

that President Roosevelt spoke in seathing terms of men who would oppose the placing of Catholics in such positions.

arguments hold good in the moral sphere. The life of the soul needs exercise as much as does the life of the body.

the superhuman efforts of the King, supported by Parliament and Convocation, the Pope was deposed, and in his place an office-hunter was installed.

GAIRDNER AND THE LOLLARDS. As to the fourth point involving the claim that Wycliffe and the Lollards were the forerunners of the Reformation,

precious in Judaism, is sanctified with the wine cup. So also is the Passover celebrated with the plentiful use of wine.

TRAIN FOR BUSINESS

Most men train their brains and almost entirely neglect their bodies. They do not seem to realize that keenness of judgment and clearness of thought depend as much on the body as on the brain itself.

The amount of work that the brain can do depends much on the healthfulness of liver, bowels, kidneys and skin.

"Fruit-a-lives" are fruit juices in tablet form. They act directly on liver, bowels, kidneys and skin—and enable these vital organs to rid the system of all impurities.

a sacred treasure. Holy Mother church needs faithful sons. Are you striving, by this means, to satisfy the desire of her motherly heart?—Holy Angels Calendar.

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The stock includes every line of goods used in the matter of Church wares, a great deal of the manufacturing being done on the premises, and comprises the finest importations from the art repositories of the Old and New World.

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APOSTOLATE OF THE LAYMAN.

In the divine economy of salvation through the Church, there are duties assigned exclusively to the clergy, others to the laity, under the direction and at the instigation of the clergy, and finally others that belong more especially to the laity.

To the first category belong the administration of the sacraments, preaching and the spiritual direction of souls. The second and third belong a host of duties and works of charity and zeal, in some of which the initiative should originate from the clergy; in others, in which the initiative should be taken by the laity, and in which the laity must necessarily play the leading part.

In the course of time the concept of these respective duties has varied greatly. In many instances, the duties which upon the shoulders of the clergy that in the ages of faith were rightly considered incumbent upon the laity.

How efficient the laity understood their responsibilities and performed their work, is evidenced by the records of the Catholic past now being brought to light and published; and is still more eloquently made manifest in those wondrous Gothic cathedrals, imperishable monuments to the energy and zeal of the layman.

The Protestant Reformation and the revolutions to which it afterwards gave birth, did more than desecrate churches and banish or martyr priests. They first tore down the ramparts of God's temple, the guilds, those corporations and associations of laymen instinct with Catholic life, and with them swept away the whole fabric of Catholic charity and zeal.

When the work of rebuilding took place, the clergy found the selves without churches, without schools, while little assistance could be expected from a people scattered by persecution, reduced by penal laws to poverty and illiteracy.

Indeed, people would now seem to imagine that the Sacrament of Holy Orders had been instituted to confer the grace of being architect, decorator, builder, accountant, collector, administrator, promoter of bazaars, picnics, raffles, card parties, and socials, and all more or less compatible with the interior life of a priest.

Things have reached such a pass in our times that the one true ideal of the priesthood has grown indistinct. Qualities good in themselves, but not necessarily priestly, are given too prominent a role.

Yet not all works prompted by Faith are equally suited to all. While virtue is essentially the same, its manifestations differ greatly; and it were madness as well as waste of time to attempt to lead souls in the world after the fashion of souls living in the cloister. The layman does not meditate; he is, as a rule, incapable of sustained attention in prayer; he has little relish for interior acts of virtue, and is very often unaffected by higher spiritual motives.

To spur him to action he needs the stimulus of some tangible good to be accomplished in works of charity or zeal. He needs elbow-room and a sense of responsibility. If taken rightly, he is full of good-will and of latent power; but he asks, not unreasonably, that he be required to work for God and the Church according to his aptitudes. Why is he not serving religion as his Catholic forefathers did, and in the same way? In active works of this kind the layman is at home; he is able to display in them an energy, a strength of purpose, a shrewdness and resourcefulness, learnt in the struggles of daily life, which if rightly directed would perform deeds of heroism for God's Church.

