

The Catholic Record.

"Christianus nomen est Catholicus vero Cognomen"—(Christian is my Name but Catholic my Surname.)—St. Pacian 4th Century.

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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 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 profit a man if he gain the whole world and suffer the loss of his own 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 assailed 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, but our belief is entitled to respect—that we cannot approve a system of education for the young which is divorced from the Catholic faith and which entirely confines itself to secular matters, and to things affecting temporal 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 duties 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 only the intellect but the will must be cultivated. If we remember aught Herbert Spencer says "that the belief in the moralizing effect of intellectual 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 contend against the passion and pride of man.

That parental rights are not created by the State, and that they have the right to determine the education for their children, are obvious truths. For our part, whilst we condemn education apart from religion, we have no desire to compass the slightest violation of the rights of others. One point, however, that escapes the notice of some of our friends, is that the children of Catholic parents are entitled to as much consideration as the children of non-Catholic or irreligious parents. That schools are called "non-sectarian" is no passport to our favor, and this for divers reasons. First, there is no such thing as non-sectarianism. Secondly, the individuals who label their views "non-sectarian" and attempt to foist them upon schools, erected and supported by tax-payers, are not wanting in self assurance. They hanker, we are told, after un-dogmatic Christianity. What this may mean we do not know: but it is quite clear that un-dogmatic Christianity is a contradiction in terms and that Christianity, if of any value at all, must teach truth clearly and with authority, and, therefore, must be dogmatic. Science sets forth its teachings in precise terms, that is, it has dogmas. Our opponents have their opinions, and, in enunciating them, are not poor in dogmatism. And more, they seek to impose them upon others, forgetful that we have also a conscience, and that we believe neither in a ungod-

matic, nor a colorless, nor a Christian-ity based upon the fundamentals of 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 cause.

MORE LIGHT.

They who assert that the Church has ever been the persistent enemy of science would do well to consult her history and to thereby find out that she has ever been the truest friend of all that can enlighten and elevate and ennoble the human mind. Nearly all the discoveries that have advanced scientific knowledge must be ascribed to her and to her devoted children. 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 invisible: science treats of the material and transient. The truth of the Church is fixed and immutable; science is subject to experiment and progress. The truth of the Church is vouchered by God: the truth of science is estimated in accordance with the arguments of the scientists. 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 pleading or to the sham scientists who make facts to suit their theories. In this connection, Dr. Virehow, 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 instruction—especially the attempt simply to dispossess the Church and to suppress its dogmas forthwith by a religion of evolution—be assured every such attempt will make shipwreck, and its wreck will also bring with it the greatest 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 revelation. The God of the heart is the God of the intellect, and out from Him comes all truth in heaven and on earth scientific and religious.

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 Paradise here on earth. Ignorance, they say, is the chief cause of the wickedness of the world. The experience of past and present shows that knowledge does not necessarily connote goodness. Men may be lustful, and drunkards, etc., and be far from ignorant. To-day the advocates of education without religion are beginning to doubt the efficacy of mere enlightenment as a safeguard against vice.

But they go on to say that knowledge, as it gains more and more in honor among men, shall refashion the earth. Thus the drunkard will, by becoming acquainted with the laws of physiology, conquer himself, etc. Man, under the influence of culture and superior civilization, will contribute his share to the common good. Now, whatsoever we may think of this dream, it does not tally with the Gospel, which has no belief in the perfectibility of human life here on earth. We may devote ourselves to the assuaging of sorrow, but in this life of probation the rule is, that only in the Cross is life and salvation to be found. In what we are, and not in what we have is our happiness here.

Why should man who does not believe in a revelation sacrifice himself for others? We must, if we are to act in a reasonable manner, have a motive. Perhaps we can find this in the writings of those who bid us do our duty because it is our interest to do it. They, however, have nothing but contempt for

the masses of men. Go back into the history of the past and see how nations without supernatural religion have given indisputable evidences of belief 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 destroyed. In our own days, despite all our enlightenment, is it not a fact that the old impede the march of business. We may dream, 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 life when we know that it is difficult to see the true good, and that the heart is beset by sensuality. Are we taught by nature to sacrifice ourselves for others? If we have no belief in a God, why should we in our quest of an earthly paradise allow anything to keep us back? What sympathy can we have for him? Does nature teach us to be tender hearted? Is 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 motive.

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 God 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. But in his present state, man, unaided by grace, cannot keep 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 convinced of its supreme claim and right. And this is alone found in its reference to God.

HOW THE PROTESTANT REFORMATION WAS BROUGHT ABOUT.

Written for the Free Voice by Rev. Charles Coppens, S. J.

XI. THE REFORMATION IN DENMARK, NORWAY, AND ICELAND.

Denmark—Christian, or Christiern II, ruled over Denmark from 1513 to 1550. Being exceedingly fond of autocratic power, 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 foiled by the insurrection of Gustaf Wasa, who achieved the independence of his native country.

In Denmark, Christiern chiefly attacked 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 confiscation of all the Church property. It is the old story over, only diversified in its details. Christiern was not as wily as Wasa; he went straight to the point, not doubting but he could crush all opposition. He invited to Copenhagen a disciple of Luther, Martin by name, and he installed him as bishop in his capital city. The indignant nation protested with a common voice; but he heeded not. On the contrary, the deposed archbishop was put to death, and laws oppressive of the clergy were proclaimed. Then all parties combined to dethrone him; he fled, and, after various vicissitudes he was cast into a frightful prison, from which he did not come forth alive.

The throne of Denmark was next offered to his uncle, Frederik I, of Holstein. He too, unfortunately, believed in reformation and confiscation, which was the great temptation of the times. Yet when accepting the kingly crown he took a solemn oath to maintain the Catholic religion. He soon began a severe, and not an open prosecution 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. Among these alleged abuses he counted the rapacity of the apostolic See. He arrogated to himself the confirmation of all elections 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 church.

At the death of Frederik I, in 1533 his son Christian III, though a Protestant, was made king, on the explicit condition that he would not be an enemy to Catholicity. How far he violated this promise, and forced the country into apostasy, can be clearly understood from the following account

taken word for word from a Protestant 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 him by Gustavus (Wasa) for reducing the power of the clergy. He accordingly assembled the senate with great secrecy, and they immediately came to the resolution to annex all the Church lands, towns, fortresses and villages to the crown, and to abolish forever the temporal power of the clergy. All the bishops in the different parts of the kingdom were arrested about the same time; and, that the nation might not be alarmed by this extraordinary measure, the king convoked the states of Copenhagen; the nobility were ordered to be there in person, the commoners by their deputies, but the clergy were not summoned to attend. After a strong speech from the king against the rapacity of the clergy, the senate confirmed the decree of the diet; and the power and privileges of the clergy were declared to be annihilated forever. The senate next settled the succession in the Duke Frederik, the king's eldest son. In return for these concessions, the king confirmed the nobility in all their rights, particularly in what they called the right of life and death over their vassals, and of punishing them in what manner they thought proper. Thus was the power of the clergy destroyed in Denmark; but the conclusion which the nobles drew from this, that their own authority 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 oppression of the farmers still continued, and the nobles displayed a restless and increasing desire to prey upon the poor, and to rule in the state; for the senate passed a law, for bidding any person, either ecclesiastical 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 Catholic Church in Denmark and the liberty of the people thus fell together at one blow. It should here be remarked that in all other lands too in which the Reformation was established by main force, tyranny at the same time began to rule supreme and popular rights were greatly impaired. And yet, such has been the falsification of modern history, especially in English speaking countries, that the 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 contrary 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, Rosnow, 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 preacher, Bugenhagen, was imported 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 thereafter hold no civil office, or even inherit any possessions, while death was decreed against all priests and against those who should harbor them.

