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THURSDAY, JAN. 16TH, 1908.

THE PASSING OF CHRISTMAS.

With the Octave of the Epiphany the Christmas tide concludes. On such an occasion the words addressed by the great St. Augustine to his neophytes under somewhat similar circumstances are exceedingly apt. They had presented themselves in white garments from Holy Saturday, the day of their Baptism to the first Sunday after Easter, known on that account as the Sunday in White. After the devotions of this latter Sunday, the white robes typical of Baptismal spotlessness were laid aside. And the great son of Carthage warns his hearers not to lay aside with their snowy robes the purity these typified. The same exhortation is most suitable to our present situation. We have taken down our Christmas decorations and mottoes; let us retain the Christmas spirit—love of home, kindness to the old folks, sympathy with distress, love of the Altar particularly. We cannot of course keep up the pace of the Christmas time all the year round. Family reunions, presentations, offerings, like Christmas decorations, can only come at intervals. But "Glory to God and peace to men"—the spirit of peace and charity, the broad sympathy with distress of soul or body, the determination to brighten our own and other homes, the thought of those who still sit in darkness and the shadow of death and the desire to aid in bringing to them the light of Bethlehem—these stirrings of the Christ-spirit should be in evidence at all times, only blazing a little more brightly around the Saviour's birthday.

THE FEAST OF THE MOST HOLY NAME OF JESUS.

"Jesus"—name borne by some of the most illustrious of the leaders of God's chosen people—name selected by the Eternal Father for His incarnate Son before He was conceived in the womb—name written in the blood of Calvary—name which has brought Heaven's light into the homes and hearts of the human race—name above all names, which causes the Seraphim to bow in adoration as its accents roll with majestic sweetness through the heavenly courts, which dissipates the dark clouds of temptation, brings courage to fainting hearts, lights the eyes of the dying, scatters confusion and dismay through the ranks of the demons! Although every day of the Church's year is a day of glorification of the name of Jesus, though that name shines on every page of her liturgy and concludes all her prayers, it is well that she should devote a special feast to the honor of that name, and must we say it, to reparation for the insults it daily receives. That such a condition of things should prevail amongst any persons professing Christianity, that those who believe that Jesus is the Christ, the Son of God, Who died to save them, and that there is no other name under heaven whereby men may be saved, would trample upon that adorable name—would be incredible were it not a matter of daily experience. Not alone by the sot who staggers along the street, or the rowdy who is one of the menaces of our civilization, but by the young man and the old man whose appearance would suggest a certain amount of refinement, and, saddest of all, by the mere boy, is the name of the Saviour bandied about with a carelessness and irreverence unspeakably shocking.

It is a happy inspiration of the Church to institute a special festival to recall to the minds of her children the sweetness and sacredness and greatness of that adorable name. They know all this; but their proneness to forget, which is humanity's greatest weakness, renders a periodical stirring-up, advisable. And the time selected for this awakening of reverence as well as reparation for irreverence is marked by the Church's usual skill. Whilst the glow of Christmas still warms us, and the light which has radiated over the earth from the name of Jesus yet throws its charm round us, we are invited to unite in a grand demonstration of love and reparation to Him, over Whose cross that name was placed in derision, and over Whose cross it shall shine in triumphant glory on that day on which "at the name of Jesus every knee shall bend, of those in Heaven on earth, and under the earth."

THE HOLY NAME SOCIETY.

It is gratifying to find that the society which owes its inspiration to the Feast we will celebrate on next Sunday, namely, the Holy Name Society, is making such progress amongst our co-religionists in the United States that it evokes favorable comment from non-Catholic journals. In a recent number of the Sacred Heart Review the following comment concerning a meeting of 14,000 men, each bearing a tiny flag with the initials of the Holy Name Society, addressed by Bishop McPaul, of Trenton, New Jersey, is quoted from the "Christian Advocate," the great Methodist paper of New York: "All over the country this society is doing good work, and another Catholic society devotes itself to total abstinence. Every person must approve these efforts. Profane swearing demoralizes the moral sense when it is begun, shocks those who hear it for the first time, and when it becomes spontaneous and almost automatic, disgraces people in society in which on no account would they be guilty of such speech. Worst of all, it undermines reverence, takes the sympathy and love out of the name of Jesus and the majesty and authority out of the name of God. None who profane the name of God and Christ habitually are in the habit of sincere prayer, though they count their beads, or utter in public or to themselves stereotyped Methodist phrases."

