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THOS. COFFRY, LL.D., Editor and Publishe

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LETTERS OF RECOMMENDATION. Apostolic Delegation Ottawa, June 18th, 1905.

Mr. Thomas Coffey:

My Dear Sir.—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability and, above all. that it is immed with a strong Catholic spiris. In strenumly defends Catholic principles and stands firmly by the teachings and authorized that the Church, at the same time nomoting with the catholic principles and extending and authorized interests of the country. Following these lines it has done a great deal of good for the welfare of religion and country, and the welfare of religion and country, and the will do more and more, as its wholesom influence reaches more Catholic hames I have for acrestly recommend it to Catholic families. With my blessing on your work, and best where for its continued success, Yours very sincerely in Christ, Yours very sincerely in Christ, Apostolic Delegate.

UNIVERSITY OF OTTAWA. Ottawa, Canada, March 7th, 1900.

Mr. Thomas Coffey:

Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECORD,
and congratulate you moon the manner in
which it is published. Its matter and form
are both good; and a truly Catholic spirit
are both good; and a truly Catholic spirit
pervades the whole. Therefore, with pleas
pervades the whole. Therefore, with pleas
tag, I can recommend it to the faithful.
Blessing you and wishing you success believe Yours faithfully in Jesus Christ † D FALCONIO, Arch. of Larissa, Acost. Deleg.

LONDON, SATURDAY, DEC 28, 1907. CHRISTMAS GREETING. What a cluster of flowery fragrances gather in thought and memory at Christmas time. It is not the young only whose fancy is filled with hopeful national danger. Our Holy Father visions, nor the rich whose powers of lately pointed out one of these danger giving are taxed, but the aged and the signals, saying that the excessive poor feel a thrill of joy in strange contrast with the winter's season and hardship. Joy and thanksgiving and love deal of truth in, and a stern necessity breatheout their nymns of praise to the new born Babe of Bethlehem. Faith bows heart and knee to the Saviour wrapped in swaddling clothes and laid in the manger. Is this the way He has come? Outside the city gate, poverty for His crib and poor dumb beasts for companions, a handful of worshippersand the world expecting him for four thousand years, and He coming to save the world. Is this the dew that the heavens have rained down, the fruit which earth has brought forth? To see that Babe as He lay clinging to His Mother's breast He would have seemed a child of Adam's race and Israel's stock, helpless, silent as other infants. Yet there was a hidden glory behind the human veil, the power of omnipotence along with the weakness, the eternal discourse of the Word amid the speechlestness of infancy. There was a mystery surpassing the guess and thought of mere man—a mystery of loving condescension-for that Babe was the eternal, consubstantial Son of fully diminished for the reason Blessed Trinity had become man, is accountable for civil insubordination. the Word was made flesh and dwelt us. No comparison can explain it, no argument fully demonstrate it, no thought comprehend it. Its fathomless depths lie deeper than the sounding line of human thought and human speech. Its humility can never be fathemed, nor its love ever measured, nor its patience ever exhausted. It is the mystery of the burning bush. The wood of human nature stands forever more in the blaze of the divinity of the Second divine Person -- unconsumed. We may gaze in wonder, as the ages have done, at this Babe. To us He is the light that kindleth the path across the wilderness : He is the way we must follow, the Life we must lead. His lessons are strange to us, for we are earthly minded; His call sounds harsh for it bids us quit what we had clung to most; His example tries us, for He is poor and we would suffering, He is obedient when we the shepherds upon the hills of old. Argela' hymn has not lost its sweetness. "Glory to God in the highest and peace to men of good will' is the ever earth. Glory is what God had sought, His image and likeness. Peace is what earth needs and most of all man's rescless, storm-tossed heart. Nowhere else can we find the fountain springs of both. Bethlehem's stable is the well and source of all the streams of praise and prayer to the thrice holy God-the waters of peace to man's weary soul. The world may pass by this fount of Eter al Love, but the faithful and the humble linger there as at the door-post of wisdom's dwelling. Centuries have passed since Jesus lay in the manger. He came

