

## The Catholic Record.

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London, Saturday, Dec. 19, 1896.

## TO OUR SUBSCRIBERS.

A statement of their accounts has been mailed to all our subscribers who are in arrears. We should feel obliged if they would kindly remit before the New Year. To those who owe a considerable sum we desire to say that a portion of their indebtedness will be thankfully received. The following extract from the New York Catholic Review, one of the leading papers of America, will, we trust, be taken to heart by that class to which it has reference:

Why do Catholic papers have to complain about the slowness of readers to pay their subscriptions? Is not a debt to a newspaper publisher as obligatory as a debt to any other person? But year after year the cry against the delinquents goes up, and year after year their number continues to be legion. Unpaid subscriptions have wrecked a hundred Catholic papers; unpaid subscriptions now hamper the Catholic press, prevent improvements, retard development, delay progress. Is your subscription paid?

## THE MANITOBA COMPROMISE.

The Toronto Globe quotes a partisan paper published at Ottawa, and which claims to be Catholic, to show that Catholics should be satisfied with the proposed "settlement" of the Manitoba school question agreed upon between Messrs. Laurier and Greenway.

We are told in the extract quoted that it is "arrogant impudence" to suppose that the Pope will condemn the agreement. While we have no authority to predict what the Pope may or may not do in the matter, we have never supposed that the Holy Father will interfere with the settlement in any way, as it may be presumed that the Hierarchy of Canada know what is required to secure a Catholic education for Catholic children, and that they know also what provisions the constitution of Canada makes for the protection of the Catholic minority. It is not necessary to refer to the Pope in a matter wherein we know that the guarantees given in the Constitution have been grossly violated.

We are referred to the attitude of the Holy See in regard to the Belgian school question, as a proof that it "never seeks or provokes quarrels with civil governments." We are quite aware that the Holy See has no such desire, but this is no reason why the Catholics of Canada should submit tamely to the insult and injury to which Mr. Greenway has subjected them for over six years, and to which, for the sake of an ignominious peace, Mr. Laurier is willing to submit. Neither Mr. Laurier nor the Ottawa paper quoted has the right to accept such terms in the name of the Catholics of Canada.

We can regard the proposed settlement only as a base capitulation of Catholic rights and privileges which have been guaranteed by solemn compact between the whole people of Manitoba and the Government of Canada. These are rights which Mr. Laurier has not the authority to barter away, and he has much mistaken the causes which led to his victory at the polls in June last if he imagines he has thereby acquired any such right.

We know very well that the Protestants of Canada would not submit tamely to the putting of any such indignity on their co-religionists in Quebec, as is being attempted on the Catholics of Manitoba. We have no wish that such an injustice should be attempted, but neither can we stand by impassive while it is being inflicted on our co-religionists in Manitoba.

The reference to the attitude of the Holy See in regard to the schools of Belgium is fraudulent. The Holy See never approved of the practical abolition of Catholic education in that kingdom, which lasted only during the life of one Parliament. The infamy was duly punished at the first opportunity, and the Catholic people of the country have sustained, with constantly increasing majorities, the present Catholic Government which restored Catholic education on the defeat of the anti-Catholic Government. The lesson should be a warning to Canadian politicians. We do not for a moment

mean to say that Catholics will dominate the Canadian Parliament, but we have confidence in the majority of the people of Canada of all creeds that they will assist in maintaining the solemn compact without which Manitoba might not now be one of the Provinces of the Dominion.

The next matter referred to in the item quoted by the Globe is the "Faribault plan of Archbishop Ireland," which is said to have been indirectly approved by the Pope. By this plan religious instruction was given after school hours.

Yes, the Holy Father declared that the Faribault plan could be permitted—*posse permitti*—because in the localities where it was in use the Catholics were not in a position to maintain their own schools. They had, therefore, to make the best provision possible under adverse circumstances. But where the Faribault plan was resorted to there was no constitutional guarantee professing to maintain Catholic, or any other minority, liberties. Herein lies the chief difference between the two cases, and in the Manitoba case we adhere to the provisions of the Constitution. We shall not be satisfied till they are again put into force.

The city of Windsor is also referred to in the extract used by the Globe. There, though there is a large Catholic population, there are no separate schools. All the schools are under control of the Public School Board, the majority of which is Protestant.

