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Editors: REV. GEORGE R. NOETHGRAVES, Author of "Mistakes of Modern Infallible."

Editor: THOMAS COFFEY, Publisher and Proprietor, Thomas Coffey.

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada, March 27, 1890.

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole. Therefore with pleasure, I can recommend it to the faithful.

Believing you and wishing you success. Yours faithfully in Jesus Christ. D. FALCONIO, Arch. of Lancia, Apud. Dilect.

LONDON, SATURDAY, DEC. 24, 1904.

THE FESTIVAL OF CHRISTMAS.

We celebrate on Sunday of next week, Dec. 25th, the great festival of Christmas, or the birth of our Lord and Saviour Jesus Christ, the only begotten Son of God the Father, born of the Father before all ages, but Who now becomes Man, born of the ever blessed and immaculate Mary, who thus becomes her Son Jesus Christ, at the same time God and Man in one person.

This mystery of the union of God and Man into one person is beautifully described by the beloved Apostle St. John the Evangelist, who in the first chapter of his gospel tells us of the incarnation of the "Word," by which term is signified the Son of God, begotten of the Father, the first Person of the Adorable Trinity:

"He came into His own; and His own received Him not. But as many as received Him, to them He gave power to become sons of God, to them that believe in His name: who are born not of the will of the flesh, nor of the will of man, but of God. And the word was made flesh, and dwelt among us; and we saw His glory, the glory as of the only begotten of the Father, full of grace and truth."

Here the purpose of our Lord's birth is plainly set forth. It is that all who believe firmly in His divine mission, and His divinity, and who fulfill not the will of man and of the flesh, but who obey the law of God, accepting the teaching, and obeying the precepts of the Son of God, may themselves become the Sons of God, not by nature, as is our divine Saviour, but by adoption, and through the grace which sanctifies the soul making it pleasing to God.

The birth of Christ at Bethlehem of Juda is clearly described by the Evangelists Saint Matthew and Luke: by the latter with greater detail.

It was foretold by the prophet Micah that the birth-place of the "ruler in Israel" who should be "our peace" and by whom the idolatries of nations should be overturned, should be born in Bethlehem, a small city among the cities of Juda. Bethlehem was named the "city of David," because there David was born about the year 1055 B. C. But because Mary and Joseph dwelt in Nazareth of Galilee, the birth could not have taken place as foretold had not God so arranged the circumstances that the prophecy should be exactly fulfilled.

A decree came out from Caesar Augustus that the whole world (under the Roman dominion) should be enrolled, and that each person should be enrolled in his own city. As both Mary and Joseph were of the house and family of David, they were obliged under this decree to go to Bethlehem, and there Jesus was born in a manger because there was no room for the Holy Family in the inn.

The birth of the Saviour of mankind was announced by a multitude of angels to a party of shepherds who were keeping watch over their flock by night. The chief angel first stood near these humble but pious men, who were astounded at the brilliancy of his appearance, but the angel told them: "Fear not, for behold I bring you tidings of great joy that shall be to all the people; for this day is born to you a Saviour who is Christ the Lord, in the city of David. You shall find the infant wrapped in swaddling clothes, and laid in a manger."

The cause of the great joy mentioned is the birth of the Saviour who had been looked for by the prophets and

the people of God for forty centuries, as the messenger of Heaven through and by whom the injury committed against God in the sin of our first parents should be fully atoned, so that as "by one man's offence death reigned through one, much more they who receive abundance of grace, and of the gift, and of justice, shall reign in life through one Jesus Christ," and as "by the disobedience of one man, many were made sinners, so also by the obedience of One, many shall be made just." (Rom. v. 17-19.)

God has wrought this wonderful mystery of the incarnation of the Second Person of the Adorable Trinity for our perfect reconciliation with Him, that the sufferings of the God-Man Who unites in Himself the perfections of the Godhead with the imperfections of manhood, by the hypostatic or personal union of the two natures of God and Man, may make a complete satisfaction for our sins through His divine nature, which wrought the merit of that satisfaction to an infinite value. This is accomplished especially by His sufferings and death on the cross.

The infinite mercy of God is therein manifested, whereas thereby reconciliation is made perfect, and we are brought to the consciousness of the truth announced by the royal prophet David, that "all the ways of the Lord are mercy and truth to them that seek after His covenant and His testimonies," for "the Lord is a firmament to them that fear Him; and His covenant shall be made manifest to them." (Ps. xxiv. 10-14.)

