Catholic Record.

Christianus mthi nomen est Catholicus vero Christian is my Name but Catholic my Surname.)-St. Pacian th Century

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## The Catholic Record

LONDON, SATURDAY, DEC. 22, 1906.

A WORD WITH OUR FRIENDS. Some of our friends wax querulous at our efforts to have religion in the school room. They cannot understand why we so insist upon this point, and they regret, more or less politely, that we cannot see eye to eye with cause. them on this question. Our views are designated as those of the bigot, and, by those who are weary of controversy, are taken as proof that we are either unable to keep step with progress or unwilling to contribute our quota towards the unification of Canada. Hence we have useless words and outpourings, preconceived ideas, bent on maintaining their ground. With us this question is intensely practical, and one, so far as we are concerned, without the sphere of academic discussion. It is settled for all time, not by us, but by the Lord Who said :

"Seek ye first the Kingdom of God," and " what doth it prophet a man if he gain the whole world and suffer the loss of his com soul."

True, say our friends, but religion can be entrusted to the Sunday school. Without citing the testimonies of non-Catholics to the belief that adequate instruction in religion and morality cannot be given in the Sunday school, we content ourselves with the remark that their views as to what should be taught in the schools are entitled to respect. But they venture beyond the bounds of right when they seek to impose their views upon us. Instead of assuming that our course in regard to the position of religion in education is untenable, and, as such, to be asailed by any weapon, they should, as fair minded men, weigh it in the balance of fair play. Whilst we are not opposed to education, and, as proof, can point to our halls of learning which dot Canada, we do not believe that any educational system should invade the claims of conscience. We believe-we do not ask if we be right, bat our belief is entitled to respectthat we cannot approve a system of education for the young which is di vorced from the Catholic faith and which entirely confines itself to secular matters, and to things affecting tem poral and social life, and which is primarily concerned with these things. We believe that we are in possession of the faith once delivered to the saints. We believe that morality and religion are inseparable. We believe that our auties to God take precedence over all others, and hence should receive as much attention in the school-room as any secular branch, and that education, ennobled and consecrated by religion, is the source of good citizenship. Not

matic, nor a colorless, nor a Christian-ity based upon the fundamentals of history of the past and see how nations religion. We believe that the whole child should be educated. With the Catholic, minor premise, says a non-Catholic, which concerns the means of securing such complete education, we may differ, but on the major premise Catholics and Protestants ought to be so far agreed as to recognize each other as a fellow-worker in a common

MORE LIGHT.

They who assert that the Church has ever been the persistent enemy of life when we knov that it is difficult to science would do well to consult her history and to thereby find out that beset by sensuality. Are we taught by she has ever been the truest friend of nature to sacrifice ourselves for others? all that can enlighten and elevate and If we have no belief in a God, why should ennoble the human mind. Nearly all the discoveries that have advanced allow anything to keep us back ? What scientific knowledge must be ascribed to her and to her devoted children. nature teach us to be tender hearted? Is We must bear in mind that the Church teaches the truth of life eternal. Science teaches natural truths. The Church gives us the knowledge of the Church is fixed and immutable : science is subject to experiment and progress. The truth of the Church is vouched for by God : the truth of science is estimated in accordance with the argu ments of the scientist. But between

the two there can be no opposition, for both lead us to God. The Church allows the greatest liberty to her children in the fields of science and speculation, but she is, and must be, ever opposed to any system that does not recognize God, and that tends directly or indirectly to sap the foundations of religion and morality.

We should also remember that theories are not science, and that hypothesis is not to be accepted as a demonstrated truth. But any theory against the Church is accepted as a self evident truth by those who, while priding themselves on what they term the emancipation of the intellect, are bond slaves to special pleaders or to the sham scientists who make facts to suit their theories. In this connection, Dr. Virchow, in his address to German Naturalists in 1877, said : "Every attempt to transform our

problems into doctrines, to introduce our hypotheses as the bases of introduction-especially the attempt simply to dispossess the Church and to supplant its dog mas forth with by a religio on of evolution-be assured every such attempt will make shipwreck, and its wreck will also bring with it the great est perils to the whole position of science

In a word, the conflict between the Church and science is imaginary. Their aims are different but not contradictory.

The God of reason is the God of only the intellect but the will revelation. The God of the heart is the must be cultivated. If we remember God of the intellect, and out from Him aright Herbert Spencer says " that the comes all truth in heaven and on earth

history of the past and see how nations without supernatural religion have given indisputable evidences of believ ing that the common herd was not worth a thought. The poor, the old, children with physical defects, were regarded as things to be despised and to be des. troyed. In our own days, despite all our enlightenment, is it not a fact that the old impede the march of business. We may drean, but we do not thereby muzzle selfishness. We may talk of the nobility of the intellect and of the heart, but words fail to guard us in this see the true good, and that the heart is we in our quest of an earthly paradise sympathy can we have for all men? Does she not merciless towards the weak ? Are the interests of the deformed and the unbeautiful our interests ? If men stand in our way does not self interest bid us to remove them by any means. We must look after ourselves, and away from God; he who sacrifices himself for others, acts without any adequate mot-It is asserted that reason commands

us to act in this manner. But a command demands a ruler and a subject. Reason dictates to the will and appetites, but they are all one nature. Hence the dictate of reason, emanating from oneself, is not a law, and consequently there is no strict obligation. To conclude, it is a fact of individual and universal experience that without Grd there is no law and no morality. By reason indeed we are able to find out the broad rules of right and wrong without supernatural revelation. Bnt

in his present state, man, unaided by grace, cannot k.ep the whole law of nature - he cannot of his powers draw up a religion capable of keeping him within the law of nature. Without God, therefore, man cannot reach his end. Without an authority to enforce the moral law there can be no valid obligation. It cannot have sufficient sanction unless we are con vinced of its supreme claim and right. And this is alone found in its reference to God.

HOW THE PROTESTANT REFORM-ATION WAS BROUGHT ABOUT.

Written for the True Voice by Rev. Charles Coppens, S. J XI. THE REFORMATION IN DENMARK,

NORWAY, AND ICELAND. Denmark-Christian, or Christiern, I. ruled over Denmark from 1513 1523 Being exceedingly fond of autocratic ower, he undertook to break down the influence of the nobility and the clergy in all portions of his dominions. We have seen how he attempted to do so in Sweden by the massacre of the Bloody Bath; and how utterly he was in "Sweden foiled by the insurrection of Gustaf Wasa, who achieved the independence

writer in the Edinburgh Encyclopedia; 'As soon as Christian III, was firmly seated on the throne, he turned his attention to the state of religion, and resolved to carry into execution a plan which had been communicated to bim by Gustavus (Wasa) for reducing e power of the clergy. He accord gly assembled the senate with great recy, and they immediately came to resolution to annex all the Church ds, towns, fortress and villages to e crown, and to abolish forever the aporal power of the clergy. All the hops in the different parts of the ngdom were arrested about the same me; and, that the nation might not alarmed by this extraordinary mea re, the king convoked the states of enhagen : the nobility were order to be there in person, the commons by their deputies, but the clergy were not summoned to attend. After a ng speech from the king against the spacity of the clergy, the senate con rmed the decree of the diet; and the ower and privileges of the clergy ere declared to be annihilated for-ver. The senate next settled the cession in the Duke Frederic, the ing's eldest son. In return for these oncessions, the king confirmed the oblity in all their rights, particularly what they called the right of life id death over their vassels, and of alshing them in what manner they the clergy destroyed in Denmark ; t the conclusion which the nobles ew from this, that their own authorty and power would be so much the more augmented, was soon proved to be erroneous. For, as a great part of the crown lands had fallen into the hands of the clergy, these lands being again annexed to the crown, the royal authority was considerably increased.

The copression of the farmers still con-tinued, and the nobles displayed a restless and increasing desire to pre vent them from ever rising the state ; for the senate passed a law, for bidding any person, either ecclesiastic or secular, who was not noble, to buy any freehold lands in the kingdom, or to endeavor to acquire such lands by any other title."

The existence of the Ca holic Church in Denmark and the liberty of the people thus fell together at one blow. It should here be remarked that in all ther lands too in which the Reformation was established by main force, yranny at the same time began to rule apreme and popular rights were greatly apaired. And yet, such has been the falsification of modern history, especial ly in English speaking countries, that be impression generally prevails that the Reformation meant the end of tyranny and the dawn of popular liberty. With the exception of the Netherlands. whose story is peculiar, the direct con trary is everywhere in evidence.

The diet of Copenhagen had taken place in 1536. The bishops cast into prison at the time could not regain their liberty except on condition of resigning their sees. All did so, except the heroic, Roennow, who remained in prison till death, eight years later, came to make him a glorious martyr for the faith. To complete the work of the Reformation in Denmark, a Lutheran preicher, Bugenhagen, was inported from Wittenberg. By his advice the king appointed seven "superintendents to replace the deposed bishops. In 1546 a new diet held at Copenhagen abolished all the civil and political rights of the Catholics who could thenceforth hold no civil office, or even inherit any possessions; while death was decreed against all priests and against those who should harbor them. 2. Norway remained subject to Den nark after Sweden had thrown off the yoke. The Bishop of Drontheim yoke. The bishop of Dronthelm was unfortunately a great friend of Chris tiern II., and promoted the introjuc tion of the novel doctrines. But the Norwegians were attached to the an clent faith; nothing but violence could congage there. into a glow of benevolence. The im-pulse to give is, in the Christian realm conquer them. at least, almost universal. It becomes contagious and irresistible. This char When Christiern II. was expelled from Denmark, the Bishop of Drontheim was forced to fly from Norway. Later on, acteristic of the season proves, it might well be owned, the Divine element in in 1536, the Norwegians refused to accept Christiern III, as their king; they rebelled and slew or expelled his supit. As the Redeemer was a gift from God to man, so the spirit which im-pelled the giving of the gift is perpet-He sent an army into Norway porters. and completely conquered it. Then he totally deprived it of its atonomy, and uated, and will be perpetuated through out all time. There are many cynical people who placed his own creatures in all the lead ing offices. As for religion, stringent see only the material side of thirgs. To such as these the excitement and laws were passed, by which all the in ferior clergy were compelled either to embrace Lutheranism or to fly the couneaverness that animate the crowds who rush around the great stores, intent or securing substantial things for Christ embrace Lutheranism of to my the coun-try. Many, chiefly monks, perferred exile to apostasy. Here again, as in so many other lands, civil liberty and Oatholicity perished together. 3. Iceland had been converted to Christianity about 1,000 A. D. From the ninth to the thirteenth century it was the centre of Northern enterprise. mas celebration or Christmas gifts, are evidences only of our lower nature The gratification of a selfish desire to get, as well as the indulgence of a taste for show and the sentiment of personal vanity, are to such eyes the mainspring that inspire the daily surging of the great tide of humanity along our prinwas the centre of Northern enterpris Its government was a species of repub lic ; its laws were wise ; it was in the cinal thoroughfares and up and down th Bat in inqunerable aisles of the glittering de golden age of its civilization. partment stores. This is mere pessim-ism. The general intention is to give 1380 it was annexed to the Danish crown; in 1482 it lost by a plague, one half of its population. Yet the land something to somebody else; to show one's affection or esteem for dear rela-tives or friends. If there be vanity or was beginning to regain something of its former prosperity when the Reform ation came to inflict on its people a selfishness mingled with this prevalent desire, it ought to be remembered that atton came to initic on its popula sadder and more permanent injury than the plagne had done. The history of this catastrophe is simple enough, and can be told in a few lines. Christiern III. of Denmark our human nature is imperfect, and it was because of this very fact that we have a Christmas to celebrate and re joice in. The imperfection of our hu-manity made it necessary that God should send One Who should make attenpted to Protestantize Iceland.

taken word for word from a Protestant Church in Denmark and Norway. Once Cold and hunger are imprinted on many writer in the Edinburgh Encyclopedia; more the Reformation was forced upon a face which the spirit of pride will an unwilling nation by means of foreign

#### FRENCH SITUATION NOT UNDER-STOOD.

CARDINAL GIBBONS SAYS REPORTS OF MATTER SENT OUT ARE BIASED.

Baltimore, Md., Dec. 12 .- "The American public does not understand the present crisis in France," said Cardinal Gibbons, when asked this evening for his opinion on the French situation. He continued:

"I think I know my countrymen. They love fair play, and yet France has treated her noblest citizens with ojustice and inhumanity, and America, which has sympathy for the oppressed of all nations, has raised no protest nor uttered a word of sympathy.

" If I believed that my countrymen would knowingly see a majority in the chamber trample upon the rights of the minority; would knowingly se, tens of thousands of men and women who hapen to be priests and nuns, turned out of their homes for no crine, but that of serving God; if my countrymen can see and recognize all this injustice and refuse sympathy to those who suffer by them, then I will leave life without taith in American love of justice.

'The American people had not had these things put fairly before them. Our own press has been to a co sider. able extent the reflex of the Parisian anti-clerical press. Most people over here have little conception of the French anti clerical. They look on the leaders of this part as enlightened statesmen seeking to preserve the re public from the attacks of an aggres-"There have been sincere lovers of

Republican Gov rnment among the anti clericals, but the majority of them h we far less love of the republic than they have hatred of religion. I saw with deliberate conviction that the leaders of the present French Govern ment are actuated by nothing less than hatred of religion.

"They make no secret of their hatred of Christianity. They avow it in the press and in the chambers. Let me give you a few examples of the language of these men. In the course of a speech in the chamber Socialist Leader Jaures said : "If God Himself appeared before the multitudes in palpable form the first duty of man would be to re fuse Him obedience, and to consider Him not as a Master to Whom men should submit, but as an equal with

Whom men may argue." "In the same strain the present min-ister of public worship and the most strenuous advocate of the law of separation, M. Briand, said in an address to school teachers, 'The time has come to root up from the minds of French chil dren the ancient faith which has served its purpose and replace it with the light of free thought ; it is time to get rid of the Christian idea. We have hunted Jesus Christ out of the army, the navy, the schools, the hospitals, insane an orphan asylums and law courts, an now we must hunt Him out of the State altogether."

#### CHRISTMAS GREETING.

Once more it is " peace on earth to men of good will." The halo of a blessed time benigaly settles over the house holds where Christian virtue rules. Millions of hearts will throb with glad exhultation when from belfry and campanile peal out the joyous carillons that tell how a longing, sinful world heard

prevent from giving voice to the body's crying wants. There are associations rying wants. There are associations those special function it is to find out the places where self respecting poverty cowers hungry, shivering, but uncom-plaining. One of the best of these is that of St. Vincent de Paul. We would

earnestly recommend this as a medium for the best dispensation of charity ; likewise the St. Joseph's House for Homeless Boys, the Little Sisters of the Poor and the St. Vincent's Orphan Asylum. There are several other noble institutions where the holp that is given is always sure to reach those most in need of help, but those we have men-tioned are in the forefront. To another class of pessimists the

Christmas season brings a message the most unmistakable and significant. These are the reformers who clamor for a radical readjustment of all human conditions. To such as these there appears no cure for the diseases of human society but a removal of all inequalities and a redistribution of all funds and chattels. The bells that will ring out the Noel salutation proclaim with the same voice that poverty is blessed more that wealth is, and that equality in human conditions is not the necessary preparation of earth for the advent of the Kingdom of God. That marvelous miracle of Nativity which we celebrate anew was wrought among the poor, and the dignity of virtuous toil was lifted above all earthly splendors by the fact of its effectuation. It was to humble herdsmen and shep herds that the herald angels were sent to bear their glad message of salvation and redemption. We trust that not a word of that glorious message will fall unheeded in any home where beat C stholic hearts. To our own good circle of supporters we may be permitted to say that grateful feelings inspire the good old greeting which we once more tender. "A Merry Christmas."-Catholic Standard and Times.

#### THE MANGER THRONE,

In view of the stupendous mystery of Bethlehem's manger, which on next Tuesday shall be celebrated again over Tuesday shall be celebrated upon may the world, all the children of men may the world, all the children of the may depth of the riches, of the wisdom and of the knowledge of God ! How incomprehensible are His judgments and how unsearchable His ways !"

I wo thousand years with their manifold vicissitudes - with their sin, their sorrow and their shame — had darkened this earth of ours during which the groaning generations of Adam had lifted their wailings to the skies beseeching the advent of the promised Messiah.

The premises of the divine sylogism of redemption were formulated to the pr mæval pair amid the ruins of Para-dise; but O how long, how long before the co nclusion was drawn in the utter desolation of the manger crib. Yea, verily, incomprehensible are the myster

ious ways of the Lord I Not in vain, then, did the holy ones of ancient days believe in a Redeemer He had been promised, and when did Divine promise fail of fulfilment? They knew he was to be born by a prodigy new to earth ; and that the "Blessed Among Women" was destined to crush the serpent's head. And, therefore adown the centuries of the Jewish people, the advent of the Deliverer was implored with quivering lips and out-stretched arms by king, patriarch and prophet. The clouds were importuned to shower down the Just One , and the very fiends to bud forth the Saviour.

belief in the moralizing effect of intel lectual culture, flatly contradicted by facts, is absurd a priori." We need not dwell on this point, for Canadians, theoretically at least, are agreed that purely secular instruction may develop clever men, but that it cannot con tend against the passion and pride of man.

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Well does Cardinal Newman say that not a man in Europe now who talks bravely against the Church but owes it to the Church that he can talk at all."

# NO LASTING CITY HERE.

Some without the fold dream of a That parental rights are not created Paradise here on earth. Ignorance, they say, is the chief cause of the by the State, and that they have the wickedness of the world. The experiright to determine the education for ence of past and present shows that their children, are obvious truths. knowledge does not necessarily connote For our part, whilst we condemn educa goodness. Men may be lustful, and tion apart from religion, we have no drunkards, etc., and be far from ignordesire to compass the slightest violaant. To-day the advocates of education of the rights of others. One tion without religion are beginning to point, however, that escapes the notice doubt the efficacy of mere enlightenof some of our friends, is that the chilment as a safeguard against vice.

dren of Catholic parents are entitled But they go on to say that kno wledge, to as much consideration as the chil as it gains more and more in honor dren of non Catholic or irreligious parents. That schools are called " unamong men, shall relashion the earth. sectarian " is no passport to our favor, Thus the drunkard will, by becoming acquainted with the laws of physiology. and this for divers reasons. First, conquer himself, etc. Man, under the there is no such thing as unsectarian. influence of culture and superior civili Secondly, the individuals who label zation, will contribute his share to the their views "unsectarian" and atcommon good. Now, whatsoever we tempt to foist them upon schools may think of this dream, it does not erected and supported by tax-payers, tally with the Gospel, which has no are not wanting in self assurance belief in the perfectibility of human They hanker, we are told, after un life here on earth. We may devote dogmatic Christianity. What this may ourselves to the assuaging of sorrow mean we do not know : but it is quite but in this life of probation the rule is clear that undogmatic Christianity is a that only in the Cross is life and sal contradiction in terms and that Chrisvation to be found. In what we are, tianity, if of any value at all, must and not in what we have is our hap teach truth clearly and with authority, and, therefore, must be dogmatic. piness here.

Why should man who does not believe Science sets forth its teachings in pre church. in a revelation sacrifice himself for cise terms, that is, it has dogmas. others? We must, if we are to act in a his on Christian III, though a Protest reasonable manner, have a motive. Per-ant, was made king, on the explicit condition that he would not be an Our opponents have their opinions, and, in enunciating them, are not poor in haps we can find this in the writings of dogmatism. And more, they seek to those who bid us do our daty because impose them upon others, forgetful it is our interest to do it. They, howthat we have also a conscience, and that we believe neither in a undog- ever, have nothing but contempt for

of his native country. In Denmark. Christiern chiefly at tacked the clergy who were very powerful there. The means he chose for this purpose was the introduction into the country of Lutheranism, and

its ordinary accompaniment the confis cation of all the Church property. It is the old story over, only diversified n ite dataile. In its details. Christiern was not as wily as Wasa; he went straight to the p int, not doubting but he could crush all opposi doubting but he could crush all opposi-tion. He invited to Copenhagen a dis-ciple of Luther, Martin by name, and he installed him as bishop in his capital city. The indignant nation protested

oty. The hardnam voice; but he heeded not. On the contrary. the deposed archishop was put to death, and laws oppressive of the clergy were pro-claimed. Then all parties combined to dethrene him; he field, and, after various vicissitudes he was cast into a frightful prison, from which he did not ne forth alive.

The throne of Denmark was nex offered to his uncle. Frederick 1, of Holstein. He too, unfortunitely, be-lieved in reformation and confiscation, which was the great temptation of the times. Yet when accepting the kingly crown he took a solemn oath to main tain the Catholic religion. He soon began a secret, and next an open per secution of the clergy; and he defended his conduct in 1527 before the diet of Odessa on the plea that he had pledged himself to maintain the Catholic religion but not to tolerate its abuses. Amon these alleged abuses he counted theprin acy of the apostolic See. He arrogated to himself the confirmation of all election to bishoprics. He granted to the Lutherans all the rights which had been enjoyed so far by Catholics alone, a measure which, as the result proved, practically means the protecting of heresy and the oppression of the ancient

At the death of Frederic I. in 1533 enemy to Catholicity. How far he vio-

attempted to Protestantize Icelani. Clergy and people rose in rebellion against his tyranny. The king sent over a numerous and well equipped body of foreign troops, which uttimate-ly overpowe.ed the brave, but ill or ganized citizens. Their leading Bis-hop, John Areson, was seized and put amends for all. It would seem as though there were no necessity to urge upon the average man or woman who is fairly well to do that this is the time to remember the needs of the poor. The bitter inclem-ency of the season, and the distress which accompanies it in too many hop, John Areson, was seized and put to death. The same violent and arbitcountry into apostasy, can be clearly rary laws were imposed upon the con which accompanies it in too many mas by the hallowed means of prayer. understood from the following account quered land which had destroyed the places, are, unfortunately, too manifest. -Sacred Heart Review.

