## The First Christmas Eve.

KATHERINE E. CONWAY. Stir up Thy might, O Lord, and come!
The world is sick for Thee.
Sorrow and sin have reached their sum,
The night goes wearily.
For every Casar at his wine
Are myriad slaves undene:
Light of the World, arise and shine
From the eyes of Mary's Son!

Stir up Thy might, O Lord, and come!
O Lord, make no delay!
For Faith is faint, and Hope is dumb,
And Love hath lost his way.
Oh, Earth, bud forth the Saviour meek!
Clouds, rain the Holy One!
Hope of the World, arise and speak,
With the lips of Mary's Son!

Come, and lift up the lowly. Lord,
For whom no joy remains;
Thy poor ones, ravaged by the sword,
Or done to death in chains;
The childing mother piteous,
The sad child life begunOh, God-love, Man-love, feel for us
In the Heart of Mary's Son!

Come, Just One, come, and with Thee bring
Or recompense or doom.
Lo. fountains in the desert spring,
The wildernesses bloom;
Thy foes crouch down with banners furled,
Thou dawnest—night is done—
Light of this world, and every world,
The Maiden Mary's Son!
—Boston Pilot.

### CHAUNCEY DEPEW IN ROME. Leo a Stronger Man Than Gladstone.

room the Pope arose and advanced half way to meet me," said Mr. Chauncey M. Depew to-day, talking to a World the human race. Nice, Dec. 7 .- " As I entered the correspondent about his recent interview with the Pope. "He shook my hand warmly and asked me to be Then he resumed his own seat in the Papal chair.

"He began the conversation by some remarks, very flattering to my pride, as to his knowledge of me and of my standing in America. The of my standing in America. The impression he intended to convey was that he knew who I was and all about me and had long watched with in-terest my career. He did it so tactterest my career. He did it so tact-fully and gracefully that I was almost

I can say confidently that the talk about his being in a feeble and brokendown condition is all bosh. He is a slender man, as is Mr. Gladstone, but taller, and therefore seeming to be more thin. His face is thin and he has long, finely-cut features, strictly

Italian in contour.
"It has been said that he was weak and that his hands tremble constantly,

as with palsy. This is not true.
"I have dined often with Mr. Gladstone under circumstances where I could judge accurately of his general condition, and I have no hesitation in like one-fourth of the whole population saying that the Pope shows certainly as much vigor and health as does Mr. The Pope is nine months Gladstone. The Pope is nine months older than Mr. Gladstone, and I consider him, if anything the stronger man of the two.

VIGOR AND MIND NOTED, nervous intensity which might be cas-ually mistaken for feebleness in his rather strength and vigor of mind as well as of body.

"He was dressed all in white, with

a little white cap on his head, and a long robe and cape of what I judged to be white wool. He wore the gold to be white wool. He wore the gold Papal cross and chain, richly ornamented with precious stones.

"He spoke slowly and very distinguished by the slowly distinguished by the slowly distinguished by the slowly distinguished by the slowl a little white cap on his head, and a

mented with precious stones.
"He spoke slowly and very disthat there was no difficulty in my understanding everything that he said, even with my limited famil-

iarity with the language. 'After his pleasant remarks of welhead of a company employing many thousands of men, of whom a very large proportion profess the Catholic faith. He replied quickly that he knew that and that he had heard knew that and that he had heard knew the control of the kindress. many pleasant reports of the kindness and fairness which had marked the dealings of my company with its em-

told him that about two years ago I delivered a lecture before a body of Catholic students upon the subjec of the Papal encyclical then recently issued, treating of the relations of capital and labor, taking that encyclical for the text of my speech.

