Catholic Record.

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

VOLUME XIX.

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LONDON, ONTARIO, SATURDAY, DECEMBER 25, 1897.

For the CATHOLIC RECORD. Christmas.

Again He cometh the Infant God. all love. To woo a heartless world-heaven's light To darkest earth down wings His flight, And Zladdens all with radiance from above. O'Claddens bills, amazed the shepherds list. The bending skies with angel's songs re-

In hearts erst sadden'd, peace and joya bound, And earth and sky and love and truth have kiss'd.

kiss c. Christmas, all heil : again the morning chime In glad carlion summons young and old. Through gathering snow and winds blown fierce and cold. Onward they press absorb'd in thought sublime. As when the shepherds, heaven taught, left the fold To seek the Child God promis'd in olden time ; They throng cathedrai aisle in homage meet And pour love's treasures out at Jesus' feet.

He came to give a dying world life. Dark Error's mists He came to roll away, And bend all minds to Wisdom's gentle sway. When shone His Star, grim Discord ceased his

Crime hid his head, the sun of Peace arose : The arid desert blossom'd as a Rose.

The Shepherds' trustful Faith be our reward, The Wiseman's triple homage let us bring Firm loyality of heart to Him as King ; And deepest adoration as our Lord. A crib, a cross on earth our valu'd store ; Our guerdon-Christmas joys for evermore.

THOSE PRELIMINARIES.

N. Y. Freeman's Journal. N. Y. Freeman's Journal. McAllister.—The third general council met at Ephesus, Asia Minor, A. D. 431. This council was also called by imperial edict in-dependently of the Bishop of Rome, although a Western associate emperor, Valtenian III., co operated in calling it with the Eastern emperor, Theodosis II.

Freeman .- As we said in reference to the Council of Constantinople, it is enough that the convocation by the

vious to the council a discussion concerning the nature of the Incarnation arose between Bishop Cyril of Alexan-

This appeal from the prelates of the Eastern ompire to the Bishop of Rome, in the Western empire, is a positive afterwards recognized as the General the price of the primacy of the Council of Ephesus. This title belongs succe Roman See. This recognition is still to the Synd over which Cyril presided. safe. ceedings of the Council of Ephesus, which were practically dictated by Pope Celestine. As we have already said, this recognition of the primacy of the Pope carries with it the acknowl edgment of the necessity of his approbation before the decrees of a council can be binding on the whole Church. It is only in virtue of the fact that the decrees of a council are binding on the whole Church that the council is

ecumenic or general.

time denied the Pope's authority in the

churches at that time it would have been most natural for Nestorius to

have repudiated that supremacy, as an

impertinent c'aim and a groundless

assumption of authority, and protested

to them, a foreign, Western Bishop

He

against it as an innovation.

the

stantinople would be allowed to appear of your Holiness." The fathers of the has delegated the supreme authority as a member of a council to be held at Syncd acquiesced, thus recognizing to visible representatives to whom re-Ephesus, in Asia Minor. Why did not the superiority of the Pope over them the patmarch write to the Emperor on all. Expresses, in Asia Minor. Why did not the parmiarch write to the Emperor on the subject, since both Constantinople and Ephesus were under his civil juris-diction? Why should not the Em-peror determine the rights or privi-leges of the Bishop of his own imperial city and in a council was the Pope of Rome, and not trolling personage in this Greco Asiatic the Emperor of Byzantium or his cap-city and in a council was the Pope of Rome, and not the superior determine the rights or privi-the Emperor of Byzantium or his cap-city and in a council was the Pope of Rome, and not the superior determine the rights or privi-the Emperor of Byzantium or his cap-the Superior determine the rights or privi-leges of the Bishop of his own imperial the Emperor of Byzantium or his cap-city and in a council dia council was the Pope of Rome, and not fourth commandment God has erected disordered the commanding and council was the Pope of Rome, and not fourth commandment God has erected

question, wrote that God willeth not the death of the sinner but his conver-sion, and that Cyril should do every-thing in order to restore the peace of the Church and to win Nestorius to the truth. In consequence of this reply, Nestorius, at the assembling of the council, was invited by Cyril, who was president, to take part. He declined, however, under various pretexts, to be present or to retract his errors, and the council reaffirmed the Pope's con-demnation of his doctrine and sentence of deposition. question, wrote that God willeth not vol. iii, page 40, and following ; and parents such as He wishes to be trans-the death of the sinner but his conver also to Parson's Studies in Church His-mitted throughout society. Pope,

demnation of his doctrine and sentence strange fact that the bishops of would only by an of deposition. McAllister.—Candidian, the representative denly woke up at Ephesus in the year fainer and mother ; of Theodosius, presided over the council, to gether with Cyril of Alexandria. Curved be highly be and the still stranger mocketh at his fat

Freeman .- Candidian, who was cap- | fact that they appeared to be uncontain of the imperial bodyguard, did not scious that any change had taken preside, and if the doctor had read place in their faith, customs or tradi-

Candidian's commission he would have known better than to say so. In the edict which Theodosius addressed to the council on the subject he said that for the sudden, universal and uncon-Candidian was to take no immediate part in the discussions on the contested points of faith, for it is not becoming that one who does not belong to the before that time. If the Council had number of bishops should mix himself been held in the West or anywhere Ephesus had the Pope's sanction is evi-dent from the fact that he sent legates to it. Pope Celestine wrote to the Em-peror Theodosius, May 15, 431, saying that he could not be personally present at the Synod, but that he would take up in the examination and decision of theological controversies. His duty Western Patriarchate, the doctor might peror Theodosius, May 15, 431, saying that he could not be personally present at the Synod, but that he would take part in it by commissioners. (Har-douin Tom. 1, page 1,473) It is well here to note a few facts that preceded the calling of the Coun-cil of Ephesus. About four years pre-vious to the council are and senting and their mentiones in another times that preceded the calling of the Coun-cil of Ephesus. About four years pre-times held their mentiones in another times the presided. council over which Cyril presided. up to that time, or the Eastern Chris-They held their meetings in another tians had their memories of the past part of the city. In this side show Candidian made himself very conspicu-ous, and complained in it of how Cyril had contested his right to be present at it pressed in unon, them that they had dria and Bishop Nestorius of Constan-tinople. This discussion greatly dis-had contested his right to be present at it pressed in upon them that they had or poor, learned or ignorant, of high rows of their parents, thus relieving tinople. This discussion greatly dis-turbed the peace of the Church in the East. Both Cyril and Nestorius ap-pealed to Rome. Cyril in his appeal wrote : "It would be more agreeable if we could keep silence, but God de-mands of us watchfulness, and ecclesi-satical custom requires me to inform your holinets." This appeal from the prelates of the Dimensional control of guidant, of high parents, fund the primacy is established on a miracle. It comes then the primacy to induce them to believe it. If they satical custom requires me to inform This appeal from the prelates of the bulum, in which Candidian made him-the primacy as the primacy is established on a miracle. This appeal from the prelates of the bulum, in which Candidian made him-the primacy as the primacy is established on a miracle. This appeal from the prelates of the bulum, in which Candidian made him-the primacy as the primacy is established on a miracle. This appeal from the prelates of the bulum, in which Candidian made him-the primacy as a stablished on a miracle. This appeal from the prelates of the bulum, in which Candidian made him-the primacy is established on a miracle. This appeal from the prelates of the bulum, in which Candidian made him-the primacy is established on a miracle. This appeal from the prelates of the bulum, in which Candidian made him-the primacy is established on a miracle. This appeal from the prelates of the bulum, in which Candidian made him-the primacy is established on a miracle. This appeal from the prelates of the bulum, in which Candidian made him-the primacy is established on a miracle. This appeal from the prelates of the bulum is the primacy is established on a miracle. This appeal from the prelates of the bulum is the primacy is established on a miracle. This appeal from the prelates of the bulum is the primacy is established on a miracle. The the council over which he (Cyril) pre- always so believed. This, of course, position, refined or coarse, a deceiver, sided, and how Cyril had opened the would be a miracle. It comes then to a blasphemer, a scoffer, though he die

self so conspicuous, was not the council a divine interposition. In either case afterwards recognized as the General the primacy of the Bishop of Rome, the Council of Ephesus. This title belongs successor of St. Peter, appears to be

the important fact that it is expressly " Order is heaven's first law." And stated in the acts of the council that this confessed it is seen that some are Cyril also represented the Pope. higher in authority than others ; some

Besides Cyril, who was the princimore rich, some more wise. This re pal, the Pope sent other represental lation exists throughout all visible trives. In his instructions to these creation. Everywhere is manifested subaltern representatives he said : the submission of the inferior to the On the appeal of Cyril and Nestori-us to Rome the authorities there took brother, the Bishop Cyril, and you frame discharges its proper function

city, and in a council of his own call ing? The Pope, in reply to the patriarch's Hefele's History of Church Councils, has transmitted certain powers to be a transmitted certain powers to be

fainer and mother ; and all the people thors of their being. Would to God shall say amen." "The eye that this were the rule and not the excepmocketh at his father and that detion

spiseth the labor of his mother in bearing him, let the ravens of the brooks pick it out and the young eagles de-your it." These are a few of the many passages of Holy Scripture in which the sanction of this law is commanded upon children to pay honor, respect, an ambassader or representative of some foreign potentate? Can it be commandment is not "Honor a worthy of children to become united w father or a saintly mother." There is parents in all things possible.

teenth century tone, but they are nevertheless truths. The person of the parent is sacred and entitled to respect and honor under all circumstances, as the representative of God. An insult to him is an insult to Almighty God Himself. Whether he does his duty worthily or not, whether he is a faith ful administrator of God's property or not, the observance may be rendered difficult, but there can never be any release from the obligation of paying him honor, respect and reverence.

The non observance of this comwhich reason rejects is unreal, having over their childhood, her vigils in sick-ness, are forgotten when the sun of their life is setting, and the shadow of the grave is upon them. Instead of finding a strong support, their totter-ing light and a strong support to the rest. mandment is a notorious fact among the children of this land. A genu-ine respectful child was the exception. Children now are bold and impertinent, disrespectful to parent and Christianity-shrink as the fever pati-ent or the victim of delirium tremens people. It is a matter of every day comment and cannot be denied. How ing limbs are consigned to the garret room or the almshouse. The overdifferent from some years ago. The shrinks from disease created visions, crowded condition of these places is because in his abnormal condition he question how has the change proof of the disordered condition of famhas lost that delicate touch by which brought about can receive no infallible ly life and a blot on our civilization. the mind distinguishes its own internal answer But a close observance and Wee and shame to those who have creations from external objective realstudy of little people might lead one abandoned their parents to such a life to suppose that the training and edu-cation of children at home and school ities. and forced them to seek refuge and 3. To say that a man cannot revolushelter in these homes. And shame to tionize his mind is the same as to say lacks the careful assiduous developthose able-bodied vagabonds who sit ual tornado ; the earth refuses to yield that if he be in error he can never get ment of a God given natural trait, down daily to the meal furnished by out of it. A man in such a state of imbecility would certainly not be a namely reverence. Disrespect is unthe toil of a decrepit father or a tender natural. Notice the expression of young girl. There are terrible crimes man of average intelligence. Men's reverence in the countenance of a ommitted in this regard. No wonder tion, by rebellion against a higher judgments are formed from data, and young child, the folding of the hands, no blessing, but a curse rests on such outrage. And gratitude is possessed or movement of the lips, as he hears of God, the Creator of heaven and every judgment presupposes the truth of the data. If on further information outrage. by all the animals. earth, of the Infant Jesus in the crib, the data prove false the mind must re-You will always be in debt and can volutionize its judgments on the bacis or of the Guardian Angel. Notice his never liquidate the obligation to your reverent silence as he listens to the of the newly acquired information. parents. But show good will and al ways have a warm, affectionate heart The mind that does not claim the story of St. Paul, an Aloysius, an capacity to do this is humble indeed. Agnes, a Catherine, or one of the many for your old father and mother. Ex-4. No truth is repulsive to the intelheroes or heroines of the Church. And lect ; only the false, the unreal, the abcompare this with his excited interest teriorly show your love for them by always being near them. Do no normal is repulsive to it. It never re in the narration of some secular event. weary of being at home and spend jects truth as truth, though it may re-As Guizot says, the Catholic Church is your time upon the streets at night, or ect it believing it to be error. the greatest school of reverence in the what you consider in more congenial The truth may, however, be very world. In season and out of season, company, leaving your parents alone at home; but be to them a constant repulsive to our feelings or senti-ments. The truth that he must die toshe presents high and noble models to the admiration and veneration of her source of joy, that they may point with children in Mary, Joseph and the child morrow must be repulsive to the crimpride to your manly conduct and beinal. But we must not confound mind Jesus, with the apostles, martyrs, vir-gins, friends of Jesus Christ. A re The scene enacted in the or intelligence with sentiment or havior. story entitled the "Smiting of the To many every truth that volition. To many every truth that induces obligation or curbs the passions spectful deportment in God's house is Rock " should never be enacted, a insisted on ; her sacraments are holy. is repulsive. But this sentimental story which contained the pathetic and and a holy preparation is required. beautiful moral, "He who loves his Bishops and priests are entitled to impulse that repels the uncomfortable is not to be confounded with that in-tellectual impulse which rejects the mother is not quite lost." honor and respect and she ever im The last and most important duty is presses the young minds of children false. In the former it is the will that obedience. What is obedience ? The with a proper idea of the honor and traveler who hands his money to the is concerned ; in the latter it is the inreverence due to him, the representahighwayman does not obey the latter's tellect pure. The mind is master of the man only tive of God and therefore sacred in the command; he yields to force. They who obey externally, because obey they must, but grumble thereat, do not really obey. Obedience is the eyes of the child in the sense that the intellect should In education recourse is had to "obdirect the will in the way it appre ect " lessons ; but what low, common, hends to be right. But unfortunately ordinary models are held up for the when the will surrenders itself to what voluntary submission of the will to the instruction of children ; how unlikely inventor Keeley calls a sympathetic authority of one who has the right to to inspire reverence and veneration command. Look at the Holy Child outreach it can give the intellect enforced leave of absence from the Jesus : He came down from heaven, pilot house .- New York Freeman's and was subject to his parents ; Jesus Christ the omnipotent subject to weak Journal.

alism will destroy this one of the best you do also." Our Lord was subject to traits that God has given to man. And his parents. Debasing ? Did Jesus parents must show honor, respect and reverence to those deserving. Then ever do anything debasing? Yet He will they receive honor and respect was subject. You plead advancing themselves. Honor to whom honor is years ; you are no longer a child. due, and the children will not refuse For 30 years our Lord was obedient, In passing one remark, as to a even to the death on the cross. ears. Children are attentive listeners; er nobility than to know how to obey. though unable to give expression to It implies self-conquest. Obedience them, they think big thoughts, and as the seed is sown so it will spring forth.

and a general improvement will result But vet children exist who do pay everence, respect and veneration to all entitled to it and who are not ashamed of their parents, and do not call them the "old man" and the "old woman," and reverence the aged au-

A second duty of children towards parents is love. But what is love ! Only one other word, liberty, has been so profaned. As of liberty, so of love :

it might be said "Oh Love, what crimes have been committed in thy name. There is only one true definition of love and that is taken from the Holy Scriptures. "Deus est Caritas"-"God is love." There is not and cannot be love apart from God, without God as its foundation. Hence, St. John says : " Dearly beloved, let us love one another : for charity is of God." Where God finds love, He finds Himself. The intensity of love is so great that it could melt the hearts of all men into one, as intimately as the union of God, the Father, and the Son. Thus the Father has communicated to the human race a bond of love by which they may be united and a brotherhood of mankind formed, which charity alone can accomplish. The love owed to parents should be an active and ardent effort on the part

of children to become united with their There them of half the burden. The child, too, should share all his joys with their

God. Parents have merited it. The produce of their blood, they have been supported by the toil and sweat of the parent; their material frame developed. They have received a prudent, tender watchfulness and the result of discharge of those most sacred duties. How sad it is to notice these funda-

livelihood, an education, perhaps a

and story books, fables and sensation - example that as I have done to you so longer a child.

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opens heaven ; disobedience closes it. Like wisdom, it is attended by all good In conversation be reverent and re-spectful; never ridicule anything un-worthily, and as at home so at school, the parent is the representative of God. Let parents arise to the dignity of their position. Let children love their parents and display a filial gratitude. Let them feel it an honor to be near their parents and when their need is greatest, assist them. Never let them raise the standard of revolt or enlist under him whose banner bore "Non "I will not serve," but Serviam." rather under the standard of St. Michael, which proudly bore the motto

"Who is like unto God." God says "Honor thy father and mother" and the Christiant child fervently responds 'Amen. So be it"!

QUESTIONS ANSWERED

Can a man of average intelligence, who believes not in the personality of God or the truth of the religion of Christ, be held accountable because he cannot revolutionize his mind, and cause it to accept what is naturally re-pulsive to it? Is the mind not master of the mind ?

not believe in the personality of God we would assume on the start that he did not understand what is meant by personality, and that his idea of God was hazy and indefinite. Before attempting to explain we would require him to state what he meant by the terms God and personality. It is probable that a clear idea of the meaning of these terms would show the man of average intelligence that there is no incompatibility between God and personality. Parsonality does not imply necessarily matter, extension or limi-tation. It implies absolute unity or oneness and intelligence, and this oneness and intelligence is as compatible with the infinite Being as with the finite. The man of average intelligence who admits the existence of a finite person has no longer reason to deny the existence of an infinite person, posessed of infinite intelligence.

