

gether that Christmas night. How can a Christian and separate a mother and her child at such a time? The old man was slowly descending the stairs. He forgot to salute the Duke of Wellington and he did not look like a veteran of Waterloo. Only a sad and tired old man.

"That evening, Margie flew up to my room. "O, Eily! Eily!" she was half crying and half laughing. "Grandma says I am to go back to Kells with the carman; and when my mother is better I am to bring her back and we are to be together not only for Christmas but for all the time."

Next morning, I watched Margie as she mounted the jaunting car and rode away. On Christmas Eve she rode back in Col. Floyd's coach which had been sent for her and which was like a house on wheels. Her mother, pale and gentle but very pretty, was with her.

General Flint did not give any Christmas dinner to his distinguished friends. All the handsome people, however, were brought out, and Miss Martha wore her new red tulle and Miss Martha wore her new red tulle. I think that the dinner was a great success, for everybody seemed so happy. Margie's mother sat beside her little girl, and her eyes were bright and shining as the goblets that held the wine. Nothing would do but come to the table, and the old General asked me if the plum pudding tasted all right now.

CHRISTMAS AT BETHLEHEM.

The celebration of the Vigil—Scenes at the Hour for Matins—the Patriarch's Mass—the Ceremony at the Grotto.

Christmas in Bethlehem! There is a strange fascination in the words. It awakens every thought that has to do with the happy season. We see, in the flash of an eye, the manger, the shepherd keeping night watches over their flocks, the brightness and splendor of the angelic host.

To spend Christmas in such a hallowed place is the desire of every pilgrim to the Holy Land, and when that time of the year draws near, they begin to fill the little towns whose names signify "The House of Bread," making sure that there is room for them, at least, in the inn.

As one journeys over the road the story of old and yet ever new, of that first holy night, comes into the mind with its many details. Perhaps it is the contrast with that which is today; the strange comparisons born of the centuries. One pictures the Holy Family wandering in the streets of Bethlehem. The inn is crowded. Light streams from the barred windows; the sounds of mirth are heard. But there is no room for a late comer.

Overhead the stars shine coldly; there is a chill in the air. The shepherds who are watching to-night draw their garments closer around them. And Herod is giving a banquet; his many friends are gathered in his palace, on a hill hard by, to do him honor. It is a night of festival, and those who are poor would have done better had they made some provision for their accommodation.

After all, what has it mattered? Only a Child born in a stable, a hidden cavern where the ox and the ass are sheltered! All Bethlehem has seen those lights that glow in the ruler's stronghold; but only a handful of shepherds have witnessed the glory of the night; a few simple men, Jesus to their toil in the fields, kneel before the Babe and salute Him King. But they are few and poor and despised.

Such thoughts come into the heart, as one prepares one's self for the ceremonies that are to mark the anniversary of this event. And every song which has brought us into the sight of the city of David. Those who have never yet beheld the town upon its cluster of hills, lean forward in their saddles and murmur: "Bethlehem!"

Every year the thoughts of the whole Christian family, no matter what may be its differences in creed or rite, turn to the little town of Bethlehem. Its name is on every lip; and every song which every word in honor of that day brings us in spirit to the distant hills of Palestine.

In Bethlehem itself one is not surprised to find the Nativity observed as it could be in no other place. The gathering of pilgrims, the many colored costumes of the inhabitants rich in Oriental splendor, the costly vestments of the officiating priests, the thousands of lighted candles, the decorations, the solemn ceremonies, and the inspiring music of the Church—all these lend to the occasion a picturesqueness and an impressiveness that can scarcely be described to one who has not been present himself. The whole place gives itself up to rejoicing. The streets are thronged, bonfires are lit, and the bells of the Nativity are crowded from the beginning to the end of the services.

The French Consul, who always makes it a point to be present as official protector of the Church in Palestine, and the Latin Patriarch of Jerusalem usually arrive a little after noon on the day before Christmas. Almost all the people of Bethlehem are Christians—there are only 100 Mussulmans in the whole town. The Patriarch goes with the whole 7000 inhabitants, and nearly all of them gather to welcome the Consul and the Latin Patriarch, who comes under the escort of that official. The gathering of the Turkish soldiery is the signal of their arrival. Then the house-tops are crowded with women while the men fill the narrow streets below. The Patriarch is received with loud cheers, and a military "Vivat!" rends the air as he passes along.

Behind the Patriarch ride the French Consul, his chancellor and dragoman, all mounted on magnificent horses. Then follows the crowds of pilgrims, gathered from the four quarters of the globe. They press onward with impetuosity, full of excitement and fervor;

for are they not to spend Christmas in Bethlehem? In the meantime the Patriarch is formally received at the Basilica by the Guardian. After he has blessed the people the chanters intone the Te Deum, and then he enters the Basilica, going immediately to the Church of St. Catherine, where having said the accustomed prayers, he admits the clergy and the faithful to kiss his hand. Then robing himself in pontifical vestments, he chants the first Vespers.

Complines are chanted by the religious of the Order of St. Francis, who are the guardians of this as well as of every other sanctuary in Palestine that the Catholic Church possesses. The Patriarch, who has taken advantage of the time to get a little rest, now returns at the close of Complines to take part in the daily procession to the sanctuaries connected with the Nativity.

Supper in the refectory follows, and there the Patriarch sits at the common table with the religious partaking with them of the same simple fare. By this time the convent has become a vast hostelry, so great is the number of pilgrims that it now shelters. They are in every conceivable place, in every possible corner. Here and there little groups sit around small stoves that they have lighted, contentedly warming their hands. Others calmly roll and smoke their cigarettes or have recourse to their chibouks. Every one is at ease, and makes himself perfectly at home, for the convent is, par excellence, the home of the poor.

Chimes of joyous bells soon tell that the hour for Matins has arrived. The church is crowded already for the people of Bethlehem would do anything rather than miss the ceremonies of this night. The women, gay in their bright colors, occupy the right side of the nave. It is not generally known that these people, who carry themselves with so much grace and display so much dignity of bearing, are lineal descendants from the Crusaders. They are proud of this fact, and treasure their parchment genealogies with the greatest care. Blue eyes and yellow hair and other traces of the Aryan type are common among them. As one sees them in the Basilica, however, their appearance is entirely Oriental. They wear a long gown without fastening at the waist and striped with red, yellow, green and blue. At the throat it is covered with fine embroidery, under which one may catch glimpses of a short reddish vest embroidered in jellow with Arabesque designs. Their head dress is equally strange; it consists of red cotton, spangled with pieces of silver, and these with necklaces made in a similar manner, form their dowries.

On the opposite side of the church are the men, whose costumes are scarcely less strange than those of the women. Among them are shepherds; and seeing them one cannot help going back through the centuries to that Holy Night, when, as here to-day the shepherds went before the princes to honor the new born Saviour. Matins finished, the Pontifical Mass is at once begun. The Patriarch and his assistants at the altar are arrayed in the vestments presented in the name of the Republic of France. The scene had not the greatest possible beauty, and at the same time, the highest solemnity. As soon as the ceremony ends a procession is formed, while throughout the Basilica the tapers held by the people are lighted and gleam like so many little stars. The crucifer walks in front of the procession, and then follow in order the Franciscans and the members of other religious orders, and after these, the Patriarch, escorted by his assisting priests. After the Patriarch and dressed in full uniform of their rank walk the French Consul and the various members of his suite. Then the laymen join in the long line which follows.