THE CHURCH AND LABOR.
"When the encyclical was mentioned he straightened up with all the vigor of a man of fifty, his eyes flashed, he grasped the arms of his chair and leaned forward as though intensely Then for five minutes he poured forth a clear, succinct, earnest and eloquent statement of the position

of the Church upon that question. 'I wish I could repeat it, or trans late even approximately into our language the beauty and intensity of his remarks. But I cannot undertake to give more than the substance of what

"That encyclical, he declared, was It laid down no new doctrines. It simply reaffirmed and enforced what had always been the doctrine and the policy of the Church as to the relations of the rich and the poor, the employer terms with the Prince of Wales, and no new thing in the Catholic Church. of the rich and the poor, the employer and the employee. The right of propand the employee. The right of property, the right of a man to retain and

erty and property interests the position of the Church in most conservative, but it is a fact that I have met nearly have the church in most conservative, but it is a fact that I have met nearly have the church in the church i but the rights and privileges of the laborers, the workingmen, the class called the poor, are not less important or entitled to less consideration from

"There is a duty," he continued, "higher than all other earthly duties that is owed by those who enjoy the material beneficence of God to those less favorably situated in this world. The duty of the employee to the employer is unquestioned, but so is the duty of the employer to the employee. "There must always exist between

theee two classes," the Pope went on to say, "reciprocal relations and duties. Time and circumstances may change the nature of these relations, but in one form or another they must always exist. They are sacred obligations, and must be observed as such. Without their maintenance the world would go to pieces.

"So far as its industrial and govern tal affairs are concerned, the Church,' he declared impressively, "is founded and rooted upon the doctrines of the fatherhood of God and the brotherhood of man, and only in the complete and unequivocal recognition of the force of that doctrine by all classes of men

GREAT INTEREST IN AMERICA.
"The conversation after this was more general. The Pope manifested great interest in America and Americans, and sent by me a message to my countrymen expressive of the heartiest good will of himself for the Ameri-

Archbishop Corrigan and praised the learning and intelligence of that prellate, whereat the Pope seemed well pleased. "The interview lasted in all I should

convinced that it was true. This same tact and courtesy predominated all through the interview.

"The Pope I watched carefully, and I can say confidently that the true."

talk
talk
'I am convinced that any question
e is a coming before him will be decided entirely upon his conviction of right and wrong, regardless of who may be helped or injured by the decision, and

regardless of any personal relations he may have with either party."
"Did you find the Pope an impressive figure, Mr. Depew?" was asked.
"When you think," he replied, "of that fact that the Pope is the keeper, as it were, of the consciences of 250, 000,000 human beings, of something of the globe; when you remember the 2,000 years of history that lie back of the Church of Rome; when you see before you the essence of all this con-densed or concentrated into one man, and surrounded by all the pomp and circumstance-the thousand evidences "There is about the Pope a certain of his importance—you will find, I am sure, even the most ordinary man a very impressive figure. But I do not think the Pope is an ordinary man.

AN EXCEPTIONAL HONOR.

it, unless it was because the Pope realizes that in America men's influence is not measured by their official position. He may see that in that country a man may be a leader of public opinion, a come I thanked him and referred to man of power and influence, even the fact that in America I was at the though he remains a private citizen Desirous of obtaining at first hand an mind in America, he may have conaside in favor of Americans the rule which prevents direct intercourse be-

tween himself and a layman.

"He may have believed that I was man of sufficient note in my own country to make some expression of my views or sentiments valuable to It is probable, also, that the fact that I am the head of a corporation employing a large number of working-men—and therefore directly concerned in the questions of capital and labor that now occupy the Pope's attention extensively as far as America is con cerned—may have had something to do with his willingness to see me. He may have wanted to lecture me a little upon my duties toward the employee of the company of which I am presi-

"Whatever may have been the reason for the granting to me of this unusual opportunity, I want it understood that I appreciate it most highly and shall always recollect it as one of the most notable, as it was one of the most interesting, episodes of my life.

In explanation of his motive in seeking an audience with the Pope Mr. Depew said:

have even met the German Emperor. The fact that I have also had the enjoy that which he has earned by the privilege of calling Mr. Gladstone my sweat of his brow, or by genius and good fortune, has never been questioned by the Church and never will with various other leaders of thought upon all matters affecting properand controllers of Government in Detroit Free Press.