2. The truth of the Christian religion is established by evidence of such a character as to demand the assent of a healthy mind that knows the evi-dence. The trouble is that some men the parents' toil labor. There should are apt to reject curve the prejudice as the parents' toil labor. There should and in ignorance. With prejudice as and in ignorance. With prejudice as the parents' the heart of each for the that is revolting to human nature and common sense. label it "Christianity," mental principles disappear. The and shout, "Behold ! Do you ask us to accept that? It is revolting. Reason livelihoed and shout accept that? rejects it." Quite true, but the thing which reason rejects is unreal, having

1. If we met a man who says he does

t, giving No, Prin. DEMY s every ultivation and the certifi-as, Sten-RIOR.

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ordinary

LOR rds. Thanship.

to the ceived at January, Majesty's ur years, seen Gran-next. her infor-Contract nder may the route

K, pector. up and examined the doctrines as rewill perform whatever you see to be in his power to decide, and we command posing a revolution to take place in spectively set forth by these two prelates. The doctrines of Nestorius were that the authority of the Holy See be creation. Suppose the sun, released declared to be heretical, and the Pope respected." They were not to mix in from present laws to wander aimlessly wrote to Nestorius, informing him of the discussion (between Nestori and throughout space ; here ever scorching his opponents), but to give judgment on the views of others. by its proximity, there killing by its dis tance all vegetable life. Suppose the the fact and requiring him, under pair of deposition, to retract and condemn the heresy he had been teaching In his epistle to the prelates at Ephe heavenly bodies, colliding, and the

within ten days after receiving the sus Pope Celestine wrote : "On ac- winds ceasing or roaring in a perpet letter. The Pope at the same time wrote to Cyril of Alexandria, in Egypt, count of our solicitude, we have sent to you our brother priests, the Bishops her produce. Devastation ensues and commissioning him to see that the re-Arcadius and Projectus, and the priest terror. Creation is released from the quired retraction was made or the Philip, who are of one mind with our fixed laws that govern it of gravita sentence of deposition published. selves, who will be present at all that While Nestorius strove by various exis done, and who will excute what we authority. planations and expedients to stave off the Roman sentence, he never at any

have established. . . . The legates are to be present at the transactions of the Synod, and will give effect to that case. If the Pope's supremacy had not which the Pope has long ago decided tions, the ear to close itself to pleasant with respect to Nestorius, for he does sounds. Cast your eye on a land while respectively here anarchy prevails : a scene more will agree with this." The Pope was not disappointed. In overthrown, all power is destroyed

the first action of the council the bishops the ties of friendship are broken, and "Compelled by the Holy the tocsin of alarm arouses the frenzied said : Canons, and by the epistle of our Most mob, and what a century has built up Holy Father and Cominister Celestine, a moment destroys.

would have appealed to the faith and Remove authority and you change Bishop of the Roman Church, and covtraditions of the people of the East against the usurpation of authority by, ered with tears, we necessarily come the earth into a den of ravenous tigers to the sorrowful sentence against released from their confinement, and session of the Synod, Firmus, Bishop death in which the superior might of He would thus have maintained his position against both the Bishop of Rome and the Bishop of Alexandria. of Cappadocean Caesarea, said to the the stronger alone will decide against Pope's legates: "The Holy Apostolic the sacred rights of the weaker. But Nestorius did none of these things. See, through the letters of Celestine, There will be tyranny from above and sent to the most religious bishops, slavery from below; oppression and Why? Because he knew the faith of people, knew that an appeal Cyril of Alexandria, Juvenal of Jeragainst the recognized authority of war against the weak will result from

usalem, etc., before the present busi-ness, prescribed the sentence and the God is the God of ord the Bishop of Rome would be vain. No more convincing proof of the belief God is the God of order and peace, rule which we have followed.... not of rebellion and disorder. There-Since Nestorius has not appeared when fore He has assigned fixed laws for the of the Eastern churches in the primacy or headship of the Pape need be offered than the conduct of Nestorius on this cited by us, we have put into execu material creation; everything is in occasion, which meant so much to him. tion that form, pronouncing against harmony, union and concord. And him the Canonical Apostolic judgment." He holds the moral world in subjection

Just prior to the assembling at Ephe-Intreply the legates said, among other and unites it into one common family sus Bishop Cyril wrote to Pope Celesbe made known to us that which has communicates to His visible representtine asking whether Nestorius should be allowed to appear at the Synod as a been done in this Holy Synod before atives for whom, in His name and for member, or whether the sentence of deposition pronounced against him, after the period of time allowed for re-

been done in this holy Synda before our coming in order that, in accord-ance with the decree of our blessed Pope, and with that of this holy com-pany, we may also confirm it. That following the formula of the Most Holy Celestine, who has committed this task Commandments, which contain the tends to destroy or diminish this nacanting had elapsed, should how still have effect. Reflect for a moment on this. Here is the patriarch of Alexandria in Egypt writing to the Pope of Rome to know if the Bishop of Conunto us, we may confirm the judgments only system of happiness. And He tural trait of reverence. Silly papers two creatures. "I have given you an for

creatures; omniscient as God, the Pray for the dead, and the dead will pray creator of heaven and earth, subject to

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THE CATHOLIC RECORD

Boyhood's Christmas Night.

A skilled

his chart compass and

guide him with unerring

sciant with unering certainty across ten thou-sand miles of tempest-driven ocean straight to one little speck of an island on the almost boundless waters. With the same unfaltering as-surance a skilled and sci-entific physician seeks for some undiscovered ocean of materia medica. He knows that when the nature of a disease is once thoroughly under-stood he has located the lits ultimate discovery is only a matter of time. It was in this way that Dr. R. V. Pierce, of Buffalo, N. Y., was guided to his world-famous "Golden Medical Discovery" for the cure of consumption.

Pierce, of Buffalo, N. Y., was guided to his world-famous "Golden Medical Discovery" In the realized that consumption. He scaled that consumption is a consti-tutional malady, deep-scated in the blood. He sought and found this marvelous consti-tutional remedy which renovates and en-riches the vital current with nutritious life-giving elements; healing wasted tissues, restoring digestive and assimilative power, and building up healthy flesh and genuine enduring vigor.

enduring vigot. In all those debilitating diseases which are caused by imperfect nutrition; this ex-traordinary "Discovery" is the most per-fect alterative remedy and strength-builder known to medical science. It is not a mere temporary stimulous like various malt "extracts," Its good effects are permanent.

permanent. Where costiveness is among the prevail-ing symptoms, Dr. Pierce's Pleasant Pel-lets should be used in conjunction with the "Discovery."

"Discovery." "Dr. Pierce, I am one of your most grateful patients," writes Mrs. Annie M. Norman, of Equinunk, Wayne Co., Pa. "I have takem 'Golden Medical Discovery, also 'Favorile Pre-scription' and 'Pellets' with wonderfail results. I am, as many of my friends tell me, like the dead brought to life. The doctors said I had consumption and death was only a matter of time. That was six years ago. I concluded to try your medicine. I continued until I had taken nine bottles of 'Discovery' and several bottles of 'Pellets'. I got well and have done a great

of 'Pellets.' I got well and have done a great deal of hard work since."

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UNEQUALLED !!

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ESILK STITCHEDY

Dr. K

Moulded Bees Wax Candles,

UNEXCELLED

ompass and extant will

Back through the mist of vanished years fond Memory wings her way To friends and scenes I knew and loved in childhood's blissful day: To comrades true who played with me around the firelight bright— O memory let me live with them again this Christmas night.

Oh. let me take my father's hand and press it

to my lip : And lay my head on mother's breast, her hon-eyed kisses sip ! With sisters, brothers steal from bed to place the candle light did on boyhood's Christ-mes night.

And dream again of Santa Claus-the things I wished he'd bring. And sieep the sleep of innocence untouched by sorrow's sting : Wake to behold my hopes fulfilled-a new day dawning bright-A day of joy-as once I did on boyhood's Christinas night.

The stranger land may freely give all things

The stranger hand may heavy gives at things the worldly prize. And equal place the local and slave in law and freedom's eyes: But, ah! it never can restore the peace and pure delight The exile knew, in native land, on every Christmas night.

There is within the Celtic heart a something half divine. Most tender true and passionate-no stranger can define. That fits the exile to the land-wherever he

But claims his love, through weal and woe, to native land and home.

I have my share of bilss and joy-I know the pangs of woe-And hope still leads me to the steep where

And hope still leads me to the steep where glory's baubles glow. But I would lay me down to-night, nor wake to life and light. If 'twould restore the joys I knew, on bey-hood's Christmas night.

-J. T. Gallagher, M. D., in the Republic

LORD EDWARD FITZGERALD An Historical Romance. BY M. M'D. BODKIN. O. C.

CHAPTER VII.

-namiet And writers say, as the most forward bud is eaten by the canker ere it blow. E on so by love the young and tender wit is turned to folly, blasting in the bud, Losing his verdure even in his prime and all the fair effects of future hopes."

-Two Gentlemen of Verona. How use doth breed a habit in a man, This shadowy desert, un frequented woods, I better brock than flourishing peopled towns."

-Two Gentlemen of Verona.

To all outward seeming there was no change in Lord Edward Fitzgerald. Hi Hi life ran its old routine course from day to day. In society the smile and gay jest were still constant on his lips. It has having fallen heavily and suffered grievous injuries, to remount and ride to the ous injuries, to remount and ride to the death, conscious only of a dull pain. So it fared with Lord Edward now. The savor and sweetness had gone out of his life. There was a dull, aching sense of something lost forever in his heart, of which he was vaguely conscious even when he seemed most gay. Yet ever and again remembrance forced itself to the surface of his mind in a throb of keenest agony.

agony. Slowly the news filtered through society that Lady Gertrude had "captured" Lord Dulwich. So society ladies were unkind enough to express it. Men and women were curious to see how Lord Edward would bear the news; for his passion had been no secret. It was hard to have curi ous eyes watching his face, and curious ears listening to his lightest words, but he never winced. His color never changed, his voice never faltered, while all around him society prattled of the coming marriage. He bore his wounds bravely, silently,

alone, making no sign; but day by day it grew harder to bear. Close observers might see that his eye was losing its brightness and his cheek its color. In quiet despair he faced and fought his sor-row as resolutely as he faced the enemy in the field; but he struggled without

Edward between his outward and home-ward voyage. Then everything delighted him — now nothing. His youth was struck down and stunned by the fatal blow. All its intense perceptions were dulled to careless apathy. The beautier of the sea and sky brought him not pleas where the second side, sharing his admiration and delight. The ghost of that lost hope tortured him. At times as he gazed out over the flashing expanse of water, when the sun sank

in unuterable glory, filling the hollow globe of sea and sky with light and color, he would turn to look into her eyes; he would stretch his hand to touch hers Then sharp remembrance smote him, and his delight perished in pain. A thousand dreams which he had A thousand dreams which he had dreamed of a happy home with Gertrude by his side made his waking more miser-able. Home joys—a loving wite, the gay prattle, the tender tonches, the fearless lows of hitle more

love of little ones — must never be his. Utter loneliness was his lot. In the old days Lord Edward found

In the old days Lord Edward found solace from all troubles in books. His imagination made poetry and fiction a reality to him. He passed at once from the world of dull fact to the world of bright fiction. He left his troubles be-hind him when he opened a pleasant book, as the prince in the Eastern story when he stepped upon the unchanted carpet, and sped away to whatever pleas-ant land he chose. He lived in an en-chanted world while he read. The people he met there were real to him. He shared their joys, and hopes, and sor-rows, and forgot his own; but now for the first time even this solace was denied him. His fancy was chained to earth by the heavy feiters of despair. To read of faithful love and home joys was tor-ture to him.

ture to him. He found the greatness of his past love by the misery of his present desolation. Every thought, and hope and pleasure, and ambition had been brightened by the magic of that master passion. How dull and another had been passion. How dull and mean they seemed when the passion died out of his life! His soul changed as the bright landscape, when dull grey clouds quench the sunshine.

' His love had grown so softly in his heart Through those bright days, he had not felt it He had not dreamed its roots had struck so

deep. Or that its branches cast so fair a shade. But now it lay uproated and o'erthrown, Never to wear green leaves forever more. And, gszing on the ruins, he might ace How many birds had built amid the boughs. How many flowers blossomed round the

Let no one think his sorrow was less real because it dwelt in his heart on and refused the test of common sense. in his heart only f common sense. I was not the real Gertrude—cold and self-ish—he had lost, but the ideal Gertrude his love created-pure and true and every

way loveable. What are called the real miseries of life—cold, hunger, pain, imprisonment— had been light evils compared to the dull and deadly stupor of the soul from which he suffered. Men whose lives are weighted with all those evils are still loth to leave the world; but blighted love to leave the world; but blighted love makes even death welcome. Despairing lovers are most prone to take up arms against their own lives. No other grief the sad world holds has been so fruitful to sate but the sate of the but the but

of self-slaughter. To hearts that love has never touched such grief may seem fanci-ful. Those who have felt the pang will by their judge Lord Edward's misery own The long voyage passed as all things in

this world-gay or gloomy-must pass at

last. He touched land on the 24th of June He touched land on the 24th of June, being only twenty-eight days at sea — a miraculously short voyage at the time ! but to him it seemed the longest year of his young life. From Halifax he pro-ceeded down the river Shubennacadee through the primeval wilderness of forest to New Brunswick, where his regiment here. The wild and science longings oflay. The wild and solemn lonelin ss of the scene wakened strange thoughts in that young, lovelorn heart.

peaceful home in the wildnerness, Lord Edward and Tony embarked in the bark cance, and, with a touch of the paddles to guide, not help their progress, they swept swiftly down the shining current between the great curved ramparts of dark verd-ure that rose on either hand. The freetness of the morning was in

ure that rose on either hand. The freshness of the morning was in the air; the sun had risen high enough to brighten, not scorch, and showered its golden largesse on leaf and water. Even Lord Edward's sad thoughts took brighter coloring from the brightness of the scene around him, as he sat musing in the prow of the little skiff. of the little skiff.

A dozen miles down stream they swept around a curve, close to the right bank, under the overhanging branches of a under the overhanging branches of a great tree, that seemed to spring almost from the water. Just at an angle of the bend, a heavy log splashed down in the wake of the little boat, flinging the water over them. The instant after a second log, more surely aimed, went crashing through the bottom of the cance. The water leaved and bubbled up like a form water leaped and bubbled up like a foun-tain through the breach. The frail boat tain through the breach. The frail boat swept around and around in the current, and, turning over, emptied its contents into the stream. As they clambered, dripping, from the

stream, a dozen wild figures dropped from the branches, or sprang from the underwood, around them, and before they could stir a finger in resistance they were seized and bound.

seized and bound. They were not treated cruelly, nor even roughly, except so far as haste caused roughness. The Indians were plainly in a hurry to be gone. Taking no trouble to conceal their trail, they pushed rapidly forward for some miles under the dark roof of the tangled forest, through which only a stray supheam glanced

which only a stray sunbeam glanced. The eyes of the captives were dazzled by the sudden flood of sunshine when they came at last to the borders of a wide, lone prairie, which stretched away to the horizon's brink, its green floor thickly sprinkled with wild flowers. Here and there a few dark, round clumps of trees showed like islands in this limitless ocean of brilliant coloring, on which the noonday sun beamed down from a sky of cloudless blue.

But Lord Edward had no thought or desire of escape. He rather enjoyed the excitement and uncertainty of his position. It stirred the dull apathy that lay so heavy on him, as the mist is stirred and broken by the fresh breeze. The long, swift gallop across the boundless plain roused in him more of the spirit

and buoyancy of youth than he had ever felt since his high hopes were laid low that fatal night. All day those wild steeds stretched for-

ward with untiring speed. As evening drew on apace they still calloped into the red light of the sinking sun, the soft, western wind blowing fresh in their

At length a low bank, as it seemed, of dark clouds showed up against the clear sky line. It grew and took form and color as they rapidly approached. Soon they found themselves once more within the circle of the forest.