redeem us, to make His Father known, to show us the way to heaven. As long as there is a soul to save so long will He and His blessed mother be in Bethlehem to receive our homage, to bestow upon us the grace of His coming and draw us nearer to His Sacred Heart. This is a time not of the year so much as of history, when Christmas must be to us real, supernatural and religious. Many a hard blow has our Blessed Lord stood, and many a one does He now stand for us from unbe lievers. We must offer to Him faith, fervent, living and active, in atonement for the want of it throughout the world at present. He came for all, yet so many reject Him. He came for us, for He is long-suffering and plenteous in mercy : we need Him. With heart and soul, with mind and strength, we must pass over to Bethlehem to see the word which the Lord hath given. The midnight watch must be spent therelight of faith kindling up tre darkness, love stirring the air with hymns of praise. Few may the worshippers perhaps be, yet we must be amonest their number, for no other name is given us whereby we may give glory and have peace. The world may not go ever to Bethlehem, though it should go, for He came to save the world. Sin may not be there. It should be, for that Babe is the only real friend sinners ever had.

THE TRAINING OF YOUTH. Nothing is more important for the future welfare of a country than the proper education of each rising generation. What strengthens and elevates the young will influence and form the nation. What tends to weaken their character or falsify their ideals will show its evil results with increasing liberty granted young people may lead to unpleasant results. There is a great for, the warning which it is intended to convey. The old Roman poet saw even in his time the uncomplimentary difference between his own age and that of his immediate forebears. It this descending progress has ever since been the law of heredity things ought to be in a woful condition. We do not pretend to claim our own as the golden age; nor, on the other hand, are we pessimistic in regarding it as the posi tive limit in laxity and depraved morals. Its faults are many and serious enough-irreligion on the increase, commercial dishonesty, public honor disregarded, and other crimes which ought to shock the conscience of society but which scarcely ruffle the wave. One of the worst faults of the age, because one of the most dangerous, is the weakness of authority. Religious, civil and parental authority continue to hold a certain position determined by the relations between the members, but their exercise is care The Second Person of the that it will not be obeyed. Democracy We have a great many good laws which fail for want of honest, candid adminis- love, sympathy and other affections entration. Local option is an example just as the license law before it. These laws, instead of being a benefit to a neighborhood, and of inspiring respect for law, open the way to grave crimes and bring contempt upon the whole statute book. Parental authority, considering the surroundings of home, ought to continue strongest of all three. Two dangers seriously undermine it : one is the irreligious system of public education and the second is the expense of raising a family. The former leaves the father fully impressed with the ability of the State to bring up his children, to make them good citizens, and to bestow upon the sons in due time the right of voting. There is no ques tion of religion or morality. All religions or none are equal in the eyes of the State and the only morality which fain be rich, He suffers and we shun touches it is the external observance of its laws. Beyond these the State court power and authority. But does not go. The expense of raising a Bethlehem is not a mere treasure of family becomes, when morey is getting memory, It is yesterday, to-day and dearer and work scarcer, an exceed-Its grace is with us as with ingly heavy burthen. The poor dare not have large families and the rich will not have them. To labor for food, clothing, education and settlement is reposted message from heaven to a family which falls to a father's lot. He has no time or energy for anything and which He had a right to seek, nom else. Home supply and home demands the earth and especially from man, are doubly exacting upon the majority of men. The ather is the expected bread winner of the family; or, if some of the children are, they claim independence. Action and reaction are at work in homes preventing fathers from exercising that inalierable right and duty of training their boys in discipline and parental respect. Parents seldom pay much attention to the kind of reading in which their children indulge, whilst in question of theatrical amusements they go much

farther. In both these points they are

laying waste the land with young

serious thought, and whose vitiated taste becomes weaker by reason of the poisoned aliment it receives. Then they wonder why the Church does no make their sons do what is right. It is useless for parents to avoid their duty, or pass it on to Church or State. We do not wish to insinuate that parents are negligent. They are entirely too much engrossed with the material interests of their family and not nearly enough concerned with the religious, the moral and other higher formative elements in their children's lives.

A THEOLOGICAL QUESTION.

