NON-CATHOLIC MISSIONS IN NEW HAMPSHIRE.

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Sacred Heart Review.

Father Sutton's lectures to non-Cath-olics at the Church of the Immaculate Conception, Portsmouth, N. H., at-tracted wide attention and created a very good feeling. An Adventist preacher has come out with an an-nouncement of a course of sermons in " reply," but if those who hear him are led to inquire further, the results may inquire further, the results may be better even than were expected.

be better even than were expected. This was the first mission of the kind ever known to New Hampshire's one seaport. On the first night there was an attendance of 300 inquirers. The second night these earnest non-Catho-lize rumbered not less them 600, and or lics numbered not less than 600, and on lics numbered not less than 600, and on some of the subsequent evenings there were as many as 800 of them in the Church. The daily newspapers of the eity gave much space to the lectures, and those who were not able to attend read these accounts with much interest. In fact, an observant reporter who has account to mean, many of the lectures occasion to meet many of the leading citizens of Portsmouth each day says that Portsmouth's chief topic of conversation during the week was these le tures and the Question Box. T The tures and the Question Box. The answers of Father Sutton to the ques-tions about "Predestination," a "Free Thinker," and the Pope, were univer-sally spoken of with great favor and tures and commendation. The questions were generally of a serious turn, showing a keen desire to know the truth. Subjoined we give a few to show the direc-

tion in which the non-Catholic mind is groping. QUESTIONS AND ANSWERS. Q. Why do Catholies think that Mary

Q. Why do Catholies think that Mary has more power than Christ?
A. We do not think so. All her power comes from Christ. We love and reverence her just because is the Mother of Christ.' And our love for her, therefore, is all on His account.
Q. Why are the Irish people so ig-

norant? A. The last United States census A. The last United States census gives natives-born illiterates at near two millions, and foreign-born illiter-ates at a little over half a million. This does not show that the Irish are the ignorant ones. Are not your own Irish neighbors as bright and intelligent as other people ? Q. How can I become a Catholic ?

Q. How can't become a Canolle?
 A. Call upon the priest and he will give you the necessary instructions, telling you how to know the truth and how to live up to it.
 Q. What was the name of the first Pape read in what your did he take his

Pope, and in what year did he take his

A. The word Pope is the "baby" ord, "Papa," taken from the Greek. The first man to receive the title was probably Adam, the first father, and there are many popes or "papas" here to-night. However, taking the word to esignate the visible head of the Church. designate the visible head of the first was Peter, who was so appointed by Christ; and when Christ left this world Peter became the visible head of His Church. He went to Rome about

"No," quoth the priest, charges nothing." A. D. 45.
Q. What is a Freethinker?
A. One who pretends to think as he pleases. And it is a misnomer. The intellect is not free. The object of the intellect is truth; and when truth is presented to it the intellect, or thinkingbox of man, recognizes it. When data are given to the mind it must act necessarily if it act at all. Thus, if I say "All men are white". "John is a man"— my mind must say "John is white." The very nature of our minds is each hence it becomes an authority What is a Freethinker? is such; The very nature of our minds is such; hence it becomes an authority in the search after truth. So that there are no such things as free thought and freethinkers. What becomes then of liberty (you say) if there is no free thought? The intellect is not the sear of liberty. thought? The intellect is not the seat of liberty; those who admit the existce of liberty place it in the WILL. Liberty consists in the capacity of the soul to WILL or NOT TO WILL.

soul to WILL or NOT TO WILL. Political liberty consists in the right of of each one to follow the beut of his WILL, so long as he does not trench upon the right of others. Q. Would a person who has fallen be received in the Catholic Church?

ere one who has departed from that

life of goodness so pleasing to God. If such a sinful soul returns with a deep sorrow for its wickedness, the Church would require here with a comparison

would receive her with open arms. How did Christ act? Did He not re-

ceive poor sinners with loving condes-cension? Such is OUR office,—to raise

the fallen, to console the afflicted. Our work is that of Christ, Who said : "I

have come to call all sinners to repent-

B. Why does God, Who knows all

ead such a life as must condemn them

A. To God all things are present-

things, past, present and future, cause to exist persons who, He knows, will

to hell?

