# Catholic Record.

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

# VOLUME XXV.

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# LONDON, ONTARIO, SATURDAY, DECEMBER 26, 1903

# LONDON, SATURDAY, DEC. 26, 1903.

AN EXAMPLE FOR YOUNG MEN. The current issue of the Catholie World contains an interesting article would provoke a flercer onslaught of wearer. on Frederic Ozanam by Rev. Dr. H. the enemy. He was met too by the Brann. We note the article because avowed enemies of religion. And these our leisure moments! Its advantages Ozanam was a man who showed what Catholic energy could accomplish. try. Distinguished by their intellect-True, he had genius and knowledge, but he showed-and his success ought to be an inspiration for all of us-how these could be made to subserve the interests of God. He was noted as an historian and philosopher, but, long after these claims to fame have passed from memory, he will be remembered as one who did his share towards uplifting an

apathetic and disbelieving generation into an atmosphere of love and faith.

Doubtless many before his time mused over the apathy and aimless existences of those about them. But he bent himself to the task of directing the energy that was frittered away on trifles, to noble ends ; of purging hearts of the dross of self-interest and of inflaming them with zeal for the cause of the Church. And in so doing he contributed to the progress of true civilization ; for civilization is rooted in and made manifest by the love and sympathy which make the way smoother for humanity. Warriors and statesmen may work for it on battlefields and in council halls, but its strength and and taunted the Catholics with indifferthe guarantee for its perpetuation wells from the hearts of those who still believe that " the essence of civilization consists in the spirit of a gentleman and the spirit of religion ; that is, the union of all that is sacred in religion with all that is gentle and strong in humanity."

# DEEDS-NOT WORDS.

Otherwise education and culture are but a veneering to veil barbarism. They can serve well enough in peace and prosperity, but they cannot but be ineffectual in days of storm. We have proofs of this round about us. Altruistic rhetoric may deceive one into believing that he is a finished product of civilization. Tito Melema in Savonorola we think posed as an altruist, but that did not save him from being utterly selfish.

Ozanam, however, was one who put Christ into his social work. It entailed self-sacrifice-the spending of time and of himself, but all this mattered noth-

are deaf to elequent harangues are all

doer.

chair of the critic to the post of the combatant. They had their store of axioms and comforting reflections that could rout any disturbing scruple. The times were evil, but they would change and perhaps any move on their part times were evil, but they would change and perhaps any move on their part rest more easily on the brow of the in others, why should we not all hate it

we know from our pastor's teaching. enemies held high position in the courual attainments, they invented the phrases and epigrams that their followers used to discredit and to ridicule toum finding time, despite his many and Christ and His Church. They had at onerous military duties, to succour and their fingers ends the favorite objecto teach the poor of Gravesend-to betions, and those they tricked out in verbal millinery to take the eye of the cafe lounger and of the man in the street. What could Ozanam cause of the poor, we cannot but be ashope to accomplish? It was surely a tonished that more of us are not enforlorn hope against the stronghold of gaged in the work. infidelity. Before him, determined op-

THE ESSENCE OF CIVILIZATION. ponents, behind him those who had grown soft through inaction and who lived in dreams and expected miracles. What could he dare to effect ?

Frederic surrounded, says Dr. Brann, on all sides by enemies of his faith, bravely defended its doctrinal and its moral principles from constant attack. But he felt that words were not the same thing. most efficacious weapons to use in defense of truth. Deeds are better.

# A NOBLE ORGANIZATION.

move on the rookeries and dilapidated The infidel St. Simoniaus pointed structures, miscalled residences. It particularly to the condition of the is futile to our mind to talk of sanitalabouring classes and of the very poor, tion and of precautions against disease Heart Review. and to allow a considerable number of ence to their welfare. "Show us your people to live in buildings into which a good works done for the poor," cried self-respecting citizen would not put a the new quack doctors of poverty. beast. How in the name of common-Under the stimulus of this taunt, Ozsense can sickness be shut out from anam and two friends, Lallier and La-Marche, determined to organize a society under the patronage of St. Vincent de Paul. The growth of the Conferen ces of St. Vincent de Paul was rapid. In 1833 there were only nine of them : in 1845 they had increased to nine thousand, six of which were in London. The motive of Ozanam and his com-

panions in founding the St. Vincent de Paul Society was derived from Christian faith and from Christian charity. There was nothing of mere humanitarianism or of mere natural philanthropy in their work. They loved the poor because they loved Jesus Christ.

# A SOCIAL QUESTION.

Ozanam's diagnosis of the evils of his day is true of our own. The question which agitates the world, said Ozanam in 1836, is not a question of political forms ing since it expressed his love for God. but a social question : if it be the And people could understand that. struggle of those who have nothing artistic. More sunlight and cleanli-They had evidences that his efforts with those who have too much, if were not dictated by sordid self-inter- it be the violent shock of opulence est. And men to day like to see deed- and poverty which is making pictures of Christianity. Words we the ground tremble under our feet, have, and to spare, which are little our duty as Christians is to throw ourheeded; actions however arrest our selves between these irreconcilable one side to give enemies, and to induce

The Catholic Record. apathetic and who preferred the easy make the home the better and the hap- humility which the birth of our Saviour died. His last book shows that he half- three men only could be found to carry in ourselves and strive to overcome it

Wearer. What better way to occupy some of our leisure moments! Its advantages we know from our pastor's teaching. Think of the infinite condescension and love which brought Our Saviour from heaven to earth, to be born in a stable and cradled in a manger. a stable and cradied in a poor, the He came to mingle with the poor, the lowly and the distressed, and that lowly and the distressed, and the thought is the only real consolation that thousands of His devoted followers enjoy in this world. "Fear not, little flock, it is your Father's good pleasure to give you the kingdom;" these words When we read of Gordon of Kharto teach the poor of Gravesend-to be friend ragged boys and to start them in life; when we see non-Catholics de-voting themselves unweariedly to the the glorious rewards of eternity.

But there is also for us a lesson of gaged in the work. We, of course, belong to the Church of the poor. That is our boast and our glory. But men in our own neighbor-hood would be more open to conviction on that score if we busied ourselves more than we do about the victims of poverty. Calling the poor our breth-ren, and proving them, in so far as it lies with us, our brethren are not the our Saviour than all other virtues, and is the best evidence of our being true disciples of Christ." "Now there re-

maineth faith, hope, and charity, these three," says the great Apostle, "but the greatest of these is charity." No " but the greatest of these is charly. No one can celebrate Christmas as it should be celebrated, or taste fully its holy joy unless, he shall have abounding Christian charity in his heart. — Sacred

BLE:SED AMONG WOMEN, The second part of the angelical sal-The second part of the angelical sal-utation contains the words with which St. Elizabeth greeted the Blessed Vir-gin when the latter visited her after the conception of the Son of God. Filled with the Holy Ghost, St. Eliza-beth on beholding the Blessed Virgin exclaimed : Blessed art thou among memory and blessed is the fruit of thy women, and blessed is the fruit of thy womb.'

womb." Blessed among women, indeed. The Virgin Mary had been chosen from among all other women to be the Mother of God. Surely a blessed, di-vine, and special privilege — an honor and a blessing as far above that which has ever fallen to any other creature and a blessing as far above that which has ever fallen to any other creature as God is above the things of creation. Blessed in being preserved immaculate from the moment her soul animated her body. Blessed beyond the inhabitants of heaven because she was to become the Mother of God. Blessed because of Him she gave the world and through and by Whom the gates of heaven were again opened to mankind. Blessed is the fruit of thy womb. A positive and undeniable assertion that Jesus, the Second Person of the Bless-ed Trinity, was her Son-Son in, the

ed Trinity, was her Son-Son in, the truest sense of the term-the most perfect Son of the most perfect mother.

way realized the fact himself. It is the ancient moral repeated. No truly excellent work can be produced without faith. It was faith which carved the lion-kings of Assyria, gave to civthe lion-kings of Assyria, gave to civ-ilization the gigantic monuments of Babylon and Egypt, the art, poetry and philosophy of the Greeks and Romans, and, since the coming of Christ all that is sublime or beautiful in sculp-ture, art and architecture. Faith builds; doubt destroys. The one ener-gizes and uplifts; the other results in paralysis of the soul. Had Huxley, Tyndal, Spencer faith they would have lived on down the centuries with New-man, Gladstone and Leo XIII. As it was they dwelt alone on their moun-tain-tops, and even God was not with them.

them.

A striking proof of the failure of their work is the burst of morning-light rising over that very England in which they toiled. Despite the dusk they wrought upon their mountain-tops it is becoming Catholic England. The piety charity most emphatically taught us by the birth of our Lord of which we are not at this season reminded. We are not intellectuality of Newman—these are gradually dispersing the shadows called up by the philosophers. The pessimism up by the philosophers. The pessimism sown by the Great Doubters is being silently replaced by the snow-white optimism of Catholic faith. Every one of the great agnostics lived to see the change taking place in the England they hoped to lead astray. Because the change did take place, we may con-fidently expect the doers of the future to express the groupers of the nate—The to surpass the gropers of the past-The New World.

# THE CURES OF LOURDES.

MIRACLES WHICH ASTONISH AND MYS-

It may not be generally known that all the reputed miracles at Lourdes are carefully examined by a medical board (Bureau des Contestations Medicales) (Bureau des Contestations aleuteries) on the spot and on the very day of their occurrence. All other physicians of any country are invited to be present any country are invited to be present at the examination. A certificate from the physician who previously attended the patient is scraphously exacted. Dr. Boissarie has compiled and pub-Dr. Boissarie has compiled and pub-lished an important medical work bear-ing directly on the Lourdes workers, and giving the testimony of some three hundred medical men, including many Protestants and even unbelievers, who bear witness to a healing change in their patients which no human accord and giving the testimony of some three hundred medical men, including many Protestants and even unbelievers, who bear witness to a healing change in their patients which no human agency known to science can explain. The author had for five years previous sat in the office where the reported cures were most carefully and even skeptically examined by experts. even skeptically examined by experts. His reputation as a medico and scientist His reputation as a medice and scientist was beyond question and the result of his five years' observation was expressed in these words: "The miracles of our hospitals, which mark the furthest limit of the power of nature and of art, are but a joke in comparison with the mysterious power that manifests itself at Lourdes. The physician who is pre-sent for the first time at this reversal of every law, stops astonished and amazed, and seeks in vain for some data on which to proceed."

data on which to proceed." In the year 1893, upwards of one hundred and fifty medical men went to Lourdes to study the results, so that Lourdes to study the results, so that M. Renan's guage that "every miracle before it is accepted as such ought to be submitted to a commission of ex-perts" is in full operation at this won-

it, he himself would form the fourth. When in 1872, cholera broke out at Salzano, a panic seized the villagers and none could be got to dig graves or bury the dead. Don Beppi then said to his sacristan, 'You and I must do it.' So getting spades they set to work. Their courageous conduct was not lost upon the parishioners, who soon re-lieved them of their toil."

## INDECENCIES REPUDIATED BY A PROTESTANT.

1314

CONFESSION OF A NON CATHOLIC. The configuration of a Non-Criterion of a Since September the New York Apos-tolate Fathers have missioned the fol-lowing places: Long Branch, N. J.; Rossville, S. I.; Pine Plains, Tivoli, Livingston Manor, and Newburg, N. Y.; All Saints' Church, New York City; and Our Lady of Good Counsel, New York City.

York City. In one place, where the questions were very unpleasant and sometimes unclean, a consoling incident occurred. Inclean, a consoling incluent occurred. The questions—i. e., the unclean ones— had been extracted from a most scur-rilous book, viz., The Devil in the Church, which, by the way, is widely advertised up State, and which is found in not a few places in the country parts as a dictionary of Catholicity. The audience was largely a Protestant one. andience was largely a Protestant one. They were earnest inquirers. The masty questions were read each evening. The missionary finally requested his audience to observe that in all his re-marks there was not one syllable of personal attack, but a plain defence of Catholicity. A Protestant gentleman of the audience, who was a prominent man of the town, arose and apologized for those nasty questions, and remarked that he in the name of the audience re-pudiated such uncharitable, lying and unclean attacks, and their author. "Truth crushed to earth will rise again." If then on-Catholies are aided, if they are approached and made feel that they too are the sheep of Jesus, if the truth of Christ is held up before them as the need of their lives, if it is turned round and round to strike their They were earnest inquirers. The turned round and round to strike their vision, then, regardless of attack, will the honest mind and heart rise up and follow it. It must be so; for it is the Word of God which can open, pene-trate, and illumine the minds of all.

Protestant, absolution, but you can hear me." This poor woman was the victim of consumption and heart dissate: She felt that her end was near. She said: "I am doomed, Father; I may live a month, but I shall not live conforcion? I three. Please hear my confession? I feel the need of opening my heart, of unfolding it to some one. Oh, confesfeel the need of opening in. Oh, confes-sion is a solace when one's hand rests on the gate of eternity!'' "I feel," she continued, "that the hand of God is heavy on me; else why do I suffer?'' After she had finished her confession the priest, reminded her that Jesus

After she had hnished her confession the priest reminded her that Jesus Christ died for her as well as for him. "Jesus," he said, "died for all and loves all, and wishes all to follow Him. The instrument of redemption, the fountain of blessings. As through Eve came the curse of mankind, so through Mary was it removed. Having been so wonderfully blessed by God, how becoming in us to show her the greatest honor. How proper for us to do so when God so highly honored her. For in honoring the Mother we also honor her Son. This these words of the angelical salutation in the spirit which animated St. Eliza-beth when she uttered them. It we do so God, her Son, will not promit the so God, her Son, will not promit the so God, her Son, will not promit the source of every blessing for us. The instrument of redemption, the grant is instrument of a commission of ex-perts " is in full operation at this won-derful shrine. An outsider, who visited Lourdes, is a more Site of prejudice in favor of the suspected of prejudice in favor of the solace, what a security it wonld be, to enter the Eternal Court of God with this sacrament of pardon ! The ways of God are wonderful. The healthy and parse-proud worldlings might smile at this honest, noble heart - but there and appl cation of an unknown have them. appl cation of an unknown law. Then why, the caprice of them? It looks, at all events, more like the setting of known laws aside, and it is there at present that the riddle of the heating New as of old, the one New as of old, the one

### which medical men tell us are breeders of microbes and other things. When any disease is prevalent there is hurrying and scurrying and much spilling of chloride of lime, etc., but the rookeries still stand, not only as death-traps for those who are forced to inhabit them, but as a menace to the health of the whole population.

lies with us, our brethren are not the

DEATH-TRAPS.

We should like to see some concerted

OUR HERITAGE.

# WANTED - SUNLIGHT AND CLEANLINESS.

We labour to beautify the city. Conevery right-thinking citizen than any

amount of asphalting.

foul-smelling and ill-lighted tenements

ceded. We might say that to an outsider it seems that a great deal of beautifying is expended on the streets whereon reside the gentlemen who are credited with having what is termed a "pull." However, let us not descant on that. But would it not be to the purpose should we devote more attention to things necessary than to things ness, in the surroundings of those who abide without the best residential quarter, would make the town more beautiful in the eyes of God and of



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attention and quicken our enthusiasm and make us ashamed of our little- in order to fulfil the law, and the other to receive as a benefit; to make one mindedness and self-seeking. An unselfish deed is the price we pay for side cease to exact-to render equality as general as it is possible amongst another's confidence. A man may be men ; to make voluntary community gifted and yet close his eyes in death of possessions replace taxation and without having touched a heart-string. He may be respected, but he who would forced loans; to make charity accomplish what justice and law alone can lead us to higher things must gain our love. And hence it is that men who never do.

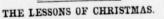
MORE YOUNG MEN WANTED.

attention to deeds done either in the We are doing something along this slums or among the lepers, or in places remote. They admire the one who does line here in London. We have our some work unmindful of the sarcasms St. Vincent de Paul Society in prosperand criticisms of the little folk who ous condition. But why, may we ask, is will not understand that seriousness not the good done by that society participated in by more of our young men? and noble striving make life worth the We should think that such work would. living, and their hearts go out to the appeal to the generous-hearted, and what Catholic worthy of the name does

ENDURING WORK. not aspire to that title. It is not We think, by the way, that the young showy, but a work that is real, farman who steps out of the rut in our reaching in its effects and of incalculown time must have the courage of the able benefit to the Church. " If," wrote Ozanam, "a greater number of martyr. He will of course be not im-Christians had but occupied themselves perilled by either fire or the sword, with the working class these last ten but he must be prepared for attacks years we should be more secure of the from a "stiff necked generation-" future." We dwelt upon this phase sneers and jeers and ridicule from those of the question a few weeks ago. who do not like to be reminded of their

Suffice it to say that membership in indolence and who are guided in most the Society of St. Vincent de Paul things by fashion and "they all do it." But let him persevere. Even if de- gives one an opportunity not to do feated humanly speaking, he will be a detective work nor to put all manner man. And when the dcer is, as was of impertinent and offensive questions to the poor, but to relieve their wants Ozanam, a good Christian, and safeguarded in his endeavors by sound and to convince them that we are brethphilosophy and theology, his work ren.

CATHOLIC BRAVERY.Doles of ccal and bread bring com-<br/>bitat Ozanam began his work soon after<br/>1830, in face of the greatest obstacles.<br/>He was confronted by those who wereDoles of ccal and bread bring com-<br/>sing to young men is<br/>that Ozanam began his work soon after<br/>1830, in face of the greatest obstacles.<br/>He was confronted by those who wereDoles of ccal and bread bring com-<br/>sing to young men is<br/>that Ozanam began his work soon after<br/>1830, in face of the greatest obstacles.<br/>He was confronted by those who wereDoles of ccal and bread bring com-<br/>sing to young men is<br/>to the body, but the kind tone, the<br/>is graces and blessings both in this<br/>world and in that which is to come.now, that love is still burning in His<br/>Sacred Heart. He is daily and hourly<br/>is do to come to Him, and prom-<br/>sing to bestow upon us infinitely prec-<br/>is use to come to Him, and prom-<br/>world and in that which is to come.son :<br/>compared to that of Spencer. No one<br/>wer waded through Spencer's "Syn-<br/>work be expected to live? It is not<br/>alive. It was dead before its authorson :<br/>A son of the soil himself, the Pope in<br/>his earlier days was always willing to<br/>help his connertymen. The sacristic<br/>and seize the opportunity by the scraft<br/>of the neck.



In the annual cycle of the great feasts of the Church we are coming again to the celebration of that most wonderful, and at the same time most joyful event, the birth of our Lord Jesus Christ Who came into the world to save sinners. The occasion naturally suggests several important practical lessons. In the first place it strikingly suggests a lesson of joy and thanksgiving. If the angels were commissioned to announce to the humble shepherds the joyful news of the birth of a Saviour in that glorious song: "Glory to God in the nighest, and on earth peace to men of good will," surely, we, for whose benegood will," surely, we, for whose bene-fit that Saviour was born into the world, may well join in that song with heartfelt thanksgiving to Almighty God for His great and unspeakable gift to men The heavenly messengers understood thoroughly the greatness of the bless ing embodied in that lowly Infant. was not for themselves that they re-joiced, but for sinful, lost man, hitherto

wandering in darkness, without God and without hope in the world. It is, now, to the man who realizes that he is a sinner — has offended God and rendered himself liable to the Divine dimensioner that the Divine displeasure—that the news of a Saviour comes as a soothing balm to

his troubled conscience. Are we all sinners? Have we not offended God numerons times and ways? If so, and we can not deny it, how can we re frain from the most heartfelt thanks-giving and praise to Almighty God that

in His infinite love and compassion, He has sent us His own dearly beloved From Hi to redeem and gave us? lowly birth to His cruel death upon the Cross think of what that Saviour did and suffered to make atonement for our sins. Think what love must have burned in His Sacred Heart, how He

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so God, her Son, will not permit the honor we show her to go unrewarded, but will bless us here and bring us to the enjoyment of her company in a blessed eternity .- Church Progress.

THE PASSING OF THE GREAT as DOUBTERS.

