that Christian Science is something nore than the healing of the sick, we willingly admit this, but that something more is the absurd Pantheistic system which is contrary to reason and revela-

It follows that " man is God and eternal:" so are all creatures for the same reason. That is to say, there is no real God but the agglomeration of things created, an agglomeration which cannot be perfect, for it is made up of finite things.

This is Pantheism pure and simple, notwithstanding the fact that Christian Scientists declare that they are not Pantheists. Thus we find in the Boston Christian Science Sentinel of 13 Feb. 1902, several quotations from Mrs. Eddy's chief doctrinal book, mentioned by Mr. Flune under the following head-

"The statement that Christian Science often speaks in pantheistic mysticism is a mistake. The following (of Mrs. Eddy's tenets) have no taint of pantheism."

This statement is signed by Archi bald McLellan, and the Sentinel is one of the publications which Mr. Fluno declares to be an authorized exponent of the Christian Science doctrine. We must add that Pantheism is but a form of Atheism, since it destroys the personality of God.

We need not add anymore to this article than to warn the Christian public against the absurdities of the Chris tian Science system, and also to remind them that this so-called system has fre quently been the evident cause of death to its victims, from whom it has withheld the proper medicines which should have been administered to them in illness. We may mention a Mrs. Ellen L. Gil son and her daughter in Elgin, Ill., some seven or eight years ago, both of whom were first made crazy and afterwards met a sad death through the treatment of a Christian Science minister. About the same time one Mr. Day, a druggist, a brother, was reduced to a similar condition, their case being reported as he peless, though we did not hear positively of their death. We have no doubt further details of this case could be ascertained, which is not, however, necessary as everyone in Canada knows that there have been hundreds of similar tragedies, the result of Eddyist teachings in Canada and the United States. Eddyism is radically wrong, whether viewed as a religion, a philosophy, or a system of medical treatment.

Mr. Fluno's assertion that the mission of Christian Science comes to heal the world of all error, sin and sickness, is as anti-Scriptural as it is absurd. If, as the Eddyites maintain, that there is no such thing as these physical and moral deformities, how can his Science drive them out? For error we have Levit. vi. 2: "If a soul sin and lie-or hath deceived his neighbor - he shall restore that which he took violently, or the thing which he had taken deceit fully.

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For sin we have : Jesus said to the sick man whom He had cured: " Sin no more lest a worse thing come to thee. (St. John v. 14.)

For sickness: Jesus said to the man who had been infirm for thirty eight years : " Rise, take up thy bed and walk. And immediately the man wa made whole." (St. John v. 14.)

a visit for some days to the King of Italy. There was considerable discussion in the papers whether or not he would visit the Pope. It was found that to make such a visit he should not start from Italian territory, but the question was decided by his going to the British Embassy, where his daughter, the Grand Duchess Michaelovitch of Russia, has been staying for some time. From the British Embassy the King and his daughter drove in state to the Vatican, where he was welcomed with all the honors due to royalty. The Pope received him most graciously and the interview was prolonged for an hour.

It was for some time declared to be doubtful whether the visit should be paid, the reason assigned being that the Greeks hold the Pope in great detestation, and fear any negotiations for the return of Greece to Catholic unity. In spite of all this, the King declared himself to be delighted with the cordiality of his reception, and the impression is left that the hatred of the Greeks for the authority of the Pope is not as great as it is represented to be. Greeks is the same as that of the Catholic Church, except on the one point, or perhaps we might say two points; the universal authority of the Pope over the Church of Christ, and the Immaculate Conception of the Blessed Yirgin Mary, Mother of God. On the question of the Divine Maternity of Mary the Greek Church is in accord with the Catholic Church. The Greeks in accord with the Catholic Church. The Greeks in the same as Catholics do.

Within the soul of men, the External power has been as Catholics do.

Within the soul of men, the External shaken by fire or sword or any constanting the bonds of Creation, and the great Reconciliation or Against the universal authority of the Pope over the Church of Christ, and the Immaculate Conception of the Blessed Quage the mighty thoughts that underly it is as a Teacher and a Lawgiver that Jesus Christ is sent to us by the story of our Redemption.

A DIVINE TRACHER AND LAWGIVER.

A DIVINE TRACHER AND LAWGIVER.