At long last the promised Messiah vouchsafed to come-all the prophecies being fulfilled. The rejoicing angels tell now a longing, sinul world near from angel lips that the long promised Redeemer had at last been given to Judah. This is the one story of which mortals never tire. With repetition it gains in interest. More welcome than were the first to announce His birth in strains of mingled peace and glory while the miraculous star led the mar veling shepherds to the manger to adore the sup's diunal rising, its influence is felt as a sour e of perennial delight. It softens the most obdurate hearts

veing snepheras to the manger to addre the new-born King. Then, as now, it required super-natural faith to behold in the poor manger Child the Mighty God of earth and sea and sky; Who poises the globe in the tips of His tiny fingers; at Whose wrath the mountains melt in fear; Whose omnipotent ken pierces the measureless depths of the deep; before Whose majesty the stars pale in awe, and the retaigent sun grows dim in the heavens. For nigh twenty centuries that Child

and glory ;

has ruled the world from the poverty of His manger throne. He hath shattered the shackles with which satan had bound in bondage the human race. The proudest monarchs on earth have

vied with each other in paying H m vied with each other in paying if in homago. The wealth of the Orient has been placed at His feet. Art has lav-ished its splendors in glorifying the manger Child. The valor of the world has hailed Him, the King of Conquer-

Thrones and dynasties have risen and faded from earth. Civilization and barbarism have succeeded each other -making the first last and the last first. But the Divine Child of Mary's heart and Bethlehem's manger endures and shall endure through all the eter nities, for He is the Lord and Giver o life, of Whose kingdom there shall be no end.

Praise and honor and power and glory to Mary's Child, Who reigneth from the manger crib evermore !

At Christmas, among the gifts we rejoice to give let us be sure to re-member something special for our beloved dead-an extra rosary said, a visit to the Crib for them, a Communion received, a Mass offered. To those who once shared our Christmas joys, gathering with us round the home hearth, let us still wish Happy Christ-

Although the second s

#### the ablest lawyer available ; who after GUILTY OR NOT GUILTY. a thorough enquiry into all the cir-camstances of the case seemed far from sanguine as to his client's acquit-BT T. W. POOLE, M. D., LINDBAY, ONT.

#### CHAPTER X.

The assizes would not come off for nearly two month. In the meantime, net only for the sake of his personal not only for the sake of his personal liberty, but for the settlement of his affairs, Mr. McCoy felt the urgent is his hall. But sity of completing his bail. how? He felt a great reluctance to soliciting any of his former friends to themselves in jeopardy, (as they ight feel it) for him under his present

But something must be done ; and pered a list of those whom possibly he might approach on the subject. The list was a short one, and in his despera tion he essayed to act non it, but at the first refusal he recoiled from further solicitation, and went to bed at a late hour, determined to let fate do her worst, and to bear his torture unfinch mgly.

that it might be worth his while to think it over. "No," said he, firmly, "I will give it no sort of consideration. I will go to the penitentiary first." "All right," said the man of law, with a higher opinion of his client than he had entertained before. "What can we do towards an alibi?" "Nothing, I fear," was the reply. "I have made enquiry, but no one can be found who saw me during my ab cannot say that amid these grea trials he was prayerful or resigned; for he was neither. It was the pride and strength of his manhood, and the "I nave made enquiry, but no one can be found who saw me during my ab sence on that fatal evolug." "Then as to Jenk's disreputable character!" asked the lawyer, " what ss of his innocence on which be relied. If he thought of God or Providence at all, at this time, it was as an angry child who resented chastise ment, and felt as if he were being badly treated, at the very time, too, when, as it seemed to him, special consideration ought to have been shown him. duce. from me

As he turned upon his sleepless pil-low, either the ingenuity or the experi-ence of his legal guardian came to his "Yes, a shrewd, smart, clever girl, but I could not think of her going into the witness box against he

"I know what I would do," said Constable Cummins, "if it was my own

"What would you do ?" asked Neil, languidly. "Koock over the constable and make your escape ?"

"Go to the penitentiary first, 1 suppose," suggested the other. "The fact is that what she told me of "No, no," said Cummins, "that would not do ;" and his fingers tightened in voluntarily on the thick stick which he her brother was in strict confidence, to warn me against him, so that I might net do ;' carried as a substitute for a baton. " What would you do then ?" asked thing else."

the prisoner, closing his eyes. "You have them as was your friends,

haven't you ?" asked the constable. "Well, I had once."

"And you have a good deal of money owing to you from the farmers and all over the country."

" Very well," said Mr. Cummins, "Where is he "At home, in the village." "give some of them as were your triends security on them book debts of yours' for double the smount of the risk they "Get me the names of his chief cronies, those with whom he is most intimate. Perhaps we may get some-thing out of them." run for you, and you may ran away on not as you like, your bondsmen will be thing out of them."

all right. Neil sat bolt upright in bed. "Why Mr. Cummins, you're a phil-

"What do you mean ; asked the worthy man, with a show of indignation. "Oh I no harm, you know, I was only

complimenting you. You are a gen Why, didn't I think of that before? You are a genius

Mr. Cummins, thus conciliated, re-samed his former tone. "There's Dr. Bolus, now, for in

stance, as was a friend of yours. I remember when you wont hunting and oamping together, and was as thick as two thieves.-

Well, so we were," said Neil, " bat

now you kn ow-' I won't say you could satisfy him that you are innocent, and all that,' said the constable, bluntly, who failed

to see that at this remark his prisone winced painfully, as if hurt. "I won't say as to that," he repeated, "but that's neither here nor there. It's a plain matter of business, you see Bolus will understand the value of the security you offer him, and he will be willing enough to bail you, for old friendship's sake, so long as he runs no risk in doing it."

I believe he would," said Neil. "Of course he would, and if he didn't some of the others would. It's a mutual understanding, you see." "Mr. Cummins will you go for the

stor at once ?"

# THE CATHOLIC RECORD.

country men even, seldom or never hear the name of Jesus. I have been at Roman Catholic services myself, and I

"There is but one of three course wished so much that some one could only tell the poor people of Jesus a d to pursue" he said. "1. To buy of Jenks, and get him out of the way, so that he will fail to

"2. Establish an alibi, by producing

"His sister," repeated the lawyer.

"You couldn't,

with a peculiar smile. "I really couldn't."

the gospel. "I know nothing at all about the services of that Church," said Neil, "but their catechism and books of heretim end instruction contain a devotion and instruction contain a

some one who saw you during your solitary walk on the evening of the fire, great deal about our Saviour." "A mere blind, my dear sir,—a mere blind,"— put forward for the sake of appearance " and can prove your absence. "3. The others failing to discredit Jenk's evidence, and rely upon your

appearances." "And I have noticed," said Neil, Neil would not consent to anything "And 1 have noticed," sale Nell, "that in these same standard books, many errors of doctrine and practice with which we charge the Catholics are distinctly reputated." like an attempt at carrying out the first suggestion. The lawyer hinted that it might be worth his while to

"Oh, I dare say, of course. But you "Oh, I dare say, of course. The year cannot give any weight to statements put forward in their catechisms or books. They are meant to deceive and entrap. I assure you, my dear sir, that there is always something kept back something behind, which they dare not bring to the light - dare not publish the world."

"As he said this, Mr. Towell's face seemed to glow and expand with virta ous indignation. McCoy looked at him in some sur

"Very little, I fear, that I can pro " Do you consider that a fair argu

ent Mr. Towell ?" he asked. "I do," said that gentleman. duce. Probably his sister and myself are the only persons aware of his thefts

I am sorry to differ from you sai To me it looks like what pugil Neil. 'hitting below the eall Would that be a valid argument to use against your church, for instance.'

" Oh but the case is different. You do not know them, Mr. McCoy," said the minister. "It is a grinding tyranny which exacts from its votaries abject\_submission. No Romanist dare think for himself, or form any opinion of his own. The whole system, is a gigar tis conspiracy against human rights and human freedom

"That opens a wide field, but let me she has trouble enough. Try some just ask you how far you have freedom The lawyer looked hard at his client "Me 1" cried Mr. Towell in astonish

for a minute or two, and then asked :-"Did Jenks talk to any one of having ment. "Ind Jenks talk to any one of maying a row with you-make any threats— or anything of that sort ?" "It is possible, but you see I have scarcely seen him since, and do not know what he may have talked of." "Yes," said Neil. Are you free, to believe or not to believe, the great doctrines of Christianity? If you are to be an orthodox Christian at all, are

you not bound to believe the doctrine of the fall of man, the atonement by Christ, His incarnation, miracles, life death and resurrection : the doctrines I heaven and hell, of future rewards and punishments; the necessity for repentance and faith as a condition of salvation, with much besides? Have you not sworn to teach these great doctripes in accordance with standards of the Methodist Church If so, where is your freedom of opinion i As a matter of fact, you, Mr. Towell as a Methodist minister, have no more choice as to what you may or may not elieve than has the most rigid Papist

Teli me, now, do you find your chains The minister looked as if this were upexpected. But he quickly replied :-

"We accept these truths treely, and of our own choice, aided by an enlighten ed reason. Our opinions, before being adhered to, are first freely and de

liberately formed ;-not thrust down our throats." "You have no choice but to believe them, ' said Neil, ' if you would be an orthodox Christian. As for the reason ableness of the belief in both cases, it appears to me that the Catholic has y much the advantage of you ; for while your belief is, (on your own theory,) a mere personal opinion, which mzy, and does, differ widely, from the personal opinion of others - one of which opinions must consequently be with the Catholic his belief wrongnot a matter of opinion at all. He would point you to the body of doctrine been handed down from which

Christ Himself and the Apostles, through divinely appointed and divinely guaranteed channels; the truth and

Towell, quickly, without waiting for the conclusion of the sentence, "It is dreadful to think how many of our country men even, seldom or never hear the name of Jeans. I have been at monit instants that int as the abume light men that are such as such mean not seen new dogmas promagness of it, even in our own time?" "A Roman Catholic would object to your statement," said Nell. "He would insist that just as the oak was

ontained in the acorn, so the develop ments of dogma were embodied in the original deposit of the faith and have grown naturally and conclusively from it. Besides much of what you consider new, or to which you affix a certain date, was in reality believed from the date, was in reality believed from the beginning, and only more definitly promulgated from its being assalled or denied by the opponents of the Cnurch, at a particular

I am really sorry to find you so "I am really sorry to hind you you warm a defender of an ecclesiastical system that has been a blot on the page of history, and has done so much to retard human progress," said the minister, as consulting his watch he rose to take his leave. "I had really hoped better things of you, Mr.

McCoy. " The subject at issue between us is too great for discussion at present, said Neil; "but you will please re member that history is very unreliable, often very untrathful : that many em inent historians and writers have given the Catholic Church great praise the services is has rendered both civilization and morality. It has be dered both to called many hard names, of course; but that was to be expected, and was plainly foretold. "The servant is not than his Lord. If they have greater called the Master of the house beelze bub, how much more they of His house

"After all," said Mr. Towell, "the way of salvation is very simple and easy. We need no sacerdotal system with its priests and saints coming be tween us and the Saviour. Believe in the Lord Josus Christ, and thou shalt

Surely," Mr. Towell, "we need "Surely," Mr. Towell, "we need just the means which Christ Himself thought best; not what we may prefer ourselvee. Nothing is more plainly asserted in Holy Scripture than that left to the ministers of His Christ Church the power of forgiving sinsways of course provided the penitent dispositions. The have the proper dispositions. The Church of England prayer book affirms the same. The Acts of the Apostles shows the practice of confession in use among the early Chris-tians, as it had before been in the Lamith Christian been in the Jewish Church. If the Scriptures and the universal practice in the Churc for centuries, are to be believed, this is God's mode for the forgiveness of sin. Christ Himself has placed the minister of His Church, between the sinner and God the Father for the reconciliation of the erring one. It is a tremendous power 1 admit, but it is God, Wno in His

wisdom so ordained." " Ch, Mr. Towell, if I am to be a Christian at all," he continued, "I want to belong to a Church which has seen the Lord;" which has come down from American the come down from Apostolic times, and has in herited the great promises and the vast powers, which could only belong to the spouse of Christ "-prerogatives which no separated body of Christians has claimed, or dares to claim ; the Church of the catacombs and martyrs; the Church which is not of this world and therefore is hated by it ; the Church therefore is hated by It; the contries and which is at home in all countries and all climates, the Church of the poor and the rich; of the learned and the ignorant-the Catholic Church; "the pillar and ground of the truth, very existence in undiminished energy to day is a proof that it is God Church, and that He upholds it."

#### TO BE CONTINUED.

SEEK FIRST THE KINGDOM OF GOD.

"I presume those flowers are to deco rate the feet of your little brickwoman up in yon church, eh, Miss Barry ?" Mary Barry lowered her head amon the lilac leaves to hide the angry flash those words had brought into face, and repeated slowly the Hail Mary her mother had taught her to say

dows of St. Luke's Church about an dows of St. Luke's church about an hour later, illuminating the interior of that sacred edifice with a heavenly radiance. The last notes of the "Tan-tum Ergo" had penetrated the filmsy veil that hangs between time and eterthings to her about her holy religion Nor was this the first or second occa-sion upon which he set her Irish blood tingling theorem her veins on this partiveil that hangs between time and eter-nity, and was taken up by the heaven-ly choir that sings without ceasing both by day and night, while the in-cense floated in thin volumes through tingling through her veins on this parti cular subject. This was to be his second cense floated in thin volumes through-out the house of God, for benediction was over and the faithful worshippers were wending their way homewards. A stranger entered the church. A few summer at Rosevale, where business o importance had brought him. On com importance had brought him. On com-ing there, and inquiring after a quiet and respectable boarding house, he was immediately directed to Catherine Cameron's. It was an ideal summer resort—a large, old fashioned house within the limits of a thrifty little town minutes later he might be seen stand-ing before the majestic figure of the Immaculate Conception, where a single candle was still buroing. Amidst the profusion of flowers and evergreens at fairly surrounded by sweetest flowers, shaded by a huge willow, and by some he foot of the statue the raised image of the soul-killing monster, the serpent maple and poplar trees that stood straight and sentinel-like around that glistened conspicuously in the candle

hospitable home, the home that had been Mary Barry's every since her mother had leit her, at the tender age light. The man standing there raised his eyes to the sublime countenance, while his thoughts went swiftly to the of five summers, to her sister Cathar ine. She was a school teacher, and Mary Barry had become a general favor his chodghts went switch to the fif-teenth verse in the third chapter of the Book of Genesis: " Ste shall crush thy head. Thou shalt lie in wait for her heel." ite among the young ladies of Rosevale, and beloved by the children and re The days passed peacefully at Rose-

spected by all. She was out in her own pretty garvale. George Graves was still there. Mary Barry saw little of him, and len on this lovely May evening gat ing flowers to place around the statue of the woman whose name she bore. spoke to him less. lilies of the valley and wild cherry blossoms were held in her left hand, while with the other she was nip-ping ferns and like leaves for her bou-Pansies tember he came to her as she was seated at the piano. "I have come to say good by a to you, Miss Barry," he said briefly, extending his hand. "As I am leaving early in the morning, I quet, when George Graves put in an appearance on the veranda.

After fumbling with his watch guard The girl started, paled perceptibly and gave him her hand. for a few moments, George Graves tilted back his head and repeated curi ously, "the Mother of God !" Mary George Graves began, "and you would laugh at me, Miss Barry, if I were to Barry shot a hasty glance at him, her black eyes penetrating him like electritell you all it costs me to say the city. It was an inquiring glance that demanded an immediate answer. His words

"Tell me what it cost you," and re eyes, still held by hers, showed plied, with lowering eyes, "ana-perhaps I shall be able to make a twinkle of triumph as he said slow by way of correction, "The Mother said slowly. count on it." "I don't dare," he said, taking her Jesus ! "The Mother of Jesus," Mary Barry left hand and touching a pretty ring of

repeated, with a gentle inclination of the head. "Yes, they called Him Jesus her third finger. "I am afraid of this I noticed it on your finger for the first yet even at His very name every knee shall bend. And I suppose you know Mr. Graves ?' the first commandment, Mr. Graves knew the first command. olic of

ment, and now he knew something he had never realized in his life before and that was that the Virgin Mary was by all means the Mother of God. Bu by all means the Mother of God. But he was not the man at that moment to make any outward show of the fact, and his face gave no evidence of the tumult going on in his heart as he said, with elevated brows: "'Pon my word, Miss Barry, it's worth a quarrel with 'Pon my word you to hear your voice again. Do you know, you haven't spoken to me for three whole days ?'

"I am aware of it," came the an-wer; "and I should never have spoken to you at all had I not mistaken swer ;

you for a gentleman." As she said this, she noticed his eyes were resting on the flowers in her hand, his face was very white and hand, his face was very white and she would like to take back her last words. Bat his first cruel ones re echoed in her heart and stirred her loyal blood.

"Do you like them?' she began. Perhaps you would like to kiss them in reparation for your bad behavior towards the Mother of God ?"

"No, no; you wouldn't dare. You mean you wouldn't let me."

"Yes; I mean that, for I believe the touch of your lips would scorch them and I plucked the prettiest I could she answered, pressing her cheek find.' against the sweet things which seemed to smile at her.

George Graves advanced a step to George Graves advanced a step to wards her. "Miss Barry," he began, "you said you mistok me for a gentle-man. Am I not one?" The girl turned her head, for she

knew she was changing colors, and answered bravely: "Not in my eyes!" "How is that ?" he continued. And receiving no answer, added : "Is it be

cause I am a Protestant ?" "Oh, no, no!

# DECEMB

# THE CHURC

SERMON BY FA IST PROVING OF PITTSBUR Very Rev. I vincial of the vincial of the the preacher consecration of edral on Weo Father Fidelin

the most eloque day. His the was "The Ch hia discourse vigorous, impre ing from the te let your heart who hope in 31), he said : "Let me s

of liberty, and the Catholic well know is n which would all governme unjust domina shield and th rights, wheth spiritual orde paired, man,

" Now I aff ble emphasis Ohurch are sertion of h well said, Church atta

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Lord.

ana-and persecution afield to en the history any need. it the hist point of vie sublime s

time on that never to be forgotten evening, the evening you made a Cathmartyrdom martyr's d That was my birthday," she said simply. "And you got the ring as a present privilege o no human j

on that day from-?" " My brother," she said. As the man before her had evidently lost his

speech at that moment, Mary Barry ontinued : "I suppose I ought to have told you before now that I have a brother away out West, and that all those love letters were from him. But perhaps you will forgive me if I tell you the reason I didn't let you know

One evening about the last of Sep-

is to be good bye forever.

**DECEMBER** 22, 1906.

George Graves had found his speech, and asked eagerly : "What was your reason, Miss Mary ?"

reason, Miss Mary?" "You see," she answered, "I was afraid you might take it into your head to become a Catholic just to please me. And that would never do, for I wanted you first to seek out the kingom of God." And now that I have sought and

found, will the happiness' of a lifetime be added, Mary ?" The happiness of two lives," she

answered .- Margaret McDonald in the Orphans' Friend.

## DECORUM IN THE CHOIR.

Some of our Catholic singers may pos sibly find food for thought in the follow-ing words of an organist, taken from the hristian Register :

Who can pretend that he has never seen indecorous behavior in choin Any organist or singer of experience of which will recall incidents ashamed, and will have wondered gentlemen and ladies who fully deserve those titles in every other re life can so far forget themselves as t behave like school boys when the teacher's back is turned. Even when decorum is periect, there is too often an utter absence of interest in anything

of the service, and an air of indifference

"And the names of some very respect-

brother."

said the lawyer

own interests. Beside

far from successful, as an augury of safe deliverance at the approaching trial.

Meanwhile events in anertonville pur-sund the event tenor of their way. The gossips met, as usual, in smaller or larg-or gatherings, and over their knitting or their tea, discussed the affairs of the community and the scandals, public and nitzers of the individual membras.

been taught that detraction was a sin, and they practised it accordingly with out the slightest feeling of computation. With them the character of their n-ign bors was fair game to be hunted down,

nd if need be destroyed ; but to do the several coteries justice, whenever op portunity offered, they were equally

With the exception of

and even now occupying no small share

thought, perhaps, the present time

to lead him back to more evangelical

opinions, and accordingly one day he called to see him. Noil received his visitor in a friendly

manner, invited him to a vacant parlo

" Let us begin our conversation with

a suitable season for an effort

u spa riag of each other. Of course Mr. MeCoy spresent situa tion and affairs formed a irequent topic

innously in Mertonville.

Romania

m ght be

able people, clergymen and others, who can testify to your good character." 'Anything else ? Nothing else now ; but let me see ou soon again, and especially if any With some further hints and instructions the interview terminated, with a

feeling on both sides that it had been

You mean to summon the m ?"