Norway remained subject to Denmark after Sweden had thrown off the yoke. The Bishop of Drontheim was unfortunately a great friend of Christiern II, and promoted the introduction of the novel doctrines. But the Norwegians were attached to the ancient faith; nothing but violence could conquer them.

When Christiern II was expelled from Denmark, the Bishop of Drontheim was forced to fly from Norway. Later on, in 1536, the Norwegians refused to accept Christiern III, as their king; they rebelled and slew or expelled his supporters. He sent an army into Norway and completely conquered it. Then he totally deprived it of its autonomy, and placed his own creatures in all the leading offices. As for religion, stringent laws were passed, by which all the inhabitants were compelled either to embrace Lutheranism or to fly the country. Many, chiefly monks, preferred exile to apostasy. Here again, as in so many other lands, civil liberty and Catholicity perished together.

Iceland had been converted to Christianity about 1000 A. D. From the ninth to the thirteenth century it was the centre of Northern enterprise. Its government was a species of republic; its laws were wise; it was in the golden age of its civilization. But in 1380 it was annexed to the Danish crown; in 1482 it lost by a plague, one half of its population. Yet the land was beginning to regain something of its former prosperity when the Reformation came to inflict on its people a sadder and more permanent injury than the plague had done.

The history of this catastrophe is simple enough, and can be told in a few lines. Christiern III of Denmark attempted to Protestantize Iceland. Clergy and people rose in rebellion against his tyranny. The king sent over a numerous and well equipped body of foreign troops, which ultimately overpowered the brave, but ill organized citizens. Their leading Bishop, John Arason, was seized and put to death. The same violent and arbitrary laws were imposed upon the conquered land which had destroyed the

Church in Denmark and Norway. Once more the Reformation was forced upon an unwilling nation by means of foreign bayonets.

FRENCH SITUATION NOT UNDERSTOOD.

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 injustice 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 see tens of thousands of men and women who happen to be priests and nuns, turned out of their homes for no crime, out that of serving God; if my countrymen could see and recognize all this injustice and refuse sympathy to those who suffer by them, then I will leave life without faith in American love of justice."

"The American people had not had these things put fairly before them. Our own press has been to a considerable extent the reflex of the Parisian anti-clerical press. Most people over here have little conception of the French and clerical. They look on the leaders of this part as enlightened statesmen seeking to preserve the republic from the attacks of an aggressive clergy."

"There have been sincere lovers of Republican Government among the anti-clericals, but the majority of them have far less love of the republic than they have hatred of religion. I saw with deliberate conviction that the leaders of the present French Government 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 refuse 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 minister 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 children from 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 and orphan asylums and law courts, and 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 benignly settles over the house holds where Christian virtue rules. Millions of hearts will throbb with glad exultation when from beily and campanile peal out the joyous carillons that tell how a long, sinful world heard 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 the sun's diurnal rising, its influence is felt as a source of perennial delight. It softens the most obdurate hearts into a glow of benevolence. The impulse to give, in the Christian realm, is at least almost universal. It becomes contagious and irresistible. This characteristic of the season proves, it might well be owned, the Divine element in it. As the Redeemer was a gift from God to man, so the spirit which impelled the giving of the gift is perpetuated, and will be perpetuated throughout all time.

There are many cynical people who see only the material side of this gift. To such as these the excitement and eagerness that animate the crowds who rush around the great stores, intent on securing substantial things for Christmas 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 mainsprings that inspire the daily surging of the great tide of humanity along our principal thoroughfares and up and down the innumerable aisles of the glittering department stores. This is mere pessimism. The general intention is to give something to somebody else; to show one's affection or esteem for dear relatives or friends. If there be vanity or selfishness mingled with this prevalent desire, it ought to be remembered that our human nature is imperfect, and it was because of this very fact that we have a Christmas to celebrate and rejoice in. The imperfection of our humanity made it necessary that God should send One Who should make 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 inhumanity of the season, and the distress which accompanies it in too many places, are, unfortunately, too manifest.

Cold and hunger are imprinted on many a face which the spirit of pride will prevent from giving voice to the body's crying wants. There are associations whose special function it is to find out the places where self respecting poverty cowers hungry, shivering, and uncomplaining. 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 help that is given is always sure to reach those most in need of help, but those who have mentioned 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 New Year's salutation proclaim with the same voice that poverty is blessed more than 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 effacement. It was to humble herdsmen and shepherds 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 Catholic 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 the world, all the children of men may well exclaim with St. Paul, "O the depth of the riches, of the wisdom and of the knowledge of God! How incomprehensible are His judgments and how unsearchable His ways!"

Two 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 promises of the divine savior of redemption were formulated to the primal pair amid the ruins of Paradise; but O how long, how long before the conclusion was drawn in the utter desolation of the manger crib. Yes, verily, incomprehensible are the mysterious ways of the Lord!

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 fulfillment? 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 outstretched arms by king, patriarch and prophet. The clouds were impurpled to show down the Just One, and the very needs to bud forth the Saviour.

At long last the promised Messiah vouchsafed to come—all the prophecies being fulfilled. The rejoicing angels were the first to announce His birth in strains of mingled peace and glory; while the miraculous star led the marveling shepherds to the manger to adore the new-born King.

Then, as now, it required supernatural faith to behold in the poor manger Child the Mighty God of earth and sea and sky; Who poised 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 reticent sun grows dim in the heavens.

For nigh twenty centuries that Child 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 Him homage. The wealth of the Orient has been placed at His feet. Art has lavished its splendors in glorifying the manger Child. The valor of the world has hailed Him, the King of Conquerors.

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 eternities, for He is the Lord and Giver of 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 remember 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 Christmas by the hallowed means of prayer. —Sacred Heart Review.

THE CHURCH AND LIBERTY.

SERMON BY FATHER FIDELIS, PARSONS-PROVINCIAL AT CONSECRATION OF PITTSBURGH CATHEDRAL.

Very Rev. Fidelis Kent Stone, provincial of the Passionist Fathers, was the preacher at the ceremony of the consecration of the new Pittsburgh Cathedral on Wednesday of last week.

Father Fidelis is a convert and one of the most eloquent pulpits of the day. His theme on Wednesday last was "The Church and Liberty," and his discourse was characteristically vigorous, impressive and timely.

"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 freedom from restraint, 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 impaired, man, deprived of his just rights, suffers."

"Now I affirm, with the utmost possible emphasis, that the rights of the Church are nothing else than the assertion of her liberty. As has been well said: 'Whoever attacks the Church attacks liberty—moral liberty—the right to know and communicate truth.'"

"The Church and the State, or civil authority, are co-ordinate powers, and in Christian countries at least should be friends and helpmates; 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 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 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 no human power can extinguish it. It is a form of liberty which the world in its headlong self will and pride of power cannot wholly understand. It has been called passive liberty, and it means the right to suffer and to die for conscience sake."

"Eternal Spirit of the chastest mind, be bright still in the death of those who die, not for country, but for truth. His enemies called the Lord of Glory to a cross, but His death was the greatest victory which the universe of God has ever witnessed. And the time of the Church's bitterest anguish has been also the hour of her most solemn triumph. Tyrants may throw her children to the sea, they may drive her to the scaffold, but they cannot extinguish her right to share in the glorious passion of her Lord."