but it is a fact that I have met nearly all the leading statemen of the great continental nations. Bismarck is al-

most the only one I have missed.
"I have done this with a fixed pur-Eminent Englishmen, coming to America with letters of introduction to America with letters of introduction to the best people, have complained to me that they saw nothing more than in London drawing-rooms. The people they met talked only of society and similar general topics, just as they would have done in London. Because they were simply society people they never came into contact with the men who rule the country or who are creat-

ors or leaders of public sentiment. "The people I want to see are the people who make these countries what they are — the people who dominate them, either by their position or by

their talent and genius. "It was with this motive that I ought an interview with the Pope. had little idea that I would be received other than as ordinary travelers arethat is, only on the infrequent audience days which are arranged in advance for large delegations and to which travelers are allowed to attach themselves if properly accredited. But, all the same, I took my letters to the proper authority and told him what I wanted. He took the letters very courteously, but told me that the matter was hopeless, that the Pope never granted a private interview except to ecclesiastics or representatives of official power. That night, how-ever, I received a note saying that the

Pope would receive me the next day.
"I went to the Vatican at the appointed hour. It was 1 o'clock. The Pope had been continuously engaged since 8 o'clock that morning in receiving and considering the statements of ecclesiastics from all parts of the world, presenting for his decision vexed ques-tions of Church law upon which appeals had been taken to Rome. I have a great deal of that sort of work to do myself, in a different and smaller way, perhaps, and I can appreciate the strain five hours of it must be upon man as old as the Pope.

A GREAT SURPRISE.

"It was a great surprise to me, therefore, especially in view of all I had heard as to the extreme weakness of His Holiness, to find him so strong and vigorous in both mind and body as he was upon this occasion.

"When I arrived the Pope was en gaged. With great tact he sent out a Monsignor familiar with the language and with America to converse with me while I waited. He was a very pleas ant and intelligent man and talked interestingly on the attractions of Rome and Italy, and also upon America and the leading men of America. whose records he seemed to have studied.

"Finally, word came that the Pope vas ready to see me. He had just been in conference with the Bishop of Northern New York and the Bishop of Northern New York and the Rev. Mr. Edward, of New York, and at my request they remained to help me out if my poor knowledge of the Italian language should embarris me.

"Before I went in I asked the Monsignor what were the ceremonials to be observed.

" 'Theordinary rule is,' said he, 'that the person to whom the interview is granted, upon coming into the pres ence of the Pope, falls upon his knees and kisses the Pontiff's hand, but your case is such an exceptional one, you being a Protestant and having private audience, that I really do not know what will be expected.'

"At my request he went within and made some inquiries. Returning

" 'It is the Pope's pleasure that you act upon this occasion precisely as you would if you were being received by the President of the United States.' 'That was very graceful and pleas

ant, was it not?
"The event, I am told, has excited great comment in ecclesiastical circles in the Holy City. It is said to be the first time in twenty years that the Pope has granted a private interview

to a layman. "The news of it spread quickly through Rome, and there was much curiosity in clerical circles as to what might have been the occasion of the interview and the subject of our conversation."—Special cable dispatch to the New York World

### DIOCESE OF LONDON.

The new bell was blessed by Bishop Connor at L'Assumption College, Sandwich, on Sunday, 17th inst. 8 o'clock ordination services were held, and the Revs. Anthony Montreuil and Theodore Valentine were ordained deacons and Mr. Burk, of Detroit, and Mr. Brady, of Cleveland. were ordained sub-deacons. The blessing of the bell took place at 3 o'clock, and the church was crowded to the doors. Bishop O'Connor was assisted by Rev. Dean Wagner and Rev. Father Cushing. The Bishop delivered a powerful sermon. The sponsors were Senator Casgrain, Dr. Raymond Casgrain, Dr. Reaume, Dr. Langlois, Windsor; Dr. Chapoton, Dr. La Ferte, Detroit ; Dr. Pare and Mayor Girardot, Sandwich. The Knights of St. John were present.