" Yes.

CHAPTER XI.

Meanwh le events in Mertonville pur-

private, of its individual members. Taongh priding themselves on their reformed Christianity, they had never

"And leave you alo to alip down stairs, and away. Not by a jug full," said the constable. Neil's face flushed with anger, but

he controlled himself and said quietly. You ought to know me better than that. I never thought of such a thing. that. I don't want you to run any risks on I was only thinking of my account. to get the doctor here as soon as possible

"Send for him, then," said the other,

dryly. "It's too late now, anyway, isn't it," asked!Neil, consulting his watch. "It is late, but that's all the better?"

" How so ?' "Make it a professional call. Get

took bad-colic or gripes or something inwardly. You can get better soon, and then tackle the doctor."

C. A.B. W.Y.

"But I should have to swallow his nasty staff all the same. No! no, time enough for that when one is really of his attention. His present views, as regarded reli gion, were more or less clearly under-stood by the several clergymen of the villags; one of whom, the Rev. Mr Towell, of the Methodist Church, ill.' "No gains without pains," said Mr.

Cummins. You are a philosopher, really.

said Neil, laughing. "But I can wait till morning. Your plan seems feasible. It will work. I can go to sleep now; and suiting the action to the word, he turned over, and ere long was wrapped dreamless slumber.

up stairs in the hotel, and awaited re-'I don't believe that he is guilty.' sults. mattared Cummins to himself, an l

later, "but I must do my duty by 'em prayer, " said the minister, to which Neil readily assented, and both knelt all the same. Next morning bail was arranged on down accordingly.

the principles suggested by the con stable; and in a few hours, Neil Mc-Coy was once more a free man, for a brief time at least. One of the first things he did after

What most impressed him about the prayer, as he remembered it alterwards was the very easy familiarity with which Mr. Towell addressed the Supreme Being, ordering Him to do this regaining his liberty was to present himself before Mr. Maloney, and offer and that, in a manner and tone, which savored much more of pride and preto secure him from possible risk, in the same way as he had done his quandam friend, Dr. Bolus. But the warm sumption than of humble supplication The prayer being ended, Mr. Towell Dr. Bolus. But proceeded to business. hoarted Irishman declared, he did not do things by half, and positively re-

"And now, my dear sir, I sincerely hope that you are not in danger of put ing your confidence in the false docfused the offer thus made. As they shook hands at parting Neil thanked trine and superstitious practices of the him warmly again, and assured him that Romish Church. lost half repaid for all he had

suffered by the generous confidence thus reposed in him.

of conversation. Just new, it seemed certainty of which rests mere opinion, but on the pledged authority of the Divine Teacher, Whose the orthodox thing in Mertonville to set down his recent troubles, as a judgment, words cannot fail, and Whose promis sent in punishment for his leanings to

remains to the end of the world.' Is As for Mr. McCoy, what the gossips is in accordance with the very highest exercise of reason to believe all that said in that regard gave him little apparsuch an authority teaches in referer ce ent concern. With the exception of a day's absence now and then to consult to faith and morals ; and the Catholic believes is not a slave. His his lawyer in the county town, and an who so grounds for believing are in the highest occasional alternoon spent with his friends the Maloneys, he remained conlegree reasonable, and commend them selves to the most exalted intellig ence

Here he busied himself with the col-" But we know that the Church fell Here no busied minisch who the off locing of his accounts and arranging his affairs. Besides, his room was piertitully supplied with books and papers, bearing on the great subject, till recently uppermost in his thoughts into error and false doctrine," said the ninister.

" Protestants say that, I know," said Neil, " and it is necessary for them to put forward that plea, as a justification for their separation from the Church but just think, for a little while, what charge implies."

" It implies just what it says, I sup-

"It implies that God's Church, "It implies that God's Church, which He founded, which was in fact a necessary sequence of the incarcation, and of His whole mission to earth—His Church, which was really Himself, speaking and acting through a human agency, which He had commanded all men to 'hear,' failed, and toat He failed with it and in it, where He had sworn to be, for all time, ' even to the and of the world.' It means that the gates of hell triumphed ; that God deceived humanity, in which case there had better be no God, and no pretence at religion. That is the abyss to which your proposition leads."

Do you mean to say that there were no scandals among th churches ?" asked Mr. Towell. the early

" Plenty of scandals," said Neil, " in manners and discipline; but not in matters of faith and dogma. Plenty of individuals, who, Judas like, fell away from the divinely constituted Church, or who may have set up se

called churches of their own; but the divine guarantee remained with the inchangeable Church, as it does to the present day, and will forever. That, is I understand it, is the Catholic

theory." theory

ever she felt ten pte r angry when she was only a child of four. "What a pity to waste such pretty

lowers !" continued the speaker, sneer

Pray for us now and at the hour leath," murmured Miss Barry. Just then a light breeze hovere death,' round, as if fanned by the wings of a angel, kissing her burning brow and cheeks and leaving a soothing calmness around her. A poplar tree stirred irritably, the maple leaves nodded while the lilacs sighed heavily, perhaps in sympathy with the beautiful girl who sought their friendly shelter to hide her crimsoned countenance.

The wild throbbing of her heart subsided gradually, though it beat slowly and painfully with suppressed passio Raising her head proudly, she looked Her vot her tormentor in the eyes.

was calm and steady as she began : "I should think you would be ashamed of yourself, Mr. Graves, speaking like that! Why, the other day I saw you kiss what you said was your mother's picture Would you do it if her image picture Would you do it if her image was effaced if it was merely a bit of cardboard? You might know, you do know, that I don't place flowers at the foot of any statue for the sake of the material in it, be it brick, silver or gold, but in honor of the person whose image it represents. And this image represents the Mother of God," interrepre

rupted Miss Barry reverently. George Graves' handsome face flushed darkly; his brows contracted till they met; his lips parted, but a look from his companion arrested the words that were working their way from his wounded heart, wounded with anger at what he deemed an insult to his Creator

in calling the Virgin Mary His mother and wounded with compassion for th young girl who stood before him now straight and white as a lily. his heart he offered a prayer for her, a prayer which terminated in an unspoken curse against, the Catholic Church in blind folding so many pure souls and bringing them to destruction. His fingers nervously sought his watch-guard, this being his custom when in

"Then why? You would oblige me by telling me." "I will tell you," she replied. "A

gentleman, in my eyes, would mind his own business. He wouldn't be ever. astingly trying to hurt one's feelings. You are not a Protestant."

"No. At any rate, you are not Christian, Mr. Graves, for a Christian wouldn't hate me for trying to serve for a Christian d the only way I know. "Supposing the way you know should not happen to be the right one, Miss

Barry, what then ?" "Then God wouldn't hold me respon sible as I meant to serve Him, I sup

" But wouldn't you be held respon pose sible for not trying to find out the right way?" George Graves observed

editatively. "Very likely," she said simply. "If you knew a better way to se God, Miss Barry, would you leave the Catholic Church ?" he asked boldly.

"Willingly," came the answ "To morrow, now. Do you know of a better way, Mr. Graves ?"

His keen eye detected the smile she vainly tried to conceal. "You are laughing at me," he said,

with heightened color. "You should think twice, Miss Barry, before you let yourself be carried away by what the "Hush !" interrupted his companion.

' Never mind the world now. This is a question of eternity. Of course I would leave the Catholic Church if you could point me a better one. But that, Mr. Graves, is what you nor any one else can never do."

"Haw do you know?" "How do I know? Because then you would have to point me out a church a better man than the Son of God had established. Our Church was established by God," Mary Barry went on proudly, "and all the others by men-men who fell away from God's men-men who fell away from God s kingdom on earth, even as some of the angels fell from heaven. And now,'' she added, ''I must go, for I am afraid my little brick woman will be longing

to the minister and the congregation which must be galling to both. No one would deny that we are paid for interest in the service as well as for our musical doings. But how many of us can truly feel that we earn our it we take into consideration that side of things? On the lowest ground, that the laborer is worthy of his hire, there is due from us hearty participation in the whole service, nothing less. And we need, too, to feel the importance of our work, to take it asseriously as the asly as the minister takes his. Who that has sung and played in church can not recall very precious gifts from members of the congregation, in the way of heatfelt thanks for what he has done in the ser-vice? We should realize the dignity of our high calling, that into our hands is given the very noble task of helping weary people shake off for a time their cares and worries, and making it easier for them to turn to the spiritual side of things. If we choose, we, too, can get, from our seasons of religious service, more refreshment than strain time of rest and quiet, of peace and the joy that comes from joining reverently in the worship of the God Who is Father of us all. In a far truer sense than Protestants realize, is a Catholic Church the house of God. Every Catholic ought to know that at Mass he is as truly in the presence of Christ Himself as he will be the day of judgment. The organ loft is a part of the church, and those who are there, are as truly in Christ's presence as if they were down in the aisles. They are especially privileged to assist in the worship of God, in the sacrifice at the Mass, which is the same sacrifice as that which was consummated on Cal-

vary. All unseemly behaviour on the part of singers in a Catholic choir is an affront to the majesty of God. Besides, it gives scandal to those who are not so privileged. If Protestants (as may be seen by the above quotation ) feel that their singers should conduct themselves with decorum, how much more must the Catholic body expect from those who are singing in our Catholic churches.--Sac-

#### DECEMBER 22, 1906.

# "THE CHURCH AND LIBERTY."

SERMON BY FATHER FIDELIS, PASSION

SERMON BY FATHER FIDELIS, PASSION-IST PROVINCIAL AT CONSECRATION OF PITSBURG CATHEDRAL. Very Rov. Fidelis Kent Stone, pro-vincial of the Passionist Fathers, was the preacher at the ceremony of the consecration of the new Pittsburg Cath-edral on Wednesday of last week. Father Fidelis is a convert and one of the meet elegement unlait orators of the ter than they knew; for by laying deep and broad the basic principles of public and civic equity, and framing a Constitution more ample in its provisions for the rights of men than the world had ever known before, they furnished also a true home and shelter for the Church the most eloquent pulpit orators of the dsy. His theme on Wednesday last was "The Church and Liberty," and of God, where, after centuries of proscription elsewhere, she might rest at last in peace, where she could breathe his discourse was characteristically vigorous, impressive and timely. Speak freely, and where, in providing for the spiritual needs of her children, she may ing from the text, " Act manfully, and let your heart be strengthened, all you who hope in the Lord " (Psalm xxx., find tull scope for the development her own imperishable energies. And

her own impersable energies. And our fellow countrymen—thanks be to God !-are, on the whole and as a body, fair minded in their treatment of the Catholic Church. They have learned 31), he said : ... Let me speak to you, my friends, of liberty, and liberty in its relation to the Catholic Church Liberty, as you well know is not treedom from restraint, Catholic Church. They have learning every day more and more to respect the free rights of others. There is freedom, brethren, in the very air we breathe. For this, above all other which would mean the destruction of all government, but freedom from all unjust domination. It is, therefore, the shield and the safeguard of all human rights, whether in the temporal or spiritual order, and when liberty is im-paired, man, deprived of his just rights,

reasons, we love her, our country; for this we are proud of being Americans.

IN " OUR SISTER REPUBLIC "

"That you may better appreciate your advantages as Catholics in being

civizens of a really free country, I an

condition of affairs in France. It is to

me a matter of amazement that Ameri

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suffers. " Now I affirm, with the utmost possible emphasis, that the rights of the Ohurch are nothing else than the as sertion of her liberty. As has been well said, 'Wheever attacks the Church attacks liberty—moral liberty going to ask you, my friends, to cast a brief glance across the sea, and to con-sider with me for a moment the present condition of affairs in Forsen the treasent the right to know and communicate truth.

cans in general and the American Catholics in particular should regard with apparent indifference the revolution " The Church and the State, or civil anthority, are co-ordinate powers, and in Christian countries at least should which is working itself out in what we are fond of calling our sister republic. be friends and helpmates ; but it has be friends and herpmates; but it has often happened that there has been conflict between them. The State, jealous, it may be, of the Church's growth and power, has attempted to are tond of calling our steer republic Such indifference can only spring from ignorance; they do not know what is really going on. The subject is too wide to be properly treated hear, for we should have to review the history growth and power, has attempted to curtail her rightful privileges, or has turned upon her in bitter and relentless persecution. It would lead us too far afield to enter upon any discussion of the history of persecution, nor is there any need. To those who have studied of a century; and the so called law of associations is too far reaching in its be even summarized in a discourse like this. But if you could study the quesany need. To those who have studied it the history of the Church from this point of view is a long record-sad, yet inspiring-of suffering and struggle, of sublime sacrifice and of victorious martyrdom. And not only is the martyr's death a victory, but it is a privilege of liberty so inalienable that privilege of liberty so inamenator the no human power can extinguish it. It is a form of liberty which the world in its headlong self will and pride of power modely understand. It has cannot wholly understand. It has been called passive liberty, and it means the right to suffer and to die for conscience sake. That " 'Eternal Spirit of the chainless mind, Brightest in dungeons,'

is brighter still in the death of those who die, not for country, but for truth. His enemies nailed the Lord of Glory to His enemics nalled the Lord of Oldy to a cross, but His death was the grandest victory which the universe of God has ever witnessed. And the time of the Church's bitterest anguish has been also the bour of her most solemn triumph Tyrants may throw her children to the beasts, they may drive her to the cata-combs or drag her to the scaffold, but they cannot extinguish her right to share in the glorious passion of her Lord.

#### SUPREME LIBERTY.

"Passive liberty is not only grander, but it is even stronger than active lib-erty. You may prevent a man from acting, but you cannot make him act. You may dig out his tongue, but you cannot make him deny Jesus Christ. It is this calm defiance of tyranny by the and wronged and weak which moves and converts us. And so the Catholic

converts us. And so the Catholic Church in her commemorative offices lingers with a certain stately exulta-tion over the acts of the martyrs, who are her heroes; and when she tells us how some little one of Christ some humble slave parhage on bick here humble slave perhaps, or high-born daughter of a Patrician line, caught in the snares and helpless amid the tor mentors, yet stood free and firm, facing alone the power of an empire, and 'with supreme liberty,' as the Church sayssumma cum libertate'-made choice of nideous and elaborate death, father than cast one grain of incense on the altar of the gods of Rome-Onl then our hearts thrill with strange emotion, because then we understand how com-plete was the triumph of weakness and how utter the disc miture of that brute force which fall have helled as the

our own times. The formula 'A free Church in a free State 'has a fair sound, and is capable of a fair inter pretation. But it is captious and mis-leading. It was coined by an European

# THE CATHOLIC RECORD.

that life of luzury, dissolved in soft ness; I fear that neck begarlanded

with pearls, lest the sword of persecu

tion should find no entrance there.' Let us then be humble and watchful, men of prayer and men of faith, morti-

fied men, and followers of a Cracified Redeemer, lest the very blessings which

we enjoy should prove a snare unto cur

THE CHRISTIAN FAMILY.

er Catholic World a scholarly and

the father, mother, and children

almost inevitably be copied by

cognising its obligations, cannot p

and the faithful practice of religious

" Th s brief indication of the charac

ed out almost to any extent. The main

names of 'Jesus and Mary' are

undoing.

after wards, and when looking back-ward, that it becomes evident that God was with His Caurch, and that when men thought to abolish her they only purified and restored her. OUR DUFIES AND RESPONSIBILITIES. own dear country it is our happy lot after wards, and when looking back-to find this condition realized. The ward, that it becomes evident that God Caurch is truly free here. In this re-was with His Caurch, and that when spect those noble minded men, the founders of our Republic, builded bet storm of trial might come to humble and to prove us. 'I fear,' exclaimed an ancient Father of the Crurch, 'I fear OUR DUTIES AND RESPONSIBILITIES.

"We are at home in this broad land, and there is none to make us afraid. Never-

theless it is possible that by our own supiness or indifference we may suffer our rights to be impaired, and our lib erty to be thereby unjustly curtailedfor it has been sufficiently shown that liberty is inseparable from the mainten-ance and exercise of right. Show your selves worthy, therefore, of being Am erican citizens, by the peaceful yet prompt and vigilant use of all those

means which the Constitution of your country has placed at your command. We must not strive—our Lord has told us that; we must provoke no quarrel, nor seek any revenge; we can stoop to no plot and no intrigue; but to defend our liberty by all lawful measures is not only our privilege, but car bounden duty. We can use our influence, yes, and our brains, if we have any, our wealth, if God has given it to us, our voices and our pens, and last and not least, our votes. The circumstances of time and place may tell us when and how to act. A SORE POINT.

"There is one important matter which naturally suggests itself to all our minds, in which our countrymen have signally failed to do us justice-I mean the education of our children. In my opinion, my dear brethren, the time has not come to urge that ques tion. It is too sore a point. Som our fello 7-citizens cannot see the in justice of compelling us to bear a double burden, to build and maintain our own schools, and at the same time to contribute to the support of scope and too intricate in its details to schools to which we cannot in conscience send our little ones. Well, tion, you would be convinced that the scheme for the disestablishment of the let us continue to bear the burden the time comes, as come i be antil Courch in France is perhaps the most lieve it will, when the natural sense of cunningly devised piece of iniquity which the malice of man has ever justice and innate love of fair characteristic of Americans shall freely give us our release. There are other matters, minor matters, it may seem, yet by no means small in themselves. "Disestablishment is all right, from an American point of view; we have no objection to that. If it were only a upon which we have no time to dwell now. Look to it, for instance, that in all prisons, reformatories and asylums our unfortunate brethren in the faith objection to that. In the Church were only true separation, if the Church were only set free and let go, we should deem it a blessing for the poor, distracted Cath olics of France; but what is aimed atis

our unfortunate brethren in the faith shall receive freely and whenever needed the helps and consolations of our holy religion. Let no unrighteous law remain upon our statutes, if you can help to remove it, and suffer no such measure to be introduced with-out at least routs much ensuredie, pronothing less than the final suppression of public Catholic worship, the practical confiscation of all Catholic property and the prescription of the clergy by their the prescription of the ciergy by their reduction to a condition of intelerable servitude. The Church is simply legis lated out of existence. That the State does not recognize the Church is interout at least your most energetic protest. A DAY OF REST FOR THE TOILER.

"Here is a grievance, right here and now, in your own city of Pittsbarg which may furnish you with the oppor tunity of doing something in behalt of moral and religious liberty. What a ousy city it is, and how it is growing ! with a tonnage, they say, by rail and river, greater than any city in the world. Nowhere are there such im mouse works and foundaries for the proshould dare to denounce such outrage (as I am denouncing it now) he is to be punished by fine and imprisonment, and instead of being amenable, like other citizens, to the Coart of Assizes—that duction of all that goes to make pos sible the world's swift expansion in building and in commerce, in trade and travel. Yes, but think of thes, is to say, trial by jury-he will be judged by the Correction Court, com-posed of judges named by the governthe thousands, who are employed in all these enormous plants. It is a proverb, you know, that corporations have no souls. At least they are not likely to take much thought for the souls of

those who are to them but as so many little cog wheels or bits of machinery. What do they care whether a Catholic bears Mass on Sunday? The demand bears Mass on Sunday? The demand for increased output is imperative, they say. But can any material gain justify a moral wrotg? And is it not a wrong to deprive the laborer of his right to to deprive the laborer of his right to the rest and the spiritual benefits of innday? Why, my friends, even in Frace, infidel France, where they are trying to suppress the Catholic Church, they are entorcing the law for one day's rest in seven. It is true, they are not doing it from any Christian motive. So much the better for our argument, ince it disposes of the materialistic objection which we have quoted. It shows that from a scientific and com

ent of an almost ideal liberty ; and

her correspondent did, that this date was the Wednesday in the third week after Easter ?"

> CATHOLICS AND THANKSGIVING DAY.

The men who first instituted Thanks giving Day in this country were no particularly broad-minded. For th Catholic Church and her people they had no affection. Rome personified to them every abomination, and they closed their minds and hearts against all the beauty, the solemnity, the reverence and the truth which abide is and eight the Goura of God in and with the Church of God.