It is true that the Protestant people of Windsor have treated the Catholics of the city with every fairness, and for this reason it has been found not necessary to establish separate schools there under the School Acts of Ontario. It is not the name "Separate schools" that Catholics are contending for, but the substance, "Catholic Education." This they have in Windsor, and they are quite content, and may remain so as long as the Protestant majority continue to treat them with the same fairness they have shown in the past. But if this fair treatment were to come to an end, it is well understood that the Catholics of Windsor could have recourse to the separate School Acts for self-protection. We cannot say whether or not the consciousness that this is the case is one of the influences that keep the Protestant majority tolerant, but we do say that the condition existing there is not a sufficient reason why the Catholics of Manitoba should be, against the provisions of the Constitution, subjected to the whims of a majority which has already shown that it does not know how to exercise the virtue of toleration.

## THE ELECTION OF AN ENGLISH BISHOP.

The recent discussions which have taken place in connection with the Pope's decree declaring Anglican Orders invalid have given occasion to much boasting on the part of Anglican divines concerning the freedom of the Church of England from Roman usurpations.

The Bishop of Salisbury and Dr. Potter of eastern New York are among those who have congratulated themselves and their dioceses that the decision will prove a strength to their respective churches, as it will be an occasion which will effectively prevent any Anglicans from entertaining as heretofore vain hopes that they may be able to bring about a reunion of Anglicanism with the Catholic Church, a reunion which in their opinion would bring back all the evils of Roman usurpation and tyranny.

In view of this boasted freedom, it is interesting to observe the steps taken in the so-called election of an Anglican Bishop, the recent election of Dr. Temple to the Archbishopric of Canterbury bringing the matter forcibly to our attention.

It has been generally supposed that Dr. Temple, who was Bishop of London, had been appointed Archbishop of Canterbury two months ago in the place of the late Dr. Benson, whose sudden death was recently announced. But this was not the case, any more than that the Hon. Mr. Laurier became Premier of the Dominion immediately upon the announcement of the result of the general elections on 23rd June, or before his being sworn to fulfil the duties of the Premiership.

Dr. Temple was elected to his office by the Dean and Chapter of Canterbury only two weeks ago, and until this election took place he was not legally Archbishop of his new See. The law of the case is that the Crown, which means really Lord Salisbury, nominates the candidate, and sends

the name to the Chapter with the permission to proceed to an election. This permission is called the *conge d'elire*, but it is accompanied by a mandate that the person named therein is the one whom the Chapter must elect. If the Chapter were to select any one else the members would become subject to the penalties of a *premunire*. As Dr. Temple is already a Bishop, there remains now to be done only the ceremony of his installation: otherwise the election of an Anglican Bishop is in every respect always done in the same manner as in the present case.

It is evident that the election by the Chapter of the cathedral is but an empty form, as it is bound to accept the person named by the Crown. This arrangement dates from the days of Henry VIII., when Henry was proclaimed Supreme Head of the Church of England instead of the Pope. Before that time the Dean and Chapter were really free to elect whom they thought worthy of the office, though the Pope as Head of the Church was free to reject the candidate or candidates so selected, and could even appoint another to the office, independently of such election; but this step would be taken only if the Chapter persisted in electing an unworthy or unsuitable candidate.

The boast of the freedom of the English Church has been very frequent especially of late years, but it may be judged from the method of election we have described whether Anglicans have gained either real freedom, or any spiritual benefit from the change they have made in the mode of electing Bishops. The Church has been made entirely a civil as well as a merely local institution, as it has been described to be by the late Lord Macaulay in his review of Ranke's History of the Pope's—*"an institution as purely local as the Court of Common Pleas."*

In making the boast we have already referred to Anglican polemicists are fond of saying that the Church of England has reassessed and regained the freedom she possessed in ante-Reformation times, and Magna Charta has been frequently appealed to as bearing out this assertion, whereas it was one of the provisions of the great Charter wrung from King John by the Barons at Runnymede that the "Church of England shall be free."