Ladies' Home Journal: Whatever may be our circumstances, let us endeavor to make this Christmas of Dec. 12, in answer to one writ-Day as merry and joyful to ourselves ten by Mr. Allen, one of that and those around us as possible. If absent ones are thought of, let them be remembered with gladness. If reverses and sorrows have come with the year just ended let us bury them on Christmas Eve. To the discouraged let us be a healthful and life giving To the discouraged stimulant, ever mindful of the power of a sunny and buoyant example. us make our crosses seem as light as possible to those who love us. Let frowns be buried in smiles, just for a day—the merriest, happiest day of all the year. Try the panacea of laugh-ter upon the sick—better than all the Wherever medicines ever invented. their exists sorrow let us try, even if we can do ever so little, to wipe it away for the day. If ingratitude has come to us let us believe that there must exist a cause of which we know not. If the spirit of unforgiveness has come to any of us, let the Christmas joy soften our hearts. In mercy think of our enemies, never for-getful of the fact that life is too short we have borne during the year, or what we feel we may be called upon to bear during the year to come let us be merry on this anniversary of the natal day of that Christ who will mend every day of that Christ who will mend every wrong, who will set all things right, though His ways are not our ways and His blessings are slow in their coming. And whatever may be our own trials, let us not for a moment show them to the children of our homes. Christmas is their day. If it be not for us it is cruel to take it from them. Before them, at least, let us carry the smile; let us be young again if but let us be young again if but for a day, renewing our youth in the games and romps we can all give to the little hearts which came from our hearts. And in the innocent pleasures of childhood perhaps we shall forget the world and the hard side of our lives. Then, perchance, will the lesson come home to us that, whatever our trials, whatever our crosses, we are kings and queens of happiness in the possession of home and children. For wherever true love exists and reigns there will always be happiness. The happiest hearts are never far off from a home filled with the love of a good wife and the merry

### THE LESSON OF BETHLEHEM.

laughter of children.

This century boasts of the brother hood of men, inscribes it upon its banners, makes it the watchword of its parties. Had there been no Divine Babe in the manger cradle of Bethlehem, the marble heart of this selfish century would never in its highest aspirations have dreamed of the doctrine of Christian love. Even with so many generations of Christian civilization and heroism pouring the light of their example upon us, how far are we with all our vaunted progress from the teaching of Bethlehem! We look about us in a Christian land, unlawful to place the various forms of and we see multitudes in the abysm of Divine worship on the same footing as degradation and few to help them; the true religion; still it does not on we see women struggling for so miserable a pittance that of times they stand face to face with the terrible alternative of starvation or sin; we capital, in the luxury of its palaces, grinding down the bread-winne as though he were a doomed slave; we see landlords draw ing rent from tenements tha are not fit abodes for savages. And why? Because we have forgotten Bethlehem. The supreme lesson which Christmas teaches is unselfish personal service for man's elevation and happiness without regard to race, creed, or color — a love as wide and as high and as deep as that of the Christ-Child - a love which spreads its wings of compassion and mercy over the poor, the afflicted and the sinful — a love, whose feet are never weary, whose hands are never tired, shedding benediction on the paths of the unhappy. As Michael Angelo saw in the rough block of marble the angel struggling to be free, so Christian love will see in every child of man no matter how degraded he be, the human face divine and will turn his gaze from the dust of earth to the stars of heaven. love will point with pride to its hospitals and asylums for the sick and the diseased, but its noblest monuments will be the redeemed men snatched, like a brand from the burning, out of the darkness of passion and of sin. Imagine this self denying love the ruling power of the world for one year! How many ills would be swept away from human life! How many problems solved before which statesmen faint in their despair! O century of wondrous progress, one love which thing thou lackest-the transfigured the stable of Bethlehem! Thy place is at the crib of Christ. There thou wilt learn the Christ spirit, and the crown of thy glory will be complete. This is Bethlehem's lesson : every man animated with the selfsacrifice of Christ.-The Rev. Thomas C. McGoldrick, in Donahoe's Maga-

THE POWER OF ROME.

We take much pleasure in publish-This is the thought concluding "At ing the following very able letter Home with the Editor," in the Dec. written by a prominent Catholic gentleman of Prescott, Mr. A. B. Macdonald. It was published in the Mail large staff of anti-Catholic writers who from week to week overload the Mail with "no - Popery" productions, the object of which is to boom the P. P. A., throw Mr. Mowat out of power and let into office that mountainous array of hungry bigots who, like Mr. Micawber, are, "waiting for something to

turn up :' Sir,—In your issue of the 6th inst., and under the above heading, there appears what purports to be a letter written by J. A. Allen to the Hou. Wilfrid Laurier, relating principally to the relation of Catholicism to the civil power. In this letter the writer evidently strives to make it appear that Protestants generally feel somewhat insecure, and are oppressed with "brooding fear" of what might happen were Roman Catholics to gain the ascendancy in this country. would feel more secure, however, were the Pope to declare, ex-cathedra, "that freedom of conscience is a human right," etc., etc.