We have received the following ques-

"If Catholics are absolved of their sins through the tribunal of the confes si nal why do they believe in a future punishment for those same sins when they die?' Sin may be mortal or venial. If we

examine first the case of mortal sin we

distinguish the guilt and the punish-

ment. Any one who commits a mortal

sin incars the state of guilt by the very fact that he has turned from God, his supreme good and final end, and placed his affection in some created object He did it knowingly and deliberately, otherwise it would not be mortal. It is not a question of ignorance or of weakness. There is a malice in it arising from the majesty and authority of the One offended. Sin has a turpitude whose ghastly deformity is more clearly known when we reflect upon what it cost the Son of God to make satisfaction for it. When a man commits a mortal sin not only does he incur this dreadful guilt, he turns his back upon God, and fixes his affection and will in a good infinitely inferior to God. Furthermore, he incurs the punishment attached to mortal sin, which is the eternal fire of heli-the loss of God forever. These two, deadly guilt and eternal punishment, are essentially connected together. If the former is incurred the latter is also due. If one is remitted the other is also remitted. But we cannot conclude that where the guilt is remitted the punishment is completely and absolutely condoned. There might be a case in which much would be forgiven because the sinner loved much. The intensity of love may make up for years of half-hearted service. God could have condoned punishment as well as guilt, just as He might have freely pardoned man without the satisfaction He that the Irish people in thus acting are required for sin from His Eternal Son. Not so, however, has God dealt with sin. In the sacrament of penance He remits the guilt and changes the punishment from eternal to temporal. Every sin incurs both guilt and punishment; every sin, therefore, must be satisfied. Sorrow, supernatural and universal, must turn the will back to God, and in that turning avert the punishment. Who will be bold enough to say that as God has pardoned him so He has remitted all punishment? And, furthermore, there is the relation of the sinner to his Redeemer. Our Lord paid the debt of sin fully, but not in the sense that we sinners would have no satisfaction to offer. Gratitude, join the union of our satisfaction with the priceless payment of Him by Whose livery we are healed. Our satisfaction is not adequate compensation, for the offence had a kind of infinitude, being committed against the Most High. By the mercy of God, and having regard to the infinite merits of Christ, God is pleased first to forgive us our guilt and remit the eternity of the punishment. As a general thing some temporal punishment remains, for very rarely is the contrition intense enough to gain complete remission. In order to do penance for these forgiven sinswhich, as the Wise Man tells us, we must always fear-there are two kinds of works. One is the acceptation of the trials which God sends us, and the other is the performance of some special work assigned by the absolving priest for the parpose. This is partially in atonement for the past, and partially medicinal, to prevent future relapses. Sin is so dreadful that we once having committed it, should deem ourselves blessed indeed if its guilt is removed and the eternity of punishment changed, even though we had to spend the rest of our life in works of nowadays the only part of training up penance. In regard to venial sin pen ance is necessary, for no sin, not even venial sin, can be remitted under God's present order, without some satisfaction. But because venial sin does not deprive us of God's friendship or incur eternal punishment, the means of satisfying for it are more easily applied. Penance is necessary for all: its satisfaction blots out still more the past

When God has the goodness to send us a cross, if we understood as He does all the good that it will effect in us, and all the evil from which it preserve us, when patiently accepted, we would open our arms and our heart to reseive it and we would thank Him rap for a purpose—to fulfil a mission—to people who are never given to any turously.

and its discipline strengthens

against the future.

THE IRISH GRAZIERS. A press despatch came to us from

the old country last week. It appeared

in the daily papers on Monday from the correspondent of the New York Harald. It was one of the most extraordinary productions we have seen for a long time. It purports to describe the agitation going on in Ireland amongst the tenant farmers, but, while doing so, statements of fact were almost obliter ated by the evident desire of the correspondent to create the impression that the Irish are no better than they ought to be, that they are criminally inclined, and that the officials in Dublin Castle and Downing street deserve our sympathy rather than our censure because of their having such a strenuous time. The Herald correspondent, evidently has the interests of the anti Home Rule faction deeply at heart As an evidence of his animus we may mention that he refers to John Redmond as having never done anything to refute the idea that he is a willing spokesman of the most advanced section of the men who organized agitation and outrage. Furthermore, he states that the same gentleman never condemned the men who fire into the windows of dwelling houses and keep the farm stock of those they dislike in perpetual motion. This tool of the landlords must surely know that in Ireland cannot be found any class of the people who will give their assent and approval to firing into dwelling houses. It will