"Passive liberty is not only grander, but it is even stronger than active liberty. 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 wronged and weak which moves and converts us."

"The Catholic Church in her commemorative offerings lingers with a certain stately exultation over the acts of the martyrs, who are her heroes; and when she tells us how some little one of Christ some humble slave perhaps, or high-born daughter of a Patrician line, caught in the snares and helpless amid the tortments, yet stood free and firm, and with alone the power of an angel, and with supreme liberty, as the Church says—'summa cum libertate'—made choice of hideous and elaborate death, rather than eat one grain of incense on the altar of the gods of Rome—On! then our hearts thrill with strange emotion, because then we understand how complete was the triumph of weakness and how utter the discomfiture of that brute force which fell back baffled as the force of everlasting life opened to regenerate, not a victim, but a conqueror."

"A FREE CHURCH IN A FREE STATE." Let us return to the formula 'A free Church in a free State'—a free Church, and is capable of a fair interpretation. But it is capacious and misleading. It was coined by an European statesman, who, while professing to patronize the Church, was really for her cleverest enemies; and for more than half a century it has been used by the enemies of continental Europe and indeed south of the Atlantic, as a slogan, whereby 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 existing state of society and of civil government throughout the world is the best thing possible, and, therefore, something to be hoped for, to be claimed as a right, and to be jealously guarded. As an eloquent 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 it implies the complete freedom of the two powers, the State and the Church, and the consequent gaining of the State. But the breaking up of the unity of Christendom and the indefinite multiplicity of sects have rendered any other condition quite out of the question now. It is useless to cling to what is past and gone, and gone apparently forever. Moreover, it is not the separation which is the real sufferer in parish before. Only be just and give her a fair deal. All that the Church asks is—Liberty."

own dear country it is our happy lot to find this condition realized. The Church is truly free here. In this respect those noble minded men, the founders of our Republic, builded better 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 in this country. The Church, as we have seen, after centuries of persecution elsewhere, she might rest at last in peace, where she could breathe freely, and were, in providing for the spiritual needs of her children, she may find full scope for the development of her own imperishable 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 that freedom is, and they are 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 reasons, we love her, our country; for this we are proud of being Americans."

"OUR SISTER REPUBLIC." "That you may better appreciate your advantages as Catholics in being citizens of a really free country, I am going to ask you, my friends, to cast a brief glance across the sea, and to consider with me for a moment the present condition of affairs in France. It is to me a matter of amazement that Americans in general and the American Catholics in particular should regard with apparent indifference the revolution which is working itself out in what we are fond of calling our sister republic. Such indifference can only spring from ignorance; and they do not know what is really going on. The subject is too wide to be properly treated here, for we should have to review the history of a century; and the so-called law of associations is too far reaching in its scope and too intricate in its details to be even summarized in a discourse like this. But if you could study the question, you would be convinced that the scheme for the disestablishment of the Church in France is perhaps the most cunningly devised piece of iniquity which the malice of man has ever elaborated."

"Disestablishment is all right, from an American point of view; we have no objection to that. If it were only a true separation, if the Church were only set free and let go, we should deem it a blessing for the poor, distracted Catholics of France; but what is aimed at is nothing less than the final suppression of public worship, the practical disestablishment of all Catholic property and the proscription of the clergy by their reduction to a condition of intolerable servitude. The Church is simply legislated out of existence. That the State does not recognize the Church is interpreted to mean that the State does not recognize the right of the Church 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 people, and we are the people. And if a priest should 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 Court of Assizes—that is to say, to the trial by jury—he will be judged by the Correction Court, composed of judges named by the government.'"

"WHAT WOULD THEY THINK?" "You think I am perhaps exaggerating? Study the law for yourselves. What would you think, my friends, of a law which should say to your Bishop: 'This fine Cathedral belongs to us, to the State of Pennsylvania. We do not recognize you nor your Church, nor do you recognize us, nor your Pope. And so, on the 12th of December next, we will hand this edifice over to an association of laymen, who will sell it to the highest bidder. As for you, my friends, you are to go, work in the mills? And this is the end which has been aimed at all along by the so-called lodges, the infidel societies which have gained complete control of the politics 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 Freemasons, published in Paris. Here it is: 'In the buildings which have been reserved in every quarter for centuries devoted to religious superstition and the gratification of ecclesiastical ambition, we perhaps shall soon be authorized to preach our doctrines. Instead of the clerical psalmody which now resounds there, the boat of the chairman's brethren and the acclamations of the Masonic brethren and order will awake the echoes of the memorial arches.'"

"Oh! my countrymen, what a travesty, what a mockery of liberty is here! And when the Sovereign Pontiff condescends the law as 'trampling under foot the Church's rights of ownership,' 'the men turn, like the wolf in the fable, and complain with hypocritical whine, per that the Pope is 'disturbing the peace of France.'"

"SPECTRE OF THE GUILLOTINE." "Truly I am amazed, and know not what to think of her who is called the Church's eldest Daughter. It seems to me that her Catholic children are paralyzed by memories of a sanguinary past; by the terror of the guillotine is upon them still, and their very dreams seem haunted by the grim spectre of a guillotine. Would to God we could transport into France a few hundred thousand of our Catholic men of America! Would to God that our Federated Societies and the Knights of Columbus were there! Rather let us say, would to God the spirit of the mighty dead would revive again, and that Frenchman might once more dare like free men, to do and die for the faith of Christ. Doubtless, the Providence of God has something yet of store in store for France. The outlook is dark, but it has been dark before. The Church seems often in peril when the storm is at its height, as on the Sea of Galilee, and the cry is raised, 'Lord, save us, we perish.' It is only

us, and we to us, if we, the children of the Church, should bring disgrace upon our mother. Woe to us if we forget the meaning of the Cross of Christ. Perhaps it were better for us some rude storm of trial might come to humble and to prove us. 'I fear,' exclaimed an ancient Father of the Church, 'I fear that life of luxury, dissolved in softness; I fear that neck bagarlanded with pearls, lest the sword of persecution should find no entrance there. Let us then be humble and watchful, men of prayer and men of faith, mortified men, and followers of a Crucified Redeemer, lest the very blessings which we enjoy should prove a snare unto our feet, and liberty itself should be our undoing.'"