Mr. Allen evidently needs some bromides to soothe his nerves. He need not feel uneasy even if the Pope does not convene a council at present for his especial benefit. The wrongfor his especial beneal. In which he doings of Protestants, of which he speaks, do not proceed from any fear of Catholics, but from ignorance and that cursed spirit of intolerance which awaits only an opportunity to show its

ugly head. What guarantee have Roman Catho lies that the various Protestant Govern ments under which they live will not persecute them and deny them freedom of conscience? That they allow this freedom now is no guarantee that they will continue to do so. We have abundant evidence from history to show that freedom of conscience was not always a Protestant principle. Is it necessary to establish this fact by an appeal to history? Are there any Pro-testants who doubt it? If there are, let them consult Hallam's Constitutional History, volume 1, chapter 2, where he says: "Persecution is the deadly original sin of the reformed churches that which cools every honest man's zeal for their cause in proportion as his reading becomes more extensive.' Prof. Bryce, in his "Holy Roman Empire," chapter 18, page 332, et seq. has something to say of Protestant in-tolerance; and so has Buckle, in his "History of Civilization in England," a good deal to say about it-and all supported by good authorities, and Protestant authorities at that.

I suppose a good many anti-Catholics would be surprised to learn that the Church disclaims any intention or desire of persecuting Protestants, or restricting their rights, yet I find the following passage in Pope Leo XIII.'s Encyclical on the Christian Constitution of States, 1st November, 1885:
"The Church, it is true, deems it that account condemn those rulers who, for the sake of securing some great good, or preventing some great evil, allow by custom and usage each kind of religion to have its place in the State. Indeed, the Church is wont diligently to take care that no one shall be compelled against his will to embrace the Catholic faith, for, as St. Augustine wisely reminds us, 'Man cannot believe otherwise than of his own free will.'" If, as Mr. Allen says, since the Vatican decrees the Pope is Catholicism, the concluding sentence of the foregoing quotation ought to give some consolation to all those who are oppressed with forebodings of what would happen were the Roman Catholics to have the power in their own hands. I think those of us who profess to be "Papists" have some reason

to fear when we consider what the result would be were such a party as the P. P. A., for instance, to become dominant in this country; how much freedom of conscience, or any other kind of freedom, would we enjoy then? Mr. Allen cites Lord Acton, and describes him as "a Catholic nobleman high in the highest ranks of English I can easily underliterary men. stand why he thinks so highly of this nobleman. At the time of writing this letter (from which Mr. Allen quotes) to the London Times, 8th Nov., 1874, Lord Acton had thrown off his allegiance to the Pope, joined the "Old Catholic "heresy, and was no more of a Catholic than Martin Luther was after he apostatized. One would think that Cardinal Manning had Lord Acton or some such man in his mind when he wrote: "If a Catholic can be found out of tune with authority by half a note, he is at once extolled for unequalled learning and irrefragable logic. The anti-Catholic journals are at his service, and he vents his opposition to the common opinions of the Church by writing against them anonymously." The statements of such a mously." The statements of such a man about the Popes should, therefore, be received with great caution, espec-

ially when he did not quote a single authority to support his charges.