In his arms, with tender care, the Patriarch bears a cushion over-wrought with fine laces and rich ornaments of embroidery work, upon which rests a waxen figure of the Divine Infant. The features are most lifelike, and the tiny lips are arched as if about to break into a smile.

Across the transept the line passes and through the lateral door into the ancient cloister of St. Jerome. This long gallery ends in the Church of St. Catherine. The procession crosses the aisle at present occupied by the Armenians, and descends by means of the stone stairway into the Sanctuary to get into the limited space of the grotto soon all the entire place. The hymns of joy suddenly cease, and the sounds of music are hushed.

The Patriarch, advancing to the altar of the Nativity, stands before the spot where, nineteen centuries ago, the infant Saviour was placed. Then the officiating Deacon begins to chant the gospel of the Nativity, beginning: "And it came to pass that when they were there, her days were accomplished that she should be delivered." At these words the Deacon approaches the Patriarch and takes up the figure of the Infant. "And here she brought forth her first-born Son," the Deacon chants, and as he does so places the image on the spot that marks where Christ was born. "And wrapped Him up in swaddling clothes," sings the Deacon, and the action is suited to the figure. The Patriarch kneels before the figure of Our Lord and tenderly covers the little limbs with delicate silks. "And here laid Him in a manger," continues the Deacon. The Patriarch goes with the little one in his arms and places Him in the crib or manger before which the shepherds and the Wise Men of the East knelt in silent adoration.

The Gospel ended, the Gloria is intoned and then the Te Deum. The procession returns to the upper church, where the Patriarch chants Ludes and then celebrates his second Mass, at which he gives the Holy Communion to those who wish to communicate.

From midnight until 5 o'clock Masses are celebrated in the Grotto of the Nativity by the Franciscan Fathers and other visiting priests. At that hour the Catholics give way to the schismatic Greeks. As soon as these services are over, the Latin priests re-

turn and Masses are celebrated in succession until sunset of Christmas day. This is a signal privilege granted only to Bethlehem for the feast of the Nativity and Epiphany.

At 1 o'clock on Christmas morning the Patriarch sings his third Mass, at which a congregation similar in its bright colors to that of the previous evening, assists.

The Grotto of the Nativity is small, and is partly natural and partly artificial. In order to preserve it from fire, the early Christians built a church over it, and probably made the stairway that we find to-day. The walls of the Grotto and the natural rocks are covered by rich tapestries, and from the ceiling hang a great number of memorial lamps that are kept burning night and day. The spot where the Nativity is marked by a silver star with the inscription, "Hic de Virgine Maria Jesus Christus natus est." ("Here Jesus Christ was born of the Virgin Mary.") At the right-hand side is a sort of niche in the rock, where stood the manger from which the cattle fed, and in which His mother laid the infant in the inn. This place also contains an altar marking the spot where the Wise Kings knelt.

In the afternoon of Christmas day pilgrims to Bethlehem pay a visit to the Milk Grotto and to the Field of the Shepherds. The Milk Grotto is a natural cavern in the rock, and is the place of the Nativity. Tradition reports that Mary hid here while Joseph was making preparations for the flight into Egypt. While suckling her child a few drops of milk fell on the floor of the Grotto. The natives, even the Bedouins, have great faith in the efficacy of this stone, powdered and dissolved in water, as a remedy for infants in want of milk.

The Shepherd's Field is reached by a road leading by the Field of Boaz (or Boaz), where Ruth gleaned. A church was once built on the site where the angels made known to men the glad tidings of the birth of Our Lord. Of this and the monastery of hermits that once stood beside it little now remains save the crypt under the ancient chancel. This is reached by a stairway of twenty-one steps. It contains a little altar, the property of Greek schismatics. This the pilgrims decorate with candles brought from Bethlehem. Then they kneel in prayer, after which the gospel of the day is chanted. There is no other ceremony; and the pilgrims soon return to Bethlehem.

The solemnities at Bethlehem draw members of the Franciscan Order from all parts of Palestine, and every pilgrim, whether lay or cleric, who is attracted enough to the Holy Land at this season of the year makes it a point to be in attendance. The afternoon procession to the Shepherd's Field which has just been described, is always made with much pomp and order, and whenever the Latin Patriarch goes about formally while he is in Bethlehem he is escorted by a group of Turkish soldiers, furnished by the Pacha for the occasion.

Since the earliest days of Christianity the birthplace of our Lord has been held in high veneration. Heathen hatred, under Hadrian, tried to convert the place into a shrine of Venus and Adonis. But even this desecration did not make the Christians forgetful of the holy spot, and when the Empress Helena visited Palestine she had the temple destroyed, its idols cast out and in its place erected the great Church in its simplicity and grandeur in its architectural proportions of its architectural purity lines.

It is a strange fact, but this Church of the pious Empress which has come down to us to-day, of all the many churches erected by her orders in the Holy Land, alone has outlasted the storms of time and fanaticism, and remains very much as it was. The towers, its mighty porticoes are gone; the mosaics that shone in court and nave, transept and chancel have disappeared. Of the many paintings that decorated its walls, four alone remain, and of these one is scarcely more than a fragment. But the main features of the buildings are still intact.

The three beautiful portals that formerly gave entrance to the Basilica have been walled up. A small square opening, about three feet high, serves not only to admit the pilgrim, but answers for solemn entrances, such as that of the Patriarch, as well.

These ceremonies at Bethlehem are only one parallel in the world and that is in America. At the Chapel of the Holy Land, in Brookland, near Washington, D. C., there are reproductions of the principal shrines of Palestine, and among them the grotto of Bethlehem. This has been reproduced in the Church in all its details, and at the Midnight Mass on Christmas at the Bethlehem, as mark the services in Bethlehem are, as far as is possible, carried out.

As one who has beheld with his own eyes these glad rites in honor of the new-born Son of Man looks back over the years, they bring with them a spirit that could only spring from the lessons of the Christmas season. The lights gleamed brightly in the Palace of Herod, on the hill opposite Bethlehem, on the first of all Christmas nights, while in the lowly stable-cavern shone only a single flame. But the lights of Herod's banquet have been forever lost in the darkness of the Christ-child never ceases to fill the hearts of men with his heavenly message: "Glory to God in the highest; and on earth, peace to men of good will."—Rev. Godfrey Schilling, O. S. F.

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THE JOY OF FAITH.

The Blessedness Which This Firmest of Convictions Brings.

Baltimore, Md.

There is a blessedness which men of faith attain, and a happiness they enjoy, that is hidden from those who are to the senses given, writes Rev. C. F. Thomas in the Sun. And such is not at all strange if we remember that "the sensual man perceiveth not the things that are of the spirit of God." But "spiritual man judges all things," and he does not forget the words which the Saviour of mankind Himself did say when He rebuked the doubting and insincere forerunner of the apostles: "What can be more blessed, what confers greater happiness, than the conscious possession of truth? The whole world seeks for truth, though some just like Pilate, as if it were chimerical; or recoil from it like Felix, as if it were something fearful; or like Agrippa, regard it with indifference and put it aside as of no importance. All men look for truth; what is truth for us is not a jest, nor an idle word, but an earnest query of the soul.

