

The Catholic Record.

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

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THE CANADIAN CONTINGENT.

We devoutly wish that the individuals who are circulating lying reports about the Canadian volunteers at the front may be captured by the authorities and dealt with severely. A good horse whipping and a year of close confinement may convince them that their method of fun making is not appreciated by the ordinary citizen. The person who thus ruthlessly tortures so many fathers and mothers and brings the dark shadow in so many households is not only destitute of fine feeling, but is a criminal.

PROPOSED STATUE OF BROWNSON.

There is a movement on foot to erect a monument in Central Park, New York, in honor of Orestes Brownson. We hope it will receive enthusiastic support, for no individual has rendered more invaluable service to Catholicity in the United States than Dr. Brownson. As a publicist, philosopher and critic he towered above his contemporaries, and amongst the writers now before the public there is no one we know who in trenchancy of style or in profundity of thought can be compared with him. From the day he promised fealty to the Church he never wavered in filial obedience: the forces of his heart and brain were ever in motion for her defence, to make her better understood and to show how she could meet the requirements of the times. He was injudicious betimes in treating of subjects pertaining to theology and he smote too harshly every sham that passed his way: but all this is forgotten when we remember the glorious heritage he has bequeathed to us—the works that will endure forever in American literature—the memory of noble deeds that roused Catholics from their apathy and hewed a way, through the thickets of misrepresentation and prejudice, for those who were without the fold.

TO OUR YOUNG MEN.

One of the very best things to recommend to our young people is economy of time and money. "Economy," says Ruskin, "whether public or private, means the wise management of labor; and it is mainly in three senses: namely, first, applying your labor rationally; preserving its produce carefully; lastly, distributing its produce seasonably." No one at all observant of the trend of society will deny that thrift, owing to indomitable love of display, to the standard of dress, to amusements, to a thousand and one things that encroach upon our purses and time, is being relegated to a place among the lost arts. We do not bespeak consideration for economy because it contributes either to wealth or to our love of ease; but because it conduces to self sacrifice and becomes vital, for a great many, an incentive to pure and reasonable living.

Think for a moment of the time wasted by the average young man. We are not speaking of those whose life's horizon is bounded by the theatre and saloon, but of the individuals who are in the main respectable members of society. Now the fault we find with them is that they fritter away the precious hours in vacuous talk or in dawdling in club rooms over cards and cigars. Recreation is, we admit, necessary after a day's toil, but when it is allowed to consume every moment of leisure, it becomes a very mixed blessing. This, to our mind, unpardonable expenditure of time is one of the causes that place so many of our people far down in the social scale. It tends to take all spirit out of them—the noble resolve to do the very best with one's life—to give them a distaste for aught intellectual and ultimately the notion that the highest species of entertainment is a euchre-party or smoking concert.

We are well aware of the fact that too many of our young men have been compelled to leave school at an early age, and have consequently entered life's race heavily handicapped. But why should they not lessen it? No matter what a man's vocation may be he can by his own efforts make it more valuable to himself. The individual

who succeeds to day must be thorough. To know something about many things that is to be versatile—which is a polite way of saying that one has a modicum of talent, combined with much laziness and shiftlessness of mind, has no market value in a world in which concentration of purpose and thorough knowledge of some particular line of business are the only guarantees of success. If our young men would devote a few hours every week to the acquisition of knowledge that would give them a surer grip of their life's work they would stand higher in the social and commercial world. A moment now and then with a good book will uplift us from the sordid and commonplace and make us understand the possibilities and responsibility of life. The young man who learned to economize time is living to some purpose, and when the prodigals are alleging everything but the true cause for their non-progress, he will be in the ranks of the competent workers, for whom there is always room and to spare. He may not accomplish all he aimed at, but he will do something. Difficulties will contest his path, but they will not stop him; the fascinations of the world will tempt him to barter for a passing pleasure the privileges of selfhood, but he will not dally with them, and, however dark the outlook may be, he can say:

I see my way as birds' trackless way I shall arrive; what time, what circuit first I ask not; but unless God send His hail Of blinding fire balls, sleet or stinging snow In good time—His good time—I shall arrive; He guides me and the bird.

A very good thing to have is a bank-book. We think that none will gain-say the assertion that the average young man pays no heed to this good advice: "Put money in thy purse." Not all who clutch money-bags are to be commended; but even they, if not sordid misers, are preferable to the idiots who belong to the nondescript class known as the "boys," who are popular because they represent nothing and hurt nobody and who disappear when it is too late the evanescent nature of the popularity that is based on their ability and willingness to foot the bills. Many also have been unable to avail themselves of opportunities because economy was not down in their rule of life.

Thrift should also play an important role in our households. Home should be made, we know, the most beautiful place on earth, but this can be attained with articles purchased merely because they happen to be in vogue. We know of homes plain and unpretentious which are homes indeed—abodes of love and thoughtful tenderness, although no costly pictures grace their walls, nor are their tables laden with the trophies of art and fashion; and we know also of stately mansions holding within them all that wealth can furnish, which are but splendid mockeries of what a Christian home should be. It is not art but heart that makes the home. And yet some people, judging by their usual line of conduct, believe that home happiness is the result of spending every cent in finery to make a gallant show in the world, in giving bills and parties and to have them chronicled in the papers, and in paying the greatest heed to the exterior and neglecting that by which we are differentiated from the brute creation.

Once men and women were commended for their plain and simple living—for frugality—but we in our boastful pride have discarded these practices of the ancients.

"It is easy now," says Digby, "to talk of dressing according to our rank," but St. Francis said well, "it is very difficult for those who are arrayed in silk and adorned with jewels to put on Jesus Christ." Simplicity in dress Dante thought worthy of being remembered in Paradise, where, alluding to the Florentines, he says:

"I saw Bellincione Berte walk abroad In leathern girdle and a clasp of bone The sons I saw Of Nardi, and of Vecchio well content With unrobed jerkin; and their good dames handling The spindle and the flax."

Adversity like wintry weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.

One man can not be described as more selfish than another. What is true is that one man curbs the selfishness less than his neighbor does.—Thirlwall.

DR. DE COSTA A CATHOLIC.

The Rev. Dr. De Costa, sometime rector of the church of St. John the Evangelist, is now a member of the Church.

We are glad for his sake that he is within the fold. He has perchance broken with the friends of years; work dear to him has been laid aside, but the "Credo" that burdened with happiness and peace springs from his lips is consolation for any sorrow the step may have entailed. God led him step by step, and in the words of Cardinal Newman, his eyes were suddenly opened, and he saw that the Anglican Church for which he had labored so hard was the veriest of nonentities. He may feel that to a certain point it is a witness and teacher of religious truth. . . . But that it is something sacred, that it is an oracle of revealed doctrine, that it can claim a share in St. Ignatius or St. Cyprian, that it can take the rank, contest the teaching and stop the path of the Church of St. Peter, that it can call itself the Bride of the Lamb, this is the view of it which simply disappeared from my mind in my conversion, and which would be a miracle almost to reproduce." In his statement setting forth the reason for his conversion he does not, he says, offer any apology for entering the Catholic Church: "Standing in the midst of modern religious systems tottering to their fall like columns in the temple of Karnak, no defence need be offered for accepting a firm and unshaken Catholic faith." He eulogizes the Church for her fearless and uncompromising guardianship of the Holy Scripture and for her work in seeking to implant a love and reverence for them in the hearts of her children. The words of praise will fall harshly in the ears of those who, fathering every mental aberration, have weakened its influence and shorn it in the eyes of many of every semblance of dignity.

Prominent divines believe in the parts only which may coincide with their particular views; others divest it of all supernatural character and regard it as a mere literary production. Moreover, from every quarter of the globe there comes a chorus of discordant voices proclaiming the truth, and proving it by the same sacred volume. And yet when we consider that the Lord came down to earth with a message of salvation for all men in every generation, we must perforce admit that He established some means of surely knowing it.