They were, undonbtedly, a narrow-minded and stiff necked generationfeet, and liberty itself should be our those Puritans; but they retained, amid all their harshness and repression a deep faith in God Almighty. All the year round He was to them a storn Judge Who looked upon human error Abbot Gasquet writes in the Novemwith severity, but in the fall, when the harvest was gathered into the barns, taining article on the Christian Fam The Catholic life depends in great they set apart a day to praise and give peasure for its existence and its growth pon the Christianity of the family life. Him thanks as a merciful and bountiful Father. They called this day Thanks giving Day, and it speaks well for the strong and sturdy character of the early Paritans, that this feast day of theirs I take this to be an axiom For although it may be allowed that the grace of God may so act upon the in dividual soul as to produce the flowers of virtue amid the most chilling sur-roundings and in the mephilic atmosshould have survived all the vicissitudes to which Massachusetts has been sub-ject, and that the custom should have phere of a bad home, still in his provid-ence the ordinary nursery of all God's servants is the home presided over by spread abroad, until it is recognized as an American holiday wherever the American flag flies, and is observed ious parents, who themselves practise even in lands which we have not as yet he religion they teach their children.

benevolently assimilated." The day, however, has largely lost its meaning. The people of the United States have a way of forgetting her make up the sacred institution God called the family. Without the arental influence, example, and teachig, the child will hardly have a chance the meaning of holidays. Our tender est day of remembrance, Memorial Day, is given over very largely to sport, t acquiring even the elements of relig on or the first principles of an ordered ife. The child is, for the most part, enjoyment, picnics, fun and frolic. with Thanksgiving Day. The people of the present generation seem to have e creation of its surroundings, and no mount of schooling in the best of 'at ospheres, 'or of religious instruction out a very hazy conception of its primary significance. The religious side of the day is almost entirely om the most capable of teachers, can apply the influences which are lacking the bome life. On parents rest the res-

ignored. We hope the time is far off when the first meaning of Thanksgiving Day will ponsibility—a heavy responsibility, of which they cannot divest themselves— of training their offsorings in habits of be uterly forgotes. It is meet that Alnighty God, the Giver of "every good gift and every perfect gift" should be remembered at this season, and that thanks should be solemnly and virtue-of seeing, for example, that they say their prayers, attend church and the sacraments, and, as their minds expand, are properly instructed in their duty to God and their fellowmen. publicly rendered Him for all blessings showered upon the nation during the year. Thanksgiving to God is an im The knowledge that their example will pulse of the human heart. It is as old as religion itself. And Tnanksgiving Day is one Paritan institution which those they have brought into the world should act upon parents as a restraint upon word and action, and they should share hope the Catholic citizens of this personally in all the prayers and acts of country will not let die. However the religion they inculcate as necessary. There is much, no doubt, in surrounddescendants of the Paritans may have descendants of the Puritans may have lost the steru, unbending, unwavering faith of their fathers, however they may be wandering to-day in the mazes of agnosticism and infidelity, however they may have forgotten the religious significance of Thanksgiving, Catholies should make the day tunk Catholie and ags and circumstances, but there is no nome so humble that it may not be a school of sound, solid, practical Catho lic life; there are no surroundings or circumstances, however hard and diffi cult, in which the Christian family, re should make the day touly Catholic and truly American by manifesting their thankfulness to the bountiful Father tise the lesson taught by the Holy Household at Nazareth. Of course it is religion which nust bind the members in Heaven, for His kindness and mercy during the year .- Sacred Heart Review of the family together, and no ties are secure, or will bear the stress of life, which are not strengthened by prayer

#### HEROISM OF A PRIEST.

Last week there was an accident in the tunnel under the East river, New York City. A quantity of dynamite was accidentally discharged. It was believed the roof of the tunnel was blown in, bringing death to the work men within. Father Madden of St. teristics of the Catholic family life in pre-Reformation days might be lengthen lines would, however, remain the same, and additional details would only show Charles' church, was soon on the scene more clearly how close in those days A New York exchange thus tells of his heroic descent into the tunnel :

the supernatural was to the naturalhow God was ever present, and how the sense of this real, though unseen, pres "No one knew whether the roof of the tunnel was still intact. At any the tunnel was still intact. At any moment it might collapse, and a muddy flood overwhelm the survivors and those who sought to rescue. Fo guard against this possibility, the pressure of compressed air in the tunnel was inence affected the daily life of all in every Christian home. The proof lies on the surface of every record. The found written on the top of almost every scrap of paper and every column of accreased to the last possible ounce be fore the party of sandhogs dared de

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anything formance difference gregation No one for inas for our any of us ur money that side ound, that ire, there ipation in ess. And ortance of usly as the t has sung not recall bers of the heartfelt in the ser-he dignity our hands of helping time their g it easier ritual side e, too, can igious ser-n strain—a ace and the reverently od Who is Protestants h the house ght to know will be on organ loft is t's presence the aisles ged to assist ame sacrifice ated on Caliour on the c choir is an d. Besides, ho are not so (as may be on) feel that themselves hore must the those who are irches. -- Sac

an ideal order of things, because it implies the complete divorce of the two powers, the State from the Church, and

"summa cum iteriate have been amed each, rather hideous and elaborate deach, rather than cast one grain of incense on the than cast one grain of incense on the the end which has been aimed at all the end which has been sined at all along by the so-called lodges, the infidel societies which have gained complete control of the polities of France. Permit me, my friends, to read to you a brief extract from a recent article in the Acacia, which is the organ of the force which fell back baffled as the force which fell back baffled as the gates of everlasting ife opened to re-ceive, not a victim, but a conqueror. "A FREE CHUECH IN A FREE STATE." "Let us come nearer home, and to our own times. The formula 'A free Church in a free State ' has a fair Freemasons, published in Paris. Here it is: "In the buildings which have been

preted to mean that the State does not

recognize the right of the Church either

recognize the right of the Cource either to hold property or to conduct public worship in her own way. Churches, houses, seminaries, schools, charitable institutions of every kind, all are to be swept away by the State, which says : These things belong to the paople, and

These things belong to the pool, and we are the people. And if a priest should dare to denounce such outrage

WHAT WOULD THEY THINK ?

"You think I am perhaps exagger.

ating? Study the law for yourselves. What would you think, my friends, of a

What would you think, my include law which should say to your Bishop: 'This fine Cathedral belongs to us, to the State of Pennsylvania. We do not

\* This fine Cathedral belongs to us, to the State of Pennsylvania. We do not recognize you nor your Church, nor your Pope. And so, on the 12th of December next, we will hand this edi fice over to an association of laymen, who will sell it to the highest bidder.

As for yourself, right reverend citizen.

10 18 : "In the buildings which have been reared in every quarter for centuries devoted to religious superstition and the gratification of ecclesiastical ambi-tion, we perhaps shall soon be author-ized to preach our doctrines. Instead of the clerical paslmody which now re-sounds there, the beat of the chairman's gravel, the acclamations of the Masonic brethren and all the ceremonial ut er-ances of our order will awake the echoes of the immemorial arches. "Oh 1 my countrymen, what a trav-esty, what a mockery of liberty is here! And when the Sovereign Pontiff con demns the law as 'trampling under foot the Church srights of ownership,' these men turn, like the wolf in the fable, and complain with hypocritical whim per that the Pope is ' disturbing the pace of France.'

pretation. But it is caption furrowan leading. It was coined by an Eurowan statesman, who, while professing to patronize the Church, was really one of her cleverest enemies; and for more than half a century the phrase has been used by the international and infidel societies of continental Europe to mask a well devised p an of spolia tion, whereoy the civil power, while pretending to leave the Church free, really aimed at her enslavement. Nevertheless, as I have said, the words, when uttered by men of good will, may convey a very different meaning, and may be rightly employed as expressing a condition of affairs, which in the exist-ing state of society and of civil govern A GOODLY HERITAGE. "I have kept you too long, and must sum up. My Catholio friends, and you more especially, O Catholio men of America. to you it is given to act your part, and a manly part, in the preserva-tion of that goodly heritage which has fallen to your share Through no merit of ours we find ourselves in the enjoy-ment of an almost ideal liberty ; and peace of France. a condition of affairs, which in the exist-ing state of society and of oivil govern-ment throughout the world is the best thing possible, and, therefore, something to be hoped for, to be claimed as a right and to be jealoualy guarded. As an el quent and patriotic Frenchman has said, 'Give us this really, and we ask for no more.' It is quite true that a free Church in a free State does not represent from a Catholic point of view an ideal order of things, because is

SPECTRE OF THE GUILLOTINE.

upon us, upon you, rests the solem obligation which that privilege involves obligation which that privilege involves. 'fo whom much is given, of him shall much be required; and much is eri pected from the Church in Amer.ca, because much has been given her, aye! full measure, pressed down and ran hing over. And nowhere in the wide world has the Catholic Church a field so vast and a prospect so fair. Nor is it merely the future that is full of promise, bat as an actual fact there is no other land in which the Church is so strong to day as in these United "Truly I am amazed, and know not what to think of her who was called the Church's Eldest Danghter. It seems to me that her Catholic cui'dren are paralyzed by memories of a san guinary past : the terror of the great guinary past: the terror of the great. Revolution is upon them still, and their very dreams seem hauated by the grim spectre of a guillotine. Would to God we could transport into France a few handred thousand of our Catholic men of America 1 Would to God that our Federated Societies and the Knights of powers, the State from the Church, and the consequent paganizing of the uity of Christendom and the indefinite multi plication of sects have rendered any other condition quite out of the ques-tion now. It is useless to eling to what is past and gone, and gone apparently biont. Only be just and give her a fair tie. All that the Church asks is-liberty. OUE HAFFT LOT. \* "Catholies of America, here in our

shows that from a scientific and com bojection which we have quoted. It shows that from a scientific and com mercial point of view it is better, pays better, to grant the workingman his day of rest. There is a movement now in progress here in Pittsburg to do away with Sunday work that is not necessary or the omission of which would not entail serious loss. It is a movement, I know, near to the heart of your beloved B shop. Eacourage him, then, Catholic gentlemen of Pittsburg, with your active sympathy and your most earnest co operation. And at the same time you will be doing something for God and for liberty. A GOODLY HERITAGE. A GOODLY HERITAGE.

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ALL STORES

duties.

diteenth century epistles, known as the Paston Letters, to see what the Church Festivals and Saints' days were to the people of thore Catholic times, and now they entered into their very lives. A letter is frequently dated on the Mon day, etc., (whatever day of the week it might be), be ore or after such or such a celebration. At times the date is taken from the words of some collect of the back, and every man in the tunnel would be drowned like rats in a trap. He knew that a blow out of mud might He knew that a blow out of mut might s nother them. He gave no: a thought to the danger, but descended with the others. And as they strove to carry those not fatally hart to the sunlight those not fatally hart to the stanged eighty feet above, he koelt in the slime and said the prayer of his Church over those who had been called home. No soldier who ever charged a roaring bat from the words of some collect of the preceding Sanday, as when Agnes Pas preceding Sunday, as when Agnes Fas ton heads a communication as 'written at Paston, in haste, the Wednesday next after Deus qui errantibus.' How many of us, with all the advantages we have in printed Missals, would at once tery displayed cooler, calmer courag than this almost unknown priest, shriv have in printed Missals, would at once ing those poor devils in the very mouth know, as this lady and doubtless, too, of death."-Catholic Citizen.

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

To the Editor of the CATHOLIC RECORD. The the Editor of the CATHOLIC RECORD. London Ont. My Dear Sir.—Since coming to Canada I have men a reader of your paper. I have noted with astisfaction that it is directed with intelli-mod with a strong Catholic spirit. It strenu-med with a strong Catholic spirit. It strenu-med with a strong Catholic spirit. It strenu-med with a strong Catholic spirit. It is the menty defends Catholic principles and rights, and stands firmly by the teachings and author ity of the Church, at the same time promoting the set interests of the country. Poilowing these lines it has done a great deal of good for the welfare of religion and count ty, and it will do more and more, as its prolesome influence reaches more Catholic ments.

1, therefore, earnestly recommend it to Cath-

blessing on your work, and best my blessing on yours, for its continued success, Yours very sincerely in Christ. Yours very sincerely in Christ. DONATUS, Archbishop of Ephesus, Apostolic Delegate

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

To the Editor of THE CATHOLIC RECORD. London, Ont:

London. Ont: Dear Sir: For some time past I have read poor estimable paper. THE CATHOLIC RECORD. and congratulate you upon the manner in lite matter and form are both good; and a suly Catholic split bervadesithe whole. Therefore, with pleasure, I can recommend to the faithful. Biešing you and wishing you success. Believe me to remain. Yours faithfully in Jeeus Christ † D.FALCONIO. Arch. of Larisas. Apost Deige.

LONDON, SATURDAY, DEC. 22, 1906.

FROM OUR NOTE BOOK.

God, can give us some slight idea of We knew that duying the centuries which preceded the Incarnation man never relinquished the hope of finding the God whom he had lost. Always and everywhere this hope shot like a ray of light athwart the cloud of despair. To see a God Incarnate-to have a teacher who would solve the problems which baffled Grecian thinker and Roman analyist-this was the hope that solaced humanity in its hours of trouble and darkness. We see the Jows with their types and promises and prophecies and sacrifices, and with them in suffering, in exile, free or en slaved, the Tables of the Law. We hear the prophets proclaiming the news that quickened the courage of Israel, and sustained it in its days of storm and stress. " I myself will com fort you "-words that made music in the heart of Israel. " I will go before thee and will humble the great ones of the earth : I will break in pieces the gates of brass, and will burst the bars of iron," these words announced the Deliver. "A star shall arise out of Jacob" to guide it aright. Its light is come ; and it heard the news of its freedom in the words : "I have afflicted them, but I will afflict thee no more. And now I will break in pieces his rod with which he struck thy back ; and I will burst thy bonds asunder."

and again fallen into idolatry. Their Through the history of the Gentiles glory was but a shadow of its past, and runs like a line of gold the testimony to the thrist for God. Their ideas are less clear, their hope less firm, their aspirations more vague, but, veiled by fiction and fable, the unconquerable tenacity to the memory of the God Whom they had lost is ever distinguishable. Debased and corrupted by error people." and depravity and preyed upon sophists and sceptics, the hope of a Redeemer rings out in myriad tones from the hearts and minds of men. And we know that when the hour arrived-the fullness of time marked out by Godthe Redeemer came into the world as come the poorest and lowliest, un honored and obscure. A little Child nestling in the arms of His mother was to proclaim to men " for I myself that spoke to you by your conscience, by the wonders and beauties of the exter nal world, by Moses and the prophets. Behold I am here." He put away His Glory, emptied himself of His power, and came with our flesh to speak our language, to instruct us himself, to encourage us by His example, to partake of our miseries, to sympathize with us and to die for us. "Behold your God," cries Isais : Behold the Lord God shall come with " Behold th strength and His arm shall rule : hold His reward is with Him and His work is before Him. He shall lead His flocks like a shepherd : He shall gather r the lambs within His arm, and togeth shall take them up in His bosom, and He himself shall carry them that are not able to walk."

COMPANY AND

THE CATHOLIC RECORD.

pelf and place. And it may set us from Bethlehem to Calvary-from His birth to His death, every word and sil ence, every suffering and humiliation are at once that of man and of God : and all that He does and endures is for the restoration of our fallen nature.

CHRISTMAS GIFTS.

He says to each of us :

again on the way that leads to the

Eternal gates, and, to give us a "Merry

Christmas," it may help us to realize

the truth of the words of A'Kempis :

"Blessed is he who knows what it is to

love Jesus. Love Him and keep Him for thy friend, Who, when all go away,

perish in the end. Be humble and peace

able and Jesus will be with thee. Be de-

vout and calm, and Jesus will stay with

CHRISTMAS BELLS.

worthily the anniversary of the birth-

day of the Man God. Christmas day is

exultant canticles manifest her hap-

piness, and the majesty and splendor

which adorn her ceremonies show forth

her happiness and her spirit of adora-

tion. In splendid cathedrals and poor

missionary chapels the glad tones of

praise are wafted up to the throne of

God, Who so loved the world as to give

WONDROUS LOVE.

Yes, incomprehensive, but created

things through which, as through a

glass darkly, we see the perfections of

the divine love for man. Who, then, in

meditating on the mystery of the In-

carnation, has not bethought him of the

love that dwells in the heart of a

mother. Filial impiety may blind her

eyes with tears, but her heart sings

over of love undying. A feeble image

of the love of God our Father, for

what is the love of all mothers com-

pared to the love of God for man;

For man He strips Himself of His glory

and appears on earth in the form of a

slave-a little Child-to break down

the barrier which stood between earth

"Therefore, I announce to you goo

tidings of great joy that shall be to all

GOOD TIDINGS.

The world was sadly in need of these

good tidings. From the day that Adam

cried out : "I will not serve," and so

divested himself and posterity of habit

ual sanctifying grace, the weight of

divine justice burdened the world

Farther and farther it receded from the

path of virtue. Passing their lives in

heathenism and in the satisfaction of

base and carnal desires, men were fast

forgetting they had immortal souls

Even the Jews, though still retaining a

knowledge of the true God, had again

and heaven.

the people.

His only begotten Son.

d at leisure, and taste how

will not leave thee nor suffer

sweet is the Lord."

"Brother, I am by nature the Son of God, but I am willing to make you His sons by adoption. I have your flesh and blood; your interests are my interests. I am come to compete with the things of earth for the possession of your heart" thee. . Thou must be bare, and carry a pure heart to God, if thou wilt attend at leisure, and taste how your heart.

Words fail us. We can but adore Him and receive from His hands His Christ-Christmas Day is come, and the good mas gift, the threefold peace of which tidings of great joy are ringing through the angels sing-peace with God, with the world bearing holy joy to the ourselves, with our neighbors. And et us who wish to have a " Merry faithful and reminding hearts possessed by the things of earth of the peace that Christmas" say with the Church :

"Grant, we beseech thee Almighty God, that as the Saviour of the world would be theirs were they to celebrate was born on this day is the Whi Author of divine generation to us, so He may be Himself the giver of imcome, and the prayers of the Church sound forth the note of rejoicing. Her nortality.

#### THE WAR ON RELIGION IN FRANCE.

The long expected blow wherewith the Church in France has been for some time threatened has at last fallen, and it has been announced by M. Clemenceau, the French Premier, not merely in violent but in brutal terms, that war is begun between the French goverment on one side and the Pope and the Catholic Church on the other that is to say, between a nation with nearly a million soldiers armed with the most modern death dealing machines and an unarmed ruler whose government is not of this world, but over the souls and consciences of men The cowardice of the Clemenceau ministry in striking this blow does not appear to the view of the ordinary reader at first sight, but it will be seen at once when we remember that the victim is unarmed with earthly weapons, that he is to be stripped of all his possessions, which will then be handed over to the Tunkers and Dunkers and Free Masons, the churches to be turned into dancing halls or saloons, and their valuables to be used for the promotion of Atheistic Freemasonry and Anarchism.

Our readers are already aware that M. Briand, the French Minister of Eduestion, made the blasphemous announce-

ment some weeks ago that it was the government's intention to drive Jesus out of the country as he had already been driven out of its schools.

It was thus acknowledged that the government all along had this in-view viz., that Christianity should be destroyed in France, and that the country should fall into its ancient paganism. But they do not wish the naked truth to be known, and so the pretence is changed and the whole blame of the present position of affairs is thrown by the rulers of the nation upon Pope Pius X.

They laid down as an iron rale that in the sport of envy, jealousy and price, it is treason to say a word against the they cared not to remember the time government of the day, when that gov when the mercy of the Most High had overshadowed them and His power ernment is a Republic. And what is a had conquered their enemies. Truly, Republic for, if not to give greater in the words of the prophet, "darkness liberty of speech to the people ? Why is a Republic so very desirable if it be had covered the earth, and a mist the not to give the public the right to again." criticize the acts of the government. But the new Republic of France commenced with the most tyrannical treat nent of any one who should be known to have a sentimental tenderness for any of the old royalties of which not shred is left to day. They were traitors, according to the notion of these new-fangled Republicans, and must be persecuted to the bitter end.

ceau and Briand and their colleagues that in the middle of the plazza of St. Peter in Rome there is a monument leaders of the Irish party, the result of which was erected in A. D. 303, to commemorate the absolute extinc which is not definite y known, but from the fact that such staunch friends of tion of Chritianity. The monu ment stands still, but the im Ireland as Messrs. Redmond, Dillon pious inscription upon it has been erased, and it now proclaims that Christ porting the government, and recom lives, Christ reigns, Christ triumphs. It will be the same with the French persecutors of Christianity who have to day taken possession of the Catholic Churches to sell them for what they can, after driving the priests from their homes, and depriving them of the paltry pensions they were receiving as part restitution of the Church property which the Revolution of 1792 to 1802 onfiscated.

measure of Home Rule is needed to In order to retain the churches, the government made it the law that in satisfy the wishes of Ireland. each parish there should be formed a does not concede everything which the Lay Cultural Association which should take possession of the church property Nationalists desired and demanded, and administer it without reference to It is not a Home Rule Bill in the the Bishops of the dioceses. This law Gladstonian sense, as it falls far short the Pope could not sanction as it de. of what Mr. W. S. Gladstone offered stroyed the distinctive and essential when in power, yet its principal character of the Church in which features have been agreed upon. De-

Christ "has placed bishops to rule the tails and certain minor features of its Church of God." application are to be agreed upon So far there has been no armed re hereafter. sistance to the police taking possession of the churches by force. But we may Council which will control all matters hear at any moment that armed re sistance is offered. There are 32,000 This Council will be composed to the churches to be taken, and it is beyond extent of two thirds or perhaps three belief that these can be taken by the fourths, of members elected on the pre-Government from at least one half the population of the country without

remainder will either be elected on a active resistance. higher franchise, or will be appointed The Government did make a conby the Crown, which appears to be a ession at the last moment, putting the somewhat strange provision for so case under the common law of 1881 strong a Liberal government, which whereby it is forbidden for over 20 might as readily make one provision persons to meet without registering for for the election of all the members. the purpose, and obtaining a permit from the prefect or mayor. This law was never intended to apply to religious assemblies, and its application now is to transform such religious bodies who obtain the permits into criminal suspects. The Pope would not submit to this, and hence he adhered to the prohibition which had already been issued, even though the question be came merely one of submitting to a humiliation which had never been asked before.

M. Clemenceau is pleased to con sider the Pope's refusal to admit that he must submit to the civil power for permission to say Mass or to preach to congregation, as a crime against law and order. If the French Premier, persisting in his madness, takes possession of the Churches, as he has announced his intention to do, the priests will compelled to have recourse to private houses to say Mass and hold all meetings for divine service ; but they can suffer for Christ's sake, and will do so. Thus the curé of St. Clotilde, the Abbe Cordey, being asked on the eve of the enforcement of the law. what course he would follow, answered: Tomorrow [ will say Mass at the altar. If the act of praving to God in Church constitutes a crime, I will be prosecuted. That is all."