A negative or an unsatisfactory answer causes us discontent and un-fathomable misery; an affirmative and satisfactory one seizes our hearts, and we rejoice in it. All our joys, no matter how false or fleeting, are based on the assumption that the objects which occasion them are solid, true and real and sure. The moment the delusion vanishes or the suspicion arises that they are not what they seem, immediately sorrow seizes our hearts, and we relinquish them for something else. The gladness that something hovers over our lives like the brightest sunshine on a lovely day and communicates itself to our every deed and every word is but the product of an assurance that our affections are lavished upon a worthy object and our sense of beauty attracted by perfection. How dark the world becomes when that object reveals its unworthiness, and how hollow when that perfection manifests its imperfect lines! Nothing contents us but truth; nothing rejoices us but truth; in nothing are we blessed, save in the attainment of truth.

Truth is our soul's life, strength and peace. No wonder there is a tone of inexpressible sadness and weakness in the cry of every man the deeper he advances in science, when he finds a vaster abyss still unexplored and impenetrable before him. No wonder we discover on all sides and in every rank of society mighty protest and vain reflection against human littleness no wonder there are myriad eyes looking heavenward, inflamed by the fever of infinite and unsatisfied desires. For mankind is ever the sport or the victim of a perpetual warfare that arises between aspiration for the infinite and the present reality. The soul cries for peace, but there is no peace, as it wanders in the world through dry and arid places where truth blooms not and flourishes not.

From such despair and anxiety from such weakness and unhappiness, the man of faith is exempt; faith raises him above the world—enlarges the horizon of his vision—endows him with a contemplation of essential beauty and absolute truth in God—breaks from him the shackles of the limitations cast around him by his nature—remedies the inherent defects of his soul—instills new principles of life and new germs of action by which he can hear and distinguish the voice of infallible wisdom uncreated and profess unwavering allegiance to the manifestations vouchsafed; and instead of falling subdued by fatigue and exhaustion on a dry heap of illusions, he ascends with ever-widening spirit until he reaches the Almighty truth which gives him understanding. "In Whom are hid all the treasures of wisdom and knowledge." He has been conducted through the right ways and shown the kingdom of God and given the knowledge of the holy things and been made honorable in his labors, for his prayer has been: "Send forth Thy light and Thy truth. They have conducted me and brought me into Thy Holy Hill, and into Thy tabernacles." (Psalms xlii, 3). Truly that man is blessed and happy. By faith he is glad.

Wisdom has entered his house and he hath reposed himself with her; her conversation hath no bitterness, and her company any tediousness, but joy and gladness." Say you that this certainty is flimsy and rests on no solid basis? Think you that the assent which he gives to the teachings of faith, or the assurance with which he cherishes his hopes, is not of greatest weight? The grace is in the Most High Intuitions, the love of God communicates it; and under that heavenly influence the human will leads the mind before the throne of the Infinite, and accepts all the supernatural revelation. What higher de-

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gree of certainty can there be than that which originates in a divine principle? "I believe" is an act that comes not from me; labor and toil, study and reason as I may; be the natural light around me ever so bright, I cannot make the act of faith unless such be given me from above. The arguments may be strong and weighty; the chain of reasoning may seem to be well connected and conclusive; yet vain is the expected result if the grace of God be withheld. And when that grace comes, what can have more power to inspire absolute certainty in the truth of things I accept and profess? I may doubt my own existence; I may call in question the reality of the world around me; I may hesitate about the clearest human conclusions; but when I say, aided by the love and goodness of the Father above, I believe, I possess a conviction the highest and the greatest possible, because it originates in a divine principle.

The motive of faith is the veracity of God Who speaks. I believe because I hear and recognize the word of God. I examine the character of the message handed to me. I scrutinize the men who come to see me. I judge the trustworthiness of their testimony. I subject it all to valid, unflinching tests, and when I conclude that it is the voice of God, I cry out: "Speak, Lord, Thy servant heareth." Or "What wilt Thou have me do, Lord?"

Is there certainty greater than this? Natural wisdom may be illusive; earthly science may mistake; human reason is fallible and often built on unstable foundation. We may be justified in viewing with distrust whatever we hold on human and natural basis; but the word of God is eternal, immutable and infallible—endured forever. Heaven and earth may pass away, but My Word shall not pass away. Whatever rests on His Word partakes of like immutability, and its certainty is of highest possible grade. The testimony of men is great, but the testimony of God is greater. For God is not only infallible in His wisdom, in His knowledge, "His eyes are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep and looking into the hearts of men, into the most hidden parts;" He is also not less infallible in manifesting that knowledge, and as He cannot be deceived, so neither can He deceive. And when we believe on His Word, because He hath revealed, nothing can equal the certainty we possess of the truth of the revelation.

Wherefore the Apostle St. Paul declares faith to be "the substance of things hoped for, and the conviction of things that appear not." And St. Peter: "We have the word of prophecy more firm." And St. Paul again in the exuberance of his joy and in the perfection of his spirit as he explained the grounds of Christian hopes and the unparalleled certainty of Christian convictions, exclaims: "I know in whom I have believed."

Labor to keep alive in your breast that little spark of celestial fire called conscience.

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What is commonly inherited is not scrofula but the scrofulous disposition. This is generally and chiefly indicated by untimely eruptions; sometimes by paleness, nervousness and general debility.

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LETTER OF RECOMMENDATION.

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

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

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

I am glad to see that you are both good and true, and that you are not afraid to speak the whole truth, with pleasure, I can recommend it to the faithful.

Believe me, to remain, Yours faithfully, J. D. FALGOUT, Arch. of Lorraine, Annot, Belier.

London, Saturday Dec 21, 1901

BISHOP McCABE AND CROMWELL.

In our issue of Nov. 16 we stated that "Bishop Charles C. McCabe of the Methodist Church, Omaha, Nebraska," showed "treachery and ignorance" in stating that "he would rather have been Oliver Cromwell for an hour than a Catholic saint for a thousand years."

We have received from that reverend person the following letter:

Dec. 2, 1901.

Dear Sir—Your paper with reference to my remark on Cromwell—at hand.

Please read the enclosed articles from Missionary Review for August of this year. From wide travels in South America and Europe I can confirm the statements herein made.

Your editors of the Romish Church will not see it—but the great movement is going on all the same.

Yours very truly, C. C. McCABE

This reverend gentleman, who is at the same time a nominal Bishop, does not attempt to give any vindication of his strange words, or any justification of his implied panegyric on Cromwell and defamation of the Catholic Saints, which we maintain to be evidences of "treachery and ignorance."

How is it that a person claiming to be a preacher of the Gospel of peace and good-will to men should presume to draw a comparison between the regicide who pitilessly massacred the Irish and Scotch who had the misfortune to become his prisoners, they having taken up arms in defence of the established government of the three kingdoms. This cruelty was especially perpetrated on the Irish, whose land was wanted that it might be given over to Cromwell's troopers as their reward for serving him and maintaining his act of regicide. Cromwell! who is rightly painted by one of Sir Walter Scott's characters as "that disgrace of mankind, that landscape of iniquity, that sink of sin, that conpendium of baseness."