If even in matters which come within the range of reason, we seek guidance, we can see no reason why in the things of the invisible world, transcending the powers of human intellect, the same method should not prevail. What is the use of a book without an interpreter? Human ignorance, or prejudice, or learning, may extract a scheme of salvation from the Bible, but no sane man will stake his chances of eternity upon it. The Catholic Church takes the Bible that she has protected from the barbarians of the past, as well as from the ruthless Rationalist of the present day, and proclaims the message of Christ to mankind. Her accents falter not because she speaks with the voice of the spirit who abides within her; and her children know that the voice is of God binding them together in the unity of mind and heart which is the distinctive mark and inalienable glory of the members of Christ's Church.

From time to time our separated brethren have foretold that Rome must yield to the scientific and social cohorts of the century. And yet we have Mr. Mallock declaring that in the judgment of the most disinterested observers, the Roman Church must in the future be the Church of the intellectual classes, and that all the forces of science, which it was once thought would be fatal to her, afford her a new foundation. Others of a greater scientific reputation have spoken in like manner; and have gone further and said that Protestantism as a force is not to be reckoned with. Well does Dr. De Costa say that Protestantism is an anarchism—a carnation of prejudice, and stands dazed before the twentieth century with its gates ajar.

We hope that the doctor may be long spared to enjoy the freedom and peace that dwell in Catholic hearts. His example will perchance be for others, way-weary in quest of truth, the kindly Light that will guide them home.

CHRIST AS THE ARBITRATOR.

Monsignor Martinelli Says the World Would be Better and Happier if Universal Brotherhood Prevailed.

Monsignor Martinelli in a communication to the New York World says: The word arbitration, although a proper derivative from the Latin, derives its importance in the language of all nations as a term of modern diplomacy. Arbitration, so-called, has no theological significance. When we speak of Christ as an advocate of universal peace we mean that if the lovers of Christ would follow the leadings of His commands, "Love thy neighbor as thyself," there would be no warfare, no international complications, no family quarrels, none of the ills which have made the descendants of Adam unhappy. In the Testaments we find no evidence of what is now called arbitration in the political sense.

The words of the Redeemer, as transmitted to us by His loving followers, show us that His mission on earth related entirely to spiritual affairs and not to those of temporal import. He healed the sick, comforted the sorrowful and for the first time in the history of mankind preached the doctrine of universal brotherhood. His arbitration was entirely confined to things of the soul, as in the instance of the sinful woman who was condemned to be stoned, and in the other example of the people who wished to know if it was lawful to pay tax to Caesar. To the first He made that reply which is an eternal answer to the hypocrites who endeavor to make stock of the sins of other people in order to hide their own—"Let him who is without sin cast the first stone." To the second He made that reply which embodied within a few simple words more philosophy than all the sages of the world in all the ages of the world have compiled in their ponderous volumes—"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

This sentence has been considered by the doctors of the canon and civil law. They have written learned treatises about the rights of men, the duties of the citizen and the obligations of the state, but none has surpassed the simple directness of this command. Its very simplicity is its merit. It is impossible to enhance its meaning by explanation. The Saviour says, render first all patriotic duty, and then, being a good citizen, discharge your obligation to God. Man cannot be a lover of the divine goodness unless he is true to his civic obligations. This sentence is the greatest incentive to patriotism.

If arbitration of the conflicting interests of mankind were based upon this axiom of right and justice the horrors of modern warfare, now a daily sorrow to thousands, would be impossible.

But Christ, after preaching the divine doctrine of universal peace and universal brotherhood, was condemned to death by the people whom He had benefited most, spiritually and temporarily. He was accused as a disturber of the public peace, and for the alleged good of his fellow citizens it was decreed that He should die.

In this death of Christ we see not only the consummation of the divine goodness and will for the redemption of mankind, but we realize the bitter truth that those who labor to elevate human kind must encounter the relentless ingratitude of the human heart.

The doctrine of universal brotherhood presupposes arbitration as the method of settling disputed interests in temporal affairs. The doctrine of Christ was the doctrine of brotherhood and included arbitration as the highest amelioration of human conditions.

The word arbitration has many meanings, but the term used as the final recourse of nations to avoid conflicts is the broadest and most important.

Although the term, as stated before, is an expression of modern diplomacy, arbitration in regard to political difficulties has been practised from time immemorial.

During the middle ages the Roman Pontiffs were the arbitrators in affairs of world-wide importance. It is true they were not always successful in preventing the shedding of blood, but their influence prevented savagery in warfare, and the "peace of God" which they constantly proclaimed as duty upon all Christians often gave the opportunity for cooler counsels to prevail.

The present Pontiff, Leo XIII., is an ardent advocate of arbitration. He would have willingly acted as umpire in the Spanish American war to prevent bloodshed, just as he acted as mediator between Spain and Germany in the case of the Caroline Islands dispute.

The Holy Father would gladly have used his good offices to prevent war in the Transvaal, in the Philippines or between any nations of the earth. They are all the children of the heavenly Father, and all have equal claim on the paternal solicitude of the Vicar of Christ on earth.

Leo XIII. has written eloquently on the subject of arbitration. It would be the crowning glory of his ponti-

fic if the nations should, with earnest accord, submit the difficulties to a court of meditation.

The calling together of a peace congress at The Hague seemed to promise much, but subsequent events have proved that the lofty ideas presented at that conference have not borne fruit. The nations are self-seeking, and the time seems far distant when the doctrine of "love thy neighbor as thyself" will be practised as well as preached.

The Christmas season—the time of "peace on earth, good will to men"—suggests the beauty of Christ's teaching. The world will be better, all mankind will be happier, if the grand doctrine of universal brotherhood should be adopted, at least by those who call themselves Christian nations.

MGR. MARTINELLI ON CHRISTMAS.

Apostolic Delegate Explains What the Feast Means to the Church.

Monsignor Martinelli, the U. S. Apostolic Delegate, has the following article on Christmas in the New York Journal:

It would be impossible to express in brief form all that the feast of the nativity of Jesus means to the Catholic Church. To her it is the celebration of the birth of the Redeemer of the whole human race and of her own Divine Founder. It is full of the most beautiful and pregnant lessons, and she tries to impress them on her children. Because of its richness she really begins her celebration of its solemnity four weeks before its arrival, since the whole of Advent is nothing but a preparation for the feast of Christmas. To look at only a little part of her teaching, we can find in the liturgy itself of Christmas day a treasure house of Christian doctrine.

On that day the priests of the Church are permitted to celebrate the three Masses instead of the one which they may celebrate on every other day of the year. In these three Masses a whole course of Christian theology is contained. In the first is commemorated the temporal birth of our Blessed Lord, the gospel of the Mass being taken from St. Luke, where he narrates the coming of Christ into the world at Bethlehem, stirring the hearts of men by the vivid picturing of the sweet, humble nativity of the King of heaven.

In the second, the gospel is again taken from St. Luke and tells of the spiritual birth of Christ in the hearts of men, represented in the shepherds to whom the coming of Christ was announced by the angels and who received the message in faith and humility and hastened to adore the newborn Redeemer.

In the third is celebrated the eternal birth of the ever-blessed Trinity, the ineffable word of God, the gospel being taken from that sublime beginning of the gospel of St. John: "In the beginning was the word, and the word was with God, and the word was God"—that stupendous exordium which has caused the evangelist to be figured as an eagle, since its intellectual flight is best represented by the flight of the king of birds, which soars higher and into a clearer and rarer atmosphere than any of his fellows ever reach. Could anything be more sublimely beautiful, more divinely Christian, than the doctrines thus preached by the liturgy of the Church on this day?

Then, too, throughout all the liturgy of this holy time runs the teaching that the incarnation of the word of God presupposes the fall of man, a state of supernatural grace and the condition of sin and servitude to which they had sunk, and their restoration to the place in God's loving economy from which they had fallen. To accomplish this the most wonderful act of the divinity was employed.

Man had been created "to the image and likeness of God," not only so far as his natural gifts were concerned, but especially in that he was placed at once in a supernatural state of exceptional grace. From this state he had fallen by sin. God's love longed to see him once more truly like Himself, for he had been brought to sin by the false promise that he should be still more like to God if he would but eat of the tree of the knowledge of good and evil. How, then, was man to be once more made "like unto God?" Only the infinite intelligence and infinite love of an infinite God could have divined the way.