The wood was more open here, and they could walk their horses through without dismounting. They heard the refreshing murmur of

running water through the trees. A few moments more brought them to the edge of the chief village of the Great Bear

tribe, to which the party belonged. It was a primitive and a pleasant scene they came upon set in the great circle o green woods, and lit by the red rays of the setting sun. The lesser trees had been cleared away

The lesser trees had been cleared away from where the village stood. Only a few of the giants of the forest remained to shelter the dome-shaped huts of the tribe, which showed like huge beehives scat-tered thickly over the clearing. In front, the ground sloped down to the banks of a clear stream, which came clearning out of the dark works to plunge

gleaming out of the dark woods to plunge into darkness again a little farther on. Along the river banks the young Indians sported—now in the water, now out—like creatures of both elements. Their gay

One vivid glimpse of his life and thoughts in that wild pilgrimage through that primaval forest is given us in a letter

the Bible, but the same Gospels year in He moved a little forward as the chief poke in his own tongue, the Indians making way for him respectfully. "The chief welcomes the stranger," he and speaking to Lord Edward. "You" and year out. In addition to the Gospels and Epistles read in the Mass and published in

said, speaking to Lord Edward, You said, speaking to Lord Erward, a rou are brothers." He spoke English clearly and with the unmistakeable accent of culture, but he spoke slowly and with something of hes-itation, as if unused to the sound of his

own voice. Lord Edward bowed his acknowledge nents as gravely as if he were in a Dab-

lin drawing-room. Meanwhile, the chief had been speak ng somewhat angrily, as it seemed, to the eader of Lord Edward's captors. But in a moment he turned to his young

captive, with a courteous dignity that captive, with a contricous dignity that seemed strange amid such surroundings. The gaunt old man again interpreted. "Great Bear," he said, " is at peace with the pale-skins. But his young men are rough and foolish," here he glanced angrily at the leader of the expedition. "They mistake friends for face, and men They mistake friends for foss, and men They instate friends to loss, and new for deer and fishes. My brother will for-give. He is free to goorstay. The doors of the wigwam or the paths of the forest are open to him. Let him choose. The horse is ready at the door, but the veni-son is cooked within. My brother will stay 2"

clashes between bodies of laborers from stav these respective sections; in this coun-Lord Edward stayed. The thought of try it was for years considered an that wild, strange life had an overpower-ing fascination for him. Excitement epithet, but it is now happily dying

There was something, too, in the voice and manner of the old man that caught his fancy. Lord Edward had the strange feeling that every one has sometimes felt —that all this had happened to him before.

The surroundings of the wild forest and Indian village seemed curiously, vaguely familiar. The whole scene appeared to be some fragment of a half-forgotten dream, which might vanish in a mo-ment. Lord Edward feared to move or speak, lest he should destroy the wonderful delusion.

Ini delusion. No dream, however, but pleasant and substantial reality were the smoking-hot steaks of venison served to them later on, whose tempting savor needed not the per-suasive eloquence of a long day's fast in the open air to commend it. No dream, the open air to commend it. No dream, but a pleasant reality, were the conches of soft skins stretched on the floor of the hut reserved for their use. The fatigue and excitement of the day

were atoned for by the sweet sleep that solaced weary brain and limb. They lay in the quietude and unconsciousness of solaced weary brain and time. They may in the quietude and unconsciousness of death, to awaken to renewed life and vigor with the glint of the sunshine, and sparkle of the water, and the fresh breeze that came rustling from the woods in the first glow of the morning.

TO BE CONTINUED.

Philadelphia Catholic Standard and Times.

St. Teresa's and answered by Rev Joseph V. O'Connor are increasing in number and variety. The non-Catholics are making use of both the lecture course and the question box to arrive at a better understanding of the Church. Some of the notes show a tendency to dispute the doctrines of the Church rather than a desire for information, but the reverend speaker answers even these in the spirit of Catholic charity, recognizing, no doubt, that a positive character, while slow to accept the truth, is steadfast in

regular attendant at the lectures, fired, a regular battery of questions :

as she supposed she "must," to secure this friend. She gave a reason for mixed marriages, thus : "Catholic (1) "Did not God give us the Bible and say His word is the light, and did girls (not all) are so modest and shy * * * that men are afraid to speak not St. Paul praise Timothy and the Bereans for reading and searching the to them * * * That is why so many of them are left and Catholic Scriptures? The Church is a good in-stitution, I admit, but the Bible is above. I prefer to follow God's word, men

DECEMBER 25, 186

The Best of Christm

"Twas Christmas night. The the The lights burned low, the ro The children clustered 'round n Guests from the great house o But Orphan Elsies stood spa And watched them with a s

DECEMBER 25, 1897.

many prayer-books, other parts are read at times. The Vespers service is

almost entirely from the Scriptures, so

also the Sodality Office. The Gospels

are made to fit the ecclesiastical year, which is divided so as to represent

the present season, Advent, is one of preparation for His Nativity, and the

Gospels relate to that. The Gospels of

true Catholics do not read much of the

purely historical books of the Old Testa

ment in their churches, and it is just as true that there is a tendency in some

denominations of Christians to neglect

L. B. McC., who heard one Irish

She was told that it was a term applied to those in the north of Ireland by those in the south. In the old coun-

try it is not a term of reproach, but in

"A Protestant Gentleman " asked

through a Catholic " why have all the Popes and nearly all the Cardinals been

Italians? Does not this look like pack

Rome being the site of the Holy See,

it is natural that the Pope's advisers

should be mainly from the adjoining

country, being selected for their ability. It is but a mere incident that

the Pope, therefore, is more likely to be an Italian by birth. His national-

ity has nothing to do with his selection.

All Popes have not, however, been Italians. At least thirteen were

Greeks, the same number French, six

Germans, four Spaniards, four Syrians,

three from Africa, two Judeans, one each from England, Sweden, Portugal

and the Netherlands, and others from

W. J. S. asked regarding the pro-

cess of canonization of a saint. This

was recently described in these columns in connection with the cause

"A Protestant" said that in most of

the lectures the speaker had main

tained that the Church should not be

held responsible for the acts of its in-

is not true, as, for instance, the case of

the jury of Bishops and Joan of Arc,

also in the cases of the ecclesiastics en

gaged in the trials of Bruno and Sav-

The Bishop is a representative of the

Church only when performing func-tions of a ministerial character. If he

holds civil or judicial positions, then

he is the representative of the State,

not the Church. The Church is not

responsible for the bad acts of any in-

more so than the Apostles were for

Pearl W. (1) said she had been asked

by a gentleman friend, who is a "strict Catholic and a perfect man

every way," to attend the lectures, so

as to become convinced of the truth of

the Catholic religion. She expressed her intention of becoming a Catholic,

are marrying Protects

if he admires the lady very much.

Banners in Church.

In answer to a question proposed by Mgr. Callegari, Bishop of Padua, the Sacred Congregation of Rites declared

that only those banners or religious

private, the above mentioned Congre-

gation ordained that it should be

published. Soon after the Congrega-tion of the Holy Office decreed the

thority on whom they depend ; said

Richmond Fire Hall

Catolica.

dividual member, high or low,

In some cases this

of Venerable Bishop Neumann.

woman call another a "far down,

Thus

It is

parts of the history of our Lord.

Lent relate to His sufferings.

the New Testament for the Old.

wanted to know what it meant.

out, except as a joke.

ing a convention ?'

smaller countries.

dividual members.

onarola

Judas.

What did the Christ-child br I asked of handsome, fair hai
 Who cried (with laughing eyes
 "A bleycle, a balt, a sled !"
 But Orpana Ebles epake no Keen-list'ning, like a brigt

" And you ?" I questioned Gat " A tea-set and a Paris doll ! She answered, clear voiced as " And now," she laughed. " But silent still young Elsie And pulled the ribbons of h

Well, Baby Oliver, "I cried,
 What did you get? (your)
 A bots of tandy !" he replied
 A wockin' hossie and a due
 But what." I asked, " my
 Oh ! what did Orphan Elsio

At last, at last, the children th Their glances on the slient t "What did the Christ-child ci They questioned softly, half "Himself," she answered And every golden head wa

Then, while ber glad eyes sho Whereon a thousand subbea "This morning, at the day-br I made my first Communion The Babe of Betblehem wi Within my soul this Christ

Tears glitt'ring in their tende The children sprang to her Like cherubs fresh from Para They kiss her bands, her blu "O Orphan Elsie !' grau " Yours is the grandest -Eleanor C. Donnelly, in

PATSY'S CHRIS

Margaret M. Donovan in the It was the day before very, very cold. As the had predicted, this was Christmas, with its ground, to which Natur impartial, having cloth ble object with a garb of in honor of her Master an birthday she would so Then with her magic w her gentle zephyrs int breeze that polished river mirrors, and kiss of her loving children s health to every face.

As a direct gift from each heart was thrilled unusual joy, which yea: pression in little gifts of commemorating the gre would dawn with the m

It was about 4 o'cloc of shoppers were surgi stores on one of the prin a large city. On the street everyor

wit's bundles ; the wom smiling and happy as the pleasant surprise i dear ones at home, an clared "they would rath than carry a bundle formed, as it were, i Santa Claus, and inst down any of the bac proud, it seemed, to h by the happy throng, a quaintance happened really pleased to mee heads held high-"I Christmas, wish you mas!" was the salut side.

On the corner of the store of one of the la Christmas novelties, s looking at the toys dis the windows.

One glance at the to several sizes too large, almost bare feet, wou that he was an uncon

poverty. People had seemed papers to-day, and th couraged at trying to of even his regular cu the task, and with a ing of who dare to wish for.

Another newsboy s

and seeing him gazi

the pretty things, blun

Patsy, what's yer do was a slight o hand p

guess business was b

day ; but you ain't o

-" but I do think f'd

QUESTION BOX. The questions placed in the box at

adhering to it when once embraced. Lizzie J. M., who expressed a fear

of offending, but denied any desire to do so, and who said her brother is a

THE PANGS OF DESPISED LOVE. -Hamlet.



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hope. Life had no longer a purpose or enjoyment for him. He had the longing that the wounded bird or beast has for

solitude and rest. As the days slipped by that longing grew too strong to be resisted. He was sick of society, his Parliamentary duties tioned abroad. There was no habit or duty for the anchor of resolution to hold

Without a word of warning or parting. even to his mother, whom he tenderly loved, he slipped down by coach from Dublin to Cork, got on board the good ship Adventurer, and turned his face once more to the New World, in whose lone wilds he thought his sorrow might find breathing space.

It was a breezy, sunshiny morning when they cleared the harbor. The fresh breeze blew out of the east. The gallant ship spread wide her woven wings, and glided over the bar, out across the measureless expanse of ocean. Swift and smooth she sped, as the sea-gull when he cleaves the air with motionless wings outstretched.

Very dismal was the contrast to Lord

A MOTHER SPEAKS. Tells how Dr. Chase Saved her Boy.

His Syrup of Linseed and Turpentine a Precious Boon.

MRS. A. T. STEWART. Folgar, Ont., says: "From the 7th of January to the 30th, we were up night and day with our ays: "From the 7th of January to the 30th, we were up night and day with our two little boys, employing doctors and trying every kind of patent medicine we ever heard of. At this time we did not know of Dr. Chase's Linseed and Turpen-tine until after the 30th, when our young-est darling died in spite of all we could do. Sometime in February the doctor told us our other boy couldn't live till spring. We were about discouraged, when I got my eye on an advertisement of Dr. Chase's Syrup. "I tried at once to get some, but none of the dealers here had it. A neighbor who was in Kingston managed to purchase two bottles which he brought straight to us, and I believe it was the means of aving our only boy. "One teaspoonful of the Syrup stopped the cough so he could sleep till morning. Our boy is perfectly well now, and I would not be without Dr. Chase's Syrup of Linseed and Turpentine in the house."

of Linseed and Turpentine in the house

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written at the time.

" It was," he wrote, "as odd and as pleasant a day, in its way, as ever I passed. I wish I could describe it to pleasantly with its plaintive murmuryou, but I cannot—you must only help it out with your own imagination. Con-ceive, dearest mother, arriving about 12 covered with works at a little cabin upon the side of a rapid river, the banks all covered with woods, not a bouse in sight, and there finding a little old, clean, tidy

woman spinning, with an old man of the same appearance weeding salad. We had come for ten miles up the river with had come for ten miles up the river with-out seeing anything but woods. The old pair, on our arrival, gt as active as if only five-and-twenty, the gentle-man getting wood and water, the lady frying bacon and eggs, both talking a great deal, telling their story, as I mentioned before, how they had been there thirty years, and how their children were settled, and when their children were settled, and whe either's back was turned, remarking ho

old the other had grown ; at the sam time all kindness, cheerfulness, and love to each other. The contrast of all this which had passed during the day, with the quietness of the evening the agi, when spirits of the old people had a little sub-sided, and began to wear off with the day, and with the fatigue of their little work—sitting quietly at their door, on the same spot they had lived in thirty years together, the contented thoughtful ness of their countenances, which was increased by their age and the solitary life they had led, the wild quietness of the place, not a living creature or habitation to be seen, Tony and myself, sitting with them, all on one log. The difference of the scene I had left—the immense way I had to get from this little corner of the world, to see anything lloved—the differ-ence of the life I should lead from that of ence of the hiel should lead from that of this old pair, perhaps at their age discon-tented, disappointed, and miserable, wishing for power—my dearest mother, if it was not for you, I believe I never should go home, at least, I thought so at that moment." As Lord Edward lay awake that night, not within the netrow limits of the but

not within the narrow limits of the hut, but out in the open air, on a bed of fresh-ly-pulled sweet smelling spruce, staring at the starlight and listening to the waters' ripple and the leaves' rustle, the im-pulse was strong upon him to pitch his tent in those pleasant places, and live his beard were from grey, and his keen blue tent in those pleasant places, and live his life out there. But with the dawn the fancy faded. The impetus of habit, which is, after all, the master motor of our life, carried him forward. With the hearty good, wishes of the kindly old couple, who had made their is skin brown his features betrayed his race.

shining surface of the stream, or plunge fearlessly into its cool depths. The sound went with the river as it ran, and mingled

> Lord Edward, as the party rode slowly by, though the had never yet seen child-hood so bright, so unrestrained, so filled with the joyous spirit of youth. It cheered him to watch their sports. How different, he thought, from the pale and consult of the pale and squalid spawn of humanity which he had seen in the back slums of great cities, where sunshine never came.

Here was no hard task or sordid surrearding to crush the life out of young hearts. Here was nothing of the heavy burden which unpitying civilization lays on the shoulders of poverty. Their life from first to last was undiluted enjoy-ment, lived out in the free air of heaven. The sports of their youth was the occupa-tion of their lives. He had scant time for moralizing, how-

the opening glade of the very verge of the wood on the further side, where, larger than the others and more artistically con structed stood the wigwam of the chief It jarred strongly on the peaceful thoughts which the sylvan scene inspired, to mark the festooning of dishevelled scalp-locks -fair, and black, and grey-upon the door

posts of the hut. The chief received the party and their statue, though he had had no warning of their capture, or their coming.

His braves had not been on the warfaces. The vare at peace with the pale-faces. The cance and its occupants had been captured in that same spirit of wan-

been captured in that same spirit of wal-tonness which makes the kitten catch what it sees moving. At the very first moment of entering, Lord Edward noticed a strange figure standing in the shade, a little way behind the chief, with a long rifle resting on the hollow of his arm. He was a man of how from but count as a graphound huge frame, but gaunt as a greyhound. The tallest Indians seemed boys in com-parison. He had no weapon but his rifle,

and his dress of tanned deer-skin was free from all Indian frippery. His features were finely formed, but seamed with in-numerable wrinkles, so deep and clearly cut that they appeared carved with a chisel's edge on stone. His hair and beard were iron grey, and his keen blue

the Bible, and not man's, the Church. Her Catholic friend says "quiet girls The Holy Ghost inspired the writers make the best wives.

of the Bible, but before it was written Pearl was told that while it was not the Church existed, and on the Church' wrong for her "gentleman friend "to desire her to become a Catholic, yet it authority the Scriptures are accepted. The unwritten Word of God, that is would be wrong for her to become one tradition, is also binding as a rule of faith. Those who accept the Bible as for any material motive. She should only become a Catholic to secure her the Word of God, must, if they wish to follow that word, hear the Church (Matt. xviii., 17). St. Paul's commen-dation applied to the Old Testament, as the New was not then written. By eternal salvation, not to secure her gentleman friend, be he ever so perfect.

"Amelia 'is "acquaince when a very nice Catholic geatheman, who says he admires her," but that he will never marry anybody but a Catholic girl. She asked: "Don't you think searching the Scriptures you will learn the folly of private interpretation if you cannot already see it in the numberless conflicting Protestant doctrines. that a kind of mean and selfish? every one of which claims to rest or Scriptural authority. See II. Peter, i., 20, and iii., 16. The unwritten Word future Something more than admiration is necessary for happiness even in this of God is also commended in Scripture.

See Acts, iv., 31; Romans x, 8 and 17; Col. i., 23; I. Thes. ii., 13. (2) "To learn the truths of the Catholic Church we must study the acts of nineteen councils and the let ters of three hundred Popes, al written in Latin."

Not all the the acts of councils and letters of Popes are doctrinal. Almost all the truths necessary for salvation could be taught at the good Catholic mother's knee. It is not necessary to understand all the details, even of de-fined doctrines, as an act of faith such fined doctrines, as an act of latin such as is in the Creed, "I believe in the to the ritual could be taken into the holy Catholic Church," or in an act of holy Catholic Church," or in an act of answer should not be considered as the Catholic Church proposes to be be-lieved, and this because God, who is the Sovereign Truth, who can neither deceive nor be deceived, has revealed all these things to His Church," will include all.

following: "Only the banners or standards of such societies can be (3) "The name of Pope was given blessed whose statues have been approved of by the ecclesiastical auto all priests and Bishops in the fifth century, when the Pope of Rome usurped it. No one heard of the Pope in the early Church." banners ought, therefore, to display some religious emblem."-Revita

The Bishops of Rome, beginning with St. Peter, were the Popes or Chief

Win St. Feter, were the Popes or Chief Bishops; the title is a matter of indif-ference. The office has existed since Christ said, "Thou art Peter, and upon this rock I will build My Church." Bishops ; the title is a matter of indif-ference. The office has existed since Christ said, "Thou art Peter, and (4) "The Catholic Church keeps its people in ignorance of the Bible. You never hear the priest read any part of

never take out so ma mas Eve, 'cause peopl what's goin' on, th 'bout theirselves." E "Amelia" is "acquainted with a being riveted on the window, "Some dand ain't they? I wish gun, what'id you like "Well, I don't kn the thought had not The gentleman sees further into the future than the lady in this case.

book ; see the little ba and all the cows ; son a barn, and I guess life, and the eternal welfare of both and of others may be destroyed by a maybe they'd like me The other looked mixed marriage. The gentleman's deopen eyes, while the cision is just the reverse of selfishness,

face was one of min disappointment. Well, you beat

8aw." Just then the crow

on, and being separ that followed, each st On the way to his o little Patsy could ! crying. He seeme strange to-night.