The excellent impression produced on the leading Methodist journal of New York by the demonstrations of the Holy Name Society is repeated in Toronto, where the editor of the religious page of the Sunday World is trying to inaugurate a movement against profanity somewhat on the lines of that organization, and invites its co-operation in the work. What an impetus that excellent movement would receive from a reunion of the various branches of the Holy Name Society in Toronto? Why should we not have such a demonstration as that addressed recently by Bishop McPaul?

PRIVATE JUDGMENT AND AFTERMATH.

It is claimed by its followers that Protestantism has private judgment for its triumphant arch. We would not absolutely deny that it has had a certain amount of success, more than its principles could legitimately claim or its purposes hope for; but we do deny that private judgment is its crowning achievement. Whatever successes marked its initiative and for a short time its progress were due to political agitation and the prospect of gain from the plunder of religious houses. Private judgment achieved no victory either for itself or against Rome, nor can it ever accomplish anything. As a religious principle it is essentially erroneous, and it has historically proven its danger to the individual professing it as well as the system relying upon it for support. Private judgment starts wrong; and it never gets right. It makes Christianity vary from individual to individual. It is not the supremacy of the spiritual order over the temporal, or over the individual; nor the law of Christ binding those to whom it is given. Private judgment is the assertion of the individual to make a religion for himself or, if he so pleases, to go without a religion. Private judgment in the sense of subjective assent to faith is a Catholic principle, as living and energetic in the Church as political opinion in the state. In its Protestant significance it is used so that the individual can accept or reject what he pleases.

The right of private judgment is another phase of the question—depending upon the fact whether Christ gave to every disciple this power of deciding for himself what he was to believe and practise, and what not. A right supposes an institution and a corresponding duty. So far from our divine Saviour giving each disciple this right of private judgment, He took all precautions to guard His Church against it. The commands were that the apostles were to teach, to administer sacraments, to be the guardians of truth. They, and not the ordinary disciples, were vested with our Lord's own power. Their mission was the same as His; and those who would hear them would thereby hear Him. The unity of the Church required that the central power should be strong and clear in order that the disciples might not be ensnared into novelties, and might know where to look with confidence for the fulness of truth and revelation. For fifteen hundred years no heresiarch, no matter what his error might be, claimed that he had the right of private judgment. Nor did the so-called Reformation either establish this right or prove that the Church had robbed its children in any age of it. No matter what may have been the papal policy in regard to the nations of Europe in their formative periods, no matter how a Hildebrand or an Innocent may have viewed their prerogatives, there never was in all these stirring events any question of private judgment in matters of belief and discipline. We see no sign of this monstrous enormity until the rise of Protestantism. It is the assertion of man's independence and the denial of God's sovereignty. In order to get rid of the authority of the Church Protestants have asserted the right of private judgment. And in

COMPOUND INTEREST

The earning power of compound interest is not as generally understood and appreciated as it should be. It may be illustrated by the following news item which recently appeared in the press:

A FIVE-DOLLAR BILL AT INTEREST

(From the Philadelphia Star)

Mr. L. C. St. John of this city has a curiosity in his possession in a five-dollar bill which is 125 years old. He has just gained possession of it, although it was left to him by his mother, who died some twelve years ago. The bill was given her when a child by a relative who died in 1770. It was issued under the Act of July 2, 1770, by the State of Rhode Island, drawing five per cent interest per annum, and signed by John Arnold. Figuring compound interest, it is now worth \$2560.

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so doing they have renounced all right to assert religion, for religion, if religion at all, is the law for private judgment. Religion is therefore the direct contradictory of the essential Protestant principle.