In a person absolutely one and divine both natures, the human and the divine, should be united. Then indeed, and more truly than in the beginning, would man be made "to our image and likeness." To effect this, the Son of God, the word of the divinity, came forward and offered to take on Himself and on to His divine eternal personality, poor weak human nature. The result was Christ, only one divine nature, divine and human. What a wonderful and what a perfect and edifying redemption! Man was indeed once more made "to our image and likeness."

For this reason we proclaim daily with the apostle that "there is given to man no other name under heaven

whereby he may be saved." In the name and in the person of Christ Jesus alone is salvation for all mankind.

CREEDLESS CHRISTIANITY.

By Rev. Wm. O'Brien Pardow, S. J. in December Donahoe's.

The test of true Christianity to-day is the same as it was on the day when the Risen Saviour met His two faint-hearted followers with their backs turned on Jerusalem, and their faces toward Emmaus. "O foolish and slow of heart to believe in all that the prophets have spoken," said Our Lord to them. Christ the Ruler from Bethlehem, the great prophet, the Messiah is to be believed in all things. Alas! there are now many followers of the two wayward disciples. May they meet the real Christ and then imitate the two disciples also in their return to the true Jerusalem! The Christ is to be accepted with His full creed: we must believe in all the things which He has spoken. No point, it would seem, needs to be insisted on more than this if the glad tidings of Christmas Day are still to penetrate into the hearts of the people. During the last two decades of the closing century many men and women have been found who profess to believe sincerely in Christ and in religion but at the same time they show the most rabid antipathy to creeds. Any one at all conversant with the popular non-Catholic literature of the past twenty years must fairly nauseate at the ever-recurring formula, "religion without creed." The religious novel, the magazine article, the extracts from non-Catholic sermons—all actually teem with it; and what is more, it is paraded with such pomp and assurance that it enters into the citadel of many minds without even being challenged. It seems to be looked upon as the great discovery of modern times, and the list of recent inventions such as horseless carriages, smokeless powder and wireless telegraphy, is topped by that of creedless Christianity. People do not seem to realize that a creedless Christianity must be a Christless one as well. It is high time that such empty talk should cease. It is high time for reason to nail the false coin to the counter. One can easily understand a contest over the extent of a creed: but to profess to believe in a religion without any creed at all, is neither more nor less than to profess to believe in the possibility of a square circle.

AFTER LIFE.

To Catholics strong in the belief in the Communion of Saints and the four Last Things there are few subjects more interesting than the utterances of contemporary non-Catholic pulpits touching the condition of the departed. Some teach that the souls of believers are at death made perfect unto holiness and immediately pass into glory. The portion of unbelievers is eternal reprobation. Others held that in his own good time and in His own way God will bring all men to Himself. There is no hell. That is the doctrine of Universalism. Others hold that souls at death are not ripe for judgment and that there is some place of moral recovery after this life shall have ended. In other words there is an existence between this life and the final life in which men will become perfect. Probation extends beyond the grave though it is written that as the tree falls so it shall lie. Of course the underlying principle of all this teaching is dislike of the doctrine of hell. That such teaching must result in the decay of all morality appears to have escaped the attention of its advocates. What need is there of keeping a law which imposes grievous burdens on human nature if in the end the reckless sinner is going to fare the same as the self-denying saint? Hell is an unpleasant subject to contemplate. But it performs some such wholesome function in the spiritual order as the fear of pain does in the physical order.—Providence Visitor.

DR. BRIGGS AND THE BIBLE.

Is Saul among the prophets? Speaking of the results of his critical study of the Scriptures, Dr. Charles Briggs makes the following remarkable statement:

"Nothing has more impressed me in my inductive studies of Biblical Theology than the strong evidence that not a few precious doctrines of the ancient and medieval Church, ignored and even antagonized by moderns, were clearly taught by Jesus and His apostles; and that the Creeds and Liturgies of the Church are much closer to Holy Scripture than the dogmatic theology of the Protestant scholastic divines and the current teachings in the evangelical pulpits."

That pain has so many balms, that sorrow has so many alleviations, that the common course of daily providence is so kindly and so patient, that the weight, the frequency and the bitterness of evils are so much lightened—is all owing to the Precious Blood.—Faber.

One of the infirmities of our nature is always to mistake feeling for evidence, and to judge of the season by a cloud or a ray of sunshine.—"Attic Philosopher."

OUÏSE.

A French Canadian Christmas Story.

BY DR. L. FRECHETTE.

A few years ago, some peculiar circumstances had led to Nicolet—a pleasant little city situated on the banks of the Nicolet river—a family of five persons, neither rich nor poor, of neither humble nor brilliant condition, but in whose home the angel of happiness had always his corner at the hearth and his place at the table.

At the time of my story, the youngest of the three children—a delicate fair haired little maid, with dark eyes—was just four years; but her pretty face and her winning ways had already made her friends with the whole neighborhood.

Most of the time she spoke of herself in the third person, and this peculiarity contributed to make her name of Louise—which she pronounced "Ouïse"—familiar to every one, from old Boivent's ferry to the Bishop's Palace.

When she leaned over the railing of the balcony, or when, light as a lark, she wandered in the alleys of the garden, her provoking little head emerging here and there among the rose bushes and honey-suckle, the old priests who passed by on their way to the Bishop's, the students who turned the corner of the college avenue, the gentleman and the ladies who followed the sidewalk of the main street, never failed to say:

"Bijou, Louise."

To which a fresh and laughing baby voice invariably answered:

"Buzur!"

The carters, the lumbermen who returned from the sawmills after their days work, smiled to her with a pleasant word:

"Bonsouir, Mamzelle Louise!"

And the little one answered in her clear ringing voice like a bird's call:

"Bonsouir monsieur!"

Often she stopped the coachmen with a sign of her dupled finger, and when they came nearer to ask what she wanted:

"A drive!" she whispered with a whole regiment of lurking smiles nestling at the corners of her eyes and mouth.

Sometimes they would object:

"I am in a hurry, Mame Louise."

But then, she would put the index of her right hand on the index of her left, and with an accent of irresistible coaxing:

"A lit—lit—little one!" she would pray, varying her gentle intonations in the most exquisite manner.

That was all. The coachmen would stop, look at her a moment, and then yielding to a fit of surly kindness, would grumble:

"What a child! Impossible to refuse her anything."

And seizing the little one in his two sturdy hands, he would place her on the seat of his vehicle, jump to her side, give a crack of his whip, and start at random while the child shook her fair curls in the wind, and her peals of laughter rang in the ears of the passer-by, who looked at her with a smile.

In short, Louise was a favorite.

Did she love any one in return?

Did she love any one? Why, she loved everybody. Oa, yes! But, after her father, mother, brother and sister, the one she loved best was her dog.

For Mademoiselle Louise had a dog, a fine French "griffon" very queer in his heavy fleece, which completely covered his eyes, a good dog who had been named Corbeau, on account of his being a jet black. And on his part, the dog had taken a fancy to the child, and never left her the breadth of his side, if this expression be permitted when talking of dogs.

If any one thing more than another had the power to throw Louise into fits of mirth, it was that old popular ballad, which her father used to sing to her, and which begins thus:

Il est un g'ra homme
Quis'appellait Guilleri,
Carabi!

Il s'en fut à la messe,
Et chassa six perdrix,
Titi carabi! Toto, carabi!

"Toto Corbeau!" cried she.

And her ringing laughter sparkled like a pile of fireworks.

The first time the little one was taken to confession, her father had said to her:

"You will pray for me, won't you, Louise?"

"Oa! yes, papa!" she answered.

And when, on her return, she was asked if she had remembered her promise:

"Yes, papa," she said, "Ouïse told two big sins for you; there!"

As the winter frost drew near, the papa had gone to Montreal for a short trip. He returned home on the very day before Christmas with a small but rather heavy trunk he could not open, having, to the great disappointment of the little ones, unfortunately lost the key on his way.

Of the contents of the mysterious trunk he had not the slightest recollection.

At all events, it could not be Christmas presents, as for one reason or another, he had found all the stores of Montreal closed. And, what was even more annoying, he had been short of money.

