

The Catholic Record.

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

VOLUME XXIV.

LONDON, ONTARIO, SATURDAY, DECEMBER 27, 1902

1262

The Catholic Record.

LONDON, SATURDAY, DEC. 27, 1902.

SOME QUEERER.

So many years since we put our face to the world. We do not like to think that the time has passed, but the gray on our temples and the droop of the shoulders remind us that we are going down into the valley. Those who knew and perchance loved us in the days ago have gone home. One of them—he is always our Christmas guest—comes back and installs himself at our fireside. He says little, as all the good talkers, and friendship is too sacred a thing to be defiled by chattering. Mayhap our eyes play us false—but we imagine—and this imagination is one of our best Christmas gifts—that we have for a few hours the companionship of our departed friend. What we talk are about trifles which, however, are "jets of affection which retrace a young world for me again."

When we knew him first he was a chivalrous hearted youth bubbling over with health and talent. We pick him from all the rest because he has done much to shield us and others from utter failure. Thrown in early days among the votaries of infidelity, he was for a time in arid wastes, seeking contentment for mind and heart—the key to unlock the mysteries of the world. And he found it all at last, as so many before him and since, in the bosom of the Church. And we well remember that one morning he came to us with the words of Louis Veuillot on his lips: "At present all is clear! At present I see, I hear, I know. The smiles and the sounds of nature are a language I understand; my heart answers it with a beat that tells of brotherly love. I know why the hills are clothed with joyousness, why the seed rejoices in the earth, why a song of praise comes up from the valleys, why the little stream leaps and claps its hands."

And what he would not do? Yes, brave heart thou wouldst have been truth's soldier. But ere the good armour was doffed by the conflict he exchanged it for the vesture of peace. The end came suddenly. Just after Midnight Mass at which he had received his God, he complained of being unwell; ten minutes later he died. His last words were Mother and the Sacred Names. Poor little mother! We pined her from our heart of hearts. Her days we knew were counted by her boy's letters. A few years and he would be home to make it all up to her who toiled and economized for him; and we doubt not that she saw in a gladsome future a more than recompense for the weary waiting of the past. This is rather a sorrow-tinged memory. So we thought, at the time, and when that brave heart went still in death we resented the jubilee of praise and glory that the Christmas bells flung over the little town where he and I dreamed and planned. But now we see more clearly. Joy and sorrow are sisters. But sorrow is the elder sister—God's angel working always to the end that He may be loved by all and above all. For this our dreams come to naught and the world's vanity an open book before us; for this, as Laodice says so beautifully, that we seek no other head but the bleeding head of the Redeemer; no other eyes but His eyes; no other shoulders but His, furrowed by the whips; no other hands and feet to kiss than His pierced with nails for us. And so the bells, and we hear them always, now they make sweet music in our ears. The ache, though dulled, is always there, but we are glad that our friend went home in the full tide of his innocence and purity.

"Love took up the harp of life, and smote
On all the chords which might—
Some the chord of self, that trembling
Passed in music out of sight."
What, however, is the use of reviving old memories? But memories are ever young. Some indeed are rose-tinted and others are grey and as bleak as a wind-swept moor, but they do not age. They remind us of many things—even things that we'd like to forget. Do we remember how the world seemed once upon a time, like a ball to be kicked and by us. We knew that experience had surprises in store for us. But what of that? Were we not like Sir Galahad with the strength of ten. Had we not heard of the Torquatus to whose keeping the sacred vessels had been confided—how he sped along pursued by an angry rabble and shed his blood in the Roman streets rather than betray his charge. Foolishness! But one can be pardoned for youthful visions. Disenchanted have come, and they, unless we take care, fashion the cowardly tool

called cynicism. Anything but that. May each one be able to say this Christmas that, as Robert Stevenson phrases it, we have tried to be honest, to be kind, to earn a little and spend a little less; to renounce when that shall be necessary and not be embittered, to keep a few friends but these without capitulation—above all, on the same grim conditions, to keep friends with himself.

ANARCHISTS.

Some of our exchanges are descending upon the necessity of putting down the anarchists. They might be corralled and consigned to a desert island, or to some nook in darkest Africa, where wild animals and men would give them no time for plotting. We might suggest other schemes, but having few valuables and an obscure and peaceable citizen withal, we may as well be reticent on the subject. Still the talk speaks well for the zeal of our brethren, although we do not imagine that the miscreants who are anxious to put a few inches of steel or grains of dynamite into somebody are likely to be put out of countenance by strongly worded editorials. They are used to being berated, and rather accept it as a tribute to their efficiency. But we should not vent all our ire on the poor wretches who have been kicked into the world to wonder why they must eke out a pitiful existence and then goaded by hunger or whiskey and the ravings of brother anarchists to strike at those whom they deem the authors of their misery.