The Holy Church is well aware that the evils of life are not all traceable to the evils of life are not all traceable to the evils of life are not all traceable to the evils of life are not all traceable to the shortcomings of men; there is an external power, the power of satan, the evils of life are not all traceable to the evils of life are not all traceable to the evils of life are not all traceable to the shortcomings of men; there is an external power, the power of satan, the evils of life are not all traceable to the source of temptation and disorder, the source o

On the question of her Immaculate Conception proper, saints of the ancient Oriental Church are as clear as the Westerns, and there should be no difficulty in accepting this doctrine.

As regards the authority of the Pope there should be as little difficulty also, if once the kings and people could be made to understand that the preaching of the Gospel was committed to the Apostles of Christ, and not to Kings or Colonial Governors. In fact, royalty is subject to and not dominant over the Church of God, and is bound to the laws of God and obey His Church. If once the people of the Oriental churches would assert this axiomatic truth, there would be no difficulty whatsoever in recognizing one head over the whole Church of Christ, a dignity to which none but the Pope can aspire, as no one else has ever claimed it. Then the chief Bishops or Patriarch would never be brought to the humiliation of publicly violating the law of God by grant. ing divorces whenever any king or emperor or noble, petty or great, would call upon him for a dispensation from God's law, as was the case with King Milan of Servia, and Grand Dukes and other nobles of Russia, who can claim relationship, however near or distant, to a royal family.

We hope the cordial meeting of King George and Pope Pius X. may be a pre ude to the return of Greece and other Eastern schismatical countries to the one fold, of which Christ is the shep herd, and in which the Pope is recognized as Christ's vicegerent.

It only needs a beginning to start a practical movement of the Eastern churches towards Rome, and such a movement would dwarf into insignificance all attempts of the modern Protestant sects toward union among themselves. A national movement of this kind, perhaps, is not to be expected, as the kings who would be thereby affected are loth to resign the spiritual authority they have usurped. But a large popular movement in this direction would result at least in the return of many, and it might so grow in importance as in time to bring whole nations within its influence. Many thousands of Bulgarians and Persian Nestorians besides Copts of Egypt have within but a few years thus returned to the unity of faith, so that, if a great movement in the same direction cannot entirely be expected, it may at least be hoped for.

THE MEANING OF CHRISTMAS DAY.

BY THE VERY REV. THOS. J. SHAHAN, S. T. D., PROFESSOR OF CHURCH HIS TORY IN THE CATHOLIC UNIVERSITY OF AMERICA. Copyright, 1905, by the Catholic Associated Press.

The season of Advent has drawn once

more to its close, and the mystic exalt ation of soul which the Christian religion annually nourishes in its adherfulfilment and reward in the birth of that Infant for Whose coming Time and Humanity were so long consumed with hope and expecta tion. In these weeks the Holy Church has been putting before us day by day the most sublime thoughts, the longing of the Prophets, the acknowledgments of sin, the echoes of despair, the lessons of history, the admissions of experience All the paths of life have been con verging upon that little Crib at Beth all that poet or philosopher or ever imagined of true or beauti hem; all KING GEORGE AND POPE PIUS X.

King George of Greece has been on King George of Greece has been on spirit for some days to the King of skill the offices of the Church bring out the hopelessness in the average heart, the blindness in the average mind, the the blindness in the average mind, the moral stagnation in the average society at the time of the Birth of Christ. There is nothing in the tragedy of Sophocles or Shakespeare so grandiose, so sternly true and solemn, so heart-gripping as the daily phases by which during these weeks the Church unrolls the meaning of the Old Testament from the creation to the Nativity. Like the Greek of the Old Testament from the creation to the Nativity. Like the Greek choragus she accompanies the prophets and the singers with her own interpretation and comment. It is all infinitely noble, infinitely deep and significant, yet infinitely simple, for it is the first time that history was so expounded that the old man at once and the little child could great its sense.

that the old man at once and the little child could grasp its sense.

DRAMATIC NOTE IN ADVENT SERVICES
As the splendid drama approaches its solution, its many currents merge into ever fewer and deeper and broader.