The last of the great agnostics has The fast of the great agest agest agest away. Darwin is dead ; Huxley is dead ; Tyndal is dead ; Virchow is dead ; Mommsen died a few days ago ; Herbert Spencer died last Tuesday. All were lonely men. All dwelt on bare, Darwin is dead ; Huxley All were lonely men. All dwelt on bare, bleak heights above their human kind and moaned their desolate creed of "No hope," down to the multitude, and cceasionally cried, "No hope here," "Nor here," "Nor here," to one an other, yet patiently as they toiled, not one left aught behind which will make away. one left aught behind which will make too grave." the world brighter or better. No earn-

est soul will regret for better. No earn-est soul will regret the passing of the six Great Doubters. It is true Mommsen did much in his-tory, and true that Virchow did much be selected with the n science, still compared with the chievements of a number of Christian toilers, that which they accomplished was little, indeed. The English philwas little, indeed. The English phil-osophers especially proved barren Darwin's once-popular theory of evolu-tion is now out of date; Huxley's works are conceaded dead, and Tyndal is now merely a name. The cable this week compares Spenser to Plato. Yet how different the spirit of Plato from that of Spencer. Plato rayed out white hope and crystal-clear faith viewed beside the English agnostic. Great as were the English agnostic. Great as were the limitations of the Greek pagan his

work is like a draught of cool water compared to that of Spencer. No one ever waded through Spencer's "Syn-thetic Philosophy" without turning away feeling that his soul was full of

present that the rudie of the heating lies. . . Now as of old, the one is taken and the other left, as if above and outside the ruthless and unresting forces of nature,

there were some Power at work which can, and does, set those forces aside for the hour, and lend a world of meanfor the hour, and lend a world of mean-ing to the Story of the Valley of Ajalon. . . Ridicule is powerless, too, upon a place like this; and one can only be sorry to see Lourdes written of in any flippant vein, or to read clever remarks upon the wooden figure of the Virgin, which is so entirely beside the remarks upon the wooden light of the Virgin, which is so entirely beside the question. It is not in the effly that the supplicants believe. Ridicule re-coils in such a case as this, and falls are the supplicant of these thins is The gravity of these things is

# PIUS X. AS GRAVE-DIGGER.

Rev. Alexander Robertson, a Protestant missionary residing in Venice, is best known as an inveterate and often an embittered assailant of the Papacy an embittered assailant of the Papacy and the Vatican. It is, therefore, the more surprising to find in the Pall Mall Magazine an article from the pen of this writer praising the new Pope and telling some interesting anecdotes of his earlier years. One of them deals with an incident that occurred when the future Pontiff was norish priorit at

## Things to Forget.

If you would increase your happiness and prolong your life forget your neigh-bor's faults. Forget all the slander you have ever heard. Forget the temp-tations. Forget the fault finding and give a little thought to the cause which provokes it. Forget the peculiarities of your friends and only remember the of your friends and only framewor the good points which make you fond of them Forget all the personal quarrels or stories you may have heard by accident, which if repeated, would seem a thousand times worse than they really are Blot times worse than they fundy out as far as possible all the disagree-ables of life; they will come, but they will grow larger when you remember them, and constant thought of the acts of meanness makes you more familiar with them. Obliterate everything dis-agreeable from yesterday. Start out anew with a clean heart to-day so that you may write upon a clean sheet for sweet memory's sake only those things which are pure and lovely.

# For Want of Energy.

call their Submission to what people call the "lot" is often ignoble. If your b makes you cry and be wretched and at his earlier year. At his earlier year, that occurs at the future Pontiff was parish priest at Salzano, a large village near Treviso. Salzano, a large village near Treviso. His Holiness was thirty-two years old when sent to this parish, and he labored there nine years. Here is the incident the neighbor in the next house when all the there no years. Here is the incident here years. Here years here years here years here years. Here is the here years here y you are not sure that it is really Prov-idential; get rid of it and take another; strike out for your self; don't listen to the shricks of recover all;

breath. "Well, then, I' You wanted to see me in particular?" "Well, Father — " s hesitated and blushe dropped her eyelids, a fingers, nervously. "I getting married.' "That's good news," Laurence laughed outri, married? Well, now !

the young man be? A parish ?" No, Father." Where does "He lives uptown, F want to get married a we

"A week from child, the following F mas Day." "Yes, Father. W

"Yes, Father. W married before Christn "This is the forbidd you know that? Mar solemnized in Advent should be filled with pr 'I'd have to get Father?"

You would, certain "Would the one disp "The one dispense mean-what?"

"He isn't a Catholi Father Laurence dr looking at her as if he

hend. " That's pretty bad What religion d he? " Oh, none, Father. every religion." Sh

with her bright eyes, l of animation. "He be brothers. He belief brothers. Oh, he is so very cler world he can like me. "But of course y

with him ?" "In what way, Fat "Believing in eve

"Oh ! I am very very liberal. A gr than most Catholics every day. I think in his own way, all roa Father Laurence eyes seeking the gas "Why did you con quietly. "Why did

quietly. night ?" She did not unders Why-because w

ried." "Oh, you do? wish to join you in b

"Why, you, Fathe "I? I am a Ca child.

The point was lost The point was lost "Yes, Father. H olic religion all righ course, the meanin things—he calls the all that. But he ha

it.' "That is kind of Father Laurence. own mouth, admit th him." You don't

religion !" "Oh, Father I a tainly, I'm a Cath fession every three ceive-"

Why, why, why ently. "Since eve God why bother ab ligion—the idolatr ous? Why are you She looked at hil

We are all Ca

"My mother-my But why are 1

She hung her h know how to reply. "Have you eve school?"

"Yes, Father." "How long?,' "Until I made

Father." "Of course." " Until she mad

"A year of relig a life time-to ou buffets of the un wonder, what won come to pass?" He roused hims

"It is against e to bind together

on, addressing are aware that

to bring up all your union in the ''I-I though looked. Father mean,'' she added I would not very

I would not perr

of your faith.

on his part such

template is peru

last resort. Die

Father-" "Priests, chil

Your great, wi

who loves each

so dearly as t every hand from paths. You ar

from your own I Christ, when I Day, came to lea

you are doing weeks from no

that day when

to earth a help cold of Bethle

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PALMS

ANNA HANSON DORSEY, AUTHOR OF "COAINA," "FLEMMINGS," "TANGLED FATHS," "MAY BROOKE," ETC., ETC., CHAPTER XIX.

BY THE WAY OF THE CROSS THEY WI THEIR PALMS.

"I have come, dear child," Camilla, as they entered the cool, shaded atrim, 'to stay until the sun gets low; then thou wilt come with me to my old villa out near the Via Latina, where thy noble father and my husband Tertulias will meet us. The holy Pontifi has signified a wish to see thee. Wilt thou come ?" "Oh, joyfully! I have thought con-

stantly of the holy man, and that won-derful day that seemed to be the first day of my life. And his face was the day of my file. And his face was the first I saw when my eyes were opened. Thou art very kind, dear lady, to a foolish child," said Claudia, kissing the hand she held.

To kneel once more at the holy Pon-tiff's feet and feel his benediction, like a perfumed flame, penetrating her heart, while it closed well with Him forever and forever. while it glowed and sang its new song fully than she had yet done the to Him whose name was graven upon it, and to know that her father would be there to share her happiness, was almost too much; only the language of Heaven could voice her felecity; and, although she made no attempt to give its expression, it irradiated her counter ance, scintillated in her eyes, smiled upon her lips, and crowned her altogether with a strange, spiritualized loveliness, of which she was as un-conscious as is a flower when the glory of the sunshine rests upon it. "I thought it would make thee glad,"

said the noble matron, noting the celestial expression of her countenance, while she thought: "How near the while she thought: highest wisdom is the foolishness of a

pure and innocent soul !" Two of the household slaves now Stephen will judge. I think I may give thee hope," answered Camilla, feeling almost sure that an exception would be Two of the household slaves now entered, each bearing a tray, one of which held crystal cups of snow-cooled orange juice, light, sweet cakes, great golden pears, and clusters of white and made in favor of this child of many graces, over whose head the sword of martyrdom hung suspended ; for it wa purple grapes; on the other were broidered napkins of fine Egyptian linen, two small gold basins containone of those unusual cases in which years do not count. The day passed happily and swiftly, heaven had seemed so near, and at sun-set Camilla, accompanied by Claudia, drove out of the city gates, along the inen, two small gott basis contain-ing perfumed water, and garlands of summer lilies and Damaseus roses. After arranging the refreshments on a malachite table, whose green, highly-polished surface gave beautiful effect viands, they withdrew; and Claudia, always a gracious hostess, in-vited her friend to the light repast, which the summer heat made especially grateful. Camilla had arisen at an early hou

that morning, to assist at the divine Sacrifice of the Aitar in the palace of a friend who was a recent convert to Christianity-a widow, whose two halfgrown daughters received baptism the same time as herself. She gave secret shelter to a priest, and one or two converts of the patrician class, on whom the authorities determined to take signal vengeance as soon as they could be hunted down. Many of the ancient palaces of Rome had been constructed vith concealed places of refuge within which their inmates their walls, to could fly for safety in times of invasion and violence. This and one or two others like it had become not only niding-places for the persecuted priests but sanctuaries where the mystery of the Holy Eucharist was often celebrated.

When the Divine Sacrifice was finished, and each devout soul had received the Bread of Eternal Life, and offered fervent thanksgiving for the mystic feast, the little congregation silently rose to depart. In the corridor Camilla Nemesius, who had been present. She warned him that there were whispered rumors afloat-none could tell whence they came—that his child had been cured of her blindness by the and that suspicion and surmise were rife. Some declared that famous Eastern physician had given her sight, but others preferred the more sensational side of the storymore that it was by the sorceries of Christian Pope, who was well known to be a magician, that her blindness was "Discovery is inevitable. I do not seek it, and will not evade it. My will will of God. I have preis the holy pared my little one for that which is in prospect, and she is willing to suffer for Christ. Nature has given her a brave heart; divine grace will give her strength and constancy in the hour ial. She knows the voice of her Shepherd, who will deliver His of trial. lamb from the fangs of the wolves seek-ing to devour her; and He will bear her in His arms to His own heavenly pastures," answeard N communing with himself. Nemesius, as i Camilla's eyes filled with tears. "1 oing to her this morning," she "The holy Pontiff has asked to am going to see her, and with thy consent, I will take her with me to my villa, where we will spend the night. Tertullus will be there, and, if it be possible, wilt thou not join us? In the morning our Holy Father offers the Divine Sacri-

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prophecy was on him; he knew what he who had given glorious testimony, even prophecy was on him, he know has no knew, but held his peace. That might two youths, wrapped in sober-hued togas, met in the shadow of a stately palace in the neighborhood of the Forum Trajano, evidently intent on some appointment. There was a fog, through which filtered a soft drizzle of the dirity of the store decoversing nto death, for their Faith. Here, sitting together, Camilla and her young neophyte held long, sweet converse, aud the noble Christian matron discovered, as the latter laid her heart bare to her, that her dispositians were singularly perfect; that her faith, love, simplicity of mind, and through rain; and while they stood conversing a movement, a low-voiced stranger drew directness of purpose were in advance of the brief period of her Christian life, ear, and, having courteoasly saluted he had accidentally and were supernaturally combined with an utter, childlike humility which perthem, said that overheard them while standing under the arched door-way close by, where vaded all. They talked much of the from the rain, and had taken shelter bitter ordeal by which the martyrs won adging by their words that they their palms, but Claudia was presently Christians, he besought them to guide him where he could be baptized and insilent, then at last she gave expression to her feelings. "Their terrible sufferings do not last tracted, as that very day at the Temple long," she said, "and when all is over they fly like doves to the dear Christus; which had opened his eyes to the

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then their joy begins, never to end. The wicked ones may frighten me by Zealous but inexperienced, as well as Zealous but inexperienced, as well as credulous, the young men invited him to accompany them; they were only catechamens, they said, but would in-troduce him to a holy deacon, who The wicked ones may right a we have their violence when they take me away to kill me, and I may cry out with pain for I am cnly a child; but my tongue shall never deny Him, and my soul, that came from Him, shall cling to Him vould give him the instruction he de sired. He expressed his thanks with and praise Him until my flesh and my proper humility and gratitude, and body are torn to pieces; then He will bring me alive out of their hands, to they proceeded on their way together.

Had they only known that this plaus Camilla now explained to her more ible wretch was a miserable apostate how swiftly they would have avoided But there was taily than she had yet uone the back ment of the Holy Eucharist, having several times before only approached the august subject; she told her that Jesus Christ Himself was really present his companionship! But there wannone to tell his brief, infamous histor -how once, in a moment of excitement, and ungovernable curiosity to penetrate the secrets of a mysterious afterwards barter them for gold Altar. sect, t afterwards barter them for gold, he had declared himself a Christian and been and that His faithful ones received Him whole and entire from the hands of the baptized; but having been arrested soon after, with several of his new compriest, in the Holy Communior, as their Food and their Guest, to strengthen and sustain them in life, and as their panions, and confronted with the rack and flame, had denied and cursed Christ Viaticum in death, to defend, console as required, burnt incense to Jupiter, and give them safe passage from time to accused his friends of having de ity. 1 tell me how soon I may receive luded him by their sorceries. He witessed their sufferings, and, to prove nimself a true servant of the gods, de so young as thyself to be admitted to rided and jeered the holy martyrs until this great mystery ; but our Holy Father heir souls passed to their eternal re-

ward. Having thus saved his worthless life, and being without means to sustain it, averse to honest toil, and a stranger in Rome, he was without friends, with-out shelter, and perishing for food. At this crisis of his fate he was approached by the emissaries of a lady of rank who wished to hire him on conditions which she alone would im-part; and there were not mistaken when they counted on his necessities for his abject and unqualified assent He had no scruples ; his price was proowery stretches of the Agro Romano where all the beauty of the peaceful miling scene, touched with the flickertection and good pay; hence he be-trayed no hesitation when he learned from the lips of the beautiful woman, to ng gold of the sunset, made eloquent o whom he blindly swore unconditional y which mortals marred the divine obedience, that he was to assassinate a

armony of nature. Within an hour after their arrival at certain profligate young patrician whose love she had trifled with, encour he old walled villa, Nemesius and Teraged, and rejected, and who out of revenge had threatened to blazon abroad cullus came, and, after brief but cordial reeting, they went together down into secret that involved her honor, which Catacombs, to present themselv by some means he had possessed himself to the Pontiff, and receive from him certain instructions in relation to meas A few days later the body of the infortunate youth was found under the for a more extended distributio of aid to the needy, suffering Church. main entrance to his own palace, with a single wound, so small that it scarcely left a mark, inflicted by a keen, slender Early on the following morning Clau dia was summoned to the chapel of the weapon, which penetrated his heart through and through. (In mediæval times in Italy, the hired professional assassins were known as "Bravos.") ruined tower. Following her guide, she was ushered into the prese the holy Bishop, who regarded with tender interest the graceful, innocent Do we recognize in these two partchild, as with glad yet 10 rerent step ers in crime Laodice and the wily she approached and kneit at his feet. Giving her his blessing, he questioned Cypriot, and at last understood the hold she had on him? For, although her, leading her by gentle steps from one point to another, until her pure heart, with all its faith, fervor and as guilty as himself, he well knew there would be none to believe or defend him should a person of her wealth and concourage, lay open before him, and he discerned her spirit so clearly as to be sequence denounce him. As her slave, she protected and learned to confide in ssured that she might indeed receive him; while he, as patient as he was wily, bided his time. Thus the tie that united these two in the bonds of inithe Sacrament of the Body and Blood of Christ, and that in her angelic heart

conclusive.

Our Blessed Lord would find an abid-ing place in which it would delight Him quity is explained. The true motive of the Cypriot in absolution; for, although her life was addressing the two catechumens was that he heard them speak of the noble without a stain of mortal sin, there were were Deacon Nemesius, whom they were going to meet, and he felt that his opdoubtless venial shadows, from which it Then he portunity to win a rich reward, and re-

would see with his own eyes

and be able at last to report something

narrow door in a wall which enclo

The youths now stopped before a

one of the palace gardens; a single low tap was responded to inside by the withdrawing of a bolt; the door was

cautiously opened, and the three entered. Groping through long, dimly-

lighted corridors, they joined the little assembly of the catechamens, old and young, who at the invitation of Nemes-

us met in one of the lower apartments

of his own palace at stated times, where

he instructed them in the mysteries of the Christian faith. He was now standing before his eager

Baptism, where his eyes met those o

sence and the manly, spiritualized

stood with downcast eyes, listening to

ently the most humble and absorbed attention. The instruction closed with

a fervent invocation to the Most Holy

Trinity for the grace of enlightenment

The strange neophyte was then led

rward and introduced to Nemesius,

toris, Advocata Nostra.

involuntarily

own height. With an heredity of the eruel blood of Egypt, the craity blood of Greece, and the hot blood of Italy mingling in her veins, is it a wonder that her passionate pagan heart now hated as intensely as it had loved? When she heard all that her slave

had to report, and that revenge was at last in her power, a sudden thrill, as if a cold snake had suddenly glided down never hastens " she was saying to her-self with a frown. She extended her hand when he came in. her back, almost arrested for a brief "Ah! Father Laurence !" She was instant the functions of life-but it was brisk, business-like. "Glad to Only have a few minutes, but only an instant-then followed reaction, with flery impulses kindled at the altar I'd run in and let you know how things of Nemesis; her face glowed, her eyes flashed, and, commending the vile Cypriot for his vigilance and faithful ook for Christmas." " Brighter, I hope, than they did ast week," said Father Laurence. purse of gold and dismissed him; for last week," said Father Laurence. "Yet. Er-Seems to me you are not looking well." " No ?" said Father Laurence.

she would lose no time. Then, array-ing herself with splendor that rivalled Esther's, when, glowing and superb in until after Christmas. You should be like me. I am never sick, never. Alher dark, queenly beauty, she appeared with a far different object, before King Assuerus, Laodice entered the Em-peror's ante-chamber, asking audience with him, which he readily granted, ways well. Always on the go. hustling and bustling, and striving and hoping that she brought him stirring." "Yes," said Father Laurence. "Yes. It would be vain to attempt to depict

I know that." " Mrs. Lennox says she does not un-Valerian's rage when he learned that Nemesius had become a Christian-Nemesius, the only man whom he had derstand how I do it. She is actually, I think, envious of my good health." Father Laurence smiled a little wearfound incorruptible, in whom he had placed implicit trust, and for whom he elt such friendship as a nature like his might well envy another who is as strong as you," he said. "She has a heavy cross to bear. We must pray for was capable of. Laodice herself re-treated precipicately from the diabolical tempest she had raised; and the Emperor's attendants, as well as many persons of rank who were awaiting udience, fled or concealed themselves est in his maniacal fury he might slay The moment he recovered possession

of his reason, an order was issued for the arrest of "Nemesius, late commander of the Imperial Legion, now a traitor to Rome, and a detamer of the gods." Before noon the infamous acusation was placarded on every wall in Rome, causing a sensation from palace to camp, and wherever the noble comwas known. Swiftly the new penetrated the Catacombs, and reached the ears of the Pontiff Stephen, who dispatched messengers to summon Ne-

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Laurence, absently.

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mesius to his presence. The holy deacon was found out on the Agro Romano, aiding and consoling the destitute families of several feverstricken quarry workers. When in-formed of the edict for his arrest, he straightened himself to his full stature, ooked heavenward for a moment with a grave, sweet smile, and an exultint ight in his eyes, as if the glory of things unseen had shone upon them, then without a word returned to his ministrations of mercy. When he had done all that was poss of the suffering ones, he hastened away and quickly reached the dilapidated wine-shop of Galeotto, in the cellar of it will be remembered, there which, was an entrance to the interminable galleries of the Catacombs. Happily Admetus had gone with him to the huts of the quarrymen, bearing wine and food, and now accompanied him as his guide through those tortuous, subter-

anean passages, with every winding of which he was familiar. The Pontiff awaited him with anxiety, perfection and was overjoyed when he appeared and was overjoyed when he appeared. The interview was affecting and consol-ing. "The time approaches for our deliverance from our prison-house of clay, to reign with Him Who by His Bareiro and Deut soul, that brave heart, that humble woman who had loved him so as to bring his name with her to the very brink of the grave. His voice failed on and Death made us His heirs Passion and Death made us His near him. He made the sign of the cross above her, and she bent her head, a sense of Thou art said the holy man. "Thou patient for the final victory by the shame compelling her to cast down her shedding of thy blood for the love of Him ; but, Nemesius, He had set eyes. " God bless you, and keep you, and reward you for your kind efforts to sapreme law of charity above all Chrishelp my poor little orphans. I will pray for you." ian virtues; therefore be patient, for His persecuted Church needs thy help. and in serving His Spouse thou wilt best serve Him. It is more glorious t word. She had never felt as she did now-never in all her self sufficient life. be found working His will in holy obedi "He is really a saint," she whis-pered. "He is a saint." She had not ence than to rush unbidden upon the sword. Show thyself no more in the streets of Rome by day; I can not yet learned that God's gentle finger, trac the mean

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erecting an edifice built upon her little more bowed. The compactpride of soul and not upon its meekness. a fittle more borker with beady black eyes and florid cheeks, noticed none of these things. She stood waiting, tapping her foot impatiently on the floor. Her time was precious. Father Laurence seemed much slower even than usual, and "dear knows he pacer hastens" she was saying to herman, short of statu with and the memory of that dream stayed with her.