No valid reason can be given for exaltation in private judgment. As a guide it has been blind, and is largely accountable for the marks of failure indicated by a Rev. Dr. Newman Smyth of New Haven, Conn. Whilst this gentleman regards private judgment as the signal triumph of Protestantism, he also maintains that Protestantism is a failure. The signs are many. Protestant faith—whatever that may be—is, he says, "losing mastery over the controlling forces of modern life, Protestantism 'has lost the old authority of the Church.' 'It has lost it in its own families; it has lost it in the state.'" Dr. Smyth charges Protestantism with failing to give to the people a good religious education, and finally states that Protestantism has utterly lost the unity of the Church. Although all of these are not directly to be attributed to private judgment, still indirectly they are the result of that most unsound principle, the fruit of that evil tree. Protestantism rebelling from the Church never had the authority of the Church. Its disintegration might take time, though it was sure to follow. Protestantism either directly favoring divorce or denying the sacramental character of matrimony disclaimed all influence over the family as such. In separating from the Church Protestantism bartered to the state all claim to power; it became national to save its own existence. So far from having power over the state, it has ever been the creature and slave of every sceptre in the civilized world. If the state anywhere is persecuting God's Church to-day it may easily be traced back to this private judgment and the lesson taught modern Caesars by the leaders of Protestantism. Instead of private judgment being a triumphant arch at the gate of the city of God, it has proven to lead to the city of confusion and irreligion.

SOCIALISM.

More controversy is going on in England upon Socialism than is likely in Canada for at least a generation. We cannot, however, close our eyes to its overshadowing approach. Nor can we either from religious or from patriotic views regard the issue without concern. Socialism religiously is anti-Christian. It is in the economical order what modernism is in the spiritual and intellectual order. German social democracy declares religion to be a private matter. The Erfurt platform demands that "the use of public funds for ecclesiastical and religious purposes shall be abolished." If the socialistic state would force priests and religious to abandon their vocations and to contribute their share to the public production of wealth—clearly the rights of God would be openly violated by His creatures, the freedom and efficiency of the Church could be dreadfully injured. In a Christmas reflexion some years ago a German Socialist organ accuses Christianity of fulfilling none of its promises. "We know," it says, "that Christianity has not brought redemption. We believe in no Redeemer; but we believe in redemption. No man, no God in human form, no Saviour, can redeem humanity. Only humanity itself—only laboring humanity—can save humanity." If this be regarded as an exaggerated expression of German Socialism, we may turn to an American Socialist, Mr. Herron, formerly a congregational minister. He unblushingly says that "Christianity stands to-day for what is lowest and basest in life. The Church of to-day sounds the lowest note in human life. It is the most degrading of all our institutions, and the most brutalizing in its effects on the common life." That is undoubtedly false as applied to the Catholic Church whose religious influence has shown best in the by-ways and alleys of civilization, where misery was greatest and help most difficult. It is all very well to take the world to-day, and upbraid Christianity with misfortune and failure. There is much misery, sin and selfishness. What is the world of this twentieth century of the Christian era to the world of the first? If much more good is not accomplished it cannot be attributed to the weakness or inefficiency of the Christian religion, but to the world itself which through pride and sensuality has withdrawn itself more and more from the benign influence of that Saviour who alone is God's worshipper and man's true benefactor. The arm of His grace is not shortened, nor is the ocean

of His goodness exhausted. It is our own want of correspondence to His call and law—our striving to serve both God and mammon, a thing which He said was impossible—it is a divided Christianity which makes the whole Dispensation a sad picture to a critical world. But it is all very well to find holes in socialistic logic. We may with justice regard the system as tending too seriously to disturb existing conditions. We may look upon it as too theoretical, not practical enough. To our mind it may exterminate liberty and fetter the whole race. It will bind us all to earth without holding out hope to the breaking heart or relief to the sorrowing soul. All this fault and much more we may find with Socialism. We doubt whether argument prevails with the minds of men nowadays. One great contention against Socialism is that it will not even attain its essential purpose, of eliminating wealth or capital and having nothing but labor. The relations between capital and labor are those to which the attacks of Socialism are directed. Capital is the enemy of the race. Its allies are religion and the state. It becomes, therefore, an economical question whose solution threatens the whole social city. Supply and demand, capital and labor, value and wages, are closely related. Their variations change in harmony, not with the persistence of mechanical law, but with the steadiness of moral conduct. To do away with capital and place the whole burden upon labor is essentially erroneous. It puts the whole value upon labor. Capital is nothing, labor is everything. There will be no wealth. The only economic law will be the iron law of wages. How labor will be classified, whether it will be classified at all, whether intellectual labor will be recognized or whether it along with religion will be relegated to private life and care are questions upon which Socialists are not agreed. They are, however, agreed in their undue emphasis of industrial life.