Under such conditions, how could he have purchased anything at all? It was very disappointing indeed; but every one knows that on Christmas eve Santa Claus makes his round, with his basket full of presents for good children.

"Well now, my loveys," said the father, "put your shoes in the chimney, hang up your stockings at the foot of your beds, say your prayers, and quick under the blankets! Tomorrow morning, we shall see what

the little ones' friend will have brought for you. If you sleep well, you may be sure that he won't forget you."

The boy—full crested with a smile which denoted a certain dose of incredulity; the eldest sister remained somewhat pensive; but Louise began to dance, clapping her hands, uttering bursts of laughter and loud ringing cries of joy.

Suddenly she stopped, and had a moment of serious thought. Then, lifting up her inquisitive eyes, she said to her father:

"Will Santa Claus also bring something to the little Jesus in the church?"

"No my child."

"Why not?"

"Because the little Jesus needs nothing; all things belong to Him."

"Yes, papa. He needs something; he is poor; Ouïse saw Him to-day. He has no clothes; He must feel cold, cold! The poor baby will cry."

And the little one, almost moved to tears, put her finger to her trembling lips, her breast quivering like that of a bird seized by a feather of its wing.

But childish emotions pass quickly; the good night parting and the preparation for rest made a happy diversion.

Three good, sounding kisses to papa, three tender caresses to mamma, and ten minutes later, three pair of fine new shoes lay on the stones of the hearth, and three gentle heads, fair and dark, sank into three white pillows, in the shadow of the curtains caressed by the trembling light of the night lamp.

As one may easily guess, the key of the trunk was easily found. And, as a natural consequence, presents of all kinds soon crammed the shelves in the chimney: a big doll gorgeously dressed was laid across those of Louise; the little stockings hanging at the foot of the beds were filled up with candies and pretty gifts by the discreet hand of the mamma; and when before retiring, the papa threw a loving glance through the half open door behind which rested his treasures, he fancied he could see a swarm of those winged spirits called dreams flitting around the brow of his darling pet, murmuring to her ears some of the divine secrets which, that night especially, the angels of Heaven exchange between themselves in the enchantments of their eternal felicity.

And while the servants passed the threshold on tip toes to attend the midnight Mass, the father and mother, kept home by paternal duty, went to sleep, lulled by the solemn chimes of the bells chanting through the night:

"Gloria to God in the highest, peace on earth to men of good will!"

At the first gleaming of the day, both were awakened up by joyful exclamations.

An uproar of trumpets, of drums and fiddles broken by silvery voices came up from the lower storey.

In two minutes the house was on foot gathered in one group.

"But where is the other one?" asked the father, kissing, the two eldest children, "is not Louise up yet?"

"Sae is," said the mother, "her bed is empty."

"Where is she, then?"

"Don't know," answered the little ones.

"Louise!"

"Louise!"

Suspecting some trick, all hands began a search.

"Where is the dog?" asked the father anxiously.

"Corbeau!"

"Corbeau!"

"Corbeau!"

No answer, not even a growl.

The poor father gave a cry of alarm: "The dog is not here! the child is gone. Good Heavens where is she?"

And, almost crazed, he rushed out bare-headed, without even noticing that the door bolt was drawn.

A thin coat of snow had fallen during the night; footprints were visible crossing in the front garden and leading towards the cathedral. One could easily detect the tracks of two little feet together with that kind of rosette in the shape of a five leafed clover, which the foot of a dog imprints.

This somewhat reassured the anxious father, who continued his run in the direction indicated by his traces.

He had not gone a hundred paces when he stood face to face with the Bishop, an old college companion who came to him holding by the right hand the little maid, whose left disappeared among the long and shaggy hairs of the "griffon."

"I bring back to you a little saint," said the Bishop.

And giving to his friend a small parcel he held under his arm:

"With a restitution," added he, smiling.

The father was soon acquainted with what had happened.

It was dark yet, and the lamps, lighted since 5 o'clock at the Bishop's Palace, had not yet yielded before the morning dawn when the door bell was heard.

It was old Therese, the gardener, who answered the call.

A type worth picturing, this same Therese.

Imagine an old fellow, who worked hard, grumbling from morning till night, smoked like a locomotive, and who, satisfied or dissatisfied, had only one energetic expression to show forth: "Cre million!"

If you gave her a few cents, some tobacco, some old clothes, or even a glass of whiskey, she never failed to say:

"Thank you, cre million! that's exactly what's good for me."

If the little brats of the neighborhood entered her garden, walked on her flower-beds or plundered her rose-bushes:

"Cre million!" she said; "hold on a bit, you scoundrels; I'll hang you by the ears on the handle of the door!"

The children, who knew the value of her threats, were not frightened more than was necessary, and had given her the surname of "Million" to which she seemed to have no objection.

It was she who went to the door.

"Bonzour, Mignon!" said a little voice from out the dark.

Therese drew near; it was Louise with her dog and a little parcel she held with outstretched arms as something precious and sacred.

"Why, is it you, puceron?" cried the old maid; "what are you about at such an hour?"

"Want to see Monsieur Monseigneur."

"Monsieur! Monsieur! Cre million! he has something better to do than to listen to your nonsense, monseigneur. Come in and warm your self. Did you ever see the like?"

"What is it?" asked a low, paternal voice, well known to the little girl.

And the good Bishop appeared in the opening of the ante chamber.

"What is it?"

"It's me."

"Who, you?"

"Louise! upon my word! so it is. Who is with you?"

"Corbeau!"

"Does your father know?"

"Is asleep."

"And what are you here for?"

"Ouïse brings a dress for the little Jesus."

"You bring a dress for the little Jesus?"

"Yes. Ouïse saw him yesterday; as no dress. Feels cold, cold."

"But where did you get that little dress?"

And the child told, in her baby language, with hesitation and stammering efforts at the long words, how she had put her shoes in the chimney before going to bed; how Santa Claus had come during the night and brought her a big doll with a nice new dress; how she then thought of the infant Jesus all alone in His manger in the big cold church; and, at last, how she had taken off the doll's dress to bring it to the poor little Jesus.

The Bishop listened with emotion.

"But now your doll is going to be cold, too," said he.

"Oa! no, she's wrapped up in Ouïse's shawl."

"Well, then, come away!" said the good prelate, stealthily passing the end of his finger in the corner of his eye.

"I shall take you back to your papa; and you will dress up your doll again; and as to the little Jesus, don't be anxious about Him! I shall have His manager warmed so that He will be quite comfortable."

"Surely?"

"Surely!" You shall see to it, won't you, Therese?"

Therese was wiping her eyes with the corner of her apron.

"Cre million! my lord," she said, "I'm ready to heat Him until He melts."

"All right, then; and now, Louise, here is a nice picture for you; it is a picture of the little Jesus Himself."

"Thank you, Monsieur Monseigneur!"

"You like it?"

"Oa, yes, have you got another one?"

"You want two? What for?"

"Ouïse wants one for her Indian."

"What Indian?"

"Good Indian brought Ouïse to mamma when Ouïse lit—lit—little!"

The Bishop and old Therese had a good laugh, and the Indian was made happy too.

"It is a received tradition with our little ones that they are brought to their parents by a 'good Indian,' which theory is at least as effective as that of the Cabbage Leaf."

MONTHLY CONFESSON A NECESSITY FOR YOUNG MEN.

It is a very bad sign, says the Sacred Heart Review, when a young man begins to shirk the duty of monthly Confession and Communion which, as a boy, he fulfilled as a matter of course.

This generally happens when, having left school, he secures a position in some store, shop or factory, and begins to rub elbows with the various kinds and conditions of men and women who go to make up the work a day world.

Though he does not suspect it, he is influenced by the atmosphere of carelessness in matters of religion that is characteristic of places where men and women work. He is worse influenced still, if his lot be cast among those who are hostile to Catholicity, or to all religion, and who revile or ridicule the things that he has been taught to hold sacred.