They are like children abroad in a craft without chart or compass. They have been robbed of everything that can explain life. It is all a riddle—a mocking conundrum—and so they prowl around civilization showing their teeth when they may and feeding mind and heart with recitals of their wrongs and woes—without hope and content, because without faith. But we have less to fear from them than from the amateur anarchist. The professional is apt to be known to the secret service and so kept within bounds. The amateur is not known as an object of police surveillance, and may be all that is respectable in the eyes of society. Now let us explain. By an amateur anarchist we mean one who believes in some kind of a God, though he may be little worried about God's dominion over him. He has thoughts now and then of judgment, and the light struggles fitfully into his soul to show him its bleakness. But his distinctive characteristic is a love of this world. He exudes it. This has been taught him from infancy. The talk at the fireside has been of pomp and show; at school success in the acquisition of pelf and power is pointed out as the goal, and he begins his work with every nerve a tingle for the pursuit of the dollar. Sometimes he makes his pile; oftener he does not. But whether he has thousands or nothing he is of little benefit to the race. He is a drag on the upward course of humanity. The world could spare him and be the gainer. We would not then travel so quickly, but we might live in an atmosphere not surcharged with the fever of getting rich quickly. We should have time to build air castles—a consolation indeed for the generation that prides itself on being practical. Perchance also transoiled begin to understand how poor a thing is money compared to the love and truth we can have for nothing.

Of what avail to us to know of the men who have left their mark in the stock market or the history of successful deals? What message has it all for the many who brush elbows with Poverty—for the sorrow-burdened? To those who are stumbling on without God it comes as a voice from a world from which they are debarred. They, too, may wonder and chafe under it, but they are kept in order by fear of the "powers that be." And so they journey on, strangers even to the beauty of life. Battling and striving, they go their way, only to find, when the light of eternity shines upon them, how much time they have wasted. Better far a poor man who is trying to set his house in order. He and those like him are the truest benefactors of their kind. They steady and comfort and guard us from the worship of idols. They make the social fabric stronger for their having lived. They see things that the amateur anarchist can never see. The supernatural looms large before them, awe-inspiring, doubtless, but inexpressibly comforting in its message of peace and happiness. Sorrow and time may ring their changes on soul and body, but they keep their

grip on love, peace, faith, modesty, continence.

It is admitted that the majority of anarchists come from Italy. Now, does not this seem strange to the people who went into the prophesy business when Garibaldi and Cavour began their work? They harrowed us with tales of the poor priest-ridden Italian and again waited us into an ecstasy of anticipation of the good things that would be due when the Pope would be thrown into the Tiber. So far the predictions of prosperity and glory have not been verified, and it will take a singularly optimistic individual to discern in present conditions any indication of their verification in the near future. Italy is too sick just now to warrant much jubilation from the avowed enemies of the Church. Socialists and political adventurers are in attendance, but they do not seem to have diagnosed the case correctly. And yet the disease is old and not uncommon, viz., apostasy from the Church. This disease means death sooner or later. It looks as if our friends who acclaimed the birth of United Italy may have a chance to attend its funeral.

WHERE FAITH IS FADING.

A correspondent, writing us from a certain city in the United States, says: "The majority of the new paper boys in—unbelievers. They are mostly college graduates—secular colleges. I wondered so much about it that I quizzed a young fellow on the matter the other day. He had been a Sunday school teacher, but he got to studying the other worlds, the planets, etc., and wondered if they were inhabited, etc., and his speculations led him to give up whatever belief he had previously held in Christianity. In answer to the question as to what per cent. of young men in college or graduates therefrom are unbelievers, he said 50 per cent."

It is safe to say this percentage will hold good among the so-called educated class in this country, outside the Catholic Church. Faith in the fundamental truths of Christianity is fading, becoming hazy and indefinite. The most serious principle on which Protestant faith is grounded, a false principle once introduced into society and accepted as a principle of action, will in time work out its logical results and abnormalize the social system as surely as the microbes of smallpox or other zymotic diseases, once introduced into the physical system, will throw it into an abnormal condition. The erroneous principle on which the Protestant system of religion is based is, that private or individual judgment is the sole criterion by which revealed truth and law can be known and interpreted. This principle was proclaimed by the reformers as a justification for the revolt in the sixteenth century against the authority of the Catholic Church. Those leaders proclaimed in justification of their own revolt against the authority of the Church, but it was not their intention that it should be invoked against their own authority. They simply wished to usurp the office and functions of the Church and assume for themselves the teaching authority which they denied to her. Thus they were never logical or loyal to the principle they announced, for they were as dogmatical as the Pope could possibly be, and had nothing but curses and anathemas for all who did not accept their doctrinal decisions with as ready acquiescence as the Catholic is required to accept the decrees of the head of the Church. They formulated creeds, based on their individual interpretation of the Bible, and made man's salvation dependent on intellectual assent to them. The Pope, in his capacity of supreme and infallible head of the Church, could do no more.