It is to be understood that the Church of England here meant was not the modern Church known by this name, but that part of the Catholic or Universal Church which was in England, the usual form of speech in ante-Reformation times, and the freedom here secured was not a liberation from the universal jurisdiction of the supreme head of the Church, a species of freedom which would make it cease to be a part of the Catholic Church, but a freedom from the constant interference of the monarch with the liberties of the Church, and the assertion of its inalienable right to govern itself.

In justice to the Anglican Church of Canada it is to be said that being not an established Church, it has been able to assert its liberty in a manner in which the Church of England cannot do. It has been for a number of years entirely independent of the Crown, but it has gained this status only by separating itself from the Church of England and proclaiming its total independence. It has thus justified more than ever the statement of Lord Macaulay that the Church of England is a purely local institution, and it has localized itself in Canada also by the same act. The declaration of independence was therefore an avoidance of Scylla to fall into the yawning abyss of Charybdis.

## EDUCATION IN QUEBEC.

Much has been said during the past few weeks concerning the school system of Quebec, and much complaint has been made regarding its many alleged defects and shortcomings, and we do not at all doubt that it is capable of great improvement in many respects. We trust these improvements may be made, and as the Provincial Government has announced its intention to introduce at the earliest possible moment legislation for the purpose of making the schools more efficient, we have no doubt that measures will be taken in this very desirable direction. But we may be sure that in taking these steps the Government will not deal with the Protestant minority in the same tyrannical way in which the Catholics of Manitoba have been treated.

There is no Catholic party urging retaliation in Quebec, in return for the tyranny which has been inflicted on the Catholics of Manitoba.

on the Catholics of Manitoba. But, on the other hand, neither is it to be tolerated that the principle of giving religious teaching in the schools should be abolished, and we are assured that the Government has no intention to do this, though there are some fanatics who urge that this course be taken. The schools may and should be improved without destroying their essential feature of uniting religious with secular teaching.

Much stress has been laid upon the defects of the Quebec school system, which has been represented as most deplorable. While we admit that, like all human institutions, there is much to be improved in the status of many schools, we must say that on examination of the school reports of the Province we cannot help thinking that the defects have been greatly exaggerated for the purpose of making it appear that in that Catholic Province education is in a hopelessly backward state, so that there may be some excuse for the agitation against Catholic schools generally, and especially against the restoration of the Catholic schools of Manitoba.

In judging the school system of Quebec we must not forget the fact that the Province has not had the same opportunity for educational progress which the rapid settlement of Ontario, and the advantages of its soil and climate, and the progressive spirit of the people of the Province, have enabled them to make.

The revelations made by the correspondent of the Montreal Herald, who has been investigating the School system of Quebec, are in some instances deplorable, but these revelations have reference chiefly to the state of education among the fishing and seafaring population, the precarious nature of whose callings makes them careless in regard to the education of their children. The whole population on the banks of the Lower St. Lawrence are very poorly supplied with schools, and many of those which do exist are of a very primitive and inferior character. It appears also that while the men are at their work at sea, the boys, and even the girls, are dependent on to take care of and to protect their homes, hence the attendance at school is very poor, and as the parents depend upon their daily catch, or their uncertain trips, for a livelihood, they are very sparing of the means necessary for the maintenance of schools. An instance of this is found especially at Tadoussac, where three schools were maintained for a year on a total income of \$329. The schools too are frequently closed because there are no children to attend them.

We do not close our eyes to the fact that it is to be regretted that such a state of affairs should exist at all, but we say that such local conditions are no index to the character of the education given generally throughout the Province. The general attendance of children at the schools is a much more accurate test of what is being done in the way of education, and by this standard education is not at all so backward as has been represented, nor does it appear to be really backward at all.

There are evils, deplorable evils, in regard to the backwardness of certain localities in this important matter, but the school reports show that in one year the average attendance of children at school throughout the Province was 210,090, the average at High or superior schools being 73,304. The year we take is 1893, as we have at hand the complete correct figures for that year. During the same year, the average in Ontario was 273,137, of which 13,711 was attendance at High schools. Now comparing these numbers with the population of the two Provinces, we find that to be equal to Ontario in attendance, Quebec only needed an average of 192,295, so that its average attendance at school is really much higher than that of Ontario. This being the case, it cannot be said that the people of Quebec are indifferent to education, or that they are really very backward therein, though there are localities where the backward condition cannot be denied.