Until recently he grandmother in a re poorest houses in th

the city. The poor woman the early part of th want of proper care weeks before. As sh the child had ever lonely, now that she He brushed aside cended the rickety s home, a single ro never seemed so d night. A bed of old ner, two broken chai old stove comprised

Taking off his car make the fire, and closet only to find

DECEMBER 25, 1867.

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The Best of Christmas Gifts.

"Twas Christmas night. The tree was bare : The lights burned low, the rooms were still-The chief ren clustered 'round my chair. Guesis from the great house on the hill. But Orphan Elsie stood apart. And watched them with a swelling heart.

"What did the Christ-child bring to you ?" I asked of handsome, fair-bair'd Fred, Who cried (with laughburg eyes of blue), "A bicycle, a ball, a sled !" But Orpan Elsie spake no word, Keen inst'ning, like a bright-cyed bird.

" And you ?" I questioned Gabrielle. " A tea-set and a Paris doll !" She answered, clear volced as a bell. " And now." she laughed. " ask little Noll But silent atill young Elsie stood . And pulled the ribbons of her hood.

"Well, Baby Oliver," I cried, "What did you get ? (your turn has come). "A bots of tandy "b eroplied, "A wockin hossie and a dum !" "But what."I asked, "my precious pet ! Oh ! what did Orphan Elsie get ?"

At last, at last, the children threw Their glances on the silent maid. "What did the Christ-child give to you ?" They questioned softly, half afraid. "Himself." she answered clear and loud. And every golden head was bowed.

Then, while her glad eyes shone like glass Whereon a thousand sunbeams meet— "This morning, at the day-break Mass, I made my first Communion sweet ! The Babe of Bethehem was born Within my soul this Christmas morn !"

Tears glitt'ring in their tender eyes.

The children sprang to her embrace-Like cherubs fresh from Paradise. They kiss her bands, her blushing face. "Yours is the grandest gift of all !" -Eleanor C. Donnelly, in the Messenger.

PATSY'S CHRISTMAS.

Margaret M. Donovan in the Rosary Magazine It was the day before Christmas, and very, very cold. As the knowing ones had predicted, this was to be an ideal

Christmas, with its snow - covered ground, to which Nature had not been impartial, having clothed every possible object with a garb of fairest white in honor of her Master and King, whose birthday she would so soon celebrate. Then with her magic wand she turned her gentle zephyrs into a prancing breeze that polished her pond and river mirrors, and kissing the cheeks

of her loving children sent the blush of health to every face. As a direct gift from the Most High, each heart was thrilled with a strange unusual joy, which yearned to find expression in little gifts of love, thus fitly

commemorating the great festival that would dawn with the morrow's sun. It was about 4 o'clock, and a crowd of shoppers were surging through the

stores on one of the principal streets of a large city. On the street everyone seemed laden

with bundles; the women and children smiling and happy as they thought of the pleasant surprise in store for the dear ones at home, and men who de clared "they would rather go to Jericho than carry a bundle," were trans-formed, as it were, into a veritable Santa Claus, and instead of dodging down any of the back streets, were proud, it seemed, to be carried along by the happy throng, and when an ac-

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One glance at the torn coat, old cap several sizes too large, bare hands and almost bare feet, would convince you that he was an unconscious victim of poverty. People had seemed too busy to buy

dare to wish for.

disappointment.

8aw."

the city.

the windows.

papers to-day, and the poor child, dis couraged at trying to catch the glance of even his regular customers, gave up the task, and with a saddened heart cking at what he didn't ever

THE CATHOLIC RECORD

a coin, he wished them a very

all gone, and as he had not sold his he heard a scream, saw the crowd papers, his very heart strings seemed gather, and then a pale faced girl to snap in twain. Throwing himself caught his arm and cried : "O Doctor Greene, help him !" He recognized her at once as the daughter of one of on his bed, he wept as he had never wept before. 'Granny, O Granny !" he cried, his poor patients, an old man who was

'I'm all alone down here ; what will I subject to sudden sick spells. The poor girl, after working hard do ?'

After he had satisfied his aching all day, thought it would cheer his heart with this burst of grief, the part ing words of his grandmother seemed mas dinner, and also the coat which, mas dinner, and also the coat which, through her noble self-sacrifice, was to floating through his mind.

Remember, my child, that you be his Christmas present. Immediately hailing a cab, the docwill never be any poorer than the little Infant Jesus. He was born in a manger, and loves to be with those that before entering himself, ordered the are poor. He died, my dear, for you and me,"-and raising the crucifix atman to drive to their home, one of the worst houses in the slums. tached to her rosary beads, reverently By the aid of simple restoratives he kissed the simple reminder of our lov ing Saviour, as with an effort she sup pressed the sob that would arise. had almost completely recovered by the time they reached home, and after lying on the bed a short while, he was As the child bent to imitate her, she laid her hand tenderly on his head, and raising her eyes to Heaven said :

"May God bless you, my child, and share with you the love of His holy Mother. Take these beads; they are was quite happy. all I have, but they have been the comfort of my life ; keep them until your dying day, and remember that while iropped you are faithful to the Rosary, the world may go against you, but God will be always near. I will soon be leaving you, dear, but in Him you have the best of fathers, and I'm sure happy Christmas, and started for As he descended the stairs, he de him, to light a cigar. Stopping to do so in one of the long entry ways, he thought he heard a moan. Holding our Blessed Lady will always be a

mother to you." As she was well prepared for her the lighted match above his head, he final journey, our dear Lord having peered into an old room, the door of come to her a few hours before by one of the Fathers, she closed her eyes on this world with all its misery, only to open them on the shore of eternal life. brave heart ache with pity.

This scene and many others passed through his mind, and sitting up, he wiped his eyes with the sleeve of his coat, and going to the table drawer, took out the old beads and began to look them over.

"Granny used to say that anything I'd ask my Father in Heaven for, He'd gives it to me," he mused. The old candle had now burned low, and as the room began to darken, he knew that bright idea struck him. soon he would be unable to see, so kissing the crucifix, decided to say his placing it again where it was, with a prayers and go to bed. "Perhaps God wouldn't let it get so

lonesome," he thought. "I guess I'll say the Rosary to night. I can't say it like her, but I'll do the best I can." Kneeling down and blessing himself,

ward.

adoration.

them is little Patsy.

filled, his prayer was answered !

candy, an iron engine, two oranges,

he said : "It's awful lonesome down here, Father ; I wish you'd take me up there with Granny. People don't like me now, cause 1 don't belong to nobody. Its Christmas Eve down here to night, and everyone's havin' a lovely time. I heard some of the little fellers as live in nice houses sayin' how they was goin' to hang up their stockins, and that Mr. Sunta Claus was comin' round and bring nice things. I wish I knew him, p'raps he'd bring me that book I saw in the'r window, and a pair of quaintance happened along they were mittens, and-lessee, what else : one of those boxes what has a little feller in it, pops out his head every little while : shelf, and there hung his stocking, not really pleased to meet him, and with heads held high-" I wish you a merry there's lots of things I'd like to have. Christmas, wish you a merry Christ

mas!" was the salutation on every but- " Just then a gust of wind swept through the old room, which was now On the corner of the street, near the quite dark ; the fire had gone out, and store of one of the largest dealers in as he looked around, he said : " I guess I'll go to bed now, God, but I'll hang up my stockin', and if it wouldn't Christmas novelties, stood a little boy looking at the toys displayed in one of be too much trouble, won't you please

don't put somethin' in it; course know what you have for little fellers up there, but p'raps the little Jesus will pick out somethin' nice for me." As he had dropped a bead after every

a jack-knife, and sure enough, there was the very book he had been looking few words, he concluded that as he had gone through them all, his Rosary was for. The poor child was completely oversaid. And who knows but what his simple prayer was a chaplet of the most come, and after looking again and perfect roses, as it is not so much the again at each article, and counting words we say, as the faith with which them, he dropped on his knees, and i ever a thanksgiving was offered, it came from his lips at that moment. they are uttered ! Another newsboy soon came along, After saying devoutly his regular and seeing him gazing so intently at What matter if he had not a crumb night-prayers, he blessed himself, and arose from his knees. Taking off one the pretty things, blurted out : " Say, for his breakfast? God had given Patsy, what's yer doin'-wishin' yer him a happy Christmas, and what more of the old stockings, he hung it on the was a slight o hand performer? Say corner of the shelf, and placing the did he want? guess business was bad all 'round to Sitting down on the floor, he began rosary beads around his neck, laid day ; but you ain't onto ther game him down, and as the wind howled to look at the gaily-colored pictures in never take out so many papers Christthrough the cracks, the sad day went the book, but the one that pleased him mas Eve, 'cause people don't care 'bout through his mind : the happy throng, nost was that which represented the what's goin' on, ther only thinkin' 'bout theirselves." His attention now the unsold papers, the bitter though infant Jesus in the manger. That picture seemed to recall someof being hungry and alone, and with being riveted on the contents of the a sigh he buried his face in his little thing ; what was it? window, "Some dandy things in there. Granny used to tell him about it. arm, and cried himself to sleep. ain't they? I wish I could have that gun, what'id you like ?" "Well, I don't know," he replied and she took him to see it once. * * Laying down his book, he tried to It was Christmas Eve, and the home of Doctor Greene was ablaze with think. the thought had not entered his mind It was Christmas morning, last year, lights. Inside all was warm and " but I do think f'd like that picture bright, and as the family gathered Granny took him to church, and sure book ; see the little baby and its mother, enough there he saw the little Infant in around the tea table, it was a pretty and all the cows : somehow it looks like the manger. a barn, and I guess they're poor, and sight. Dr. and Mrs. Greene were A sudden thought came to him. Jumping up, and hastily putting away the precious gifts in his pockets, young couple, and with their only child, maybe they'd like me." The other looked at him with wideboy of twelve, lived very happily. The doctor's sister, a young lady open eyes, while the expression on his he found his old cap, and started for noted for her many fine qualities, was face was one of mingled surprise and spending the holidays with her brother, the church. Quietly slipping into one of the farge Well, you beat all the kids I ever and with Leo and his mother had been shopping the early part of the afterpews, he sat apparently unobserved while the joy that filled his little hear Just then the crowd was told to move noon. Each one had a secret, and not seemed to be reflected to everything he until the morrow were they to let it be on, and being separated by the jostle saw, and to him the whole world was known. For months each had been that followed, each started for home. busy trying to think of something that attuned to music. On the way to his dreary home, poor After everyone had gone, as he supwould surprise the others, and to night little Patsy could hardly keep from every mind was at ease. As was customary with the family, posed, he somewhat timidly approached crying. He seemed to feel very strange to-night. the rail, and said: "Good morning, Infant Jesus! I wish you a merry Until recently he had lived with his they were to approach the Holy Table on Christmas morning, to receive the Author of all this natural and super-Christmas! I suppose you'd like to grandmother in a room of one of the see my presents that came all the way poorest houses in the dirtiest part of from Heaven last night." While speaking he had been eagerly natural happiness. As the ladies and Leo had been to The poor woman had taken cold in taking from his pockets the treasured gifts, and now held them up, one by confession the latter part of the after-noon, about an hour after supper the the early part of the winter, and for want of proper care had died just three one, for inspection. "I thought I'd doctor started for the church. weeks before. As she was the only one the child had ever loved, he felt very Doctor Greene had some fine gifts better come and thank you, and you for each one of his family, among which was a double runner for his son, can tell your Father they came all lonely, now that she was gone. He brushed aside a tear as he asright. That little feller gaveyme a cended the rickety stairs that led to his a pair of skates, a set of his favorite terrible fright the first time he popped out his head, but I ain't a bit afraid author's books, and other large articles, home, a single room that some how now." At this moment, hearing footsteps in so as his wife helped him on with his Id stove comprised the furniture. Taking off his cap, he proceeded to take the fire, and then went to the loset only to find that the breach never seemed so dreary as it did tonight. A bed of old clothes in the corner, two broken chairs, a table, and an old stove comprised the furniture. make the fire, and then went to the as she had said. Closet only to find that the bread was He was coming out of the store when their thanksgiving that morning was

Dr. Greene and his family. They were about to depart when they ob-served this little child approach the rail with softened tread, and partly out and women do not realize the import-of curiosity, they remained to see what ant mission God has confided to them he would do.

Kneeling, as they were, within hearing distance, they were deeply affected by the child's words, and fully realized fact that the truest hearts can be humbled to the very dust by the examples of undoubting faith which are found in little children. The doctor was particularly in-

tor, who understood the situation at a terested, recognizing as he did, not glance, assisted both of them in, and only the child, but the articles he displayed.

As he turned to go, they met him in the aisle, and in the kindest manner began to question him.

When they found that he had no one to care for him, had not even the means to procure a breakfast, it was so well as ever. It had been brought on, the doctor thought, by the unusual excitement; and now that it had passed away, be "So you belong to nobody?" the doctor said, after a smothered ahem ! "Wall hear do you think you think

"Well, how do you think you'd like to live with me? You seem to be just

After admiring the nice warm ulster, to live with me? You seem to be into the pocket of which he had quietly the kind of a little fellow 1 like." "Yes, dear," added his wife, whose mother's heart yearned to bestow on him that affection of which he was deprived, "we will try to make you truly cided, as he had a long walk before happy." The poor child looked from one to the

other, while his little face was a per-fect study as he tried to solve what seemed a great mystery. The doctor's sister, who was very wealthy, declared she would give all

which was open. Stepping in, he looked around, and the sight made his she possessed to win the love of that dear little child.

Leo actually threw his arms around Lying on a bed of rage was a poor child with a rosary bead around his him, and hugged him for very joy, neck, the crucifix held tightly between and Patsy, who was somewhat be-wildered by the sudden demonstration, his flugers, and a tear apparently frozen on the little cheek. returned the embrace with an affection He thought he had seen sad sights, ate squeeze, and as though to prove his thankfulness, he went around, and raising his little wan face, lovingly but now he was obliged to wipe away a kissed each one, while his eyes spoke Turning to go, he saw the torn stocking hanging on the shelf, and a what his tongue could not tell.

To their home he went with them, Taking the toys from his pocket, he and an hour later you would hardly recognize him. After having a warm soon had the stocking bulging out, and bath and a suit of Leo's clothes placed on him, he was really a fine looking heart somewhat lighter, started home-

child, in every feature of whose face there seemed to shine the seed of a Christmas morning dawned bright and clear. The bells were ringing merrily, and while the heavenly hosts noble character.

Each one of the family seemed eager o wait on him, and left nothing un with their divinely musical voices made the walls of Paradise ring with done to fill his cup of happiness, which already seemed overflowing. As Leo and he went on a tour of in-

their song of praise, the earthly choirs were adding their tribute of love and pection through the house, every inch f which he tried to convince him was The early Mass was over, and while a part of his belongings, the doctor's the majority of the congregation still kneit in silent prayer, others were ister had occasion to remark: "There is no use in talking, John, you must gazing into the little crib where the let me have him. The dear child has Christ Child takes us on the anniversary of His birth, that high and low completely won me. No change need be made, as I intend to make my home may find food for the day's meditation. with you for the future." But few remain now, and among

The doctor had to give way, as usual to the little lady, and it was decided On awakening at the first dawn of that he would remain the brother of Leo, between whom a mutual affection had sprung, the only difference being, empty now, but filled to the brim. Was he awake? that the doctor allowed her this means

Was he awake? He rubbed his eyes, and looked around the room to see if anything had of diminishing her bank account. While the Christmas gifts were being displayed, gay was the chaff, and happened. No, everything else was unchanged. His stocking had been merry the laughter that went round the cozy room ; but you may rest assured that none were more surprised, hap Jumping on his feet, he quickly took pier, or more thankful for what they t down, and from it took first, a jackreceived, than Patsy with his gifts that in the box-just what he wanted, but

came from Heaven. could not stop to examine it ; a bag of As the happy family filed into the dining-room to do honor to the splendid repast laid before them, the place of the honored guest was given to little Patrick, who was delighted to see all the nice things, viewing for the first time a turkey with all its "fixins."

THE VICE OF SCANDAL.

It is too bad that Catholic laymen in the workings of His Church among men. to do, not only for the salvation of their fellow-Catholics, but for these outside the Church, is a fact seldom considered. Yet this is the truth : Catholic people by their good example, owing to the peculiar and daily opportunities thrown in their way, can bring back to the practice of faith not only negligent Catholics, but also many honest Protestants whom a priest ould never reach.