He heard the bell again, and waited to finish the last Hail Mary of the decade before coming back to the sa cristy.

" Is it you, Mrs. Lewis ?" he asked. "And you have brought-How do you do, Mr. Lewis ?" He held out his " Glad to see you. hand to the man who, red and ught faced, stood before him with head sunk. en, his old hat in his fingers.

"How d'yd do, Father ?" he mumbled. He gazed at the priest's outstretched hand a moment. he straightened his shoulders.

No. I ain't ' No. Father." he said. a man now-I'm a beast an' a beast ain't fit to touch what belongs to " No. indeed. Don't break down God. Father. Wait. Mebbe some day be able to do it. Mebbe, so day I'll ask you to let me shake hands Always "God be praised !" said Mrs. Lewis, God be praised ! Amen

sobbingly. "God be praised. Amen. He's come to take the pledge, Father, for Christmas week."

" Only for Christmas week ?" asked Father Laurence, sorrowfully. " Only

for Christmas week?" "I dassen't trust myself beyond "Anyone in Mrs. Lennox's position that," said the man, in a low voice. "You dare not trust yourself not to make your home unhappy, miserable your children poor, your wife worse wife worse

than widowed ? Oh, man, man, man. " My prayer lies more in the doing of God open your eyes!" "It's but a little drop I'm able to "My prayer ites more in the using of what good works I can find at hand to accomplish." said Mrs. Duncan, who had perused several books on theology. "Yes?" said Father Laurence. He did not feel able for argument totake, Father; a little sets me off; 'taint as if I was a hard drinker," said the man, half-apologetically. "There's worse crimes than that in the world.

I know its's wrong, but I'm not as bad Yes," said Mrs. Dancan. " Mr. as them that sneer at religion, the turncoats, and talk about the priests Dodson has promised to contribute \$25 toward the fund for the orphans. and the church ! I always respect my religion. I always stick up for being Mr. Dodson, Father !" "Yes ?" again asked Father Laur-ence. "That is good." Catholic. You do ?" asked Father Laurence

Mrs. Duncan looked disappointed. "You know how hard it is to reach When were you to confession last

Silence. "When-were-you-to-confession -last ?" insisted that calm, compelling Mr. Dodson," she said in a slightly aggrieved tone. I've been working

him up for the last three weeks." "God has rewarded your efforts, "Two years since, Father."

"Two years!" said the priest, and again his voice was sorrowiul-and when Father Laurence took that tone "It seems so," said Mrs. Duncan, with a sigh of satisfaction. "You're too easy-going. Father. You should too easy-going, Father. You should get after them. They'll listen to you, it was harder to resist than any com-mand. "Oh, what good is it to boast get after them. They it listen to you, and give more, perhaps. You should be more strict on the money question." "Yes-perhaps I should," said Father Laurence, absently. "Perhaps - I of your religion when your heart is far from God ? What good is it to sa are a Catholic when when every What good is it to say you your life shames the faith you pro-And why ? Oh, man, with your "But when you have a few good ittle, innocent children clinging to you or support and help, for guidance and workers it is not so bad," she went on, encouragingly. "I never begrudge any time I give to the church—or any trouble or annoyance. In fact, I think I like the bother. That's why I say I or comfort, how can you vile a thing as that which steals away

all sense of right and wrong?" Silence still, save for the woman's

like the bother. That's why I say I elieve in the prayer of good works." "Dear child," said Father Laurence, umbly. "Good works are well—suc-sess in them is well, and God approves, bitter sobbing. "You would not touch my hand because I am a priest of God," went on Father Laurence. "Ah, let me touch yours, because you are a wandering son cess in them is well, and Goa approves, since faith without works is dead. But, oh ! my dear, dear woman, the humility of the bended knee, the outpouring of the heart alive to its own weakness, the rising up of the soul striving after perfection—" of God. Come, come with me, my friend, let me hold yours and lead you by it." He took it even as he spoke, and he'd it. "How long will this last, think yet? How long can your brain and your heart and your body stand the decaying process? The end will come. Sooner or later you will go as all other wan on Bat you hefore your He hesitated, remembering that pure all other men go. But you before your time. You will go. Five years, ten years, what matter? At most it will

be a very short while. And then-" Man, are you following me? You will die. In mortal sin . . . You will be damned, for drunkards shall never see the face of God. It is promised — it is written. Drunkards shall never see the face of God! Look at ourself. I am leading you to a coffin. In it lies the body of one who has died in fearful agony—who has died a drunk-ard's death. Look upon that face. It That is your bloated is you, you, you! countenance. See your wife. Your children. They weep a few tears—tears She had not Can Can they regret ? re customary.

fice in the old tower-chapel." "It is my turn to serve him at the altar. I will be with you this evening. Tell my little maid to expect me," answered, and they parted.

And so Camilla had come on her loving errand to the villa on the Aventine, the explanation of which brings herself and Claudia to the end of their light repast. Rising from the table, the little hostess led her friend up to

the beautiful summer room where was born, and in which her fair young other had died, since which sad event no changes had been made in it, except to remove a shine on which had stood a statute of some deity, to which formerly divine honors had been daily offered. and certain images of the Penates that had for many years looked down from with stony smiles of their pedestals which they are powerless to

fulfil. In their places, carved in ala-fulfil. In their places, carved in sculptor baster by a young Christian sculptor baster by a young Christian sculptor in the Catacombs, were small statues of Christ the Good Shepherd, the Virgin Mother and Her divine Babe, the holy Apostles Peter and Paul, who had sul-fered martyrdom in Rome, and others

bade her go in peace; and her face beamed with joy and happiness when she joined her father and Camilla, and them that she was invited to the wedding feast. "It will be her Viaticum," thought

Camilla, whose eyes were dim with tears; "but oh! supreme selfishness! oh, human weakness! ye shall not have ower to make me for a moment wish to

dwell. The Pontiff gave her

keep such a soul from heaven !" Camilla had prepared the altar, draping it with precious embroideries of gold, not the cast off finery of her orldly life, but new and costly fabrics thinking nothing too rich or priceless for His temple-throne. She had brought orth her jewelled vases, and arrange them, filled with flowers, on each side of the tabernacle, and placed among them golden lamps, which contained perfumed oil, and gave a clear, brilliant

listeners, explaining, in simple, logical, fervent words, the Sacrament of holy light. And now the saintly Pontiff, in vestments of white, with silver-broidered ross upon the back, attended by his the new-comer, who involuntarily shrunk before the dignity of his predeacon, Nemesius, ascended the altar and celebrated the Divine Sacrifice with singular devotion, knowing that beauty of his countenance. But the thought that at last he had the noble for all there present, including himself, this might be their last, and the Com-Christian in his toils quickly restored the vile creature's self-control, and he munion their Viaticum. The same thought was in every mind, and so with adoring faith, exalted love, and sole the words of divine truth with appar-

joy, they received their Lord and the benediction of His ineffable presence. Their interview with their heavenly Guest was so full of fervor that in pour ing forth the ointment of their lov upon Him, they forgot their needs and all they had meant to ask for; but He

and perseverance, the Pater Noster, and a prayer to the Virgo Mater Salvaknew-He would remember, and they were satisfied. When the moment of departure came, who welcomed him with Christian charity, asked no questions, but said a

the Pontiff blessed them individually and with deep emotion. "Pray for me, my little Lucilla," he said, laying his few words of encouragement, and invited him to come again; but this, it is needhand on Claudia's golden head. "Let us remember each other, my children, Let less to say, was his last appearance. Laodice was sunk in the depths of : our prayers; pray for your in our prayers; pray for your old Bishop, that when proved his gold may not be found to be dross; and pray for gloomy, retrospective mood, when the Cypriot, with his usual stealthy step, came into her presence to report his the persecuted Church. As often as I celebrate the holy mysteries I will have success. She

deceitful and shallow was the sparkle of life, how swiftly it had vanished, and how worthless and bitter it had been

the youth Admetus will be thy meslease from Luodice's service—she had promised it—was at hand; for, could they be persuaded to let him accompany senger. The military habits of Nemesius had

taught him the importance of obedience as an auxiliary to martial success, but he had never yet waited to be attacked by the enemy; and it not only irked his heroic nature, but grieved him, by delaying the eternal and ineffable vicfor which he sighed. Still, tory submitted with docile spirit to the divine authority invested in the visible ead of the Church, Christ's Vicar on earth, putting self and every human consideration entirely aside

TO BE CONTINUED.

"IF DREAMS CAME TRUE." Grace Keon in Donohoe's Magazine. Father Laurence had received bad ews-exceedingly bad news for Christ-

as time. sat with his head bowed upon He both hands, his eyes fastened on the sheet of paper, his brows contracted as if under stress of keen emotion. "We did not write," they said, "be-

cause we knew you could not get here before the end. She died very peacefully-very peacefully, indeed, and your name was the last upon her lips-coupled with that of Our Lord and His Blessed Mother. Be comforted. Pray for

Pray for her !

Pray for her 1 Father Laurence felt a rush of tears that suddenly blinded him. His heart ached. Natural sorrow insisted upon recognition. Pray for his mother 1 Very for his life Was there ever a single day of his life on which he did not do so? Pray for

peal. A neat little girl came into the

room, with soft steps, hesitating at the door as if afraid to disturb or annoy

him. "What is it, child ?"

"Mrs. Duncan, Father." Father Laurence sighed. At best Mrs. Duncan's visits were trying-tonight more of a trial than usual. But he rose, and folding the letter with the

ing human sorro nan's soul, makes it broader of compre-

man's soul, makes it broader of compre-hension, more loving, more tender. "I lack something," she said, within herself. "I lack something, and Father Laurence knows what it is. How can I ask him such a thing? Where shall I find what I am lacking in ? Where shall I find the light that in ? shall lay bare myself to me ?'

"God bless you," he said brokenly.

Mrs. Duncan did not say another

Father Laurence could have told her, indeed, had the proud woman stooped to question him. She did not. She to question him. She did not. She wentaway, and Father Laurence, movsoftly, went into the church ing very softly, went into t where the dim light burned.

That night, sleeping, she dream she thought she stood in a beautiful meadow, green and glowing with flowers of many hue. She was striving to erect a little building in the middle of All about her lay this beautiful place. All about her lay blocks of crystal, shining in the sun,

touched with countless iridescent points of light. Filled with a keen sense of pleasure she knelt, lifting block after block of the beautiful stone. Under the touch of her finger they grew and shaped themselves, and her neart swelled with exultation as she noticed the glory of this building that was of her own labor and no one else's. But suddenly, without warning, a keen sense of dissatisfaction filled her. Her hands fell idle. She sat and looked a

the gleaming structure, at the material all about her. How cold it was, despite its shine and sparkle ! How could she ever have dreamed it beautiful? There was no life in it-it lacked something. What was it ? She The tears came to her eyes.

would not look at that of which she had been so proud, but bowing her head upon her hands sat there, weeping disupon her A low voice reached her-the voice

A low voice reached her—the voice of one in prayer. . It was the voice of Father Laurence. "I will pray for you," he had said. "The humility of the bended knee, the out-pouring of the heart alive to its own weakness."

they pray? God in heaven, man, can they pray for that miserable human being who has defied his Almighty being who has de Creator, who has-

" Oh, Father, Father !" said the man, dropping on his knees. "Ol don't! Oh, Father, hear me-I swearhear me, Father, hear me, God ! hear me. Give me the pledge, Father

-now, now, forever-" The priest bent over him tenderly. "Yes, I shall, and my blessing with it. May my blessing go with you, overshadow you, keep you, this Christmas time and forever."

He listened to the faltering words of his penitent. When they were finished he took the woman's trembling hand and put it in her husband's. "Go, and peace be with you," he said. "Peace be with you, my children. I shall pray for you.

He ushered them to the door, admitting, as they left, a slender girl, who preceded him into the sacristy, a beautiful girl, with a face like a rose in

its freshness and delicate contour "You wished to see me?" ask asked the priest, courteously. "If you are Father Laurence-yes,"

she answered, in a musical voice. "I am Father Laurence," he said. "I do not seem to know your name, although your face is quite familiar. although your face is quite familiar. You come to this church, do you not?" "Oh, yes, Father, to 10 o'clock Mass on Sundays." "I thought I recognized you. You

do not belong to my Sodality band?" "No, Father, I—" she hesitated. 44T

do not do very much church work. "You are not compelled to do much church work to belong to the Sodality of the Blessed Virgin," said Laurence, with a half-smile. is your name, my dear child ?" said Father " What

"'Mary Traynor." "'Mary Traynor." "Mary — the sweetest name in the world! That was my mother's name —Lord have mercy on her," he added, as an after-thought. It was so hard to relinquishing-Christ's Mot surely as yo man will neve "Yes, Fathe get used to that after-thought! "And the name of the Mother of God. You should be a good girl with that name, dear child."

"I don't think I'm very bad, Father."

"No ?" He laughed under his

# DECEMBER 26, 1908.

'No, Father."

Father?" "You would, certainly."

"Would the one dispensation do?" "The one dispensation do? You mean-what?"

"He isn't a Catholic, Father."

She did not understand him.

The point was lost on her.

Why-because we want to get mar-

"Why, you, Father." "I? I am a Catholic priest, dear

all that. But he has no feelings against

Father Laurence. "You, out of your own mouth, admit that you are one with him " You don't haliera in your own

"Oh, Father I am a Catholic—cor-tainly, I'm a Catholic ! I go to con-fession every three months. I re-ceive—"

She looked at him, anxiously. "We are all Catholics," she began.

"How long?," "Until I made my First Communion,

She looked at

"Yes, Father."

"That is kind of him," interrupted

You don't believe in your own

ried." "Oh, you do? And whom do you wish to join you in Holy Matrimony?"

mas Day.'

quietly. night?"

child.

him.

1903. upon her s meekness. eam stayed

and waited lary of the

to the sa " he asked.

How do you eld out his and shame-h head sunk.

ther ?" ho the priest's ment. Then

No. I ain't

an' a beast belongs to belongs to be some day Mebbe, son e shake hands

id Mrs. Lewis, aised. Amen. edge, Father, week ?" asked

fully. " Only low voice. ourself not to py, miserable ar wife worse

wife worse an, man, man. op I'm able to sets me off; drinker," said lly. "There's in the world. I'm not as bad t religion, the out the pricets

ays respect my t up for being a ather Laurence infession last ?

-to-confession alm, compelling

# ather."

ather." the priest, and sorrowful—and took that tone t than any com-od is it to boast your heart is far t is it to say you hen every action e faith you proe faith you pro-, man, with your en clinging to you for guidance and you stoop to so which steals away wrong?" for the woman's

ich my hand beof God,' went on

of God," went on Ah, let me touch s a wandering son be with me, my ours and lead you even as he spoke, long will this last, g can your brain your body stand s? The end will g r you will go as er you will go as nt von before vour Five years, ten At most it will

"We are an Catholes," "My mother-my sisters-" "But why are you a Catholie?" She hung her head. She did not know how to reply. "Have you ever attended Sunday reheal?" And thenllowing me? You school?' sin . . . You drunkards shall God. It is prom Drunkards shall . Drunkards shall of God ! Look at Father.' ing you to a coffin. f one who has died o has died a drunk-

Your

"Of course." He spoke dreamily. "Until she made her First Commun-"A year of religious instruction to last a life time-to outlive the storms and buffets of the unfaithful world! what wonder, what wonder, that such things

Did you know that ?"

of your faith.

Father

come to pass?" He roused himself, sighing.

so dearly as to wish to guard it on

every hand from straying into forbidden paths. You are trying to drift away from your own Mother – a Mother, whom

breath. "Well, then, I'm glad of that. of your faith? The reasons why you believe? Child, you have need to learn them yourself before you can teach another. Be wise, be wise. You would want to drift away from us? You breath. You wanted to see me about anything in particular?" "Well, Father — " she blushed, and well, Father — " she blushed, and dropped her eyelids, and twisted her fingers, nervously. "I'm thinking of getting married." would want never to come to church?' "Oh, no, no, Father-"

"Yet what gift of grace are you so getting married." "That's good news," and now Father Laurence laughed outright. "Getting married? Well, now! And who may the young man be? A member of the sure of that this will not happen to you? Listen to an old priest who has seen greater, stronger holds on faith than yours give way beneath the carp-ing criticism of those who did not

"No, Father." "No? Where does he come from ?" "He lives uptown, Father. We-we want to get married a week fromSunday" "A week from Sunday! Dear child, the following Friday is Christ-

"Put off your marriage to this man for six months. Come to me, then, for instruction, say just one half-hour a week. Let me show you why you are a Catholic. Join the Sodality. Ah ! You don't want to lose Mary for a Mother ? You don't want to lose, from out your life, the glorious presence of God upon the altar Now, do you?" "No Father ?" Yes, Father. We want to get married before Christmas Day." "This is the forbidden time-surely you know that? Marriage cannot be 

" No, Father." "I thought not-I thought not. You "I'd have to get a dispensation, are my own good little lamb, who will not drift away from us. I will pray for

You you. He put his hand upon her shoulder,

gently. "God be with you, little struggling Father Laurence drew a deep breath, looking at her as if he did not compre-

hend. "That's pretty bad, child. What is "That's pretty bad, child. What is he ? What religion does he profess ?"

"God be with you, little strugging soking at her as if he did not compre-end. "That's pretty bad, child. What is "That's pretty bad, child. What is er? What religion does he profess?" "Oh, none, Father. He believes in svery religion." She looked at him vith her bright eyes, her lovely facefull f animation. "He believes all men are prothers. He believes in humanity.

"Oh, none, Father. He believes in every religion." She looked at him with her bright eyes, her lovely face full of animation. "He believes all men are brothers. He believes in humanity. Oh, he is so very clever. Father-very clever. I often wonder how in the world he can like me." "But of course you do not agree with him ?" "In what way, Father ?" "Believing in every religion ?" mother," he went on, raising his eyes to the star-studded sky. "And while I make petition for them—and you—do not forget, when it is God's will, to do the like for me, and those who are given 

He went back again to the light that burned before the hidden Christ. And there he kuelt. The heavy burden at his heart grew less. He saw the woman puffed with her own conceit grown humble. He saw the clouded home one bight and those in it made than most Catholics whom you meet every day. I think each one is right in his own way, all roads lead to heaven." humble. He saw the clouded home made bright, and those in it made happy because one man could conquer Father Laurence turned aside, his eyes seeking the gas jet. "Why did you come here?" he asked quietly. "Why did you come to me tohis besetting sin. He saw the domant soal of the girl, fragrant and fresh as a flower with dovotion and love for God. All this he saw. And the heart of the riest beat high.

# You know Father Laurence, you people who read these lines. We all know him. He has come to us, every one of us, when most we needed him. Let us be prodigal. Not of our good works, our alms, our love alone—but of our prayers for our priests, for those who daily win God's grace for us. God be with them! Let us pray for them

"Yes, Father. He thinks the Cath-olic religion all right—he can't see, of course, the meaning of a good many things—he calls them superstitious and all that. But he has no feeling and them.