But their lay followers, flattered by the new principle that made each of them the sole judge of revealed truth and law, were more logical than their masters. Each became within himself a court of last resort, and those who could not see through the spectacles of their would-be masters in Israel set up churches for themselves, and imitating the lack-lug of their masters, damned everybody who did not agree with them. Thus Protestantism was, by the very principle of its existence, broken up into as many views and opinions as there were heads to contain them. Hence the innumerable sects.

It is only in modern times that the erroneous principle has been carried to its ultimate of individualism, disintegration, skepticism, loss of living, clearly defined, operative faith and downright infidelity. For several generations those who adhered to the principle of private judgment accepted the Bible without question as an inspired book—the word of God. But of recent years it has occurred to the more thoughtful and more logical to ask why the Book was thus accepted. Having by their principle to reject all authority but private judgment, they have sought to know what private judgment has to say, not of the meaning of the Book, but of the origin and authority of the Book itself. These more advanced private judgment folk are called higher critics. They assume to be the more learned in the Scriptures, and the assumption seems to be generally admitted except by Catholics, and their influence is, among non-Catholics, on the increase. These higher critics reject the inspiration of the Bible.

They are for the most part Protestant ministers in good standing in their several churches, and their present position is that of the late Robert G. Ingersoll before his death. Let some may think we exaggerate we give the recent outgivings of the Rev. David Utter, in Unity Church, Chicago:

"I think a very great error has been made, and is by this modern criticism to be overthrown. The error is that the Bible is the word of God—is a divine, infallible book. If it is simply the remains of the ancient literature of the Jews, plus the writings of a number of the early Christians, the world ought to see it as such, value it as such, use it as such."

"We might be glad to have a perfect and infallible book. It would save the trouble of thought, study, and sometimes the trouble of choosing. But with eyes open to the errors of these old writers we cannot make our judgment blind in order to take it as perfect when we know it is not. So what remains of the Bible after the higher criticism, in literature, history, poetry, parable, fiction, some parts foolish, some sublime, some weak, some strong, some parts wise, some unwise."

When the result of private judgment is thus voiced from the Protestant pulpit one need not be surprised at its prevalence in the pews. Thus Protestantism, that first placed itself on the Bible and private judgment, is now, by the use of that principle, destroying the divine authority of the Bible on which it claims to rest as on a firm foundation.

MAID OF ORLEANS.

LONDON SPECTATOR'S REVIEW OF HER LATEST BIOGRAPHY.

Now that the Church is preparing the process of her canonization, Jeanne d'Arc is again challenging the interest of the world. T. Douglas Murray has just edited her life from original documents. Apropos of the new volume the London Spectator publishes the following interesting article:

The character and achievements of Jeanne d'Arc, Maid of Orleans, have long passed beyond the range of controversy. Her simple courage and her splendid faith, which so profoundly influenced the fortunes of France, are accepted by all with unquestioning admiration. The source and quality of her inspiration may still be matter for discussion, but that is all. The world needs no argument to convince it of Jeanne d'Arc's piety or patriotism. Indeed, though she suffered at the stake, in accord with the savage fanaticism of her time, she had not been dead much more than twenty years when, under the auspices of Pope Calixtus, her trial was reconducted and her condemnation annulled. Evidence was taken upon each concerning her childhood, her military exploits, and her violent death, and this evidence, translated and edited by Mr. T. Douglas Murray, gives us so plainly unvarnished a picture of the past as history rarely affords.

HER TRIAL.

The trial of Jeanne d'Arc, which precedes her rehabilitation, is further proof, if further proof were needed, of her courage and address. A simple, untrained peasant girl, she faced her judges without faltering or timidity. She replied to their questions with an address which might have baffled a clever attorney, and not one who sat upon the bench got the better of her. Nor was this address the outcome of cunning or forethought. It is clearly born of her absolute confidence in herself and her cause. She pleaded her case without counsel and with a dignity which no counsel could have surpassed. Jean Beaupere, master in law, canon of Rouen, considered her very subtle, with the subtlety of a woman, and truly she confuted the subtlest doctors without difficulty. And when, after her relapse from recantation, she was led to the stake, nothing could have been better or braver than her demeanor. The eyewitnesses testify one and all to her sublimity and composure. One just word of reproach she threw at the Bishop of Beauvais. "Bishop," she said, "I asked Brother Isambard de la Pierre 'to go into the church near by and bring her the cross, to hold it upright on high before her eyes until the moment of death, so that the cross on which God was hanging might be in life continually before her eyes.' This Brother Isambard did, and she died 'saying such things, and such Catholic words that those who saw her in great numbers wept, and that the Cardinal of England and many other English were forced to weep and to feel compassion."