"OUR DUTIES AND RESPONSIBILITIES." "And now, before we close, let us come back for a few moments to what more directly concerns ourselves, our own duties and our own responsibilities. 'We are free, and we know it. We are at home in this broad land, and there is none to make us afraid. Nevertheless it is possible that by our own selfishness or indifference we may suffer our rights to be impaired, and our liberty to be thereby unjustly curtailed—for it has been sufficiently shown that liberty is inseparable from the maintenance and exercise of right. Show your selves worthy, therefore, of being American 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 our bounden duty. We can use our influence, yes, and our brains, if we have any, or our voices and our pen, and last and not least, our votes. The circumstances of the 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 question. Our fellow-citizens cannot see the 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 schools to which we cannot in conscience send our little ones. Well, let us continue to bear the burden until the time comes, as some I believe it will, when the natural sense of justice and innate love of fair play so 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, upon which we have no time to dwell now. Look to it, for instance, that in our unfortunate brethren and sisters in jail shall receive freely and when needed the help and consolations of 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 without 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 Pittsburgh which may furnish you with the opportunity of doing something in behalf of moral and religious liberty. What a pity 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 immense works and foundries for the production of all that goes to make possible the world's swift expansion in trade and building and in commerce, in trade and travel. Yes, but think of the thousands of men 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 hears Mass on Sunday? For increased output of material gain justify a more or less of sacrilege, they say. But can any material gain justify the depriving the laborer of his right to the rest and the spiritual benefits of Sunday? Why, my friends, even in France, indeed France, where they are trying to suppress the Catholic Church, they are entering the law one day's rest in seven. It is true, they are doing it from any Christian motive, since it is the duty of the materialistic objection which we have quoted. It shows that from a scientific and commercial point of view it is better, pay better, to grant the workman his day of rest. There is a movement now in progress here in Pittsburgh that is away with Sunday work that is necessary or the omission of which would not entail serious loss. It is a movement, I know, that is not to be despised. Encourage him, you Catholic gentlemen of Pittsburgh, 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." "I have kept you too long, and must sum up. My Catholic friends, and you more especially, O Catholics of America, to you it is given in the preservation of that goodly heritage which has fallen to your share. Through no merit of ours we find ourselves in the enjoyment of an almost ideal liberty; and upon us, upon you, rests the solemn obligation which that privilege involves. 'To whom much is given, of him shall much be required; and much is expected from the Churches of America, because much has been given her, eye for full measure, pressed down and run along 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, but as an actual fact there is no other land in which the Church is so strong to day as in these United States. She is strong in her resources, strong in the grand spirit which animates her hierarchy, and her clergy, strong in her loyalty to her devoted sons, and strong in the recognition which she has won, and which she has won with such proud confidence. But remember that there is danger in this very confidence, this consciousness of strength. There is danger lest we incur the woe of those who are at ease in Zion. The eyes of the world and of our countrymen are upon

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

CATHOLICS AND THANKSGIVING DAY. The men who first instituted Thanksgiving Day in this country were not particularly broad-minded. For the Catholic Church and her people they had no affection. Some 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 in and with the Church of God. They were, undoubtedly, a narrow-minded and stuff-necked generation—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 stern Judge who looked upon human error with severity, but in the fall, when the harvest was gathered into the barns, they set apart a day to praise and give Him thanks as a merciful and bountiful Father. They called this day Thanksgiving Day, and it speaks well for the strong and sturdy character of the early Puritans, that this feast day of theirs should have survived all the vicissitudes to which Massachusetts has been subjected, and that the custom should have spread abroad, until it is recognized as an American holiday wherever the American flag flies, and is observed even in lands which we have not as yet 'serenely assimilated.' The day, however, has largely lost its meaning. The people of the United States have a way of forgetting the meaning of holidays. Our tenderest day of remembrance, Memorial Day, is given over very largely to sport, enjoyment, picnics, fun and frolic. So with Thanksgiving Day. The people of the present generation seem to have lost a very large conception of its primary significance. The religious side of the day is almost entirely ignored. We hope the time is far off when the first meaning of Thanksgiving Day will be utterly forgotten. It is most that Almighty God, the Giver of every good gift and every perfect gift, should be remembered at this season, and that thanks should be solemnly and publicly rendered Him for all blessings showered upon the nation during the year. Thanksgiving to God is an impulse of the human heart. It is as old as religion itself. And Thanksgiving Day is one Puritan institution which we hope the Catholic citizens of this country will not let die. However the descendants of the Puritans may have lost their fervor, unbending, unwavering faith of their fathers, now that they may be wandering to-day in the mazes of agnosticism and infidelity, however they may have forgotten the religious significance of Thanksgiving, Catholics should make the day truly Catholic and truly American by manifesting their thankfulness to the bountiful Father in Heaven, for His kindness and mercy during the year.—Sacred Heart Review.

THE CHRISTIAN FAMILY. Abbot Gasquet writes in the November Catholic World a scholarly and entertaining article on the Christian Family. The Catholic life depends in great measure for its existence and its growth upon the Christianity of the family life. I take this to be an axiom. For although it may be allowed that the grace of God may act upon the individual soul as to produce the flowers of virtue amid the most chilling surroundings and in the mephitic atmosphere of a bad home, still in his providence the ordinary nursery of a God's servants is the home presided over by pious parents, who themselves practise the religion they teach their children. The father, mother, and children to go her make up the sacred institution of God called the family. Without the parental influence, example, and teaching, the child will hardly have a chance of acquiring even the elements of religion or the first principles of an ordered life. The child is, for the most part, the creature of its surroundings, and the amount of schooling in the best of circumstances, or of religious instruction from the most capable of teachers, can supply the influences which are lacking in the home life. On parents rest the responsibility—a heavy responsibility, of which they cannot divest themselves—of training their offspring in habits of 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 fellow-men. The knowledge that their example will almost inevitably be copied by those they have brought into the world should act upon parents as a restraint upon word and action, and they should share personally in all the prayers and acts of religion they inculcate as necessary. There is much, no doubt, in surrounding circumstances, but there is no one so humble that it may not be a school of sound, solid, practical Catholic life; there are no surroundings or circumstances, however hard and dull out, in which the Christian family, recognizing its obligations, cannot practice the lesson taught by the Holy Household at Nazareth. Of course it is religion which unites them, and no ties are so strong, or will bind the stress of life, which are not strengthened by prayer and the faithful practice of religious duties. A brief indication of the characteristics of the Catholic family life in pre-Reformation days might be long, but I need not say that in the same lines would, however, remain the same, and additional details would only show more clearly how close to the natural—how God was ever present, and how the sense of this real, though unseen, presence affected the daily life of all in every Christian home. The proof lies on the surface of every record written on the top of almost every scrap of paper and every column of a count; they will begin with the invocation of the Blessed Trinity, and generally contain some expression indicative of gratitude to the Providence of God and of belief in the immortality of the soul, and of the reward gained by a life of virtue; letters are dated by reference to some Sunday or Festival, and so on. One has only to consult the pages of that wonderful collection of fifteenth century epistles, known as the *Centurius*, to see what the Church Festivals and Saints' days were to the people of those Catholic times, and how they entered into their very lives. A letter is frequently dated on the Monday, 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 preceding Sunday, as when Agnes Paston, in her communication as written by 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 know, as this lady and doubtless, too,

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. Charles' church, was soon on the scene. A New York exchange thus tells of his heroic descent into the tunnel: "No one knew whether the roof of the tunnel was still intact. At any moment it might collapse, and a muddy flood overwhelm the survivors and those who sought to rescue. To guard against this possibility, the pressure of compressed air in the tunnel was increased to the last possible ounce before the party of 'sandhogs' dared descend on their heroic errand. "Father Madden had never been exposed to this pressure. He knew not whether his breath would continue to beat if he entered the dismal hole. He knew that he braved death by the 'bonds,' the most tortuous form in which it may come to a man. He knew that the East river, rolling overhead, might burst the shallow bonds that held it back, and every man in the tunnel would be drowned like rats in a trap. He knew that a blow out of mud might be another death. He gave no thought to the danger, but descended with the others. And as they strove to carry those not fatally hurt to the sunlight eighty feet above, he knelt in the slime and said the prayer of his Church over those who had been called home. No soldier who ever charged a roaring battery displayed cooler, calmer courage than this almost unknown priest, shriving those poor devils in the very month of death."—Catholic Citizen.