# A CHRISTMAS PHILOSOPHER.

Sulkily deploring the poverty which compelled me to come to work on Christmas Day, I entered the office of Christmas Day, I entered the office of The Daily Dozer and went to my desk. "Jenkins," said the city editor, "here's five dollars a lady sent us to give a poor old chap up on Teuth street. You see, she wants to know it reached him and doesn't want to reg-ister a letter of he must not know reached him and doesn't want to reg-ister a letter, for he must not know who sends it. So run up with it and get a receipt for it that we may send her."

ceive—" "Why, why, why?" he asked, insist-ently. "Since every religion leads to God why bother about the Catholic re-ligion—the idolatrous, the superstiti-ous? Why are you a Catholic?" She looked at him, are imply number sought was a tumble-down old rookery, and the children snowballing each other in the street stopped long enough to tell me that old Mr. Jones

enough to teil me that out MP. Sones lived on the top floor. "Come in !" piped a cheery, shrill voice as I knocked on his door I did. Seated by the window, nightcap on a generation of the state of the head and spectacles on nose, sat a bright-eyed, gray-haired, much wrink-

# THE CATHOLIC RECORD.

shepherds, of the manager and the oxen, of all the dear traditions that had glori

head red Gaves of Berneleta for the re-head red gaves, that are as near and as clear after nineteen hundred. The love of Jesus so welled up in the preacher's heart that every time he came to the sacred name he was obliged

) pause for very ecstacy of devotion. His voice faltered as if he had tasted

fied the Cave of Bethlehem for tw

slumbers.

shopping. Oh, I saw everything - all the riches of the earth displayed in windows. Remember that the great delight in most of them is in looking delight in most of them is in looking at them, and if they are personal ornaments you cannot very well see them after you put them on. I feasted my eyes fully from the outside of the from the set of the my eyes fully from the outside of the from the set of the my eyes fully from the outside of the my eyes fully irom the outside of the windows. It was the best Christmas shopping I ever did, and I have done much shopping in my time, I can tell northern hymns of a colder Christmas

you, "Midnight Ma s-grand, celestial ! than yours give way uses who did not ing criticism of those who did not understand. Listen to me now." "Yes, Father." His voice was so grave and gentle—and so sad. "I will listen." "Put off your marriage to this man "Put off your marriage to the for the form and grave and grave and grave and gentle—and so sad. "I will listen." "Put off your marriage to this man "Put off your marriage to this man" "Put off your marriage

oright skies and green helds and pleas-ant waters of summer that are all mine, sir, as much as a king's. "See my Yule log! He pointed to a plece of cannel coal beside the stove. "I will light that by and by. I will reast a little joint of mest over it and make me a little unascall heat of eider make me a little wassail bowl of cider with a roast apple in it—and when my pipe is lit and the street lamp shines on the ceiling I will recite for myself some of the oid mirac's plays of Christ-

some of the dia infrace phays of christer mas or sing an olden carol "-"Pardon me," said f, starting up. I must go. You tempt me to share your feast and lose my position. I must go. I wish I knew how to be as happy as

It is fitting that we should owe the most beautiful of Christmas devotions o Saint Francis of Assisi, the brown robed mendicant whose passage through the hills and valleys of Umbria has left a golden memory in the heart of the world for seven hundred years. He was the apostle of simplicity, this gentle saint who could speak so wisely to his little brothers, the birds, who could learn such wonderful lessons from his little friends, the fishes. He found God everywhere and saw His likeness in every thing. He sanctified the commonplace, seeing the symbol of the Creator in the least of His works, blessing the beasts, praising God in the flowers, loving every created thing. He loved the lambs because they reminded him of the Lamb without spot, and we read that when he met them being led to the shambles he wept tenderly and would not go on until he had redeemed them from death. One day, seeing a poor little sheep walking in the midst of a troop of goats, he said sadly to his walked with the Jews and Phari-sees." His friars wished to buy the sees. This marks where to buy the sheep to save their gentle master from distress, but they had no money. A passing dealer—one of those opportune providences that follow the footsteps of Francis-seeing the embarrassment of the brothers, paid for the sheep and gave it to the saint. Is it any wonder that such a man should have been selzed at once with

the idea of the human beauty of the In-carnation? Is it any wonder that he earnation? Is it any wonder that he should have seen in the Nativity not the coming of the King, not the un-speakable mystery of the Redemption, but the birth of a Babe in Bethlehem? but the birth of a Babe in Bethlehem? Saint Francis may not have originated the devotion of the Crib—it is one of those beautiful heart growths by which Christianity has nourished the human soul from the beginning—but he at least popularized it in Italy. Christmas was his spiritual holiday. It was the feast of love, and Saint Francis is the world's great preacher of the love of

ne piped as soon as ne saw me and grinned affably, displaying a few large in order that the birds and the beast '' Still down on that other chair and gladden my Christmas,'' saidhe. "This gift of money is nothing to your com-pany. I deserve it,'' he added a little pettishly. "I have gladdened others Christmas to-day." "You have ?'' I was impolite enough to say in my bewilderrent. "The birds,'' said he, pointing out the window to where a few sparrows on the fire escape were pecking at a upon an idea so universal, an appeal so irresistible, as the cradle of infancy. From a purely human piont of view, the Nativity is one of the great master strobes, which makes Christianity, as a human system, so incomparable, so magnificently daring. To cloak the ut-most power in the most abject helpless-ness, to weigh down a little outcast Babe with the omninotence of the ness, to weigh down a firth outdate Babe with the omnipotence of the Creator of the world—what conception of human genius could be at once so bold and so beautiful, so awful and so winning Saint Francis saw the possibilities of increased devotion to his dear Master him, he thus went on : "I began my celebration of Christ-mas yesterday afternoon by going to the free library and reading Dickens' Christmas Carol. For years I have read it on Christmas eve—that is, to fill myself with the true Christmas spirit of charity, love, peace and good that would follow the emphasizing, the humanizing, of this idea. He deter-mined to have a great Christmas festa, of which the renown should of Italy. He was in Rome—it was al-ready close to the end of the year (223—and going to the Holy Father, he craved leave to go to Greatio to celethat would follow the emphasizing, the craved leave to go to Grecio to cele-brate the birth of the Saviour with his brethren, to gather together the popuhill towns and to make the underlying mercy and love of the Incarnation so heart in Italy mercy and love of the Incarnation so patent to all that no heart in Italy should be able to resist it. With the Pontiff's blessing and Godspeed, he started forth, the joy of Christmas al-ready singing in his heart. It was the vigil of the feast before he arrived in Greeio. He had conveyed minute in-structions to his good friend, Giovanni structions to his good friend, Giovanni Velita, and he found everything in readiness in accordance with his pious plans. An altar had been builded in the open air. A skilful craftsman among the brown-robed brothers had

feast of Charity, an old man rose - the venerable Alexander. His name was on the list of the condemned for whom the Roman officers were seeking. Ho pointed upward: "The roof of stone hides the stars, but they shine; and they that turn many to righteousness shall shine as the stars of heaven. I know that when the Saturnalia passes, I shall be given to the beasts. But the hosts of the righteous shall increase, shining in their beauty, and Bethlehem's star shall Francis was jubilant. We are told that he could not refrain from shed-

But a clear and holy light, as from but a clear and holy light, as from the remembrance of the unshaken faith in which their brethren died, rested upon every face. The places of the consecrated youth swelled the host that gathered to keep the birth-night of the Christ. The Star of Bethlehem shone the difference bethen Some so strong in all true sons of Italy. The Italian immediately groups his ideas steadily over heathen Rome. icto pictures : he at once seizes upon the right artistic moment to perpetuate

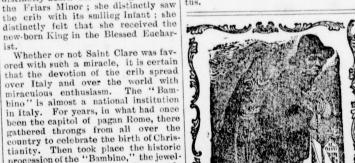
A Genoese mariner believes himself an emotion. It is for this reason that faith in Italy flowers into so many lovely fancies, and that Italy has been the world's inspiration and the world's tracken in act a Geneese mariner believes himself born to carry the gospel of Christ to an unknown people and an undiscovered world, a world lying in the mysterious waters of the West. He travels from waters of the west. The travers from eity to eity seeking a powerful patron, notil at Santa Fe, in the south of Europe, takes place the memorable meeting with the king and queen of Seein teacher in art. At the midnight Mass that followed the procession to the crib, Saint Fran-cis filled the office of deacon and preached, there in the midst of the Spain. trees, as he liked best to preach, of the birth of the Babe, of the augels and the

With an equipment of three ships he With an equipment of three ships he looses from Palos, and sails to the mys-terious waters whose secret shores no eye has seen. Golden days come and go; nlghts of calm and new stars. Near midnight on Oct. 11, 1492, he sees a light in the far horizon, knows his des tiny is accomplished, is sure God has fulfilled the prophetic meaning of his name — Columbus, the seeking dove. Morning comes; the New World stands revealed; he leaps on shore, un-fards the hanner and cross of Castile,

a delicious honey," says one who writes of him, "or heard a hidden melody the notes of which he wished to catch. The stands revealed; he leaps on shore, un-furls the banner and cross of Castile, and sings Te Deums. The missionary mariner sails away again. He discovers Hispaniola, and here he and his followers offer the first Christmas devotions in the New World. Santa Fe, on the Rio Grande, probably was the alace where the first Christmus Cavlaiere Giovanni Velita, a trust-worthy man who had abandoned the worthy man who had abandoned the career of arms the better to serve Jesus Christ, affirmed on oath that he saw a child seemingly asleep over whom our saint bent, covering him with kisses was the place where the first Christman was the place where the first Christoni s anthem was sung in our own land. Co-onado visited the region in search of the Seven Cities of Gold almost one hundred years before the Mayflower sailed into the Christmas-tide storm of and as it were awakening him from his The straw which the apparition touched is credited with afterwards working several miraculous cures. A chapel was built on the site of this first Provincetown Bay. The Franciscan missionaries soon followed Coronado. Italian crib after the death of Saint

How poetic must have been the first Christmasses in the new born town! The mission church is surrounded with The devotion was taken up as promptly and as ardently as the saint foresaw. His holy friend, Saint Clare, mountains whose summits are covered with eternal snow. The sun of the fitimmediately introduced the custom into all the convents of her order. Like Saint Francis himself, she was never so with eternal show. The sum of the bird full December day goes down, leaving every peak a colossal monument of light and splendor. Evening's curtains fall. It is Vespers. Down the light ladders of the pueblos come the descendants of happy as in preparing the crib, in med-itating with her Sisters on the infinite itating with her Sisters on the infinite sweetness of the mystery of Bethlehem. It is related in the quaint and pious chronicle of Bernard of Besse that her devotion to the Christ-Child a race unknown, and make their way to the church. Music tells the tale of the Virgin and the Child. Then arises the Gloria, and it floats out like a breath from the Bethlehem angels over the mighty solitudes that are to become the once merited for her a proof of the divine favor of the young devotee. He relates that the Sisters of the convent of Saint Damien were preparing to celebrate the feast of Christmas. Only habitations of the dominant race of the world. The moon rises over the moun-tains, and turns into whiteness pueblos Saint Clare, the victim of a torturing and chapel. In the bright air stands the mystic sign of the cross like a shadow, and there ascends heavenward in the silence the sweet words, in the Latin tongue, "On earth, peace!" The Star that shone over Bethlehem, upon the West.

> In all the affairs of life let it be your great care not to hurt your mind or offend your jadgment. And this rule, if observed carefully in all your deportment, will be a mighty security to you in your undertakings.—Epictetus.



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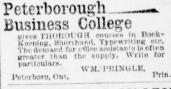
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WINTER TERM COMMENCES JAN. 4TH. NORTHERN ON

illness, was unable to share in the festivities. When her daughters went down to the chapel at midnight to chant the matins of the Nativity, she could not control her dispointment and burst into tears. She upbraided her heavenly Spouse with the pious familiarity of those who are nearer the And things of heaven than of earth. And the Master listened. Bernard records that Clare felt herself suddenly transported, whether in spirit or reality she as never afterwards certain, to the Church of the Sacro Convento. She distinctly heard the coanting voices of the Friars Minor; she distinctly saw the crib with its smilling Infant; she

ist.

world's great preacher of the love of God. His brothers asked him one day God. His brothers asked him one day if it was right to eat meat on Christmas when the feast fell on Friday. "As-suredly," answered Francis, he of all the saints the closest to the Passion, he of the Stigmata—"assuredly. I would even wish that princes and great once of the earth strewed the country

I was soon on Tenth street. The

be of the Stigmata—"assured. The same with the best of the reastor, led old fellow, clean shaven and very tall and stooped. "Merry Christmas!" he piped as soon as he saw me and grinned affably, displaying a few large in order that the birds and the best

If dreams came true!

your wife. Your p a few tears—tears a they regret? Can n heaven, man, can miserable human miserable human fied his Almighty

upon that face. It That is your bloated

'ather !" said the "Oh, his knees. "Of hear me—I swear-ar me, God ! God the pledge, Father

ver him tenderly. nd my blessing with ng go with you, over-you, this Christmas

ne faltering words of in they were finished in's trembling hand usband's. be with you," he with you, my child-for you."

m to the door, adleft, a slender girl, into the sacristy, a a face like a rose in elicate contour. see me?" asked the

ther Laurence-yes," , musical voice. Laurence," he said. Laurence," he said. to know your name, ce is quite familiar. church, do you not?" ther, to 10 o'clock

ecognized you. ny Sodality band ?" -" she hesitated. "I ach church work. compelled to do much belong to the Sodality Virgin," said half-smile. dear child ?" said Father " What

sweetest name in the as my mother's name cy on her," he added, ht. It was so hard to after-thought! "And Mother of God. You l girl with that name,

hink I'm very bad, laughed under his He roused himself, sighing. "It is against every law of the Church to bind together a Catholic girl and such a man as you describe," he went on, addressing her. "Of course you are aware that he must pledge bimself to bring up all children granted to

to bring up all children granted to your union in the faith of the Church. on the fire escape were pecking at a piece of his loaf. "It is this that has made you happy -I thought that could be overlooked. Father. His promising, I mean," she added, hastily. "Of course, I would not permit my children..."

my Christmas giving. It was all I could give until you came, but now I am under the necessity of seeking hu-man objects for my bounty. The alms share of this is too big for the birds." "You are ignorant of the first rules Even with that promise " Can you find any poorer than your-

on his part such a marriage as you con-template is permitted only as the very last resort. Did you know that?" self ?" I inquired. 'I knew priests didn't like it,

"Yes, even in the palaces," he said solemly. Rising and leaning on the long stick which he had kept beside 'Priests, child? The Church, rather. Your great, wise Mother, the Church, who loves each little lamb of her flock

iong stick which he had kept beside him, he thus went on : "I began my celebration of Christ-mas yesterday afternoon by going to the free library and reading Dickens' Christmas Carol. For years I have read it on Christmas eve-that is, to

from your own Mother—aMother, whom Christ, when He came on Christmas Day, came to leave for you. Look what you are doing, beloved child! Two weeks from now is the anniversary of that day when the great Creator came to earth a helpless Infant—came to the cold of Bethlehem, the sneers of the world, the agony of His cross, to estab-lish this Church, this fold for you. For your dear sake He came. And what cold of Bethlehem, the sneers of the world, the agony of His cross, to estab-lish this Church, this fold for you. For your dear sake He came. And what are you doing? You are thrusting His priceless Christmas gilf away from you. You are putting Him out of your life-making His heart to ache worse than when the spear transformed worse than used to sit in one of those vehicles and go skimming over the snow. I lost half the sport. I could not see the cut-ters skim by, the rosy checks of the riders, and I ran risk of a spill. I could hear no bells but those on my own these but check standing on the making His heart to ache worse than when the spear transfixed it. Childwhen the spear transfixed it. Unid-named after His beloved Mother-you won't do that? Surely, surely you do not want to go out into that dark coun-try beyond the Catholic faith where all own team, but, ah, standing on the roadside-how different!

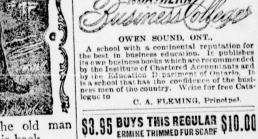
is unbelief and indecision? Let me show you what you are doing. Let me prove to you what a heritage you are relinquishing—you, who are named for Christian and the content of the sharing on the lake next in-terested me, and I enjoyed it greatly. Home to tea next, with a keen appe-tite. Had I a fuller larder and that an prove to you what a heritage you are relinquishing—you, who are named for Christ's Mother. You know, just as surely as you stand there, that this man will never become a Catholic?" "Yes, Father," she answered, humbly. "Can you prove to him the beauty tite. Had I a fuller larder and that ap-petite I would eat enough to be slug-petite I would eat enough to be slug-gish, and then I should not go out again. But a slice of bread, an onion that, yet enough. "I went out to do my Christmas" among the brown-robed brothers had fashioned a crib, and grouped around it fashioned a crib, and grouped around it the ox, the ass, everything as the evan-the ox, the ass, in the stable of Bethle-had pictured it in the stable of Bethle-had a the friars Minor on many a martyr's tomb. After the

ent from the Christmas of the impuls-ive, the imaginative peoples of the South. The traditions and customs are different, but the idea of the Crib of Bethlehem is the same all over the world. Its accessories may change with changing climes, but the spirit that builds the crib is as universal as the mission of the Church. The old gospel story is re-told every year in every church ; it is told in picture letters, that all alike may take it into their hearts, that all alike, as children on the verge of life, may touch the on the verge of the, may compasses edges of the mystery that encompasses the Christmas tide, seeing dimly in human fashion, what it was given Mary to see when the angel came to her one March morning in the little house of Nazareth.

# TWO WONDERFUL CHRISTMASSES.

It had been a day of Rome in her glory — the Saturnalia. Through the imperial streets had passed grand imperial streets had passed grand pageants. Aurelian had returned from his conquests. The temple of Janus was closed than one of page of the strength of the s closed; banners of peace swung every where. Aurelian feasted in the capital. At the table sat nobles and peasants;

At the table say hours and post all were equal on that one day. Let us turn to the gloomy quarries under the Campagna. Along the Ap-pian Way of monuments and palaces in removing the stones for building there had been created countless cavern had been created countless caverns, where from early periods criminals had taken refuge. Latterly, these cells had been secretly used as chapels by perse-cuted Christians; and here to-night, hard by the blazing and drunken city, these proscribed men and women were gathered to celebrate the birth of our Lord. Therefore, flamed, on the damp



to \$15.00

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Don't forget the old man with the fish on his back.

For nearly thirty years he has been traveling around the world, and is still traveling, bringing health and comfort wherever he goes. 0

To the consumptive he brings the strength and flesh he so much needs.

To all weak and sickly children he gives rich and strengthening food.

To thin and pale persons he gives new firm flesh and rich red blood.

Children who first saw the old man with the fish are now grown up and have children of their own.

"He stands for Scott's Emulsion of pure cod liver oil--a delightful food and a natural tonic for children, for old folks and for all who need flesh and 6

strength. SCOTT & BOWNE, Chemisto, Toronto, 500. and \$1.00 | all druggistog



# THE CATHOLIC RECORD.

decessors ; yet there may be, with good THE LEVERS THAT UPLIFT will on both sides, some means found SOCIETY. for bringing about a satisfactory solu-

The mercy of God to man, however, was not to be baffled. Though the tion to what is undoubtedly a difficult angels of God who offended Him through pride and raised in Heaven itself the problem. It is the people of Italy, more than standard of revolt, were duly punished the Church, who would be benefited by by being cast out of Heaven into the change, as they have suffered more bottomless pit from which there is no through the loss of that religious in-

CHRISTMAS DAY AND THE MYS-TERY OF REDEMPTION.

struction which is essential to the well-

being of any nation.

s now being celebrated throughout the world by the whole Catholic Church, is meant the birthday of Our Lord Jesus Christ, when He came into the world as God and Man in one Person to begin on earth the work of saving mankind from sin and the power of the devil, the enemy to our salvation.

of the sad spiritual condition to which the world was reduced by sin.

first parents heaven was shut against all mankind.

25.) that "God created man incorrupt ible, and to the image of His own likeness he made him. But by the envy of the devil, death came into the world :

Again we have the teaching of St. Paul :

Christ, Justice and Peace, Mercy and entered into this world and by sin Truth have met and kissed as this proph-

Moses, even over them that had not sinned after the similitude of the transgression of Adam who is a figure of Him that is to come. But not as the fience so also is the gift : for if by the ffence of one many have died; much nore the grace of God and the gift in the grace of one man Jesus Christ, hath abounded unto many. . . . For i by one man's offence death reigned through one: much more they who receive abundance of grace and of gift, and of justice shall reign in life through one Jesus Christ. That as sin reigned unto death : so als grace might reign by justice unto ever asting life through Jesus Christ Ou (St. Paul to the Romans Lord

transmitted from our first parents, jointly that is, from Adam directly, and from Eve by her participation in the

act. "The wages of sin is death." (Rom. vi. 23.) By this text is meant that death came into the world by sin and that sin deserves death. This is the same teaching which is derived from the previously quoted texts.