Home Rule, which, if not entirely satis-"And afterwards?" he was asked. factory, will go far at least toward He replied : "Afterwards, I will begin In short. as a Catholic De

removing the grievances under which the country now labors.

THE HOME RULE QUESTION.

A conference has been held betwee

and O'Brien, have agreed upon sup-

mending their party throughout the

three kingdoms to support it gener-

ously, it is inferred, with great appear-

ance of truth, that the agreement is

that at the next years' session of Par-

liament a bill will be introduced which

shall give Ireland so large a measure of

It is said that the proposed measure

One of the chief features of this Bill

s said to be the creation of an Irish

concerning the Irish people exclusively.

sent Parliamentary franchise. The

Under the plan Ireland will retain

its present membership in the Imperial

Parliament, and clergymen of all de

nominations will be eligible as members

of the Council, a provision which will

undoabtedly arouse a good deal of

The many boards which at present

manage the interior affairs of Ireland

will be replaced by four which are to

be called the Central, Agricultural,

It seems to us that the measure as

people of Ireland, it should be accept

able to friends of Ireland everywhere

For our own part, we think it very

capable of improvement, and we doub

not it will be brought to a workable

measure before Parliament shall be

called upon to enact it. We are high-

ly pleased with the prospect that

Ireland will have, in all probability be-

Transfel

Eiucational, and Land

opposition.

Boards.

the

the Imperial Government and

you shall retain they are retained."? And elsewhere, St. Paul said, (2 Cor. v. 18,) "God hath reconciled us to Himself by Christ ; and hath given to us the ministry of reconciliation. . and He hath placed in us the word of reconciliation . . . We are therefore ambassadors for Christ, God, as it were, exhorting by us. For Christ we beseech you be ye reconciled to God." We should be sorry to have a word to say which might hurt an aged woman whose term of life is rapidly drawing to a close, and we would not now do so were it not that the devotees of the imposture of which she is the head, and which she has preposterously Home Rule that the Irish people will named "Christian Science," are probe satisfied for a long time to come, or pagating it with a zeal worthy of a at least, till it is demonstrated by the better cause, by self appointed missionactual trial that a more extensive aries who deliver propagandist lectures especially in our large cities, in order to

increase the membership of their local churches. " There is money in it." We have no doubt these advocates of Christian Science have so discovered. and have for this reason devoted them. selves to its propagation without the commission which Christ gave to His Apostles. On Nov. 29 a lecture was delivered in Ottawa by one Mr. F. J. Fluno, who adds to his name the letters M. D., C. S. D., in the cause of Christian Science. The speaker said "to begin the study of Christian Science you will need its text book, "Science and Health," with key to the Scriptures, by Mary Baker G. Eddy, with other works of this author, and of the Christian Science Publishing Society in Boston, Mass. These books and publications. together with the Bible, are the only ones Christian Scientists recognize as authority on the subject, or as Christian Science at all."

Here is, indeed, a strange profession of faith from an authorized representative of a supposed religious body, which calls itself Christian. The Bible, the Word of God, and the word of Mrs. Eddy and her publishers are the sole rule of faith which these socalled Christians, but really anti-Christian Scientists, accept as the divine teaching ! A more disreputable confession of faith or admission than this from our C. S. D. (Christian Science Doctor,) we could not expect from the devotees of Mumbo Jumbo in the heart of the dark continent. Surely such a profession of faith is even less reasonable than the belief in the book of Mormon as taught by Joseph Smith. Smith did declare that here laid down is much more complicated than it might be, and will on that he received his tissue of absurdities account give rise to a considerable from heaven, while Mrs. Eddy's works amount of conflict of jurisdiction which are admittedly the product of her own might be avoided ; but if the details brain It is not from any mere human are really unworkable, no doubt they authority, male or female, that we are will be corrected before the Bill shall to receive any book or writing as a di be brought before Parliament. At all vine revelation. events, if it work satisfactorily to the

"Dr." Fluno attempts no proof, and Mrs. Eddy's writings, which profess to open the Scriptures with a sure key. contradict Scripture on their every page

One of the most horrible statements of this lady is "Mortals are not created in God's image. Man is co-eternal with God, and they are inseparable in Divine science."

fore another year is past, a measure of Elsewhere in "Science and Health" we have such assertions as this: "The soul or mind of man is God. Man is eternal. Man is not the offspring of DECI

that Christ more than t willingly ad more is the which is con

tion.

It follow eternal :" same reaso no real Go things ores cannot be finite thing

This is

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Scientists

Pantheists Christian 1902, seve Eddy's ch by Mr. Fl ing : "The Science mysticism (of Mrs. of panthel This st bald McI of the p declares of the We must form of personali We ne article t lic again tian Scie them tha quently to its vie the prop been ad We may son and seven of were fir met a st of a Chi the sam a broth dition. hc peles ively of further ascerta essary : there l tragedi ings in Eddyis viewed system Mr.

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## DECEMBER 22, 1906.

CHRISTMAS SPIRIT.

We are in some measure at least under the influence of the Christmas spirit. It may send some of us groping over the past for our lost ideals and contrast ourselves of to day with the years agone, when we buckled on our armour, recking little of the foes above all the white flower of a blameblotched with sin. It may tell us what fools we are to rush on to eter sordid aims, to pitiful strivings, for every breath is the breath of God. And But let us remind MM. Clemen-

And in the words of another prophet -words of love and promise - " a star shall arise out of Jacob, and a sceptre shall spring up from Israel."

# " THE LAND RESTED."

And he was born in quiet, peaceful Bethlehem. The world at peace, the land at peace, the city at peace, the cave on the hillside most peaceful of all : thus were things disposed whe the wayfarers of Christmas Eve sought a lodging.'

Strange scene indeed for Mary and Joseph and the Eternal Word seeking a shelter. Throngs of people with other garb and other ideas than our own pass them as they push on their way. But there was no room for them, and so the ever Blessed Mother " brought forth her first-born Son and wrapped Him in

swaddling clothes, and laid Him in a manger." Out over the sleeping Bethlehem rings the Jubilee of praise and glory to God in the highest, and peace on earth to men of good-will. The lowly shepherd watching beneath the stars heard the angelic song, and said : "Let us go over to Bethlehem and see the Word that has come to pass."

Let us go with the Shepherds and stand by that manger bed which re-

bukes our pride and worldliness and speaks to us of the suffering that must be ours, and of the dignity of patient poverty. But is that puny infant, with a hu man soul and body, with a human heart and will, the uncreated God? And to the world that regards Christ as a great in our path, and determined to guard philosopher or a great philanthropist we say : " The Word was made flesh less life. The armor may be innocent and dwelt amongst us." To satisfy of the marks of warfare : and for the the justice of His Heavenly Father He white flower, but a life ragged and became as truly man as He was truly God ; or in other words He became one Person in two natures, the divine and nity with a jest on our lips. It may the human. That child in the manger make us weep for the years devoted to is man and God. He breathes, and His

There were undoubtedly many Catholics who were Monarchists of some sort - Legitimists, Orleanists, Louis Philippe Monarchists and Bonapartists and here was the chance of a lever to be used for the tearing down of the Church of Christ.

We have known, because we have met them, French Catholic priests who were politically ardent Republicans. But it is not a great wonder if many were Monarchists both among the laity and the clergy, when they saw that Republicanism meant the restoration of the Reign of Terror which lasted i France from 1792 to 1802, during which hundreds of thousands of the most honest and honorable persons in France were massacred for no other reason than that they were either scions of the nobility or good Catholics.

Pope Leo XIII. advised all Catholics to give up their affection for Monarchy and become true Republicans. He was certainly not a Monarchist so far as France was concerned, and he expected to work in harmony with the French Republic-but this did not appease the Republican rulers of the country, and every year there was a new aggression against the Church, till now the laws have equalled or excelled in tyranny the worst days of the persecution of Catholics in the British Empire when it was the law to confiscate the property and even take the lives of Catholics.

Orange Sentine'.

Groussau, said in the Chamber : " Wa Catholics do not play politics, but de fend the liberty of our religion. The President of the Council has struck where he thought he would strike the head of the Catholic Church.'

M. Clemenceau's excuse that the Pope is the enemy of France and aimed at the overthrow of the Republic is too furcical to be seriously answered. The Holy Father has, however, given this answer in general terms to the accusation that " it is absolutely false that he has ever said or done anything which can be construed into hostility to France.'

Let M. Clemenceau now prove his accusation, or stand convicted before the world as a sacrilegious slanderer. later moment.

Masses were celebrated everywhere on the day when the police were to take possession but so far the police, who were set to watch the churches. priests, and congregation, did no more than notify the priests to attend the court for trial for violation of the law. Clemenceau thinks probably that he has gained a great victory, but a few days more may show him his mistake.

HONEST INQUIRER, Huntsville - The editor will be requested to deal with the subject mentioned in your letter. Meantine we might say that Mr. Jos. Hocking is one of these writers who gives us that particular class of literature because there is a market for it. just as there is a demand for yellow literature of the dime novel class. Mr. Jos. Hocking wants to make money and he is taking a very excellent method of making it. The race of fools and the race of liars will always be with us. Mr. Joseph Hocking would make a most excellent associate editor for the

In 1898 a Royal Commission appointed to examine into the taxation of Ireland reported that in each year Ireland is overtaxed to the extent of £3,000,000. (\$15,000,000). The rectification of this heavy burden was proposed at the

conference by Mr. John Redmond, ac. cording to the statement given to the public, but the Cabinet members declined to mix this matter in the consideration of the new partial Home Rule Bill. It will, therefore, not be dealt with at present; but the Irish party seem to be of the opinion that h li a loaf is better than no bread, and have accepted the situation so far as we know. So gross an injustice will however, have to be dealt with at a



When it is considered that Eddyism, or the religion of Mrs. Mary Baker Eddy, is the mere invention of a woman who confessedly was not sent by Almighty God to establish a new religion, we cannot but be surprised at the superb brazenfacedness of a number of self-esteeming Apostles going forth to our cities and towns to make converts

to the Eddyite faith as if they had a divine mission.

The Apostles of Christ had a real mission to preach the Gospel as He delivered it to them, and they did so, and their successors have done the same Their mission down to the present day is from God, for Christ said to them : 'As the Father hath sent Me, I also send you." The mission is unmistakable, and great spiritual powers were conferred upon them : the power of forgiving sins, (St. John xx. 21-23 : (St. Matt. xviii. 18.) "Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them, and whose As regards Mr. Finno's statement

Christianity teaches, as we find in the Bible, "God created man in His own image, in the image of God He created him, male and female, He created them." (Gen. i. 27.)

It is evident that the thing created or the creatures is not identical with the Creator. Again: David asks of God: "Show me thy ways O Lord, teach me thy paths! Lead me in thy truth and teach me. (Ps xxiv. 4-5.) The teacher and leader is not the same person with him who is taught and led.' Man is eternal, according to Mrs. Eddy. He is, therefore, not a creature. How can such teaching be either Christian or Scientific? While it claims to be Christian it is opposed to the Word of God, which is the basis of Christianity, and claiming to be a science, it rejects medical science entirely, which is one of the many blessings conferred by God. upon mankind. Christ Himself tells us : "They that are in health need not a physician, but they that are sick." (St. Matt. ix. 12.) This repudiation of medicine by which Christian Scientists pretend to heal is but a fraud upon the public. Dr. Fluno says :

" The mission of Christian Science is only. It comes to heal the world of all error; it heals of sin as well as of It heals not only physically, sickness. but morally and spiritually. It an-swers all questions and solves all prob-lems, and hence is the comforter that leadeth in the way of all truth, etc.'

These statements are all made without an attempt at proof, and, according to the principles of logic, are not to be admitted by the seeker after truth. Put forward without any attempt to sustain them by arguments of reason, they are to be denied without giving a reason for their rejection.

#### DECEMBER 22, 1906.

-Vin

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

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

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

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

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

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

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

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

For sickness : Jesus said to the man who had been infirm for thirty eight years : " Rise, take up thy bed and walk. And immediately the man wa made whole." (St. John v. I4.)

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

there should be as little difficulty also, if once the kings and people could be made to understand that the preaching of the Gospel was committed to the Apostles of Christ, and not to Kings or Colonial Governors. In fact, royalty is subject to and not dominant over the Church of God, and is bound to the laws of God and obey of His Church. If once the people of the Oriental churches would assert this axiomatic truth, there would be no difficulty whatsoever in recognizing one head over the whole Church of Christ, a dignity to which none but the Pope can aspire, as no one else has ever claimed it. Then the chief Bishops or Patriarch would never be brought to the humiliation of pub licly violating the law of God by grant. ing divorces whenever any king or emperor or noble, petty or great, would

call upon him for a dispensation from God's law, as was the case with King Milan of Servia, and Grand Dakes and other nobles of Russia, who can claim relationship, however near or distant, to a royal family.

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

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

#### THE MEANING OF CHRISTMAS DAY.

BY THE VERY REV. THOS. J. SHAHAN, S. T. D., PROFESSOR OF CHURCH HIS TORY IN THE CATHOLIC UNIVERSITY OF AMERICA.

Copyright, 1905, by the Catholic Associated Press. The season of Advent has drawn once

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

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

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

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

#### COMMUNION WITH MANKIND.

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

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

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

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

FAILURE OF PHILOSOPHY AND SUPER-In this double conflict with the forces

within and without himself, man was be-ing ground as wheat between the upper and the nether millstones. He did not understand the terms of the struggle, and his best efforts, both in the Law and outside of the Law went for naught From many a heart in those days went up the cry of the Apostle, "Unhappy me! who shall free me from the body of this death ?" Philosophy had vainly tried to furnish some men with an ancor in the sea of doubt and opinion. The face of Superstition had changed again and again, but its painted lips were powerless to reveal a secret they did not possess. Ambition had stalked over the wide world in the persons of Greek and Roman and Carthaginian generals, but only to leave behind the stillness and solitude and the peace of

universal rain. For a time a semblace of happiness was set up-the peace of Rome, made up of all the crushed hearts and hopeless sorrows of the world, and therefore carrying in itself the response of death. Already Epictetus could exclaim: "O Caesar, in thy peace what woes I suffer! Was it not high time that the Prince of Peace should at last appear and reveal the secret of the divine dealings of God with man? wonder that as the hour of the Nativity approaches, Holy Church cries out in maternal anguish.

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

Truly, He made the twain to be one Truty, He made the twain to be one when He healed so potently the evil bias of our hearts and the perverse darkness of our minds; when He called Himself the Son of God and accepted the name of Friend of Sinners ;

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

amongst us. ARE WE YET OF THE KINGDOM ? is this truth fading from our social consciousness ? Are we dealing now with one another, as men who recog nize the Christian dignity in one another, that dignity which Leo the Great could appeal to as a warning net to fall back upon the former vileness of our state ? In our incredible passion for wealth, in our reckless crushing of the poor man's equal right to life and the poor man's equal right to he and its comforts, in the expansion of our commerce and industry, in our legis-lation, in our public opinion, in the es-timate we set upon the goods of life, in the uses we find for our activities, in the ideals we fellow or encourage others to follow, do we keep in mind that we are all brethren of Jesus Christ and children of a New Life, a New State, the Kingdom of Heaven ? Or has the idea of the Kingdom of

Heaven perished from among us? And is it true as the critics of our country so often tell us, that we are the least Christian of peoples, that we are sunk to the lowest plane of naturalism, and that we bound man, life, the spirit, God and the things of the soul by the circumference of a yellow coin? JESUS CHRIST IS STILL OUR KING.

No ! in spite of all that appears upon the surface, we are still, and we know ourselves for the brethren of that little Infant, Who this day was born for the welfare of mankind. And if we have, perchance, allowed this thought to slumber; if we have not translated it into our dealings with one another, with the world about us, with the false, the empty, and the insufficient ideals of existence, we shall, God willing, do so henceforth. None of us will say again with Cain "Am I my brother's But we will remember that keeper." this little Babe, grown to manhood, left to the world the parable of the left to the world the parable of the Good Samaritan ; that He went about doing good ; that He healed and con soled and blessed and encouraged all sorts and conditions of men and women; that His whole activity went out into the social betterment of the world about Him that He is the Author of the Golden Rule, and that He transformed a degenerate world not with praise or promise, but by deed and ex-ample. What wonder that the angels, ample. What wonder that the angels, weary of the endless round of human wrong and misery, broke out into that chorus of joyful praise, as they conchorus of joyful praise, as they con-templated the changes which the birth hirth of Christ was jsure to inaugurate 1 What wonder that the port's fancy was touched with inspiration as the glories

of Christ's reign on earth opened be fore His anointed eyes!

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

For, if such holy song Eowrap our fancy long. Time will run back and fetch the age of gold : And speckled vanity Will sicken soon and die. And lepcous sin will melt from earthly mould, And he.l itself will pass away. And leave her dolorous manisons to the peer-ing day. Yea, truth and justice then Wild down reture to men, Orb'd in a rainbow; and, like glorious wear-ing. Morcy will sit between Thronged in celestial sheen, With radiant feet the tissued clouds down steering: hristmas Beautiful and Original Designs Cards Catholic Record, London, Canada Catholic Scriptural Calendar For Year 1907 A text for every day in the year, t ken largely from "The Roman Missa'," and following the ecclesiastical year and times and days of devotion. Price 35c. postpaid. ART CALENDARS Madonna Art Calendar beautiful colored illustra-tions, size 11 x 14 inches, nicely toxed. Price 75c. postpaid. Taber-Prang's Carbon Cal endars, sacred subjects as sorted, size 5 x 10 inches Price 50c. postpaid. Size 4x6 in., 15c. postpaid THE CATHOLIC RECORD London, Canada

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#### " GENTLE " ROBBERY.

M. Briand's instructions to the Prafects, in regard to the application of the "Separation Law," both to the worshipers and the temples of worship, as well as the episcopal and parochial decree of Diocletian. Catholics who desire the use of their own abusehor for public worship are required to give notice of such intention, as a desire to hold a public meeting, and stating the hour of holding it. This is a provision of the Law on Associations, 1881. It "associations cultuelles" be formed 1881. 18 this provision is unnecessary.

the subject of buildings, the in-On struction commands that these shall be divided into two classes, the first belonging to the State or local authori-ties and the second belonging to ecclesiastical establishments, if not taken by associations before the expiration of the delay allowed by law. Those of the first class are to return to the State or the local authorities, and those of the second are to be sequestrated until a Governmental decree deciding to whom they shall be handed over is issued. The authorities cannot close or assign buildings of either class to any other use than that of public worship, carried on in conformity with the law of 1881.

As to the clergy, the circular says they are merely occupants of churches and without any legal rights, and can not claim any dues except offertories made during services.

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

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

the clergy. Such are the leading features in a Such are the leading features in a programme which the Sun and other leading public instructors here characterize as "conciliatory." The gendarme is to dictate as to whether Catholics are to be allowed to worship in the churches their forefathers built, and at what hours this privilege is to be accorded them, in a land wherein "perfect liberty of worship" and "perfect freedom of conscience" are guaranteed by a benign and most thoughtful paternalism ! This precious "law," then, will not

only deprive Catholics of their temples of worship, but will leave their priests And without a roof to shelter them. the proposed application of it is humor-ously described by our genial enlighteners here as " leniency the case of Jews being deprived of their synagogues and turned out of their old mes, there would be a far different word employed to characterize the process. Separation Law, forsooth ! Garotting and Sanctuary rifling Law is the proper designation for the hell-born contrivance. And here we are looking on and saying never a word while the tragedy is being enacted ! - Philadel. phia Catholic Standard and Times.

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

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

doubtful whether the visit should be paid, the reason assigned being that the Greeks hold the Pope in great detestation, and fear any negotiations for the return of Greece to Catholic unity. In spite of all this, the King declared himself to be delighted with the cordiality of his reception, and the impression is left that the hatred of the Greeks for the authority of the Pope is not as great as it is represented to be. Greeks is the same as that of the Catholic Church, except on the one point, or perhaps we might say two points; the universal authority of the Pope over the Church of Christ, and the Immaculate Conception of the Blessed the superior sould put infittingian-greeks in the Church of Christ, and the great Reconciliation or Ap-power the Church of Christ, and the great Reconciliation or Ap-greater that was worked by Jesss Christ. Here is stillogy worthy of this that underlie be story of our Redemption. A DIVINE TRACIER AND LAWGIVER. It is as a feacher and a Lawgiver with the Catholic Church. The Greeks, and honce and invoke her as Catholics do.