noted that the correspondent makes a general assertion. He specifies no cases of firing into dwellings, and we have no particulars as to injuries received by any one. As to cattle driving, let us consider the matter for a moment. Let it be borne in will.' mind that the tilling of the land is almost the only means by which the Irish people may gain a livelihood. The landlords have driven the people off the land and in their places have installed cattle to be fattened for the English market. The people, in turn, have driven the cattle off the land. So far, we have not heard of any murders or cases of arson or such like serious or mes in connection with the agitation. The whole matter resolves itself into this consideration: Who has the best right to the land of the country, the Irish people or the cattle for the Eoglish market? While it is quite true guilty of violating the law, it cannot be charged that they are crimina's in the ordinary acceptation of the term. It might also be well to bear in mind that English law, as administered in Ireland, has always received, and deservedly so, but scant respect from the people. We must not forget that many cases have occurred in which the constabulary have been proved to be guilty of outrages, these outrages having been perpetrated in some cases for the purpose of showing the authorities that they were not entirely a body of idlers, and in some instances for the purpose of gaining promotion. To attain these ends they had sworn away the liberty of innocent people. A few years ago these facts were proved belianute in the course of a discussion in the English House of Commons. Home Rule is the only satisfactory emedy for all the ills of the body politic in the Emerald Isle. That this just measure of reform had not been granted years ago, is a puzzle to all who are not personally concerned in leaving

THE POWER OF THE CONFES. SIONAL.

matters in the old rut - the rule of

Dublin Castle and the landlords.

Every Catholic knows, from his cate chism, that he can only receive absolu-tion of his sins in confession, when he is truly sorry for them, and is willing to repair all injuries occasioned by them, as far as lies in his power.

Non Catholics and enemies of our faith, often acknowledge the wonderful influence for good, that exists in the Catholic Church, above all others by

reason of this practice.

The priest can, for example, never absolve from sins of injustice, when the penitent is unwilling to make restitution. What ever may have been acquired through theft, robbery, cheat ng, or any other unjust manner mus be restored, before there can be a ques-tion of absolution; at least, the firm, sincere will to make restitution must be present. The New York Sun, probably the best known newspaper United States, mentioned some years age a case of restitution, which is per haps, the only one of its kind. In New York a man went to confession, and told he priest, that he had come to his ealth in an unjust manner. all his money was the result of system atic and undiscovered thefts and for

But I have no more rest and my conscience is troubling me so, that I can no longer sleep," spoke the rich man, "now I have come Father, to re gain peace of heart through a worthy

"Go home," replied the priest, "and first find out the exact amount of your unjust gains."

The man returned to his home, figured many days: then he returned to the priest, and made a general con-fession. As a sign of his real conver-sion, he handed to the Father-confes-

sor, a package of banknotes, to the amount of \$5,500,000.

"Take this money Father! and return it to the anthorities that it may be used for the beneft of the city, and State where it belongs, and pray that God may forgive me my sins!"

The priest took the money, and handed it to Comptroller Kelley. The former millionairs, now perhaps a poor

former millionaire, now perhaps a poor man, then received absolution of his In the confessional those millions were like so many faggots of straw, for it was unjust property. The penitent sinner, made known his case, concealing only his name, as a warning to all.
REV. L. A. REUDTER.

THE SALVATION OF NON-CATHOLICS.

Rev. John Gavin closed a heart reaching course of sermons on Everlast ing Punishment in the Cathedral at Westminster London, recently by a Copical and learned presentation of the Church's teaching as to the salvation of those outside the Church. He took for

For God so loved the world as to give His only begotten Son; that who soever believeth in Him may not perish but may have everlasting life."