THE CATHOLIC RECORD.

DEATH OF NOTED ENGLISH

BISHOP.

Right Rev. Dr. Brownlow, of Clifton

-How he was Converted.

English exchanges record the rather sudden death of Right Rev. Dr. Brown-

low, Bishop of Clifton. Dr. Brownlow was a son of the Rev. William Brown-

the Catholic Church, for in

pleted a work on the early history

Rome the highest value is attached

A TIME OF JOY.

The glamor of holly and mistletoe

Church.

intellect, groping, as it is, in darkness, stated that a law against Christmas was doubt and uncertainty, the measure of the infinite intellect, the source of ex-istence, certainty and truth. A mo-ment's reflection will show us how abpassed in 1651. In the year 1652, how-ever, Cromwell's Parliament improved the hallowed time of Christmas eve to enact, "that no observation shall be had of five and twenty day of Decemsurd this is. "Existence being a good thing, God ber, commonly called Christmas day, ber, commonly called Christmas day, nor any solemnity used or exercised upon that day in respect thereof." The recognition of the day, directly or indirectly, was rank "Popery." has the right to create existences. In-telligence being good, He has the right to create intelligences. Liberty being good, He can give liberty to intelligent existences. Then to create intelligent

THE MESSAGE CHRISTMAS free existences. Then to create intendent free existences is good. This settles the question of right. It is just here that comes in the difficulty of your question. How can the Supreme Being anoto incluiment free existences when BRINGS TO ALL NATIONS. By Cardinal Gibbons.

create intelligent, free existences when

He knows that some of them will abuse their liberty and deliberately and with

malice aforethough place causes that of their very nature lead to eternal pain-

ful consequences to the placer of those

causes? The answer is very simple. It is this. Existence is a real good. Liberty is a real good. But existence

has a right to do a real good, even though

from that real good a possible evil might follow. This possible evil hap-

permit it to happen ? I reply that in

iving His intelligent creatures liberty

ing it. He elected to give it to them

and hold them responsible for its abuse. But why create a man that He knew would abuse it? Because the existence

of that man is in itself a good, and will

it in full, as had been requested. It is

a choice bit of literature : A parent asked a priest his to bless,

To you it is a shilling." Must all men pay and all men make

"Yes, every man of Catholic profes-

"Yes; sure they do; "Confess to Bishops, and that smart-

'Do Bishops, sir, confess? If so, to

yes, to God." "And does God charge the Pope?"

"God then is able to forgive, and

To God I will confess, and save my

shilling." "I will not take up your time in an-swering this charge," said Father Sut-ton, in an amused but somewhat tired manner, "for it can be answered by any Catholie child in the city of Ports-catholie child in the city of Ports-

mouth. Any one of them, no matter how limited his knowledge concerning

Oh, then God is best."

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" God

"Then whom do you confess to ?"

"Then whom do you comess to : "Why, the dean." "And does he charge you ?" "Yes, a whole thirteen." "Then, do the deans confess ?"

Who forthwith charged He must first confess. "Woll," said the boy,

"Suppose, sir, I am willing : What is your charge

You will say, But why did God

and liberty make evil a possible, a-m possible ; therefore the Supreme Be

pesed.

To-day the whole Christian world prostrates itself in adoration around the crib of Bethlehem and rehearses in accents of love a history which precedes all time and will endure throughout eternity. As if by an instinct of our higher, spiritual nature, here well up from the depths of our hearts emotions which challenge the power of human expression. We seem to be lifted out of the sphere of natural endeavor to put on a new life and to stretch for-ward in desire to a blessedness which, though not palpable, is eminently real. If asked to explain the rapturous inthough not palpable, is eminently real, If asked to explain the rapturous in-fluence which controls us we have no other words than the evangel of joy which the angel gave unto earth : "For this day is born unto you a Saviour who is Christ the Lord." We rejoice in an-it discription of control and was confirmed by Archibsaby Cruz thorne some days after. In his work, "The early History of the Church of God," which has just been published by the Catholic Truth Society of England, he gives the follow-ing interesting account of his conver-He had to include the possibility of its happening. He had to deny His intel-ligent creatures liberty or give lt to them with the possibility of their abus-ing it. He cleated to give it to them this day is born unto you a Saviour who is Christ the Lord." We rejoice in anticipation of a new outpouring of God's blessed light, for the scope of the di-vine Infant's mission is "to enlighten them who sit in darkness and in the shadow of death; to direct our feet into the way of peace." He is in our midst the way of peace." He is in our mid to flood the world with the light continue for eternity to be a good, even though the man by his own act should make it miserable in reference God's truth; to restore to us our lost birthright of joy; to set the discordant wall of humanity to new harmonies; to attune to the music of heavenly hope hearts which for ages had been swept to himself. His being is God's ; his mode of future existence is his own." In taking up the next question, Father Sutton said that, notwithstand-ing its length and form, he would read