KING GEORGE AND POPE PIUS X. King George of Greece has been on while the shift of some days to the King of the hopelessness in the average heart, the blindness in the average mind, the the blindness in the average mind, the moral stagnation in the average society at the time of the Birth of Christ. There is nothing in the tragedy of Sophocles or Shakespeare so grandice, so sternly true and solemn, so heart-gripping as the daily phases by which during these weeks the Church uarolls the meaning of the Old Testament from the creation to the Nativity. Like the Greek of the Old Testament from the creation to the Nativity. Like the Greek choragus she accompanies the prophets and the singers with her own interpre-tation and comment. It is all infinitely noble, infinitely deep and significant, yet infinitely simple, for it is the first time that history was so exponded that the old man at once and the little abild could graze its sense.

that the old man at once and the little child could grasp its sense. DRAMATIC NOTE IN ADVENT SERVICES As the splendid drama approaches its solution, its many currents merge into ever fewer and deeper and broader. The follies, the passions, the extrava The follies, the passions, the extrava gances of men, all the immemorial wrong and injustice of the world, all the stonyheartedness, and stiff-necked the stony near teaches, and the reachery, ness, the ingratitude and the treachery, the vanity and the waywardness, fall away from the stage and in their place moves out the central figure of Hu manity-its Teacher and its Lawgiver, its Liberator, its Reconciler.

Out of the thousand conflicting ele Out of the thousand connicting ele-ments of the human story, there stand out three things — the Internal Strife within the sonl of men, the External Strife within the bonds of Creation,

and sweeps us upward to Him like a magnet, mighty wind. Now, we have not only the Divine example, that touchstone of right and wrong, of good and bad, but in the heart of every man of good with the power to observe the new law, with the power to do so.

to observe the new law, with the power to do so. THE FROPHETIC SOUL OF HUMANITY. This day, nineteen hundred years ago, they were killing fat beeves about the altars of the Temple, and repeating the solemn promises of the Lord that He would rend the heavens and rain down the Just One. Something, too, was stirring the hearts of men at Rome and in the Orient lards. A virgil sings his mystic lines, that even yet seem the highest flight of human hope in days of despair. And kings, wisemen from the East, are even now bending over the Infant God, with the tradi-tional homage of their mysterious lands. One blameless man one stainless maiden, principles of the Fatherhood of God and the Brotherhood of Man. Through long and painful ages some men like the Stoics had come within sight of these holy principles, but their insight, their suspicions were only velleities, rude mental sketches of an Utopia beyond the grasp of Humanity. The people were sunk in a Malebolge of sin and wrong and ignorance; their rulers were men of blood and iron, skilled in the wrong and ignorance; their rulers were mon of blood and iron, skilled in the sole logic of despotism—the logic of the sword. The Birth of Jesus changed all this. What wonder that a tradition One blameless man one stainless maiden, are there, and the dumb beasts, in mute are there, and the dumb beasts, in mute testimony to their Maker. Thus was the New Law proclaimed, the New School of Life opened, not in the smoke and thunder of Sinai, but in the stillsoon arose to the effect that a fountain of oil broke forth in the heart of Rome of oil broke forth in the heart of Rome on the night of Christ's birth and flowed for days in unbroken sweetness to the Tiber! It was a symbol, say ancient Fathers, of the source of Joy and Bene-diction henceforth opened in the heart of that larger city, the City of God. ness of a cave, in the depths of winter, in the remoteness of a Semitic hill-town; in the remoteness of a Semutic hill-town; nevertheless before the representatives of Creation, animate and inanimate; before the young and the old, the rich and the poor, the Jew and the Gentile, the East and the West. One day men will say of the new Teacher that He speaks as one having power. It is be ot that larger city, the City of God. A NEW AND FERFECT BROTHERHOOD Traly our Brother was born to-day, and with Him, we too, are born into the sweet bond and union of Brotherhood. Perhaps by the lapse of ages and the very commonness of the Christian name we have ceased to be moved by the speaks as one having power. It is be cause He began to study human life at cause He began to study human life at the lowest rung of the ladder. One day an emperor will stand aghast at the tenacity of His disciples not to be shaken by fire or sword or any con-tumely. It is because their Lawgiver squared His precepts with the deepest lines of the human heart, and crowned their observation with the satisfaction

end of the earth; when He ate with pub-licans and sinners and rebuked the proud and lofty Pharisees. He made the l twain to be one when He ignored the narrow lines of nationality and created a Heavenly Fatherland, in which all men could hold a citizenship that tran scended whatever was highest in the political world made by men. Truly He twas the Corner stone of Unity when He proclaimed the henceforth ineradicable principles of the Fatherhood of God and the Brotherhood of Man. Through long

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

#### Christmas In Heaven.

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

birthday of Christ is celebrated 1 Imagine the splendor of the place, the light, the music ! Behold all the actors of the event on earth - Jesus, Mary, Joseph, Gabriel, the angels of the choir, the shepherds, the three Kings, Zachary and Anna, John the Baptist, and all the other blessed who were concerned in the mystery of the Baptist, and all the other blessed who were concerned in the mystery of the Incarnation. Behold, too, all others of the millions and millions in Paradise. Who can think how they will com memorate the occasion ? Joy is on every countenance. Rapture is in every heart. Praise and thanksgiving are in every meature's month. Surely

are in every creature's mouth. Surely Christmas in Heaven must be a day of unalloyed delight. — Catholic Columbian.

#### The March of the Church.

we have ceased to be moved by the mighty concept that lies in the Birth of Jesus Christ among men, as a Man,

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#### FIVE-MINUTE SERMONS. Fourth Suncay of Advent.

THE SECOND COMING OF CHRIST.

The stupendous power of changing Bread and Wine into the Body and

This sacrament, like baptism and

various degrees of orders; he must be free

from irregularity, suspension, excom-munication; he must be of good life,

and must have the signs of a call or

vocation from God. The preparatory steps or grades to holy orders are called the Minor Orders. They are 1.

called the Minor Orders. They are 1. Doorkeeper, 2. Reader, 3. Exorcist and 4. Acolyte. The three Major Orders are 1. Sub Deacon, 2. Deacon and 3. Priesthood. The obligation of reciting the Divine Office, daily, be-gins with the reception of Sub Deacon-

THE RICHEST OF ALL WOMEN.

the manuscripts of the last madrid, a he was Papal Nuncio at Madrid, a biography of St. Melania, the younger, a Christian matron of Rome, who

Melania was the richest woman of

Way, whose ruins have yielded man marbles to the Vatican museum, an

estat s in Cicely, Africa, Numidia, Mauritania, Britain, Spain and Gaul

Her yearly revenues, it is estimated, a nounted to scores of millions of dollars

emperor or potentate who ever lived. Melania, it seems, found it much harder to get rid of her wealth than to keep it. When she and her husband

and probably exceeded those of any

decided to obey Christ's command to sell all they had and give to the poor they found themselves confronted by a

prohibition of the Roman law which

forbade the alienation of real estate

except under certain conditions. Through the influence of Serena, niece

and acopted daughter of the Emperor

Theodosius, whose interest and admira

was finally permitted by imperial edict to sell her estates. The proceeds

tion were

aroused for Melania, she

God.

scrament

ship.

One of the lessons taught by history is that the coming of every great and important event is announced in some before it actually happens. The announcement may be secret or public, known to a few or to many, according as the event it heralds is of great or little inportance, but known it must be to all who are in a position to obtain the information. The Incarnation, or Birth of Christ, was an event too significant and far reaching in its conse quences to mankind to be launched into world without a proclamation of its advent equal to its dignity and charac

This sacrament, fixe baptism and confirmation, possesses a permanent, indestructible character. A man once ordained a priest is a priest forever. He may fall away from his grace and more than angelic dignity, may be come, like Judas, an eternal outcast, hut whether on earth or in heaven or Accordingly we find that mankind was prepared by a long series of in-struction for its worthy reception. This instruction began with our first This instruction began with our brst parents, after the Fall. It was con-tinued by prophet after prophet, whose atterances grew fuller and clearer as the time for its fulfiment drew near. come, like Judas, an eleman or in heaven or but whether on earth or in heaven or in hell in time or in eternity, once a priest a priest he is forever. As our Lord Jesus ordained His It was made the central feature of the Jewish religion, which gave to their worship its meaning and efficacy. It was the support and consolation of the chosen twelve, fle ordained them into the full plenitude of this sacrament. world, groaning under the weight of sin and misery. In a word, it was ex-pected both by Jew and Gentile, and hailed by both as the best evidence that God had not forsaken His crea tinue the ministry as Luke, Mark, Timothy, Clement, Titus and others. We no longer look forward to tures. the Incarnation, for we believe that Redeemer has come ; but instead Holy Church bids us look forward to second coming, when He will ap pear not as Redeemer but as Judge of the living and the dead. The second His advent may be regarded as the comple ment of the first. When Christ was ment born in Bethlehem, His purpose was not only to satisfy God's justice by His suffering and death, but also to be the suffering and death, but also to be the exemplar of the sons of God. He was to show us how to love God, how to conquer our passions and appotites, how to practise humility. His moral perfection was to be the standard to which we should strive to attain. This being so, we can easily understand that a time will come when He will want to examine the copies, to see how much they resemble the original. That time is called the Last or General Judgment; to distinguish it from the first or priv to distinguish it from the infector pite ate jadgment, that is passed on every soul immediately after death, and which determines its destiny for ever. Then He will appear in power and dazzling glory, attended by the holy angels, and will summon all men to His awini tribu-

nal. Here in the presence of that vast assembly will be exposed the thoughts, assembly will be exposed the thoughts, words, actions and desires of each in dividual, and the justice of God will be visible, as it is seldom seen in this life, in rewarding the good and punishing the wicked with an unerring hand. Now, our blessed Lord has warned us that the Day of Judgment will steal on us anddenly, when we least expost

a Christian matron of Kome, who lived in the fifth century. Since he has been relieved of his more pressing official duties, the Cardinal has trans lated, edited and published the bio graphy, which is full of interest, and particularly modern in its application. Malania was the richest woman of The only hint given will be the blast of the angel's trumpet, telling us of the arrival of the glorious Judge. But though we may not know the hour and moment, we may yet gather some idea as to about the time of His appear ing from the many signs and wonders that are to be His precursors. Some of signs can be observed even now by those who keep their eyes open. Who is able to tell how far off that day is? The General Judgment ought t

is 7 The General Judgment ought to suggest several questions of vital in terest to every Christian. How do I stand in relation to it. What will be my fate when called upon to give an account? Am I ready and glad to welcome Jesus Christ? These solemn questions can only be answered after looking into ourselves, and finding out what we have been and what we are. The condition of our souls will be the measure of our confidence or despair If we do not look forward to our Blessed second advent with the same joy and eagerness as the patriarchs and prophets did to the first, it is because

# THE CATHOLIC RECORD.

A NEW VIEW OF THE SPANIARDS. a recent letter in the Boston

of the Bishop's hands, the invocation of the Holy Ghost and the touching of the sacred vessels, forming together the matter and form of this sacrament. Herald, the famous Mexico correspond ent, Frederick R. Guernsey, writes: Some of us recall that, yours ago, in New England, the word Spanish was as-sociated with cruel conquistadores, in-Bread and wine into the Body shu Blood of Christ, of remitting or retain ing sins, as when He said to the apostles: "Whose sins you shall for give are forgiven them, and whose sins you shall retain are retained," is, ess sociated with cruel conquistatores, in quisitors, pirates, slave drivers and desperadoes generally; men with long black beards and flerce moustachies. Diack Deards and heree houseaches. The women were said to be insanely jealons and to carry a dagger for pur poses of revenge It was accepted as gospel truth that a man with black eyes and olive complexion was a sort of demon insarrate. sentially, a power above all human power, a power, therefore, which could be only derived from God and delega ted by Him alone. The exercise of this delegated power necessarily de mands for its exercise the grace of emon incarnate. We Catholics,

Catholics, of course, can trac We Catholics, of course, can trace the history of that evil judgment to the old days beginning with the Eng lish Bluebeard's repudiation of his virtuous Spanish wife. From this epoch-marking event in Henry's reigo until the close of the reign of his worthy daughter Elizabeth the Spanish myth had time to be fixed as a fact in the English consciousness, and was duly transported with the first English immigrants to America. The religious duly transported with the first English immigrants to America. The religious issue inspired it, of course; and there was vastly more bigotry than race animosity in the popular conception of the Spaniard above epitomized. It colored, unconsciously but none the less vividly, the later American con conting of the network of these lands of Hence they were Bishops and hence, too, Bishops only can administer this sacrament. We know from the New Testament that the apostles ordained some of their chosen disciples to conception of the natives of those lands of

ception of the natives of those faults of original Spatish discovery and settle ment bat present independence. To Mr. Guernsey is the honor of de-stroying the current misconceptions of Mexico and the Mexicans, and pro The subject of this sacrament can be any bap ized male capable of intending to receive this sacrament. In order to be ordained not only validly, but law fully, a person must have the due age moting the friendly relations which now exist between the vast numbers Americans seeking their fortun and knowledge ; he must have observed there and the courteous and hospitable the interstites - a certain interlude of time between the conferring of the ative of the

To Mr. Guernsey will be due a little later the destruction of the Spanish later the destruction of the Spanish myth, which he has vigorously attacked in his latest letter. He knows the Spaniards, especially those who have come from the northern and mountain ous provinces of Spain ; he has lived g them, done business with them and enjoyed their hospitality, and his udgment is that they are singularly like the typical Americans in their sturdy self respect, their enterprise and their capacity for labor. But they are more frugal and self denying than the Americans. They love Spain, and f one shows an appreciation of mantic history, they are instantly his Cardinal Rampollo, former Papal Secretary of State, discovered among the manuscripts of the Escurial when

For their sterling qualities, their splendid capacity for friendship, their friend. splendid capacity for friendship, their well-proven loyalty, the Spaniards of the better sort, nay, even the humble people, are admirable. Strange that at home they do not flourish, or, at most, make but slow progress. But the old Iberian bow has not lost its elastic-ity. The stuff is all there

ity. The stuff is all there. The Spanish residents here are Cath olics, not at all fanatical, but respectful to their clergy, and insistent on having christenings, marriages and burials done inder the auspices of the old Mothe Church.

Melania was the richest woman of her day, and perhaps the richest woman in the history of the world. She had a villa at Rome, imperial in its magnificence and kept up by hosts of As a rule, Spaniards make excellent husbands and devoted fathers of family, taking an intimate interest in their slaves, a rural domain on the Appain children's studies and sports.

All this is very natural and com-mendable. It seems strange, however, that Americans should have been se slow in flading it out. To be sure, James Russell Lowell praised the Span ards as the one European people of his experience who would resent a "tip" as an indignity. He also doubted motive of the Protestant zeal in our war with Mexico, in the memory of which we take so little pride to day.

Mr. Guerney reminds us that the Spanish municipalities were the first in Europe to be truly centres of Home Perhaps it is the " town meet Rale. germ in Spaniards and American ing that forwards their fraternal relation in Mexico. - Boston Pilot.

ST. ANTHONY'S EVER READY HELP.

for saying Mass or for my own personal comfort and needs. It was very cold,

and the houses here are without win

dows, having only openings, which are sometimes covered with paper. For

I would give an alms to his poor, if he until my arrival at the stays the snow until my arrival at the village, where I intended to rest. After this prayer I went out again, but what a great change had taken place! In the space of a quarter of an hour the snow had ceased to fall, and I was able to take up my journey" The wind was still strong, and in

spite of their efforts the boatsmen coald not effect a safe landing for my coald not effect a sais familing for all embarkation. Again the converts pleaded with me to return, but I, put-ting my confidence in St. Anthony pro-ceeded to enter the boat as well as I could, and my confidence was not mis-placed; I crossed the river without an scident, and a few hours later I was in accident, and a few noirs later 1 was the village in which I intended to rest. "Hardly had I entered the place, when the snowflakes fell again with re-newed velocity, and all the converts about me exclaimed: 'Senfou, Tien. about me exclatmed : Seniou, Ten-sciou Sanse ! Father, the Master of heaven has helped you !' Inay were still more confirmed in their belief, after [ had related to them the particu after I had related to them the particular lar circumstances of my journey and my recourse to St. Anthony. As soon as 1 returned home my first concern was to fulfill my promise in acknowledgment of the great favor obtained through the intercession of St. An thony." — Translated from Les Voix Franciscaines by Fr. G. S., O. F. M.

#### DIFFERENT PROTESTANT VIEWS OF THE CHURCH.

Augusta Larned in her "Trave Nctes," in last week's Christian Register (Unitarian) writes of the Cathedrals of Cologne, Brussels, and

Paris. She says: "At home one may never step into a Catholic Caurch. The garishness of the new structures, the bad taste of images, the tawdriness of the the altar dressing, the service itself may repel; but we cross the ocean to visit ancient and venerable cathedrals, and cannot be disabased of the idea that we have a certain claim to that which they can give us."

It is very evident that the writer has not made a practise of stepping into Catholic churches in the United States. For association's sake, how-ever, she should on her return visit a few of the many erstwhile Protestant (and even Unitarian) houses of worship whice have been remodelled for Catholic uses, until their congregations are able to avail themselves of their heritage of Catholic architectural and artistic beauty. Miss Larned remem bers the desceration of Notre Dame of Paris during the Reign of Terror and the Commues and rejoices that again the house of prayer. But all with a certain condescension. "Clouds are lowering again about the turretts and buttresses of old Notre Dame. Will it emerge as the house of a purified and more grandly liberal faith?" The writer, of course, knows as little about the faith of the Catholic Church as she knows about those American Catholic churches into which "one may never step," but still criticize for "garish ness," "'tawdriness," "bad taste, etc

While a Unitarian is benevolently telling the old Church how she may improve herself, and an Episcopalian is trying to discover lauds in which she is dwindling, a Methodist, Dr. Parkhurst of Zion's Herald, looks the truth in the face, and however un-pleasant he finds it owns it up like a man. He is speaking of the presence of priests on the steamer on which he sailed from Gibraltar and their devoted spiritual care for the Italian immigrants in the steerage : "Is it an accident, or a part of the

sleepless care and purpose of this great Romish Church, that three of its re presentatives are here to religiously nurture and care for these hundreds of mmigrants? Rome never loses sight of opportunity or duty. She is always alert and caretaking of her own, and masterfal in doing it. We never come near to this wonderful system without

DECEMBER 22, 1906.

#### An Income for Life Is guaranteed to the beneficiary under the Continuous Instalment policy issued by the North American Life MERICANLIFE It is written on the whole life and limited payment life plans, SOLID T and also on the endowment plan, so that the insured receives the income himself if CONTINENT living at the end of a stated time. This policy gives absolute protection to dependents, and on the endowment plan makes a definite provision for the future. Explanatory booklet sent upon request. NORTH AMERICAN LIFE ASSURANCE COMPANY. HOME OFFICE : TORONTO, ONT. JOHN L. BLAIKIE, . GOLDMAN, A.I.A., F.C.A. President. Managing Director. W. B. TAYLOR, B.A., LL.B., Secretary. to all Works of Archbishop O'Brien Memoirs of Bishop Burke, \$1.00 As we have Life of St. Agnes--- Virgin only a limited quantity of the above 25 and Marytr . . . After Weary Years . . 1.00 books, it would be well to order early Aminta --- a modern life 1.00 drama . . . The Catholic Record, London, Canada -0-0 Hog The London Mutual Fire while the other is rich, it is humiliat ing to the former not to be able to give to his friend a present that shall equal equal in cost the one he receives. As a Insurance Company of Canada result in all too many cases, me omen plunge themselves into debt in order to keep us with the mad pace set by some of their wealthy acquaint ESTABLISHED 1859 HEAD OFFICE TORONTO, ONTARIO. FULL GOVERNMENT DEPOSIT All the schemes of reform urged in-Losses Paid Since Organization. \$ 3 250 000 0 Business in Force 66.000 000 66.000 000 628 609 1 clude, as a matter of course, gifts to the poor. It would be well if the Assets How. JOHN DRYDEN, President. Vice-President practice or custom were confined to this alone, together with perhaps in H WADDINGTON See and Managing Director, L. LEITCH D WEIMHLLER, Sup. John KILLER. Inspector expensive toys to the young folk. But the great feature of Christmas gitts should be relief of the wants of the destitute -orphans, poor widows, the indigent sick and aged. In the Cath-\$1.00 olic Caurches the Christmas day colection is for the orphans. That is one of the best and most appropriate of all PURCHASES ways to celebrate the birth anniversary A \$2.00 PEN of the Founder of Christianity .- N. Y. Freeman's Journ 1. BREVIARIES The Pocket Edition No. 22-48 mo.; very clear and bold



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It pays

there is something wrong in us. should set that wrong right at once, for we know not how long the period of probation will last. The present is ours ; over the future we have no control. We should pay heed to our Saviour's command : "Work while it Saviour's command : is day, for the night cometh, when no man can work." And "Man goeth forth to his work until the evening." Let us then work out our salvation with fear and trembling while we have the day of life, for when the night of death overtakes us all the opportuni ties for doing that will be at an end. TALKS ON RELIGION.

> HOLY ORDERS. Holy Orders, according to Catholic mostrine, is a sacrament of the New Law, by which spiritual power is given

nated, to \$175,0.0,00 to day. and grace conferred for the perform ance of sacred duties. It possesses all the requisites of a sacrament, namely, institution by Christ, conferring of grace, and the eternal sign. Christ in-stituted this sacrament at the Last Supper, when, after changing Bread and Wine into His own Body and Blood He gave the Apostles the same power, by saying to them : "Do this in com-memoration of Me." Our Lord and Redeemer thus conferred upon His Apostles, on this most solemn occasion. the awful power of doing what He did. He was the great high Priest, freely offering His tile in storifice to the Eternal Father, for the redemption of mankind, and instituted this great sacrament by means of which the grace

and blessings of His passion and death were to be handed down to the end of to every member of the human family. He did not die for the redemp tion of the people of His day only : He did not give them alone the fruits of His infinite merits, but He died for all. and ordained a means by which all man kind could share in these blessings and partake of His infinite merits, and this He did by instituting this holy sacrament, which was to perpetuate on earth, His everlasting pristhood, verifying the prophecy of David con cerning Him : "Thou art a priest for over according to the Order of Melchi-sedech."