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us, and we to us, if we, the children of the Church, should bring disgrace upon our mother. Woe to us if we forget the meaning of the Cross of Christ. Perhaps it were better for us some rude storm of trial might come to humble and to prove us. 'I fear,' exclaimed an ancient Father of the Church, 'I fear that life of luxury, dissolved in softness; I fear that neck bagarlanded with pearls, lest the sword of persecution should find no entrance there. Let us then be humble and watchful, men of prayer and men of faith, mortified men, and followers of a Crucified Redeemer, lest the very blessings which we enjoy should prove a snare unto our feet, and liberty itself should be our undoing.'"

CATHOLICS AND THANKSGIVING DAY. The men who first instituted Thanksgiving Day in this country were not particularly broad-minded. For the Catholic Church and her people they had no affection. Some 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 in and with the Church of God. They were, undoubtedly, a narrow-minded and stuff-necked generation—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 stern Judge who looked upon human error with severity, but in the fall, when the harvest was gathered into the barns, they set apart a day to praise and give Him thanks as a merciful and bountiful Father. They called this day Thanksgiving Day, and it speaks well for the strong and sturdy character of the early Puritans, that this feast day of theirs should have survived all the vicissitudes to which Massachusetts has been subjected, and that the custom should have spread abroad, until it is recognized as an American holiday wherever the American flag flies, and is observed even in lands which we have not as yet 'serenely assimilated.' The day, however, has largely lost its meaning. The people of the United States have a way of forgetting the meaning of holidays. Our tenderest day of remembrance, Memorial Day, is given over very largely to sport, enjoyment, picnics, fun and frolic. So with Thanksgiving Day. The people of the present generation seem to have lost a very large conception of its primary significance. The religious side of the day is almost entirely ignored. We hope the time is far off when the first meaning of Thanksgiving Day will be utterly forgotten. It is most that Almighty God, the Giver of every good gift and every perfect gift, should be remembered at this season, and that thanks should be solemnly and publicly rendered Him for all blessings showered upon the nation during the year. Thanksgiving to God is an impulse of the human heart. It is as old as religion itself. And Thanksgiving Day is one Puritan institution which we hope the Catholic citizens of this country will not let die. However the descendants of the Puritans may have lost their fervor, unbending, unwavering faith of their fathers, now that they may be wandering to-day in the mazes of agnosticism and infidelity, however they may have forgotten the religious significance of Thanksgiving, Catholics should make the day truly Catholic and truly American by manifesting their thankfulness to the bountiful Father in Heaven, for His kindness and mercy during the year.—Sacred Heart Review.

THE CHRISTIAN FAMILY. Abbot Gasquet writes in the November Catholic World a scholarly and entertaining article on the Christian Family. The Catholic life depends in great measure for its existence and its growth upon the Christianity of the family life. I take this to be an axiom. For although it may be allowed that the grace of God may act upon the individual soul as to produce the flowers of virtue amid the most chilling surroundings and in the mephitic atmosphere of a bad home, still in his providence the ordinary nursery of a God's servants is the home presided over by pious parents, who themselves practise the religion they teach their children. The father, mother, and children to go her make up the sacred institution of God called the family. Without the parental influence, example, and teaching, the child will hardly have a chance of acquiring even the elements of religion or the first principles of an ordered life. The child is, for the most part, the creature of its surroundings, and the amount of schooling in the best of circumstances, or of religious instruction from the most capable of teachers, can supply the influences which are lacking in the home life. On parents rest the responsibility—a heavy responsibility, of which they cannot divest themselves—of training their offspring in habits of 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 fellow-men. The knowledge that their example will almost inevitably be copied by those they have brought into the world should act upon parents as a restraint upon word and action, and they should share personally in all the prayers and acts of religion they inculcate as necessary. There is much, no doubt, in surrounding circumstances, but there is no one so humble that it may not be a school of sound, solid, practical Catholic life; there are no surroundings or circumstances, however hard and dull out, in which the Christian family, recognizing its obligations, cannot practice the lesson taught by the Holy Household at Nazareth. Of course it is religion which unites them, and no ties are so strong, or will bind the stress of life, which are not strengthened by prayer and the faithful practice of religious duties. A brief indication of the characteristics of the Catholic family life in pre-Reformation days might be long, but I need not say that in the same lines would, however, remain the same, and additional details would only show more clearly how close to the natural—how God was ever present, and how the sense of this real, though unseen, presence affected the daily life of all in every Christian home. The proof lies on the surface of every record written on the top of almost every scrap of paper and every column of a count; they will begin with the invocation of the Blessed Trinity, and generally contain some expression indicative of gratitude to the Providence of God and of belief in the immortality of the soul, and of the reward gained by a life of virtue; letters are dated by reference to some Sunday or Festival, and so on. One has only to consult the pages of that wonderful collection of fifteenth century epistles, known as the *Centurius*, to see what the Church Festivals and Saints' days were to the people of those Catholic times, and how they entered into their very lives. A letter is frequently dated on the Monday, 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 preceding Sunday, as when Agnes Paston, in her communication as written by 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 know, as this lady and doubtless, too,

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. Charles' church, was soon on the scene. A New York exchange thus tells of his heroic descent into the tunnel: "No one knew whether the roof of the tunnel was still intact. At any moment it might collapse, and a muddy flood overwhelm the survivors and those who sought to rescue. To guard against this possibility, the pressure of compressed air in the tunnel was increased to the last possible ounce before the party of 'sandhogs' dared descend on their heroic errand. "Father Madden had never been exposed to this pressure. He knew not whether his breath would continue to beat if he entered the dismal hole. He knew that he braved death by the 'bonds,' the most tortuous form in which it may come to a man. He knew that the East river, rolling overhead, might burst the shallow bonds that held it back, and every man in the tunnel would be drowned like rats in a trap. He knew that a blow out of mud might be another death. He gave no thought to the danger, but descended with the others. And as they strove to carry those not fatally hurt to the sunlight eighty feet above, he knelt in the slime and said the prayer of his Church over those who had been called home. No soldier who ever charged a roaring battery displayed cooler, calmer courage than this almost unknown priest, shriving those poor devils in the very month of death."—Catholic Citizen.

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The Catholic Record

Published Weekly at 484 and 486 Richmond Street, London, Ontario.

REV. GEORGE R. NORTHGRAVE, Author of "Mysteries of Modern Infidelity."

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1906.

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

My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with insight and ability and above all that it is imbued with a strong Catholic spirit.

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

Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

LONDON, SATURDAY, DEC. 22, 1906.

FROM OUR NOTE BOOK.

We know that during the centuries which preceded the Incarnation man never relinquished the hope of finding the God whom he had lost.

Through the history of the Gentiles runs like a line of gold the testimony to the thirst for God.

"Behold your God," cries Isaiah: "Behold the Lord God shall come with strength and His arm shall rule: He shall be before Him."

CHRISTMAS SPIRIT.

We are in some measure at least under the influence of the Christmas spirit. It may seem some of us groping over the past for our lost ideals and contrast ourselves to day with the years ago, when we buckled on our armour, recking little of the foes in our path, and determined to guard above all the white flower of a blameless life.

self and place. And it may set 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, will not leave thee nor suffer thee to perish in the end."

CHRISTMAS BELLS.

Christmas Day is come, and the good tidings of great joy are ringing through the world bearing holy joy to the faithful and reminding hearts possessed by the things of earth of the peace that would be theirs were they to celebrate worthily the anniversary of the birth of the Man God.

WONDROUS LOVE.

Yes, incomprehensible, but created things through which, as through a glass darkly, we see the perfections of God, can give us some slight idea of the divine love for man.