As well might we compare Jezabel to Deborah, or Achab to the prophet Daniel, as Oliver Cromwell to St. Ignatius Loyola, whose devotional writings have been the means of teaching more souls the way of salvation than they contain letters, or to St. Francis Xavier, who planted the seed of the Word of God in more heathen lands than any other missionary of whom history gives a record.

Bishop McCabe and his Methodist friends ought to be able to produce at least one or more of their own sect who might be fairly compared for sanctity and zeal with such great Catholic saints as these, or a St. Patrick, an Anselm, an Ambrose, an Augustine, a Charles Borromeo, an Alphonsus Liguori, etc., before uttering such drivel as that we quoted in our issue already referred to.

As the case stands, the Bishop is obliged to leave his own sect and look among the Puritans of Praise-God-Barebones stamp for his saints, and then he has to make the apotheosis of a rebel, a wholesale murderer, and persecutor, and paricide, in order to find model of all Christian virtues.

By making such a comparison, the Rev. Bishop McCabe shows himself an apt disciple of John Wesley who declared in his Methodist Magazine that "no government, whether Protestant, Mahometan, or Pagan, ought to tolerate Popery," and who was the apologist of the bloodthirsty no-Popery riots caused by Lord George Gordon in London, Eng., June, 1780, wherein Catholic churches were pillaged, and the houses of Catholics burned, so that on June 7 thirty-seven fires were visible at the same time. (See Hayden's Dictionary of dates.)

Bishop McCabe sends us a newspaper clipping "from the Missionary Review for August" in which it is broadly asserted that "all Europe has been moved by uprisings against the Roman Catholic Church," and that from Spanish America the Papal Dominion is about to make its exit, and "there will enter a reign of righteousness," by which we presume it is meant that Methodism is about to become the dominant religion of Europe and America. The pseudo-Bishop adds: "From wide travels in South America, I can confirm the statements herein made. You editors of the Romish Church will not see it, but the great movement is going on all the same."

Bishop McCabe allows his ill temper to get the better of his discretion in making himself sponsor for the random assertions of the Missionary Review. It is true that there have been uprisings against religion both in Europe and South America; for the spirit of the world and of the worldly man will always be at war with God's religion, which curbs worldliness; but it is not true, as says the extract for which the Bishop stands sponsor that "in France the priests who have left the Romish Church and become Protestants have been especially numerous."

We have no doubt that the pseudo-Bishop is himself the writer of the article in the Review. It is written just in his style of wild assertion, and there is another of his ear-marks in it in the use of the vulgar nickname "Romish" applied to the Church of Christ in nineteen centuries. But let us consider some of his statements.

In France there are 71,000 priests, and they are a body faithful to their holy calling; but there must be some unfaithful ones among so large an army. The assertion of a large falling away of priests has been made recently several times, but it has been examined into, and it has been found to be false. It was said that large numbers had entered into certain Protestant mission-houses to become Protestant propagandists, but on investigation the number dwindled down to half a dozen or less than a dozen at most, who had been suspended from the priesthood on account of ill conduct, but who were easily admitted to become Protestant ministers.

When we consider that there was one Judas among the twelve apostles, it will be understood that half a dozen or a dozen faithless priests among 71,000 is a very small number indeed. Bishop McCabe should not forget that it is a very common thing that Methodist and other Ministers stray from the paths of rectitude, as scarcely a day passes on which we do not find some instances of the kind recorded in the daily papers. But it is a most uncommon thing for the like to occur in regard to Catholic priests. We do not wish to enter into a reexamination of cases of this kind here, but if we are obliged to do so we may make out an attested category which will somewhat astonish Bishop McCabe.

The Catholic Church is in a most flourishing condition at the present moment, and has increased to a wonderful degree during the past century. Nevertheless, we admit that Protestantism has also increased greatly the numbers of its nominal adherents. But it must be borne in mind that the character of Protestantism has also greatly changed during that period, as at the present day faith in the doctrines of revelation has greatly declined among Protestants, and it is very doubtful whether there is as much real Christianity among them to-day as there was a hundred years ago.

Japan furnishes us with an illustration of the truth of this view of the matter. For many years past we have heard of the wonderful increase of the number of Protestants in Japan, and it was believed that great progress had been made in that country in the way of introducing Protestantism there, and especially Presbyterianism.

But it is not long since an independent Presbyterian Church was established in Japan, and when this took place it was very soon made clear that this new institution is no more Christian than is Unitarianism which denies Christ's divinity, and the efficacy of His death as an atonement for the sins of mankind.

If Protestantism is to gain proselytes in this way, it will do but little toward the evangelization of the world. Here it may be asked, why do we call Bishop McCabe "a pseudo-Bishop?" We answer that St. Paul tells us, (Heb. v, 4) that "no man taketh the honor of the Christian priesthood" to himself but he that is called by God as Aaron was.

And again: "Some indeed He (Christ) gave to be Apostles, and some prophets, and others evangelists, and others pastors and teachers." (Eph. iv.) It is evident, therefore, that the Christian priesthood or ministry must be traceable to Christ by regular succession, as the priesthood of Aaron's successors was traceable through Aaron to Almighty God. The priesthood or episcopacy of Bishop McCabe is not so traceable, and his assumption of the sacred office is as unauthorized as was the assumption of the priestly functions of the old law by Core, (or Korah,) Dathan and Abiron. (Num. xvi.)

We have also to remark here that Bishop McCabe with characteristic astuteness endeavors to turn from the original question of the character of Cromwell, to a matter altogether apart therefrom. This fact alone is sufficient to show that we were perfectly justified in our remarks.

and ecclesiastical life, have formed an association for the purpose of suppressing duelling in all grades of society. This is a most laudable object, and all true patriots in the Empire will undoubtedly sympathize with the efforts of the newly organized association.

There is, however, one point in the principles laid down by the Kaiser with which we must still express our dissent. He asserts the unlawfulness of duelling simply for such time as the practice falls under his ban. It is thus implied that the Emperor's will makes this practice lawful or unlawful. The law of God is thus completely ignored in the manner in which he deals with the question.

ONCE MORE DREYFUS!

It is a curious outcome of the Dreyfus case that Mons. Labori, who was counsel for the accused during the trial of the ex-Captain, and who was mysteriously shot and seriously wounded at a critical stage in the proceedings, evidently by some anti-Dreyfusard, to prevent him from defending the accused, has recently declared himself an opponent of Dreyfus. There appears to be good reason to believe that on his becoming fully acquainted with all the details of the case, he has found evidence of Dreyfus' guilt of the treasonable acts charged against him.

It is certainly impossible to deny that much of the evidence brought against Dreyfus was forged, but throwing aside such documents, there still remained much in Dreyfus' conduct to be accounted for, which did not appear to be consistent with the theory that he was faithful to his duties as a French officer. There appears to be little doubt that there was very damaging evidence against the accused produced before the Courts martial which condemned the Captain, but which could not be brought before the civil Courts, as it would have embroiled France with certain other governments—presumably with Germany and Russia—if it had been brought forward. It was from this condition of affairs that the whole trouble of the many trials to which the prisoner of Devil's island was subjected originated.

NATIONALISM vs. CATHOLICITY.

The Mail and Empire publishes an interview had in Montreal with the Duke of Newcastle, who is on his way to British Columbia and the Northwest. His Grace is a son of the Duke of Newcastle who accompanied King Edward VII. on his trip to Canada in 1860. The Duke, being a very High-Churchman, his visit is said to have for object the arrangement of a working plan of union between the English Church and the American Confraternity of the Blessed Sacrament. He states that there is just now a truce between the Church factions in England, but that the great questions between them must still be settled.