He said :

He said:
I close, my brethren, the course of
sermons on Everlasting Panishment by
endeavoring to answer a question of
great importance, how are non-Cathocs and pagans to be saved? Let me lay down at starting three statements that are of faith:
(1) Whoever dies in the state of

grace, free from mortal sin, is certain to see God, face to face in heaven, although the vision may be delayed by ome suffering in purgatory. Whoever dies in mor al sin of

thought, word, deed, or omission, goes

straight to hell for ever.

(3) God wishes all men to be saved (I Tim. ii. 4,) for He came not to judge the world but to save the world.

This wish of God to save all men without exception, Jew or Gentile, bond or free, is called the "salvific will." It is a will real but not the

It is a will real but not absolute; it is subject to a clearly defined condition; it supposes and demands the creature's co-operation. No man who does for his own salvation what in him lies, will ever be condemned to everlasting torments. And first let us examine in the light of God's justice and mercy the position of non Catho are familiar with the great dogma of the faith. "Outside the Church no salvation," and besides the Vatican Council assures us that the Church has been furnished by her Founder with notes or sign clear and distinct (manifestis notis,) by which all men can recognize her the guardian, and teacher of the re vealed word." The doctrine of exclus ive salvation, so much misunderstood by non Catholics, obliges us to believe, not that all non-Catholics are lost, but only such as die through their own fault outside the Church. Those notes and signs are clear and distinct when the vision is not dimmed through ignorance or malice. But they may escape the confused gaze of the non-Oatholic, or they may stare him in the face without his being a ware, as the book or letter we are looking for lies before us in the room, and yet we cannot see it. "Judge not, and you shall not be judged." Remember our neighbor is judged by the All-merciful Remember our neighthe twilight as granted to him, not in the full blaze of revelation so gener-

ously bestowed upon us.

This leads me to the important and much misunderstood question of good faith found outside the Catholic Church. By good faith is meant the conscient tious conviction in God's presence that a particular form of religion has been founded by Christ. So long as that conviction lasts there is an obligation to remain in that form of religion, and no call to inquire into the Church. It is evident I am not con sidering a state of mind which can afford to be liberal and generous to every sect and creed because indifferent to its own, nor those who, forced by the eccentricities of their own tenets to doubt whether their sect can be of God, are afraid to inquire, lest the search end in the discovery that the Catholic is the one true Church. Such a condi-tion of mind cannot be called conscien tion of mind cannot be called conscien-tious conviction. For conscience is the voice of God commanding what is there and then to be done or to be avoided. Conscience is always and in every in-stance to be obeyed. It is the warning voice of a higher power. It is a mon-arch in its commands and prohibitions. The ancient Fathers of the Church re-garded the pages, with hearon indeed garded the pagan with horror indeed but with compassion rather than dis

Paganism was the raw material out of which empires were to be built for the Lord. The music of the Gospel never reached the ears of the infidel.

Highly educated men and wome more of pagan rites than of the Church's doctrine. They accuse Catholics of holding doctrines which the Church has never taught, and then abuse us for believing them. We find outside the Church souls leading con scientious, self-denying lives, graced with noble deeds of charity. Of many we may be hopeful. But it would be foolish to deny that even such souls are deprived of well-nigh countless graces granted to Catholics; for them there is no sacrament of penance, of Holy Eucharist, or last anointing, or Holy Mass. Their fine qualities should coly Mass. Their the qualities should urge us to pray earnestly that the full light of Catholic truth may dawn upon many, who seem worthy, it indeed any can be worthy, of so priceless a gift as faith. Our zeal will also be quickened by the reflection that saints and holy men, with their keen parageting of men, with their keen perception of things divine, have ever been anxious and nervous of the future lot of and nervous of the future for the such as are outside the one true Church. For baptized persons not belonging to the visible fold are at a distinct disadvantage as compared with Catholics, since they have not the sac rament of penance to forgive their mortal sins. "A Catholic," says Car dinal Newman, "knows how to set himself right as a simple matter of bus-

ness." He repents sincerely, con-ferses frankly, and the priest's absoferses frankly, and the priest's absolution blots out his sins forever. An act of perfect contrition, or sorrow for the love of God is the sole way open to non-Catholics to obtain forgiveness of their grave sins; and that way they often hardly know. An act of perfect contrition with God's grace is not difficontrition with dots graces a rot dim-cents. It need not necessarily mean more than the state of mind in which God is preferred for His own sake to anything He has forbidden under pain of mortal sin. Perfect contrition does of mortal sin. Perfect contrition does not necessarily require aversion to venial sin. And we may hope in the goodness and mercy of God that before they die, even long before that last audience on earth between the Creator and His creature, He may teach non-Catholics how to make it, and thus clasp in His embrace the souls for whom He died.