Such works bring their own reward: it is by the practice of exterior acts of charity and zeal that the layman will be led to the acquisition of virtue; it is by making sacrifices for the faith that he will learn to prize this priceless inheritance; it is by actively doing good to others that he will acquire that "charity that fulfilleth the law." He will come to love Our Blessed Lord by visiting Him in the person of His poor. By taking an active part in preparing and adorning a sanctuary for the Most High, he will grow in love and reverence towards the Adorable Presence in the Tabernacle. He will love the Church of God upon earth if he actively co-operates in her progress. He will grow in zeal when he sees that he has helped in conferring an eternity of happiness upon souls that would have perished but for his efforts.

Lay apostolate is as extensive and as varied as are the needs of soul and body. To the layman who sees no needs and no opportunities of doing good, we feel tempted to quote the Russian proverb: "The fool goes through the forest, but sees no firewood." Let him look around and see the physical sufferings, the moral dangers, the social evils that exist every where at his own door. Let him see the work of his fellow-Catholics are doing elsewhere.

To the honor of our holy religion he proclaimed that actually there is hardly a need of soul or body that is not somewhere the special object of the lay apostolate. There are thousands of associations recruited mostly among the laity, which aim at lessening sin and the effects of sin in the world. But there is still much to be done. There are very few Catholic centres that have not some special want or other still to be supplied.

What are you doing, readers, in the way of apostleship, you who wish to see God loved by all men? You will pray, you will preach by words and good example; but, if you really love Our Lord, you will do still more. You will work, and work intelligently. To do good individually is excellent; to do good together with you is still better; to organize your work so that even when you are gone the good work will still go on, is best of all.

On the third claim made by our English Protestant friends, that the Pope, by some homocous arrangements—just what how nobody appears to know, managed to force his authority on the English people, and that after centuries of effort, the English King and people won the victory and deposed the Pope, the Athenaeum gives Gairdner's comment as follows:

"Dr. Gairdner ventures at the outset to call in question Creighton's statement that the Reformation was a great national revolt on which found expression in the resolute assertion on the part of England of its national independence. He also objects to the verdict of a same scholar that there never was a time when England was a Papal province, and that the final act of repudiation of that authority as the natural result of a long series of acts tending in that direction from the earliest times.

"He holds that there was no general dislike of Roman jurisdiction in Church matters before the day when Roman jurisdiction was abolished by Parliament to please Henry VIII. He falls to find any evidence against the supposed antagonistic feeling in the vast amount of correspondence on religious and political matters which took place in the twenty years before the formal repudiation of Papal authority in 1534.

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THE "GET-RICH-QUICK" TYPE.

INSANE DESIRE TO AMASS WEALTH BREEDS THE HAPPINESS OF MANY, SAYS FATHER SHEEDY. Rev. Morgan M. Sheedy, LL. D., rector of St. John's pro-Cathedral, Altoona, Pa., preached last Sunday evening against the ruthless passion for riches whose ruinous results are recorded every day in the annals of contemporary life.

WHAT HE SAYS ABOUT TYNDAL AND THE BIBLE.

In reply to the second contention of popular Protestantism, that the Reformation was instituted to give the Bible to the people, we again allow the Athenaeum to give us the gist of Gairdner's position as follows:

A JEWISH VIEW OF CHRISTIAN PASTORS.

We find a certain minority of the clergy having espoused the cause of socialism. The Church does not seem to hang well with any sort of modernism. And still another clergyman we hear as advocating the lynching of men, for the better protection of the honor of women, as if the laws of our country, with our police and our army and navy at the back of them to uphold them, were not sufficient to guard our own women.

WHAT DO OUR BOYS READ?

Catholic fathers and mothers, how often do you stop to ask yourselves this question? Do you know what your boy is reading? Have you asked him the name of the book in which he seemed so thoroughly absorbed? Have you ever looked it over to see what it contains?