by the wild notes of despair. The message of Christmas morning is as universal as it is personal and present. It is addressed to each man; it is addressed to all men. It is destined to shape private conduct and to impress and mould the life of society. Divine in its content, it has an earthly relation and significance. While holding out a promise of the greater things which shall be revealed in us hereat r it is not without action in time and in luence upon the world around us. Indeed we live and move and have

our being in the midst of a civilization which is the legitimate offspring of the ligion of Christ. The blessings resulting from our

Christian civilization are poured out so regularly and so abundantly on the in-tellectual, moral and social world, like the sunlight and the air of heaven and the fruits of the earth, that they have the fruits of the earth, that they have ceased to excite any surprise except to those who visit lands where the religion of Christ is little known. In order to realize adequately our favored situation whom ?" "Why, they confess and pay the Church of Rome." "Well," quoth the boy, "all this is mighty odd,— "And does the Pope confess" "Oh, yes to God." we should transport ourselves in spirit to ante-Christian times and contrast the ndition of the pagan world with our

The religion of Christ imparts to us not only a sublime conception of God, but also a rational idea of man and of his relations to his Creator. Before the his relations to his Creator. Before the coming of Christ man was a riddle and a mystery to himself. He knew not whence he came nor whither he was going. He was groping in the dark. All he knew for certain was that he was to his writings on that subject. passing through a brief phase of exist-

The past and the future were envel-The past and the future were envel-oped in a mist which the light of phil-osophy was unable to penetrate. Our Redeemer has dispelled the cloud and enlightened us regarding our origin and destiny and the means of attaining

IS IT EONEST Acouse Catholies of Believing Absurd Things When a Little In quiry Will Disprove the Accusa

Paulist'Fathers. IS IT HONEST

To say that the Catholic Church pro hibits the use of the Bible – When anybody who chooses can buy

was a son of the Rev. William Brown-low, M. A., Anglican rector of Wilm-slow, Cheshire, and of Frances, daughter of Mr. Robert James Chambers. Wil-liam Robert Brownlow was born at that smany as he likes at any Catholic book store, and see on the first page of any one of them the approbation of the Bishops of the Catholic Church, with liam Robert Brownlow was born at that rectory on July 4, 1830. He was edu-cated at Rugby School and at Trinity College, and took his B. A. degree with mathematical honors (9th senior optime) in January, 1852, and his M. A. degree in 1855. For ten years he was a elergy-man of the Church of England, holding appointments in Staffordshire, London and Ghonester and was subsequently the Pope at their head, encouraging Catholies to read the Bible in these words : "The faithful should be excited to the reading of the Holy Scrip-tures," and that not only for the Cath-olies of the United States, but also for those of the whole world besides ? Is IT HONEST To say that Catholics believe that man,

appointments in Standbard, Joseph and Gloucester, and was subsequently curate of St. John's church, Torquay. Whilst acting in the latter capacity he severed his connection with the Church of England, and in 1863 was reby his own power, can forgive sin-When the priest is regarded by the When the priest is regarded by the Catholic Church only as the agent of our Lord Jesus Christ, acting by the power delegated to him, according to these words: "Whose sins you shall forgive, they are forgiven them, and eived into the Catholic Church at Birmingham by the late Cardinal Newman, and was confirmed by Archbishop Ullawhose sins you shall retain, they are retained?" (St. John, xx, 23.)