The death incurred through sin i both temporal and spiritual. Temporally, the union of our body and soul is broken through the sin of our first parents. But there is also a spiritual death whereby our soul and our person would never enjoy the blessed vision of God, and this death is also incurred by ankind through the sin of Adam.

# **DECEMBER 26, 1908**

BISHOP MATZ OF DENVER EXPOSES ONE FEATURE OF THE DAMNING DOCTRINE OF BEBEL-CATHOLICS EXCOMMUNI-CATED THE MOMENT THEY ENTER THE

SOCIALISTIC HATRED.

RANKS. On a recent Sunday evening Rt. Rev. N. C. Matz, D. D., of Denver, delivered a powerful sermon in his home city, taking for his theme "The Hatred of Socialism." The topic is so redemption, Almighty God in His wistimely and it was handled dom and bounty determined upon givvigor by the eloquent speaker that we ing a Redeemer to mankind. That Rereproduce it in full: deemer is the Second Person of the

To-day we will study together the hatred of socialism, carried on to a paroxysm of madness; we shall see what it is and of what elements it is com posed; whence it comes, of the principal causes which account for its apparition in our midst : and last, whither it tends or against whom it is chiefly directed. First of all, then, we would what is this hatred of socialism ? all know what hatred is ; but the hatred of socialism is no common hatred, or it is frightfully complicated, since it is composed of the hatred of man, of society, and of God. It is this fact By this means also the prayer, which is which makes this socialistic hatred a phenomenal hatred which has no para prophecy of Redemption uttered by David is accomplished, wherein it is allel in history.

HATRED IS THE REVERSE OF LOVE. Love constitutes the armory of the heart; it is the whole human heart. hatred is the revulsion of that heart, or the heart flying from or turning upon the object of its hatred. This will explain to you how great love begets great hatred. It is more easy for us to understand what hatred is than to describe it. Even though we may never have experienced it, we have all, at one or another time, seen it, and perhaps come in contact with it; its flerce look and quivering lips and pallid countenance have struck terror into our hearts. It is blind, deaf and devoid of feeling ; it perceives nothing but the dark clouds that are piling up within its own soul and the frightful wrath accumulating in its own heart.

Hatred is unjust, because it misconstrues and perverts everything. Prud-ence is cunning; frankness is insolence; reserve is hypocrisy; zeal is ambition : dignity is pride, and heroism in devotion to duty is nothing but egotism. Hatred is wicked ; it not only misconstrues and perverts everything ; it detracts and calumniates. It supposes the evil which does not exist; it creates it, and gloats on the horrid food it draws from out of its own bosom. Hatred is ungrateful. Not only it forgets favors, out turns like an asp upon its bene factors and strikes love in the heart with Hatred is cruel ; the dagger of treason. Hatred is cruel; to do evil constitutes its life; to destroy ts happiness, and it finds the fulness of its joy in letting us know that it has It says to its victim : "Go and die, and dying know that I have killed thee." Hatred is fratricidal : it wants massacre on massacre : accumulates ruin on ruin : drenches blood with blood, and its crowning triumph consists in overwhelming its enemy with the debris of his own happiness, and itself either to ive or die on the rains it has wrought. Does not this make you realize that hatred in man is satanic, and that it begets in the human heart a condition akin to heli? Deep hatred with it this characteristic of satan ; it fills the heart with jealousy, anger and revenge, dark thoughts and sinister and frightful feelings, more insigns, them than jurious to him that harbors o him against whom they are enterfeelings that are a beginning tained; of hell in that human heart where love might have begotten a beginning of paradise. Ah, my brethren, guard your hearts against hatred, for hatred is a serpent which wounds the heart that harbors it and kills it with its

venom. SOCIALISTIC HATRED. But socialistic hatred is not only hatred of man, but hatred of society; and if this hatred is as we have seen the ruin of man, how much more will it be the ruia of society, wholly incompatible with social progress. But society with this evil gnawing at its vitals cannot make a people great, happy and please all the miracles of genius and art, science and eloquence, wealth and diplomacy; with hatred cankering the heart, hatred between great and small, rich and poor, you can never save that people, but the reason is because hatred in the heart constituted the cancer o ciety, and for the individual as well as for society, when once that disease has has reached the heart, life is in danger and death approaches. Hatred in the individual as well as in society, paralyzes all, it devours all ; and when t has devoured all, it devours itself. thus proving by the ruins it made and the chaos it created the truth of what we said, namely, that it is a beginning of hell in man and society. HATRED OF GOD. But what more than anything else be stows upon the hatred of socialism its satanic character, is its hatred of all that is godly, or its hatred of God Himself. Man never more resembles satan, and society is never more like hell, than when their combined hatred, already so terrible in themselves, are invested with this phenomenal hatred of God. Now the hatred of socialism is stamped in its invested to socialism is stamped in its innermost heart with this hatred of God. It has made a public confession of this, so that we can entertain no doubt on this point. Here is what took place at the recent national assembly of the Socialistic national assembly of the Socialistic party in Dresden, Germany. According to the official reports in the party papers, Bebel's revolutionary policy carried the day, and the resolutions that met with the approval of the assembly were the following: "We demand a total separation of church and state; no dogmatic religious instruction shall be given in the public schools. No religious instrucion of any kind shall be given to children under sixteen years of age. Superstitous religious notions that are current among the less educated classes are to be eradicated through proper instruction This is plain talk, I am sure. And yet the Dresden Diet took a still more radical step in deciding that "no man who is an adherent of any of the churches or confessions can hold an office in the

# DECEMBER

# party management of the party for a national."

AGAINST RELIGI Commenting on ment. the Leipsic 204,) the official of cialists, has this to of cowarding a mark of cowardic openiy exactly wh n so vital a subje Our programme, as is based on scien every reasoning m ion and scientific cible. (This is a The party must in religion against Therefore we ant. Church ; but in ceed unless we had overpowering the main support of this solemn dec ciples by the Ger of Socialists, not tain any doub of socialism on r ought to take the struction stands you wish to have you need only i took place in F throw of the gov revolution inau Terror and the the Cathedral of as throughout F dages of her hist tion of this in th try during the thing could mor satanic instinct than this want i bominations in temples as with tioned cathedra dethronement

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have not chang before may hay as elsewhere. namely, that s tic strides in t of this in one dailies. I ref Victor L. Eds of the leadin passing throug call to mind American Fed convention in "The vote of the Socialist means representations. We h cent. during bers are yet and we have In a few year us will be in least 150,000 members of in the East. Does not the by socialism, time, at the (.30 per cer cialists will the country bear in mind Socialists w

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A DAY OF GRATITUDE.

Needless to say that we should keep Christmas day in a manner befitting Christians. It is a day for rejoicing and gratitude. We would forget if we could that to some it is a season for merry - making, so - called, which is bestial and of the devil. But without dwelling on this we think that frequen

tation of the theatre on that day is out of place. Absurd, say some of our friends. Well, if they can think of all the Babe of Bethlehem has done for them, and then go into a playhouse on

His birthday, we pity them.

### KING HUMBERT'S VISIT TO PARIS.

During the recent visit of the King and Queen of Italy to Paris, the French Infidels were very much surprised and correspondingly indignant because they

vice flourished the most wonderful material civilization the world has ever He is given to each one of us so that seen. To all seeming a beautiful fabric rich with the trophies of artist and philosopher and soldier, yet powerless to

else. And aside this ruthlessness and

stem the tide of corruption. The human race was, to quote Monsabre, like a mighty giant that had been wounded by centuries of errors and debauchery. Its flesh was falling in shreds from its dishonored body. Corruption was sapping its vitality and drying up the well-springs of life. Death was fast

ment and degradation and with its

nity.

The Babe of Bethlehem came with the tidings: "I am the light of the world. He that followeth Me, walketh not in darkness but shall have the light of life." That light shone upon man reing.' vealing to him his mission, his dignity, his responsibility. It purified society of its corruption, and gave into its keeping the principles that make for stability. It sanctified the Christian home by banishing divorce. It exalted womanhood, and we are not surprised to hear Ruskin say "that the worship of the Madonna has been one of the noblest and most vital graces of Catholicism, and has never been otherwise than productive of true holiness of life and purity of character . . . and that from the moment when the spirit of Christianity had been entirely in-

terpreted to the Western races, the sanctity of womanhood worshipped in the Madonna, and the sanctity of childhood in unity with that of Christ, became the light of every honest heart, and the joy of every pure and chastened soul."

It was, as Lecky writes, reserved for Christianity to present to the world an ideal character, which through all the changes of eighteen centuries has inspired the hearts of men with an impassioned love, has shown itself capable of acting on all ages, nations, temperaments and conditions, has been not only the highest pattern of virtue but the strongest incentive to its practice, and has exercised so deep an influence that it may be truly said that the simple record of three short years has done more to regenerate and soften mankind than all the disquisitions of philosophers and all the exhortations

# THE CHARM OF MUSIC.

of moralists.

Christmas-tide reminds us of an incident we witnessed some years ago. It was at a gathering of Confederate veterans. Most of them had a scar or limp as a souvenir of skirmish or battle and they had come together to take the field again in imagination. Speeches recounting the heroism of

the army, tributes to this and that general and to the daughters of the South swept the old soldiers' hearts and evoked applause that was half hysterical. But just when as it seemed to us hey were nearing a dangerous mood an

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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA. Ottawa, Canada. March 7th. 1900 ditor of THE CATHOLIC RECOR

o the Editor of this past I have read London. Ont: Dear Sir: For some time past I have read our estimable paper. THE CATHOLIC RECORD our estimable you upon the manner is

y in restimable paper. The CATHOLIC RECORD and congratulate you upon the manner in which it is published. Its matter and form are both good: and a trily Catholic spirit pervades the whole. Therefore, with pleasure, I can recommend it is the faithful. Bleasing you, and wishing you success. Bleasing you, and wishing you success.

efore, with pleasade, termination of the faithful asing you, and wishing you success. Believe me. to remain. Yours faithfully in Jesus Christ, Yours faithfully in Jesus Christ, Abost, Deleg.

LOYDON, SATURDAY, DEC. 26, 1903.

We are pleased to be able to announce that classes will be resumed by the authorities of the Ottawa University, on January 7th, in the new science hall. It is to be hoped that a large number of

students will be present. The interest taken by the Catholics of the Dominion in this great educational institution should, and we have no doubt will, be materially increased, owing to the heavy loss it has sustained by fire. Let the sympathy shown towards it be of the practical kind.

THE HEAVENLY SUMMONS.

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An old legend tells us that when God created the universe He asked the angels what they thought of the works of His hands. And when the spirits looked upon the world and beheld it throbbing with life and resplendent with the beauty of the Omnipotent they cried out that one thing alone was wanting-a voice harmonious which would chant forever the praises of the Creator - a voice whose tones, unmarred by discord, would strike the hearts of men, and turn their thoughts from material things to those beyond the spheres. Such is the story laden

with the fragrance of a bye gone age. Long did the world wait to hear that voice. Now and then during the ages a voice sublime was borne from the

lips of patriarch and prophet to the ears of the world, but, sunk in crime and infidelity, it turned a deaf ear to its every tone. It was too intent in its own business to heed a heavenly summons.

But men never relinquished the hope of hearing that voice. They treasured up the remembrance of the time when God walked with man and spoke to him. They sought during the centuries for the God Who seemed to be lost to them.

we may be made the sons of God. He wishes to teach us that the mightiest forces which exist are poverty, humility and obedience. These are the levers that uplift humanity. We are, through

our pride and the example of others, prone to forget this, but the Babe of Bethlehem brings them into the world and ennobles them for all time. With them He begins His car eer upon earth. Without anything

stealing upon it. But suddenly it heard the words: "The Word was made flesh," and it rose up from its defile-

wounds healed, and with peace and hope in its heart, set its face towards eter-

# renounce home and kindred and life for THE LIGHT OF THE WORLD.

love of Him. Testimonies there are to this and to spare. Have we not heard an apostate saying: "Repose now in Thy glory, Noble Founder. Whatever may be the surprises of the future, Jesus will never be surpassed. His worship will grow young without ceas-And before him Napoleon said to his friend at St. Helena : " There have

been three great Generals in the world, Cæsar, Alexander and myself. In spite of all their exploits Cæsar and Alexander are but mere themes for school-boys. Who loves them now ? So it is with myself. My memory will live perhaps fifty or sixty years in the heart of some brave man and after that no one will love me more. One Being alone is still loved after eighteen hundred years. He is Jesus Christ. I know something of men, and I tell you Jesus Christ was not a man.

men consider essential to success He

took the world into His hands and

bathed it in the light which enlighten-

eth every man that cometh into the

world. He so impressed His ideas and

personality upon them as to make them

# THE LESSON OF SORROW.

The history of that love will never

be finished. To-day the Babe of Bethlehem is taken joyfully to countless hearts. True, there is sorrow, but only to make us see the more clearly Sorrow is the angel who brings us happiness and freedom, and so we

go on with One of our own kin Who had a mother and a home: Who trod dark and fearful ways and was harassed by ingratitude and idle and venomous tongues. He is the Emmanuel - the God with us-ever seeking our love. We owe everything we have, and

side."

self. He alone could furnish the necessary atonement for sin by an infinite By the festival of Christmas which act of homage to the Father. That atonement alone would be adequate to compensate for the injury done to the Divine Majesty by sin, and thus God's justice and mercy would both be satisfied and reconciled, a reconciliation which could not be otherwise effected.

The necessity of a Saviour arises out declared as a result of Christ's advent to earth.

In the first place, by the sin of our

and turn off Thy anger from us. Shew us, O Lord, Thy mercy, and grant us Thy salvation. . . . For He (the Lord) will speak peace unto His people. The book of Wisdom tells us (ii. 22-. . Surely His salvation is near to them that fear Him: that glory may dwell in our land. Mercy and Truth have met each others. Institute and Perce have met each other : Justice and Peace have kissed . . . . and Justice hath looked down from heaven. For the

and they that follow him are of his Lord will give goodness, and our earth shall yield her fruit," (Ps. lxxxiv.,

"Wherefore as by one man sin

death; and so death passed upon all men, in whom all have sinned.

ecy declares. men, in whom all have sinned. "Death reigned from Adam unto stitution is not acceptable to God, for we know that as God has ordered the world, such substitution in an inferior degree often occurs. It is a substitution if a man pays the debt for

v. 12.21.) The sin of our first parents was, in fact transmitted from Adam, our first father, as head of the human race; but as Eve, our first mother, was the tempter of Adam, just as she was herself tempted to disobedience by the serpent, she was a participator in the original guilt, and it is properly said the sin was

which his friend has been thrown into prison, thus securing his release. It is a substitution when a soldier or a patriot lays down his life in battle for the safety

or the liberation of his country. It is a substitution when a mother watches

over the sick bed of her child lying prostrate with a contagious disease, which she may contract herself, and by which

she may die while her child recovers. Many such instances might be given of a substitution which is quite in accordance with the mode in which Almighty God governs the world, so there is noth-

should find the means of our restoration

Adorable Trinity, the Son of God Him

" Convert us, O God, our Saviour,

Truly in our Redemption effected by

It cannot be truly said that sub-

to peace with Him.

ing contrary to God's wise provision for the happiness of mankind in the fact that Christ substitutes Himself for the sinner whom He wishes to save, thus manifesting a love infinitely more

intense than any man shows for his dearest friend. The feast of Christmas is a day very great joy because it is the pledge of Christ's love for mankind. It is the beginning of the work of our Redemp-

tion. He was named Jesus from the office which He was to fill as our Redeemer or Saviour. The Holy Name of Jesus is derived from the Hebrew Issa, to save, because it had been deter-

mined by the Holy Trinity "He shall save His people from their sins. (St. Matt., i. 21.)

This was the announcement which God Himself made in a vision to Joseph whereby the inpending birth of Jesus was made known to him.

And though we know error and depravity debased and corrupted them, and their passion-blinded eyes could scarcely see primitive traditions, they never abandoned their quest. The problems of origin and destiny led the brightest amongst them into speculations which form a part of the world's literature. But the truth they gleaned was too fragmentary to satisfy them : and one of them, after scrutinizing the learning of the past, the wisdom of those who had grappled with these problems, cries out : It would take a God to tell us which of these systems is true. That ery has been echoed in our own day by Herbert Spencer.

We know however what an authoritative answer was given by Him whose birthday we commemorate.

# THE KING'S COMING.

What the Babe of Bethlehem has done for humanity is well known to our readers. Before His coming the world revelled in impurity and selfishness. " Cursing and bitterness were in its mouth, destruction and unhappiness in its heritage. its ways." Human life was a matter of little import. The citizen was of value only so long as he could contribute to the power and glory of the nation, the alien was butchered on the battle field, or reserved to do sword play for the amusement of his captor or sold into slavery which was approved and regarded by a philosopher like Aristotle as indispensible to every rightly ordered state. The poor and the weak and the ignorant were contemned, for they were

denied any personal dignity or responsibility. And this contempt rings out in the words of the most polished writers of antiquity.

Woman was a plaything and little

assisted at Mass, and some of the French orchestra began a southern melody-a newspapers have not hesitated to eximple song that has found an abiding press their conviction that their doing place in the hearts of the people, and so was an insult to the Government of very voice in the hall was hushed. The song had a meaning for the veterthe French Republic!

ans. Sung by their wives and When King Edward VII. was in Paris not long before, it was considered the children, taught them mayhap by proper thing that he should attend the their mothers with every bar Protestant Church, and the Governassociated with loved memories and able to conjure up visions of the long ment made provision that he should go ago, it crooned resentment to sleep by thither in state. But no provision was made for the attendance of King Humits lallaby of love and peace. During bert and his Queen at Mass, and the the greater part of the year we shout the watchwords of the world and sing Government was taken by surprise when it learned that the Italian Sovthe praise of those who make its history: ereigns took the matter into their own we strive for things whose fairness vanhands, and assisted at the holy Sacriishes ere we touch them : we mourn

over disappointment and sit laggards fice with every appearance of piety. It was taken for a foregone conclusion and cowards on the wrecks of our that the Italian sovereigns are as deep hopes: we wax querulous and cynical in infidelity as are M. Combes and his and-the music of Christmas steals into colleagues. And is it not forbidden to our hearts and we become, or feel we French officials to go to Mass, under should become, like little children. The pride and the hardness and the penalty of being deprived of their offices? Why then should not the enmity go out from us. Not for us the fairy castles that loom so real to the Italian King and Queen conform themselves to the French governmental ideas eyes of the young, but we can lay hold regarding how the Sunday should be of the trust, of the clear and unashamed eyes of childhood and of the joy that is kept?

# GOD'S CHRISTMAS GIFT.

We may have little of the world's coods, but we may have for the asking or our very own God's Christmas gift to the world; and is it not a gift worthy of the Giver ? Round about the age with their patriarchs and prophets, and martyrs and confessors ; over it the radiance of heaven and the jubilee of angelic praise and adoration, that giftthe Babe of Bethlehem-is ours. A little Child nestling in the arms of His mother looks cut upon His world through the eyes of God.

Heaven was shut against the whole human race by that sin. Almighty God was not bound in the first instance to create man with a right to heaven, and He could make that right depend

God.

upon what conditions He thought proper. The condition He actually placed was the obedience of our first parents, and when this was violated, the human race forfeited its inheritance, the enjoyment of eternal beatitude with

It was this sad state of mankind which made it necessary there should be a Redeemer if our lost inheritance was to be regained; and who was to dians in relation to national developregain it?

Finite man could never merit an enjoyment of God's own happiness would be. On this ground alone, the recovery of heaven could never be gained through man's acts, whether those acts should be of adoration and homage to God, or of satisfaction and atonement for sin. Under either of these respects, if Redemption should be gained at all, there was no possible Redeemer but one whose acts of adora-

The reverence thus shown by the tion and atonement should be of in-Italian monarchs to the laws of God finite value, and such acts could not be and of the Church is a fair sign that furnished by any being but God Himduring the reign of Pope Pius X. there self.

may be brought about a change in the All the sacrifices man could offer, relations between Church and State even the Sacrifice of all human posseswhich may go far towards restoring to sions, including the lives of all men, the Italians that respect for religion would be an inadequate offering to which, we regret to say, has been atone for one grievous sin, which is so destroyed to a great extent through great an evil that it cuts us off entirely the anti-Catholic legislation which has from the friendship of God, and makes been passed by the Italian Parliament as the servants and imitators of satan : during a whole generation. it binds us with a chain which no The latest pronouncement of our

human efforts could sever. It we were Holy Father Pope Flus X. shows that human efforts could sever. It we were the independence of the Church will be maintained by him as it was by his pre-sary that the justice and mercy of God

When the municipal elections in Ottawa have taken place we trust Mr. D'Arcy Scott will be its Mayor, for he takes rank amongst the brightest young men of the capital city. Possesing a remarkable rectitude of character, and a brilliant intellect, his occupancy of the Mayor's chair would be an honor to his native city. Such young men as Mr. Scott we desire to see occupy positions of trust and honor.