The true spirit of religion brooks no violence; the heart is its only domain, and it can have nothing to do with the fist. Prohibition can never be in the program of true religion; neither is it calculated to make men more sober. It rather works the other way about, as it is pointed from all experience and from the best knowledge of the human character. The surest way of popularizing a vice is to cry it down from the house-tops. It is said of the horse that you may take it to the well but you cannot make it drink; the reverse is to be said of man—that is, the drinking man is you may take him as far as you like from the well, but you cannot prevent him from drinking; indeed the further you will take him the more he will drink.

GAIRDNER AND THE LOLLARDS.

As to the fourth point involving the claim that Wycliffe and the Lollards were the forerunners of the Reformation, a contention supported by so eminent a scholar as Creighton, the Athenaeum sums up Gairdner's position in this way:

The political aspect of the Reformation, so far as it was a revolt against Roman jurisdiction, was, in the opinion of Dr. Gairdner, brought about far more by the headstrong action of Henry VIII. and his council, for reasons which were in the main unworthy, than by any expressed wish of the English people. Here again Dr. Gairdner finds himself to some extent at issue with the generally received popular theory that this theological revolution (the Reformation) is to be traced back to the teaching of Wycliffe and the Lollards who followed him.

WHAT IT ALL MEANS.

All this simply means that the chief points of attack on the Catholic Church in England have been abandoned under the leadership of one of our sanest Protestant writers, and that the truth of the Catholic position on all these issues is now conceded. Although the Athenaeum gives no credit for this change of position to our Catholic scholars, we believe that no small part of that credit is fairly due to them.

PROTESTANTS RE-WRITING THE HISTORY OF THE REFORMATION.

James Gairdner, an Englishman and a Protestant, has been doing much in our day to give the world something like the truth regarding the English Reformation. We are all familiar with the distorted views which have prevailed even among scholars, concerning the causes of this event. According to these views the chief causes were somewhat as follows:

1. The moral corruption of the monasteries compelled the State to suppress them. 2. Rome, having withheld the Bible from the people, the Reformers desired to give every one, in the vernacular, the pure and unadulterated word of God. 3. After centuries of effort Rome had succeeded in fastening its yoke on the neck of King and people, until, by

the true spirit of religion brooks no violence; the heart is its only domain, and it can have nothing to do with the fist. Prohibition can never be in the program of true religion; neither is it calculated to make men more sober. It rather works the other way about, as it is pointed from all experience and from the best knowledge of the human character. The surest way of popularizing a vice is to cry it down from the house-tops. It is said of the horse that you may take it to the well but you cannot make it drink; the reverse is to be said of man—that is, the drinking man is you may take him as far as you like from the well, but you cannot prevent him from drinking; indeed the further you will take him the more he will drink. We see this truth borne out in peoples as in individuals. We Jews, for instance, so far from having wine prohibited to us, have been invited to it. Wine plays a very prominent role in many of our ceremonies. The Sabbath, that holy day there are few institutions more holy and

FIVE-MINUTE SERMON. Sunday Within the Octave of Christmas.

THE ACCEPTABLE TIME. The time to serve God is now, and the place to serve God is right here. Such, brethren, is the lesson of New Year's Day. This day is the starting point of the whole year, and we should appreciate that the day itself, the present time, is of greater value than the past and the future.

Now, many a one says: "I cannot be as good a Christian as I should wish because I am too busy just now." So you see he takes it out in good wishes by saying, "I wish I could be a good Christian."

But somebody might insist: "Father, that is all true, and yet what I say is true, I am too busy to attend to my religious duties, and I cannot help it. My occupations force themselves upon me. I must work as I do, or I and my family will suffer. I answer: There must be something wrong about this. It is really possible that you are compelled to work in such a way that you positively cannot receive Communion a few times a year; cannot say your night and morning prayers; cannot attend at Mass—is this really the case? If so, then you are a slave. There have been classes of men among us so situated, but they are not so now, because they rebelled against it, took effective measures to remedy the evil and succeeded in doing so. Have you tried? Have you asked to get out of work to attend to your religious duties? Are you willing to lose a day's wages once in a while for the love of God? Think over these questions. Be honest with yourself. Do not blame your employer or excuse yourself until you have made your request and been refused.