HER HOME LIFE.

But it is the record of her life, not the record of her death, that is most interesting to us. The depositions are no dry legal documents. They carry us back to Domremy and show us the life of a fifteenth century village. Jeanne Morel, a laborer and her godfather, draws us a picture of Jeanne following the plough and minding the cattle in the fields. She was a good girl, who

knew her belief and her Pater and her Ave as well as any of her companions. Moreover, "she had modest ways, as becometh one whose parents were not rich." Before all things she was religious, and if she heard the Mass, she would leave the fields and go back to the village and to the church, where she heard the Mass. The same laborer gave evidence on the Fairies' Tree, a piece of superstition pretty enough to quote:

"I have heard that the fairies came there long ago to dance," he says; "but since the Gospel of Saint John has been read under the tree they come no more. At the present day, on the Sunday when in the Holy Church of God the Introit to the Mass 'Lactare Jernusalem' is sung, called with us 'the Sunday of the Wells,' the young maidens and youths of Domremy are accustomed to go there, and also in the spring and summer and on festival days; they dance there and have a feast. On their return they go dancing and playing to the Well of the Thorn, where they drink and amuse themselves gathering flowers. Jeanne the Maid went there, like all the other girls at these times, and did as they did, but I never heard say that she went there alone, either to the tree or to the well—which is nearer to the village than the tree—or that she went for any other purpose than to walk about and play with her companions."

So all the witnesses agree in asserting the piety and industry of Jeanne the Maid. One of her godmothers describes her as fond of work and often at the spinning wheel; the cure of a neighboring parish says that she often confessed her sins, and that if she had money she would have given it to him for the saving of Masses. One laborer confessed that she would often retire alone "to talk with God." To another she said one day: "Gossip, if you were not a Burgundian, I would tell you something;" and afterwards, when she met the same man at Chalons she owned that she feared "nothing but treason." The unanimity of these simple folk is remarkable, and truly Jeanne d'Arc differed from the most prophets in this, that she was not without honor in her own country and among her own people.

JEANNE THE WARRIOR.

Then Jean de Novelempont, knight, called Jean de Metz, relates how he met the Maid at Vaucouleurs, gave her the garb and equipment of one of his men and conducted her to Chinon, where she might present herself to the King's Court and Council. Both he and his companions had faith in her and in her mission, and not one of them ever thought to molest her or to show her the smallest incivility. This perhaps, was her most wonderful quality; until she appeared before the court which condemned her she was able to inspire all men with confidence. That a village maid, without any help that she did not procure herself, should only make her way to the presence of her sovereign, but should persuade that sovereign to accept her counsel, is a marvel indeed. Little less marvellous was her influence with the army. It vexed her to hear blasphemies, and out of respect to her the soldiers put a restraint upon their tongues. "No one in the army dared swear or blaspheme before her," says Louis de Contes, her page, "for fear of being reprimanded." It is this page who gives the best account of the Maid and her prowess, and adds many of the small touches which give life to a portrait. She was of the most sober habits, he says. "Many times I saw her eat nothing during a whole day but her morsel of bread she ate only twice a day." Moreover, brave as she was and eager to attack her enemies, she was always humane and quick to express compassion for a fallen foe. "Seeing a Frenchman," so de Contes tells the tale, "who was charged with the convey of certain English prisoners, strike one of them on the head in such a manner that he was left for dead on the ground she got down from her horse, had him confessed, supporting his head herself and comforting him to the best of her power." But on one point she was obdurate: she would permit no woman other than herself and her companions to be with the army. Once near Chateau-Thierry she observed the mistress of one of her followers riding on horseback. Instantly she rode at her threatening her with her sword, not striking her, but admonishing in all gentleness to leave the army if she would not be punished. Similar in substance is the evidence of Dunois, the bastard of Orleans, who declares his belief that she was sent by God and that her conduct was rather divine than human. As to her soldier-like ability he had never a doubt, and when she came to Orleans he greeted her with the simple phrase: "I am very glad of your coming." He, too, adds the astonishing testimony that she sometimes spoke in jest of the affairs of war, and "to encourage the soldiers foretold events which were not realized." But when she spoke seriously she declared that she was sent to do no more than raise the siege of Orleans and to see the King crowned at Rheims.

Such are some of the testimonies in favor of Jeanne d'Arc culled from Mr. Douglas Murray's interesting book. Truly the Maid of Orleans, rarely honored in her brief life, was yet more rarely honored after her death. Her rehabilitation, possibly unique in history, was complete and ungrudging. "We say, pronounce, decree and declare," thus runs the document, "the said processes and sentences full of errors, iniquity, inconsequences and manifest errors. In fact as well as in law; we say that they have been, are and shall be, as well as the aforesaid abjuration, their execution and all that followed

—null, non-existent without value or effect." Jeanne d'Arc died at the stake, but her memory received such amends as only a repentant world can make.