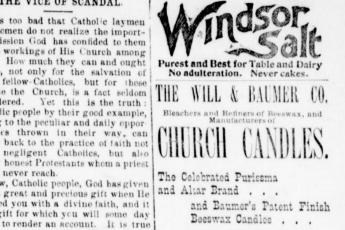
Now, Catholic people, God has given you a great and precious gift when He blessed you with a divine faith, and it is a gift for which you will some day have to render an account. It is true you are not called upon to go out on the streets and proclaim before the public the faith that is in you, to beas of your Catholicity ; but you are ob liged to confees before all men, by your example, by the modesty of your con duct, by the purity of your speech by your honesty in business, by your charity to the poor, by your respect and reverence for God and things holy, that you belong, body and soul, to a faith that teaches uprightness of life and abhors iniquity This the confession which many Catholics in our day fail to make, and by their failure bring discredit upon the religion of Christ, disgrace upon the Church, and ruin upon their own souls.

You do not realize your own power to influence others. See what ad vantages you possess. You have a faith that is unerring. You have a religion that is an infallible guide. You have principles founded on that faith which will al-ways direct you in the right path. You have the examples of the heroic lives of the saints to encourage you, and the advice and counsel of earnest bishops and priests to instruct and as-sist you. Where others are weak you are strong, strengthened with the sacramental grace, with a faith that is divine.

But the great folly with many Catholics is this, that they fancy their only work on earth is to look out for them selves, enjoy life to the full, and then by some miracle of God's mercy scramble into heaven as best they can. Let every man take care of himself, is a false and heathen maxim, and one unworthy of a Caristian to whom God has freely given the faith. Besides this, while there are many

who do not contess the faith openly and honestly, who by their want of up rightness fail to make the influence o their faith affect those about them, there is still another class who may be said to actually deny their faith. That sounds strange to your Catholic hearts, but thank God there are few who squarely and openly deny their faith, and such a denial is usually preceded by a total rejection of nearly all the

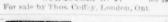
commandments. But there are many who practically deny it, many who turn a deaf ear to its moral teaching, many to whom the faith is a kind of problem, an hypothesis true enough in theory but too exact ing in practice. They are the Catho lics who rarely approach the sacra ments ; they are the Cathelics who feel no remorse at missing Mass; they are the Catholics who make light of religious observances, the people who when they come together, aping the manners and the swagger of the worldly-minded, consider it a smart thing to boast of and joke about how careless and how indifferent they are to the practices of their faith. Patsy saw and heard many fine Christian examples in his new home, a



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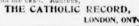
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eb., 1897. years has ed to come However, Dr. Chase's e done, with to be a per-HARRIS,

o display "-Revita

religious atmosphere completely sur rounding this truly Catholic family.

In the evening, when the family knelt as usual to recite the Rosary from no heart did the beautiful praye ascend with greater devotion than from his, the answer to his first Rosary having left on his heart an indelible mark which death alone could efface but he never knew that his fosterfather had been made the messenger

of that still all merciful God who had really answered his simple prayer.

Leakage to Rome.

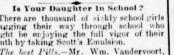
The leakage of Anglicanism to Rome. says the London Christian World, is much greater than Anglicans care to admit. People who have been conducted along nine tenths of the road to Rome, if they have a logical mind, very naturally ask themselves why they should not finish the journey. Mr. R. E. Dell of Cardiff, a very energetic Church D fence organizer, has been asking himself the question, and the answer was read on a recent Sunday in Sc. Peter's Roman Catholic Church, Cardiff, by Father Hawde. The letter says in part : "I am going to be re ceived into the Church in two or three weeks, anp it would be a great com fort to me if I could be remembered at the altar of St. Peter's, and also my wife, who has, I am glad to say, just made up her mind finally to be re-ceived too, and is now under instruction. Perhaps you can also obtain prayers for three Anglican clergy-

men and four laymen who are in doubt about their position, that they may have grace to embrace the truth.

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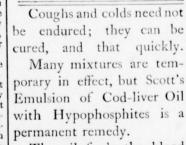
Brightest Flowers must fade, but The Brightest Flowers must fade, but young lives endangered by severe coughs and colds may be preserved by DR THOMAS' ECLECTRIC OIL. Group, whoeping cough, bronchitis, in short all affections of the throat and lungs, are relieved by this sterling pre-paration, which also remedies rheumatic pains, sores, bruises, piles, kidney difficulty, and is most economic.

who, while believing in their hearts, converse and act as if they did not be lieve. Your faith is too precious a treasure to be treated lightly, and the things connected with it are too sacred not to prize it highly. Your calling as Catholics demands that you should first cherish it yourselves and then make its influence felt by others.-Sacred Heart Review.



Is Your Daughter In School? There are thousand of sickly school girls dragging their way through school who might be enjoying the full vigor of their youth by taking Scott's Emulsion. The best Pitts.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmelee's Pills, and find them by far the best nills we ever used." For Delicate and Debilitated Constitutions these pills act like a charm. Taken in small doses, the effect is both a tonic and a stimu-lant, mildly exciting the secretions of the body, giving tone and vigor.

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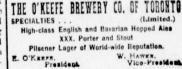
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THE CATHOLIC RECORD

AN OBJECT LESSON.

A curious spectacle was witnessed a

The Catholic Record. Published Weekly at 484 and 486 Richme street, London, Ontario. Price of subscription-\$2 00 per annum.

EDITORS : EDITORS : REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

THOMAS COFFEY. Publisher and Proprietor, Thomas Coffey. Messrs, Luke King, John Nigh, P. J. Neven and Joseph S. King, are fully authorized to re-ceive subscriptions and transact all other busi-ness for the CATHOLIC RECORD. Rates of Advertising-Ten cents per line each iser ion, agate measurement.

Approved and recommended by the Arch-histops of Toronto. Kingsten. Ottawa, and St. Bonfface. the Hishops of Hamilton, Peter-borough, and Ogdensburg, N. V., and the clergy throughout the Oominion.

Correspondence intended for publication. as well as that having reference to business should be discussed. espondence intended for publication, at is that having reference to business be directed to the proprietor, and must London not later than Tuesday morning, ars must be paid in full before the paper stopped can be stopped. When subscribers change their residence i is important that the old as well as the new ad dress be sent us.

London, Saturday, December 25, 1897 " THE PEN."

The first number of this interesting literary venture, published by J K. Foran, Lit. D., LL.B., 87 Milton street, Montreal, has been received. We gladly welcome it to the literary life of Canada, and, as the years roll on, we trust it will find that liberal share of patronage, which will, we feel sure, be honestly earned by its learned, painstaking and industrious editor and publisher. The initial number contains bright editorial matter on current topics, " Notes on Canadian History," "Shooting the Davil, a story of the Upper Ottawa," and " Felix Poutre," an amusing historical incident of the rebellion of 1837, both written by the editor ; as well as other matter which will be read with interest.

DIVORCE IN ENGLAND.

The Archbishop of Canterbury has issued a pronouncement against the remarriage of divorced persons, declaring at the same time that his Vicar-General will not issue licences for such marriages in future. The ground of this pronouncement is that such marriages are a violation of the divine law, but as the divine law has not undergone any recent change, the enquiry is reasonably made, "why did the ecclesiastical authorities issue such licenses in the past?" We know, of course, that they were issued in accordance with the requirements of the civil law, but it may well be asked, " can the civil law override the law of God ?" and " was the Archbishop justified in violating the divine by obeying the civil law ?" It is not likely that the Archbishop's decree will have any practical effect, as the ordinary license issuers will grant the licenses, and there will always be found ministers who will celebrate the marriages, as they will be sustained by the civil law, which in the Church of England is supreme, even when contrary to the law of God.

NEED OF RELIGIOUS EDUCA-TION.

A horrible murder arising out of the

that there is a likelihood there will be has recanted. Every step in the dira conference between the parties to agree upon a line of action. Mr. Canadians of all classes is a step forward. The action of the Witness Dillon said in November, when speaking in Dablin, that it was not expedient editor is a step in the opposite direc to ask for a renewal of pledges by tion. the Liberal party on the Home Rule

question, as this would imply that the Liberals are suspected to have aban-

doned the promises which they have few days ago on Shaw street in Monconstantly made to continue to support treal, from which an instructive object the demands of Ireland. But since lesson on temperance maybe derived. An then the Liberal F. deration has had a express wagon was delivering a barrel meeting, and Home Rule was not of beer at a saloon on the street and durmentioned in the programme to be ing the operation the head of the barhenceforward maintained by the rel was stove in, and the result was a dispute between the hotel keeper and Liberals. Mr. Dillon has expressed his disappointment at this, and there the driver. While this dispute was may be a coolness arising out of this going on a biscuit wagon drove up, cause, as well as out of Mr. Dillon's dethe horse attached to which dipped his claration that if the Government nose into the open beer barrel and drank copiously of the contents. present an honest local Government bill, his party will support it, even The result was very comical. though there may be some minor provisions in it which they may not ap

THE REFORMED EPISCOPAL. SECT.

prove.

Sunday, the 12:h inst., was the anniversary of the organization of the Reformed Episcopal Church, which is an offshoot from the Church of England. In several cities of the United States and Canada the day was celebrated in Churches of the new sect. In Montreal the Rev. C. Cooke preached the anniversary sermon, in which he said that there is much ignorance among professing members of the Church regarding its principles. He claimed that it adhered to its form of worship, because it is historical and orderly. and because it gives the people a part in the service. He added that it does not claim to be the best form, or to be of divine origin. It was scarcely necessary for thoughtful people to be told this, as the Church has been only twenty four years in existence, and is therefore too modern by over eighteen centuries to have been in-

stituted by Christ. Mr. Cook said

founders of the Church had made a

mistake in giving it the name "Re-

formed Episcopal Church," as it is the

ancient Church of the Reforma

tion, and it is the Church of

England which should be called the

Reformed Church. Dissatisfaction

at the name of the Church they

belong to is not confined to mem-

bers of the Reformed Episcopal, for in

the United States one Diocese of the

Protestant Episcopal Church has re-

pudiated its name through shame, and

given itself a high sounding new one.

But whatever may be the claims of

sectaries to be entitled to names which

indicate greater antiquity than be-

longs to them, they cannot so easily

rid themselves of their actual modern

character, of which even the most

A REPENTANCE.

cursory observers are well aware.

To the great [surprise of the driver of the biscuit wagon, who had not paid attention to what had happened, his horse commenced a number of strange pranks, staggering along the street from side to side, endangering the lives of a number of passers by and coming into contact with several vehicles driving along the street. The driver endeavored at first to bring his

horse to subjection by means of the whip, but this made the animal more unruly than ever, and at length, after being told the cause of the strange actions of his horse, he understood the peculiarity of the situation, and tried by milder methods to coax his animal to obedience. These efforts were unsuccessful, as by this time the horse was thoroughly drunk, and had become inclined to fight his master and to bite and kick

> at anything which came near, and the wagon was finally upset by the horse getting its hind leg over the shaft. Tae occurrence was witnessed by many persons, with mingled fear and amusement, and the matter was made the talk of the street, some of the on lookers drawing from it the lesson that the alcoholic mixture is good neither for man nor beast, and that intoxicating drinks which produce such ludier-

> ous and dangerous effects should be avoided by reasonable human beings. CHRISTMAS.

Christmas and Easter are and always have been recognized as the two greatest festivals of the year among Christians. The reason for this lies in the fact that both feasts are inseparably connected with our Redemption, one as the beginning, and the other as the accomplishment of this great work.

The accomplishment of man's Redemption is reasonably regarded by the Church as the most important of spiritual events, as thereby heaven is opened to mankind, and eternal life is placed within our reach. But there is something about the nativity of our Lord Jesus Christ which commends the celebration of Christmas more to

no other purpose that we know of did ection of creating good feeling amongst Christ come into the world than to restore to us the inheritance we had forfeited.

The prophets of the Old Law all had the small Protestant minority by the Christ in view, and the hopes of the Catholics of Quebec ; and the obverse people of God were centred in the of the shield would have shown a picture coming of the "expected of all nations" of the narrowness and almost proscriptive intolerance of the Catholic minorthrough whom "sin may have an end, and iniquity may be abolished, and ity by the Protestants of Ontario. But the Globe could not be fair without everlasting justice may be brought ; utterly condemning many of the leadand vision and prophecy may be fulfilled." (Dan. ix.). ers of the party whom its duty constrains it to champion, and an en-

It was for this end, therefore, that Christ became incarnate, and that His deavor is therefore made to get away birth was announced by a multitude from the position it assumed when reof the angelic host who appeared at plying to the Register. Bethlehem on the occasion, when first ciary was commenced the Globe's re one angel announced to the shepherds who were watching their flocks: "Behold I bring you good tidings of great joy that shall be to all the people. For this day is born to you a Saviour who is Christ the Lord, in the city of David :" and the multitude of angels. taking up the joyful strain, praised God, saying : "Glory to God in the highest ; and on earth peace to men of good will."

The Incarnation of God the Son must always remain a mystery which the human mind cannot fathom. How can it be that God should so humble Himself as to take a human form ?

We believe this because God has re vealed it, and He cannot deceive nor is the Globe's answer? be deceived, but we cannot under-stand it, nor can we expect to under-stand or penetrate the mysteries of God. We know only that Christ's In-carnation was necessaty as the means of our salvation, and His infinite love for many ind Him is infinite love

for mankind led Him to adopt this wonderful means to restore to us what we had lost by sin. For this the "Word," who was truly God, "was made flesh and dwelt among us" and was made manifest on earth.

Their is no pomp of royality in the surroundings of Oar Blessed Lord on the first Christmas day, though He is of the kingly race of David whose lineal descendant He is. He is born in a lowly stable with no attendants to wait upon Him but His immaculate mother and St. Joseph, his reputed and legal father, and two animals, an ox and an ass, which were the occupants of the stable before the Holy Family found a refuge there.

Jesus elevated human nature by tak ing it on Himself, and for this we owe Him a debt of gratitude, but still greater are our obligations to Him because it is for our sake that He undergoes so great a humiliation. Christmas must be, therefore, to us always a time of rejoicing and grateful thanksgiving, and as the angels pray for peace and good-will among men on this grand occasion, we must do our share in the accomplishment of that prayer. We must cultivate good-will towards our fellow-creatures on earth. entertaining for them only sentiments of charity and love, even as Christ did His work for us through love.

In conformity with the will of G expressed by the angels, we also wish to all our readers a happy Christmas with peace and prosperity both, spiritually and temporally.

DECEMBER 25, 1897.

The Globe by publishing the article even the memory of the society would would have presented to its readers a soon have descended into oblivion had shield exhibiting the broad liberalism, it not been revived by the unacthe fair and open handed treatment of countable appointment of Busby by a Liberal Government to a position in the Customs. The Catholic who has been fighting for the principles of his party for eighteen years is overlooked, and his claims disregarded, while the men to whom he has been opposed during that long period are recognized and rewarded. The ways of the politician are certainly inscrutable. We regard the Catholics of Ontario as being virtually without representation in the Federal Government. But this is a matter we will take up and When the discussion as to the judideal with in a separate article. In the meantime we may be permitted to

ply to the Register was that the Resay to Sir Wilfred Laurier : Your boast form party during recent elections had is that you are a Liberal of the English to contend against the charge of the school ; and we ask nothing higher, Opposition that the Catholics had been nothing better, than to see you at unduly favored by the Reform Governleast strive to emulate those great ment in the matter of appointments. prototypes of Liberal principles, John This charge, as the editor of the Globe Bright and Mr. Gladstone, whose lives well knew, was foundationless, and yet and actions were a perpetual protest it resorted to that unsubstantial de against every species of wrong and infence when the charge was made that tolerance by one portion of the Em-Catholics were ignored and their creed pire against the other. made a barrier to advancement. When

THE CHRISTIAN UNITY ASSOCI-

Quebec and contrasted it with that ex-We have received from Rev. Charles tended to the Catholics of Ontario, what H. Shortt, of St. Thomas' Church, Toronto, the following letter in reference to our remarks on the proposed formation of a society for the promotion of Christian Unity, the initiatory of which has been undertaken by a number of Anglican | clergymen of Toronto.

> We pointed out in connection with the matter, certain difficulties and what we considered to be incongruities in the proposed constitution of the so. ciety, and which in our opinion would present a serious obstacle in the way of Catholics becoming or desiring to become members.

> We must here state again that we gave utterance merely to our own views on this subject, so that our presentation of the case is not to be considered as emanating from the authorities of the Catholic Church. Nevertheless Mr. Shortt's letter does not change our opinion on the subject.

The rev. gentleman states that we appear to have a false impression as to the exact object of the society, as the members do not intend "to submit themselves to a majority vote." " of the Association, nor do they aim at any " bargaining away of doctrines."