No man is ever lost except for a sin which is in him mortal, and consequently a clear, full, deliberate rejections.

quently a clear, full, deliberate rejec-tion of God, and that we have no right to say of any one that he is damned. The Church allows her priests to absolve conditionally one who dies in very act of sin, for at last he may have turned to God. We serve an infinitely tender, gracious Master, Who is in all His ways just, and in justice ever mindful of mercy. In His arms the penitent is safe. And now I come to the second portion of this sermon—how is the infidel saved?

By infidel, as used here, is meant an inhabitant of pagan lands, who has never heard the voice of the missionary, or any truth revealed by Gcd. Infidelity, as thus described, has not the character of a sin but rather of a nenalty His ways just, and in justice ever mind-

cter of a sin but rather of a penalty inasmuch as such ignorance of divine things is a consequence of the sin of our first parent. Unbelief is a sin, when one rejects the faith fairly brought under his notice (see St. Thomas 2, 2 q. 10, a. 1) The Church recognizes three states or permanent conditi existence beyond the grave. Heaven for the just who die in sanctifying grace; hell for those who die in morta and Limbo for the souls of unbaptized in ants. Purgatory lasts for a time; it is closed after the day of judgment. One-third of the human race, it is cal-culated, die in infancy. The baptized infant goes straight to heaven, the un-baptized to a place called Limbo, because it was supposed to be on the con-fines of hell (limbus, a fringe.) In Limbo the unbaptized enjoy a state of perfect natural happiness. The soul knows and loves God, as He can be known an loved by the natural faculties of intellect and will unillumined by grace or faith. It rests satisfied with its lot; and no more covets the vision of God face to face in heaven, than a bird desires to be an emperor, to use St. Thomas's illustration. The soul in Limbo is as Adam would have been had he never sinned or had he not been raised to the supernatural order.

Let us consider now the infidel in the full maturity of his intellectual gifts. It is an article of faith that from the things that are seen by the natural light of human reason he can learn the existence of God, and certain leading moral principles that some things are to be shunned as evil, and to be performed as good. Everywhere God is felt in the outer word by His works, in the inner life of man by the dictates of conscience which appeal to Him as their Supreme Arbiter and their Supreme Sanction. "I fany one," writes St. Thomas, "reared in the woods among animals were to follow the guidance of natural reason in seeking after good and avoiding evil, we must certainly hold that God would reveal to him by internal inspiration the would send a missionary to instruct him as he sent Peter to Cornelius." In mords the Angelic Doctor simplest words the Angelic Doctor teaches that God will grant the infidel all that is necessary for salvation, proall that is necessary for salvation, provided he does what in him lies. But a further difficulty confronts us. Among pagans, as among Catholics, there are good and bad. In Athenian society,