FATHER PARLOW'S PERTINENT REMARKS.

"Catholics in the United States are annually paying into the national treasury \$25,000,000 beyond their rightful taxes and are educating one million children without charging the country one cent for it. Yet we have never been given one word of praise for this tremendous work. The country is not to blame for this, we ourselves are at fault, because we have never told the United States what we have been doing."

These words formed part of an earnest plea for national aid to the Catholic schools that the Very Rev. William O'Brien Parlow, S. J., made to an audience of three thousand that filled the Auditorium, Chicago, on Nov. 30. The subject of the lecture was "Saint de La Salle and Modern Education," and its object the raising of funds to increase the membership of the Christian Brothers.

Father Parlow received an ovation when he was introduced by Bishop Muldoon. He received another when he had finished, and several times he was unable to proceed because of the applause.

"Saint de La Salle" was a man who would have gone to the end of the earth to save a soul, had he felt that it was his duty," said Rev. Father Parlow, "but he felt he was called upon for another work, and that it was in the school room. He became a great teacher and so a great saint. He felt that he was called upon to form a normal."

"And now I am going to scold you upon one point. We have taken books written by people of other faiths, when we should have studied the books written by La Salle."

"We Catholics haven't been proud enough of our own educational history," said Father Parlow. "Jeanne Baptiste, Saint de La Salle, the founder of the order under whose auspices I speak to-night, gave to the world the rules which allowed the world to know how to train its teachers to teach. He was the first educator, and he gave the world many of the principles that have made modern education what it is. It was because he was a great teacher that he was made a great saint. He believed, as do we Catholics, that the soul should be trained with the mind. Any other system only serves to educate infidels. Cardinal Newman once said the mind resembled a screen upon which views from a stereopticon were thrown. The pictures are blurred. But by education the film is made clear, so that we could see well."

"In the human soul you have will. It is in the child and its cultivation is one of the most important results to strive for in the schoolrooms. And there is where we differ from the Public school. We strive to bring out this will, while they do not. But we do not object to them. These Public schools do very much."

"But they stop short and do not educate the soul and we believe that is a mistake. La Salle believed, as we do, that God had a right in the school-room, and that any system that excluded Him from the mind of the child educated infidels instead of a strong religious race. And when La Salle went into a school-room God went with him and there went honor."

AN ENGLISH PROTESTANT ON THE MASS.

Has the English Church as a Church since the Reformation continued to celebrate the Mass after the same fashion and with the same intention as she did before? If "Yes," to the ordinary British layman, the quarrel with the Pope, even the ban of the Pope and his foreign Cardinals, will seem but one of those matters to which it is so easy to give the slip. Our quarrel with the Pope is of respectable antiquity—France, too, had hers. But if "No," the same ordinary layman will be puzzled, and, if he has a leaning to sacraments and the sacramental theory of religion and nature, will grow distraught.

Nobody, nowadays, save a handful of vulgar fanatics, speaks irreverently of the Mass. If the Incarnation be indeed the one Divine event to which the whole creation moves, the miracle of the altar may dwell seem its restful shadow cast over a dry and thirsty land of the help of man, who is apt to be discouraged if perpetually told that everything really important and interesting happened, once for all, long ago in a chill historic past.

However much there may be that is repulsive to many minds in ecclesiastical millinery and matters * * * it is doubtful whether any poor sinful child of Adam (not being a paid agent of the Protestant Alliance) ever witnessed, however ignorantly, and it may be with only the languid curiosity of a traveller, the Communion service, without emotion. It is the Mass that matters; it is the Mass that makes the difference, so hard to define, so subtle it, yet so perceptible, between a Catholic country and a Protestant one, between Dublin and Edinburgh, between Havre and Cromer.—Augustine Birrells Essays and Addresses.

The world has only begun to see that no country is great and no cause just that does not help on the world's happiness and the world's good.—The Churchman.

The Catholic Record.

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

Price of subscription—\$2.00 per annum.

REV. GEORGE H. NORTHGRAVES, Editor.

THOMAS COFFEY, Publisher and Proprietor.

Agents: Luke King, John Nigh, P. J. Neven and Joseph S. King.

LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.

Dear Sir: For some time past I have read your estimable paper.

LONDON, SATURDAY, DEC. 27, 1902.

KING HENRY VIII. AND QUEEN CATHARINE.

We already expressed our regret that by a mistaken interpretation of a letter received from Rat Portage we spoke of a "Mrs. Rob" as an anti-Catholic lecturer.

Since our apology appeared, we have received a letter from the lady, which has already been published in the Rat Portage Miner.

The statement which Mrs. Robinson admits that she made was that "Catharine's previous marriage to Henry's brother Arthur had been, in reality, little more than the ceremony of betrothal."