In the Talbot street Baptist Church, n this city on Sunday last, Rev. E Bosworth spoke of the French Cana-

ment. Mr. Bosworth is connected with

the Grand Ligne Mission, whose object infinite reward such as the everlasting is to change the faith of the French people to the Baptist sect. He quoted figures to show that the French population of Quebec had grown from 58 to 84 per cent. within the last thirty years, and at the end of his remarks the report tells us "he made an earnest appeal for help to carry on missionary work amongst the French." Truly this is an age of humbugs, and multitudes of people like to be humbugged. Would it not be more in accordance with the fitness of things were Mr. Bosworth to engage in missionary work in places like Toronto, where, we are told, the school population is decreasing, and the general population increasing. While the birth rate of Catholic Quebec is very large, that of Protestant Ontario ranks amongst the lowest of any other country in the world.

Which Province, then, may we ask, contributes most towards national development?

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hourly of all

# 5, 1908

# RED.

EXPOSES ONE NG DOCTRINE EXCOMMUNI-EY ENTER THE

evening Rt. of Denver, dein his home theme "The he topic is so led with such eaker that we

together the ried on to a shall see what nts it is comof the principal its apparition hither it tends, iefly directed. we would ask ocialism? We but the hatred mmon hatred, licated, since it red of man, of It is this fact listic hatred a ch has no par-

RSE OF LOVE. armory of the e human heart. vulsion of that ig from or turn-ts hatred. This great love be-is more easy for hatred is than to gh we may never have all, at one it, and perhaps t; its fierce look pallid counten-r into our hearts. evoid of feeling ; t the dark clouds hin its own soul th accumulating

cause it miscon erything. Prud-mess is insolence; zeal is ambition; heroism in devo-ing but egotism. not only miscon-verything ; it de-s. It supposes the xist ; it creates it, rid food it draws oosom. Hatred is y it forgets favors, sp upon its e in the heart with Hatred is cruel; its life; to destroy t finds the fulness s know that it has s victim: "Go and that I have killed atricidal: it wants : accumulates ruin ood with blood, and a consists in over-with the debris of nd itself either to ins it has wrought. The you realize that it has it has that it atanic, and that it n heart a condition eep hatred carries eristic of satan; it jealousy, anger and ughts and sinister ul feelings, more inharbors them than om they are enterhat are a beginning an heart where love ten a beginning of brethren, y brethren, guard at hatred, for hatred

h wounds the heart ad kills it with its IC HATRED. hatred is not only t hatred of society; is as we have seen ow much more will it ociety, wholly incomprogress. But sociprogress. But sort gnawing at its vitals ople great, happy and tiply as much as you racles of genius and loquence, wealth and hatred cankering the ween great and small, a can never save that ason is because hatred stituted the cancer the individual as well nen once that disease the heart, life is in approaches. Hatred as well as in society, levours all ; and when ill, it devours itself, the ruins it made and ted the truth of what that it is a beginning d society. ED OF GOL than anything else behatred of socialism its r, is its hatred of all r its hatred of God never more resembles ty is never more like their combined hatred, ble in themselves, are his phenomenal hatred he hatred of socialism s innermost heart with God. It has made a n of this, so that we to doubt on this point. ok place at the recent bly of the Socialistic an, Germany, Accordal reports in the party s revolutionary p y, and the resolutions e approval of the assemllowing: a total separation of te; no dogmatic religi-shall be given in the No religious instrucd shall be given to chilsixteen years of age. eligious notions that are the less educated classes cated through proper in-

socialists without placing yourselves under the ban of the Church. Social-ism is condemned and you are excom-municated the moment you enter the ranks of socialism. GODLESS EDUCATION. Now let us ask: what can be the ism with its threefold element, harred of men, hatred of social-ism the separation of our age from God; the people have lost all faith and all re-ting great republi-medor well to justice, mis deplorable spectade of men, hatred of social in the separation of our age from Goi is no wink to the the place of justice, in this thereold element, hatred of men, hatred of social; in the separation of our age from Goi is the people have lost all faith and all religion. The reason for this is to be reaction. This is to go deliversing any religion. The reason of this is to be reaction, which is thereold element, hatred is conclusively) that a move to refer to the the structure of the instruction, which is conclusively) that a move the nour entities of the world for six thousand years of the world for six thousand priest? Is he a spoliator or an unjust possessor of national wealth? Practi-cally is he not a beggar who lives on charity from hand to mouth? Why hate the priest? What has socialism to throw up against him? Is he a mal-efactor or a prevaricator? If so, make good your charge and we will turn him or a nereatter. It is true (and the his-tory of the world for six thousand years proves this conclusively) that a nation without religion is doomed to perdi-tion, then our national system of educa-tion is for which the system of education is fast undermining the republic. It is unquestionably the most powerful auxiliary of socialism which is rapidly efactor or a prevaricator ? If so, make good your charge and we will turn him over to your just hatred. But no: and strange to say, wherever socialism finds such an unfortunate priest who, because of his prevarications has been suspended by his Bishop, degraded and interdicted, that is the priest whom auxiliary of socialism which is rapidly recruiting its ranks with these Godless generations which we are yearly turning loose upon society. It is but little over fifty years since we have adopted this system, and to day the people of the United States and to the the states of the the states of the s and interdicted, that is the priest whom the United States are atheists by twosocialism takes under its especial pro-tection, lifting him up as the type of a thirds of its population. It stands to preist it wants; calling him a distin-guished, enlighten d, tolerant, liberal and up-to-date priest to whom socialism reason that for a nation to be great it must be founded on virtue and endowed with the spirit of sacrifice. But there can be no sacrifice without virtue, which alone can inspire it; and there can be no virtue without religion, from which alone virtue can take its source; and there can be no religion without God, for religion is the bond without God, for religion is the bond that binds us to God. God the Creator But the priest of Ged such as the Church makes them, whose life is con-secrated to enlighten the ignorant, conis the natural center about whom all humanity gravitates. Take away God, humanity's only center of gravitation; take away solidon; sole the afflicted, visit the sick and minister comfort and consolation to the humanity's only center of gravitation ; take away religion, its law of attraction; take away virtue, the flower it pro-duces, and sacrifice, which causes this flower to grow luxuriantly, and bring forth fruit abundantly; presently you will change this garden of paradise into a very valley of death. SOCIALISM ATTACKS EVERYTHING. dying; why fear and hate him? Yet such is the strange, phenomenal and deep seated hatred of socialism for the Catholic prie thood that one of its ad-

# THE CATHOLIC RECORD:

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Pointer O Connor ciliciating Long before the appointed hour a large number of acquaint-ances and friends of the brid- and groom as-sembled in the church to witness the cere-mony The bride was stired in a suit of blue broadcloth, with hat to match and was assisted by hersister, Miss Andle, while M. M. Devancy of Chesterville, was best man. The many costly and useful presents of which they were the recipients nelp to testify to the high esteen in which both young people are held by al who know them

# OBITUARY.

MICHAEL MCDONNELL, DOUGLAS. Mr. Michael McDonnell, Douglas, Ont., departed this life at 240 on Friday morning, Dec. 4th at the ripe old age of eighty-three years.

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among bothold and young —Ausconda Stand-ind, Des 9
No death of one so young has ever before called forth such universal expressions of a row from the promoter of almost as one would recall the visitation of an angel from the land of drowns. The land with the fast that Stata Chars wuld not know where to look for the life of Loo XIII., (beautifully illustrated).
We are now prepared to supply this interest inter on the promoter almost as one would of frowns. The land with the fast that Stata Chars wuld not know where to look for the life of Loo XIII., (beautifully illustrated).
The Constance of Michael Connors, a story by Marion Ames Taggart.
The commendation of the Louisiana Pur-base afters and brothers that they parents and and unchargeable as truth. The Rav-III Re-publican, Himil on Montana, Dec II. 1905.
Mr. Samulet McINTOSH, ST. ANDREWS CNT. With deep regret we announce the death of stors. Amel McIntosh, which took place, Dec 8 1925, The deceased was one of the parish of St. Andrews. He was born there seventy four years ago most respectable members of the parish of St. Andrews. He was born there seventy four years ago and was always a resident of the place. Four-teen months ago he was stricken down with paralysis, and during this time he suffered with the greatest patience and resignation. His whole life was marked by a deep religi-tions spirit, a kindness of heart and unassum, ing manner which made him a friend to every one who knew him. He was a model father to his family, and to them he leaves many bright examples of rare Christian virtues-Eight children survive him, viz. John, Alex. Archia, Goorge, Mrs. J. McDonaid, Sister St. Andrew, Cong di Notre Dame Mrs A. McGarr and Mrs. J. Campbell. To them all we extend our heartfeltaympathy. May his soul rest in peace!

# 5 applied to the Building Fund of St. Mary'e Church in East London.

C. M. B. A.

n talk, I am sure. And en Diet took a still more deciding that " no man ent of any of the churches can hold an office in the

Catholic priesthood that one of its ad-vocates at the congress of Gand, Sept. 17, 1877, exclaimed amid the applause of the assembly: "Universal suffrage will be a slave as long as there shall remain one priest on the face of the earth. We must destroy capital; but to destroy capital you must strike the priest." You will agree with me that this is purely satanic, and you will understand this when you remem-ber that it is but the reflection of soci-SOCIALISM ATTACKS EVERYTHING. The next cause of this socialistic hatred is the spirit of prevarication with its natural effspring, moral deprav-

with its natural effspring, moral deprav-ity, and here we have the spirit of covetousness with its heartless ex-tortion; the mad passion for wealth, with its scandalous orgies at the stock exchange; the abuses of wealth with its wanton extravagance of waste and gandy disalaw. Don't you realize how ber that it is but the reflection of socialism's hatred of God. Considered in gaudy display. Don't you realize how much these scandalous disorders which characterize. American society have but the frightful combination of the hatred of man, of society and of God. contributed to create in the heart of the people this socialistic hatred? Don't you know that this array of Babylonian pomp and pagan luxury and sybartic revelry develops daily and hourly in the heart of a people deprived of all this, the passion of ruling,

# CHRISTMAS CONCERT.

CHRISTMAS CONCERT. The pupils of Our Lydy of the Lyka School, Walkerville, gave on Doe 18 h. a very success-ful concert. Is took place in the new Catholie H di, which was for the occasion decorrated with illowers, plants and every recass. It was an happy evening for the children, and we may say that it was filtingly cellorabed, although Father Besudoin had devided to distribute the Sunday school and school prizes only on Dise. 2md, the last ragal school day of 1903. The Sisters of S. Josep deserve great credit, for it was not a small task to trein one hundred and eighteen who took part in the concert. The attendance was very large. The following programme was executed; Chorus-" God Bless Our Broed Dominion."... By's Chorus-Wackenzugen Band. Biologue-" Fashionable R au ements."... By's Chorus-Wackenzugen Band. Childs Song-" Love pou Best of all, Mama des. Dialogue-" The Gaibr."

Child's Song-" I Live you based dear. Dialogue-" The Gassipa". PART II Chorus-" Waiting for Santa Claus". Boys' Drill-" Topay Turvey". Chorus-" La Fillette aux Chansons". Recltation-" The Forest Fire" Boys' Solo and Chorus-" Tinkars' Song". Girls Song-" Las Trois L'itres" Girls Song-" Las Trois L'itres" Dialogue-" The Children's Frolic". Girls Song-" Las Trois L'itres Dialogue-" The Country Aun's Visit to the City". "God Save the King "

# A FAMOUS INSTITUTION.

A FAMOUS INSTITUTION. The Ontario Business College, Belleville, Ont., which has just entessed its thirty-six'h prear, has achieved a repuration that extends throughout Canada, the United States and the West Indiet and its well known commercial text book, the "Constituent States and the text text book of the states of the states and the states and text book of the states and the Northwest text book of the parset is just published. Send for a cony to Messrs, Robinson & Johnson, F. C. A., Belleville, Ontario.

But if again that angel train And golden head come back to me To bear me to elernity, My watching will not be in vain -EUGENE FIELD.

Let my heart the cradle be Of Thy bleak Nativity ! Toss d by wintry tempets wild If it rock Tace, Holy Child. Tace, as grows the outer din, Greater peace shall reign within.

-FATHER TABB.

## CHRISTMAS GIFTS.

What shall I give to Thee, O Lord ? The kings that came of old Laid softly on Thy cradle rude Their myrrh, and gems, and gold.

Thy martyrs gave their hearts' warm blood ; Their ashes strewed Thy way : They spurned their lives as dreams and dust, To speed Thy coming day.

We offer Thee nor life nor death ; Our gifts to man we give ;

Our gifts to man we give : Dear Lord. on this Thy day of birth, Oh. what dost Thou receive?

Thou knowest of sweet and precious things, My store is scant and small; Yet, wer: Thou here in want and woe, Lord, I would give Thee all!

Business College. The Winter Term in the well-known Central Business College, Straiford, Ont., opens Jan. 4th, Many graduates of this school are new teaching in other business colleges. a fact that shows that the courses of training are up to the highest standard of exr linnee. Write to the Principal, Mr. W. J. Elliott, for a catalogue.

## ST. MARY'S FAIR

The "Fair" held in St. Mary's Hall, London, on Monday, Tuesday, Wednesday, Tnursday and Friday evenings of hast week was, we are pleased to be showed to asy, a decided success. The hell show were to asy, a decided success. The hell show were liberally patronized. Much ore till show were liberally patronized. Much ore it is ables were been able ables were well rewarded, the bandseme sum of \$1000 being the result of their united labor. This will be

A retend, by Frances Maitland. Hiustrations: "A Little Pienic;" "Just up that Road. Sir!" Wireless Telegraphy. A Little Jurney into Youghal and the story of Our Lady of Grace (illustrated) by Grace Keon.

Full page illustration of Thej Christ-Child

The Last Lesson. The Most Wonderful of Parks-illustrations The Sculptor adapted by Mary Richards Gray (illustration.)

Changes in the American Hierarchy : with 15 photos.

Toe Professor's Embassy (illustration). The Indian Missions (illustrated) by Eugene

In the Lonely House, a story (illustrated) by Katharine Tynan Hinkson. Full page illustration: When the Toil of the Day is E ded. The Last Ride of Gray Wolf by David Selden (illustrated).

Some Notable Events of the Year, 19)2-1902-

For sale at the CATHOLIC RECORD Office, Cash to accompany order).

Show me Thysolf in flash once more; Thy feast I long to epread : To bring the water for Thy feet, The ointment for Thy head. There came a voice from heavenly heights : "Unclose thine eves and see, Gifts to the leasy of these I love Thou givest unto Me"\_ROSE TERRY COOK.

-----Business College.

1200

Sacred Heart Heview. THE TRUTH ABOUT THE CATHO-OLIC CHURCH.

## BY A PROTESTANT THEOLOGIAN. CCLXXXI.

The Advance winds up its singularly futile arguments against taking much interest in a Pope or his administration by declaring that it is hard to suppose that anybody scrionsly believes in such a thing as a Vicar of Christ. This declaration, although decent in from it is marking the sequent accura

\$

with her, the support of the Roman Chair, and thus, in the end, secured the triumph of the legitimate line.

form, is in reality the severest accusa tion, short of calling her anti-Christ, ever brought against the Roman Cath-olic Church. Even such an indescrib-able blackguard as John Christian, noable blackguard as John Christian, no-where that I can recall, implies a doubt that the overwhelming majority of Roman Catholics profoundly believe that the Pope is the Vicar of Christ, and would lay down their lives for the proposition. Indeed, within four years bundled, or rather thousands of Cathhundreds, or rather thousands, of Cath-olic Christians in China have quietly olic Christians in China have quietly suffered martyrdom for their religion, of which an essential part is, that the Pope is the Vicar of Christ. True, multitudes of Protestant Christians also willingly suffered martyrdom for the name of Christ, but assuredly no part of their technony in death was part of their testimony in death was directed against the claims of the Pope. We have been wont to hear a great

many charges against the Catholie Church, but we did not look for a sud-den accusation, from such a quarter, that the most numerous denomination of Christians in the world is a body of hypercite. profession: a tenot hypocrites, professing a tenet, and ready to die for it, and actually dying for it in throngs, in which, nevertheless, they do not believe! Nobody doubts that had this one point been singled out for rejection, they would have been just as ready to die for this as for the whole Catholic creed. I do not remember precisely when the Popes exchanged the style of "Vicar of Peter" for that of "Vicar of Christ," but it can not well have been much less than a thousand years ago. The fol-lowing centuries have been the age of lowing centuries have been the age of many of the most illustrious Christians of the Church, of Anselm, Bernard, Langton, Edmund Rich, Hugh of Lin-coln, Francis of Assisi, Brigitta of Sweden, Bradwardine, Nicholas of Cusa, Gregory V., Las Casas, Isabella the Catholic, Francis Xavier, Catharine of Argent Theorem Chargen Mora Lohn Ficher the Catholic, Francis Xavier, Catharnie of Aragon, Thomas More, John Fisher, AbbotWhiting, EdmundCampion, Robert Southwell, Francis Borgia, Urban VII., Innocent XI., Innocent XII., Fenelon, L'ossuet, de Rancé, Charles and Frederic Borgert de Dark Medemo Borromeo, Vincent de Paul, Madame Chantal, Joan of Arc, Jane of Valois, St. Catherine of Siena, and an in-Lewis, numerable company of holy men and women besides.