IS IT HONEST

To repeat over and over again Catholics pay the priest to pardon their sins, when such a thing is unheard of anywhere in the Catholic Church— More than forty years ago I hap-When any transaction of the kind is stigmatized as a grievous sin, and More than for y the some correspondence and conversation with a member of the Plymouth Brethren persuasion on the constitution of the Christian Church. We agreed to read the New Testament ranked along with murder, adultery, blasphemy, etc., in every catechism and work on Catholic theology?

We agreed to read the New Testament together alternately at each other's houses. We began to read the Acts of the Apostles. When we came to the fifteenth verse of the first chapter, 'I those days Peter rising up in the mids

the Apostles. When first chapter, 'In fifteenth verse of the first chapter, 'In those days Peter rising up in the mids' of the breathren, 'etc., my friend paused and said : 'You see, the spirit of Popery showed itself in the Church at a very early period.' His remark made a deep impression upon me and made a deep impression upon me and made cover whether what I then understood lic catechism.

IS IT HONEST was or was not an essenby ' Popery' was or was not an essen-tial part of Christianity." This was evidently the first step in historical investigations which led him To assert that the Catholic Church grants any Indulgence of permission to commit sin-

When an "Indulgence," according to Roads to the Cathoue Church, for in "Roads to Rome," giving an account of his con-version, which formed the subject of a pamphet, "How and Why I Became a Catholie," which he published in 1864, he says: "It was history that more than anything also beyond the inter the her universally received doctrine, was never dreamed of by Catholics to imply, in any case whatever, any person to commit the least sin; and when an Indulgence has no application whatever to sin until after sin has been repeated than anything else brought me into the of and pardoned?

IS IT HONEST

Bishop Brownlow was an archaeologist To accuse Catholics of putting the Blessed Virgin or the Saints in the place of God or the Lord Jesus Christ and antiquarian of considerable reputation, and was prominently identified with various societies in Bristol and the When the Council of Trent declares that it is simply useful to ask their inneighboring counties. He also wrote a great deal, and only this year he comtercession in order to obtain favor from God, through His Son, Jesus Christ the Church. He was an author of many the Church. He was an author of many works on religious, historical and arch-aeological subjects, and his book on "Slavery and Serfdom in Europe," has been widely circulated. On the Catacombs of Rome he was, perhahs, the greatest authority in England, and even in Rome the highest value is attached our Saviour and our Redeemer — When "asking their prayers and in-fluence with God" is exactly of the

same nature as when Christians ask the pious prayers of one another?

To accuse Catholics of paying divine worship to images or pictures, as the heathen do-

heathen do-When every Catholic indignantly re-pudiates any idea of the kind, and when the Council of Trent distinctly declares the doctrine of the Catholic Church in regard to them to be, "that there is no divinity or virtue in them which should appear to claim the tribute to one's veneration;" but that "all the honor which is paid to them shall be referred to the cricicals whom they are designed We all fall under it once a year, and the spell can only be cured by the dawn of Christmas day. What a rush and hurry there is around holiday time! Every one takes part in the general cheer and the "touch of nature" is to the originals whom they are designed to represent ?" Sess. 25.

IS IT HONEST To make these and many other similar

charges against Catholies— When they detest and abhor such false doctrines more than those do who make them, and make them, too, without having read a Catholic book, or taken any honest means of ascertaining the doctrines which the Catholic Church really teaches?

Remember the commandment of God,

FRENCH PROTESTANTS AND AMERICAN CATHOLICS

"Protestants in France," say: that they have declined numerically very much in late years, so that they now form only about a sixtieth of the whole population, and adds: "If, then, Protestant Senators and

Deputies represented only their co-religionists, they would hold only a six-tieth of the eight hundred and eighty eats in the Chamher of Deputies and the Senate. As a matter of fact, one hundred members of those bodies are to be Protestants, seventy or eighty of whom are in the Chamber of Deputies. In other words, the legislative influence In other words, the registerce minimized of Protestantism in France is nearly seven and a half times greater than it would be, if adjusted to the actual number of its adherents."