THANKGIVING TO DIVINE PROVIDENCE.

Great distress is stated to exist in several European countries. Half a million workmen are said to be unemployed in Great Britain.

A DOUKHOBOR LEADER.

It is stated that Mr. Peter Vereghin, a Doukhorbor leader who was sent some years ago to Siberian exile by the Russian Government, has been liberated.

THE ENGLISH EDUCATION BILL.

Notwithstanding the strenuous opposition of the Non-conformists to the English Education Bill, it has been passed by an unusually large majority in the House of Commons.

JERUSALEM AND JUDEA.

All Christians must feel a deep interest in the progress and prospects of Jerusalem, which was the sacred city devoted to God's worship under the Old Law.

CHURCH AND STATE IN FRANCE.

The question of the separation of Church and State in France which was brought up in the French Chamber by the Socialistic and Radical party has been referred by the Chamber to a commission of investigation.

IMAGES AND PICTURES IN CHURCHES.

A despatch from Berlin states that a portrait of Martin Luther, painted by the celebrated artist Lucas Cranach, the burgo-master of Wittenberg, has been set up and solemnly uncovered in the church of that city.

much trouble; and we are disposed to sympathize with the deluded people rather than to be angry with them, for it is evident they knew not what they were doing.

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DEATH OF REV. FATHER FOGARTY.

The diocese of London has suffered a great loss in the demise of Rev. Father Fogarty, parish priest of Dublin, Ont., a short account of which we publish in another column.

MEMORIAL CHURCH TO CARDINAL NEWMAN.

Special to the CATHOLIC RECORD. It may be asked why there is no proper Church at the Oratory in Birmingham, the home of Cardinal Newman, and why the need arises for this Memorial Church to be erected.

A CALUMNIOUS INSINUATION.

Mr. F. N. Charrington, who was the chairman of a recent meeting held in London (Eng.), to protest against the Government's Education Bill, has made the sensational announcement that before the meeting he received a threatening letter headed "Death to the Protestants."

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Hence M. Combes does not want a total separation of the ecclesiastical and civil authorities, and this accounts for the reference of the matter discussed for a couple of hours in the Chamber of Deputies to a special Commission which will deal very slowly with it.

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SOCIALISM vs. CATHOLICISM.

We give in another column a letter from Mr. D. O'Donnell, commenting on a recent Freeman editorial on the above subject. Though he gives us a swift or two nevertheless gives his letter in full, because it is that of a very earnest man whose heart revolts at the degradation and misery which pittance and lawless capital has been permitted under present political systems to inflict upon the toiling and sweating millions.

Second Heart Review. THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN. CCXIX.

As I have said, the Southern Baptists, by issuing Christian's work from their Book Concern, make themselves responsible for it, not, of course, for every detail, but for all its essential points.

We have therefore begun to catalogue, not the full proofs of Lanning's illiterateness, impudence, malignity, as profound as it is possible in so shallow a nature (for then we should have to transcribe the whole book) but of his utter ignorance of the subject throughout.

Page fifty-eight, we are told that Clement XIV. was poisoned by the Jesuits. This, however, is rather slender than ignorance, since the learned Dollinger, a hater of the Jesuits, tells us that Clement was not poisoned at all, although he owns that he died of fright, lest he might be poisoned. Even Gioberti, who maintains the truth of the poisoning, does not put it upon the Jesuits themselves, but upon fanatical adherents, excited by their denunciations of the Pope.

How is it if the mere act of the Pope obliges to obedience, without regard to the nature of the act, if a Papal command is of itself a definition, that the Jesuits, in their Constitutions, expressly deny this, and that the Pope has ratified their Constitutions?

How is it that, as we find in Wilfrid Ward, the secular Catholic clergy of England, in Elizabeth's reign, wrote to the Pope: "If Your Holiness will come hither as a missionary, we will die at your feet. If you come as an invader, we will die in opposing you?"

Not such happiness as is seen or cried up by the foolish admirers of this world; but such as good Christians look for, and of which they who are spiritual and clean of heart, whose conversation is in heaven, have sometimes a foretaste.

All human comfort is vain and short. Blessed and true is that comfort which is inwardly received from the truth.

A devout man always comforteth, and with him Jesus His Comforter, and saith to him, He with me, O Lord Jesus in all places and at all times.

Let this be my consolation, to be willing to want all human comfort. And if Thy comfort also be withdrawn, let Thy will and just appointment by my trial be to me as the greatest of comfort.

For thou wilt not be angry always; neither wilt Thou threaten forever. (1's. cii. 9.)

to the Pope, is so holy in the eyes of the Roman Methodists that they have canonized it, and dedicated one of their churches to it. Mr. Lanning was once a Methodist minister, and if he will correspond with the brethren at Rome, perhaps they would give him some points that would keep him from indeed from making a fool of himself (as that would be wholly inconceivable) but from making quite so big a fool of himself.