Now most probably all of these illus-trious Christians would have been quite as ready to die for the proposition that the Pope is the Vicar of Christ as the Chinese Christ as the Chinese Christians of te-day. Indeed, multitudes have in fact did for it, multitudes have in fact did dor it-specifically, as More, Fisher, Campion, Southwell, the monks of the Charter-house, besides the thousands slowly tortured to death by the Huguenots and the Datch Calvinists because they would not disown the claims of the Pope. What a singular body of hypocrites 1

Who ever heard of a company of hun-dreds of millions, marching under the banner of a false pretence, in which they themselves did not believe, and yet in this sign making conquests for ages throughout the world! This declaration of the Advance is not only insulting in the last degree, but also irrational in the last degree. Who would have looked for it from among the Area and a second sec the American Congregationalists, a de-nomination perhaps the least virulent and most broad minded in the country? I naturally, for propriety, except my

own Episcopal Church. Pray what is there so hard of belief in the proposition that Christ has a Vicar on earth? We all believe that In the proposition that believe that Vicar on earth? We all believe that He has a diffused vicarship on earth, that every individual Christian is, in a profoundly important sense, a repre-sentative, or vicar of Christ. As said

# THE CATHOLIC RECORD.

# FEAST OF THE HOLY INNOCENTS.

his chair by receiving her exhortations as in a manner commands. He there-upon obeyed them, and thereby, as Emile Gebhard remarks, probably saved the impending schism from becoming remeted. Thus his recently and GOSPEL OF THE FEAST. GOSPEL OF THE FEAST. "Then Herod perceiving that he wasdeluded by the wase mon, was exceeding angry; and sending killed all the men-children that were in Buthiehem and in all the borders thereof. from two yrars old and under according to the time which he had oligenity is quired of the wise men. Then was fuiltled thu which was stoken by Jeremias the prophet saying: "A voice in Rama was heard, lamentation and great mounding; Ruchel bewalling ner children, and would not be conforted because they are not." (Matthew 2:10 18) perpetual. Thus his prerogatives and her inspirations worked harmoniously together. And after his death, when together. And after his death, when the self-pleasing French cardinals set up the worthless kobert of Geneva at Avignen, St. Catherine summoned the holy monks and nuns of all Italy to be,

To-day the Church recalls to mind the memory of the Holy Innocents. The gospel I have just read is the gospel of the feast. There are two things in it, to which I call your attention. These trea things are: The injustice Herod the triumph of the legitimate line. Here, assuredly, spiritual and papal vicarship were not found at variance. The maiden of Siena and the royal wid-ow of Sweden were as free and bold towards the Popes as a Covenanting preacher, but it was to build up, not to pall down. No one disputes that official repres-entation of Christ, for its hickest, effect two things are: The injustice Herod tried to do to Oar Divine Redeemer, to the injustice he succeeded in doing to the Holy Innocents. In fact, the gospel might well be called a "Study in Injustice." It may be well to spend a few minutes in becoming acquainted entation of Christ, for its highest effe-acy, needs the fulness of Christ's spiri-No one imagines that the Church could with Herod, because there are very few men in the history of the world who very accomplish her destiny under a line of Borgias, or even of Medioi. The Pope reigning in 1517 and his four or five stand his motive in destroying the Holy reigning in 1517 and his four or five predecessors brought on the Church the judgment of the great Northern de-fection. Yet no doalt this editor fully believes, with the Evangelical Alliance, that Christ has appointed a definite ex-ternal ministry, who are therefore His special representatives or vicars. He would not be beaten out of this admis-sion by the objection that many of the Innocents, we must know something about the man himself. To understand the judgment of the great Northern de-fection. Yet no doubt this editor fully believes, with the Evangelical Alliance, that Christ has appointed a definite ex-ternal ministry, who are therefore His special representatives or vicars. He would not be beaten cut of this admis-sion by the objection that many of the laity are holier than many of the ity. If he should conclude that he had been baptized, or married or ordained, try. If he should conclude that he had been baptized, or married or ordained, by worldly clergymen, he would not therefore have himself re-baptized, or re-married, or re-ordained. In other words, he would acknowlenemies. The Idumeans would not even permit the Jews to pass through their permit the Jews to pass through their terifory on their way from Egypt to the Land of Promise. Later on the Jews enslaved them, under David. They broke the yoke; and made them-seives a king. Once more the Jews tried to bring them into servitude. But the plan did not succeed. From that time on it made no difference what enemy the Jews were tribules with In other words, he would acknowl-edge that a duly constituted outward ministry has a special warrant of author-ity, over and above its spiritual excel-lence. The Pilgrim Fathers religiously were strong democrats, yet they re-frained from the sacraments for several weres for lack of an ordained minister years for lack of an ordained minister. Of course Episcopalians and Lutherans freely acknowledge that the minis-try may rise in various degrees, each ascending step, therefore, involving a fuller representation of Christ. And the Lutheran Harnack sees no reusen why such a hierarchy might not cul-minate in a Pope, who assuredly, there-fore, would be Vicar of Christ, not in an exclusive, but in a unique sense. The bishops are "assumed into a part of the papal solicitude" and the priests into a part of the episcopal. Yet this ans freely acknowledge that the minis into a part of the episcopal. Yet this common representation of Christ, which in its degree is a true vicarship, does not stand in the way of the incommunicable prerogatives and dignity of the bishops, nor these again in the way of the unique authority and dignity of the tivity, and succeeded later on in gain-ing the favor of Julius Caesar, and, having one of their own mon, Antipater, having one of their own men, Antipater, made Roman Procurator, when the Jews were Roman slaves. Could any fate be more bitter than the fate of the Jews when they found themselves the abject slaves of Rome, ruled over by the hated Idumeans? Herod was the triand of Inling Caesar, while he lived. There is an interesting point remain-CHARLES C. STARBUCK. Andover, Mass. friend of Julius Caesar, while he lived. Then he became the friend of Cassius. It was part of his wonderful scheme for Because of the joy that the coming of self advancement to always make the most of those who held the upper hand the Redeemer brings, it is the custom of Christians to give gifts at Christmas. at Rome. He never wronged anyone, Some persons make out a list of their at Rome. He never wronged anyone, even the Jews, except to serve some purpose of his own; but he never spared a Jew, nor any other man, when his own ends might be compassed by their destruction. To gain the confidence of the Jewish people he put away his law-ful wile and married the granddaughter of the high Priset. Hyrcenus, To gain Some persons make out a list of their relatives and their other friends to whom they will make a present, but they do not put down the name of Christ, Whose birthday the feast is, nor do they think to plan a gift for Him. They have nothing for Him. They bestow costly things on persons who do not need them: but for Him.

of the high Priest, Hyrcanus, To gain the favor of Mark Antony, he for-warded immense gifts to Rome. When Augustus needed money to carry out bioscheme for the besufficiention of the who do not need them; but for Him, destitute and suffering in the person of If, when they get through shopping, they have a subscription base of the beautification of the base of the base of the base of the beautification of the base of th they get through shopping, they have a



before the eyes of those who feared and hated him. "Where is He that is to be born King of the Jews ?" They must be strange men, indeed, who dared to come to that city on such an errand. They must be fearless men when they They must be learness then when only entered into the presence of that tyrant, whose hands were always red-dened with the blood of some new vis-tim of his jealons hatred. They must the provide the provide the provide the source of the terms of the source of the sour be foolish men, to stand before him even on his death-bed and to speak to him about a new born King. Where time on it made not difference what enemy the Jews were fighting with, they always found the Edmonites in league with their opponents. They joined their forces with the great Chaldean in the siege and destruction of the Holy City, when the Jews were Chaldean in the siege and destruction of the Holy City, when the Jews were brought back captive into Babylon. They increased their territory at the expense of the Jews. They took possession of a great part of the coun-try boyond the Jordan River. As years and centuries moved on, the hatred between the two races became more and more bitter. One hundred years before the coming of our Divine Redeemer, the Jews triumphed over years before the coming of our Divide Redeemen, the Jews triumphed over the Idumeans, and compelled them to unite with them ander one government. But the Idumeans plotted even in cap-use with the state of the sta enters into the blood of kings. There was no man on earth whose power he recognized as higher than his own but

recognized as higher than his own but Creater. And Creater was his friend. "Where is He that is to be born King of the Jews?" How could any-one be born King of the Jews unless he were the child of Herod? To think that he was on his death bed, and that even then a stranger should claim the throne. Was there any man living, throne ! Was there any man living, young or old, who had any right to that throne except himself? Was he not the child of Antipater, the first of the Idumean rulers over the Jewish people? Was he not the one, who had people? Was he not the one, who had changed the capital from among the Galileans to the Holy City itself. Had Galileans to the Holy City itself. Had he not built up that power in the day of his strength? And was anyone now going to try to take it from him. in the day of his weakness? And were they not afraid to do such a thing? Was he not the man who had silenced all his enemics and blotted out their very name? And to think that now he was name ? And to think that now he was going to be dethroned and all his plans defeated by a child born of a Galilean Interview of the second seco

contingency. ASSURANCE COMPANY

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# DECEMBE CHATS WIT

The end of 1

When it was open hopefully to the What have we d had them to liv the same use of But they are

But they are of the Past. Their good ar corded. Regre less. No remoi done. The har cannot be tur win pardon, and but the deeds of bewailed remains the History of And it is not

much on the ions, or failure or misfortunes, There is no pro melancholy. 1 fession and sat pose of amen business—a re achieve success proper antido plied. But, a heart and a the rising sun courageously and keep up o that are to be

A new year See 1904 com And while No surely ours, w them advanta gives them to First comes our temporal advance in it increase our competence? Next may torests. H interests. H friends? W ther kind dee shall we still in our family And our of and physicall care.

Then, last first of all in tion of ours new resolutio world, the should stu piety. We -which are denial and often summ Indeed self lower self th higher powe we begin to crucily the nothing for "they say principles? avoid the or ve have a n and feel Hi The way industry, th The way to to spiritual quent Comm Young me at by those only irritat who cannot But they a a friend's c to be help the soul. They are to spiritua God's sake all their t to have H existence. They ar their fiesh cupiscence their salv

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# Manufacturing Firms

Which might become embarrassed by the withdrawal of a deceased partner's capital will find a policy of life insurance a certain method of guarding against such a

DECEMBER 26, 1903.

One policy is issued on the lives of all the members, and, immediately upon the death of any one of them, the full amount of the policy becomes payable.

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# NORTH AMERICAN LIFE

HOME OFFICE: TORONTO, ONT. President,

a pious monk of Paris to the late Dr. Muhlenberg, smiting his breast in humility: "Sum parvulus Christus," "I am a lesser Christ." We believe that as the endowment of goodness, wisdom, prudence, energy, ascends wisdom, prudence, energy, ascends, Christians become in ascending measure representatives, that is, vicars, of Christ. We must believe it possible that there may be one Christian in whom all the qualifications for such a delegation from the Redeemer are so conjoined as to make him Christ's representative in a unique sense. Such a one would certainly be Christ's Vicar

on earth. True, the editor will say, but this

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True, the editor will say, but this would be a vicarship of holiness and en-downents not of office. True, but one vicarship need not exclude the other. Was not Judas, though not as worthily, yet as truly, an Apostle as Peter and John? No one can accuse the Church of Rome of having ever disparaged the claims of pre-eminent sanctity, or its power and rights within the Church. The talk of "sacerdotal government" in the Church worth be reformed to ever

The talk of "sacerdotal government" in the Church must be profoundly quali-

In the Church must be profoundly quali-fied by regard to the reverence felt for the mind of the saints, whether men or women, learned or simple, laymen or priests. The staunchy Protestant Spectator has designated the Roman Catholic Church as pre-eminorally the Catholic Church as pre-eminently the Church possessed with the love of moral excellence. In this respect she is the direct antipodes of the original Latheran Church, in which the doc-tring was carly preached, and widely

Lutheran Church, in which the doe-trine was early preached, and widely received, that moral excellence is "prejudicial to salvation," and in which the doctrine that the Holy Spirit and in renews the hearts of believers was denonneed by the horrified Flacius as an

unendurable innovation. When Eugenius III, writes to St.

When Eugenius III. writes to St. iernard: "Men call you the Pope's ope," assuredly he does not imagine hat he is disparaging his own pre-prediction of the state of the state of the gospel initially above himself, any more than level with St. Anselm. Nay, when regory XI. listened to the inspired iunctions of the virgin of Siena to starm to Rome, he did not deem that a was derogating from the majesty of Bernard: "Men call you the Pope's pope," assuredly he does not imagine that he is disparaging his own prero-gatives by putting the great Abbot spiritually above himself, any more than Pipe V in builting the spiritually above himself. Pius X. in hesitating to put himself on Gregory XI. listened to the inspired injunctions of the virgin of Siena to return to Rome, he did not deem that

gift and He should be the motive be-hind every other gift. Christmas is His birthday and it is His advent that His birthday and it is His davent that makes us rejoice. He and His should be made glad on this day. Let the first gift thought of be a gift for the Babe of Bethlehem Himself.

ing, which I wish to mention next.

His poor, they have nothing.

A GIFT FOR JESUS.

# NO ROOM.

BY AGNES REPPLIER. Foot-sore and weary, Mary tried Some rest to seek, but was denied. 'There is no room ! ' the blind ones cried.

M sekly the Virgin turned away, No voice entreating her to stay ; There was no room for God that day.

No room for her, round whose tired feeb Argels are bowed in transport sweet. The mother of their God to greet.

No room for Him, in whose small hand The troubled sea and mighty land Lie cradled like a grain of sand ;

No room, Oh ! Babe D'vine, for Thee That Christmas night : and even we Dare shut our hearts and turn the key.

In vain Thy plending Baby cry S rikes our deaf sould; we pass Thee by. Uasheltered 'neath the wintry sky.

No room for God ; Oh ! Ch ist, that we Saould bar our doors, nor even Our Saviour waiting patiently.

Fling wide the doors ; dear Christ, turn back The ashes on my hearth lie black— Of light and warmth a total lack

How can I bid Thee entor here Amid the d-solation drear Of lukewarm love and craven fear?

What bleaker shelter can there be Than my old heart's tepidity— Chilled, wind-tossed, as the winter's sea.

Dear Lord. 1 shrink from Thy pure eye, No home to offer Thee have I ; Yet in Thy mercy pass not by.

-The Guidon.

brother receiving too much respect from the people because he was a Macchabean he had him drowned. Life Macchabean he had him drowned. Life uspicions of Jews were silenced by the feigned sympathy of the tyrant. But feigned sympathy of the tyrant. But for the Jews. Macchabean he had him drowned. The Anthony summoned him to Rome, to answer for his deed. Knowing that he was guilty, and, fearing he might be punished when Roman justice found executed as an act of revenge. From that time on she was his deadly enemy. But he had the power of life and death in his hands; and, charging her with adultery, he had her executed. Mark Antony acquitted him. But later on Antony acquitted him. But hiter off he betrayed Antony, and became the friend of Augustus, when his star was in the ascendant. When he had gained the good will of Augustus, he murdered every Macchabean who could possibly be his rival in the affections of the people, and then, secure in the possession of his throne, he bent every energy to make his capital the rival of Rome itself in architectural beauty. He was neither Jew nor Roman; but he used with consummate skill the Jew against Roman to serve his purpose, and the Roman against the Jew. When his own home became the scene of conten When his tion, he murdered his two sons, to stay the tempest. It was on this occasion that Augustus characterized the man who killed the Holy Innocents later on, by making the remarkable statement, that he would rather be a hog to Herod than a son. It was only source tion, he murdered his two sons, to stay than a son. It was only seven years after he had merited this epithet from the Roman Augustus that the infant Christ came on the scene, and a rew difficulty loomed up for the Idamean. There is the man the wise men first meb, when they had traveled night and day fee muthe the set the index for the set.

genius? And now he was on his death-bed. And strange men, who were not The last of his children had been

born years ago. Who had any right to the succession but his own son, Arch-Who had any right to him out, he arranged it so that in the event of his death, his wife might be ded a peaceful succession ? Was not the dynasty he succeeded his father in destined to remain ? And then a light flashed before his gaze; and he thought of the prophecies and traditions of the mysterious people over whom he had placed himself. They had never recog-nized him for a moment as their legitimate sovereign. It was only his own mate sovereign. It was only his own blindness, and their temporary fear. To think that after all his efforts and his struggles he was still nothing more than a usurper in their eyes ! They than a usurper in their eyes ! did not tell him so in just as did not tell him so in just as many words. But they spoke about a newborn King, and they paid no attention to the succession that he had already established. He was dying, and he knew it only too well. The very flesh was rotting on his bones. The prisons of the city were filled with hostages, who were to be put to death

hostages, who were to be put to death that there might be universal mourn-ing. He was dying without a friend, although he was the ruler over millions. He was dying in his old age, and all the plans that he had made so carefully for the succession of his son were to be set at naught. And the men who brought that disappointing news to the Holy Oity has actually entered into his me that disappointing news to the holy Orty had actually entered into his pre-ence and departed without being put to death. Why did he permit such a thing? The old man had not lost his cunning. He wanted to find out for a certainty whether the Child was still in Bachlehem or not. He did not wish to Bethlehem, or not. He did not wish to excite suspicion. There was nothing of

excite suspicion. There was houring of the sceptic about him. He believed every word these strange men said. He called the learned from among the Jews, and consulted with them. He wanted to make assurance still more sure. And then, when there could be

CONTINUED ON SEVENTH PAGE.

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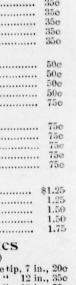
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### CHATS WITH YOUNG MEN. OUR BOYS AND GIRLS. THE LITTLE STRANGER.

The end of 1903 has been reached The end of 1905 has been reached. When it was opening, we looked forward hopefully to the coming of its days. What have we done with them? If we had them to live over, would we make the same use of them ? But they are gone into the Eternity

of the Past. Their good and evil are indelibly recorded. Regrets are, in one tay hat is less. No remorse can wipe out what is done. The hands on the dial of Time done. Sorrow may Regrets are, in one way, usecannot be turned back. Sorrow may win pardon, and suffering may explate; but the deeds or the omissions that are

but the deeds or the omissions that are bewailed remain for ever as items in the History of a man's Life. And it is not advisable to brood too much on the dark side—or transgres-sions, or failures, or misunderstandings, are mischarted as a substantial subst or misfortunes, or maladies, or mishaps. There is no profit in the cultivation of There is no prone in the contribution, con-melancholy. For sin-contribion, con-fession and satisfaction, with a firm pur-pose of amendment; for setbacks in business-a renewed determination to achieve success; for other trials-their achieve success; for other trials—their proper antidotes: these must be ap-plied. But, afterward, with a brave heart and a resolute face uplifted to the rising sun, we should look forward courageously toward the coming days and keep up our spirits for the battles that are to be.

and keep up our spirits for the battles that are to be. A new year is almost at our door. See 1904 comes to offer us its days. And while Now is the only time that is surely ours, we can make plans to use them advantageously if the good God circs them to us.

gives them to us. First comes our work that relates to our temporal welfare. How shall we advance in it? What must we do to increase our chances for a home and a competence?

competence? Next may be considered our social interests. How shall we make more friends? What opportunities for fur-ther kind deeds shall we seek out? How shall we still more promote happiness in our family ?

And our own improvement, mentally and physically, may well demand some

Then, last of all to be mentioned, but first of all in importance, is the condi-tion of our spiritual life. We must take new resolutions for that combat with the world, the flesh and the devil. We should study to possess a manly piety. We must practice virtues —which are usually calls to self-denial and resist vices which are often summonses to self-indugence. often summonses to self-indulgence. Indeed self is the great enemy-that lower self that hates to be ruled by the lower self that hates to be ruled by the higher powers of the soul. When shall we begin to crush it? When shall we crucily the flesh? When shall we care nothing for what "they say," when "they say" something against our principles? When will we persistently avoid the occasions of sin? When shall we have a personal love for Jesus Christ and feel Hus love for us?

we have a personal love for used childs and feel His love for us? The way to business success is by industry, thrift, energy and enterprise. The way to social success is by gentle-ness, courtesy and affability. The way to spiritual success is by way of fre-cuent Communian.

to spiritual success is by way of ite-quent Communion. Young men do not like to be preached at by those who only scoid them, who only irritate them, who cannot explain, who cannot give the reasons for things. But they are quite willing to listen to a friend's counsel and they are delighted to be to dead normard in the things of to be helped upward in the things of the soul.

They are glad to be told that the way They are giad to be out that the the has to spiritualize their life is to live if for God's sake; to offer Him every morning all their thoughts, words and deeds; to have His will as the motive of their

to have His will as the motive of their existence. They are willing to be reminded that their fiesh with its softness and con-cupiscences is an enemy in the way of their salvation. They will be brave when they are told that they should train themselves to put it in pain, to deny it a share of even lawful gratifica-tions, to fast, to control its impulses and exhaust its excesses through exer-tions to fast, to control its impulses

There is a popular household story that is re-peated year after year to German children at the beginning of the Christmas holidays, to kindio the spirit of charity. which illustrates to the child's mind the words of our Lord: "I was a stranger, and ye took me in." In Ger-many every child passes through fairyland and receives the great turths of moral and spiritual life in parables. The story is substantially as follows:

itself forever.

There wes Herod, dying, and strange

In a little cottage on the borders of a large forest there once lived a poor wood chopper, with his wife and two children. He was a good and pious man, but was scarcely able to earn enough to provide food for his family.

One snowy evening when the woodchopper came home, he brought with him some green boughs, and after the evening meal began to hang them over

the mantel-piece. "Christmas is here," said he, "and I have no presents for you; but we will offer to the Lord the beautiful altars of grateful hearts. God will bless us." He then said grace at the simple table, as they gathered around it to partake of the evening meal. There came a knock at the door." "Who is there?" asked the wood-

chopper. "A homeless child."

"Come in."

A Child entered, very beautiful, but in ragged clothing, and stood before the

"Who are You? asked the wood-chopper, kindly. "Whence do You "I am a Stranger and have no home,"

answered the Child. "Come to the table, little stranger," said Marie. "There is not bread enough for us both; You shall have my

supper. And I will let you sleep in my bed,"

said Valentine. "There is not room enough for two. I will sleep on the floor.

The family sang their evening hymn-The woods are all silen',

and the little Stranger fell asleep in Valentine's bed.

At midnight the family was awakened by the sound of music without the door. The storm had abated and the stars shone clear in the cold sky. Very sweet

music it was. "Hark!" said Marie "It is the song o children. What do they sing ?" "Listen !" said Valentine. The family was still and the voices sang:

Oh. happy home, to heaven nighest. Wherein Thou, Little Stranger, liest.