We do not forget that the average number of children to each family is also larger in Quebec, but we say that, making due allowance for this, the Province is making very satisfactory progress, and we hope that good school legislation will make it more satisfactory still.

"I will tell you," said a gentleman not long since, when conversing with a friend on temperance, "how much it cost me to open my eyes on this subject. I commenced housekeeping with a beautiful supply of liquor; I continued in this way till my eyes became a drunkard. Then my eyes were opened."

## MORE ABOUT DIANA VAUGHAN.

Is there such a person in existence as Miss Diana Vaughan, ex high Priestess of Luciferianism? The order has gone forth, it appears, among the brotherhood of Masons that her revelations of the true and diabolical inwardness of Masonry in the highest degree should be met with a flat denial of her very existence. Mr. J. P. Tardivel, the well known and highly esteemed editor of *La Verite* (Quebec) attended the anti-Masonic Congress held in Trent the first week in September last. A steadfast and indefatigable opponent of all secret societies, and of Masonry in particular, Mr. Tardivel took the deepest interest in the debate concerning the existence and writings of Miss Diana Vaughan, which debate was referred, for final decision, to a committee of men of experience and eminent scholars, who have met in Rome, and whose judgment shall soon be made public.

Meanwhile Mr. J. P. Tardivel was commissioned by Cardinal Parochi to investigate and send on to Rome whatever facts or documents came to his knowledge in proof of the personality of the young lady in question. In an editorial of *La Verite* dated 28th Nov., we read:

"During our late sojourn in Europe, especially in these latter days at Paris, we had an opportunity of studying this question seriously. To day we are absolutely convinced of the existence of Miss Vaughan, and that she is what she claims to be, a Masonic Luciferian devil-worshipper of high degree, converted to Christianity and to the Catholic faith."

"It is very certain that she was in Paris in December 1893, where she breakfasted with M. Leo Taxil, Dr. Baille (alias Haaks), M. Lautier (Chief Advocate of St. Peter's, and editor of the *Echo* of Rome.) M. Esnault (photographer) was also present, sent by Mr. De la Riva to take the portrait of Miss Vaughan. This incident, which took place at the Hotel Mirabeau, is disquieting to those who deny the lady's existence. To get over the difficulty they would have us believe that M. Lautier was the dupe of Leo Taxil, who induced one of the chambermaids to assume the role of Miss Diana Vaughan. The Parisian journalists which accepted this ridiculous explanation might have easily found the truth by a search in the hotel daily register of arrivals and departures. What their object was in not having recourse to this simple expedient it is difficult to surmise."

The Quebec editor, determined at any price to clear up this matter both for his own information and that of his subscribers, went to the Hotel Mirabeau, accompanied by a court officer, who drew up the following official declaration:

"11th November, 1896.  
Be it known, that at the request of Mr. J. P. Tardivel, editor of the *Verite*, Quebec, Canada, now stopping in Paris, at the Burgundy Hotel, Burgundy street, No. 15 (Rue de Bourgogne) I, Jules Sauvaistre, bailiff in the Civil Court of the Seine district, . . . at the request of Mr. Tardivel, accompanied him to the Hotel Mirabeau, No. 8 Peace street. While there Mr. Tardivel asked the proprietor to kindly examine the hotel register of visitors, and ascertain if, on the 21st Dec, 1893, a lady named Diana Vaughan, foreigner, had taken a room, and boarded some days at his hotel. The proprietor thereupon took down the police record of that date, and showed us the following inscription: 'Room 14 (bis) Miss Vaughan D, age twenty-eight years, tenant, London, coming from Versailles, occupied room from the 14th December to the 21st Pursuant to the above I make this present declaration, to be used as may seem right and lawful. Cost 21 francs and 20 centimes. J. Sauvaistre.  
PORTIONS OF A LETTER FROM MONSIEUR VILLARD, SECRETARY OF HIS EMINENCE CARDINAL PAROCH.

Rome, 19th Oct., 1896.

Miss Vaughan—I have long since had the intention of writing to you personally, but was restrained by the fear of importuning you, and by the wish you so often expressed in your 'Memoirs' of not being hampered with so many letters.