Page 66 "The Pope claims the right to define his own rights and the limits of his power." I have seen an unfriendly criticism of the Jesuit Catechism's Moral Philosophy. Its aim is to show how far the Jesuits go in claiming the power of definition for the Church. Where Catholicism stops, it allows that the Catholics stop.

Now, according to this, Catholicism distinguishes three classes of rights. There are rights of the Church so clear that the State has no pretext for infringing them. There are rights of the State so clear that the Church has no pretext for infringing them. There are mixed rights, more or less uncertain and vague. This class, alone of the three, Catholicism holds to be definable by the Church, not by her arbitrary will, but after careful deliberation, and of course, after every effort to reach an amicable understanding with the other party.

Lanning's statement, therefore, on the showing of that very school which carries Papal power to its height, is as far from truth as it is from charity and the presumptions of good sense. If the Pope claims the sole right to define his own authority, which is the same as to say that his authority is illimitable, (a statement strongly reprobated by Pius IX.) how is it that the Jesuits teach that if the Pope should be tempted to intrude on purely civil matters, "he must be resisted to the uttermost," and, if it could not be otherwise, even by taking up arms?

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THE FORERUNNER'S OFFICE. MEDITATION ON THE MISSION OF ST. JOHN THE BAPTIST. St. John was something more than a herald. He had to prepare the way for the King, to make the crooked ways straight and the rough places smooth.

FIVE-MINUTE SERMON. Fifth Sunday of Advent. RETROSPECT.

Between remembering the old year and looking forward to the new year, this day should be a busy one for the Christian. It ought to be a day of conscience. Good Christians examine their consciences in some manner or other daily, and some are so vividly in God's presence that they scrutinize every act of their lives; and this is what it is to be thoroughly conscientious. Conscientiousness when cultivated is nothing less than habitual consciousness of the Divine presence. We know, to be sure, that some persons are over-pertinent in examination of conscience, and these are called scrupulous. But most of us are not scrupulous enough. The cultivation of the conscience tends to a constant realizing of the Divine presence, and when this becomes habitual the soul becomes perfect.

There are two kinds of examination of conscience, both of which are good. One is done at fixed times by some arrangement with one's self honestly adhered to. The other kind of examination is spontaneous. In this latter case the conscience won't let you pass an hour, or even a minute, without undergoing scrutiny. In the former case you examine your conscience, and in the latter your conscience examines you. I have met numbers of persons who never examine their consciences when preparing for confession; they live habitually in the Divine presence and are ready at all moments to perform the highest spiritual duties. I think it is one of the St. Catharines who was asked how long he had been in the community when the bell rang for Communion; she went up and received our Lord with the dough sticking to her hands and then went back to her batch of bread; and she was excellently well pleased with the result of her examination of conscience.

Brethren, I wish all of you had something of this high gift. But for most of us it may truly say that the examination of conscience which will benefit us will be that made at set times; of course, at confession, at ourselves, and of course, at confession, at ourselves, and of course, at confession, at ourselves.

Let us face about, therefore, brethren, and look back over the past twelve months, and question the seasons of the old year, and how did I behave myself last winter? Did I make my Easter duty last Spring? Did I attend Mass regularly and worship God through the summer, or did I make the Lord's Day one of idleness and idleness?

From all that can be learned, Bethlehem retains its ancient aspect in a remarkable degree, as well with regard to the stone-built houses, as the dress and manners and customs of the people. Many are accustomed to think of Bethlehem as a little town, nestled in a secluded region, writes Dr. De Costa, in Donahoe's Magazine, whereas it is situated, like Jerusalem, on a mountainous ridge that forms the backbone of Palestine, higher above the sea than the Catskill Mountains of New York.

The little town is situated on a limestone hill, and stands 2,750 feet above the level of the Mediterranean, in the midst of valleys planted with trees and vines. The population is about sixty-six hundred, of whom four thousand are Catholics, eight hundred Greek and

seven hundred Armenian Schismatics, one hundred Mohammedans and a few Protestants. ST. PETER'S CHAIR. STORY OF ONE OF THE OLDEST RELIGIOUS RELICS.

Twice a year, in January and February, the people of Rome observe the feast of the Chair of St. Peter, and this year additional interests attaches to the occasion owing to a discovery recently made by Prof. Marucchi. He has shown that in the place where he exercised his apostolic ministry in Rome—was in the ancient Church of St. Priscilla, and not at the catacombs of St. Agnes, as hitherto believed. The question is a very interesting one for those who have studied Christian archeology, and the traditions concerning St. Peter's life and work in Rome; but for the general reader it can hardly be as interesting as an account of the chair itself in which St. Peter taught and which has for ages symbolized the infallible teaching of the Roman Church and Pontiff.

