

humanity, and, like an angel of consolation, will enter every Gethsemane of human sorrow, to comfort and to strengthen man in his deepest agony.

She will feed man with the food of divine truth, will heal the sin wounds of his soul, will nourish him with the bread of life, will, with mother's care, guide him safely through the darksome journey of life, will comfort and strengthen him on his death-bed, and, having finished the task of saving and sanctifying him, will accompany him to the divine judgment seat to plead with a mother's voice for a favorable sentence. The Incarnation and birth of Christ brought confidence and the hope of pardon to the guilty world.

The effect of the birth of God made man was to inspire mankind with the love of God, and to bring them into relations of friendship and union with Him. Man was made for God, and it is his normal condition to adore and serve Him and to love Him with all his heart and mind and strength. The human intellect was made for the supreme truth, the heart for the supreme good. The soul and its energies were made for union with God and for the possession of Him, just as the eye is made for the light. There is a stream of tendency in the human soul that makes God-ward and heaven-ward just as streams and rivers rush onward from mountains, plains and valleys, ever, ever to the ocean. "Thou hast made our hearts for Thee, O God, and they cannot rest until they find rest in Thee," said St. Augustine. "As the hart panteth for the fountains of waters," said the Psalmist, "so panteth my soul after thee, O God. My soul thirsted after the great and living God, when shall I come and appear before the face of God." (40th. Psalm.) "What is there in heaven and besides thee what do I desire on earth, thou art the God of my heart and the God that is my portion forever." "O that thou wouldst bend down the heavens and come. Come Lord and do not delay. Distil in dew, ye heavens, and ye clouds rain down the just one, and let the earth open and bud forth a Saviour." (Isaiah.) The great hearts of the Prophets in these passages did but give expression to the aspirings, to the cravings and the cries of man at all times for union with and the possession of God by friendship and love. In man's unfallen state God walked with him in Paradise, and conversed with him as a friend, and the memory of that happy intercourse has haunted him in his exile like that of a happy dream that can never be forgotten, like the recollection of a vision of unutterable beauty once seen in the far off years, but has never faded from memory.

But whilst this hunger and thirst for God still racked the human soul and famished the human heart, and parched the whole moral being of man with unquenchable desires and unutterable longings, there was in his being a centrifugal force at work, the result of the fall carrying him away from the God he had offended and pushing and driving him farther and farther from him. This force was the original fear and terror of divine justice that first caused man to hide from God and kept him far away from Him. The result of these conflicting forces in man's spiritual being was idolatry, or the worship of man-made gods. Man could not live without God—he ran away and hid himself from the true God—he therefore made gods unto himself. Now, the birth of the man God in the flesh reconciled these two conflicting forces in man's moral nature, for it satisfied the desire of man for God and disarmed his fears that kept him away from Him. It was the restoration of the human race to their place in the original designs of God and to their true and immortal destinies. Jesus, in becoming man, and clothing himself with our flesh became one of ourselves—a fellow-man and a brother. And in doing this he appealed to the best and strongest feelings in our nature to our confidence and love, for there is that within us that prompts us to give out our confidence and hearts affections to those who try to assimilate themselves to us. When Alexander the Great conquered Darius and made himself master of Persia, he clothed himself in the national

costume, to win the confidence and gain the affections of the Persian Kings and rulers do the same thing now when visiting subject peoples, and even missionaries in strange and far off lands wear the national costumes of the countries they are evangelizing, in order to conciliate their feelings, to disarm their prejudices, and to win their confidence and affections. Now, the Son of God, in becoming man, acted on this principle. In order to win our hearts He clothed himself with our flesh. "He was made," said St. Paul, "in the likeness of man and formed in fashion as a man. God sent his own Son in likeness of sinful flesh," (Rom. 3rd chap). He allowed Himself to be tempted in all things like unto ourselves, except sin. "Therefore" says the same Apostle (Hebrews II., 14) "therefore because the children are partakers of flesh and blood, He also Himself in like manner has been partaker of the same, that He might deliver them who through fear of death, were all their life subject to servitude, for nowhere doth He take hold of the angels, but of the seed of Abraham he taketh hold. Wherefore it behooved him in all things to be made like unto his brethren that he might become a merciful and faithful high priest before God, for in that wherein He himself hath suffered and been tempted, He is able to succor them also that are tempted. Thus, Christ, in the Incarnation, has humbled Himself, taking upon Him our form and our likeness, and has thus banished our fears, has won our confidence, and gained our love and affections, and in this way has undone the evils of the fall. In this mystery heaven is united to earth and God to man. He became the Son of Man that we might become the sons of God. He came down on earth that he might lift us up into heaven. He was born in time, that we might be made sharers of a happy eternity. He became poor and suffering and an exile here on earth, that, through Him, we might one day be rich and happy in our eternal home in heaven.