The follies, the passions, the extrava-The follies, the passions, the extrava gances of men, all the immemorial wrong and injustice of the world, all the stonyheartedness, and stiff-necked ness, the ingratitude and the treachery, the vanity and the waywardness, fall away from the stage and in their place moves out the central figure of Hu manity—its Teacher and its Lawgiver,

its Liberator, its Reconciler. Out of the thousand conflicting ele ments of the human story, there stand out three things—the Internal Strife within the soul of men, the External Strife within the bonds of Creation,

the key of human misery was our own disordered will and darkened mind. Humanity had lost the way of right-eousgess. The sense and the spirit of holiness, the high moral transforming purpose of religion, were greatly weak ened, not to say destroyed. And so the Eternal Wisdom came upon the earth, in order to rekindle in human minds the lamp of truth and in human hearts the power and the courage to embrace the truth. Before Him there had come into the world many a teacher, and for not a few, we may believe that their hearts were straitened by sorrow at the sight of boundless evil Men of the West like Pythagoras and Plato, men of the East like Confucius and Buddha, men of theory like Aris-totle, and men of practice like Solon and Numa -ail had actempted in some way to better mankind by their teachor their laws. But the Church tells us that no one like He taught the whole cycle of truth gathered all men into His fold, laid be fore them clearly the necessary and attainable scope of their being, and did this with ineffable suavity and irresistible power.

"O Wisdom that goest forth from the mouth of the Most High, reachest from end unto end, and disposest all things with strength and sweetness, come au teach us the way of prudence! O Orient, then splendor of light eternal and sun of justice, come and shed thy rays upon those who are seated in dark ness, even in the shadow of death. Adonai, and Leader of the House of Israel, who didst appear unto Moses in the Burning Bush, come and redeem us in the strength of thy arm."

In the fulness of time He came, in a divine and incomprehensible way. He filled the world with His teaching. First and only one of mankind, He was Himself as perfect as His teaching. And he gave to His new and perfect And he gave to his new and periods law its firmest support in the commen tary of His own Life and death. In His law there is nothing imperfect, confused, false, sensual, and narrow, as in the law of Mahomet, nothing funda-mentally immoral as in the law of mentally immoral as law of Buddha; nothing of the low rationalism of the law of Confucius. It is no law of men, for it is nothing less than the original voice of God heard by by Adam in the creation, made known by Moses from Mount Sinai, reiterated by the prophets, made plain and cer-tain for all by Jesus Christ All other laws are like sign-posts, directive; the holy law saves us, and makes us what it indicates—"O Emmanuel, our King and our Lawgiver, the desired of the na tions, their Savior, come and save us, O Lord our God!

COMMUNION WITH MANKIND.

The true teacher must feel with and for disciples. And so, when Christ would be born to teach all mankind to rise above itself, and to be again like the of God once impressed on Adam and Eve, He entered into the most inti mate relations with humanity. Most men are poor, unhappy, pitiable: it is only the few who are otherwise, nor is their lot a certain one. So Jesus was born in a wretched manger and bore every pang and whip of poverty and sorrow. He was weak and lowly and dependent, that He might teach us how to look on all these things, might leave to the most helpless of our race the strong supporting philosophy of divine ex ample, might glorify and sanctity these usual conditions of our birth and training. Then again in all men there is a spring or source of rebellion agains law and order that make for the things above. Hence sin and its consequences. In vain had the Father in posed the stern ceremonial, repressive law of the old Testament. The one people to whom He gave it, dowered with promises and prophecies and miracles, again and again shook off its yoke as something unbestable. But the little Infant in the Crib brings a yoke as new law, the law of love-Himself, the new law, the law of too-limits, the very source of Goodness. From His Person through endless ages there flows an unspeakable charm that warms life like a fire and draws like a magnet, and sweeps us upward to Him like a

to do so.

THE PROPHETIC SOUL OF HUMANITY.

This day, nineteen hundred years ago, they were killing fat beeves about the altars of the Temple, and repeating the solemn promises of the Lord that He would rend the heavens and rain down the Just One. Something, too, was stirring the hearts of men at Rome and in the Orient lands. A virgil sings his mystic lines, that even yet seem the highest flight of human hope in days of despair. And kings, wisemen from the East, are even now bending over the Infant God, with the traditional homage of their mysterious lands. One blameless man.one stainless maiden, One blameless man one stainless maiden, are there, and the dumb beasts, in mute are there, and the dumb beasts, in mute testimony to their Maker. Thus was the New Law proclaimed, the New School of Life opened, not in the smoke and thunder of Sinai, but in the stillness of a cave, in the depths of winter, in the remoteness of a Semitic hill-town; in the remoteness of a Semitic hill-town; nevertheless before the representatives of Creation, animate and inanimate; before the young and the old, the rich and the poor, the Jew and the Gentile, the East and the West. One day men will say of the new Teacher that He speaks as one having power. It is be speaks as one having power. It is be cause He began to study human life at cause He began to study human life at the lowest rung of the ladder. One day an emperor will stand aghast at the tenacity of His disciples not to be shaken by fire or sword or any con-tumely. It is because their Lawgiver squared His precepts with the deepest lines of the human heart, and crowned their observation with the satisfaction

