their salvation. Moreover there may be and really are such is the near destiny of the great persons who have not the time to say many prayers in the morning. These Napoleon. What an anyss between my profound misery and the eternal reign of Christ, proclaimed, worshipped, be-loved, adored, living throughout the whole universe !" should rest satisfied that if they prac tice the little proposed they will do what is sufficient and need not worry if they can do no more. The Lord does not care for many words, after all. He the world; but the fact that he was a desires the heart that is sincere. The mau of the world, lacking in religious Pharisees recited many prayers, yet they were not acceptable, nor were feeling, all intellect and no sentiment, instead of discounting his reasoning they justified for all their long prayers.

OUR BOYS.

To the mind of many the average boy carries more cussedness to the square inch than is healthy for himself Hence, on the anniversary of His or good for the community. He is 100 "nice" or lovable like his sister. coming into the world, we should sing hosannas to Him. For who is like unto His deportment is simply horrid. His Him? and whose natal day should be fingers buttons won't stay on ; his honored as His? On that day the choirs won't keep clean, and a mudhole has an attraction for him that seems to argue well in favor of a large prenatal experiship Him. On that occasion man was ence. Everybody appears to feel that something should be done toward his honored even above the angels, for in His incarnation the Son of God became amelioration, but what to do and how to do it are the difficulties. One thing is our Brother, while the angels are but His servants, and most thankful for becertain, namely, that the average boy is too often neglected. People do not seem to understand boys — do not know what to do with them. If there ing so highly favored. And, indeed, notwithstanding the waywardness of human nature, this joyous and sympathetic disposition toward be but one boy in a family the chances our Blessed Saviour seems to be the tendency of men. For what birthday

were soon to witness a wider apprecia-tion of the magnificent accomplishare that his mother will compel him to wear long curled locks and quasi-feminments of the Catholic Church. ine raiment, thereby making him the butt and laughing stock of his play-mates and turning his whole child

Do Not Treat Drunkenness as a Joke.

St. Zita, virgin, patroness of those at service, lived at domestic service all her life—sixty years—in one family. She became a great saint, but there was much in her life that furnishes A paper contributed to the British Journal of Inebriety by Dr. G. H. R. Dabbs on the treatment of drunkenness in fiction and the drama, may fur good examples for all who are in He says nish food for thought. a similar position. She displayed all the Christian virtues in a remarkable was once speaking to a man who held the record of police convictions for drunkenness. He was a gentleman degree even in early youth. She had the great blessing of a good Christian drunkenness. He was a gentleman born, and had been a great athlete. I the great blessing of a good Christian mother who carefully trained her in the ways of virtue and innocence. As they were poor, Zita was put to ser-vice at the age of twelve years, with a leading citizen of Lucca in Italy. Her sweetness and modesty as a child had charmed every one who saw her. In met him in a prolonged parenthesis of sobriety, and I believe his brain-cells were at the time he conversed with me fairly free from alcoholic soakage. He said: 'Depend upon it, the babit that society has of treating drunkenness as sweetness and modesty as a clinit mode charmed every one who saw her. In her new situation, she was most assid-uous in devotion to her duties. She looked upon labor not as an irksome task which she was perfectly justified in shirking as much as possible, but as a necessary duty. She was thora comic incident has something to in the matter of how the drunkard is led to regard it.' I have often thought over this phrase, and not always absolute equanimity. I took up an old volume of an illustrated comic paper as a necessary duty. She was thorthe other day, and I found allus oughly conscientious, and devoted to the interest of her employers, and after allusion to drunkenness, and always from the laughable side.' them.

> LOOKING FOR THE RESURREC TION.

We are just as much concerned with we are just as much concerned with the life that follows after death, as with this little day that passes and is all too [quickly spent. The difficulty with many of those who do not accept our doctrine of the middle state is this : They have not an active belisf in the They have not an active bell in the immortality of the soul. That doctrine enters into the very flesh and blood of the Catholic. It is a part of the Catholic mind. The Catholic cannot think without it. The Catholic idea embraces the past and the future, just as well as the present. We are bound as well as the present. We are bound up with the living, and the yet unboin and the dead. We are not standing without faith before the tonb of Laz We are looking for the resurrecarus. We continue in communion with tion. them. "Your friends are only sleep-ing." "This sickness is not unto death." "Your dead shall rise again." of course a virtue so striking, and Do you believe this ?" conduct so altogether beautiful and attractive, could not go always unap-preciated. Her master and mistress discovered, at last, what a treasure they had in their humble and devoted "Yea. Lord. I have believed, and I have known that Thou art the Christ, the Son of the living God." "Thou art the Ressurrection and the Life.