The doctrine of the incarnation of Christ is the corner-stone of the Christian religion, and by it has the world been rescued from the darkness of idolatry and superstition, and upon it has been built up man's civilization and progress, as well as his liberation from the degradation of Sin. Most appropriate, therefore, was the joy of the angelic host which made the announcement of salvation to the Judean shepherds, while they praised God and sang the hymn of joyous deliverance: "Glory to God in the highest, and on earth peace to men of good-will."

The shepherds, upon going to the cave where Christ was born, found everything as the angels had described, and on their relating to Mary and Joseph all that had been manifested to them, Mary treasured in her heart all that she heard, and pondered upon them upon the coming of the day of salvation which had been foretold by the prophets.

The festival of Christmas is justly regarded as one of the two greatest feasts of joy in the Ecclesiastical Calendar, the other being Easter Sunday, when we celebrate the final act of redemption which typifies the resurrection of all true Christians from death, and especially from the death of sin; for the resurrection is so truly the accomplishment of our redemption that St. Paul says "If Christ be not risen again, then is our preaching vain, and your faith is also vain."

It is the practice of all good Catholics to receive the sacraments of Penance and the Holy Eucharist during the Christmas season, at least once. This season begins with the First Sunday of Advent, and ends with the 13th day of January, the octave of the feast of the Epiphany. We hope that none of our readers will neglect this most important duty.

We wish all readers of THE CATHOLIC RECORD, and all friends whether readers of this Journal or not, a happy Christmas and New Year.

"LEAVES OF HEALING."

This is the title of a weekly paper full of blasphemy and scurrility which is published in Zion City, Illinois, by John Alexander Dowie, who calls himself "first apostle of the Lord Jesus, the Christ, in the Christian Catholic Apostolic Church in Zion."

We have not had the opportunity of seeing many copies of this paper, but one of recent date has fallen into our hands, and the first thing that strikes us on looking over its pages is its hatred of the Catholic Church.

We must bear in mind that this Dowie claims to be the veritable Elijah the Prophet who now appears on earth for the third time, and so he styles himself Elijah III, but the cartoon which he publishes on the 28th page of his paper representing the Catholic, as distinguished from the Dowieite Church, shows that instead of deriving his inspiration from Almighty God, as the true Elijah did, Dowie's real inspirer is some one of the comic cartoonists who produce the nauseous and bad boy or beathan Chinese sketches which adorn the pages of the Sunday papers now published in all the large cities of the United States. And is this the prophetic message which the third Elijah was sent by God to deliver to mankind for their salvation?

We have here a picture called "The regenerating (saving) power of the false and the True Apostleship." On one side is represented a Catholic priest in

evident alarm standing in a rickety wagon with broken wheels, from which power is communicated to a broken slab inscribed with the words: "Apostasy, Falling away," whereby the priest is vainly endeavoring to saw a log labelled "The World." On the bands whereby the power is conveyed we find the inscription "Man derived power," and, of course, the machine does no work.

On the other side is a modern steam engine in full blast, with its safety valve and pressure meter, to show when there is too much or too little steam, the power which moves the log, the world, being conveyed by a band which is inscribed "Apostolic power," and which turns a supposedly perfect saw which cuts up the world into presumably good practicable boards.

We are not skillful enough in the saw-mill business to decide whether there is any defect in this machinery, and we have not thought it worth our while to consult an expert on this point; but the arrangement does not seem to us like anything we have witnessed in actual operation in the saw-mill line. Standing by a stopcock is the prophet himself dressed in a wretched imitation of a Jewish High-priest's robes, apparently letting on water to cool the machinery lest some part of it might burst from the heat of too much zeal. The Dowieite saw is labelled "the nine gifts of the Holy Spirit."

We give this pretty complete description of the full-page cartoon to give our readers a fair idea of the kind of argument this twentieth century prophet makes use of whereby to prove his divine mission.

Does he succeed? He claims that his new-fangled creed is progressing to a wonderful extent. He says: "Twenty thousand, one hundred and seventy-one believers have joyfully followed their Lord in the ordinance of believers' baptism by Triune Immersion since the first Baptism in Central Zion Tabernacle on March 14th, 1897;" and during the forty-five days from Sept. 14th to Oct. 29th, 1904, there were 157 more, in the whole United States and Canada, making a total of 20,171. Of these, the great majority were baptized in Chicago and Zion city, the last named place being Dowie's own city, ten miles from Chicago.

The progress is indeed, remarkable for a new sect; but we know that there is a large population among the blindly groping religionists of the country, who are ready to take to any imposture which springs up, under the hope of finding truth which is not there. These gropers are not found among the Catholics, and it is undoubtedly for this reason that Dowie makes it his special business to abuse the Catholic Church, which, built upon a rock, is able to repulse with success all assaults of the powers of darkness, and is the strongest bulwark against the propagation of Dowieism and similar errors.