right arm shall be stretched out to ward off the host of impiety. Long had Israel known the roads that led down into exile; often had the people of God watered their bread with their tears in the lands of Pharoah, or Cyrus or the Ptolemies or Cæsar. Away from the hilitops of Judea the world itself was a prison house and life the portico of death. The heathen society was leagued against them and their one tenure, the belief in one God and in His Moral Law. Peoples had raged kings had thundered, and tribes and nations had hurled themselves on the chosen people in the interests of idolatry. But the hope in the Redeemer, in the Liberator was unshasable as a rock, and seemed to cast its roots deeper with every reverse.

But now Judah is passing away. The shadow of the sword lies over the City and the temple. A new light falls on the pages of the Old Law from the Crib at Esthlehem. There is indeed a new Captain, a new Liberator, but no longer from the thraidom of Egyptian or from the thraidom of Egyptian or Assyrian or Greek. This new Captain somes to break the gates of hell, to free the souls of men from their real oppres sor, whom as yet they only dimly recognize He is an Emperor of Truth against an Emperor of Lies. He lays system of shams and frauds and deceits by which the hearts of men had been ensnared and their eyes made blind to the truth. [Henceforth the nature of man's true enemy is known; nature of man's true enemy is known; 30, too, his habits, his home, his means of wariare. Pharoah and Ptolemy, Babylon and Tyre are henceforth only Pharoah and Ptolemy, symbols of a spiritual enemy, spiritual strongholds of temptation and

"O Adonai, thou Leader of the House of Israel, who didst appear to Moses in the burning bush, and didst give to him the Law on Mount Sinai, come and redeem us in the strength of thy arm! O Key of David, and Sceptre of the House of Israel, who doth open and no man closeth, who closeth and no man doth open come and free the captive from his prison house, where he sixteth darkness and in the shadow of death !

FAILURE OF PHILOSOPHY AND SUPER-

In this double conflict with the forces within and without himself, man was being ground as wheat between the upper and the nether millstones. He did not understand the terms of the struggle, and his best efforts, both in the Law and outside of the Law went for naught From many a heart in those days went up the cry of the Apostle, "Unhappy me! who shall free me from the body of this death?" Philosophy had vainly tried to furnish some men with an ancor in the sea of doubt and opinion. The face of Superstition had changed again and again, but its painted lips were powerless to reveal a secret they did not possess. Ambition had stalked over the wide world in the persons of Greek and Roman and Carthaginian generals, but only to leave behind the stillness and solitude and the peace of universal ruin. For a time a semblace of happiness was set up—the peace of Rome, made up of all the crushed hearts and hopeless sorrows of the world, and therefore carrying in itself the response of death. Already Epictetus could exclaim: "O Caesar, in thy peace what wees I suffer! Was it not high time that the Prince of Peace should at last appear and reveal the secret of the divine dealings of God with man? wonder that as the hour of the Nativity approaches, Holy Church cries out in maternal anguish.

"O King of Nations, O Emmanuel, Our King! O the desired of all people Thou Corner-stone, which doth make the twain to be one, come and save mankind which Thou hast created from the dust !'