A tradition dating back to the earliest times of the Eastern and Western churches, tells us that St. Peter used the chair which is contained in the apse of the extremity of St. Peter's. The ancient documents prove that the veneration of the faithful in the century in which liberty was granted to the Christians of the Roman Empire. Everything goes to show that previous to that time it was kept concealed in the tomb of the Prince of the Apostles. In the succeeding centuries it was moved from one part to another of the great Basilica which Constantine erected to St. Peter on the very site of his crucifixion, until, in the seventeenth century, it found a permanent resting-place in its present prominent position at the end of the majestic temple, lighted from above by the arched dome, which seems to brood upon it, crowned by a host of joyous bronze angels, lightly supported by St. Ambrose, St. Augustine, St. Athanasius and St. Chrysostom, and raised above an altar dedicated to the Blessed Virgin and all the sainted Pontiffs.

BETHLEHEM. THE LITTLE TOWN WHERE CHRIST WAS BORN.

A visit to Bethlehem, the city where King David was born, seems to the traveler a quite essential to an understanding of the Christmas that dawned there so long ago. It is a rare pleasure when at Jerusalem, to run down to this ancient place again and again, loitering under the fields where the shepherds watched their flocks by night and beheld wonderful manifestations. Their alleged descendants claim special privileges to-day, and are conspicuous for their hot-temperances in the Church of the Holy Sepulchre at Jerusalem, on the occasion of the lighting of the Holy Fire, Easter eve.

The last discovery in our high civilization is that intellectual men are in their prime at seventy.—J. P. Newman, D. D.

"'Tis a Dutch proverb that 'paint costs nothing,' such are its preserving qualities in damp climates. Well, sunshine costs less, yet is finer painting. And so of cheerfulness or a good temper; of the more it is spent, the more it remains.

The Savings Bank of Health is lots of red and vitalizing blood to nourish and invigorate the body. If your blood is thin and watery, try Ferruzine. It supplies the necessary elements such as phosphorus and iron, and purifies restores lost strength and vitality. Ferruzine is an unequalled restorative for the tired, sick and the faint. It stimulates appetite, aids digestion, soothes the nerves, and makes the system too healthy to be sick. No tonic does so much for a few cents as Ferruzine. Get it to-day from any druggist for 50c per box, six boxes for \$2.50. By mail from St. C. Folson & Co., Kingston, Ont.

TO PREVENT IS BETTER THAN TO REPAIR.—A little medicine in the shape of the wonderful pills which are known as Ferruzine's Veggie Pills, administered at the proper time and with the directions adhered to, prevent a serious attack of sickness and save money which would go to the doctor. In all cases of the digestive organs they are an invaluable corrective and by cleansing the blood they clear the skin of imperfections.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs and in a short time they were beyond the skill of the best physician. Had they used Ferruzine's Anti-Congestive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and affections of the throat and lungs.

Before the time of Alexander VII. who transported the chair to its present position, it was venerated in the chapel which is now used as the

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REID'S HARDWARE TABLE CUTLERY, POCKET CUTLERY, CALVEYS, SPOONS, FORKS, ETC. AT LOWEST PRICES. 118 DUNDAS ST., LONDON, ONT.

The Republic. THE OLD YEAR AND THE NEW. BY J. S. LYNN. All hail the new year, happy morn! Many blessings in thy dawn! God things untold may unfold To worthy sons of men.

CHATS WITH YOUNG MEN. Drawing on Physical B. No level-headed business think he could draw every capital out of his business or ruin himself financially.

The Perpetual Failure. If you lack character, genuine honesty and square college education, your superlatives only emphasize or extend real failure, for no man in good, but rather in bad, fortune has lost his character in life.

The Way to Success. Merchants, we were interesting statistical article the reviews some months ago in America at a moment from the class that

On the other hand, the men above fifty years of age, found themselves in a position from any other occurrence, it comes slow, and usually, it knows, it stays.

Now, other things being equal, will buy goods where the best value and price being convenience and every other matter. Merchants are all it is their policy to make of salesmen somewhat of the trade which each other bring in through their need not be told that modern days of tolerance are one by one, like the wall of the sound of the rum's hollies are entering pleasure noticed among the inlaid true to-day and, God will more true every year. The spirit is not to be that who goes about with a shell of money for a fight parish pastors who come every week with rejoicing for the proud manner in which they have conquered the won the regard of their said the other day: "All we do when we are attached," be the spirit in business and every other relation not be ignored, however as the parish is a social institution most "mixed" unions are will be a compactness able body; and he won't slight merchants who advantage of this fact Catholic men.

The openings are by with the right sort of a as the employers would like life offers richer content to-day than at past.

Take almost any one pastime or sport. The done beyond the capacity to keep tabs on them, and the propriety man in charge of each make him responsible.