"The High Church party," he says, "are looking to disestablishment as a solution of the existing difficulties, but they do not wish for disestablishment. Disestablishment would free the Church from State control, and this freedom is what High-Churchmen desire; but the Low-Church party would oppose this movement."

FOR THE SUPPRESSION OF DUELLING.

The tragic death of Lieut. Blaskowitz in a duel which occurred a few weeks ago, has brought strongly before the Kaiser William the evils of duelling, and it has been ordered that the most energetic measures shall be taken by the military authorities to prevent the recurrence of such incidents. This announcement was made in the Reichstag on Nov. 27th by General von Gossler, and the interest taken in the matter by ladies of the highest rank and officers in the army was made manifest by the large crowd of high-born persons which assembled in the galleries of the Reichstag to hear the announcement of the future policy of the government in regard to the matter.

Since the date of the Emperor's prohibition of duelling, it was learned that two young lieutenants had declared that they would fight in spite of the Emperor's orders if the circumstances should arise in which they might deem it necessary to do so in vindication of their honor.

The Emperor went personally to the officers' quarters a few days ago for the purpose of reprimanding the officers guilty of this serious breach of discipline, and spoke strongly of the importance of implicit obedience to his orders. He declared that officers who thus disobey shall be ignominiously dismissed from the army after being degraded from their rank. He then personally addressed the offending lieutenants, telling them that in consideration of their youth the present offence of which they had been guilty would be passed over, but that it would not be so easily pardoned a second time, as the imperial commands must be obeyed without question. The two young officers expressed sorrow for their thoughtless vapourings, and the incident closed, forgiveness having been accorded to them.

With the strong and unalterable convictions we hold concerning the unlawfulness of duelling, a question on which the Catholic Church speaks unequivocally, we cannot do otherwise than express our entire approval of the firm stand now taken by the Kaiser in regard to the matter.

It required the distressing situation which arose out of the killing of Lieut. Blaskowitz to open the eyes of the Kaiser and the German government on the question; for only a few years ago, the Kaiser was as strongly in favor of duelling in the army as a means of keeping up the military spirit, as he is now of the opposite conviction.

We are pleased to notice that in Austria also there is a growing conviction of the injury inflicted on society by the practice of duelling; and persons of the highest rank in that Empire, including princes of the Imperial family, generals, and other dignitaries in civil

of Turkey, Servia, Bulgaria, Greece, and part of Hungary. The third great division of the Oriental Church is made up of a number of Churches which retain with greater or less pertinacity the heretical teachings of Nestorius, Eutychius, and other ancient heretics. These Churches are numerous, comprising the Gregorian or Armenian, the Nestorian or Chaldean, found chiefly in Persia, and to some extent in Turkey, the Syrian, the Alexandrian or Coptic, and the Abyssian or Ethiopic.

There is a strong antagonism between these sects, so that it is quite a mistake to suppose that they form but one body; and thus a union with any one of them would not lead, directly at least, to a union with all these Oriental sects or Churches.

When it is borne in mind that so recently as two years ago the Anglican Bishops formulated a solemn decree consisting of twelve articles directed against extreme ritualistic practices, which were stigmatized as "papal," and as leading back the Church Rome-ward, it becomes amusing to see them now paying their addresses to the patriarchs of Constantinople and the Holy Synod which regulates the ecclesiastical affairs of Russia subject to the Czar's approval.

In these Oriental Churches Ritualism reveals unchecked. Here it is what the Christian Commonwealth says in regard to this matter: "A Russian Church is the home of endless ceremonies. There is much that is instructive, but the ritual and the symbolism have become extravagant and overwhelming."

For the administration of the Eucharist, two round flattened cakes are baked, being united in the baking. These represent the union of two natures in Christ. Five of these double cakes are used at each celebration, and each is marked with the inscription IC. XC. NIKA., which means, Jesus Christ conquers. One cake is cut into halves, one piece being named "the Lamb." This is pierced with a small spear to symbolize the Crucifixion. Pieces are also cut off these cakes in honor of the Blessed Virgin Mary, the Apostles, and other saints, and all are marked with the cross. There are many other ceremonies constituting a most elaborate and complex ritual, so that the Commonwealth declares that the reformation of this Church to primitive simplicity is a hopeless case. That journal continues:

"The Sacramentalism and Sacerdotalism which threaten to cut up Anglicanism have long ago swallowed up the Eastern Church, until now reformation is hopeless."

The Commonwealth is very decided in expressing this view, and adds: "That reformation can only come from without, and at present a cruel civil despotism is allied with this corrupt and superstitious communion to crush all nonconformity, directly it attempts to propagate the truth. We repeat that only those ignorant of the real state of Oriental Christianity can excusably imagine that reunion with it would be anything but a curse."

This is very strong language, yet it indicates what is likely to be the general sentiment at least in the Low or Kessitite section of the Church of England itself.

The trouble lies even deeper than in a mere matter of ritual. The Greek Church holds, in common with the Catholic Church, the seven sacraments, the sacrifice of the Mass, the veneration and invocation of the Blessed Virgin and the Saints, the reverence due to sacred images and relics, the usefulness of fasting and other works of penance, and the divine institution and the Apostolicity of the degrees of order in the ecclesiastical hierarchy. On all these points the Church of England is at variance with the Catholic and Greek teaching, and there is thus a gulf between Anglicanism and Greek orthodoxy which it seems impossible to bridge over, without an absolute change in the fundamentals of faith.

The patriarch Joachim is certainly quite conscious of the existence of this gulf, and though he held out a kind of hope that some sort of intercommunion may be possible, he intimated that nothing can be done without a general understanding with the various branches of the Orthodox Church.

It is certain that no real union can be effected without most radical changes in the faith of both Churches, and it does not appear credible that the adherents of either Church can be induced to make such changes in their faith.

SANTOS-DUMONT'S AIR-SHIP.

Mr. Maxim, the celebrated machinist, and the inventor of the Maxim gun, has given expression to the opinion that the results obtained by M. Santos-Dumont are most satisfactory, and that the principle on which his air-ships are constructed cannot be improved upon. In the face of many statements to the effect that the success of M. Santos-Dumont is of no practical utility, this opinion of Mr. Maxim is specially valuable. Santos-Dumont has certainly constructed a dirigible air-ship which is completely under control of its master,

though he has not been able as yet to conquer all the powers of nature. There will probably be improvements on his work; hereafter, though there will always be a limit to the power of man to contend with the forces of nature.

The vessels which traverse the ocean are wonders of human ingenuity and skill, but the best of them cannot withstand the violence of every storm without meeting with some damage, and so it will be with the discoveries of M. Santos-Dumont. His dirigible air-ship will, therefore, always remain a testimony to his skill, even though it may hereafter be greatly improved upon in its details, and he will always be held to be the discoverer of this species of vessel, notwithstanding the jealousy of those who are unwilling to give honor to whom honor is due.