Like the softly attuned musical glasse seemed the music out of which rose the carol. The family heard it with delight. The song was repeated :

Oh, happy home, to heaven nighest, Wherein Thou, Little Stranger, liest

The music drifted away as in a cloud The music drifted away as in a cloud of light, higher and higher, and was lost in the air. In the morning the Little Stranger woke, and said that he must go. "You will be blessed," He said simply, "because You took me in. Take this sprig of evergreen," he added break-ing a twig from the tree that the cotter

this sprig of everygreen, "he added break-ing a twig from the tree that the cotter had brought home, "and plant it, and you shall one day know Who I am." It was a sprig of the fir. The cotter did as he was bidden, and

the sprig grew, and the fir tree bore silver nuts and golden apples, and Marie and Valentine never again knew the want of food, or a bed, or of an abundant Christmas table. It was the first Christmas tree .- The

# THE CATHOLIC FECORD.

the life of the Child before His Divine He was striking at the world's salvamission had been accomplished. And think of the great Chaldean bowing his head in lowly reverence even before the ice of the everlasting God. Bat he think of the great Chaldean bowing his head in lowly reverence even before the prophet of the Lord, and making him a member of his council because he spoke the truth. "In the days of those king: against every human interest. It was here the truth of the low of the set of the set of the bighest Pagan Rome against all the highest possibilities of Christianity. It was the past against the future. It was doms, the God of Heaven will raise up another kingdom, that shall never be destroyed. And His kingdom shall not But tyranny against the rights of God and stroy man. It was the red hand of murder 1 last against the sacred character of human be delivered to another people. But it shall break in pieces and destroy those other kingdoms; and it shall last

life. "Go and bring me word where the Child is." He was going to worship Him by sacrificing Him. Sometimes in-justice is attempted on so grand a scale that it must miscarry. Sometimes the tyrant overdoes his strength. Just think of the mean, contemptible bratal-ity contained in that edict. If there was any true offence there was only nen stood before him like the messen-gers of fate. There was no man living whom he trusted; there was no man living who had any confidence in him. His mind was fixed upon his enemies, for he knew he had no friends. Were these enemies going to triumph over was any true offence there was only one offender. Why not find out which him? Were they going to stand over his grave and curse his memory, and say to one another that his life was all one it was, instead of doing wholesale marder? It was the tyrant again, and at the same time the coward. It was the nan who was afraid to do right. It was the man of intelligence and talent, that were close akin to genius, in vain? He wanted to feel even on his death-bed that the chains which he had forged for the Jewish people should still enslave them under his successor. He was proud that he was of the blood spoiled by absolute power. The Great Chaldean gave Daniel at least a hearof the Idumeans. He was proud that ing; and when he saw the truth he ad-mitted it. Pilate later on made at least some attempt to do justice. We can see him listening to his wife, when the added him lite the D he was the necessary ally of Rome, and at the same time the tyrant over the Jews. He was the personal friend of those, who ruled over the destinies of the known world. There passed before can see him like the Roman lady that she asked him like the Roman lady that she was: "Where is the legal reason for it?" We can see him having our Divine Redeemer scourged to move the Jewish mob to pity. We can see him his mind a long procession of the glori-ous things in which he had borne a part. For the moment he forgot that he was dying with a loathsome dis-ease. But then it all came back to him. He saw the things done so bringing out the Prisoner before them and saying: "Behold the Man. Why will you not set Him free, instead of Barabbasso?" Pilate was a coward, to him. He saw the things used so benatify his capital. He saw the Ever-lasting City, changed by Augustus from a city of briek to a city of marble, the like of which the world had never seen. And he had been in other days the oo. But he was not as mean a coward as Herod. Pilate, with only a handful of the Imperial forces at his disposal, was dealing with an angry multitude. Herod was dealing only with a Child. friend of Augustus; and now he was dying there by inches, and there was no certainty that one of his own blood Did you ever hold a little flattering bird in the hollow of your hand? Di should succeed him. There were three things associated in his mind before with the idea of everlastingness. you feel the beatings of its heart Did you realize how much stronger yo These three things were: That his de scendants must rule over the Jews down were than that little, helpless scendants must rale over the Jews down to the very end of time; that the Holy City, which he had rebuilt must remain a lasting monument to himself; and that the Empire of the Creaars was something indestructible. And now these strange men were standing there beside his death-bed to take away the illusion from him. And they were strange men. Their eyes had never rested on the Holy City until then. They came from countries where the Did you realize that you had only to close your hand to crush out its life Take that as a figure to illustrate the position of Herod when the Saviour was position of Herod when the saviour was born at Bethlehem. But there was a difference. He had a human life in his hand. In your case, it was only a bird. And in the heart of his victim was beatg the life of the world. Anothe ing the life of the world. Another difference—you were willing to listen to the pleading of your captive. He was unwilling to grant any mercy to the lnfant in his power. It is a terri-ble thing when a men has his mind made up in advance to do wrong. And the mind of Hered was always made up in advance, when his own interests rested on the Holy City until then. They came from countries where the people had never bowed their heads beneath the yoke of Roman servitude. They had never seen the Roman eagles until a few days before. They were looking for the King of the Jews. And they were looking for Him, not because He was born King of the Jews, but because He was the Savicur of the World and the Prince of Everlasting Peace. in advance, when his own interests seemed to be at stake. He was always prepared to do injustice for the sake of accomplishing his designs. But this time he was going to do injustice, and yet not carry out his plans. He sent There was something so mysterious about their message. But little by little it began to dawn upon the mind the wise men, telling them to return and bring him word about the Child. of Herod that the ancient prophecies were about to be fulfilled. He went back in spirit to the time when the young prophet of the Jewish people stood before the great Chaldean and spoke to him about the destruction of

him to be deceived, he sent the messengers of death to take the life of every child in Bethlehem of two years and ander. Sarely there could be no escape for the Child of Promise and of Pro-phecy. But He who had already re-ceived the homage of the East from those who represented twenty centuries of tradition was now going to receive the homage of the West in Africa. The hand that Herod raised against Him was destined to fall powerless by his side. The injustice was too great. The crime was too terrible in its consequences Was too termine in the consequences of the thought there was no man but Cresar strong enough to restrain him. He forgot the Almighty. It was one of those occasions when the direct intervention of Heaven by a miracle is the vertice and a videspread injustice. And the hand of the Almighty was raised to save His people. He sent an angel. And the



# CHRISTMAS THOUGHTS.

Christmas comes every year, but it is always new. His name is Emmanuel, because He

is the Saviour of His people. When Jesus was born, God came down to live among us in a visible manner.

Only those who will receive holy Commnnion on Christmas will adequately celebrate the day.

Have you no room in your heart for thrist? Think of the gloom His com-Christ? ing will dispel if only you receive Him in the right spirit.

Christmas is properly the soul's fest-ival, and offers a grand feast for calm meditation and rapturous joy.

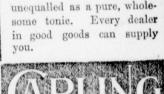
The cradle of Bethlehem was cradle of liberty. For the truth alone can make men free.

Better is 50 cents a week given to the poor-box on every Sunday for the next four months than a \$5 bill at a special collection.

This is the feast of the children. Let every Catholic family see to it that at least one poor child is glad on it. So shall joy abound !

will naturally be a sad day on account of some recent bereavement. But let the troubled hearts be comforted with the reflections that the dead who died in the Lord are happier where they are and that they do not desire to see their surviving relatives in grief because of them. So let them enter cordially into the spirit of the feast and rejoice.

Christmas belongs of right to the poor. Mary and Joseph were poorest of the poor when they wandered through Bethlehem seeking shelter, and found every door closed against them. The poor were privileged to be the first worshippers at the throne of the new - born shippers at the throne of the new - born King-poor shepherds bilden thereauto by angels. In every age the thought that Christ made poverty holy has been the mainstay of the poor, has been a star of hope for the wretched. There-fore it is right in this holy time to re-member.



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The story of Christmas is one of which the world never wearies; for it is the story of the dawn of that new day, whose brightness ever increases, and of the new dispensation fraught with salvation for all maakind. It is

shed their blood for Christ. It may be well to notice here, that there is no more eloquent tribute to the divinity of our Divine Redeemer than the tribute paid by Herod. He made a diligent inquiry from the learned men among the Jews: and satisfied bimself that with salvation for all mankind. It is at the same time the sweetest and the saddest story ever told, for it is a tale of sorrow and privation, of devotion and true t, and is the Ore charter of the the this child was indeed the Promised conduct and the conduct of another and

their salvation. They will be brave their salvation. They will be brave to the presence of sock presence of the salver of the house of claim.
They will gladly make use of the their destroption of the salver of the days of the salver of the house of claim.
They will gladly make use of the salver of the days of the salver of the salver of the salver of the house of claim.
They will gladly make use of the salver of the days of the salver of the exercise of faise strength that he was not yet dying. He was on his death-bed; and yet he issued edicts as if he were still upon the throne. He had not squared his conscience with any of the eternal laws of justice. He had never once used his great power and influence for the protection of the weak, forgetting that this is the first and most important of the duties of a ruler. See the meanness of the coward and trust; and is the first chapter of the divine drama that was to end in the source of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that was to end in the sector of the divine drama that the the divine drama that was to end in the sector of the divine drama that the the divine drama that was to end in the sector of the divine drama that the was striking at the little, new born the draw as the onduct of the two rulers in the sector of the same fact. Think of the night, when you are asleep. —Chinese Proverb. in his conduct towards his own children.

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his kingdom. Three of the four great kingdoms had already passed away. And now it seemed that Rome, the

greatest of them all, was destined soon to follow. The Chaldean Empire, the

to follow. The Chaldean Empire, the Persian and the Greek had passed. And Rome was next, if Daniel's pro-phecy were to be fulfilled. But if Rome were doomed, by whom was the succeding kingdom to be created? Then came the question: "Where is He that is to be born King of the Jews?" And Herod called the wise men of his own

where is He that is to be the King of the Jews?" They seemed to under-

stand. They were not at all surprised. They gave him an immediate answer: "He is to be born in Bethlehem of



THE DEDICATION, Toronto Giobe, Dec. 14.

# DIOCESE OF HAMILTON.

ST. MARY'S. CHURCH, BERLIN. The December Bee, St. Jerome's College, 1903

The December Hee, St. Jerrine's Conlege, 1886 The besulful church across the way whose greetion we have all watched with great inter est, is a has arrived. First, a word of con-pretulation must be given to the parishibuer-ful the pool with they have shown throughout in helping along this good and holy cause Building such a grand church is correlation and the time, much labding and the second effect, much time, much labding, our thanks must go to are play. Vincent Kleerfer, because close and to make the diff rent Isffair connected of the two is harmonic ze and adapt the theorem to make the diff rent Isffair connected of the two is harmonic ze and adapt the theorem to the second adapt the theorem to the Building Committee are; Messes, A. Lang, H. Krug, W. J. Molz T. Tracy, J. Quarin, J. Darschell and C. Green the second the Finance Committee. The much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is being much credit is due, the cost of which is the second of is with a were the second is due to the much credit is due, the cost of which is much credit is due, the cost of which is much credit is due, the cost of which is much credit

March 3 1878. Now as a member of the Order of the Resur-rection, he was called upon to enter his field of labor. St. Jerome's Colege was rapidly pro-gressing, and was in ned of a bite and erer-gestemen of good and faithful teachers to see to lis interests. Father Koepfer from the day of his roturn from Rome, to the pres.nt day, has labored incessantly, and has slways been an active member of the facults of St. Jerome's The charming symmetry and the sr. iside beauly of design every where widert.
The sacristy rune in a haif circle immediate.
The sacristy may be a basis of the second symmetry and thus forms a spacious shift the hospitstry and thus forms a spacious while the babitstry and thus forms a spacious while the babitstry and thus forms a spacious while the babitstry and thus the vestimate and the second symmetry while the babitstry and thus the vestimate at the second symmetry which the shares and the community functions while the second symmetry and the symmetry is a symmetry of the King T Haway the symmetry being as the set of symmetry symmetry and a single symmetry is a symmetry symmetry and and the symmetry is structure in the symmetry in the symmetry in the symmetry is any symmetry Its interests. Faiher Kloepfer from the day of hisrotum from Rome, to the present day, has labored incessantly, and has always bach an attive member of the facuity of St. 4erome's College. He, through his untring efforts, has done all in his power to p cancile its interests As a professor Father Kloepfer is kind and onionet, as a friend, benevolent and sincere. Not only wathen busied as a member of the tracking staff, but also a shepherd of a flock. Is 1851 he was appointed pastor of the Preston congregation, where he labored for two years on staff, but also a shepherd of a flock. Is 1851 he was appointed pastor of the Preston congregation, where he labored for two years on a stift, but also a shepherd of a flock. Is 1851 he was appointed pastor of the Preston on gregation, where he labored for two years of St. Mary's church at Berlin, which station of St. Mary's church at Berlin, which station he holds at the present day. The office of Provincial of the Order of the Resurrection in America was also made vacant by the death of Father Fancken, and Father Kloepfer was appointed his mode vacant by the death of Father Fancken, and Father Kloepfer was appointed his based was also trips to Rome in the interests of the Order. Notwithstanding his assistance rendered the college and the community his labors in the parish have been untiring. He has continually striven to supply the wasts of his parishioaers sparing no efforts on his part. The offera hence and desire with which he was instilled from the first day of his appointent as record was the building of a new church. His parish was continually increasing and he saw the neces sits of a new and large nouse of warship, and the first day of his appointent as record was the buch dat an hypering the market. He now efforts were heard and an anyered. He now efforts are based and an anyered. He now see his nones fuilled, his desires grauded, and he beholds the fuilt he see his efforts arowed by the opening of the new tempt of Gou, and also on unia day he celebrake his weate i the same day as the opening of the ac-introh. The morning was spont in performing the performance of the church, and in the termine the children of the prish school adde him a presontation in honore of the jublics tent was filled to the dorse. A mong the soft nee in attendance were the prominent call i tent at the morning service, all the eminen-ties at the morning service, all the eminen-ties of as match and this parties, and many c is observed were the prominent exclusion the soft of the soft of the soft of the soft tent of the town and bis parties, and many c is observed were the soft of the soft treasmented him with sachid silver, gold-plated challeson Roman siyle, beaut folly ornamented with hand outraving. The gift of his nephews and nucleos was an elegant set of silver, wold-plated errors. One niece presented him with a beautiful and start of the silver, wold-the tokers of the alar boys and school chil-dren work expressed in the presentation of a very exponsive miseal valued at \$35. Some of his class-maters and public gave him there hand some saccillary online of the donation of the arise in general is their generasity and iber-naity in reducing the church dob. The remembrance of this day will have reducing the church dob. The remembrance of this day will be be charished by the paster of S. May's congrega-tion. A bright future lays before him file has merichd for himself the cond will and love of his parishioners and new happy in the rew church, lives to reap the harvest of his live bill.

# THE CATHOLIC RECORD.

By good example, this was his business; Bu. Christ's love, and His apostles twelv He taught, but first he followed it himsel G. J. K.

# MARKET REPORTS.

LONDON

London. Loc. 24 - (srain, per central - Whest per cental, 81 26 to 21, 28; osta 20 to 84.c; corn. 90 to 100; barley 85 to 88, pess, 81 00 to 81.c0; outwheat. 90 to 81.10; rye, 90 to 95.c. West-Pork per cwt., 86 25 to 86 75. pork, by the 1b, 9 to 100.; beef, by the quarker \$4.0 to 18 mb, per pound, 8 to 10c. Pouller-Spring chickens, per pair, 55 to 75; live ohickens, per pair, 40 to 60; spring ducke, per pair, 75c to 81.15; turkeys, dressed, per lb, 13 to 10;; turkeys, live per lb, 11 to 12; geese, Farm Produce.-Hay, \$6.50 to \$8.60; straw to 10, \$5.00.

13) to 10 ct. 10 Rep. 1, 10 ct.
13) to 10 ct. 10 Rep. 1, 10 ct.
14 per ton, 55,09.
14 ve Stock-Live hogs, \$4 75; pigs. pair. \$3,10
15 85,00; piszes, per cwt. \$2,200 to \$2 124; sowe, \$35,00 to \$5 75; fat cettle, \$35,75 to \$4 10.
15 do 35 75; fat cettle, \$35,75 to \$4 10.
16 des nod Skinse-Wool, washed. 16: to 17c; wool, na washed, 5c 10 9c; hides, N. 1, 7c; hides, N. 2, 6c; hidow, rendered, per 19, 41; to 44c; tallow, rough per 19, 41; to 44c; tallow, rough per 19, 24; to 35; sines pakins, each, 90 et 0 \$10 9c; callskins, N. 2, 7c to 95.
16 Dairy produce. Eggs, per d'250, result 28 to 30c; butter best roll, 17 to 19c; butter best crock, 16 to 18c; butter, creamery, 21 to 253; honey, strained 8 to 9c; honey, in comb 10 to 12c.

butter best foil, if to 19.5, butter best crock, starlards is to e: homey, in comb. 10 to 120. IORNIG Toronto Dec. 24.—Whest—Onterto No. 2 red, whith and mixed are unchanged : at 76. for and 72 for No. 2, east; goose unchanged at in the set of the set of the set of the set and 72 for No. 2, east; Machicola No. 1 and at set of Set of the set of the set of the promine at 88 to e: homey in the set of the at set of Set of the set of the set of the at set of Set of the set of the set of the at set of Set of the track. Foronic, new crop American is fairly set at 40 to Set of the set <text><text><text><text><text><text>

## Live Stock Markets.

and stock bulls, 800 ibs up, \$1.75 to \$2.25 per text, The light offerings of feeders and sicckets induced but a small busines. Wa quote as follows:--Feeders, 1.001bs, \$3.80 to \$1; feeders, 900 to 1100 ba, \$3.50 to \$4; feeders, 800(to \$00 lb^-, \$3.25 to \$3.3; sicckets, 650 to 750 lbs; \$2.50 to \$3; stock calves 400 lbs up \$2.50 to \$2.75 per cwi., Sheep and lambs were in good demand. We quote: Lambs, 30 to \$4.60 t, Stort e wes, \$2.50 up; bucks, \$2.51 to \$2.75 to ulls, \$2.50 calb, calves, \$1 to \$5.75 ner cwt. at \$2 to \$16 each. Hogs were unchanged. We quote:--Seienta, 167 to 200 lbs. of prime bacon quality, effects, \$5 00; the and lights, \$4.60; sows, r3.50 stags \$2 to \$3 per cwt. EAST BUFFALO.

### EAST BUFFALO.

EAST BUFFALO. East Buffalo Dec. 24. — Oattle — Receipts 125 head; nothings doing: prices unchange?, Vals-Receipts, 200 head; 755 lower; 55 to 55,75 Hoge-Receipts, 2700 head; active : 55 to 100 lower; heavy \$1 60; mixed \$150 to \$1,55; Yarkars-4 (5 to \$160; mixed \$4,50 to \$1,55; Yarkars-4 (5 to \$160; mixed \$4,50 to \$21,55; Receipts 12,000 head; dail and lower; lambs 55 to \$5,25; yearlings \$1 50 to \$4,75; weibers, \$1 to \$4,25; ewes, \$3 55 to \$3,75; sheep, mixed, \$2 to \$3,85.

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more intimate study of his AND EX post paid. ATHOLIC CEREMONIES AND EX ATHOLIC CEREMONIES AND EX

THANKSGIVING MASS AT COBOURG



DECEMBER 26, 1903,

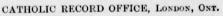


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you will have some ides of this magnificen Tae opening of the church was strended with all that pomp of ceremony, for which the Roman Catholic Caurch is so remarkable. Alany promates men of both the laity and the clercy from the surrounding country had come to witness and take part in this memor-able event. The large church was filled to the urmost, as the news of the appring had proceeded from the parish house, and as they grand at the church they want through the proceeded from the parish house, and as they grand at the church they want through the proceeded from the parish house, and as they prived at the church they was filled in the interd, from the fact that we witness and hear prayers and hymns which are a medium be the church a few preliminary coremonies were gue incurth and the church and we have. After all had entered the church a few preliminary coremonies were gone incurth and the distingt for the sector. The provene sector and heaven after a were were provene the sector and heaven after and heaven the church a few preliminary coremonies were provene the fact the the Mase began. The Kloepfer, did excellent justice to a masterplece of symphony and h-avenly harmony.

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