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 habitual sanctifying grace, the weight of divine justice burdened the world.

"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 when the wayfarers of Christmas Eve sought a lodging."

Let us go with the Shepherds and stand by that manger bed which rebukes our pride and worldliness and speaks to us of the suffering that must be ours, and of the dignity of patient poverty.

from Bethlehem to Calvary—from His birth to His death, every word and all once, 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: "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."

Words fall us. We can but adore Him and receive from His hands His Christmas gift, the threefold peace of which the angels sing—peace with God, with ourselves, with our neighbors.

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 government on one side and the Pope and the Catholic Church on the other.

Our readers are already aware that M. Briand, the French Minister of Education, made the blasphemous announcement 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.

They laid down as an iron rule that it is treason to say a word against the government of the day, when that government is a Republic. And what is a Republic for, if not to give greater liberty of speech to the people?

But the new Republic of France commenced with the most tyrannical treatment of any one who should be known to have a sentimental tenderness for any of the old royalties of which not a shred is left to day.

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 in 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 sons 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.

But let us remind MM. Clemenceau and Briand and their colleagues that in the middle of the piazza of St. Peter in Rome there is a monument which was erected in A. D. 303, to commemorate the absolute extinction of Christianity.

ocean and Briand and their colleagues that in the middle of the piazza of St. Peter in Rome there is a monument which was erected in A. D. 303, to commemorate the absolute extinction of Christianity. The monument stands still, but the impious inscription upon it has been erased, and it now proclaims that Christ 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 confiscated.

In order to retain the churches, the government made it the law that in each parish there should be formed a Lay Cultural Association which should take possession of the church property and administer it without reference to the Bishops of the dioceses. This law the Pope could not sanction as it destroyed the distinctive and essential character of the Church in which Christ "has placed bishops to rule the Church of God."

So far there has been no armed resistance to the police taking possession of the churches by force. But we may hear at any moment that armed resistance is offered. There are 32,000 churches to be taken, and it is beyond belief that these can be taken by the Government from at least one half the population of the country without active resistance.

The Government did make a concession at the last moment, putting the case under the common law of 1881 whereby it is forbidden for over 20 persons to meet without registering for 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 became merely one of submitting to a humiliation which had never been asked before.

M. Clemenceau is pleased to consider the Pope's refusal to admit that he must submit to the civil power for permission to say Mass or to preach to a 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 be 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: "To-morrow I will say Mass at the altar. If the act of praying to God in Church constitutes a crime, I will be prosecuted. That is all."

"And afterwards?" he was asked. He replied: "Afterwards, I will begin again."

In short, as a Catholic Deputy, M. Groussau, said in the Chamber: "We Catholics do not play politics, but defend 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 farcical 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. 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. Meantime we might say that Mr. Jos. Hoeking is one of those 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. Hoeking 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 Hoeking would make a most excellent associate editor for the Orange Sentinel.

THE HOME RULE QUESTION.

A conference has been held between the Imperial Government and the leaders of the Irish party, the result of which is not definite y known, but from the fact that such staunch friends of Ireland as Messrs. Rodmond, Dillon and O'Brien, have agreed upon supporting the government, and recommending their party throughout the three kingdoms to support it generously, it is inferred, with great appearance of truth, that the agreement is that at the next years' session of Parliament a bill will be introduced which shall give Ireland so large a measure of Home Rule that the Irish people will be satisfied for a long time to come, or at least, till it is demonstrated by the actual trial that a more extensive measure of Home Rule is needed to satisfy the wishes of Ireland.

It is said that the proposed measure does not concede everything which the Nationalists desired and demanded, it is not a Home Rule Bill in the Gladstonian sense, as it falls far short of what Mr. W. S. Gladstone offered when in power, yet its principal features have been agreed upon. Details and certain minor features of its application are to be agreed upon hereafter.

One of the chief features of this Bill is said to be the creation of an Irish Council which will control all matters concerning the Irish people exclusively. This Council will be composed to the extent of two thirds or perhaps three fourths, of members elected on the present Parliamentary franchise. The remainder will either be elected on a higher franchise, or will be appointed by the Crown, which appears to be a somewhat strange provision for so strong a Liberal government, which might as readily make one provision for the election of all the members.

Under the plan Ireland will retain its present membership in the Imperial Parliament, and clergymen of all denominations will be eligible as members of the Council, a provision which will undoubtedly arouse a good deal of opposition.

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, Educational, and Land Transfer Boards.

It seems to us that the measure as here laid down is much more complicated than it might be, and will on that account give rise to a considerable amount of conflict of jurisdiction which might be avoided; but if the details are really unworkable, no doubt they will be corrected before the Bill shall be brought before Parliament. At all events, if it work satisfactorily to the people of Ireland, it should be acceptable to friends of Ireland everywhere. For our own part, we think it very capable of improvement, and we doubt not it will be brought to a workable measure before Parliament shall be called upon to enact it. We are highly pleased with the prospect that Ireland will have, in all probability before another year is past, a measure of Home Rule, which, if not entirely satisfactory, will go far at least toward removing the grievances under which the country now labors.

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, according 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 a half 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 later moment.

EDDYISM.

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 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

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 named "Christian Science," are propagating it with a zeal worthy of a better cause, by self appointed missionaries 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 themselves 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 so-called 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 he received his tissue of absurdities from heaven, while Mrs. Eddy's works are admittedly the product of her own brain. It is not from any mere human authority, male or female, that we are to receive any book or writing as a divine revelation.

"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."

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 flesh."

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 not primarily the healing of the sick only. It comes to heal the world of all error; it heals of sin as well as of sickness. It heals not only physically, but morally and spiritually. It answers all questions and solves all problems, 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.

As regards Mr. Fluno's statement

that Christ more than willingly ad more is the which is con tion. It follow eternal: " same reason no real G things crea cannot be p finite thing This is notwith Scientists Pantheists Christian 1902, sever Eddy's ohi by Mr. Fl ing: "The Science of mysticism (of Mrs. of panthe This st bald McL of the p declares i of the C We must form a of person ally: "We ne article th igit against Science them tha quently i to its vic the prop been ad We may son and were fr were fr more a sa of a Chr the same a brothe dition, h celess ively of further ascerta essary a there h tragedi ings in Eddy's viewe d system Mr. of Chr world anti-Sci the Ed such th deform them Levit, hth restor the th fully." For sick o more (St. J For who years walk made KING KI a vi italy causi he w that star ques the the of I of kin to wit The and hon I dor pai the tes the In his ali sci No the ta G ol or th ov In V q h w a o b

FIVE-MINUTE SERMONS.

Fourth Sunday of Advent.

THE SECOND COMING OF CHRIST. One of the lessons taught by history is that the coming of every great and important event is announced in some way before it actually happens.

Accordingly we find that mankind was prepared by a long series of instruction for its worthy reception. This instruction began with our first parents, after the Fall.

THE RICHEST OF ALL WOMEN. Cardinal Rampollo, former Papal Secretary of State, discovered among the manuscripts of the Escorial when he was Papal Nuncio at Madrid, a biography of St. Melania, the younger, a Christian matron of Rome, who lived in the fifth century.

ST. ANTHONY'S EVER READY HELP. A missionary in China gives the following account of the powerful help of St. Anthony. In order to understand better the gratitude acquired with the conversion and notions of my converts.