To a young Catholic thus placed there is nothing so strengthening to heart and soul as frequency in the reception of the sacraments. Assailed as he is, day after day, by temptation in all forms, it is absolutely necessary for him to renew and repair the bulwark of his spiritual defences. But it is at this most critical period, when his faith and morality are hanging in the balance, that the spirit of the world weans him from the observance of his religious duties which are his only safeguard; and he begins to neglect or avoid the monthly Confession and Communion that kept him loyal and undaunted as a boy.

The most insidious form of attack upon the faith and morality of Catholic youth is idolatry. The covert sneer of a non-Catholic fellow-workman or companion has too often a most deplorable effect upon a Catholic young man; and it is generally found to do more damage to his convictions than an open and undisguised

trade against the teachings and practices of the Church. A well informed Catholic will recognize in this ridicule only a sign of ignorance or malice, but an impressionable and imperfectly instructed young man almost invariably begins to apologize meekly for being a member of a Church of which such things may be said; and instead of seeking information to offset them from proper source, he allows himself to be assailed by doubts; and already the thought suggests itself that perhaps, after all, the Church is wrong, and this shallow-paced carper beside him is right. This is the time for that young man to turn to the Church for help and guidance, and many a one has developed into a well-read and highly intelligent Catholic by the studies which were prompted by attacks upon his faith. Constancy in religious duties, frequent reception of the sacraments, together with heartfelt prayer, are the sovereign means to enable him to hold the faith unweakened and unwavering. Using these preservatives he soon recognizes how foolish it is to allow even a shadow of suspicion concerning the divine mission of the Catholic Church, and the truth of her teachings, to darken the mind.

But before a Catholic begins to doubt the faith wherein he was baptized and reared, there is generally a preliminary stage. And that is an unfortunate defilement of the mind which comes from contact with evil.

The language of ordinary intercourse has become so corrupted with obscenity and blasphemy that there are few occupations wherein one's ears are not assailed almost continually with vile expressions; even the schoolboys on our streets are often heard using the most disgusting language. And this has the effect of an ever present evil suggestion which in too many cases succeeds in deadening the mind and conscience to all good influences. So many hours every day are spent in such surroundings that one gradually falls into the evil habit of saying and doing things which the conscience condemns as wrong. The high standard of personal life and conduct that the Church holds up becomes, after a while, irksome, and then comes the temptation to disbelieve in the teachings which were formerly part of the young man's nature, and which we have heard of many apostates from the Church who boasted that their intelligence would not allow them any longer to subscribe to its doctrines, but were their cases examined, it would appear in almost every instance that they were carried beyond the confines of faith not by intelligence, but by unbridled passion.

The remedy for all this lies in the sacraments of Penance and the Holy Eucharist, frequent reception of which will lead to a greater loyalty to God and the Church, and a consequent strengthening of the heart and will against the attack, open or covert, of the enemies of the soul.

THE MIRACLES OF OUR LORD

Christ declared: "I am the living bread, which came down from heaven." This means plainly that He actually descended to this world of sin, that He came down, not from the upper air, not from stary space, but from heaven to the place of supreme dignity, glory, authority and hence to this world. He said: I came down from Heaven; all power is given unto Me in heaven and in earth; I control the forces of the world, the elements and the prince of the power of the air in my hand, and I shall ascend whence I came, far above all principality, and might, and dominion, and every name that is named; not only in this world but that which is to come. I am come in this world on an errand of love; my mission is a mission of salvation, I came that the world might have life, and have it more abundantly.

We should expect from such a person as Christ just such a life as that which He lived. It is not strange that His Presence and Power were felt in every kingdom from the lowest to the highest; that nature's forces should obey His law; that He should best back sin and pardon the sinner, and that He should command the gates of death; for it is written: "In Him all things consist."

Men talk learnedly about the impossibility of miracles, because they do not study the Person of Christ. To declare that the control of nature is impossible when the Creator Himself commands its control, is as absurd as it is false. To declare that in such a presence the regular order of things cannot be set aside, is certainly a wild declaration. Man himself frequently sets aside the regular order of things in a place where nature puts it; if he throw a stone into the air; or catch a flying body ere it reaches the ground, he interferes with the natural order of things, the regular course of law.

Even so natural a man as Emerson, had he with that scientist's present knowledge stepped into Jerusalem, at the time of our Augustus, would have caused light heat, electricity to become his credentials; but Oa! infinitely greater than any scientist was there, and therefore matter and men, and human hearts gave testimony to his power. The miracle was the credential of Messiahship: "Taa blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached unto them."—Catholic Telegraph.

How near we sometimes are to God's mysterious works without knowing it!—Father Ryan.

PROTESTANT HISTORIANS AND THE TRUTH ABOUT THE REFORMATION.

"The adherents of the Church of Rome have never failed to cast two reproaches on those who left them: one that the reform was brought about by intemperate and calumnious abuse, by outrages of an excited populace, or by the tyranny of princes; the other that after stimulating the most ignorant to reject the authority of the Church, it instantly withdrew that liberty of judgment, and devoted all who presumed to swerve from the line drawn by law, to virulent obloquy or sometimes to bonds and death. These reproaches, it may be a shame for us to own, can be uttered and cannot be refuted."—Hallam.

"It is true enough that each party abused the other and that many keen, severe, false and malicious things were put forth by the Romish party; but for senseless cavilling and scurrilous railing and roaldry, and for the most offensive personalities for the reckless imputation of the worst motives and most odious vices; in short, for all that was calculated to render an opponent hateful in the eyes of those who were no judges of the matter in dispute, some of the Puritan party went far beyond their adversaries. I do not want to defend the Romish writers; but it really appears to me only simple truth to say that, whether from good or bad motives, they did in fact abuse and abuse from that time, and that loathsome raldry, which characterized the style of too many of the puritan writers.—Maitland (The Reformation pp. 47, 48, Ed. 1849.)

"In proportion to the depth with which men feel sin will they gravitate towards Rome."—Froude.

And in this last quotation we may find light shed on the other two, and the sides then taken. W. F. P. S.

Walter Von Vogelweide, the famous romantic poet of the Middle Ages, had an especial fondness for the feathered creation, and left a legacy to the monks of Witzburg on condition that each day some of their number should go to his grave, call as many birds as possible there, and feed them all the grain they would eat.

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You have used all sorts of cough remedies but it does not yield; it is too deep seated. It may wear itself out in time, but it is more liable to produce la grippe, pneumonia or a serious throat affection. You need something that will give you strength and build up the body.

SCOTT'S EMULSION

will do this when everything else fails. There is no doubt about it. It nourishes, strengthens, builds up and makes the body strong and healthy, not only to throw off this hard cough, but to fortify the system against further attacks. If you are run down or emaciated you should certainly take this nourishing food medicine.

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PLUMBING WORK IN OPERATION

Can be Seen at our Warerooms DUNDAS STREET. SMITH BROTHERS, Sanitary Plumbers and Heating Engineers. LONDON, ONTARIO. Sole Agents for Peoria's Water Heaters, Telephone 538. LIQUOR, TOBACCO AND MORPHINE HABITS. A. McFAGGART, M. D. C. M. 308 Bathurst St., Toronto.

The agitation against the admission of the polygamist Congressman Brigham H. Roberts to his seat as representative for Utah has succeeded in its purpose, as a resolution declaring him ineligible was passed by Congress, after a short discussion, this being the first business transacted by that body.

The decision was just, as the ex-Congressman was guilty of a serious offence against both the law of God and the law of the United States by openly practicing polygamy. It was an insult to Congress for the Utah people to send Mr. Roberts as their representative, and they deserved the snub which the Congress has given them, as they deliberately brought it upon themselves.

THE PRESIDENT'S MESSAGE UNHEEDED

President McKinley in his message to Congress strongly recommends to Congress the passing of a stringent law the result of which will be the suppression of the horrible practice of lynching. It appears, however, that his much-needed advice passes unheeded in the localities which have hitherto been addicted to the horrible crime which he thus condemns; for the very day after the President's message was published, one of the most atrocious and horrible lynchings which have ever occurred, took place at Maysville, Kentucky, at which every precaution was taken to prolong as much as possible the tortures of the unfortunate negro who was mutilated and burned at the stake, while women and little children of six years of age and upwards were made to take part in the outrage.