number of its adherents." It enumerates the many high offices filled by Protestants in past and present times; with members in every minis-try for the Third Republic since its establishment; at the head of colonial, financial and educational departments; largely represented in the prefectures; in the magistracy and among the public school teachers—"it is but a short time since the directors of primary, second-ary and higher education were, all ary and higher education were, all three, Protestants, and so was the in-spectress-general of schools for girls." And the lesson drawn from it all by

republic of a class of its citizens who republic of a class of its citizens who number, not one-sixticth, but about one-seventh of its whole population, namely, the Catholies of the United States of America ? How many representatives have they in the nation's Cabinet ? How many governors of States ? How maty " directors of primary, secondary higher education," as against the 100 per cent. of the corresponding offices held by Protestants in Catholie France ? What chance would an American

the Catholies of Freiand art of an and art of representatives in Parliament al-though their country is guaranteed that representation by solemn treaty, and she sternly refuses to let a Catholie be eligible for the Lord Lieutenancy of the Catholic acountry. be eligible for the Lord Lientenancy of an overwhelmingly Catholic country. Certain Protestants in England and the United States profess to fear that the Catholics would not be "tolerant" if they wave allowed any "tolerant" Catholics would not be "tolerant" if they were allowed any measure of toleration themselves. They seem to be pretty tolerant in France. They established the freedom of conscience here, in the Catholic colony of Mary-land, and maintained it until the Pro-testants to whom they gave shelter out-grew them in numbers and revoked the noble charter of religious liberty. noble charter of religious liberty. While recognizing the good citizen-

ship of Protestants, as well as of Catholics and Jews in France, it might not be amiss for the Sun to give due credit be amiss for the sin to give due to the order to the Catholic spirit which makes of religion no bar to the advancement of any man, even to the highest offices in the gift of the Republic. We sadly

The Stream of Conversion.

Says the Missionary : "The papers are now so filled with the stories of conversions that these interesting life picvo lost to some extent, witness against thy neighbor." Reader, would you be honest and do no injustice? Then examine the doc-no injustice? Then examine the doc-of one who was in ever so small a way element of novelty. The time was, and trines of the Catholic Church ; read the known to the public was heralded with sides. large captions, and given a prominent ericans place in even the most prominent dail-ies; and these stories were read with eager interest by every one. To be-come a Catholic was no small step for any one who had public interests at stake. It placed one on high as a target for abuse. It subjected one to a great deal of hostile criticism, and so strong was the feeling of antagonism to the Church that a convert suffered not a little in the estimation of his friends and in his business prospects. In many places this is now all changed. The stream of converts is getting so large and it is bearing on its bosom so many that the public is taking it as a matter of course. Now it is only those who occupy some very high social position, or are very prominent in public office or whose position in the intellectual world is so prominent that their intelworld is so prominent influences a large lectual conviction influences a large that we read of in crowd of followers, that we read of the daily press when they come over to Rome. Along with these is a vast Rome. Along with these is a take erowd of the ordinary people who come quietly to near-at-hand priests, are per-sonally instructed in their catechism, sonally make their submission to the old mother Church.

5

The New York Sun, in an article on

the Sun is what? "That what was true of the Huguenots when Louis XIV, mutilated France by trying to get rid of them is true of the Protestants to-day. They constitute now, as they constituted then, a well-educated, industrions, frugal, upright and exemplary element of the nation's population. As such, they have always deserved the respect and confidence of their compatriots, and it is an honor to

their compations, and it is an honor to the Third Republic, as well as to them-selves, that what they have always merited they now comnand." Assuming this laudatory estimate of the French Protestants to be even ap-proximately correct, what lesson shall we draw from the treatment by another republic of a class of its citizens who

held by Protestants in Catholie France ? What chance would an American Catholie have of being elected Presi-dent of the United States, provided any political party were impolitic enough to nominate hinu ? Protestant England murmur because the Catholies of Ireland have a handful of noncementatives in Parliament al-

need such a spirit in America .- Pilot.