But lest, after His ascension into heaven, we should lose sight of Him, and should cease to be drawn towards Him by the chords of Adam, that is, the bonds of confidence and love, He instituted the Sacrament of the Blessed Eucharist, in which and through which He would still remain in a mystic but a real manner amongst His earthly children. This Sacrament is called by theologians an extension of the incarnation; it is the incarnation applied to the wants of all men. In this Sacrament we become one with Him. We receive Him into our souls and hearts—we feed upon Him—we live of His life, and form a most intimate union with Him. "As the Father hath sent Me, and I live by the Father, so he that eateth Me the same also shall live by Me. He that eateth My flesh and drinketh My blood abideth in Me and I in him and I will raise him up on the last day." (St. John vi). So that the Catholic church is in a spiritual sense Paradise regained and restored. In it we may converse daily with God, and God is daily with us, as he walked with our first parents in the cool of evening in the olden Paradise. In it we eat of the tree of life so often as we partake of that living bread which came down from heaven and give life to the world. And the waters of life are there—those fountains of the Saviour—the sacraments, through which the blood of Christ is applied to our souls to cleanse, to purify, and invigorate them and to make them fair and beautiful and fruitful in all virtue and holiness of life. And the sun of truth shines therein and maketh a perfect day, for the glory of God enlightened it, and the Lamb is the lamp thereof. And the nations walk in the light of it, and the kings of the earth bring their glory and honor into it, for it is the tabernacle of God with men, and he dwelleth with them, and her children are His people and God Himself with them is their God." (Apo c. xxi).

We should forever thank and praise and bless God for His infinite goodness and His boundless mercies to us in the incarnation and the birth of His only Son, for He so loved us as to give us His only begotten Son—the greatest gift that even He in the omnipotence of His goodness and the infini-

tude of His riches could bestow. We should forever sing His praises, saying with holy David, "The mercies of the Lord I will sing forever and I will show forth the truth with my mouth to generation and generation." (88th Psalm). We should say with the church, "O how admirable is thy goodness towards us; O how inestimable thy love; thou hast delivered up thy Son to redeem a slave."

And finally we should obey the voice of the Baptist, which the church echoes in this holy time, "Prepare ye the way of the Lord, make straight his paths. Every valley shall be filled up and every mountain and hill shall be brought low; the crooked shall be made straight and the rough ways plain, and all flesh shall see the Salvation of God." We should prepare our souls for the coming of the Redeemer. We should fill up by virtue and good works the valleys and low places in our spiritual lives—we should bring down and level the mountains of our pride and the hills of our self-esteem and vanity. Let the crooked ways of sinful habits be made straight into paths of rectitude and virtue, and the rough ways of our frequent sins and falls be made smooth and plain by penitential deeds and good works, and then we shall see the salvation of God and share and rejoice in its eternal blessings. Amen.

Anecdotes of Bishop De Charbonnel.

Bishop de Charbonnel although generous to a fault became rigid and parsimonious in his efforts to liquidate the Diocesan debt. This he accomplished and when his successor Bishop Lynch, after his appointment called attention to the beauties of St. Michael's Cathedral, he generally added, "There is one beauty which you cannot perceive. The absence of debt." On one occasion, when the collectors of the Christmas offerings brought in the receipts about 1,400 dollars, there was no treating as customary in those days. One of the collectors, Mr. Maurice Scollard who was in Bishop de Charbonnel's confidence and a noted wit, made some reference to the absence of wine. "Is it something you want?" said the Bishop. "Yes, my Lord," said Mr. Scollard, "a little *Sursum Corda*." The Bishop ordered immediately some cherry to be brought in. When the gentlemen were leaving, the Bishop aside laughing "How do you feel now Mr. Scollard." "Oh, my Lord," replied the latter: "Habemus ad Dominum."

When Father Lynnett was appointed to his first mission in Orillia and was directed to visit the Irish settlers around Penetanguishene, Bishop de Charbonnel laid down certain rules for him in particular cases, and advised him as he was young and of vigorous health, not to spare himself, but to see to the spiritual wants of all both French and English. "But my Lord, said the priest, what about money?" "What do you mean said the Bishop?" "Well, said Father Lynnett, there is my neighbour Father Terne, who refuses to take money when offered by the Irish. Can I take it from the French?" "My dear Father Lynnett you are very innocent, follow the example of your Bishop. Your Bishop never refused money."

Bishop de Charbonnel had prayers and meditation every morning at 6 a.m., in his private chapel. He insisted upon the priests being always present on such occasions. He roused them up at 5.30 by knocking at their doors and saying aloud *Benedicamus Domino*, to which they replied *Deo Gratias*, and were immediately on their feet. One night Father Lynnett returned at a late hour from a sick call and was not disposed to forego a little extra sleep and rest in the morning. The Bishop knocked as usual but getting no reply to his *Benedicamus*, he pushed in the door and seeing the priest as he thought, fast asleep, he closed it again gently saying, *Requiescat in Pace*.

He was fond of creating a little merriment by making rhymes. In reply to a Protestant minister who once asked him for his address, while crossing the lake to Niagara, he said jokingly, "My address Sir is episcopo de Toronto in profundo du lac Ontario."

Bishop de Charbonnel had a dash of the old French chivalry in all his ways and bearings. He was a stranger to fear; human respect he despised as something so low that no man could stoop to it without forfeiting his manhood. He wore the soutane purple sash and pectoral cross always; at all gatherings, at crowded railway stations, on board the steamer, everywhere he appeared as a Catholic Bishop, and would lay down his life before apologizing to any sect or prejudice. During his ten years' administration of Toronto Diocese, he fought a great battle for Catholic education. When going to his eternal reward three years ago in Lyons, he could truly say with St. Paul, "bonum certamen certavi, cursum consummavi, fidem servavi." *DMRVS.*