THE LAKES OF KILLARNEY.

It was reported some weeks ago that the Muckross estate, which includes the celebrated lakes of Killarney, were sold for \$50,000, but it now appears that the sale did not take place. At the auction sale at which they were offered there were only three competitors. The bidding began by an offer of \$35,000, and it gradually rose to \$50,000, against which sum there was no higher offer, whereupon the solicitor for the vendor bid \$51,000, as he said the offer of the previous bidder was much too low, and thus there was no sale. It is probable the property will be disposed of by private sale hereafter, if a purchaser can be found who will give a fair price.

HON. F. R. LATCHFORD.

The Ottawa Viewpoint Review for November contained the following complimentary and well-deserved editorial reference to the Minister of Public Works:

Although The Review, with the foresight of a prophet and the prudence of a philosopher, always carefully resists the allurements of political partisanship, it must, nevertheless, notice with satisfaction and joy, the triumphs, whether political or otherwise, that from time to time, are gained by some of our public men. It is in this spirit of family pride and fraternal good will that we offer our sincerest congratulations to the Hon. F. R. Latchford on the occasion of his election to the Ontario Parliament. Mr. Latchford was one of our graduates of '82, and since then, having chosen the law as his profession, he has spent most of his time in the Capital. A man of profound faith, Mr. Latchford has ever proved himself a staunch Catholic, and, consequently, a worthy citizen of this great Dominion. We feel quite confident that his future career in the important position he now occupies, or perhaps in some other still more elevated sphere, will bring satisfaction to his party and constituents, honor to his Church, and glory to his *Alma Mater*.

In addition to hearty congratulations for the victory gained, the Review's message to Mr. Luchford, on this auspicious occasion, contains one other word—Godspeed.

TO CORRESPONDENTS.

M. of Forest, Ont., asks to be informed when the twentieth century will begin, as there has been considerable discussion on this subject. We have already answered this query in our columns more than once. The twentieth century will begin immediately after midnight between 31st December 1900 and 1st January, 1901; that is to say, on the morning of 1st January 1901. A little reflection will take away all difficulty in relation to this matter. The first century, beginning with the year one, was ended only by the lapse of one hundred years: that is to say, when the year 100 was ended, or at midnight at the end of 31st December, A. D. 100. Thus also the second century ended at midnight at the end of 31st December, 200, and the nineteenth century will end at midnight at the end of the year 1900, which moment will complete nineteen hundred years of the Christian era as commonly computed. The error which is believed to exist in regard to the beginning of the era, as Christ was not born exactly on the date of the beginning of the era, but probably four years earlier, does not affect the centuries as they occur in the era as it is actually reckoned.

PUBLIC LIBRARIES IN RURAL DISTRICTS.

In another column will be found an account of the presentation by Judge MacMahon of a large number of books for the formation of a Public Library in the Township of Biddulph and the formal opening thereof by him.

The benefits likely to result from the formation of such institutions in the rural districts are incalculable. In country places there is much time—particularly during the winter months—which can profitably be devoted to mental culture, but the rural population are not supplied with the advantages for instructions which a library alone furnishes. Judge MacMahon has, however, by his generosity, put the inhabitants of Biddulph in possession of such a number of works by the best authors as will furnish intellectual pabulum for all. This supply, as will be seen from his remarks at the opening of the Library, he intends supplementing from time to time, so that Biddulph stands to day as the most favored township in Ontario.

We hope to see the good work thus commenced spread throughout the land, giving an incentive to the more thorough education of all classes in rural communities.

We understand from Judge MacMahon that he intends presenting during the early summer months books sufficient to start libraries at Mount Carmel, at the intersection of the townships of McGillivray and Stephen, and in the Township of Ashfield. The spirit manifested by Judge MacMahon in the establishment of these libraries is one worthy of emulation, and we expect to see the good work spread.

PRaise FROM A PRESBYTERIAN MINISTER.

The Rev. Dr. David G. Wylie, pastor of the Scotch Presbyterian Church of New York city, created quite a sensation at a regular weekly meeting of the Presbyterian clergy held a few weeks ago by reading an interesting paper which was a high eulogy of the Catholic Church. The paper was the fruit of great historical research, and was read some time ago before a meeting of Presbyterian ministers at Philadelphia; and though the views contained therein were a surprise to the Calvinistic audiences before which it was read, it was as a whole well received, and the doctor was cordially thanked for his essay, which was entitled "The Services of the Roman Catholic Church to American Civilization." He praised the Catholic Church for its valuable services to the United States: 1st, by its explorations and discoveries; 2dly, by its patriotic attitude on the leading questions of the day; 3dly, by its position on economic and social questions. He applauded the stand taken by the Church in upholding the indissolubility of marriage, and in maintaining the importance of religious education in the schools, against those who, to please a small minority, would exclude the name of Christ from the school room. By its attitude on these questions," the Catholic Church," he said, "is safeguarding civilization." Some of the ministers present, commenting on Dr. Wylie's paper, said they could not coincide with all the doctor's views, yet

they agreed with him that Protestants may learn much that is useful from the Catholic Church. One minister strongly condemned the A. P. A., which falsely took it as a principle that the Catholic Church is an enemy to American government. He reminded those present that General Sheridan, one of the best American generals who were prominent in the civil war, was a Catholic, and in fact he had defeated a regiment largely made up of Presbyterians who sought to disrupt the Union. The general opinion expressed was that the Catholic Church should not be abused as it has been in the past.

CHRISTMAS.

On Monday next, the 25th inst., the Church will celebrate the feast of Christmas, one of the two greatest festival of the ecclesiastical year.

Christmas is a day of rejoicing, for the angel who announced to the shepherds of Judea the birth of our Blessed Lord and Saviour, said to them:

"For now I bring you good tidings of great joy that shall be to all people: for this day is born to you a Saviour, who shall be called Emmanuel. And this shall be a sign unto you. You shall find the infant wrapped in swaddling clothes and laid in a manger." (St. Luke, 1: 10-12.)

The coming of Christ into the world, to save mankind from sin and its dreadful consequences, was promised by Almighty God from the time when our first parents fell from grace by disobedience to God's law, though the terms of the promise were in the beginning somewhat obscure.

The Apostle St. Paul tells us that in Adam we have all sinned, his sin having been transmitted to all his posterity, so that heaven was shut against the whole human race until that sin should be fully atoned for by an infinitely perfect Redeemer. No one but God could do this. No created being could pay the debt incurred by the malice of sin against an infinite God. Thus, even under the old law the necessity of a Redeemer to save mankind from the guilt and penalties of sin was known, and the prophets foretold the advent of such a Redeemer.

He is foretold by the prophet Isaiah to these terms:

"The people that walked in darkness have seen a great light: to them that dwelt in the region of the shadow of death, light is risen. They shall rejoice before thee as in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils. For a child is born to us; and a son is given to us; and the government is upon his shoulder; and his name shall be called wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and he shall sit upon the throne of David, and upon his kingdom to establish it with judgment and with justice, from henceforth and for ever. The zeal of the Lord of hosts will perform this." (Is. ix, 2-6.)

In the birth of Christ all this is accomplished, and even the place of His nativity is Bethlehem as elsewhere foretold, and made known by the chief priests and doctors of the law when the three wise men from the East came to Jerusalem to enquire where the Christ was born who had been announced to them by the miraculous star which they had seen in their far-off countries. The chief priests answered:

"In Bethlehem of Judea: for so it is written by the prophet: and thou Bethlehem of Judea art not the least among the princes of Juda: for out of thee shall come a ruler who shall rule my people Israel." (St. Matt. ii, 5-6.)

The coming of Christ was, therefore, looked for by the people of God during the whole forty centuries which intervened between the sin of our first parents until His birth in Bethlehem of Judea, and the shepherds to whom His birth was announced received the news with joy, and found the infant Jesus by the tokens given them by the angel.