What I especially desire is to address you a few words of encouragement in the midst of the moral sufferings your noble heart is now made to endure. You are not ignorant of the deadly war now declared against you. Not only are the valuable revelations you have published on Masonry called in doubt, but your very existence is denied. I had proofs, material and spiritual, of both your existence and the genuineness of your conversion, thanks to which I had the opportunity, I may add the honor, of espousing your cause on more than one occasion. In this infamous warfare against you I can easily detect the astute cunning of one, whom you, above all others, know to be the Father of lies.

Continue to employ your pen and your piety in furnishing arms for the overthrow of the enemy of the human race. Every saint met with contradiction in his works. Why should yours be spared? The Carmelite Sisters of Perpetual Adoration now occupying the house in which St. Brigid of Sweden formerly dwelt at Rome, have offered up many fervent

prayers for you. They beg of me, their spiritual director, to assure you of their continued supplications now more than ever in your behalf.

"A. Villard, Secretary of His Eminence Cardinal Parochi."

We subjoin a letter of Miss Vaughan lately addressed to one of her most able defenders who had apprised her of the debate held concerning her existence at the Congress of Trent:

To Monsignor Parodi, editor of the *Echo* of Italy, Genoa:

Monsignor—With all my heart I thank you for your kind letter, but I cannot accept the praises of which you are so prodigal in my behalf. I merely fulfil a duty. This duty I shall accomplish to the end, with all the prudence necessary to my safety from the hatred of the sects whose crimes are known to the world. Indeed I would prefer the peace of my cloister and entire forgetfulness in prayer alone. But I must obey the wish so formally expressed in these terms: 'Continue to write good lady, continue to unmask the iniquities of the sect of which, for this purpose Providence permitted you so long to be a member. (Letter of the 11th July 1896, by a private secretary of the Pope, in acknowledgment of my volume on Crispi.) If the Vatican commanded silence, my voice should be hushed at once and forever, but it is not so.

The men Lemmi, Nathan and other heads of Lodges and Triangles, know me well, and it is not in their power to contest or deny the absolute authenticity of the documents which I have published; but, in order to weaken the effect of the revelations that stand up against them in terrible accusation, they have sent out the order to deny my identity, even my very existence. M. Leo Taxil was right in saying at the Congress of Trent: 'That is an old trick.' Before denying me, they denied the existence of Dr. Baille, of Margiotta and that of Sylvester Zola. They denied even Leo Taxil, saying that the book written on his conversion was the work of the Jesuits.

Baille, Margiotta, Zola and Taxil have replied, as they were in duty bound; but my position is different from theirs, and I shall not fall into the snare. What they want is to drive me to extremes, so that an imprudent act of mine would lead to the discovery of my place of retreat. . . . What concerns my person is and should remain the secret of the Holy Office at Rome. Blind, indeed, must Catholics be who do not understand this. I pity them for not seeing that they give joy to the infernal sect which has no other resource than to spread stupid rumors solely because it is impossible for them to contest the authenticity of my proofs.

Happy in having been blessed with faith in the only true God, I despise the calumnies of wicked men, and am not troubled about doubts that are really childish enough in themselves. Truth is in the hands of God, and God will make it shine forth in His own good time. Down with Satan! Live God, who never dies!

I authorize you, Monsignor, to publish my letter, and beg a share of your prayers for one who, weeping over her past errors, deigns to sign, your respectful servant in our Lord Jesus Christ, Diana Vaughan.

Oct. 9, 1896.

"We read in the *Ace Maria* (Dec. 5): 'The energetic editor of our Quebec contemporary, *La Verite*, was in attendance at the anti-Masonic congress at Trent. If Masonry in Canada makes less vigorous strides than in some other countries, it is due, at least so far as French Canada is concerned, to the active and unceasing war upon it kept up by Mr. Tardivel. He comes in for a large share of opposition, criticism, and even malignant calumny from some of his fellow journalists from time to time, but his thoroughly Catholic heart must have been consoled for all such trials incidental to a fearless and conscientious editor, by the kindly welcome accorded to him by the Sovereign Pontiff, on the occasion of his visit to Rome.'