E. The eternal sign of this sacrament is the anointing with oil, the imposition gascar."-Denver Catholic Register.

edict to sell her estates. The proceeds were spent as fast as possible and hun dreds of churches, monasteries, hos-pitals, etc., were built, and thousands of needy poor helped by the saint and har hushand.

It took twenty seven years of con-tinuous and munificent giving to dis pease their colossal forame. Taey pease their colossal forane. then went to Jerusalem, where the were buried in a monastic retreat which they had built and endowed. Gerontius, the original biographer, the disciple of Melania, never could give the number of slaves that Melania at one time owned, but stated that in

two years eight thousand were liber ated. He states that her annual income was one rundred and twenty thousand pounds weight of gold, equal thousand pounds weight of goid, equal to more than thirty millions of Uniced States gold coin, and taking the pur chasing power of specie in the site centary A. D., faily equal, it is esti-

# ARCHBISHOP FARLEY'S RETORT.

When he was private chamberlain to When he was private chamberlain to Pope Leo some tweaty years ago Mgr. Farley, as he was then called, had occasion to meet all classes of people. Wits of the world tried their hands against him now and again, but in these encounters the wits met with defeat always, for a keener, readier mind than the Archbishop's does not exist on the globe.

Mgr. Farley was crossing one day Mgr. Partoy was closing the day from New Haven to Dieppe when a young Frenchman attempted to take him in hand. This young man scoffed at religion and at clergymen, but he was, of course, unable to anger monsignor, or to draw him into an argu ment. Finally the foolish youth re-sorted to open ridicule-to sheer im

pudence. "Gentlemen," he said in a loud voice, addressing himself to the entire company, and at the same time winking in the clergyman's direction, "gentle men, I am informed that in the strange land of Madagascar whenever they hang a priorit that have a dephered hang a priest they hang a donkey along with him."

The young man laughed, and Mgr. Farley, looking at him wildly, said: "Well, let us both be thankfal my

an increased impression A missionary in China gives the folness, resourcefulness and, practically, its impregnability." It is this last characteristic which lowing a count of the powerful help of St. Anthony. In order to understand bet

ter the greatness of the favor, it is worries all the non Catholics who write worries all the non Catholics who write of the Church. The suggestion that she should change, the prediction that she will fail are only feeble wishes. fathers to ineffective thoughts. She will not change and she will not fai, and the world knows it - Restor Plate cessary to be acquainted with the customs and notions of my converts. "Last January I left for one of my stations, in order to give a mission. This mission was for me a veritable martyrdom. I had no fit place either



these reasons, and also on account of a cold, from which I was suffering already One of the Christmas customs that for more than two weeks, I soon left the place again. On the third day, after Mass, I gave orders to roll up my need reform is that of giving presents to friends. It is a costly business for many and, it appears, involves many in debt to a considerable exetnt, a fact noticed and illustrated as followed by mattress (I invariably carry it with me, me, so I may know whereupon I rest my head), to take down the a Cleveland paper a few days before the late recurrence of the great festival: "Christmas was foreshadowed in the portable altar, and put into my value all the requisites of the Holy Secrifice of Mass. The converts obeyed without Consistents was foresnadowed in the county recorder's office last week. Day after day it became more evident that Dec. 25 was pretty clove at hand. A glance at the office force and their any sign of contradiction. "In the meantime the wind outside was howling flercely; soon the snow drifted into my room. 'Father,' ven tured the converts, 'you cannot go out extra work told the story. The numb of chattel mortgages increased in pro portion as Christmas drew nearer. of this house to day; put down your mattress and altar. I was inflexible. I went out to look at the skies; to portion as Christmas drew nearer. Yesterday they came in by the score. This week the number will probably be greater still. The mortgages tell the story of the way hundreds of families

my great disappointment [ saw the im possibility of my departure; the sky was dark, the wind was still blowing a are getting their money for Christmas presents. They look upon a few 'plaststrong gale, the snow fell in great and ers' on household effects as mere noth thick flakes : a genuine blizzard, with out any prospect for a change. "Entering the room, the converts again urged me to put down the altar ing, when balanced against the joy of giving. The amounts range all the way from \$25 to \$300 and some are for even more."

Deprecating such imprudent "ways and means" for Christmas presents, one

and means" for Christmas presents, one of the papers suggests an agitation for "declaring gifts of intrinuic value to avyone but to children as improper and out of place or in bad taste." and a correspondent of The Commoner, com mending the proposed reform, thus emphasizes the evil of the existing Tobacco and Liquor Habits Dr. McTagart's tobaccore medy removes all desire for the weed in a few days. A regestable toneue with it occasionally Price \$2 Truly mayrelous are the results from taking Its remoty for the liquor habit. Is a safe and incep maive home the results from taking bis remoty for the liquor habit. Is a safe and incep maive home and events from taking bis remoty for the liquor habit. Is a safe and incep maive home and events from taking system : "It would remove from men and women generally great embarrassments because one of the trying things of the Christmas season is the selection of a gift of int-insio value for a friend; and if one of two friends happens to be poor,

again urged me to put down the attar but I refused. I was resolved to leave on this day at any hyzard. I recited the 'Si quaeris' and ten glories; I also made the promise to St. Anthony, that

# DECEMBER 22, 1906.

# CHATS WITH YOUNG MEN. Some Things that Pay.

universal desire to "get on,"

to rise in life, means, in one aspect at all events, the desire to find out the all events, the desire to that in the things that pay-the things that in the things that pay-the best results, long run produce the best results, long run produce the best results, pecuniarily and otherwise. Unfortuna-tely, the desire is by no means neces-sarily accompanied with any adequate gonception of the nature of the things than do pay, or of the methods by which a grip of these things may be obtained. Too commonly the desire co exists with a strong determination to put forth a minimum of efforts and expect that great results are to be reached with the scantiest possible expenditure of energy and thought. Ultimately life reveals the hopeless fatuity of the de lasion, but the lesson is often too late. What then are the things that pay— the things that always pay if they are persevered in and followed consciously, deliberately and pertinaciously. Let us enumerate a few of them. It pays, when you take up a study,

us enumerate a few of them. It pays, when you take up a study, to learn it thoroughly. It pays the young clerk to study every subject a knowledge of which is wanted in the commercial office. . . A precise knowledge of business technicalities pays. It is a false economy to stint oneself in accomplishments because the acquisition of them involves expendi acquisition of them involves expendi ture in money and inroads upon leisure time and frequent absence from attrac tive or exciting "sports." It pays to learn everything that will make you a more efficient worker, and it does not pay to neglect anything that will in-

crease your efficiency. ...It pays to be painstaking-to do as well as it possibly can be done every little bit of work that falls to your lo It pays to be zealous, and to do rather more than your mere duty. . . It pays to be entirely conscientious in small things as well as in large things. It pays to be strictly honest even regards trifles, for it is not without good reason that the experience of the whole world has established the pro-position "Honesty is the best policy." It pays to be patient, to watch for opportunities of advancement, to seize them as soon as they come, and to work always for future rather than immediate results, it pays to fit y ur-self for more responsible and more lucrative work than that in which Juerative work than that in which you happen at any moment to be engaged... It pays to show that you can be relied upon to perform your present tasks in such a way as to give satisfaction to everybody whom they concern. It pays to be vigilant about "little things." Great things are the "little things." Great things are the sum total of little things, and there is no great success that does not depend upon the scrupulous utilization of many little things. . . It pays to forthat there is such a thing as k," and to work in the conviction that one's success in life depends en-tirely on one's own efforts.--Phonetic luck," Journal. Going to the Good.

You have all heard the expression, said of a boy, that "he's going to the in Success. bad." There are definite marks, like guide-posts, that indicate the way. First of all, he is disobedient. He will not mind his mother. He forgets that, when he disobeys her, he disobeys God. Who gave the fourth commandment. He was probably never taught that when he obeys her in all things lawful, for God's sake, he obeys God, and that God will surely reward him for that obedience. Next, he goes with bad companions

-boys already worse than himself, boys that swear, boys that drink, boys that tell lies, boys that are "sporty." After that he hates school and he is

unwilling to work. He likes to loaf, to be free to go and come where and when he pleases, to make money at odd jobs and to spend it to see ball games and to visit low theaters. After a while he lotters in and an and the set of the s

loiters in and around saloons. So he goes on, one step at a time, from bad to worse, until he becomes a from bad to worse, until he becomes a chronic losier, rowdy, gambler, drunk ard, thief, and winds up in the peni-tentiary or fills an early grant

tentiary or fills an early grave. But a boy can "go to the good. He can make up his mind to be obedi ent, to study, to get to the head of his class, to learn useful things, and to be industrious. He can determine to be polite and kind and gentle. Ho can resolve to frequent only good company.

is not disturbed either by vexations trifles which should not concern him seriously, or by inevitable changes of fortune, which he can neither foresee regret makes his manhood more unwelome than death.

nor prevent. This is not a bit of gen hor prevent. In its is not a borgen eralizing without purpose, but rather a bit of wholesome, practical philoso-phy which every man should work out in his daily experience. We are usually to blame when we

We are usually to blame when we miss a train, bat we can in no way help the train being late. To fret and stew about it only muddles the mind and saps the nervous energy which should conserved for the evening's work. Hotels are often bad; we can't make life. them better, though courteous, firm reatment of the attendants will secure the best to be had under the circum Young People. stances. The theatre may be poorly lighted, and all the details badly managed, but a self-controlled man can do much more to remedy the situation than can a fussy, complaining nagging

Self-control is contagious. One such person in a family, or in a company, will affect all the rest. Self control results in gentleness and cheerfulness, which, as Robert Louis Steverson says, are above morality; these, he says, are the greatest virtues. What these qual anal ities mean to the wandering minstrels and speakers in managing the people they meet cannot be estimated. Financially these qualities cannot be valued artistically they are indispensable, and without them there can be no true life with one's fellows.

Self Investment, Best Investment.

John Wanamaker was once asked to invest in an expedition to recover doubloons from the Spanish Main, doubloons from the Spanish Main, which, for half a century, had lain at the bottom of the sea in sunken frigates.

"Young men," he replied, "I know of a better expedition than this right here. Near your own feet lie treasures untold; you car have them all by faithful study. "Let us not be content to mind the

most coal, to make the largest leco motives, to weave the largest quanti ties of carpets; but, amid the sounds of the pick, the blows of the hammer, the ratile of the boms, and the roar of the machinery, take care that the im-mortal mechanism of God's own handthe mind-is still full trained for the

highest and noblest service " The ignorant man is always placed at a great disadvantage. No matter how much natural ability one may have, if he is ignorant, he is discounted. It is not enough to possess ability, it must be made available by mental discipline. We ought to be ashamed to remain

in ignorance in a land where the blind, the deal and dumb, where even cripples and invalids manage to get a good education.

The trouble is that many youths throw away little opportunities for self-culture, because they can not see great ones; and they let the years slip by without any special effort at selfimprovement, until they are shocked in middle life, or later, by waking up to the fact that they are still ignorant of what they ought to know .- O. S. M.

#### OUR BOYS AND GIRLS. The Future.

The boy of to day shall be the man of to morrow. The foregoing sentence must not be taken to mean that the ex istence of a boy is but one day of istence of a boy is but one day of twenty-four hours, and that of a man a lke period. No, that is not what is meant at all. The term "to day" as used in the sense ret forth, is intended to compare time with eternity, but, of begin the sense begin to do so, since to compare time with eternity, but, of course, does not begin to do so, since the mind of a being on earth cannot conceive the vastness of eternity, and no boy would attempt to say he understood it. But with this feehle comparison it may be encepted feeble comparison it may be somewhat easy to make an impression on the boy who never thinks of to-morrow. The life of a person has been com-

2. Mind your eyes ! Don't permit them to look on wicked books, pictures or objects. 3. Mind your ears ! Don't suffer them to listen to wicked speeches, pared to a gentle breeze of summer air it passes almost unnoticed. The hand is raised and feels the passing breath ; it scarcely causes the least sensation, and is forgotten so soon that even those who give themselves to the study of small things fail to record it. Now why is it not better for a boy to look to the fature in life, since that other great future, eternally, depends on it. so much The future is like a beautiful lamp throne. on a distant mountain whose light changes and flashes in countless ways changes and flashes in countless ways sending forth colors of such fadeless beauty as to hold its observer en tranced. The boy dreams of it, he plans for it; he is fascinated by it; plans for it; he is tascinaten by it; but does he realize what it means? Does he stop to think what it shall be for him — go'd or bad? That depends upon what his surroundings are. If his surroundings are good, it is safe to say his future will be bright; if his sur roundings are free from scandal, future, will, in most cases, be peaceful and smooth. and smooth. Boys should not depend on their wishes to make a future for themselves. Wishes are all very well in a fairy tale but will not do for the story of life. They must have a desire, a wish to be something, to follow some trade or do some certain labor, but their efforts to reach the object of their ambition must not cease with mere longing for it: they must study, practice and labor to fit themselves for it. If a boy sees a future in electricity he ought to in-form himself on that subject; should he have a desire to follow mechanics his efforts at school could be such as to fit him for that calling, and so with all stow. him for that calling, and so with all other branches. A boy has a certain amount of con-trol of affairs that surround him. In trol of anairs that surround him. In case he should see a bad example he may shun it, and when a good model of boyhood comes to his notice he can form his tastes and habits in harmony with the Orenet and the state of the state waste our energy.
The weather is not so hot or so cold to the man who is self-controlled; the days are never hopelessly dark. All physical conditions have for him their rightful significance, and their normal effect; he is not easily influenced, but he will kill it, and render its physical conditions, bat his peace of mind
with it. One of the ways of destroying the future is by diarespect and dis obedience to parents.
The boy who remains out late at night, smokes cigarettes, sweare, steals hight, smokes at old people who are passing, strike a blow at his future passing, strike a blow at his future that will kill it, and render its product that he is not easily influenced, but he will become more unhappy, until
with it. One of the ways of destroying the future is by diarespect and dis the future is by diarespect and dis obedience to parents.
The boy who remains out late at ongenetic advocates the bay who remains out late at will kill it, and render its product that he is not easily influenced, bays of idleness drag on to the future bay so of idleness drag on to the future bay world, and His message was rung out world, and His message was rung out he will become more unhappy, until
with it. One of the ways of destroying the will become more unhappy, until
interposition can explain its uninter rupted continuance. It is uninter to the state of the continuance. It is the set of the set on the main at the set of the set on the set of the country. This is a novel use of the boycott, and that it would be an effective one there is little doubt.

# THE CATHOLIC RECORD.

and peace on earth to men of good will "

This is the reason of all the joy and happiness that prevail at the blessed Christmas time- the fact that peace The boy who goes to school, shune had company, refuses to schole, to dis-obey, who, instead of running the streets until a late hour at night, re-Christmas time— the fact that peace was brought to the world by the Prince of Peace, the precious Babe of Bethle-hem. From the beginning of the world for four thousand years, there was no peace, for Adam's sin had taken it away, and all that man would do could not being heak that host peace again. But mains at home, studies his lessons, or reads wholesome books, and goes to bed teaus whoresome booss, and goes to bed at a reasonable hour-the boy who does all those things-is leading him self into a path of reses, where each step he takes brings peace and content bring back that lost peace again. But the merciful heart of the Father in heaven was touched and He brought peace again to the world by giving up His divine Son in atonement for the sins ment. His future invites him with a band whose beckon lures to as much happiness as may be hoped for in this of the world. And thus the peace of the first Christmas Day will last through By all means boys have a future, but all the ages of time and shall live for all eternity. Hence the joy from that day strive to make your future a good one .to this is the peace we may have here Between Ourselves.

in preparation for the eternal peace of heaven, if we only be grateful for the Between Ourselves. The girls who win their way into the inmost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self-forgetfulness, and that indefinable faculty of eliciting the bet ter nature of others. Most of us know girls who have appealed to us in this way. We have many friends who are mercy that has come to us and show ame by our being men of good will. is the good Christian who, mindful of the birthright that Christ, Who has redeemed and regenerated him, that has made world wide the celebration of Christmas the Saviour's birthday. From the fullness of the peace and joy over flowing his soul has gone out year by way. We have many friends who are more beautiful and gifted, but there is year the religious enthusiasm that awates the whole world. In every Catholic heart affection for the holy innot one of them whose companionship we enjoy better than that of the girl we enjoy better than that of the girl who perhaps never makes a witty or profound remark, but whose simple quality of human goodness makes up for every other deficiency. And if there came a time of real stress when me foll that we needed the encount of fancy of our Lord and Saviour burns with a flame of the tenderest feeling, which makes everything connected with that time of Hislite a most sacred mem ory. Bethlehem, the stable, the man-ger and Josus lying in it wrapped in we felt that we needed the support of we felt that we needed the should choose above real friendship, we should choose above all to go to this sweet girl, certain that we should find intelligent sympathy, a tea swaddling clothes, 'neaththes miles and tears and loving caresses of Mary, His virgin mother, and Joseph's faithful charitable construction of our position care, are pictures that never leave the picus mind, but which become more and difficulties and a readiness to assist us beyond what we ought to take. Beauty of spirit is more than beauty of realistic at this time of the year which commemorates their occurrence. The unthinking world will attribute the face and form and remarkable intellect usl qualities are not to be compared with peculiar joy that marks the Christmas time to the force of custom that has unsflected human goodness and sym-pathy.-B. C. Orphan Friend. grown with the progress of time, and give little heed to Him Whose birth it A Child's Knowledge of the Divine commemorates, or the tender love of the Little Ruth was playing in the yard, ages of faith that prompted the honorand, seeing her mother a short distance from the house she at once thought of ing of it and which succeeding ages some cakes and candy which her mother have continued ; and hence the mere had forbidden her to take. She hastened into the house, quickly the Christmas festival is kept and its superfluid observance leave no trace behind. But with the thinking Christmas for the house her, but seeing no one

around to see if there was acycles hear who would see her, but seeing no one, she put them in her pocket and ran out of the house into the yard again. She knew that it was naughty to do she put them in her pocket and ran out not merely a reast of the schees, but a of the house into the yard again. She knew that it was naughty to do such things, but that is what she had just been wanting — some cakes and he shows to others is unselfish and his good wishes are sincere, for all are candy. So she sat down on the grass, and So she sat down on the grass, and was just going to eat them, saying to herself: "Mamma will never miss them, for I did not take much of either." But just then she happened to think of what her mother had so often told her to say when she was tempted to do wrong. She hesitated a moment, look based on divine motive-the motive to do the best that is in him for his fellow men; because of his love for Christ Who in being born man has become the brother of all and Who in manhood's years preached the gospel of brotherly love, saying, "love one another," to say when she was tempted to do wrong. She hesitated a moment, look ing wishfally at the cake and candy which she held in her hand, then, in a "whatsoever ye do to the least of My brethren ye do unto Me." This is what makes Christmas what it is-the feast low voice she said : "God is looking of brotherly love-that love we, first and above all, show to Christ the Son of God, Who has adopted us as His brothers and sisters by taking our She sat there for a moment thinking She sat there for a moment thinking of the All-Seeing Eye that was ever upon her, then putting the cakes and candy back into her pocket, she arcse and walked quietly and slowly into the brothers and sisters by taking our humanity, and then show to one another by reason of our love for Him and to honor the Christian dignity with which He has invested us. It is to all, too, that we are to manifest our good will, on it must be all choice and will, house and laid them back in the cup or it was to all Christ came, but to those most like Him, in helpless child To wear a cheerful face when the heart is aching is not deceit. When a hood, in the poor, the orphan, the homeless, the friendless are found the good housekeeper cleans the front steps and porch before she sets the house to nearest likeness to Him, the King of Heaven and Earth, Who whilst pos-sessing all things made Himself poor rights she does not mean to deceive passersby. She merely shows some pride in her house and some consideration for her neighbors. We conque

for our sakes," for poor we are, indeed with the doors of heaven closed against us. Sin closed them, but Christ opened them again. Let us rejoice, then, and unite our alleluias with those of the angels singing, "Glory to God in the highest!" Let us hail their message of "Peace," and be worthy to receive it in fulleess by being work of receive it in fullness by being men of good will, as, repenting our sins, we humbly bow in adoration with the shepherds, and ask the grace of being born anew to Christ, born anew on blessed Christmas Day, - Bishop Colton in Catholic Union and Wires.

and Times.

TOO MJCH GIFT-GIVING. Is there not dauger that the giving Is there not danger that the giving of Christmas presents will be over-done, that people will revolt against the costly practice, and that the cus-tom will die out as suddenly and com-pletely as did the fashion of making indiscriminate New Years calls? At present there is a delirium of gift giving. Every married man de-pletes his cash account to satisfy his wife's craze for money at this season, and every woman makes cut as long a wife's craze for money at this season, and every woman makes cu; as long a list as she dares of persons on whom things, more or less useless, but as expensive as possible, shall now be bestowed. The religious aspect of the holiday is being put in the background. Its most conspicuous teature, at the present day, among the general public is the exchange of gitts. And these are now too frequently valued not as tokens of love, but according to their expensive of love, but according to their expensive ness. Let the best traditions of the day be restored. It is the feast of the children and of the poor. Of the children, because it is the birthday of the Babe because it is the birthday of the Babe of Bethlehem; of the poor, because they are His representatives. He should be the first figure in it and it should be celebrated in a way to please Him. The children should be led to His crib to begin to learn to love Him ard the poor should receive the gifts that are intended for Him. The profusion of extravagant pres-ents should be notably reduced and the amount that is given to charity on this day should be largely increased. this day should be largely increased .-Catholic Columbian.