To indicate to us the joy with which we should celebrate Christmas, the angel who made the announcement appeared amid the "brightness of God," which shone brilliantly on the shepherds, terrifying them. The angel reassured them by telling them the good tidings, and the holy gospel says:

"Suddenly there was with the angel a multitude of the heavenly host, praising God, and saying: 'Glory to God in the highest; and on earth peace to men of good will.' And it came to pass that after the angels departed from them into heaven, the shepherds said one to another: 'Let us go over to Bethlehem, and let us see this word that is come to pass, which the Lord hath showed us.' And they came with haste; and they found Mary and Joseph, and the infant lying in a manger. And the shepherds returned, glorifying and praising God for all that they had heard and seen as it was told unto them."

On this great feast we should rejoice as the shepherds did, first because God has deigned to come down to our level and to become our brother, assuming all our sorrows and infirmities, sin only excepted; and, secondly, because by the mystery of Christ's condescension, the work of our redemption is begun on earth—a work which culminated in the death of Christ and His glorious Resurrection and Ascension into heaven, to prepare the way for us.

To obtain this reward, we should

duly profit by this holy season of the year, by receiving the sacraments, the means of grace which Christ has left in His Church, especially the sacrament of the Holy Eucharist, for which due preparation should be made by a good and sincere confession of our sins. We strongly urge this duty on our readers, hoping that not one may neglect so important a matter. The fulfilment of this sacred duty will be the most efficacious means toward assuring to our readers the happy Christmas which we heartily wish them to enjoy.

CANDY-PULLS IN CHURCH WORSHIP.

Ian Maclaren, the well known Scotch novelist, whose real name is the Rev. John Watson, of the Presbyterian Church in London, Eng., has already several times given expression to his conviction that the (Protestant) Church in both England and America, but especially in America, has grown too secular and devoted to the worship of things material. It has become, according to him, a sort of social club, which would be agreeable enough in its proper place, but which is out of place for a church, inasmuch as by thus degrading itself it renounces its office of caring for souls in order to furnish opportunities for amusement, instead of devoting itself to the work of teaching the truths of religion.

The Young Man's Christian Association is, of course, not a church, and it is therefore free from the traditions of austere dignity which have been handed down in connection with religion; yet it is ostensibly the purpose of the Association to increase devotion, and when we see it becoming a merely sociable society, it is an indication of what is going on in the church itself of which it is an adjunct, and to which it is very closely allied. Hence it surprised Dr. Watson considerably to receive recently a card from one of these associations which was verbatim as follows:

DO NOT FORGET

The next Special.

The next Candy-pull.

The next Entertainment.

The next Sunday School.

The next Gospel meeting.

The next meeting of the Debating Club.

The next children's picnic.

The next date when you ought to make the Secretary happy with your cash.

On this curious document Dr. Watson delivers himself:

"This remarkable list of operations, combining evangelistic zeal, creature comforts, and business shrewdness, requires no commentary. The items give us a convincing illustration of an up-to-date religious institution—a veritable hodge-podge of Y. M. C. A."

But it is not only at the Y. M. C. A. meetings that such a varied bill of fare is placed before the participants. Something of the same kind of entertainment is put before the congregation, or rather the audience, even in the churches. The state of the case will be best described in Ian Maclaren's own words:

"One enters what is called a place of worship and imagines that he is in a drawing-room. The floor has a thick carpet, there are rows of seats, a huge organ on the right, a large bouquet of flowers marks the minister's place; people come in with a jaunty air and salute one another cordially. The minister goes up to the platform and, in a loud, clear voice, reads a sermon—a sermon of a kind, as likely as not in layman's dress. A quartet advances, and, facing the audience, sings an anthem to the congregation, which does not rise, and later they sing another anthem, also to the congregation. There is one prayer and one reading from Holy Scriptures, and a sermon which is brief and bright. Among other intimations the minister urges attendance at the Easter supper, when, as is mentioned in a paper in the press, there are no other halates on his list—'new name for a sermon—and another says it was 'fine.'"

Efforts have been made in England also to make church life really popular, and in one town known to the writer, with some success of its own kind. One church secured a new set of communion plates by the popular device of a dance; various congregations gave private theatricals, and in one case had stage property of their own. Bible classes celebrated the conclusions of their sessions by a supper; on Good Fridays there were excursions into the country accompanied by a military band and a considerable portion of the congregational income was derived from social treats of various kinds. This particular town is only an illustration of the general spirit spreading throughout the Church in England. One minister uses a magic lantern to give force to his sermon; another has added a tavern to his church equipment; a third takes up the latest murder or scandal; a fourth has a service of song; a fifth depends on a gypsy or an ex-pugilist.

If this goes on the church will soon embrace a theater and other attractions which will draw young people, and prevent old people from yearning in the worship of God.

The doctor next draws a contrast between the worship practiced in days of old and that of the present day:

"Perhaps it may be the perversity of human nature which is apt to cavil at things as they have after the good old times—but one is not much unimpaired with the new departure, nor at all convinced that what may be called brief 'candy-pull' system is any improvement on the past. After a slight experience of smart preachers, and church parlors, and ice-cream suppers, and picnics, one remembers with new respect and keen appreciation the minister of former

days, with his seemly dress, his dignified manner, his sense of responsibility, who came from the secret place of divine fellowship, and spoke as one carrying the message of the Eternal. He may not have been so fussy in the aisles as his successor, nor so clever at games, nor able to make so fetching a speech on 'Love, Courtship, and Marriage.' There are no doubt many points in which the congregation of the present has advanced on the congregation of the past, but it has not been all gain, for the chief note in the worship of the former generation was reverence—people met in the presence of the Eternal before Whom every man is less than nothing. And the chief note of their children, who meet to listen to a choir and a clever, platform speaker, is self-complacency."

He declares that if this sort of thing is to continue, a new kind of a minister will be the need of the future: not an expounder of the Word of God or a director of souls in things spiritual, but a "manager" in his office with a typewriter amanuensis to take down his "thirty minute talks" and his parochial correspondence, while the telephone is tingling and messenger boys rushing in and out. He adds that the Church should pause well before making these changes. But in many churches of the day the changes indicated appear to have been already accomplished. The pulpit has been already turned into a theatre, on the stage of which there is a regular vaudeville programme. One minister not long ago killed a cat in the pulpit to illustrate the noxious effects of the use of tobacco, and in the great city of New York, where we might expect an appreciation of the fitness or unfitness of things, Jacob's ladder was represented in one church by a ladder of wood leading to the attic, up and down which the preacher climbed and descended, to illustrate the apparition and disappearance of the angels in the patriarch's vision. Such buffoonery degrades the solemnity of public worship and destroys the respect with which it should be regarded.

THE CONGREGATIONALISTS AND THE APOSTLES' CREED.

At a recent meeting of Congregationalist ministers at Topeka, Kansas, the Apostles' Creed was formally repudiated as a formula of belief of that denomination.

We are not surprised that such action should be taken by that denomination which avowedly vests in each congregation the supreme right to make or change its own creed, as it sees fit, a right which even the universal Church of Christ does not possess, having been commissioned by Christ to teach only the deposit of faith which He committed to His Apostles to be preached to all nations to the end of time, or to the consummation of the world. Hence that deposit is as immutable as God Himself.

The Apostles' Creed is not found in Holy Scripture, it is true, but it has been held from the first ages of Christianity as a summary of the faith which Christ commanded His Apostles to teach, and the third Article of the Anglican Church declares that this, as well as the other two which are known as the Nicene and the Athanasian Creeds, "ought thoroughly to be received and believed, for they may be proved by most certain warrants of Holy Scripture."

The Apostles' Creed has hitherto held its ground among English speaking Protestants at least as part of the Christian faith, notwithstanding all the tendencies of Protestantism towards negativism of belief. It has been recited in the Anglican, Presbyterian, Lutheran and Methodist Churches in their public worship, and even Baptists and Quakers have adhered to it tenaciously. The fact is, in the beginning, the English Reformation, notwithstanding its iconoclastic character, proceeded somewhat cautiously in destroying the faith of the public, and retained many of the most familiar features and practices of Catholicity, until the disintegrating force of the principle of private judgment succeeded in undermining them, but in later years all the bulwarks of faith have been gradually overthrown. The Bible itself has been attacked, and whole books thereof have been repudiated by modern Protestantism. It is no wonder, then, that the Apostles' Creed should also meet with the same fate at the hands of the vandals whom Protestantism has let loose against all that is sacred.