We did not assert that these things were intended by the gentlemen who compose the association, for we are not sufficiently acquainted with their intentions to form a judgment on this point, but we meant to point out that as it is the general practice in associations where the members meet on equal terms, to submit to majority rule, when Catholics are urging that a small the same thing would naturally be modicum of justice should be meted out expected in the association here outto them that there is a charge that they lined, and that Catholics could not gree to such conditions unde circumstances, as the deposit of faith in the Catholic Church is a sacred trust handed down from generation to generation, and derived from Christ Himself, the Founder of our religion. It is not within the power of men, therefore, ly remonstrate. We will deal with the to change that sacred deposit in the slighest degree. Of course, there can be no objection to a friendly taik over the question of the reunion of Christendom, but it should be understood, that as far as the Catholic Church is concerned, her doctrines are unchangeable. This was clearly explained some months ago by Cardinal Vaughan while treating of the question of Christian reunion. The teaching of the Church that Christ exempted her from all liability to error excludes the possibility that she should change her doctrines, as such change would imply that she has erred in her definitions of faith. We are satisfied that the gentlemen who have begun the present movement are sincere and honest in their fintentions, and we hope that their plan may be fruitful in good results. But we are convinced that there is but one" mode by which these good results can be attained, which is by accepting unreservedly the authority of the Catholic Church, which has never changed her faith since it was committed to her by Christ in the beginning. She is described by the Apostle St. Paul as the pillar and ground of truth," and thus it is implied that her faith cannot change, as divine truth is immutable. Our esteemed correspondent must therefore not be offended if we point out honestly our convictions on this point. We do not mean to insinuate that these reverend gentlemen really inical institutions of this country ? tend to force a change of faith upon Both dead and buried long ago, and Catholics by a majority vote, but the

and the second second second

DECEMBER 25.

proviso contained in t we published it two w seem to us to imply th this kind is to be fear sp cial provision in th effect that no denomin dominate in the prope This seems to us to in inance of the majori bers, or at least the r ably come to this befor will be many months o it our duty to call a feature, the more es majority in the associ all represent a major tian world, nor even a Catholic Christians ; non-Catholics who beli mysteries of Christi majority would sustai doctrine which Cathol which is called in q minor sect.

It may be also that whose names are app cular have no though away doctrines of C condition of reunion. ing against such a tempted, we did not which is but an in The like of this has frequent occurrence i there was no stretch our supposing that kind might be cont present movement. proper to point out th not be parties to any kind. That these remarks

understood, it is wel that though the doctr olic Church are immu the case as regards laws. These laws, su tion of fasting days, d and feasts, the rites used in the celebratio administration of the material and form o ments, and even th celibacy is enjoined disciplinary. The C reason for her presen these matters, but th reason under certain modify it to a great but this she would d gravity of the circ justify a change, or able.

The Rev. Mr. She follows :

To the Editor of the CAT Dear Sir—As a member the Canadian Society o would like to thank you letter and for your kind y do one thing more? I would like to correct which we seem to have I which we seem to have 1 as to our exact object. Will less do we aim at any 1 trines. We can repre-seives, individuals belie (Dristians, voluntarily g for furthering the desire there is a will there is a satisfied with a divided C not; and we hope in an to learn more of one and well as to help in some d a more widespread feel divided condition is sim members of the society y

grievance is the small proportion of Catholics who have been appointed Judges." We do disclaim the interpretation attempted to be put on our protest. We showed how unfairly Catholics were treated in appointments to the bench here, and with what liberality the Protestants were treated in regard to like appointments in Quebec. And what we were insisting upon, and what we intend insisting upon, is that there should be no discrimination as between the minorities in the two Provinces Each should be treated with fairness

we produced the statistics showing the

treatment accorded the Protestants of

and liberality. The Protestants of Quebec have had eight of their number on the bench until 1895. When the number was about being reduced by one, Bishop Bond and a number of the Protestant clergy protested against the reduction, although that would leave them about one fifth of the judiciary, while they form one-seventh of the population. Was it wrong or improper for Bishop Bond and the Protestant ministers to adopt the course they did under the circumstances? Was it wrong for them to insist that one out of almost every four of the judges on the bench should be Protestant? If it was wrong or improper we never heard so from the Globe or any other journal. It is only

re acting improperly in endeavoring to secure advantages which were cheer fully accorded to the minority in an other Province as their rightful due.

old Pagan superstitions of the Indians of the North-West has been perpetrated recently at Berens River, about two hundred miles north of Winnipeg.

hundred miles north of Wilmipeg. It appears that an Indian woman named Sarah Ross was suffering from typhoid fever and became deirious. Her husband thought she had become a 'Wendigo,' and according to old superstitions, beliefa and customs of the In-dians. decided that she must be killed in order to prevent her from eating other members of her band, and he acted accordingly, committing the deed in a most atrocious manner. Grab bing his wife around the body with one arm, be grasped her hair with the other hand and twisted her head until the neck was broken.

In the face of the existence of such superstitions among our aboriginal population, there are persons, among whom are many ministers, who object to giving religious education to the Indians both in Canada and the United States. The real cause of the objections which have been raised to the religious education of the Indians is that in both countries Catholic mis sionaries have had greater success than Protestants in their efforts to civilize and Christianize the Indians. It is with the hope of destroying the Catholic Indian schools that objections have been made to the granting of Government aid to the Indian schools in which religion is taught. But the Catholic missionaries will continue their great work even when deprived of Government assistance.

UNION ONCE MORE.

There appears to be now some hope mond have spoken recently in a more than at any time since the unfortunate dissensions occurred between the differin Parliament. Even it has been said presents. It is to be regretted that he ates the advent of this Redeemer. For of a very Brummagum standard.

On the eve of the departure of Mgr Bruchesi for Rome, the journalists of Montreal presented him with an address. All of them, without destinction of creed or political opinion, spontaneously offered the newly-elected Archbishop their congratulations, and they also promised to support his generous efforts on behalf of the public welfare. The Catholic members of the press promised a perfect submission in all matters pertaining to religion, to morals and to ecclesiastical discipline. On his arrival in Rome Archbishop Bruchesi related this circumstance to the Pope, and His Holiness expressed pleasure at being informed that such a happy condition of affairs existed in Montreal. On the 13th inst. the papers of that city contained the letter addressed by the Archbishop to the Pope, and the reply of His Holi. ness thereto. The Witness in refer

ring to the circumstance, says: "One is amused by the capital which His Grace the Archbishop of Montreal and His Holiness the Pope, between them, seek to make for archiepiscopal authority out of the purely formal courtesy of the Montreal jour. make for archieftscopar adhedring out of the purely formal courtersy of the Montreal jour-nalists in waiting upon His Grace and pre-senting him their unanimous felicitations on his accession to his responsible office and on the dutiful expressions of those of them who as Roman Catholics were bound to accept his authority in matters of faith and doctrine."

We feel sure that nothing was fur ther from the intention of both His Hol iness and the Archbishop than to attempt to make capital out of this oc of a reunion of the Irish Nationalist, currence. Even were they so inclined factions, as Messrs. Dillon and Red, there would not be the slightest necessity for their doing so. The Montreal conciliatory tone of each other's policy | Witness is the organ of the ultra Pro testant element of that city. The edit or, may we say, in a moment of weakant Irish parties. Both these leaders ness, joined the deputation of his felhave declared that it is expedient that low journalists who called upon the these dissensions should come to an newly-elected Archbishop ; the circumend, and that there should be some stance having been made public, doubtagreement on the part of Irish Nation- less he has been censured by the leadalists in regard to their future attitude ers of the element which his paper re-

popular feeling than even the grea feast of the Resurrection, and it may be said that in popular estimation Christmas takes the first place of all the feasts of the ecclesiastical year.

The Saviour of mankind had been promised by Almighty God immediately after the fall of our first parents from the happy state in which they were created. They were originally placed by God in a garden of delights. but they were to retain their first in nocence and gain its reward only on the condition that they should obey the simple command which Gou gave them -to refrain from eating the fruit of a certain tree called "the tree of knowledge of good and evil." Regarding this tree God said : "Thou shalt not eat thereof, for in what day soever thou shalt eat of it thou shalt die the death. By this it was not meant that they should die bodily on the day of their disobedience, for we find that though they were driven out of Paradise, the

beautiful garden in which they were dwelling, they still lived on earth for a long period; but they became subjectim mediately to bodily death, and spiritually they were really dead, and that spiritual death, whereby they were deprived of their right to eternal happiness, was transmitted to their posterity in the form of original sin with which we all came into the world, according to the words of David : "For behold I was conceived in iniquities, and in sins did my mother conceive me." (Gen. iii.)

But even to our first parents a Redeemer was promised, by whom the head of the serpent, the devil, who had tempted them to sin, should be crushed, and thus the right to heaven which man had lost through sin was to be regained.

The feast of Christmas commemor- innoculated. It is indeed Liberalism

CATHOLICS AND THE BENCH.

The Globe of Saturday discusses the article in last week's RECORD on the above subject, and quotes therefrom the paragraph where the liberality of the English Government in conferring positions of the highest grade is in glaring contrast to the niggardly spirit which has actuated some of the socalled Canadian statesmen. In England, where the Catholics are but onethirtieth of the population, one tenth of the Judges of the High Court-included therein being the Chief Justice of England-are Catholics. The like liberality has been displayed to them in appointments to the County Court Bench.

We also furnished the statistics as to the great liberality extended towards the Protestants of Quebec, where, since 1841, seven of their number have been Chief Justices, and thirty four Puisne Judges of the Superior Court and three Judges of the Admirality Court; while in Ontario during the same period there were two appointments to the Saperior Court, five County Court Judgeships-three of the appointees aggregating three years in office-and four junior Judgeships.

Had the Globe desired to be fair, and teach a lesson to the political school of which it is the advocate, it could, by publishing the whole article, have shown the difference between the independent Liberalism of the English statesmen and the base imitation with which some of the so-called statesmen in the Liberal ranks have been

But it is not alone in respect to the bestowal of the judicial patronage that the Catholics have a right to loud-Postmasters, the Assistant postmas-

ters, the Post Office Inspectorships, the Collectorships of Customs, the Customs Surveyors, the Collectorships of Inland Revenue and other offices connected with that and other services, in due course.

The first to secure recognition from the Government were not the Catholics who had been fighting the Reform battles. E. E. Sheppard, who traversed Haldimand shouting "Mowat must go;" who proclaimed with the voice as of a prophet that Grit misrule and incompetence was at an end, and the dawn of Tory rectitude and transcend-

ant ability was at hand ; who stood on the platform in this city with Essery, and identified himself with a cause that respectable Conservatives helped to stamp out of existence- this man Sheppard was the first to receive the right hand of fellowship and a lucrative office from those whom he had been denouncing as corrupt and incapable Grits and who ought not to be intrusted with the government of the Province much less of the whole Dominion. Then followed Busby,

of Southampton, the President of P. P. A's. This society was formed and a paper started by it in Toronto for the dissemination of Tory As. cendancy principles and the overthrow of the Mowat Government. Where is the society now ? Where is the paper

that was, with the aid of the members of the society, to revolutionize the politA more which the society w members of the society w their principles most firm representative men mu necessary legislating. Again thanking yon. I remai Yo

St. Thomas', Toronto,

We thoroughly Shortt's view that th state of Christendon was evidently Chris Church should be o shepherd, and acc nounced a most sev against those who His Apostles whom commission to pres every creature. division must rest u fused to accept the Apostles and their and especially of St. Peter, the chief of

DIOCESE OF CH The New St

Charlottetown E

The new cathedral struction in this city j being one of the best sp itecture in the Dominio the exterior is in a gro one can observe the s proportions of the edili-to the height of about s building, is certainly a the copper covering an to its beauty. The fa simply grand, and affo-impressive maxalific cathedrais, which for admiration of the art-lo The interior of , the c promises to be equally than the exterior. This inde capacity will be sides the organ gallery salieries which may be The onber is for Sund-also for a lecture hall. made of brick and con-lent construction, bein the front and by the cowers to the basement calieries.

DECEMBER 25. 1897

proviso contained in their circular, as we published it two weeks ago, would suggest two provisos to imply that something of this kind is to be feared, as there is a single being placed about midway between the services in the circular to the diminate in the proposed association. This seems to us to imply the predominance of the majority of the members, or at least the matter will provide the association to duty to call attention to this abore the main vestry and one on each side of the majority of the Gring it our duty to call attention to this all represent a majority of the Christians; for even amore majority of the Christians is for even amore majority would sustain nearly every is to be constructed at the construction of the association will be many months old. We deemed it our duty to call attention to this all represent a majority of the Christians; for even amore majority of the christian world, nor even a majority of the Christians is for even amore majority in the association will not be the christian to the cathedral will be decommender as the choir of the cathedral will be decommender as the construction of the excellent choir of structure to be completed. The construction of the excellent choir of structure is the construction of the excellent choir of structure is the construction of the excellent choir of structure is the construction of the excellent choir of structure is the construction of the excellent choir of structure is the construction of the excellent choir of structure is the constructure of the excellent choir of structure is the construction of the excellent choir of structure is the construction of the excellent choir of structure is the constructure of the excellent choir of structure is the constructure of the excellent choir of structure is the constructure of the excellent choir of structure is the constructure of the excellent choir of structure is the constructure of the excellent choir of structure is the constructure of the excellent choir of structure is the constructure o proviso contained in their circular, as majority would sustain nearly every doctrine which Catholics believe, but

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olic Church are immutable, this is not the case as regards her disciplinary laws. These laws, such as the regula tion of fasting days, days of abstinence, and feasts, the rites and language used in the celebration of Mass and the administration of the sacraments, the material and form of sacerdotal vestments, and even the law by which celibacy is enjoined on the clergy are disciplinary. The Church has good reason for her present discipline on all these matters, but there may be good reason under certain circumstances to modify it to a greater or less extent, but this she would do only when the gravity of the circumstances would justify a change, or render it desirable. The Rev. Mr. Shortt's letter is as follows : To the Editor of the CATHOLIC RECORD :

frequent occurrence in the past, and

there was no stretch of imagination in

our supposing that something of the

kind.

follows: To the Editor of the CATHOLIC RECORD: Dear Sir—As a member of the committee of the Canadian Society of Christian Unity, fi would like to thank you for publishing our the ter and for your kind words upon it. May do one thing more? The wessen to have made upon your induced where a majority vote of the association, nuch lists to eur exact object. We want no one to sub-int to a majority vote of the association, nuch liets do we seem to have made upon your or site and matany bargaining away doc writes. We can represent nobedy build christians, voluntarily gathered into a society inter is a wall there is a way. Multitudes are statement attributed to me at the Bible is a divine book, does not devolve upon the believer in its upersaturily gathered into a society inter is a wall there is a way. Multitudes are inter is a to help in some degree towards making a more widespread feeling that the present divided condition is sinful. The most useful members of the society will be those who hold their principles more forme another's real position as well as to help in some degree towards making members of the society will be those who hold their principles more forme another's real position as well as to help in some degree towards making members of the society will be those who hold ther principles more forme another's real position in separate countries, and extending ov.r a members of the society will be those who hold ther principles more forme another's real position in separate countries, and extending ov.r a members of the society will be those who hold ther principles more forme another's real position writers never saw cach oiler fine to frame, from the different present divided condition is sinful. The most writers never saw cach oiler fine to forme, they writers never saw cach oiler form one to une, they present a consistent and harmonious writers never saw cach oiler frame may ho says the book is net divided in the present divided state of Christendom is sinful, tion, has contributed no small share holy cause. In taking my leave of the Rev. Dr. I may well be excused, when, in the words of the Bible, I ask him in astonishment, "art thou a master of Israel and knowest not these things?" (John iii, 10). I am respectfully, Thomas Davis, Benevitie, Nov. 19th, 1857. Dr. Galbraith is mistakeu in referring to this report as "second hand." It was taken by a regular member of the Sun shaft. The re-porter's summary of his remarks was as fol-lows; "I does not devolve upon a believer to prove the Divinity of the Bible, it is the un-believer that should prove it not to be Divine." Brevity may be admitted, but that the Rev. gentleman's meaning was in any way distorted in the report, the Sun is not prepared to ad-mit.-Ed. Sun. Church should be one fold under one shepherd, and accordingly He pronounced a most severe condemnation against those who would; not receive His Apostles whom He sent with the commission to preach His Gospel to every creature. The blame for the division must rest upon those who re-LIGHT WANTED. fused to accept the teachings of the REV. FATHER DAVIS DISCUSSES DR. GAL BRAITH S EXPLANATION OF HIS RECENT UTTERANCES.

vestibules, in all making the entrances very

which is called in question by some

"FLANEUR." To the Editor of the CATHOLIC RECORD: Sir-I hearily agree with your remarks on the "Flaneu" page of the Toronio Mai, the physical sector is a sector of the sector of the sec-beng the advisability of noticing its writer at all. He has no misgivings as to his own quali-fications for pronouncing upon questions the most various and the most abs ruse-questions not see in his effusions anything but the physical sector of the park is the sector of the sector of the sector out of the sector of the sector of the sector out of the sector of the sector of the park inside and the sector of the sector of the park is the sector of the sector of the sector out of the sector of the sector of the park inside the the top of the most of the park inside the the top of the most out of the sector of the sector of the contempt he deserves. Yours traily. It may be also that the gentlemen away doctrines of Christianity as a condition of reunion. But in protesting against such a thing being at tempted, we did not raise a bugaboo which is but an imaginary being. Ae should be t. A he deserves. Yours truly, H. F. McIntosh. The like of this has been a thing of

A DISCUSSION ON THE BIBLE.

kind might be contemplated in the The Remarks of Rev. Father Davis and Rev. Dr. Gailbraith.