#### IMITATION OF CHRIST.

THAT HE WHO LOVETH GOD RELISH HIM ABOVE ALL THINGS AND IN ALL THINGS.

the humble saint, was more severely tried, if possible, by the respect and kindness which were lavished upon her, He who hast a relish of thee will find all things savoury. And to him who relish thee not,

than she had been by her persecutions. But her humility triumphed over all. what can ever yield any true delight. But the wise of this world and the ad-She was finally made housekeeper, and the entire management of the house-hold was committed to her with entire airers of the flesh are far from the relish of thy wisdom ; because in confidence. This confidence was not abused, but she strove to manage all world there is much vanity, and follow-

ing the flesh leads to death. But they, who follow thee by despis-ing the things of this world and morti-fying the flesh are found to be wise inwith the most scrupulous care and economy. Her master's goods multi-plied to such an extent under her management that he allowed her to do all deed; for they are translated from vanity to truth, from the flesh to the the works of charity which her ardent love for the poor prompted her to dc. In her last sickness she foretold her spirit.

Such as these have a relish for God death, and having received all the Sacraments of the Church with great and what good soever is found in creat-ures, they refer it all to the praise of devotion, she died in the odor of sanctheir Maker.

But great, yea very great is the difference between the relish of the Creator and the creatures of eternity and of time, of Light Uncreated and of to all who are called to the service

light enlightened. O Light eterns Light eternal transcending all created lights, dart forth thy light from Men who claim a harmonized obserabove which may penetrate the most inward parts of my heart. vation with the trend of passing events



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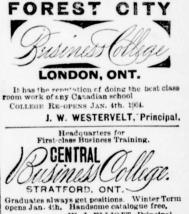
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at Mary, s continu-s further, that she God ; and she knew ee, accord-nus, it may ed with so er was not re on this 96.) For Villanova her ardent ful, and so tivated, as descended n (Conc. 5, St. Bernar-

Virgin who and taken (Tom. 2,

steadily locused on His personality, His teachings, and His prophecies fulfilled, who can ask for miracles? He that has eyes to see let him also understand. The man who contemplates all this, and disbelieves, would doubt the evidence of his own senses. On him miracles are

thrown away. Let us go back to the beginning of time; let the heroes and prophets and philosophers and conquerors and law-givers and wise men and poets and reformers—let them all, in all nations and all ages, pass in review before us. Who among them is to be compared with Him? Who even approaches Him? Why is it that Moses, or Numa, or Socrates, or Plato, or Solomon, or Mahomet, or Homer, or Virgil, or Dante, or Cesur, or Shakespeare, or Alexander, or Napoleon, or Washington —why is it that the personality of no man that ever stood before the world impresses the world as He does? The reason is simple. They were creatures reason is simple. They were creatures only. They came into the world when they were called; their character was formed by their surroundings; they played their part, each in his own way played their part, each in his own way and they passed away, leaving on the canvas pictures more or less dimmed by time. But He Who made the world came to His own as the Saviour of the

world. He came in His own time and of His own will; and of His own will, and in His own time, He took His de-

Yet He is ever - present with us! Under sacramental veils He is present always, in all lands, blessing the world; and "to them who receive Him He giveth power to be made sons of God."

with the civilized world; and from thence — when the Name of Jesus was first publicly proclaimed — civilization dates its Calendar, which shall govern Time till Time shall be no more.—P. F. in Irish World.

## MORNING PRAYERS.

Good morning! It is a very simple matter, yet acquaintances would won-der, or possible be offended, if any one forgot or neglected this simple act of politeness and token of friendship. Now there is One who is always more near to us than any of our friends; One who here a more dearly than the fondwithout as much as noticing Him. Field they demand as a matter of course that He should provide for their minutest wants during that very day! They demand the enjoyment of His company in heaven though they slight Him days without number on earth. What if they slighted their friends and neigh-bors in like manner? Would they be welcome at the banquet table, or at some game, after such rudeness, not to say unfriendliness?