The article of the creed which expresses belief in the Communion of Saints implies some communication by prayer with the Saints in heaven, and even that our prayers offered up for the souls in Purgatory are beneficial to them. The article 'expressing belief in the forgiveness of sin undoubtedly implies the power of absolution which Christ left to the pastors of the Church, and that other one which expresses belief in the Holy Cath-

olic Church has also been like vinegar and gall to many Protestants, and the wonder is that they have so long consented to profess their faith in a Church which must be always Catholic, in the face of the fact that they are compelled in practice to adhere to Churches which have no claim to that title, and which have never been able to induce people to call them Catholic, while the truly Catholic Church has kept the name undisturbedly in spite of all efforts to deprive her of it.

This state of affairs was a continued reproach to all sects, and it is a wonder that they did not long ago take such a step as has been now taken by the Topeka Congregationalists, which is equivalent to an admission that their Church is not and never can be the one, Holy Catholic Church of Christ. They now practically take the ground that it is not necessary that the Church of Christ should have these characteristic qualities.

It is controverted whether the Apostles' creed was actually composed by the Apostles of Christ before they separated to preach the Gospel to the various nations; but it is certain that the doctrine contained therein was handed down substantially from the Apostles, and the principal articles of it are found in the Epistles of St. Ignatius, and the writings of St. Irenaeus and Tertullian. It is also sure that some additions were made to explain more fully some of the doctrines therein expressed; but these additions had the approval of the universal Church, and so they manifest the belief of the Church so far back as the beginning of the fourth century at least, when that Creed took the form which it has to day. This was the time when it must be admitted by all that the Church was in its primitive purity, inasmuch as it was then only about to emerge from the age of persecution, during which millions of martyrs laid down their lives as a testimony to the truth of the faith they professed.

The German Protestants differed from those of the English-speaking countries in regard to the reception of the Apostles' Creed. In fact the German Protestants outside of the Lutherans regard it as a distinctly Papal symbol, and they therefore reject it, from which fact we may see in what uncertainty Protestantism gropes; and where faith is uncertain, we must expect that it will soon degenerate into unbelief, to which it has tended more and more every year. It is, however, only of late years that any American Protestants have made an attack upon this so venerable a monument of antiquity.

THE A. P. A. SPIRIT.

The petty agitation raised against Admiral Dewey, in consequence of his having deeded his memorial house to his wife, has at length almost totally collapsed, owing to the fact that the whole country, from the East to the far West, and from North to South, has expressed indignation against the clique of narrow-minded malcontents in Washington who attempted to make the brave Admiral unpopular because he did not consult their wishes in regard to what he should do with the gift which, it was supposed, was given to him freely to be his own property, of which he could make such disposition as he saw fit.

It was justly remarked that General Grant had freely disposed of gifts which had been presented to him, without any question being raised as to the propriety of his doing so, and that the raising of such a question, either in this case, or in that of Admiral Dewey, was in exceedingly bad taste; the more so as the latter had done only what is usual with American gentlemen, to put his homestead in the name of his partner in the joys and trials of life.

The generous treatment which was accorded by Great Britain to Wellington, and more recently to Lord Kitchener, in reward of their services to their country, stands in striking contrast to the comparatively miserable donation valued at \$50,000, which the American people have given to the brave Admiral whose promptness at Manila set the tide which determined the result of the recent war with Spain; and now that the people who raised the storm have seen that their conduct has been reproached by the whole country, they are ashamed of their littleness and are attempting to hide themselves from public scorn.

When we gave in our columns a full account of the incident some weeks ago, we pointed out the good reason we had for the suspicion that religious bigotry was the concealed motive for the agitation, and the event has

proved that our suspicion was founded on fact. The Washington correspondent of the New York Times has thrown some new light on the subject by informing the public that the agitation was begun as soon as it was known that the Admiral was about to marry a Catholic lady, and it is otherwise known that several ministers who have in the past rendered themselves conspicuous by their A. P. A. proclivities, took part in promoting the agitation, simply because the Admiral was to marry a Catholic.

The Times' correspondent says: "It was religious bigotry which poisoned the shaft against the Admiral. The story which spread everywhere in Washington on Monday and is still alive was that the house which the American people had given to Dewey was to become the property of the Roman Catholic Church."

This story it repeated with the utmost circumspectly, accounts for the Admiral's haste in marrying and for all the subsequent events by ascribing them to the greed of the Church and its desire to obtain the Dewey house for a parsonage and to get hold of the property as soon as possible. The influence of this religious bigotry was felt as soon as the Admiral's engagement became known, and especially after the marriage. There was a distinct cooling off in the enthusiasm for Dewey. People who had been shouting for him became lukewarm and suspicious. It only needed the transfer of the house to give edge and point to this latent animosity. The fact that Mrs. Dewey was not a born Catholic, but a convert, inspired additional hostility."

It is further explained that care was taken by the propagators of this unfounded report to endeavor to prevent the story which was thus privately circulated, from appearing in print, and it was actually kept out of print until it appeared in a Southern newspaper.

We do not, by any means, consider the American people as a whole responsible for this exhibition of religious rancor by a small coterie of Washington bigots, but truth compels us to say that there are throughout the country a goodly number of persons to be found whose sentiments are quite in accord with those of these narrow minded people. A proof of this is to be found in the single fact that even before the name of Admiral Dewey was raised at a public entertainment in Washington, it had already been broadly stated by many that before his marriage [the Admiral was regarded as not merely a possible, but even a probable successful candidate for the Presidency, but that the marriage had put his name outside of the list of possible aspirants to that dignity. The Admiral himself, however, never had any thought, much less any desire to seek the office, for when the subject had been mentioned to him, he had always declared that he had no political aspirations. Notwithstanding this, and in spite of the large measure of ingratitude which has been shown towards him, he has declared several times that if his services are again required in time of war for the public benefit, he will always be at the disposal of his country for such a purpose.

MANUFACTURING CHURCH HISTORY.

We have on several occasions pointed out the tendency of reporters for the public press to evolve out of their own brains ecclesiastical news as far as the Catholic Church and the Pope are concerned, and we have had during the past week another instance of this tendency to invent Church history.

The item to which we have now occasion to refer is in the form of a telegraphic despatch from a Washington reporter to the press and is as follows:

THE TWENTIETH CENTURY.

THE ROMAN CATHOLIC CHURCH WILL OBSERVE ITS DAWN ON NEW YEAR'S EVE.

New York, Dec. 12.—News of interest to Roman Catholics comes from Washington to the effect that the Apostolic Delegation has designated the year 1900 as the holy year. The decree permits the celebration of midnight Mass in all Catholic churches on the night of Dec. 31. This is the first time in the history of the Church that any priest has been permitted to celebrate Mass at the midnight of the New Year. The decree also grants the privilege of Communion at the midnight Mass. This is also without precedent. Another feature of the decree is concerned, the twentieth century will begin on Jan. 1, 1900. The language of the decree is too plain to admit of dispute.

The statement that the Holy Father has appointed the year 1900 to be a Holy Year of Jubilee for the Catholic Church is correct, and it is probably correct also so far as the statement is made that special privileges are granted in the Pope's decree in regard to the celebration of the holy sacrifice of the Mass at midnight of December 31st, which means on the morning of New Year's Day, the feast of the Circumcision of our Lord Jesus Christ, for the the inauguration of the year of Jubilee. It is quite within the authority of the Supreme head of the Church to grant such privileges, and the occasion is one which is worthy of a special exercise of the Pope's supreme authority to make such a concession as an inducement to Catholics throughout the world to gain for themselves the graces

to be obtained on that day. The Washington correspondent of the New York Times has thrown some new light on the subject by informing the public that the agitation was begun as soon as it was known that the Admiral was about to marry a Catholic lady, and it is otherwise known that several ministers who have in the past rendered themselves conspicuous by their A. P. A. proclivities, took part in promoting the agitation, simply because the Admiral was to marry a Catholic.

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