#### CHILDREN OF THE POOR.

See the children of the poor ! How

the sight must pierce the heart of humanity and shroud with sorrow the throbbings of festive joy.

Prematurely old, with pale, pinched Prematurely old, with pate, pinched faces and appealing eyes, thry roam the storm swept street, hungry, shiv ering and sad. They have no home worthy the name, for want and wee are there enthroned. Those who would have made that home happy are either toad helders or devolute, and the dead, helpless or desolate; and the heart shrine that should be the very Mecca of Christmas joy is become for them a lazar house of wretchedness and

Marvel not, then, that the children of such desolate abodes should face the fierce winter blasts of the streets, and fix their melancholy gaze upon the sparkling shop windows that teem with gifts for other young hearts—bat with

one for them. Oh, God help the bereaved orphans on, God help the bereaved orphans and the children of the helpless poor I No merry Christmas for them, unless the pitying hearts of men and women, inspired by the tender impulses of hu manity and Christian charity, shall scintillate their desolation with the gladness and plenty that ever accom-pany that day of days.

pany that day of days. Oh, then, in the name of the sh v ering Gaild in Bethlehem's rude man-ger; in the name of His poor mother upon whose immaculate breast He found His only shelter; and in the name of the lily souled Joseph whose heart was pierced at the utter want of the Child and His mother, we ap-peal to all our readers to remember the aged poor, the dependent orphans and the suffering children of wretchedness and want during these days of festive and want during these days of festive and want during these days of festive merry-making and manifold joy; and never to forget that "the larger heart" and "kindlier hand" which the Christ-mas bells ring in shall not be without a surpassing reward from the Father of the orphan and the poor.—Catholic Unice and Omea. Union and Times.

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Canadian Barley Malt and English Hops; and is put up in 16 ounce bottles to retail at 25c. per bottle, while others at the same price con tain only 13 and 14 is allowed for O'Keefe's B allowed for O Keefe's empty bottles when re-tureed, thus making "O'Keefe's" the most economical Malt Extract

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NDON

He can be temperate, modest, brave. He can practice self denial and begin to learn the law of love. As soon as a lad commences to de As soon as a lad commences to us velop in this way, people take notice of him. They say of him : "He's a nice boy." They show that they like him, that they admire him. Even before he is ready to leave school, he has chances to get positions. His good name spreads. Men are willing to trust him. spreads. Men are willing to trust thin. He keeps himself neat—his hands clean, his hair combed, his tie fastened, his linen spotless. And this exterior neatness is a sign of 'he order within —the clear mind, the innocent imagina tion the sweet memory, the poble

--the clear mind, the innocent imagina tion, the sweet memory, the noble impulses, and the resolute will. So he enters the work a day world and soon he rises to a position of re-sponsibility. Employers are on the lookout for young fellows like him. He keeps on "going to the good." He is steady, sober, faithful, obliging and ambitious. He makes friends on al sides—in business, in the societies he joins, and in the social circles he frejoins, and in the social circles he frequents. He approaches the sacraments once a month. And so he goes on, up and up, until he reaches the heights of

prosperity and happiness. Which will you choose—to "go to the bad" or to "go to the good ?"— True Voice.

Self Control a Virtue.

Self control is a great virtue, and a great convenience as well; without it

them to insten to which a part of the songs or words. 4. Mind your hands! Don't let them steal or write any evil words. 5. Mind you feet! Don't let them of the wicked. walk in the steps of the wicked. 6. Mind your heart! Don't let the love of sin grow in it. Don't give it to atan, but ask Jesus to make it His

Presence.

at me."

board where she got them.

are near us.

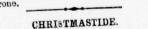
A Cheerful Face.

our heartaches more quickly when we

begin by considering the friends who

Six Minds.

1. Mind your to gue ! Don't let it speak hasty, crue!, unkind or wicked



Of all the seasons of the year, the Christmas season is the most liked by all. Young and old delight in it, poor and rich find pleasure in it. The hum-ble home rejoices as well, and even more so than the gilded palace. Mer-chant, clark, capitalist, laborer, teacher, more so than the gilded palace. Mer-chant, clerk, capitalist, laborer, teacher, student, all rejoice in Christmastide and hail its advent with delight and strive to reap the fullness of its joys. It is, of all the year, the more glad some, and every one seems happy and is making others happy by such deeds of kindness as it is in his power to be-stow.

And why this general joy ? Is it able why this general juy r is io that men by common consent have agreed on one day and one time to lay aside differences and to rise above petty jealousies and ascend to higher conception of their own and their bro ther's dignity and to respect and treat conception of their own and their bro ther's dignity and to respect and treat one another accordingly? And that at the close of one year, by way of an act of thanksgiving, and at the beginnact of thanksgiving, and at the beginn-ing of another, by way of hope, they wish to have general joy and good prevail, in the desire of letting bygones be by-gones, and all to begin anew fair and

free fron anything of the past?

free fron anything of the past? No, this does not explain the peace and joy, the good will and kindness of Christmastide. It is now well nigh two thousand years since this general joy began, and naught but the divine interposition can explain its uninter-rupted continuance. It it were of man like man, Christmastide would have changed and passed away long since; but its institution was divine and it draws its continued life from Him, Who

- the second

"Why Not Adopt It."



8

# THE REAL THANKSGIVING.

THE BEAL THANKGIVING. The duty of thanks for favors and bleesings needs no demonstration, for gratitude is an expression of even brute creation. The dog will not bits the hand that feeds it, and the horse, after licking the palm that offered it an apple whinnies forth a "thank you." Thankfalness, then, is the commonest form of simple justice. How much we in America have to be thankful for ! Allowing for the de feets that mark human arrangement and rule, we can all say with a grate ful heart, "America i! with all your faults, I love you still." When Brown son said, "the best government is that which rules least," he gave the repub-lic a grand compliment. She rules

lic a grand compliment. She rules well, and yet in no way interferes with well, and yet in no way interfores with individual effort except to inspire and encourage. Her general rule is an in contive to particular progress. In the old Roman republic the individual was merged in the great mass; his rights belonged to the State; it was the State first. Here every man sways his State first. Here every man sways his State first. Here every man ways into own sceptre, his home is this castle, the plebelan may be the patrician in ex-cellence, and inheritance claims not title. Honest effort can wear a crown richer than that fashioned for kings and can reach the highest station in a land which, like heaven, belongs to the valiant. Accidents have little valiant. place here, pluck, and not luck, reaches the goal.

So, then we have to thank God for a government that goes on the prin-ciple that laws are made to advance

ciple that laws are made to advance the people's interests and not to re tard them, to encourage and not to depress, to save and not to damn. And what glits mother Nature offers! Our granaries are bursting with golden plenty, our mines are inexhaustible, our markets are rich with all the meats and vegetables that luxury desires or the simple life needs. Countless thous-ands are shriveling in famine elsewhere ands are shriveling in famine elsewhere and plenty sits down contentedly, like Wisdom in scripture, at our doorsteps. Virtue is not absent, but everywhere shows its beauteous face. This is a Christian land ; orphanages, hospitals and churches tell of blessed charity and its heavenly work, and show that wealth has not forgotten the Great Giver.

With such feelings and thoughts let the nation set her napkin to carve her banquet and let it not be as the gross gourmand who lives to eat and does not eat to live, and forgets his God in his greed. For us Catholics, the High Mass, the

rand Te Deum and the prayer of Bishop Carroli remind us of our gracious duties to the day, telling us that the true Catholic is the happiest of mortals and as such digests his dinner as the gift of Providence as well as the fruit of the earth.—Catholic Union and Times.

# PROTESTANTS AND THE CROSS.

Not very many years ago the spires of the vast mijority of Protestant churcases were crossless and their walls bare of pictures. Gradually but surely conditions are being reversed No longer is the cross on the steeple a sure sign that the temple which it surmounts is a Catholic one. Never a Catholic Church without its cross, but in our day the old faith has not been In our day the out taken has not been left in the enjoyment of a virtual mon-spoly of the symbol of salvation. It is becoming more and more popular with the Protestants, and evidences are not wanting that they would like to

the air, the lilles and the grass of the fields, the fish of the sea and the stars of heavens tell us of Him Who by showing us their significance hath subjected all things unto Himself. His right it is to reign, in art, in business, in the home, on the street as well as in the church and the stately cathedral.— C atholic Union and Times.

THE SEARCH FOR CAPERNAUM.

For decades Christian archeologists have been trying to Locate the city of Christ. Capernaum, says the Literary Digest. Last October the railroad was formerly opened, which connects the sea of Galilee with Haifa and with the grant fast Lordon Railroad with the great East Jordan Railroad, and eventually will connect it with the Bagdad road. This road touches the sea in the southern part near the village of Samach, from which it is pos-sible in two or three hours with a beat

to reach Tiberias. Contemporaneously with the building of the new railroad, another task of equal interest in connection with the sea of Galilee is being done; ramely. laying bare some of the magnificent rains of a grand structure which had for decades attracted the attention and inquiries of travellers. These were the possible foundations of that syna-gogue which had been built for the Jews by that famous but unnamed cen-turian whose servant "dear unto him" was sick and at the point of death and whom Jesus was besought by the elders to reach Tiberias. whom Jesus was besought by the elders

to cure. If this proves to be the case, then we know the scene where Jesus preach-ed His first sermon when He "taught ed his first sermon when he "taught' as one having authority and not as the scribes," and where also He cast out the unclean spirits. The existence of these important ruins at Tel Hum was known to older scholars, but it was only about ten years ago that the monks of the Franciscan order began to protect them against the depreda tions of the peasants who plundered them to get stones for the erection of their own houses. Only recently enough of these rains have been uncovered to show that there once stood at this place a rare and splendid synagogue. The outer walls are mas-sive, the whole constituting a square, and within run two parallel rows of heavy columns to support the roof. A close examination shows that this structure departs materially from that

of a Christian Church and must have been a very ancient synagogue. A frieze of considerable size, facing the sea, has been discovered, covered with rich ornamentation and in many respects suggests Roman and Greek temple architecture. Unfortunately only the east side of the structure has only the east side of the structure has been preserved, but here are found also two side porticos, with a flight of stairs. In general the building is covered with sculptural work of the art of its day incolding especially images of trees, leaves, fruits, especially of grapes and palms. In addition there is found on this temple as o called "arms of David," a six cornered star. The material out of which the structure is built is a

marble like limestone, formerly, doubt less, found in abundance along the sea. although, according to the statement of the natives, no longer extant there. A FIELD FOR PERSONAL INFLUENCE.

Archbishop Redmond, of Wellington writes to the New Zealand Tablet Catholics exercise an influence of nore or less importance. This influlorget the crossless and pictureless era of their ecclesiastical architecture. ence they should use in their homes, their offices, their factories and the Naturally, however, a change in longcircle of their friends. It is so easy circle of their friends. It is so easy to utter a timely word, to dispel a prejudice, enlighten a mind, point out a way of conduct. You are the father of a family. Be careful to send your existing conditions serves but to accen-tuate the recollections of things, as they, and no Catholic at least, can r ad the following beautiful composi-tion by Rev. Francis E. Clark, D D., children to a Catholic school, keep all World infidel and immoral books or without being forcibly reminded of the time when the pinnacles of the vast majority of Protestant edifices served the utilitarian purpose of weather vanes and the interior walls of the structures were bare of ornamenta-tion that carried any spiritual significa-

GOOD READING.

The spread of Catholic literature,

The spread of Catholic intersture, the increase in circulation of Catholic mazagines and papers is a gratifying sign that our people are awakening to an appreciation of what is one of the

essential; in this day of the spread of the press. Good reading is a bless ing; the mind cultivated in this direction

of life lengthen the impressions of early

attained a treasure. As the years

worsted.

# THE CATHOLIC RECORD.

#### ANOTHER FATHER DAMIEN

A few years ago says the Freeman's Journal, the world rescanded with the praises of Father Damiss, who had sacrificed his life in the service of a community made up of Lepers. He stood bravely at his post till stricken with the terrible disease which claimed him as its vistim. Heroism of this sort the world seldom witnesses. Men on many a battlefield have been ready to risk their lives in the service of their country but death on a battlefield is rob bed of the horrors that are associated Tues Arch thron for lo He bed of the horrors that are associat

with the slow lingering agony the victim of leprosy must undergo. So great is the dread of this loathsome direase that a poor wretch who was afflicted with it was recently driven from one state of the union to another until at last he ended his suffering in a lonely mountain shanned by all.

Nothing but the love for his fellow man, inspired by the teachings of the Catholic Church, would ever have in-duced Father Damien to undergo voluntarily the terrible martyrdom that has made his name known throughout the world. But the inspiration that made him so heroic a figure did not die with him. The teachings of the Catholic Church which induced him to devote himself to the service of the to devote himself to the service of the abhored leper, inspired others to tread in his footsteps One of these, Father Lemmons, has just ended his heroic career at Paramaribo, Dutch Guiana. Born at Maestricht, Holland, on July

28, 1850, Father Lemnens entered the Dutch army as an officer at an early per iod of his life. In that capacity he went to Sarinam, Dutch Guianain, 1878. Four years later he abandoned the military lite at the age of thirty two, exchang-ing the uniform of a military officer for the habit of a Redemptorist missionary. In 1886 he was ordained a priest and immediately devoted him to the work of attending to the spiritual, as well as the physical well spiritual, as well as the physical well being of a community of lepers. There could be only one result of this devo-tion. The anticipated took place Father Lemmens, like Father Danien,

Father Lemmens, like Father bather, was stricken with leprosy. He there upon voluntarily isolated himsel and became the chaplain to a hospital for lepers in Paramariboi the capital of Datch Guiana. And so cut off from Dutch Guiaa. And so cut on from all society except that of lepers, he worked on patiently, bravely, heroically, for four years, till his Divine Master called him to his eternal reward.

#### THE SOUL'S DESIRE.

NOTHING OF EARTH FULLY SATISFIES IT.

The reason why pleasure of the senses Ine reason why pleasure of the senses cannot make man perfectly happy, lies in man's very make up. Besides a body, wonderfully fashioned it is true, but which, after all, he holds in common with the brutes, he has something which vivifies him which makes his able not only to feel, but also to reason, to reflect, to understand; which can prompt him to undergo pain and to make sacrifices for others, and by which he can love purely, disinterestedly, nobly; something which can bring him even to the very feet of God. This soul, this wonderful, intelligent spirit. soul, this wonderful, intelligent spirit-ual being, now shat up in the prison of the body, is ever reaching out beyond the narrow bounds of its house of con-finement, striving to find objects where-by it may be satisfied. And it finds that in all this world there are no things but created things, material, contential things which it gives the substantial things which it gives the

body the power to taste, touch, smell, see or hear, but from which it can draw of no lasting pleasure ; for they are not noble as it is, spiritual as it is, immortal as it is. It finds that wealth is gotten with labor, and is easily lost, and that, when retained it cannot satisfy the soul's desire for something like itself. It finds that honor and praise may be quickly changed to opprobrium and slander; or that they are not deserved; or that they are given by men from whom to receive dishonor is praise. It had finds that the body may be cheered with sensual pleasure for a brief period, and that the after effects are depress ing, dishonoring and deadly. It finds moreover, that to the life of every man cipally to the bad press." Such books and papers should never cross the threshold of your house, should never be read by yourselves. It is amazing how deladed people are on this point, what license they allow themselves, how much they offend God. You are not allowed, as a rule, to read what at tacks religion and outrages morality. You are a good public speaker. Don't be afraid to publicly defend your faith. You are a good writer. Use your pen: on earth there comes a time when the light of the eye is quenched and the limbs grow cold; and that when he goes down into the grave, his honors and his riches and his pleasures go not with him. And seeing all these things, it has no comfort and cries out, vainly beating against the bars of its prison house, "Who will give me wings as of the dove, and I will fly away and be at For then it knows well that in rest ?' all created things there is nothing but You are a good writer. Use your pen; write. The press is the queen of the world, and if Catholics have not a vanity and vexation of spirit. Nothing is is perfect, nothing is lasting, nothing is true but Heaven.—Catholic Columbian good, able and valiant press to defend them, they are doomed to be pertually

very suddenly of hemorrhage. at 4 a. m. on Tuesday, Dec. 4th, was the oldest priest of the Archdiocese of Toronio, and was well known throughout Ontario, having been parts h priest	The Sovereign Bank of Canada Chartered by Dominion Parliament.					
for logth p priods in such important parishes as Newmarket, Toronto Gore, Uxbridge, etc He belonged to the Catholic brauch of a well known Irish family, which gave a number of distinguished mon to the Church, including	sist Octo- ber	Capital Paid-up	Reserve Fund and Undivided Profits	Sovereign Bank Notes in Circulation	Deposits	Kicess of Assets over Liabilities to the Public
the Rev. D., Joyce of Madrid, for some time private confessor to their Spanish Majssities and the Rev. Dr K-ane, at one time head of the foremost Cathchic U alversity of the States. Of his Canadian relatives who did much for the Church might be mentioned the late Mr and Mrs. Dupleavy, who conducted Th	1902 1903 1904 1905 1906	\$1,173,478 1,300,000 1,300,000 1,610,478 3,942,710	\$ 240,000 362,838 420,373 523,461 1,335,847	\$ 759,995 1,237,650 1,284,840 1,550,790 2,850,675		\$1,413,478 1,662,838 1,720,373 2,133,939 5,278,557
Catholic Mirror so well known in the forties and who generously donated a large sum to		Cash on Hand	Bonds,	Loansat	Commercial	Total Assets

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Kicess of Assets over Liabilities to the Public Sovereign Bank Notes Deposits Undivided Profits \$1,681,730 4,309,432 7,196,741 10,134,209 \$1,413,478 \$ 759,995 \$ 240,000 362,838 420,373 523,461 1,662,838 1,720,373 2,133,939 5,278,557 1,237,650 1,284,8401,550,7902,850,67515,578,920 1,335,847 Commercial Loans and Discounts Bonds, Debentures etc. Loans at Call Total Assets \$3,855,203 \$1,630,199 \$1,358,469 \$ 439,363 713,397 4,074,048 7,014,123 9,578,850 14,640,510 1,747,3421,179,5401,566,1447,209,920 10,201,954 672.034 13.818.938 791,153 1,612,831 25,343,401 4,614,067 Deposits of \$1.00 and Upwards Received. Interest Paid Four Times a Year, Savings Department at all Offices London Branch --- Opposite City Hall, F. E. KARN, Mgr. London East Branch---635 Dundas St., W. J. HILL, Mgr.

Cash on Hand

at Bankers

\$ 383,097

1,214,8221,491,398

3,916,842

622.774

31st Octo ber

1902 1903

1904

 $1905 \\ 1906$ 



**DECEMBER** 22, 1906.

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tion that carried any spiritual significa-

the Christian Endeavor

they,

"On a mountain side near Bozen, in the fyrol, is a great crucifix with the image of the Lord upon it and with the crosses of the two thieves on either note which so stand out against the sky as to attract and awe all beholders. "When one sees the silent Golgotha,

snow-capped mountains and green val-leys, and rushing, foaming rivers are lorgotten, and that great cross, with itsplesser companions, fills the horizon and the heart of the beholder.

"There seems to be nothing else in the world but the story of the cross, and one realizes the truth of Christ's great saying, 'I, if I be lifted up, will draw all men unto Me."

"How true it is that the Master Christ, dominates the world to day in all its finer and nobler sentiments i

"Go into any picture gallery of the old masters, and one realizes how art means Christ; Christ in the manger, Christ before the rabbl, Christ in the adgment hall, Christ on the cross,

Onrise in the tomb. "Sculpture has rendered its tribute to the same Master, and the finest marbles of the Christian era represent the Thorn crowned One.

"Literature has piled library upon library in trying to depict His life or

So explain His words. "Music has render "Music has rendered to Him her choreest tribute, and the 'Messiah' echoes its hallelujah throughout the worid.

"We sometimes think that Jesus, the Christ is the theme of the pulpit and the theological lecture room only. Far from it. He is the most interesting, the most vital, the most commanding figure in the modern world — the world of art, of letters, of music, as well as of

meligion.

No business man can date a letter without paying tribute to Him with whom the Christian era began.

much to be thankful for that we need never cease our singing. With all our wisdom and prudence and foresight we need never refuse to take a lesson in gladness and gratitude from the happy "No church spire points except to Him, exalted in the heavens. "Every innocent child reminds us of Him Who biessed the little children, while nature itself He has brought bird that sang all night as if the day ander contribution, so that the birds of was not long enough to tell its joy.

#### Funeral Pomp.

There is in many cases too much funeral pomp. There is a great deal of extravagance in funerals because such extravagance is "fashionable." Many burden themselves with unnecessary expense because if they don't "people will talk." Let them talk. These people will talk either about your parsimony or about your extravagance. parsimony or about your extravagance. It does not matter what " the talkers "