Hev. Dr. Garloralth. The following correspondence between Rev. Dr. Gaibraith, of Beiheville, and Rev. Father Davis, of Madoe, is copied from the Beileville Daily Sun. On Nov. 10th inst. at a meeting of the Bible Society of the City of Beileville. Dr. Gaibraith, who was the speaker of the even-ing, delivered an address, in the course of which he made numerous unfounded states ments, among which, the following—"It does not devolve upon a believer to prove the Divin-ity of the Bible, it is the unbeliever that should prove it not to be Divine." LIGHT WANTED. present movement. We deemed it proper to point out that Catholics cannot be parties to any transaction of the That these remarks may not be mis understood, it is well we should add that though the doctrines of the Cath

not devoive upon a believer to prove the Divin-ity of the Biole, it is the unbeliever that should prove it not to be Divine." Litth WANTED. To the Editor of the Sun: Sur-There is to me a startling and a rather strange assertion in the address of Rev. Dr. Gailbraith, to the Bible Society of your city, as reported in the Daily Sun of Thursday last. The Rev. Doctor is reported to have said.-"It does not devolve upon a believer to prove the Divinity of the Bible, it is the unbeliever that should prove it not to be Divine." I have always been under the impression that it is essentially illogical to ask or to expect of any one to prove a negative. In fact, that to do so, is simply to ask, in other words, the unbeliever to prove the very thing itself, which he dis-believes and denies. I venture to say any re-sponsible inwyer in Believile, whill inform Rev. Dr. Gailbraith, that if he brings a copy of any document whatever into court a competent youcher is necessary on his part for the genuineness of his document, and over and above this, that a competent voncher is necessary voncher is necessary by the court. These and principle applies to the unbeliever and above this, that a competent voncher is necess necessary rouchers. Is document will not, for one moment, be entertained by the court. These and principle applies to the unbeliever and hidden panacea, in any contest ne may enter into with an unbeliever, by the principle he holds, as reported in the above extract from his address, the unbeliever must come out every time the champion. It cannot be otherwise, or our common reason is only a delusion and a snar. Tam respectfully. Madoe, Nov, 15, 1897. WHAT DR, GALBRATH SAID.

Madoc, Nov. 15, 1897. WHAT DR. GAILBRAITH SAID.

THE REV. GENTEMAN'S REPLY TO A CORRES-PONDENT'S CRITICISM OF HIS REMARKS. To the Editor of the Sun :

THE CATHOLIC RECORD

ith. It is some scopicism of the bary videspread scopicism of the bary es the Bible to the class of myth termeiusjon will Rey. Dr. Gail

LIGHT REFUSED. THIS IS WHAT REV. FATHER DAVIS NOW SAVS REGARDING DR. GALLBRAITH. To the Editor of the Sun:

PROF. ROENTGEN.

reason and of revelation, cannot exact from any man anything which stullifies and contradict reason. I may be pardoned for saying it is matter of surprise to me, that any intellectua and intelligent body, as I know the Bible So cley of your city to be, should allow to pass without immediate and vigorous condemna ton, such unfounded and permicious assertion on the Bible as that indulged in by Rev. Dr Gailbraith. It is simply a further confirmation of the widesaread securicism of the day, which Prof. Roentgen, the discoverer of the "X-rays," is a Gatholic, and it is said that he is so devout a client of the Blessed Virgin that he abstains from meat every Saturday in her honor. It is a noteworthy fact that a very large proportion of the most eminent repre-sentatives of every department of natural science are practical Catholics ; and this is particularly true of those who have done the work of ploneers and opened up new fields of research. Such names as Abbel flauy, the crystallographer, Van Beneden, the embroy-ologist, Pasteur, Ampere, and many other moderna, come to one's mind in this connec-tion, together with those of the very creators of modern empiric science — Copernics, Galileo, Da Vinci, Descartes and the rest. It would appear that the inner mysteries even of the visible and ponderable world are only penetrable by the eye illumined by the supernatural gift of science which the Holy Ghorst alone dispenses and only through the Church of which He is the animating prin-ciple. After the Catholic masters of science have opened the gates of knowledge then the materialists and other separatists enter in, and disport themselves like ill bred urchins, squandering and mutilating the precious fruit, without waiting for it to ripen, and sickening themselves with a too hasty and ravenous indulgence.—Church Progress. Prof. Roentgen, the discoverer of the "X legates the BiEle to the barrier of the barrier bies. In conclusion will Rev. Dr. Gailbeauth nelly eschew ail extraneous matter and con-ne himself to the sole question at issue—to yer the necessary and the competent vouch-rs that his Bible is really what he says it is. I he does so, I am prepared to prove store the public that Rev. Dr. Gailbraith satray on the Bible question and that his nildel and unbellever are perfectly instified in sejecting himself and his Bible. To use the Rev. Doctor's own words—"By this paragraph I am prepared to stand." I am respectfully. I am respectfully.

To the Editor of the Sun: Str.-Some days ago I made the reasonable request to kev, Dr. Galibraith, who had with out a shadow of reason, called upon the infide or unbellever, to render an account of the divine origin, the inspiration, the preservation, etc. of the Bible-of sive to the puble. "Inis own necessary and competent vonchers that his Bible really is what he says it is." Both rea-son and justice require his doing this, before he can ask or expect of any one to explain any-thing whatever of his Bible, in any of its phases. Up to the present time he has observed a stud-led and discreet silence on the competency of his winesses—the very first preliminary in the whole Bible question, and I am justified in the conclusion that he has done so simply because he fully realizes his address to the Bible So-ciety was a complete flaxe, of which the less said the better for all concerned. By the very principles he holds as a leading minis-ter of his sect. Dr. Galibraith cannot give to reason a competent witness in the divine message recorded in the Bible, and this I shail prove in the following few words, to which I call his serious attention. All facts in the untrail order to stiffed to by a competent witness in the natural order, the all facts in the supernatural order become practical and living truths to reason only by the testimony (evidence) in the supernatural order, testiffed to by a competent witness in the supernatural order. The Bible, or a least intan portion of it named. "The New Testa-ment," is only a corp of origins, which have been lost to the world for centuries past, and being a mere cepy. It requires completent vonchers in a special manner. It was written for local purposes and in local circumstances, and it was written not to coveret any one to the true faith, buit to those and to confirm those, who had already been converted by the oral teaching of the aposites. Since the dawn of Christianity, no people or nation has ever yet been converted by the mide intensity prature of the case, this w thousands of men distinctly believe and other thousands of men distinctly believe and the latest gains in civilization have clouded the title of the average man "to these rights. Is there anything reprehensible, from the formation, we can make by cheerfally giving to four Orrestana studpoint, in this fight for security "security of personal recognition and other these of and the stricken of the orrest. And this discharge of our Christmas oblic to any security of a man's charce to be are explained or personal recognition of the tensit. The integral and organization aball to be over emphasile to day, we have a construction the order of the security of a man's charce to be over emphasite to day.
 Ti is not wise to be over emphasite to day, we have a security of the might improve the area set. The organization aball to be over emphasite to day.
 Ti is not wise to be over emphasite to day, with the workingman about this duties, if one is not prepared to grant with equal emphasis his rights. Who recognizes his truth better than dose Pope Leo XIII. In his grate there is the theorem hand between, but on thigat that hard do tas much as he can, that the temptations previous to ever the hard do tas much as he can, that the temptations previous to ever the hard do tas much as he can, that the temptations previous to ever the hards and there the stores wall as the previous or and one or an love of the are addited disters.
 The favors labor organizations, and points the claret the store of the size of the right of the grant with equal to granize the content of the stricken of the accounter of small stakes in the land by a multitude would hinder the excessive adding of field to field to which the rich are addited disters.
 The favors labor organizations, and points the prophase, her Saters of the right of the grant can and social Work, which suggests in one hird scale recognition and entry the stricke on oreal scale that the clambes to the right of the grant and soc

that of money-making, but the minister, pretending to be a servant of God, who de-scends to posing and theatrical tricks in order to make his sermons effective, is deserv-ing of nothing but contempt.—Sacred Heart Review.

The source of the source of virgin indices in one of the source of the so

ical issue. Then on the adoption of this prinical issue. Then on the anotation the supreme ciple, we must abolish all our courts, Supreme and State ; judges, sheriffs, police-all must go, for the individual citizen with his private go, for the individual citizen with THE CHRISTIAN'S CHRISTMAS. The sweet spell of a coming glad time is already on us, and we feel the breath of the Advent morning. There is a subtle influence poculiar to the two great festival seasons of im.

Real unity in Christendom can be realized only by a common recognition of the fact that Christ established 11s Church as a gov-erning and teaching organization, and that her mission from Hum is of such a character as to require those who believe in His divin-ity to yield their private judgment and give their intellectual assent to her teaching and their obedience to her laws. That Church of Christ still exists on earth, and outside her pale Christian unity is impossible,—N. Y. Freeman s Journal.

PROTESTANT IDOLATRY.

PROTESTANT IDOLATRY. The honor pad to the saints, and partic-ularly to the Blassed Virgin, in the Catholic Courch is a perpetual stumbling block to our Protestant friends. It is, however, a stumb-ling block of their own creation, for if they would believe Catholics—who surely ought to know their own faith—instead of clinging to their old traditionary ideas, they would soon know that Catholics do not pay to the saints the supreme honor which they pay to God. The doctrine icontained in the catechism which is taught to all Catholic children, will surely be accepted by the most suspicious Protestant as fairly representing Catholic teaching, and on this point the catechism is very clear and explicit. Regarding the saints in general, we find the following: In explanation of the first comrandment :

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To the Editor of the Sun :

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By the Way. The new woman has had her fair share of attention, and it is now the turn of the new inister or rather a new way of mesenting the old, old story of the gospel. We referred have work preacher. In Chicago they go purther, and in their case a breezy style of purther, and in their case a breezy style of inither to been the method used in the pulpits. The Rev. Robert Mcintyre in the course of a sermon on "Old Maids" said: "Old maids have been divided into three have york preachers. The divided into three of maids was once listening to a widow relat-ing her expariences. The widow told how should be the third husband had been rated to death in a conflagration. "That is jast like the injustice of things, 'said the date death. Her third husband had been rated to death in a conflagration. "That is jast like the injustice of things, 'said the date death. Her third husband had been rated hashand, without success, while that woman has husbands to burn." The to very edifying, the new style of she had greage will not aid much in the wing of souls, however.—St. Thomas Journal. Determine the superscreaments of the superscreaments o

Madoc, Dec. 6, 1897.

Ring out ye sweet bells, Chimes happy and gay, Let every one welcome The glad Christmas day.

Hang up your stockings And hie to your bed Old Santy is coming With rein-deer and sled.

I hear on the breeze A far-away sound 'Tis jingle of bells As he journeys around.

Keep up, the old customs They're fraught with sweet grace Then hang up the stockings In the old fire-place.

By the Way.

O. N. C.

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Christmas Carol.

ing out, ye bells, sound every chime, ing in the blessed Christmas time ! our message bring to every heart f iffe their petty things of earth ; nounce the things of bighest worth-'Tis Christmas-ilde !

Ye angels that the shepherds greet. Shout forth your tidings glad and sweet : Fill every soul, which cares aonoy, With basven's own and greatest. Jay : Point men unto that brightest gem, The lustrous star of Bethlehem— Tia Christmas tide :

Ye busy people, far and wide. Lay all your worldly cares aside : Join ye the shepherds, go and seek The Babe isid in the manger meek. Ther, is no boon outside of Him, Before whose star the sun grows dim-'Tis Christmas tide !

Ye sufferers on earth below. Ensiaved by mankind's ancient foe, That groan beneath his cruel chains, Whose soul and body writhe in pains-Take heart, your foe you now may scorn A Saviour unto you is born-Tis Christmas-tide !

Ye faithful souls, that toil and strive, To enter the more perfect life, Subduing every sinful lust, Who fear and iove, believe and trust, A Helper comes, your toils to share, Your home in heaven to prepare— 'Tis Christmas tide !

Mysterious love, so deep and great. Win thou our souls and drive out hate, And conquer fear, and let thy might Set all our human wrongs aright ; Heal thou our wounds and every smart, And let thy bliss fill every heart --'Tis Christmas-tide !

Oh blessed Saviour, from Thy throne, Shou stoop t, poor sinners to atone And wast a man, as low as we. May every soul now welcome Thee, And by Thy bumble recompense. And live to Thee in love intense !-Tis Ohristmas tide !

-E. F. L. Gauss, in the New World.

FATHER SALVATOR'S CHRIST-MAS.

Margaret Kenna in the Catholic World.

A Beggar at the door ! "Come in," said Father Salvator. It was almost dark and the snow was

falling. Oaly a moment before he had looked out upon the world, and through his mind had flashed those words of Faber : "There are good angels around us, graces are raining down upon us, great and small, and inspirations are falling upon us as swiftly and silently as snow-flakes "-- and as he looked he

The man came in and, glancing calmly at his rags, said: "Could you give me an old coat?" saw the beggar.

'Could I give you an old coat ?" When a question was asked him Father Salvator always repeated it, twisting his lips to one side and blink ing his black eyes. He did it just for fun. It was so comical to watch the face of the questioner, who could not guess what the answer would ba. But this time the question echoed itself on his lips and the blinking of his eyes was involuntary. "I guess not," said the beggar.

"Yes, I can," nurmured Father Salvatr. "I've got a coat—a very nice coat. See, it hangs there."

It did hang there, just home from the tailor's Little Tommy, Father Salvator's joy and sorrow, mischievous little red-headed boy, had just been hurried off to the shop to bring it home. Had Mr. Bonway, the tailor, known that Father Salvator was invited out to dine, that he had mended it so nicely. making a new coat out of an old one ? He could not efface the marks of age and weather on the shoulders of the coat, but he had put on a new collar of gros grain silk and brushed the bread crumbs and marshmallow powder from

"Tell Father Salvator I want no more candy and crumbs," he had said grufily to little Tommy. And little Tommy had given the message. "Oa," said Father Salvator, "I must feed my birds and my bables !" Ha walked over now and took the

He walked over now and took the

and a branch of lilies from another ; and they were very sweet to him when one considered that Mrs. Kendrick was the one and Agnes la Garde the other ! He took a lily in his chilly fingers, and peered at it through dusty spectacles

"A lily is not an overcoat," he said sadly. "Be sure to bring your flute," Mrs.

Kendrick had written. "The major is coming, and we shall have some music." And he had even gone so far as to take the flute down yesterday and dust it with an old silk handkerchief. He took it up now and put it to his lips, but the Christmas anthem which shivered out upon the silence was dol-

orous indeed. "You poor little flute, I am sorry for you," murmured Father Salvator. "You love gay tunes and light hearts at Christmas You are used to the yule log and holly, and you have not been wont to scorn a little drink of eggnog-and to think that to night you will not see your dear old friend the major's flute. What a jolly little thing the major's flute is ! You would almost think it had white curls and beings. red cheeks and a well rounded waistcoat, like the major! Well, is not imitation the subtlest flattery?

"Are you like me? Do you play my wrinkles, and my fierce black curls, and my heart ache sometimes? Poor little flute !" He laid it down and

rubbed his eyes. The door was thrown open and Mrs. Kendrick appeared, with an army of invaders behind her. In self defence, Father Salvator had to rub his eyes a little more. Mrs. Kendrick shook her

finger playfully. "Which was it, your shoes or your

coat ?" she asked. "My coat," he answered, startled

out of his usual reserve. Mr. McCaffrey appeared, holding up

a coat and a pair of shoes. "We knew it was one or the other," said Mrs. McCaffrey. For a moment, then, they all stood

silent. It was an invincible little regi ment-Mrs. Kendrick, with her lovely brown eyes bent reproachfully on the guilty one; Mrs. McCaffrev, smiling her happy smile, which seemed never to have known a refusal; Mr. McCaffrey, who was very grave when he felt gay and very gay when others felt grave ; and Rory McCartby and Agnes la Garde, "seen and not heard," but always to be found in the face of the

fire ! "The major is waiting," said Mrs.

McCaffrey, as Rory held the coat for Father Salvator. "Follow the Little Corporal," said

Mrs. Kendrick ; and Mrs. McCaffrey was proud of Mr. McCaffrey's resomblance to Napoleon, if he was not. So Father Salvator, dazed and happy

was carried away like a king. He marched along the snowy streets with his noble guard.

"Merry Christmas, Father !" the ladies said as they passed. "Christmas gift, boss !" said the

darkies. Little children in sleighs shook

branches of holly at him. "Now aren't you glad you came ?" said Napoleon, twinkling his mischiev-

ous gray eyes. said Father Salvator very

"Yes," said Father Salvator very softly, "but it is not the coat which warms me. "Is it the love ?" murmured Mrs.

McCaffrey And Father Salvator only smiled.

Empty Stockings.

Oh, mothers in homes that are happy Where Christmas comes laden with cheer, Where the children are dreaming already Of the merriest day in the year, it." THE CATHOLIC RECORD

LEGENDS OF THE CHRISTMAS quently met with, though in a different TREE. Imanner. Immediately after dinner a TREE.