In fact, while Dowie boasts of having had 159 baptisms in all America during 45 days, of which 68 were in Zion City and Chicago, there must have been about 2,500 Catholic baptisms in Chicago alone. There appears to be, therefore, very little fear that the new Elijah's sect will in the near future annihilate the Catholic Church, which his comic picture represents as effete and out-of-date.

Dowie's religion has just now the charm of novelty, and there are many whom this charm attracts, while they do not stop to examine its actual claim to the belief of mankind. The false prophet has also a somewhat imposing appearance as a man, and it is said that his speech and apparent earnestness have a sort of hypnotic influence over those who come into contact with him. But these things will pass away, as they have done in other instances, and the sect, if it survive at all after he passes off the scene, will be left to its own inherent weakness, and will cease to gain converts, or even, which is more probable, will dwindle away like other sects which have depended on the special influence of individuals. In the false prophet's own sermons which are found in the copy of the "Leaves of Healing" which is before us, there is absolutely no power of argument shown, but merely bold assertions of his authority, and many of these assertions are fraudulent and demonstrably false. We have not the space in this issue to show this fact in detail, but we propose to return to the subject at a future time.

We have said above that the pseudo-Apostle Prophet's dress is a wretched imitation of a Jewish High Priest's robes. He has set aside or materially changed the High-Priest's ephod, and instead of the names of the tribes of Israel, which would stamp his delusion as a restoration of Judaism, he has substituted a cross. But there is still much space, which he evidently wished to fill with figures of some kind to strike the eye with a variety of coloring and for; and for the beautiful symbolic representations and figures on the High-Priest's dress, he has substituted a number of figures which have

a nonsensical signification. He evidently has not the least notion that the symbolism of the Jews had any deeper meaning than to please the eye.

Dowie's liturgical services have a certain amount of beauty and force so far as they are taken from Holy Scripture, and the creeds and thanksgiving hymn, the Te Deum laudamus, which the Catholic Church has used for centuries; but his own additions are but poor platitudes.

It is scarcely necessary to add that the pseudo-Elijah's claim to Apostolic succession is farcical. The Catholic Church properly claims Apostolic succession, because her Bishops and priests can trace their consecration and ordination through an unbroken line to the Apostles who "ordained priests in every Church," themselves being sent by Christ in person. But John Alexander Dowie's Apostolic pretensions are traceable only to his own unfounded assertions. He admits that his Church is but seven years old. Where, then, in his succession from the Apostles? His Apostleship is eighteen a half centuries too late to be more than a sham.

THE DRIFT TOWARD RATIONALISM.

We find in the Montreal Witness of December 7th, a Toronto despatch which states that there is a struggle between the authorities of Knox College and the students regarding the appointment of a Principal to succeed Principal Caven who died recently. The students have begun an agitation in favor of the appointment of Professor McFayden, who is said to be the most advanced in his views on higher criticism of all the professors; and this seems to be the chief reason which renders him so highly popular with the students. The despatch adds that the authorities of the College are strongly opposed to this appointment, as Professor McFayden's theological opinions are very similar to those of Professor Workman, of Montreal, whose services were dispensed with by Victoria Methodist College some years ago on the ground that he held theological views inconsistent with orthodox Christianity.

The appointment is in the hands of the Presbyterian General Assembly, which will not meet until next June; and it can scarcely be expected that the Assembly will practically endorse the heterodox views which are now growing common under the cloak of higher criticism. It is, of course, not for us to suggest or advise any course to be followed by the General Assembly, and we do not make these remarks for the purpose of suggestion, but we take the despatch as it stands, and if the facts are as stated they undoubtedly demonstrate that Presbyterianism in Canada is moving from the firm position it has hitherto held in maintaining the strict principles of Christian truth.

The despatch indicates that the students of the college have departed from the old belief that Christ was foretold in the Old Testament, and that passages of the Old Testament which have hitherto been regarded as prophecies of the expected Messiah, and which are quoted over and over again in the New Testament as prophecies having Christ in view, are nothing more than the records of events which have nothing to do with the future coming of the Saviour of mankind. If these views prevail we cannot conceive that Canadian Presbyterianism shall be for long able to maintain the position it has hitherto so proudly boasted that it upholds.

Even if an undoubtedly orthodox Principal be appointed by the General Assembly now, the public will be taken by surprise on learning that the students of the most important Presbyterian Educational Institution of Canada are in favor of putting the institution under unorthodox management—if it be really the case that the Professor indicated is so to be classed. Would this be the case if the teaching of the College were soundly Christian?