the Redeemut the time earth. The ill more deies of Jacob, inspired holy ning was im-Bethlehem of His birth, ed in which or the salva-

our Lord was eople through to the shepof Judea, and ast who came eek Him and

ed more full of our divine or this reason grievous than jected Him, if eans of salvaed within our e sacraments s the ordinary

ys which imirth of our Reshould take f or herself for craments with hope none of this important

eautiful pearl ; den in its no one thinks a place it in the tracts all eyes. h is hidden from shall one day in the sunlight

is egotism ; and of friendship.—

A. I take the word fallen to mean

This incident created a sensation, and no doubt left a deep impression on and no doubt left a deep impression on those present. On the last night of the lectures a large audience was present, notwithstanding the gale and a down-pour of rain. The Rev. P. J. Finnegan, P. R., thanked the non-Catholies of Portsmonth for their attendance, and

CHRISTMASTIDE A SORE EVIL.

From "Coristmastide Long Ago," by Dr. B R. De losts, in Dicember Donahoe's,

At Plymouth, on Christmas Day, 1622, there were two parties in the colony, separated in their religious thought. Bradford confesses in his

A. To God all things are present— there is nothing past or future. It is easier to raise a difficulty oftentimes than to understand its solution. Our limited mind can not fathom all the mysteries in God. Father Lambert answers this difficulty in these words: "The first thought that occurs have is the the Whe has the normer to thought. Bradford confesses in his Journal, that when the day came the majority of the people found it "against their conscience" to work and so went to play, in English fashion with pitchwords: "The first thought that occurs here is that He Who has the power to create can not be catechized by any-thing that He creates. You must admit that to be, to exist, is a good thing in their conscience." to work and so went to play, in English fashion with pitch-bar and ball. Later the governor ap-peared, confiscated their apparatus and told them if they wished to observe the day they must do so religiously. After that period, it is said, Christmas was not "kept openly." Though Bradford itself. Therefore to cause things or persons to come into existence is a good thing. Then the Supreme Being has a peared, confiscated their apparatus and told them if they wished to observe the day they must do so religiously. After that period, it is said, Christmas was not "kept openly." Though Bradford acted on his own motion, it is a notice-able fact that Plementh colony, did not Then the Supreme Being has a right to call into being by His creative act whomsoever and whatsoever He wills. No one can deny this who adable fact that Plymouth colony did not follow the example of the Colony of mits that existence is a good thing or a Massachusetts in legislating against Christmas. The men of the Bay, how-ever, who were severely Puritanical, State of order and the severely puritanical, specific order, so peace is the better thing than non-existence. When I speak of the right of the Supreme Being I simply come down to a low plane of thought, for, strictly speaking, the Supreme Being has no rights whatever, who were severely ruthancar, legislated against any and all observ-ance of Christma-tide, which they re-garded as a sore evil. It is not possible now to point out the exact time when ever, because He is THE RIGHT, the source, origin and measure of all rights. When we talk of rights we refer to renow to point out the exact time when they commenced war against the Nativ-ity. The Massachusetts laws were first printed in 1648, but no copy of this volume remains, so far as known to the writer, while the second edition, that of 1660, is one of the rarest of Americ-ana, commanding a large price, being lations between existences, creatures. But the Supreme Being is neither an existence nor a creature. He is simply unique, He bears no relation to any-thing except that of cause, and things and thought bear no relation to Him except that of dependence. To talk about His rights is to make the finite the Being, necessary, eternal, infinite, the source of thought and of things.

charity toward him, and peace with ourselves by repressing our inordinate appetites and by keeping our passions subject to the law of reason and our

reason illumined and controlled by the law of God The message of Christmas day is inpour of rain. The Rev. P. J. Finnegan, P. R., thanked the non-Catholies of Portsmouth for their attendance, and extended a cordial invitation to each and all to come to the church at any time. Unquestionably, great good has been done here. UNINGEN A CONF. FULL CONF. A CONF. FULL CONF. A CONF. FULL CONF. even to the uttermost bounds of the earth." "Be not restrained in your earth." "Be not restrations. Let mission by national or state lines. Let My Gospel be as free and universal as My Gospel be as free and universal as the air of heaven. "The earth is the