## ARCHBISHOP LANGEVIN.

The correspondent of the Montreal *Gazette* writing from Cornwall on Dec. 7 makes the following reference to a very eloquent sermon delivered by Rev. Father Corbett at St. Columban's church the previous day:

"At St. Columban's church yesterday morning the Rev. Father Corbett made reference to the Manitoba school question. Taking up the gospel of the Sunday he recalled the sending by St. John the Baptist from his prison cell of his disciples as ambassadors to our Blessed Lord, and commented on what passed between them and the Saviour, going on to say that we need not be surprised that St. John was in prison; his mission was to prepare the minds of the people to receive the Saviour's teaching. We should therefore expect him to be a man of suffering. Why was he in prison? He had the fortitude to reprove vice and to cross the path of the worldly in the high places. Forthwith he was put down as rash; the spirit of the world condemned him. The spirit of the world has not changed, as we have lately been forced painfully to witness.

An Archbishop, fresh from an interview with the Vicar of Jesus Christ, and strengthened by his words of wisdom, dares to uphold principles held sacred since the days of our Lord Him-

self. In his instruction to his tells them to give preference to of God before all others. 'I lies first,' he said; and forth put down by the press and b men as rash. A man imbued spirit of worldly ambition and endowed with power, calls him 'an extremist,' 'a man w perience.' He turns into rid advice of the Archbishops his flock. Are we to this Archbishop by the of the press and the lang of worldly men, or by the pri our faith? What would our Lord say to this sorely tried A under these circumstances? He call him rash for refusing substance the shadow which n ness of men might at any ti to disappear? Would He rep for clinging to those sacre which enable him to protect and the morals of the youth o to his care, and hand down t cessors these same sacred r the benefit of generations t Would He not rather commen his firmness as we see Him o the Baptist in to-day's G offer to him, our sorely-tri bishop, the encouragement t two thousand years ago to H when He sent them forth into world. 'If the world hate y ve that it hath hated Me, ye hated you.' With an exp regret at the recent appr Cornwall of a minister of t responsible, according to patches, for utterances so opposed to the teachings of the revered gentleman con comments on the Gospel of the

## A CHRISTMAS GREETING.

We reproduce from this issue of *The Canadian*, the organ of the C. M. B. A., the beautiful Christmas Greeting tendered to the members by the brilliant Grand President M. F. Hackett. This Greeting read with pleasure and p alone by the members of the A., but by those also who have ship in other Catholic and we trust the kindly s warm words of the Grand will take root in the hearts of

The near approach of the and the grandest of all the festivals, with its divine m peace to men of godly m sacred associations of earth heavenly love, naturally s joyous and familiar greeti long spontaneously to all li the holiday season. It would ill become me if I did not gi this most suitable of all occ time-honored custom, and, erating my thanks for the h me by my brethren of the C in electing me their Grand to heartily wish them, far throughout the Dominion, Christmas and a Happy N The coming anniversary of ity is the first upon which given to me to preside over of our great Association thoughts which crowd my such a time, naturally come and fast that I find it diffi press them all, even if audacity to so far trespass valuable time. However, le ly say that the familiar greeting, which in too m sounds so hollow and conveys a deeper and holie when exchanged between d of the brotherhood of the We should and can nev "the good tidings of great were flashed from heav bleak hills of Judea near hundred years ago, and wh the coming of the Christ His wondrous mission of dempion, with his glorious "peace on earth, good w were the precursors of brotherly and neighb of God-like charity, w revolutionized this world which is the great ob Order, after the example of Model, to inculcate and e may, perhaps, in our day to witness the universal of man, but we can at feeble mortal share by o and teachings, by the c fraternity and, above al, cise of love and charity neighbors as towards ourse on the great doctrine of mor al regeneration involved t r y of the Incarnation. A blessing of God and of Church, which He came o feeble and lowly Infant to shall continue to do his, the success of our heav and seeking by all the n power to extend to our lics the benefits of m tion. Unlike the M may not be able to heal the broken-hearted, as the mourning widow, as the Widow of Nain, upon to bring glad tidings of their bruised and bleeding to rejoice the hearts of t and helpless. And, abo try to remember that the of Christmas is the little tival par excellence—the Master of all good came rowl and sin-laden car of a poor little humble Chl His divine love for the litt that it is our duty, ther