ARCHBISHOP FARLEY'S RETORT. When he was private chamberlain to Pope Leo some twenty years ago Mgr. Farley, as he was then called, had occasion to meet all classes of people.

TALKS ON RELIGION. HOLY ORDERS. Holy Orders, according to Catholic doctrine, is a sacrament of the New Law, by which spiritual power is given and grace conferred for the performance of sacred duties.

TOBACCO AND LIQUOR HABITS. Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires washing the tongue with its decoction.

THE KYRIALE. Or Ordinary of the Mass. ACCORDING TO THE VATICAN EDITION. Transcribed into Modern Musical Notation with Rhythmic Signs by the Monks of Solesmes.

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A NEW VIEW OF THE SPANIARDS. In a recent letter in the Boston Herald, the famous Mexico correspondent, Frederick R. Guernsey, writes: Some of us recall that, years ago, in New England, the word Spanish was associated with cruel conquistadores, inquisitors, pirates, slave drivers, and desperadoes generally.

DIFFERENT PROTESTANT VIEWS OF THE CHURCH. Augusta Larned in her "Travel Notes," in last week's "Christian Register" (Unitarian) writes of the Cathedrals of Cologne, Brussels, and Paris. She says: "As some one may never step into a Catholic Church, the graveness of the images, the tawdriness of the altar dressing, the service itself may repel; but we cross the ocean to visit ancient and venerable cathedrals, and cannot be disabused of the idea that we have a certain claim to that which they can give us."

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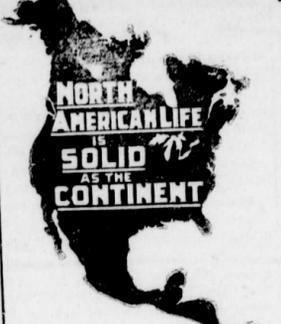
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The Catholic Record, London, Canada. While the other is rich, it is humiliating to the former not to be able to give to his friend a present that shall equal in cost the one he receives.

BREVIARIES. The Pocket Edition. No. 22-48 mo.; very clear and bold type, few references: 4 vol. 4 1/2 x 2 1/2 inches; thickness 1/4 inch; real black paper; red border; flexible; red black morocco, round corners, red under gold edges. Post-paid \$5.40.

DIURNALS. Horae Diurnae—No. 39—4 1/2 x 3 1/2 inches; printed on real India paper, weight, bound, only 5 ounces; in black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60.

CHRISTMAS PRESENTS REFORM NEEDED. One of the Christmas customs that 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 extent.

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THE REAL THANKSGIVING.

The duty of thanks for favors and blessings needs no demonstration, for gratitude is an expression of even brute creation. The dog will not bite the hand that feeds it, and the horse, after licking the palm that offered it an apple whinnies forth a "thank you."

Thankfulness, then, is the commonest form of simple justice. How much we in America have to be thankful for! Allowing for the defects that mark human arrangement and rule, we can all say with a grateful heart, "America! with all your faults, I love you still!"

So then we have to thank God for a government that goes on the principle that laws are made to advance the people's interests and not to retard them, to encourage and not to depress, to save and not to damn.

For us Catholics, the High Mass, the Grand Te Deum and the prayer of Bishop Carron remind us of our great duties to the day, telling us that the true Catholic is the happiest of mortals and as such digests his dinner as the fruit of the earth.—Catholic Union and Times.

PROTESTANTS AND THE CROSS.

Not very many years ago the spires of the vast majority of Protestant churches were crossless and their walls bare of pictures. Gradually but surely these 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 left in the enjoyment of a virtual monopoly of the symbol of salvation.

It is becoming more and more popular among the Protestants, and evidences are not wanting that they would like to forget the crossless and pictureless era of their ecclesiastical architecture.

Naturally, however, a change in long-existing conditions serves but to accentuate the recollections of things, as they, and no Catholic at least, can read the following beautiful composition by Rev. Francis E. Clark, D. D., in the Christian Endeavor World 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 ornamentation that carried any spiritual significance.

"On a mountain side near Bozon, in the Tyrol, is a great crucifix with the image of the Lord upon it and with the crosses of the two thieves on either side 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 valleys, and rushing, foaming rivers are all forgotten, and that great cross, with its lesser 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, animates the world to day in all its finer and nobler sentiments!

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

"Sculpture has rendered its tribute to the same Master, and the finest marble of the Christian era represent the Thorn-crowned One.

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

"Music has rendered to Him her choicest tribute, and the 'Messiah' echoes its halcyon throughout the world.

"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 religion.

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

"No church spire points except to Him, exalted in the heavens.

"Every innocent child reminds us of Him Who blessed the little children, while nature itself He has brought under contribution, so that the birds of

the air, the lilies and the grass of the fields, the fish of the sea and the stars of heaven 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.—Catholic 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 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 possible in two or three hours with a boat 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; namely, the sea of Galilee and the magnificent laying bare some of the magnificent ruins of a grand structure which had for decades attracted the attention and inquiries of travellers. These were the possible foundations of that synagogue which had been built for the Jews by that famous but unnamed centurion whose servant "dear unto him" was sick and at the point of death and whom Jesus was brought by the elders to cure.

If this proves to be the case, then we know the scene where Jesus preached 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 depredations of the peasants who plundered their own houses. Only recently enough of these ruins have been uncovered to show that there once stood at this place a rare and splendid synagogue. The outer walls are massive, 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 been preserved, but here are found also two side porticoes, with a flight of stairs, in general the building is covered with sculptural work of the art of its day including especially images of trees, leaves, fruits, especially of grapes and palms. In addition there is found on this temple a so-called "arms of David," a six cornered star. The material out of which the structure is built is a marble like limestone, formerly, doubtless, found in abundance along the coast, although, according to the statement of the natives, no longer extant there.

A FIELD FOR PERSONAL INFLUENCE.

Archbishop Redwood, of Wellington, writes to the New Zealand Tablet: Catholics exercise an influence of more or less importance. This influence they should use in their homes, their offices, their factories and the circle of their friends.

In general the state of society printed in a timely word, to dispel prejudice, enlighten a mind, point out a way of conduct. You are the father of a family. Be careful to send your children to a Catholic school, keep all infidel and immoral books or bad newspapers out of your house.

"He would hardly be wrong," said Leo XIII., with his great authority "who would attribute the excess of evil and the deplorable state of society principally 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 deluded people are on this point, what license they allow themselves, what harm they do themselves, how much they offend God. You are not allowed, as a rule, to read what attacks religion and outrages morality. You are a good public speaker. Do not be afraid to publicly defend your faith.

You are a good writer. Use your pen; write. The press is the queen of the world, and if Catholics have not a good, able and valiant press to defend them, they are doomed to be partially worsted.

GOOD READING.

The spread of Catholic literature, the increase in circulation of Catholic magazines and papers is a gratifying sign that our people are awakening to an appreciation of what is one of the essentials in this day of the spread of the press. Good reading is a blessing; the mind cultivated in this direction has attained a treasure. As the years of life lengthen the impressions of early reading return to memory a solace and a delight. Now in the long winter evenings at hand, around the domestic fireside an hour or two should be devoted to the perusal of some good book, some one of our excellent Catholic magazines, or periodicals. It is a time too, to give the Catholic paper its due place of prominence. Most certainly these hours will be productive of more substantial benefit, more lasting pleasure than the inane night after night over a card table, which although good in its place should not be the all and end all to kill time.—Pittsburg Catholic.

In the deepest night of trouble and anxiety and sorrow, God gives us so 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 bird that sang all night as if the day was not long enough to tell its joy.