Truly, He made the twain to be one be one twain to be one when He healed so potently the evil bias of our hearts and the perverse darkness of our minds; when He called Himself the Son of God and acand sweeps us upward to Him like a mighty wind. Now, we have not only the Divine example, that touchstone of right and wrong, of good and bad, but in the heart of every man of good will there is planted the conscious tendency to observe the new law, with the power to do so. cepted the name of Friend of Sinners; end of the earth; when He ate with publicans and sinners and rebuked the proud and lofty Pharisees. He made the twain to be one when He ignored the narrow lines of nationality and created a Heavenly Fatherland, in which all men could hold a citizenship that tran scended whatever was highest in the political world made by men. Truly He was the Corner stone of Unity when He proclaimed the henceforth ineradicable principles of the Fatherhood of God and the Brotherhood of Man. Through long principles of the Fatherhood of God and the Brotherhood of Man. Through long and painful ages some men like the Stoics had come within sight of these holy principles, but their insight, their suspicions were only velleities, rude mental sketches of an Utopia beyond the grasp of Humanity. The people were sunk in a Maleboige of sin and wrong and ignorance; their rulers were men of blood and iron, skilled in the wrong and ignorance; their rulers were men of blood and iron, skilled in the sole logic of despotism—the logic of the sword. The Birth of Jesus changed all this. What wonder that a tradition soon arose to the effect that a fountain of oil broke forth in the heart of Rome of oil broke forth in the heart of Rome on the night of Christ's birth and flowed for days in unbroken sweetness to the Tiber! It was a symbol, say ancient Fathers, of the source of Joy and Benediction henceforth opened in the heart of that larger city, the City of God.

ot that larger city, the City of God.

A NEW AND PERFECT BROTHERHOOD.

Truly our Brother was born to-day,
and with Him, we too, are born into the
sweet bond and union of Brotherhood.
Perhaps by the lapse of ages and the
very commonness of the Christian name
we have ceased to be moved by the we have ceased to be moved by the mighty concept that lies in the Birth of Jesus Christ among men, as a Man,

mutual respect for one another, and, pased on that, a tender love for one an other — a love the world then first heard of, the love of Christian Charity world then first How the first men, who seized on the import of this great fact, were moved by it, you may see in the acts of the Apostles and the Letters of St. Paul. At once all the pitiful barriers that men had been building against one an other fell away, and they knew them-selves for one in Christ Jesus. Human nature, hitherto a scoffing for the synic, yoke for the pessimist; a toy for the transfigured before Epicurean, rose transfigured before their eyes, and every one could say with St. Paul "I live, not I, but Christ liveth in me." Here was the regenerating principle of humanity; here was the force that shook the false and un-just society of the ancient world, and rent it apart, and covered it with oblivion; here was the power that built up again on the ruins of the Roman State the medieval Christendom, here the core of resistance that a thousand shocks cannot overco the society founded by Jesus ; God was made Man, put on our flesh, and dwelt

amongst us. ARE WE YET OF THE KINGDOM ? is this truth fading from our social consciousness? Are we dealing now with one another, as men who recog nize the Christian dignity in one another, that dignity which Leo the Great could appeal to as a warning not to fall back upon the fermer vileness of our state? In our incredible passion for wealth, in our reckless crushing of the poor man's equal right to life and the poor man's equal right to he and its comforts, in the expansion of our commerce and industry, in our legis-lation, in our public opinion, in the es timate we set upon the goods of life, in the uses we find for our activities, in the ideals we fellow or encourage others to follow, do we keep in mind that we are all brethren of Jesus Christ and children of a New Life, a New State, the Kingdom of Heaven?

Or has the idea of the Kingdom of Heaven perished from among us? And is it true as the critics of our country so often tell us, that we are the least Christian of peoples, that we are sunk to the lowest plane of naturalism, and that we bound man, life, the spirit, God and the things of the soul by the circumference of a vellow coin?

JESUS CHRIST IS STILL OUR KING. No ! in spite of all that appears upon the surface, we are still, and we know ourselves for the brethren of that little ourselves for the breaking. And if we have, perchance, allowed this thought to slumber; if we have not translated it into our dealings with one another, with the world about us, with the false, the empty, and the insufficient ideals of existence, we shall, God willing, do so henceforth. None of us will say again with Cain "Am I my brother's But we will remember that keeper." this little Babe, grown to manhood, left to the world the parable of the left to the world the parable of the Good Samaritan ; that He went about doing good; that He healed and con soled and blessed and encouraged all sorts and conditions of men and women; that His whole activity went out into the social betterment of the world the social about Him that He is the Author of the Golden Rule, and that He transformed a degenerate world not with praise or promise, but by deed and ex-ample. What wonder that the angels, ample. What wonder that the angels, weary of the endless round of human wrong and misery, broke out into that chorus of joyful praise, as they conchorus of joyful praise, as they con-templated the changes which the birth birth of Christ was sure to inaugurate! What wonder that the poet's fancy was touched with inspiration as the glories of Christ's reign on earth opened be fore His anointed eyes!