Mr. Maxim points out that M. Santos-Dumont's air-ship is of the class which is in itself lighter than the air, and will therefore ascend of its own nature, leaving it to the machinery to direct it once it has ascended. Of the other kind of air-ship which some imagine to be of a preferable principle to ships of this kind, namely, of that which is built on the model of a bird, and is therefore totally dependent on machinery to raise it into the air, and to be afterwards directed in its motions still by machinery, Mr. Maxim remarks that the discoveries have not yet begun to produce the article which exists in their imaginations. Surely the air-balloon is not to be entirely cast aside until the rival principle of a ship rising in the air by the power of machinery alone shall have been proved to be a possibility at least.

CHRISTMAS.

The festival of Christmas which will be celebrated on Wednesday, 25th inst., is one of the two festivals of the year which are regarded by the Church as of the highest rank, the other being Easter Sunday.

Christmas day is the anniversary of the birth of our Lord Jesus Christ in Bethlehem. The event of the coming of the Messiah was expected by the Jewish nation from the time of the establishment of the law of Moses, and even before the Mosaic dispensation the coming of a Redeemer Who should deliver the world from the predominance of sin and Satan was foretold. A Saviour was promised mankind even immediately after the commission by our first parents of that sin which brought death and sorrow upon the whole human race.

It was impossible for finite man to make any adequate atonement for sin committed against an infinite God, and it was for this reason that God the Son offered Himself to His Heavenly Father as an atonement sufficient to blot out the most grievous offences.

It was for this purpose that He was born in Bethlehem under human form, that He might thus take upon Himself the punishment due to sin, though He was Himself sinless and incapable of sin.

During the forty centuries which preceded the birth of Christ a Redeemer was expected, not only by the Jews, but even by heathen nations, and heathen writers tell us that the Redeemer was expected just about the time when Christ appeared on earth. The Jewish prophets were still more definite, and in the prophecies of Jacob, Daniel, Aggeus and other inspired holy men, the date of His coming was implied in very clear terms. Bethlehem was also fixed as the place of His birth, and the district was named in which He should labor chiefly for the salvation of souls.

The actual coming of our Lord was announced to the Jewish people through a vision which appeared to the shepherds on the mountains of Judea, and to the wise men of the East who came from distant lands to seek Him and adore Him.

Christians have received more full and definite knowledge of our divine Lord and Saviour, and for this reason our fault would be more grievous than that of the Jews who rejected Him, if we were to neglect the means of salvation which He has placed within our reach, especially in the sacraments which He has instituted as the ordinary channels of grace.

During these few days which immediately precede the birth of our Redeemer every Catholic should take care to prepare himself or herself for the reception of these sacraments with proper disposition. We hope none of our readers will neglect this important duty.

A pure soul is like a beautiful pearl; as long as it remains hidden in its shell as long as the bottom of the sea no one thinks of admiring it; but if you place it in the light of the sun it attracts all eyes. Thus the pure soul which is hidden from the eyes of the world shall one day shine before the angels in the sunlight of eternity.

Vanity in friendship is egotism; and egotism is the poison of friendship.—Balzac.

Non-Catholic Missions in Hampshire.

Sacred Heart Review.

Father Sutton's lectures to non-Catholics at the Church of the Immaculate Conception, Portsmouth, N. H., attracted wide attention and created very good feeling. An Advent preacher has come out with an announcement of a course of sermons "reply," but if those who hear are led to inquire further, the result will be better even than were expected.

This was the first mission of the ever known to New Hampshire since an attendance of 300 inquired on a second night these earnest non-Catholics numbered not less than 600, some of the subsequent evenings were as many as 800 of them in Church. The daily newspapers of the city gave much space to the lectures, and those who were not able to read these accounts were not able to read these accounts without much interest. In fact, an observant reporter who attended during the week of the lectures and the Question Box, answers of Father Sutton to the questions about "Predestination," "a Thinker," and the Pope, were really spoken of with great favor and commendation. The questions were generally of a serious turn, and generally desired to know the truth, and we give a few to show the ground in which the non-Catholic grope.

QUESTIONS AND ANSWERS. Q. Why do Catholics think that we have more power than Christ? A. We do not think so. We believe we are more powerful than Christ. We reverence her just because she is the Mother of Christ. And she is her, therefore, is all on His account. Q. Why are the Irish people so ignorant? A. The last United States gives natives-born illiterates two millions, and foreign-born rates at a little over half a million. This does not show that the Irish are ignorant ones. Are not your Irish neighbors as bright and intelligent as other people? Q. How can I become a Catholic? A. Call upon the priest and give you the necessary instruction, telling you how to know the truth, how to live up to it.

Q. What was the name of the Pope, and in what year did he seat? A. The word Pope is the word, "Papa," taken from the first man to receive the papacy, probably Adam, the first man, and there are many popes or "papas" to-night. However, taking the designation of the visible head of the first was Peter, who was so called by Christ; and when Christ world Peter became the visible head of His Church. He went to Rome A. D. 43.

Q. What is a Free-thinker? A. One who pretends to be a philosopher, and is in a misnomer, intellect is not free. The object of intellect is truth; and when presented to it, the intellect, or box of man, recognizes it, and is given to the mind it must surely if it act at all. Thus, "All men are white"—"A man"—my mind must say "white." The very nature of it is such; hence it becomes an inescapable truth. So are not such things as free thought, free thinkers. What becomes of liberty (you say) if there is no thought? Those who admit of liberty place it in the hands of Liberty consists in the capacity to WILL or NOT TO WILL. Political liberty consists in the power of each one to follow the WILL, so long as he does not upon the rights of others.

Q. Would a person who has received in the Catholic Church here one who has departed the life of goodness as pleasing such a sinful soul returns sorrow for its wickedness, would receive her with? How did Christ act? Did he cease poor sinners with low opinion? Such is OUR opinion, the fallen, to console the fallen work is that of Christ, Who have come to call all sinners to repentance.

B. Why does God, Who things, past, present and future to exist persons who, He lead such a life as must cost to hell? A. To God all things are there is nothing past or future, easier to raise a difficulty than to understand its solution. A limited mind can not fathom mysteries in God. Father answers this difficulty with: "The first thought here is that He Who has created can not be created, that to be, to exist, is a self. Therefore to cause persons to come into existence, then the Supreme right to call into being by act whomsoever and whom wills. No one can deny that existence is a gift better thing than non-existence. I speak of the right of being simply come to do plane of thought, for, stri the Supreme Being has never, because He is THE source, origin and measure. When we talk of rights variations between existence. But the Supreme Being existence nor a creature, the Being, necessary, etc. the source of thought, etc. Having no equal and no unique, He bears no thing except that of cause and thought bear no relation except that of dependence about His rights is to

THE TRUTH ABOUT THE CATHOLIC CHURCH.

BY A PROTESTANT THEOLOGIAN.

CLXVIII.

The Champion gives, as a distinctive doctrine of Protestantism. (6) The doctrines of the Bible are of divine origin.

And do not Roman Catholics, one and all, hold and teach, that the doctrines of the Bible are of divine origin? Does not a Catholic who denies it place himself by that very fact outside the Church? To be sure, there is practically no limit to the degree of effrontery of which a large proportion of the ministers and members of this denomination are capable, where the Catholic Church is concerned.

Unhappily it is the baser part which predominates in guiding the choices of the men who shall be sent out into the world to preach the Gospel.