The students are to be the future Masters in Israel of the Presbyterian Church in Canada, and we do not think we are hypercritical if we say that such a fact leads to the assurance that Presbyterianism itself in Canada is drifting away from the moorings of faith to which it has hitherto clung with some tenacity, while other creeds were progressing unmistakably toward Rationalism, which is what "advanced higher criticism" is now understood to be.

We do not mean to say that "higher criticism" properly understood, is Rationalism; but there is a so-called "higher criticism" which aims at weakening faith in the veracity and inspiration of Holy Scripture, and this is undoubtedly in a near and dangerous approach to Rationalism, against which Christian educational institutions should guard.

We might suppose that there is some exaggeration in the despatch regarding the actual state of affairs, and we give

the statements for what they are worth, and with regret that the Protestant denominations are losing gradually the faith which they had down to, perhaps, two generations ago. But Catholic divines constantly predicted the setting aside of respect for ecclesiastical authority which was characteristic of Protestantism from the beginning. These predictions have been fully realized; for reason itself teaches that when the authority which was divinely established on earth is despised through human pride and self-conceit, it naturally follows that the divine authority, and even the existence of God will be denied in turn. This is what Protestantism is coming to in all countries where it has obtained a foothold, and though Canada has been somewhat more slow than other countries in reaching these conclusions, the inevitable must come here, as elsewhere.

We have been recently told by learned and reverend divines of the Presbyterian Church in Canada that the Church has already in part reached the stage of unbelief, and the great contest between the forces of faith and unbelief is even now at hand, and this justifies us in remarking that the struggle spoken of in the Witness' Toronto despatch is merely one stage of the great struggle which must undoubtedly come in the not very distant future.

REV. DOCTOR TEEFY IN ROME.

By the advice of his medical attendant, Father Teefy left Canada in August last for the purpose of visiting Vichy, a town in France, celebrated for its thermal alkaline springs, and after spending a short time at those springs he found his health much improved. From thence he went to Rome, and while there on the 20th Nov. had the honor and happiness of a private audience with the Holy Father Pope Pius X. who gave him the Apostolic Benediction for himself and the members of his family. Doctor Teefy had the pleasure also of meeting Cardinal Merry del Val, who recognized him as the President of St. Michael's college on the occasion of his visit to that institution a few years ago.

The ordination of seven young men to the holy priesthood was the inspiring sight witnessed in St. Peter's cathedral on Saturday morning last. It was most assuredly an occasion that brought joy to the heart of our good Bishop, because he will now be better enabled to supply the great need that was felt in the diocese for more priests who will administer to the spiritual wants of the people. That every grace and blessing may attend the newly-ordained priests is the heartfelt wish of THE CATHOLIC RECORD.

We sympathize most sincerely with Right Rev. Mgr. Farrelly, V. G., P. P., and the other priests and people of the city of Belleville, in the destruction by fire of their beautiful sacred edifice. Years of labor and of anxiety, and years of cheerful giving by the faithful Catholics of Belleville, gave them a church of which they were justly proud, and the terrible misfortune which had befallen them will, we are sure, call forth the heartiest expressions of sorrow in every part of the country. That this sympathy which is felt for the good Vicar-General and his people will assume a practical form we earnestly hope.

PRESIDENT ROOSEVELT AT THE OPENING OF A CATHOLIC SCHOOL.

Thirty thousand persons, representing all creeds, molded into a symbolical human cross by the intersection of two streets in the heart of the business district, gazed up at President Roosevelt and the distinguished ecclesiastical group surrounding him on the balcony of St. Patrick's new rectory on Nov. 21st on the occasion of the formal dedication of the new parochial buildings. The church also celebrated its one hundred and tenth anniversary.

The children sang "Hail Columbia," and then Dr. Stafford introduced President Roosevelt as the "man of even-handed justice—the President of the square deal."

Mr. Roosevelt said: Cardinal Gibbons, Father Stafford and you, my Fellow-Americans: It is a great pleasure to me to be present with you to-day to assist at the dedication of the school, hall and rectory of this parish, a parish whose one hundred and tenth anniversary we also now celebrate, for this parish was founded six years before the national capital was placed in the present District of Columbia. I am glad indeed to have been introduced, Cardinal Gibbons, by you, the spiritual representative in a peculiar sense of that Bishop Carroll who played so illustrious a part in the affairs of the Church, and whose kinsfolk played as illustrious a part in the affairs of the nation at the dawning of this Government. In greeting all of you I wish to say that an especially glad to see the children present. (Cheers and applause.) You know I believe in children. I want to see enough of them, and of the right kind. (Applause.)

THE INDIVIDUAL HOME.