The time to serve God is now, and the place is right here. That is the principle upon which our Sunday-school teachers act. They are busy, industrious young men and women. They find time, however, not only to take care of their own souls, but to help parents and priests to save the children of the parish. Much the same may be said of the members of the choir, the gentlemen of the St. Vincent de Paul Conference, the Altar Society, and all others who unite themselves with us in the good works of religion and charity in this parish. To such souls, active and practical, every day is a New Year's Day. They are always beginning or carrying on some good work for God, their neighbor, and their own souls, and doing it right here and just now.

"PEACE ON EARTH."

"Peace, Peace! And there is no peace!" cries the cynic and the mocker at revealed religion. Turn every page of history from the hour in which the song at Bethlehem was chanted and you find none free from stain of blood. The record is a kaleidoscope of conflict, of the death, a kaleidoscope of human misery.

And to-day, in this age of enlightenment, of advancement and high culture of which we so proudly boast, "See how these Christians love one another," is said again, but now with emphasis and sneer of bitter scorn, as the marshaling for battle still goes on and the thousands fall before the powerful modern engines of destruction where the comparative few were sacrificed before.

And is it all but in mockery of man's misery? Is it but a pretty fable, a poet's dream with which we beguile ourselves—those of us who can cherish the sweet delusion, to brighten ever and anon the dreary hours in life's short dark day? We do not need to study or wrestle with the question to answer these so-called philosophers, these exponents of modern advanced thought. We need only point to the broad panorama spread out on all sides, extending to the confines of the earth, a picture which with slight change in effects is a reproduction of that which overspread the face of the earth with the message of peace in the dawn of Bethlehem.

As it was to the simple life then, it has been to these since the "tidings

of great joy" and the promise of peace is given. And what comparison has the warring factions, the apart and striving for the gratification of a selfishness and greed to the countless millions who do not even know of these wicked and vain ambitions? When the angels sang to the hill-folk at the little Judean village, the hosts, to whom this world and worldly possessions and achievements were all, struggled for gain, for empire, just as their like are doing today. "There was no room at the inn" and they heard no heavenly message there. This high privilege was given to those in the "lower walks" of life, the very dwellers with the beasts of the field who knew naught of all that is commonly esteemed as of honor and greatness.

And how many such in untold numbers have lived through the ages contemporary with the "great," the illustrious, the wise in their own conceit? How many to-day live apart in remote places, and even in great cities are "far from the maddening crowd" in their aims and pursuits? These for the most part may not "enjoy the advantages" of a very "high" education, but they more certainly do enjoy, if at all of "good will," the blessed fulfillment of the Christmas promise. They have in its fullness the precious endowment of peace, the inheritance bestowed with the Babe of Bethlehem.

Christ came for all men, but as at His advent He was rejected by some, so He is still unrecognized, and by the very element who busy themselves precipitating upon the world nearly all in its afflictions of which they so loudly complain. They prate of the "glories" of war and teach their children "patriotism" instead of understanding of the moral law in the schools, and presently we have a new generation "seeking the bubble reputation at the cannon's mouth." What significance has the Christmas message for these? It was never addressed to them, nor the application intended.

But the hurrying throng—otherwise the "progressive peoples,"—though numerous and steadily striving to penetrate to the ends of the earth do not constitute the humankind by a very large majority. There are thousands to their hundreds who do not even know the names of their important inventions, but who have the full knowledge of the highest good. To these the holy, happy Christmastide now brings once more the great joy which only the child spirit can receive—the spirit which unless it become as such ye cannot enter into the kingdom of God.—Catholic Union and Times.