What the editors of the Champion and Protestants generally, really mean by their zealous praises of "exploration of the Bible," may perhaps deserve a little longer inquiry than we can make at the end of this article.

CHARLES C. STARBUCK. Andover, Mass.

FIVE-MINUTE SERMON.

Fourth Sunday in Advent.

THE SECOND COMING OF CHRIST.

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

Accordingly we find that mankind was prepared by a long series of instruction for its worthy reception.

It is therefore not a distinguishing doctrine of Protestantism that the Bible is to be read in the vernacular.

Perhaps, however, the editors will insist on the word "evangelical," examined.

Now, our blessed Lord has warned us that the Day of Judgment will stand on us suddenly, when we least expect it.

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advantageous to the soul. Yet such readings are not profitable as communicating new truths of God, or as freshening the consciousness of old. They are availing precisely as some of those devotional practices among Catholics are at which Protestants are wont to gibe as unspiritual and mechanical.

I should like to ask these zealous "explorers" of the Bible which is the more for the soul's growth in the Divine life, to be busily busy in making out secondary obscurities in the Bible, or in bathing the spirit in the atmosphere of the Psalms, or the sublime flights of Isaiah, or the Eighth of Proverbs, or the whole New Testament. It is on these that the wings of the spirit rise highest.

It is on these that the wings of the spirit rise highest. These ought they to do, and assuredly not to leave any way of escape, for no one can tell what sudden sense of God working among men may come upon us from a sudden examination of some hitherto hardly noted point of history, or of apostolic intimation. Thus the archaeological works of Professor Ramsay are not only highly informing, but spiritually most advantageous to those that can follow their inquiries. They well deserve the Pope's gold medal.

Yet the notion of "exploration" as the chief use of the Bible betrays an uneasy want of restfulness in the greater truth already possessed, while hunting for scraps of new truth, or rather implies, for the means of manipulating the sacred text in proof of predetermined conclusions. The controversial spirit in Bible-reading is a great temptation to the wisest and best. To the mass of Christians it is utterly destructive of the life of God in the soul.

That large controversial use of the Scriptures into which Bellarmine was compelled by his protracted debates with the Protestants would have been very deleterious to his spiritual health, had it not been for that deep devotion to the Redeemer in which Principal Fairbairn, the distinguished Congregationalist, regards him as having been so eminent.

What the editors of the Champion and Protestants generally, really mean by their zealous praises of "exploration of the Bible," may perhaps deserve a little longer inquiry than we can make at the end of this article.

CHARLES C. STARBUCK. Andover, Mass.

measure of our confidence or despair. If we do not look forward to our Blessed Lord's second advent with the same joy and eagerness as the patriarchs and prophets did to the first, it is because there is something wrong in us. We should set that wrong right at once, for we know not how long the period of probation will last. The present is ours; over the future we have no control. We should pay heed to our Saviour's command: "Work while it is day, for the night cometh, when no man can work." And "Man goeth forth to his work until the evening." Let us then work out our salvation with fear and trembling while we have the day of life, for when the night of death overtakes us all the opportunities for doing that will be at an end.

IMITATION OF CHRIST. The King's Highway of the Holy Cross.

Turn thyself upwards, or turn thyself downwards; turn thyself without or turn thyself within; everywhere thou shalt find the cross.

And everywhere thou must necessarily have patience, if thou desirest inward peace, and wouldst merit an eternal crown.

If thou carry the cross willingly, it will carry thee and bring thee to thy desired end; to wit, to that place where there will be an end to suffering, though here there will be no end.

If thou carry it unwillingly, thou makest it a burden to thee and loapest thyself the more; and nevertheless thou must bear it.

If thou fling away one cross, without doubt thou wilt find another, and perhaps a heavier.

Do not think to escape that which no mortal could ever avoid? What saint was there ever in the world without his cross and affliction?

Our Lord Jesus Christ Himself was not one hour of His life without suffering; thus it behooved, saith he, Christ, to suffer, and to rise again from the dead the third day. (Luke xxiv, 16.)

IRISH HOLLY. December, like November, is gay with berries. The gold and crimson and russet of autumn may only be seen in dry woodland corners where the fallen leaves have drifted, but the red of the berry lights the hedge rows cheerily.

The biggest and bonniest of these winter bird-fruits is that of the birch rose. It is in its way as beautiful as the pinky petals it bore in early summer; it is certainly more enduring. Its hue is of the brightest and the happiest, but its explanations have never been adequately expressed. In some nook of his mind there is an idea for which he has not yet found a verbal equivalent. But it is clear that he has considered the hollies of the garden how they grow; that they are vigorous and enduring, living perennially and little affected by summer heat and drought, or by the frosts and snows of winter; that they are beautiful with the beauty of strength and freshness, and glowing color, and, finally, that they have the closest possible association with

Such music (as 'tis said) Before was never made, But woe of old the sons of morning sung. Happy and blessed are they who constantly meet the Christ-child upon the Golden Stair!

As one contemplates the holly bush under the low lights of December, there is one of its properties that may be easily overlooked. I mean its prickliness. We discover this when, during the process of Christmas decoration, we begin to handle it. There are sermons in hollies as well as in stones.—The Irish Rosary.

A Big Quarter's Worth is always found in a bottle of Fisher's Kidney Pills, the best household remedy known. It cures rheumatism, neuralgia, toothache, headache, sciatica, in fact is good for everything that ails the human system. Children find it the safest thing to rub on their heads and faces. Never be without Fisher's Kidney Pills. It will cure the pains and aches of the entire family and relieve a vast amount of suffering every year.

SOMETHING MORE THAN A PURGATIVE—To purge is the only effect of many pills now in the market. Fisher's Kidney Pills are more than a purgative. They strengthen the stomach, where other pills weaken it. They cleanse the blood by regulating the liver and kidneys, and they stimulate where other pills depress. Nothing of an injurious character is used for merely purgative purposes into their composition.

THE IMMENSE PINES OF CANADA furnish the basis for the most delicious and most refreshing Pineapple. It cures quickly and certainly. Of all druggists. Made by proprietors of Ferry's Pain Killer.

THE WELL TO KNOW A GOOD THING, said Mrs. Surface to Mrs. Know-well, when they met in the street. "Why, where have you been a week back?" "Oh, just down to the store for a bottle of Dr. Thomas' Electric Oil," said Mrs. Surface, who had pins, walked on. But she remembered, and when she contracted a weak back there was another customer for Electric Oil.

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References as to Dr. McTaggart's professional standing and personal integrity permitted by: W. R. Meredith, Chief Justice, Hon. G. W. Ross, Premier of Ontario, Hon. John D. A. Macdonald, Hon. W. L. Mackenzie King, D. C., Hon. J. C. Coller, Hon. Father Ryan, St. Michael's Cathedral, High St., Toronto, Bishop of Toronto, Theobald Coffey, Catholic Record, London.

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OUR BOYS AND GIRLS.

SISTER COLLETTES CHRISTMAS SERMON.

BY PETER CADWALLADER.

"To-morrow is Christmas, the birthday of our Lord and Saviour," said Sister Collette to her class at the Sisters' Convent. "A pure mind and a long life will not dismiss you for the day. But before you go, I want to say to those of you who have pleasant homes with plenty of comfort, should not get those less fortunate. To those who are unable to give up a little pleasure to help the Orphans' Collection, let us say that your prayers will be acceptable in the sight of God. It does not require money or fine clothes to have a merry Christmas. A pure mind and a clear conscience will only do that."