There are those that imagine they must make a long address to God; that is to say, recite all the prayers given in their prayer books for the morning

greeting. As that is not practicable, they imagine themselves dispensed from talking to God at all, and need not notice Him in any other way. This is

Napoleon was possessed of a mind as deep as it was capacious. He would study everything and discuss everything. His six years' prison life on St. Helena gave him time for reflection. The personality of Christ was one of the subjects he discussed, and here is what he is quoted to have said :
"Superficial minds may see some resemblance between Christ and the gods of other religions. The resemblance does not exist. I see in Lycurgus, Numa, Confucius and Manotice Him in any other way. This is a grave mistake. What is required every morning is that you go down on your knees immediately after rising or dressing, bless yourself, devoutly and reverently greet your Heavenly Father and your Blessed Mother Mary," and then thankfully profess yourself a Catholic with one "I Believe in God." Close with the "Glory" and the "Sign of the Cross."

mates and turning his whole c nature into wormwood and gall. there are many boys in the family they get little more care than the family A boy is not, after all, so hard to be understood. He is an open book com-pared to his sister. He is as a rule honest and manly and if taken in an honest and manly way will be found

neither unsympathetic nor ungrateful. He may fight, if he has any pluck, and the may ngnt, if he has any pluck, and thereby scandalize the "unco guid," but he is never spiteful or ungenerous, and is ever willing to "let the dead past bury its dead." Only he needs training beinging up help.

training, bringing up, help. After a boy leaves school he begins to be troubled as to how he is to spend his evenings. Very often his home is not attractive. He has been taught no domestic accomplishments capable of satisfying his natural craving for amusing occupation. He knows how to read, but is unacquainted with any form of literature save the school reader, and that, he fancies, rightly maybe, is a consequence of man's first disobedience. He does not know music like his sister. He can whistle a little, hike his sister. He is clumsy-generally in somebody's way; and when there is "company" he feels like a wanderer and vagabond on the face of the earth. Then he knows that yonder where the lights of the corner grocery shed their rays on the just and the unjust " other fellows " are having a good time he tellows are having a good time high yearns for the large excitement which the streets yield, and that freedom which he is taught is the birthright of every one born under the starry flag. Very soon he bursts his bonds. The Very soon he bursts his bonds. The family circle knows him no more, and then

Whoever wishes to mold the boy's character must take him just at this time. Save him now from the contathat you see for him at every corner, and his magnificent manbood will be a more than sufficient return for any labor expended.

The coward sneaks to death; the brave live on .- Dr. Geo. Sewell.

hild one of her glorious inspirations. She alone it is who teaches that even faith consumptive 50 and 100 without good works availeth not unto salvation. She alone it is who mould years ago. Salt pork is good if a man

salvation. She alone it is who moulds her practices in conformity with that precept. Works and not words; deeds and not declarations. Let the world then be honest enough to measure her by that standard. She and her chil-dren are willing. In fact, only too anxious for the test. can stomach it. The idea behind it is that fat is the food the consumptive needs Every year gone to make up the cen-turies since her divine institution marks

most.

some monumental accomplishment which Scott's Emulsionis the modsome monumental accomposition when when even appeals most eloquently to the present. Under her banner alone humanity is marshalled in true equal-ity. She it was who broke the chains which bound woman to a barbarous ern method of feeding fat to the consumptive. Pork is too rough for sensitive stomachs. slavery. In the quest of souls her min-isters have traversed unknown waters and explored the wilderness. At this Scott's Emulsion is the most refined of fats, especially hour they are laboring in lands where civilization dare not dwell. With prepared for easy digestion. equal splendor shine the works of her children in other fields, in every field.

Feeding him fat in this But enumeration is impossible here. Nor is there reason to delve into the past for proofs. Weigh her by the way, which is often the only way, is half the battle, but works of the present. Count the crosses that mark her houses of worship. Tabu-Scott's Emulsion does more late her monasteries and convents, her colleges and schools, her hospitals and homes. What has the world to weigh than that. There is something about the combination against these works? And this is only against these works? And this is only aggregating. He who would attempt complete enumeration must set himself almost a life task. He must tell the trials and sacrifices of the priesthood of cod liver oil and hypophosphites in Scott's Emulsion that puts new life into the n its saving of souls. He must detail the devotion of the sisterhood in its multifold works of prayer, of teaching, weak parts and has a special action on the diseased lungs. tending the infant, the infirm, the aged, the leprous and every form of human

A sample will be

CHEMISTS,

But why proceed? Are not these sufficient? If then works, not words, is the world standard of the day, why is the world standard of the day, why does the world refuse to measure the Church by its own standard? When it begins to be honest enough to do so great results will follow. Sparks of the true faith will be kindled in many bosons; the darkness of doubt will be dispelled and a kindly light will lead the way into the Catholic Church. --Church Progress.

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