I wish to-day, in the very brief remarks that I have to make, to dwell upon this thought—the thought that ought to be in the mind of every man and woman here, the thought that while

in this country we need wise laws honestly and fearlessly executed, and while we cannot afford to tolerate anything but the highest standard in the public service of the Government, yet that in the last analysis the future of the country must depend upon the quality of the individual home, of the individual man or woman in that home. The future of this country depends upon the way in which the average man and the average woman in it does his or her duty, and that very largely depends upon the way in which the average boy or girl is brought up. (Cheers and applause.) Therefore, a peculiar responsibility rests upon those whose life work it is to see to the spiritual welfare of our people and upon those who make it their life work to try to train the citizens of the future so that they shall be worthy of that future.

In wishing you well to-day, I wish you well in doing the most important work which is allotted to any of our people to do. The rules of good citizenship are tolerably simple. The trouble is not in finding them out; the trouble is in living up to them after they have been found out. I think we, all of us, know fairly well what qualities they are which in their own make up the type of character we like to see in man or wife, son or daughter; but I am afraid we do not always see them as well developed as we would like to.

SWEETNESS AND STRENGTH.

I wish to see in the average American citizen the development of the two sets of qualities which we can roughly indicate as sweetness and strength—the qualities on the one hand which make the man able to hold his own, and those which, on the other hand, make him jealous for the right of others just as much as for his own rights. We must have both sets of qualities. In the first place, the man must have the power to hold his own. You probably know that I do not care very much for the coward or the moral weakling. I want each of you boys, and the girls just as much, and each of you young men and young women, to have the qualities without which people may be amiable and pleasant while things go well, but without which they cannot succeed in times of stern trial. I wish to see in the man manliness, in the woman womanliness, the willingness to face work, to face you men, if it is necessary, danger, the determination not to shrink back when temporarily beaten in life, as each one will be now and then, but to come up again and wrest triumph from defeat.

DEALING WITH NEIGHBORS.

I wish to see you a strong man and brave man, and in addition I wish to see each man of you feel that his strength and his courage but make him the worse unless that strength and courage are joined the qualities of tenderness toward those he loves, who are dependent upon him, and of right dealing with all his neighbors.

Finally, I want to congratulate all of us here on certain successes that we have achieved in the century and a quarter that has gone by of our American life. We have difficulties enough, and we are a long way short of perfection. I do not see any immediate danger of our growing too good; there is ample room for effort yet left. But we have achieved certain results, and we have succeeded in measurably realizing certain ideals. We have grown to accept it as an axiomatic truth of our American life that the man is to be treated on his worth as a man, without regard to the accidents of his position (applause); that this is not a Government designed to favor the rich man as such, or the poor man as such, but that it is designed to favor every man, rich or poor, if he is a decent man who acts fairly by his fellows. (Cheers and applause.) We have grown to realize that part of the foundations upon which our liberty rests is the right of each man to worship his Creator according to the dictates of his conscience, and the duty of each man to respect his fellow who so worship Him. (Cheers and applause.)

CHARITY IS ONE ANOTHER.

And, O my countrymen! one of the best auguries for the future of this country, for the future of this mighty and majestic nation of ours, lies in the fact that we have grown to regard one another; that we, brothers, have grown to regard one another with a great and kindly charity, and to realize that the field for human endeavor is wide; that the field for charitable, philanthropic, religious work is wide, and that while a corner of it remains untilled we do a dreadful wrong if we fail to welcome the work done in that field by every man, no matter what his creed, provided only he works with a lofty sense of his duty to God and to duty to his neighbor. (Cheers and applause.)

CATHOLIC NOTE.

Providence, R. I., Dec. 19.—Four persons were injured during a fire that caused \$20,000 damage to St. Vincent de Paul infant asylum to-day. Through a splendid exhibition of bravery on the part of the sisters who conduct the asylum, firemen, police, and volunteer life savers, every one of the 150 children in the home was secured.

CONSISTORY HELD.

The Pope on Monday morning held a consistory for the Beatification of Blessed Gerardo Maiella and Blessed Alessandro Sauli.

The Pontifical procession to the Hall of the Consistory, where there was a most imposing gathering of high prelates, said to be the largest since the fall of the temporal power of the Popes, but the public was not admitted. After the ceremony there the Pope proceeded to St. Peter's, where the solemn rites of the canonization were performed.

Later the Pope received in St. Peter's all the members of the International Congress of the Virgin Mary, which met Monday in Rome. The Pope blessed the crowd, composed of twelve stars of brilliants and valued at \$30,000, which will be placed on the Madonna, whose image was crowned by Pope Pius IX, when he proclaimed the dogma of the Immaculate Conception.

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