The girls did not wait the order their going, but with a "Merry-Christmas, Sister," they ran helterskelter into the frosty air.

About the last to leave was Mary Green. She was about thirteen, fair of face and slim of figure. She clad in a rusty yellow coat that ill-fitting and her head was covered with a faded red hood. As she walked she drew her hands up in the sleeves her cloak. Her bright blue eyes, cheeks and elastic steps betokened health and spirits.

As she came to a big dry good which had been transformed into a hazzar for the holiday season, she dated an instant between pleasure and duty.

"It will be only for a minute," said to herself; "and I do so see the grand things. I'll go confession early enough even if I am a little while here."

So she entered. A cheerful old man with a long coat and a lady arrayed in furs, were fingering the Mary, who was just behind after doing in all the splendor of their dress and bearing, proceeded to follow. They were soon joined by a girl about Mary's age, who had been lingering around the store.

The newcomer was dressed "dilly," as Mary mentally thought. "How happy she must be!" quizzed Mary.

"Florence," Mary heard the say, "have you found anything would like?"

"No," said Florence, in a tone. "I got almost everything here, and don't think I'd stay longer. Let's be going."

"Everything they have here?" queried Mary.

"Why give worlds and worlds for just the which I could take home to my Ross?"

"Fie fie, Florence!" said the girl, "how would you like this jewelry for they were now at the jewelry store."

"Papa, I don't care for water said Florence. "They are such a bother, and the last one I saw was great deal prettier than that."

"Ho, ho, ha ha!" laughed father, and Mary thought that a long while ago he would be like Santa Claus with his red. "So you've got tired of watches. Now, what do you really want?"

"Nothing," said Florence, stammering. "Let us go home."

"Do be calm, Florence," said her mother. "Let us go home. Let us see the things you will see something to buy."

"No, I won't," said Florence, wanting to go home.

And they continued to walk to the store, Florence becoming a fill her frowns made her look pugnacious. Some sort of fascination Mary in their wake, and she would how such a girl could be anything happy. Suddenly the words of Colette came to her, "It does require money or fine clothes to have a merry Christmas."

As they reached the great store doors Florence gave the door a push, and as it swung inward her seakish cloak a slight blow to one of her pockets. Something knocked out of the pocket and into Mary's clasped hands.

Mary, who was directly Florence, clutched it and a triumph swelled up in her which was no sooner thought of than she put it aside. She held it a minute held the little leather bag in her hand. She reasoned that Florence had something she wanted and would not while she hesitated, the only to restore the purse was to people got into their carriage and driven rapidly away.

As the carriage disappeared from the corner Mary clasped her hands in prayer.

"Oh what have I done?" she cried. "I wish I had given back. I don't feel happy one."

But there was no help for had allowed the tempter to gain possession of her mind for a moment wondered what was in the purse was afraid to open it on the street as she hurried along she felt as one who looked at her new knapsack.

She reached the church, and herself in a quiet corner of the book. She nearly dropped in terror and surprise. The purse contained several gold pieces, and with 100 on it. Mary had seen so much money in all her life. There was also a stud in the purse. Mary judged to be a diamond glittered so.

She determined not to risk her carrying it home, so she took the vestry and waited for Father to come over from the house to the school.

He came at last, and with him to Mary asked her how she had done. She told him rapidly, yet full of the incident of the afternoon concluded she handed him the "My child," he said, "I joyed to see how you have been temptation. I know to whom belongs. The young lady is Morgan. She has just been me. The \$100 bill is in your

THE CATHOLIC RECORD.

THE BOLT FLAUB.

Allover a grey leaves; at look of face About a woman in a black dress...

ARCHDIOCESE OF KINGSTON.

On Tuesday Dec 10th an imposing ceremony took place at the Cathedral of St. James...

DIocese of Hamilton.

BELL BLESSED St. Joseph's Church, Hamilton, follows in the possession of a beautiful church bell...

DIocese of London.

IMPRESSIVE SERVICES AT ST. ALPHONSUS WINDSOR Windsor, Dec. 9.

In Roman Catholic churches throughout the world the name of the Holy Spirit...

OBITUARY.

Mr. MICHAEL BURNS, Toronto. Mr. Michael Burns died at his residence, 388 Bathurst street, early on the morning of Dec. 19th...

C. M. R. A.

Resolution of Condolence. At the last regular meeting of Branch No. 11...

HELP THE CHRIST CHILD.

Let us gather round the yule log. While the Christmas chimes ring clear, Pleading our needs to the Father in Heaven...

REV. FATHER KELZ'S FIRST MASS.

On Sunday last, the feast of the Immaculate Conception, the Rev. Father Kelz, Toronto, was the first to celebrate the Holy Eucharist...

UNIVERSITY OF OTTAWA, OTTAWA, CANADA.

Dear Sir, I have the honor to acknowledge the receipt of your letter of the 17th inst. in relation to the actual condition of our number...

THE CATHOLIC ALMANAC OF THE OTTAWA FOR 1902.

Containing photos of His Holiness the Pope, His Excellency the Apostolic Delegate and all the Archbishops and Bishops of Ontario...

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Containing Stories, Games, Tricks, Interesting and Amusing Hints for Children, Colorful Frontispiece and a Large Number of Pictures...

MAIL CONTRACTS.

SEPAI SEPARATE TENDERS addressed to the Postmaster General, will be received at Ottawa until noon on Friday, the 10th of January...

THE CATHOLIC PAPER.

What a glorious thing in the home, is the Catholic newspaper. How joyously goes out to those who have neglected to provide at least one for the household...

FOR SALE AT THE CATHOLIC RECORD OFFICE.

Martyrs of the Coliseum. By Rev. J. O'Reilly, Miss. An. 50 Cents.

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BRANTFORD.

MISSION AT ST. BASIL'S CHURCH. From Sunday, Nov. 24, to Saturday, Dec. 1st, two Carmelite nuns from Niagara Falls...

MARKET REPORTS.

LONDON, Dec. 19. Produce - Eggs, London, Dec. 19. Produce - Eggs, London, Dec. 19. Produce - Eggs, London, Dec. 19.

MISS POUPRE Takes the Veil at the Ursuline Convent in Quebec.

On Wednesday, the 12th ult., a very beautiful and touching ceremony was held within the walls of the Ursuline Convent in the city of Quebec...

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THE CATHOLIC RECORD.

VOLUME XXIII.

The Catholic Record.

London, Saturday, Dec. 28, 1901.

MODERN SALONS.

It has been often said that the wise man is slow to speak. His knowledge is humble. He finds out what he can do, studies his limitations, and does not aim higher than his capacity permits.

Writing in the annals of Our Lady of Lourdes Dr. Brunelle says that he has verified miracles scientifically and challenges any physician to give him a natural explanation of those cures.

MIXED MARRIAGES.

We have more than once in our columns called attention to the evil of mixed marriages. The declarations on this subject are decisive. The Church abominates and detests such unions.

Then we have all heard that a woman of superior character can do much towards obliterating the prejudices and contributing to the conversion of the heretical party.

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PARLIAMENTARY NOTICE.

Monday, the twentieth day of January next, will be the last day for receiving Petitions for Private Bills.