Lord's and the fulness thereof. mankind are the children of My Father and Mybrethren. I embrace all in My

which has been promised to men of good will. To violate them is to reverse the order established by God, and disorder On the other hand, as beauty is the

On the other hand, as beauty is the splendor of order, so peace is the tran-quility of order or joy in repose. While, therefore, we rejoice in our Christian privileges, we should ever re-member that by "the grace of God our member that by Saviour hath appeared to all men," instructing us that, denying ungodliness structing us that, denying ungourness and worldly desires, we should live sob-erly and justly and godly in this world, looking for the blessed hope and coming of the glory of the great God and our Saviour, for Jesus Christ, who gave

ening a nonety pathway. For This is the strongest jay. To give Of daily happiness a mite. Helping a tired soul just to live; To travel onward thro' the night And see fair morning in the light Of friendly eyes: To give of strength To fainting souls. To know the length And heighth and breadth and pow'r of giv-ing:

This is the secret of true living.

A GOOD SANTA CLAUS.

The late George W. Childs was one of the most considerate of philanthrop-ists. The manner of his giving was alists. The manner of his giving was al-ways more precious than the gift itself. Far from placing an obligation on those whom he befriended, he very cleverly "made-believe" that the obligation was his. A pretty story is related of his thoughtful kindness to the poet Whitman, who in his later years depends for his support on the good nature of for his support on the good nature of his friends. A few years before Whit-man's death one of these friends called

upon him in his little home in Camden. "Well, Walt," he said, "how goes it this winter? Any subscription needed for Christmas?"

tor Christmas, ' no. I'm at ''No,'' said Whitman, ''no. I'm at work now. I'm in the employ of George Childs. He pays me fifty dollars a

"You at work! May I ask what is

your occupation?" "Why I ride in the street cars. I fall into talk with the drivers and con-ductors and find out which of them have ductors and find out which of them have no overcoats, and guess at their size and notify Childs, and then he sends the overcoats. It's not hard work," said the poet, thoughtfully. And then, you know, it helps Childs along."

Wisdom consists in the knowledge of

71-05 Martin

works of Catholics. See both Examine and be fair, for Americans place in love fair play.

Carry Christ Home.

Did you ever stand at the foot of a great lighthouse at night? Through brilliant lenses splendid floods of light were poured out to sea, but not one tiny were poured out to sea, but not one tiny little gleam of radiance did that great lamp pour on the bit of sand close around the base of its tower. Do not be like lighthouses in this regard. Wherever else, far away or near you, pour the beams of your Christian life, be sure you brighten the space close about you rown home. Let the about you in your own home. Let the

light of gentleness, forbearance, kindlight of gentleness, torbearance, and ness, unselfishness and thoughtful min-istry fall on the life next to yours, on your weary mother, your burdened father, your tempted brother, upon the father, means the stress of the stress. children in your family, on the guests who drop in, on servants who help in domestic duties. Carry Christ home and serve Him there.—New World.

An Example.

Our Lord's birth gives us a most beautiful example of poverty. He afterwards preached and forcibly taught afterwards preached and forcibly talght this important lesson both by word and example. He wished to confound by such poverty all those who seek only the honors and riches of this world, who place their hearts and affections upon worldly things more than they do on spiritual things, who would despise the poor after this noble example of the Lord of all creation.

If we had one foot in heaven and were to give up mortifying ourselves, we should fall from grace.—Cardinal Manning.

We are God's own creatures, and God is our own God. All else will fail us but He never will. All is love with Him, love in light and loye in darkness. love always and everywhere.-Father

Divorce Sharpers and Sharks.

The alarming increase of divorces in The alarming increase of divorces in the State of New York has led to the introduction into this community of a class of sharpers and sharks known as divorce lawyers, who literally fatten on the corpse of domestic happiness. They are aided in their fiendish work by vampires who call themselves private detectives who trade in conjugal detectives, who trade in conjugal detectives, who trate in conjugation misery, and are ready, for pay, to fur-nish fraudulent evidences of infidelity which not unfrequently lead to the wreck and ruin of families. These emissaries of the devil make it their business to fan the flames of jealousy, and perjury as well as procurement is their every-day weapons .- American Herald.

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