MY FIRST CHRISTMAS IN THE MISIONS.

BY REV. NICHOLAS HENIGERS, S. M. Christmas without Mass! Can a devout Catholic from the city imagine what the beautiful feast of Christmas would mean to him, if the churches were closed the whole day, if there was not a Mass at midnight or at early morning. High Mass at full day, no evening services, no representation of the Child Jesus in the manger, no Christmas tree for the children? What would such a Christmas day mean? Simply a day like all other days, perhaps free of work, but not free of care, not free of the burden of everyday life, with nothing to elevate the mind and heart to the Child Jesus. And yet how many Catholics in rural districts have never in their lives had a Christmas Mass?

A little over four years ago, I was put in charge of a new mission, which had been established by being cut off from other surrounding territories. This new mission, of which I had become pastor, measured about four thousand square miles, and comprised a number of small and scattered congregations, and a number more of Catholic families or persons not attached to any center, lost in the woods and in the mountains.

Only at one place in these four thousand and square miles, at the small town of S—, had there ever been any Christmas service; and the Catholics of that locality were as proud of that distinction as the people of more favored localities would be of the visit of some heavenly messenger. But now a pastor was resident within these four thousand square miles, and of course he was going to celebrate Christmas somewhere. But where? Drooping spirits revived, and such congregations as had never dared hope for this distinction, began to conceive, first in the secrecy of their bosoms, then to express more openly, the hope that they would be the favored ones.

As Christmas drew near, my mail became flooded with applications. Every one wanted me at his place, and every one was "sure I was not going to disappoint them." But since I do not possess the gift of ubiquity, I had to put off some for another year. One enterprising young man, whom I had to put off, asked me: "Suppose, Father, some one at our place would get sick on Christmas eve, and we would send for you, of course you would come and spend Christmas with us?" A severe reprimand for daring to tempt God and fool the priest in his most sacred obligations, crushed his last hope and with resignation he said: "Well then, next year?"

Christmas eve arrived. The lucky winners in the contest had been notified and all preparations had been made everywhere. I spent the evening in the heart of the mountains at P—, a little village, the terminal of the railroad. Around this village, within a radius of eight to ten miles, there lived about eight Catholic families. The first Mass of the day was for them, and it was to begin at five in the morning. All the families were there, and in time. They had sacrificed the sleep of the night, and had come in the dark all the way to the church.

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YOUR DEALER HAS IT OR CAN GET IT FOR YOU

Roads—don't mention the word; our means of travel over the mountains do not deserve that name. Weather!—well a blizzard was announced for the day, and during the night, rain, accompanied by lightning and hail, was pouring down. But none of our Catholics failed. All received Holy Communion, and a few German Christmas songs reminded them of the happy Christmas days in the Fatherland. I could not tarry with them, however, for at six o'clock the train started out and with it I had to travel three miles to my second post of the day. I reached the church there at eight o'clock, and found our whole congregation in place, numbering five families awaiting me. I celebrated the second Mass of the day, and at nine o'clock I started in a carriage to my third point.

The blizzard in the meantime had arrived, and the snow was piling up. I had to travel ten miles over the country. Snow was covering everything. Several steep mountains had to be climbed, and several creeks to be forded; but I made it. I reached that point at half-past eleven; and a few minutes before twelve I began the third Mass of the day. Outside the wind blew in a fury, snow piled upon snow, and the sharp winds of the north froze everything; but inside the church, happiness reigned supreme. And didn't the day look like Christmas! So I had made three congregations happy by giving to each one of them their first Christmas service. A much-needed dinner and rest strengthened me for the further work of the day. I was expected back at B— for evening service and I started at three o'clock; but my horses were at the point of giving out. By much coaxing and many stops I finally reached B—, but it was nine o'clock in the evening.

Next day, Saturday, I started in the early morning and traveled another one hundred and fifteen miles, and on Sunday I rejoiced the people at R—; for if they could not have Christmas service, they had the next best thing to it: Mass on the Sunday after Christmas. But how many Catholics of my territory did not have even that consolation, and had to wait for another year or other years!—Extension.