Mr. Allen again speaks of the ex-

cathedra decrees of infallible Popesdecrees binding for all time-and reaffirmed and confirmed by the last Pope." It is not quite clear what he means here by the ex cathedra decrees of infallible Popes. If he refers to the charges made by Lord Acton about the Popes, then let him understand that this nobleman has not cited nor mentioned a single example of ex-cathedra decrees by the Popes he mentions. Why did not Lord Acton give us the name of the Papal document wherein it is stated that it is no murder to kill excommunicated persons? such a document exists, or did exist, was it ex-cathedra? Let Mr. Allen show us that it is an ex cathedra utterance of the Popes "that those who questioned and restricted his authority in temporal matters were worse than those that rejected it in spirituals." If it be an ex-cathedra utterance, was the Pope speaking about the Papal States, did his words refer to the whole Christian world? The deposing power, about which we hear and read so much, does not come within the sphere of Papal infallibil-ity. This I could show by the

late Pontiff's own words, but limited space prevents me from giving the quotation. Again, if Mr. Allen refers to the propositions of the Syllabus, then and on good authority, that very few of the eighty propositions or errors that were condemned are condemned by ex-cathedra definitions or enact-ments, and are therefore not "binding for all time," as he puts it And, again, the propositions of the Syllabus are not to be taken according to the meaning which the enemies of the Roman Catholic Church give them, but according to the interpretation given to them by the Bishops to whom the document was addressed. Many honest Protestants think that the eighty condemned propositions are so many heresies in the eyes of Rome, and that the eighty contradictories are so many articles of faith. This is a mistake, as I could easily show from Cardinal Manning, Bishop Ullathorne, Mgr. Capel, and other Catholic authorities. more, those propositions are intended to be condemned in the sense given to them in the books or writings from which they have been extracted, and not in the sense in which anti-Catholic writers and firebrands use them to excite hatred and distrust of their Roman Catholic fellow subjects.

Yours, etc. A. B. MACDONALD.

Prescott, Dec. 9.

Our Lady's Antiphons.

BY ELEANOR C. DONNELLY. Through purple shadows steals a strain
Of Advent longing, sweet and grave;
A thrilling joyance, touch'd with pain,
It hils the incense haunted nave.
Around our Mother's altar stream
The plaintive notes. Our eyes grow dim
Four thousand years of yearning seem
Concentr'd in that pleading lynn,
Alma Redemptoris Mater!

When Candlemas-tapers are glowing.
And the chimes of St. Blaize are rung;
When Leiden lilles are blowing.
And Lenten Vespers sung;
Adritt through the dreamy gloaming,
Floateth a song with wings!—
Is it an angel roaming
On high, or a mortal, that sings:

Ave Regina calorum?

The bells clash wild in the Easter dawn,
In the rosy, rapturous Easter morning;
Now high—now low,
Now fast—now slow,
The bells ring on, ring on,—
All touch of sorrow scorning!

Dance, happy sun, in the cloudless sky!
The Tomb is rent and the Dead arisen
The bliss of the bells
To the wide world tells
Of Mother Mary's joy on high,
And of souls released from prison:
Kegina cwli lwtare!

Down all the quiet after-year resounds
The exile's hymn, O Mistress of the Skies!
Its echoes reach to earth's remotest bounds.
Hailing thee, element queen of Paradise;
Our life, our sweetness, and our hope! to thee,
We, mourning, cry from out this vale of
tears:
Thine eyes of mercy on us turn, and we
Shall taste the gladness of th' Eternal Years!
Satve Regina, Mater misericordiae!
—Ave Marla.

# Don't Fool With a Paulist.

A. Western A. P. A. mountebank challenges Father Elliot to a discushe eloquent Paulist sized up sion. his would be antagonist in the follow ing manner. It is not good policy to fool with a Paulist:

"Professor Sims is an A. P. A. lec turer, one of the band in the regular employ of the organization. He has a voice of much power and is a specimen of the vulgar sort of stump speakers. There is no use denying that the old Adam in me longed to accept the chal-I regretted, for a brief moment, that I was not Dennis Kearney, the sand-lot orator. I think I could have out-yelled my antagonist and out-caverted him. But I should have hurt my office and my cause in stooping to such fisticuffs. So, in substance, I told my audience that neither peace of mind, nor the business of the persuasion of the truth, nor mutual understanding and good will would be helped by the 'joint debate.' But I answered all the propositions and questions in the challenge, and added that the difference between my work and his was that between law-court and pugilism."

A very little while and all will be over with thee here. See to it how it stands with thee in the next life. Man is to day and to morrow he is seen no more. Study, therefore, so to live now that in the hour of death thou mayest be able rather to rejoice them to fear.—Thomas A'Kempis.