PAPERS ON MODERN AUTHORS.

This week we begin the publication of the papers on modern authors upon which the members of the Catholic Young Ladies' Literary Association are engaged as part of their work for the present season. The papers are not published for their literary merit—though this in many cases is not lacking—but because they all represent the results of a certain amount of research, which it was thought might be found interesting and useful to others as well as to those for whom they were primarily intended. The article this week is by Miss Katie O'Donoghue, and the subject is the interesting one of the Bensons, the English writers now so much before the public.

The Crises of Catholicism

(Freeman's Journal.)

In an interesting article, published in the Catholic World of New York, Mr. Cornelius Clifford points the moral of the present unrest in Catholic circles, by a reference to the history of the Church. Although, he says, Catholicism has been an indubitable and obvious factor in Western civilization for at least eighteen centuries past, the crises through which she has passed have long formed one of the common-places of the picturesque ecclesiastical historian.

The first one came when Catholicism was unwittingly put upon its trial at Alexandria in the earlier outbreaks of Gnosticism and afterwards under Pantænus and Origen. The result of this crisis for Catholic belief was to prove that the truths which have inherited from Christ through a handful of Galilean peasants, could be substantially reformulated even in the most elusive terms of current philosophy without losing any of that meaning for the solitary conscience or forfeiting any of that personableness so to call it which is ever found to attach to them in the presence of men of good will.

Nearly a thousand years later, when Scholasticism became perilously articulate in the undisciplined universities of Western Europe, and when "tristitia" who had made men "atheists" was declared capable of making them intelligently Christian, came a hardly less insidious crisis.

Scholasticism soon fell, in its turn, to be succeeded by perhaps the most tremendous upheaval the Church has as yet undergone, to wit, the crisis of the Reformation. For the first time in its history, says Mr. Clifford, the religious unity of Western Christendom was effectively broken up. Through the Reformation with its peculiar method of thought has gone, it still exerts its effect, in, for example, the sharp emphasis laid upon the idea of authority, as well as in the preference manifested for practical, as distinct from purely speculative questions of theology which have, says Mr. Clifford, been so distinctive a note of the schools of Latin Christianity since the days of Trent.

The previous crises had been in the greater measure, intellectual in tone. The interests aroused by the Reformation were profoundly and unalterably pragmatic, the result being that for the subsequent three hundred years, Catholicism was to be occupied with a form of self-justification which may be described as disciplinary and sacramental rather than intellectual.

As this will account in a great measure for the extraordinary activity and the remarkable inward development that characterize the Latin Christianity period, so will it serve perhaps, says Mr. Clifford, to explain some day the long misunderstandings which such a process of self-realization necessarily engendered.

Even now, continues our authority, it is felt that we are once more drawing towards a term. The Northern and Teutonic peoples, for whom conduct is more important than theory, are beginning to show signs of an interest in latter-day Catholicism, which is as inspiring as it is difficult to justify on any purely rational or political grounds; while the Southern or semi-Latin races of Europe and America are apparently about to experience a similar change of heart. There is unmistakable evidence, in more than one quarter of the horizon, that the public opinion of the English-speaking communities of mankind may direct them towards the pursuit of ideals which when accepted may yet furnish Catholicism, says Mr. Clifford, with a hundred social opportunities and outlets for its zeal, besides which the political prestige of the past will dwindle into insignificance.

Catholicism is always pertinent because it is always alive, and whatever else may be alleged against it as an historical whole, it can never be alleged against it that it is intellectually moribund, or hide-bound, or out of touch with the true actualities of the age in which it lives. Its power of renewal seems never to fail it. When it all but dies along with the crumbling classical world, in Northern Africa, it suddenly takes root beyond the Danube and the Rhine. . . . Catholicism is more than a system because it is a Way—The Way.

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IT RESTS WITH YOU

to say whether I am to succeed or fail. All my hopes of success are in your co-operation. Will you not then extend a co-operating hand? Surely you will not refuse? You may not be able to help much, indeed. But you can help a little, and a multitude of "littles" means a great deal.

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