HIGH TIDE IN DIVORCEDOM.

I believe to-day that the Episcopal Church stands first of all religious organizations in its ground against divorce. Of course, the Catholic Church absolutely forbids it, but on the other hand grants so many dispensations that the canon is in a large degree valueless.

Thus Dr. Mackay-Smith, Coadjutor Bishop of Eastern Pennsylvania, sums up the relative positions of the churches toward divorce. He is a man of nerve, it will be admitted, but toward such a claim for his Church. Could Bishop Mackay-Smith tell the world how many "dispensations" were sanctioned by the Catholic Church—that is to say, by the Apostolic Chancery—for dissolutions of marriage on valid grounds during the past year? If the number is divided by ten, and on the other hand grants so many dispensations that the canon is in a large degree valueless. Thus Dr. Mackay-Smith, Coadjutor Bishop of Eastern Pennsylvania, sums up the relative positions of the churches toward divorce. He is a man of nerve, it will be admitted, but toward such a claim for his Church. Could Bishop Mackay-Smith tell the world how many "dispensations" were sanctioned by the Catholic Church—that is to say, by the Apostolic Chancery—for dissolutions of marriage on valid grounds during the past year? If the number is divided by ten, and on the other hand grants so many dispensations that the canon is in a large degree valueless.

"I have been made a teetotaler," said an American Senator not long ago, "by the sight of the hangings-on of the average saloon. Every saloon I frequented had a following of poor wretches whose appetite for drink had got the better of them. The total aggregate of these human wrecks is much larger than the nation's standing army. This is too great a price to pay for the privilege of what is known as personal liberty. If I had my way, I would abolish the liquor traffic, root and branch. It is the nation's greatest curse, and no amount of specious reasoning can overturn the sad truth of such an assertion."

Commenting on these words a contemporary says: "If anyone will stand in front of even the better grades of saloons in the principal streets of a city when a circus parade or some spectacle passes along the street, which causes the saloon to empty itself, he will be amazed at the kind of a gang which comes out."

Again and again we have remarked this in our native city of Columbus, Ohio. Every saloon seems to have lurking about its side-rooms, stalls, back entrances, hidden parts and corners generally, a gang of red-eyed, bottle-nosed, pimple-faced, whisky-and-beer-distorted specimens of humanity, which it can belch out upon the street on any call for their appearance.

We will warrant that if a file of policemen were to make the rounds of the best saloons in the best sections of our

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OLD AGE

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CHATS WITH YOUNG MEN.

Have Self-Confidence. One talent utilized in a single direction to do infinitely more than ten talents scattered. A thimbleful of powder behind a ball in a rifle will do more execution than a carload of powder un-continued.

date who submitted this one: "The first person who comes in when the whole world has gone out."

Sobriety More General. The employee who begins by practicing sobriety during office hours is apt to continue it after office hours.

OUR BOYS AND GIRLS.

One of the Waifs. Miss Annerly rather liked to work in unfavorable soil. There was no credit in growing things that grew naturally.

Friendship and Success. In one terse sentence Emerson thus epitomizes the value of friendship.

THE WELL-GROOMED MAN

whose smooth, clear skin and clean-cut appearance, are the passport to success, know how pleasantly and effectually

I'll get you some hot soup to drink, and then you must take a long nap. After that you'll feel better."

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Some one has said, books are our best friends. Friends old and new are met in the hour of adversity, an I true, indeed, are the lines of Shakespeare:

What wise old Polonius said about a true friend, "grasp him to your soul with books of steel." I venture to say about a good book. We are all of us reading people nowadays, and there is scarcely a home in which you do not find a book of one kind or another.

THE STORY OF A CONVERT. Many considerations made and kept me a Catholic. Among them the following reasons: Because the information I could gather about the Greek church confirmed me in the conviction that it was no branch of the true Church.

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