ANOTHER FATHER DANIEL.

A few years ago says the Freeman's Journal, the world resounded with the praises of Father Damien, who had sacrificed his life in the service of a goodly number of lepers. He communally made up of Lepers. He stood bravely at his post till stricken with the terrible disease which claimed him as its victim. 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 robbed of the horrors that are associated with the terrible disease that he had contracted. He died bravely, but the slow lingering agony of the victim of leprosy must undergo. So great is the dread of this loathsome disease 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 shunned by all.

Nothing but the love for his fellow man, inspired by the teachings of the Catholic Church, would ever have induced Father Damien to undergo voluntarily the terrible martyrdom that is nearly the 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 abhorred 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 23, 1850, Father Lemmons entered the Dutch army as an officer at an early part of his life. In that capacity he went to Surinam, Dutch Guiana, in 1878. Four years later he abandoned the military life at the age of thirty two, exchanging the uniform of a military officer for the habit of a Redemptorist missionary. In 1886 he was ordained a priest and immediately devoted himself to the work of attending to the spiritual, as well as the physical well being of a community of lepers. There could be only one result of this devotion. The anticipated took place. Father Lemmons, like Father Damien, was stricken with leprosy. He thereupon voluntarily isolated himself and became the chaplain to a hospital for lepers in Paramaribo, the capital of Dutch Guiana. And so out of from Dutch Guiana. 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 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 is not made of clay, but which is immortal.

It is 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 spiritual being, now shut up in the prison of the body, is ever reaching out beyond the narrow bounds of its house of confinement, 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, substantial things which it gives the body the power to taste, touch, smell, see or hear, but from which it can draw 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 finds that the body may be cheered with sensual pleasure for a brief period, and that the after-effects are depression, dishonoring and deadly. It finds moreover, that to the life of every man on earth there comes a time when the light of the eye is quenched and he stumbles 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 rest?" For then it knows well that in all created things there is nothing but a vain and a restlessness of spirit. Nothing is perfect, nothing is lasting, nothing is true but Heaven.—Catholic Columbian

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. It does not matter what "the talkers" say. We have known people to beg and borrow money for funerals and then expend twice as much as was necessary.—Catholic Universe.

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THE LATE FATHER KEANE.

OLDEST PRIEST OF THE ARCHDIOCESE OF TORONTO.

The late Rev. Father P. J. Keane who died very suddenly of hemorrhage at 4 p. m. on Tuesday, Dec. 14, was the oldest priest of the Archdiocese of Toronto, and was well known throughout Ontario, having been parish priest for lengthy periods in such important parishes as Newmarket, Toronto Gore, Uxbridge, etc. He belonged to the Catholic branch of a well known Irish family, which gave a number of distinguished men to the Church, including the Rev. Dr. Joyce of Madrid, for some time private confessor to their Spanish Majesties and the Rev. Dr. Keane, at one time head of the foremost Catholic University of the State. Of his Canadian relatives who did much for the Church might be mentioned the late Mr. and Mrs. Dunlevy, who conducted the Catholic Mirror so well known in the north and who generously donated a large sum to the diocese.

The late Father Keane who was eighty-six at the time of his death and hale and hearty to the last, was a good classical and Spanish scholar and travelled extensively in Central and South America before taking his theological course at La Grande Seminary, Montreal, and later spent a year travelling through Europe and the Holy Land. For over forty years he was very closely identified with the parochial work of the Archdiocese and noted for his generous contribution to the Church and to all charities within the sphere of his influence. The Catholic Church of Newmarket remained a monument of the parochial labors of Dr. Keane, a prominent parish surgeon, and nephew of the late priest was present at the funeral which was conducted by High Mass for the deceased which was celebrated at St. Paul's church. The interment was at St. Michael's cemetery.

A CHRISTMAS CAROL.

Down through the starry skies, white winged, The blessed angels sweep; O'er all the sin-salad, here on earth, Float on their music deep. Sweet peace, sweet peace, to every heart! The peace that angels bring, Nor tarry a day in your midst. The Christ hath come to live!

Across the snows the balls past clear, As in the days of yore. * * * * * For Christmas comes once more! Bid thy heart be free, thy words, To cheer the poor and lowly, And this one day rejoice with Him, Who lives through all the years!

Oh, little crib, so rough and rude! Oh, straw that cradled Him! Oh, your dumb hosts, that gave Him warmth Your light makes all else dim! Oh, maid-in-cher, thy white, Let us be sure you know, And learn to serve the little King Alike in weal and woe!

DIED.

MULLINS.—In Toronto on Wednesday, Dec. 19, 1906, John Joseph Mullins, third daughter of Mrs. C. Mullins formerly of this city. May her soul rest in peace. Apply to Rev. Charles McKee, R. C. Priest, 147-2 St. George St.

McKee.—At Rock Springs, Wyoming on Oct. 19, 1906, John Joseph McKee, eldest son of Mrs. McKee of Stratford, Ont. May his soul rest in peace!

TEACHERS WANTED.

TEACHER WANTED, MALE OR FEMALE. Normal certificate, for Roman Catholic Separate S. S. No. 4, Morangton Township. Duties to commence Jan. 3, 1907. Apply, stating salary and giving experience and testimonials to J. Gaisbaine, Secretary, H. 2500, P. O.

WANTED FOR THE YEAR 1907, TWO teachers, fully qualified to teach in English and French, for Separate School Moore Creek, Ont. Apply to Rev. Charles McKee, R. C. Priest, 147-2 St. George St.

TEACHER WANTED FOR S. S. NO. 5, English to commence Jan. 2nd, 1907. Must be experienced, holding first or second class professional salary \$300.00. Alex. Martin, Sec. Treas. Catham, Ont. 149-2

TEACHER WANTED, FOR SEPARATE School, No. 18 Township Tyndal, Ont. Apply to John Williams, Local Sec. Tyndal, Ont. and qualifications. John Williams, Sec. Tyndal, Ont. 147-2

TEACHER WANTED FOR PUBLIC School at Markham, Ont. Apply, stating salary etc. to Arthur P. Lefebvre, Sec. Treas. S. S. No. 1, Hagar, Ontario, 147-2

WANTED A FEMALE TEACHER FOR S. S. No. 1, Hagar, Ontario. Apply, stating salary and qualifications to M. Dugan, P. O. Box 147-2

WANTED A PRIEST'S HOUSEKEEPER. Must be young and a good plain cook. Write here, fully qualified, to Rev. Catholic Record office, London, Ont. 147-3

INFORMATION WANTED. OF HUGH McDONALD, BRICK MASON. His home is in Annapolis, N. S., but he worked in Sydney, C. B. N. S., for some time. He is a good mason and would like to teach. He is of red complexion and about 5 feet 8 inches high. Information of his whereabouts will be gladly received by Daniel Galbraith, C. M. Portland Market Sydney C. B. N. S. 1468-3

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Catholic Order of Foresters. Aid. Chas. S. O. Bondreault, Chief Ranger of St. Jean Baptiste Court, Ottawa, and Benjamin J. Asselin, Recording Secretary of St. Basil's Court, Brantford, have been appointed Organizers for the Ontario Jurisdiction, and are at work at present, in the interest of Catholic Forestry. If Recording Secretaries in the Province think they deserve the attention of a Provincial Court Organizer, their wishes will be considered, when application is made to the Provincial Secretary or to the Provincial Chief Ranger.

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