long ago men notorious for their evil lives were pointed at as belonging to the "bad set." A pagan commits a mortal sin against the natural law. How is that sin to be forgiven? Mortal sin is cancelled by sanctifying grace which presuppos faith, and divine faith to the pagan faith, and divine faith to the pagan is a stranger. Is there no hope for him, nor for the millions in paganism, for its votaries form, so I have read, two-thirds of the population of the earth, who may possibly be guilty from time to time of wha is in them grave trangression. Are we to condemn them to everlasting burnings? No theologian would for a moment think of condemning any to the hell of the damned except for full and deliberate fault. The heart of the pagan averted from God by grave sin can turn back to Him urged by natural notives of fear and hope and true repentance. Such motives do not cancel mortal sin, but at least they remove all affection to it, and thus afford free scope to the exercise of God s mercy. The great theological maxim helps us through the difficulty "Facienti duod in se est Dens non denegat gratiam. Grace is never wanting in of need to the soul in its honest and best endeavor to find its God. and best encouror in the shall not claim that soul for ever as its prey. God can by countless ways enlighten it to be lieve in Him in His word as punishing. guilt and rewarding virtue. He can draw aside the veil hiding His Sov-ereign Beauty, that the soul may love Him for His own sake, and repent of those mortal sins as an offence against Him so worthy of love, and in such acts of perfect love and perfect sorrow there is implicitly contained the wish to do all God's wants, and to be baptized by water, were this command realized or possible of fulfilment. And thus, through baptism of desire, as we call it, the work of justification is complete, and the soul of the savage, as we conemptuously call him, is clad in sanctifying grace and becomes an heir to the kingdom of the saints.

We are never justified in saying that anyone in particular, still less whole nations, are condemned to hell by the svior of the World. The number of the elect is known to God alone.

Should you read of a theolog of a raint, who condemns thuman beings to everlast you are distinctly justified that such is not the doct Souls are not jud in battalions. Church. Souls are not jud demned in battalions. E judged according to the li No Jew or infidel, Catholic, is ever condem lasting perdition except be ly and deliberately, and v flection, he has refused to according to his knowledge ondemned for sins of the the far graver transgressi in the refusal to believe G ing, but in each case the determined malice. When tempted to unkind thought murmur against what s cramped vision the injuvays, do not forget, my that the graver the char impartial should be the i is a maxim of all law to before judgment Have you ever heard you read the secr His dealings with each so is in the past He bas eve and true and mindful of assuredly the presumption have also shared in His c istrations of condescensi God reaches His end in ways; the immensity of H security; for all men the large crimson stains or scious grass in the Gar semane, and for all strea five precious wounds on the fondest wish of the Sa that: "Whosever believ not perish, but may ha EVENTFUL OCCURR

DECEMBER 28, 190

SCOTTISH CATH

What may be describ sense an epoch-making history of the Cathol Scotland took place at Chapter of Canons was Diocese of Argyll a Heretofore the work of fallen solely upon the Bishop Smith, but hence the Bishops in throughout Scotland, will have the assistant of Canons.

The priests upon wh conferred are Very Mackintosh, Provest of Very Rev. Donald M Bridge; Very Rev. A intosh Fort William; Macdonald, Campbellt Rev. James Chisholm new Canons, we und Gaelic speaking Highla

At the installation Columba's Pro Cathedr cal High Mass was c Lordship the Bishop kenzie, Barrs; Father Father MacMillan, Ei Mackintosh, Oban, ta celebration. The serv plain chant was sung Boys' Choir, began wi conclusion of which th of the formation of read by Father Macker elect, who each took were thereafter install The other clergy pre tuary were Bishop Chi Provost Chisholm, Pa Canon Mackintosh, Gl Canon Toner, Ruthe Father Macrae, Mor-clusion of the ceren gether with the serm and a half hours, Ca Glasgow, read the an an indulgence of fifty each one present tion, under the usual

Very Rev. Canon M

ing from the 6th che verse 52—" The maio

Very Rev. and Re brethren. It is a gre ure to me to be pr part, however humbling and solemn func ing and solemn fund I may presume to g al feeling, I personal feeling, I allowed to say how late his Lordship installation of the of Argyll and the and the Canons are mine and I am a misunderstand my n that I congratulate on account of the conferred upon the by the Holy Fatl stone, as it were, of the hierarchical tion of the Cathe place earlier in oth case there were reasons for delay owing to the uniqu formation of this facilities, both by within recent dat between, but not changed by the but nov by vario distances, may, in hours, reach wha yet come to be call City of Oban." capitular inst of this morning, c restoration of the The golden chair fast to the Rock of the world ren soldiers of Scotl

88. Ninian, Margaret; the

Bruce; the Chu highest, holiest,

broken mainly

and the greed of ignoble and un

a measure of rebelieve in the

may we not tal Heaven specia sainted Father

ny dear brether