"Ring out ye crystal spheres,
Once bless our human ears.
If ye have power to touch our senses so;
And let your silver chime
Move in melodious time;
And let the base of heaven's deep organ blow;
And with your sinefold harmony,
Make up full concert to the angelic symphony.

For, if such holy song
Enwrap our fancy long,
Time will run back and fetch the age of gold;
And speckled vanity
Will sicken soon and die,
And leprous sin will melt from earthly mould,
And hel itself will pass away,
And leave her dolorous mansions to the peering day.

Yea, truth and justice then
Wildown return to men.
Orb'd in a rainbow; and, like glorious wearing.
Mercy will sit between
Thronged in celestial sheen.
With radiant feet the tissued clouds down
steering:

steering; And heaven, as at some festival, Will open wide the gates of her high palace hall."

Christmas In Heaven.

If only we could roll the clouds away and look into the Kingdom of God, what an ineffable scene of bliss would we gaze on at Christmas, when the birthday of Christ is celebrated !

birthday of Christ is celebrated!

Imagine the splendor of the place, the light, the music! Behold all the actors of the event on earth—Jesus, Mary, Joseph, Gabriel, the angels of the choir, the shepherds, the three Kings, Zachary and Anna, John the Baptist, and all the other blessed who were concerned in the mystery of the Baptist, and all the other blessed who were concerned in the mystery of the Incarnation. Behold, too, all others of the millions and millions in Paradise. Who can think how they will commemorate the occasion? Joy is on every countenance. Rapture is in every heart. Praise and thanksgiving are in every greature's month. Surely are in every creature's mouth. Surely Christmas in Heaven must be a day of unalloyed delight. — Catholic Colum-

The March of the Church.

Anniell Relations of the Control of

" GENTLE " ROBBERY.

M. Briand's instructions to the Prafects, in regard to the application of the "Separation Law," both to the worshipers and the temples of worship, as well as the episcopal and parochial decree of Diocletian. Catholics who desire the use of their own churches for public worship are required to give notice of such intention, as a desire to hold a public meeting, and stating the hour of holding it. This is a provision of the Law on Associations, 1881. It this provision is unnecessary.

the subject of buildings, the instruction commands that these shall be divided into two classes, the first belonging to the State or local authori-ties and the second belonging to ecclesiastical establishments, if not taken by associations before the expiration of the delay allowed by law. Those of the first class are to return to the State or the local authorities, and those of the second are to be sequestrated until a Governmental decree deciding to whom they shall be handed over is issued. The authorities cannot close or assign buildings of either class to any other use than that of public worship, carried on in conformity with the law of 1881. As to the clergy, the circular says they are merely occupants of churches and without any legal rights, and cannot claim any dues except offertories made during services.

"Without any legal rights i" The phrase is good. In other words, the French clergy are merely outlaws in their own land, although M. Briand has declared that they are not in revolt against the law or the State! The world had been led to believe, by the boasts of demagogues, that the citizens of the Republic enjoyed all the rights, legal and other, that the most enlight-ened freedom could confer. What have the French Bishops and clergy done that they are by the "ipse dixit M. nister put outside the pale of the law and left without redress for any outrage that rufflanism chooses to in-flict upon them?

On the question of presbyteries and Bishops' palaces the circular says that, as these are not directly connected with public worship, the authorities have the right to dispose of them, subject to certain conditions, or to lease them to

Such are the leading features in a such are the leading leatures in a programme which the Sun and other leading public instructors here characterize as "conciliatory." The gendarme is to dictate as to whether Catholics are to be allowed to worship in the churches their forefathers built, and at what hours this privilege is to be accorded them, in a land wherein "perfect liberty of worship" and "perfect freedom of conscience" are guaranteed by a benign and most

thoughtful paternalism!
This precious "law," then, will not only deprive Catholics of their temples of worship, but will leave their priests without a roof to shelter them. the proposed application of it is humor-ously described by our genial enlighteners here as "leniency the case of Jews being deprived of their synagogues and turned out of their old mes, there would be a far different word employed to characterize the process. Separation Law, for sooth! Garotting and Sanctuary rifling Law is the proper designation for the hell-born contrivance. And here we are looking on and saying never a word while the tragedy is being enacted ! - Philadelphia Catholic Standard and Times.

Do not pray for easy lives. Pray to be stronger men. Do not ask for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle; but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come in you by the grace of God. B. C. Orphan Friend.

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