Nearly every Christian nation claims the honor of having given to the world the custom of the Christmas tree. Yet its origin is so obscure that no man may rightly say whence or when the beautiful usage began. A Scandin-avian myth of great antiquity speaks of a "service tree" sprung from the blood drenched soil where two lovers had been killed by violence in their innocence. At certain nights in the

Christmas season mysterious lights were seen flaming in its branches, that no wind could extinguish. The French have their legend as ell. In a romance of the thirteenth well. century the hero finds a gigantic tree

whose branches are covered with burning candles, some standing erect, the others upside down, and on the top the vision of a child, with a halo around his curly head. The knight asked the Pope for an explanation, who declared that the tree undoubtedly represented mankind, the child the Saviour, and the candles good and bad human

Wolfram von Eichenbach, the fam custom of welcoming guests with branches ornamented with burning

candles. BEAUTIFUL GERMAN LEGEND. The most beautiful legend is of Ger-

man origin and comes from that bor-der land of history between pagan and Christian days: "' Hearken, ye sons of the forest! No blood shall flow this night save tha. which pity has drawn from a mother', breast. For this is the birth night o the White Christ, the Son of the All Father, the Saviour of mankind' Fairer is He than Baldur the Beauti ful, greater than Olin the Wise, kinder than Freya the Good. Since He has come sacrifice is ended. The dark Thor on whom ye have vainly called, is dead. Deep in the shades of

Niffelheim he is lost forever. And now on this Christ night ye shall begin to live. This Blood tree shall darken your land no more. In the name of the Lord I will destroy it. "He grasped the broad axe from the hand of Gregor, and, striding to the oak, began to hew against it. Then the sole wonder in Winifrid's life came

to pass. For, as the bright blade circled above his head, and the flakes of wood flew from the deepening gash in the body of the tree, a whirling wind passed over the forest. It gripped the oak from its foundations. Backward

it fell like a tower, groaning as it split asunder in four pieces. But just be hind it, and unharmed by the ruin, stood a young fir tree, pointing a green spire toward the stars.

"Winifrid let the axe drop, and turned to speak to the people. "'This little tree, a young child of the forest, shall be your holy tree to night. It is the wood of peace, fo

our houses are built of the fir. It is the sign of an endless life, for its leaves are ever green. See how it points upward to heaven. Let this be called the tree of the Christ-child ; gather about it, not in the wild wood, but in your own homes ; there it will shelter no deeds of blood, but loving gifts and rites of kindness.

"So they took the tree from its place and carried it in joyful procession to the edge of the glade and laid it on one of the sledges. The horse tossed his head and drew bravely at his load, as if the new burden had lightened it. When they came to the village Alvoid bade them open the doors of his great hall and set the tree in the midst of

IN HISTORY. Historically the Christn

little fir tree is handed around the table, with a present of the host to each guest. Scotch and Irish children know but little of the enjoyment a Christmas tree is sure to bring.

At the beginning of our century the custom was entirely unknown in Scan dinavia, though they used to ornament their thresholds with fir tree branches. On the Islands Dago and Worms the inhabitants put five little candles on every branch of the Christmas tree. which is known to them almost as long as to the Strassburgers. In America it has been introduced

and quickly spread by the sturdy German emigrant, and of late years has become a universal custom. - New York Herald.

A CHRISTMAS DREAM.

Paul Tyson, a young medical student took home with him last Christmas eve, a book written by an author who pro fessed to doubt Christianity. The young man read its pages until long past midnight, and then laid down the book with a sharp doubt stabbing his heart "What if this author is right?

What if there is no Saviour, no merci ful Father in heaven ?"

He fell asleep, but seemed to retain the consciousness that his doubt was true. There was no God, no Christ, no future life, and the world knew it He dreamed that he rose and went out into the street. The churches

were tumbling into ruin, or had been turned into halls for pleasure-seekers or for riotous gatherings. Mechani-cally he made his way to the hospital in which he attended the free clinics. but it was closed. He met one of the physicians, a man whose grave, benignant manner and lotty character he had always reverenced.

"All the asylums, hospitals, free schoo's and other charitable institu-tions are closed," he said. "Why should the rich care for the poor, of any man put out a hand to help another? That was the doctrine said to have been taught by Christ. There is no Christ now. Our motto is, ' Every man for himself !' "

Paul saw that the man had been drinking heavily.

physician demanded, answering the suspicion in the younger man's face. "It is pleasure to me. Why should I not indulge myself?"

"Because vice must be hateful to a man like you, and virtue dear."

"Ah, you forget! There is no vice and no virtue. There is no God to make laws, or to make one action right and another wrong.

right and wrong. A filthy bully dragged a delicate woman from her car-

A stout young fellow, reeling out of a saloon, was met by his gray-haired mother, who threw her arms about him, begging him to come home. He struck her to the ground and went on his way. The crowd passed by, heed less of the white head lying at their ieet.

Little children passed him, scream ing out blasphemous words. It was God and Christ whose teachings had demanded reverence to parents, decency and purity in human lives, and there was no longer a God, no Christianity in the world.

Paul thought in his dream that he hurried horror stricken to his home. There, at least, would be peace and comfort. He found a strange woman

comfort. He found a strange woman with a bold, sensual face in his moth-with a bold, sensual face in his moth-even of the lowest and most vicious,

DECEMBER 25. 1897





streets were happy children, their versions from Anglicanism to Catho-

Cardinal Vaughan reiterates that the latest statistics show that the conlicity vary from six to seven hundred a month. "We must bear in mind," says the Cardinal, "that one conver-

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Conversions.

DECEMBE FIVE-MIN

Sunday Within

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Between rem and looking for this day should Chritians. It ou ination of conse examine their manner or othe so vividly in G scrutinize ever this is what it : scientious. (cultivated is no consciousness o We know, to b are over partic conscience, an pulous. But i pulous enough conscience ten of the Divine

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cold with a sweat of honor. The sun was shining on the snow-covered roofs, from every church spire came the glad sound of Christmas bells. In the

"Why should I not drink ?" the old

Paul dreamed that he walked down

the street. At every turn he found proof that men no longer believed in riage and drove away in it.

coat down

"I'd rather not take it," said the man, moved by something in the touch of the priest's hands upon the coat.

You must take it, my good man To morrow will be Christmas, and I could not bear to think that any one was wandering around our little town in need, as the Mother of my Lord wandered about Bethlehem."

What will you do?

Father Salvator smiled. In his long experience he had given many coats was the first time a beggar had asked him what he would do. He pointed to the fire.

'I can sit here and toast my toes and when the goose lays her golden egg I can buy a new one."

He drew the cost well over the man's cold shoulders.

"Good-night, sir ; thank you," he said as he went out.

Father Salvator watched him from the window. It was dark, but he could see the black figure in the snow. Then looking up, he saw the stars. To him there was a new wonder tonight in their silent shining. seemed the trembling notes of the Gloria the angels were waiting to sing. As each note rang out in heaven star would flash and fall in the twi light of dawn, and there would be

peace on earth to men of good will " At the last moment, Christmas after noon, Father Salvator sent little Tommy with a note to Mrs. Kendrick, to say he could not come to dinner.

Then he stood in his room, looking at the smoky walls, the frosted window panes, the dusty books. He was dis appointed -that was a secret that, at least, he could not keep from himself. He wondered if he could go without an No; he remembered that overcoat. his teeth had chattered just crossing the street to the church, and now he saw the snow blowing along the gar-den like sheets on waah day. Oa a little table stood his Christmas gifts. Purely ornamental they were —the parish knew he always gave the use-ful ones away. There way books of

s you gather your darlings around y And tell them the "story of old," temembor the homes that are dreary ! Remember the hearts that are cold ! And thanking the love that has dowered you With all that is dearest and best,

Give freely, that from your abundance Some bare little life may be blessed !

Oh, go where the stockings hang empty, Where Christmas is naught but a name, And give—for the love of the Christ child ! 'Twas to seek such as these that He came -Ellen Manly in Christmas Ladies' Home Journal.

How many old recollections, and

how many dormant sympathies does Christmas time awaken ! Many of the hearts that throbbed so gaily then have ceased to beat; many of the looks that shone so brightly then have ceased to glow ; the hands we grasped have grown cold ; the eyes we sought have hid their lustre in the grave and yet the old house, the room, the voices and smiling faces, the merry jest, the laugh, the most minute and trivial circumstances connected with those happy meetings, crowd upon our minds at each recurrence of the season, as if the last assemblage had been but yesterday! Happy, happy Christmas, that can win us back to the delusions of our childhood days; that can recall to the old man the pleasures

of his youth : that can transport the sailor and the traveller, thousands of miles away, back to his own fireside and his quiet home !-- Charles Dickens : Pickwick Papers.

Grace Ella Alton, Hartland, N. B., Cured of Eczema,

Gured of Eczema. I do hereby certify that my daughter, Grace Ella, was cured of Eczema of several years' standing by four boxes of Dr. Chase's Ointment. W. E. Thistle, Druggist. Andrew Aiton. Witness. Hartland, N.B.

W. E. Thistle, Druggist. Andrew Alton. Witness. Hartland, N.B. Fever and Ague and Bilious Derange-ments are positively cured by the use of Parmelee's Pills. They not only cleanse the stomach and bowels from all bilious matter,

only be traced back to the sixteenth century. During the Middle Ages i suddenly appears in Strassburg. valuable authentic manuscript of 1608 by a Strassburg burgher, now in a private collection in Friedberg, Hes en, describes the holidays very much as we are used to celebrate them. The manuscript of a book entitled "The Milk of Catechism," by the Strassburg theologian Danhauer, mentions the same subject in a similar way. Dur

ing the next two hundred years the Christmas tree could only be met along the Rhine, when suddenly, at the be ginning of this century, the habit spread all over Germany, and fifty years later had conquered the world Tae first description of a Christmas tree in modern literature is to be found in "The Nuteracker," a fairy tale by Fougue and Hoffmann.

In 1830 the Christmas tree was in-troduced by Queen Caroline into Munich. At the same time it beat its path through Bohemia into Hungary, where it became fashionable among the Magyar aristocracy. BROUGHT TO THE TUILERIES.

In 1840 the Duchess Helena of Oreans brought it to the Tuileries, but it took many years before it became pop ular in France. Empress Eugenie also patronized it, but by the middle class it was still considered an intruder of Alsatian origin. In 1860 the Ger-man residents of Paris could procure a Christmas tree but with the greatest difficulty. However, nine years later they were regularly sold in the market. In 1870 the German army celebrated Christmas in the city of Notre Dame, and to day Paris uses 50,000 trees each year, of which only about the fourth part are bought by Swiss, Germans or Alsatians. The French plant the entire tree, with its root in a tub, so as to be able to preserve the tree until New Year, when it is "plundered."

Also London became acquainted with the habit through the royal pal-The Prince Consort brought it to ace. ful ones away. There were books of press and bottles of perfume and flow-ers. A bunch of red roses from one, e.c. It is a complete extinguisher.

er's place by the fire. His father me him. The marks of fierce, ungoverned passion were on his tace.

"I found that I preferred another woman to your mother, and I sent her away. The marriage of one man to one woman is a Christian institution," he said. "I do not accept it. It makes no difference, however, in your mother's case, she died a few days after she left me.

"Then she at least is happy !" cried her son. "She was a saint. Thank God, she is with Him !" "Thank God,' you say !" exclaimed the father. "There is no God ! There is no future life." Your mother is but is no future life! Your mother is but a lump of decaying matter ! Go and enjoy yourself in any way you choose, for you, too, at the end will be as she

Was it true, then, that the Christ, the heaven that his mother believed in, were lies? The Christ that had lifted this modern world out of brutality, that had filled countless myriads of struggling souls with strength; and made their lives pure, had been a liea fraud?

Paul started up from his dream,



Pimples, blocks, hielding, scaly scalp oily, mothy skin, itching, scaly scalp thin, and falling hair, and baby blem prevented by CUTICURA SoaP, the rifying and



EVERY HUMOR From Pimples to Scrofula cured by Corneura Remedies.

was the sign of a great thought, which sion brings about many more. the day had brought, that of the God-Man who came on earth to redeem man kind

There was a tap at the door. His he heard the pealing of an anthem in the neighboring cathedral.

"Glory to God in the highest," they sang, will." ' peace on earth to men of good

IN THE WORLD.

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Factory : Georgetown.

sent there is not a single English family which does not number a Catholic among its relatives or next of kin. mother came in, her pure face bright with happiness. As she stooped to diminishes every day."-N. Y. Freeman's Journal.



DECEMBER 25, 1897

FIVE-MINUTE'S SERMON. Sunday Within the Octave of Christ-

mas RETROSPECT.

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

There are two kinds of examination of conscience, both of which are good. One is done at fixed times by some arrangement with one's self honestly adhered to. The other kind of exam ination is spontaneous. In this latter case the conscience won't let you pass an hour, or even a minute, without undergoing scrutiny. In the former case you examine your conscience, and in the latter your conscience examines you. I have met numbers of persons who need never examine their consciences when preparing for confes sion : they live habitually in the Divine presence and are ready at all moments to perform the highest spiritual duties I think it was one of the St. Catharines who was kneading dough to make bread for the community when the bel rang for Communion ; she went up and received our Lord with the dough sticking to her hands and then went back to her batch of bread : and she was excellently well disposed for Com-Francis of Sales, from munion. St. the evenness of character which he at tained, must have had this gift of consciousness of the Divine presence in high degree. Brethren, I wish all of you had some-

thing of this high gift. But for most of us I may truly say that the examination of conscience which will benefit us will be that made at set times ; of course, at confession. But no practice will produce better results for persons of good sense than having fixed times at which we shall go over the actions of the day. And on New Year's Day, of all days in the year, we should tak account of our conduct towards God and our neighbor and ourselves, and make good resolutions for the future. The fact is that on a day like this the old year rises up and demands examin. ation. Sometimes we say, "The past is gone." But in truth there is no such good luck as that. It would be a very good thing for some of us if the past could be politely bowed out with the old year. But there it is, fixed for

ever. The past year is an account book turned over to God's court to witness for or against us ; let us try and get a favorable balance out of it. At any rate, let us know the truth about Let us face about, therefore, breth-

ren, and look back over the past twelve months, and question the seasons of the old year. How did I begin the old year and how did I be have myself last winter? Did I

Henry Ward Beecher.

cal speculation. He had not much

the future.

THE CATHOLIC RECORD

means be let out, you would see that CHATS WITH YOUNG MEN. OUR BOYS AND GIRLS. the best interests of the kingdom refuse your request.'

Did you ever receive a present that The women were greatly impressed was given in such a begrudging fashby these words, so greatly impressed ion or with so little grace that you that they at once began to wonder what the secret could be, and at last would have liked to hand it back to the donor if your innate politeness had not held you in check? Gifts thus retheir curiosity became so great that the one who had the box in her keep. ceived have no value in them even ing thought she would just look in for though they be of surpassing worth in the eyes of the world. A single rose presented with a little graceful air of

whether they be great or small.

the quality of our own offering. To

tion, but in the sweet spirit that dom

Obedient and True. Here is an old and a good story from

the Orient, retold by Andrew Lang :

A Persian mother gave her son forty

never to tell a lie. "Go, my son," she said ; "I commit

thee to God's care, and we shall not

The youth left the house, and the party with whom he traveled were as-

sailed by robbers. One of them asked

"Forty florins are sewn in my

The robber laughed, feeling certain

that the boy jested. Another asked

him the same question and received

the same answer. At last the chief called him and asked him what he had.

already that I have forty pieces of sil-

ver sewn in my clothes." The chief ordered the garments to

be ripped open, and the discovery of

A Clever Dwarf.

"I have told two of your men

the boy what he had, and he said ;

pieces of silver and made him swear

great or small.

meet again."

clothes.

the chief.

The boy replied :

truthful than most men.

repentance on it."

window. compliment and pleasure in the act is The next day the fair petitioners did more appreciated than a string of pricenot come to court to press their claim. For they saw that the king had made less pearls that are doled out with cowls or in a manner that speaks more them show themselves unable to keep a loudly than words of the ungracious secret.

For this crafty ruse Alboin commanded his treasurer to give the dwarf

The season is at hand when an inter a thousand crowns. "I hope Your Majesty will not bedischange of offerings will be the order of pleased if I refuse to accept your gifts,' replied Bertholde. "He who desires the day and let us all, just for once, see if the true spirit of Christmas cannot nothing and has nothing has nothing to enter into the giving of our gifts, fear. Nature made me free and I wish Let to remain so, but I cannot if I accept love and good-will prompt whatever your ptesents, for the proverb says, we may see fit to bestow, and let no He who takes sells himself. thought of the return gauge the cost or

" How then," asked the King, "am to show my gratitude?" be a cheerful giver is a quality that is "I have heard that it is more glorimost desirable. True generosity does ous to deserve the favors of a prince not lie in the lavishness of the donaand to refuse them than it is to receive without deserving them," was the answer. "Your good will is more agreeable to me than all the gifts in inates and permeates, whether it be

in the world." Little Boy Blue.

The little toy dog is covered with dust, But sturdy and staunch he stands; And the little toy soldier is red with rust, And his musket moulds in his hands. Time was when the little toy dog was new, And the soldier was passing fair, And that was the time when our Little Boy Blue Viewed the sold bet them them

Kissed them and put them there.

Now don't you go 'till I come," he said, "And don't you make any noise. So toddling off to his trundle bed, He dreamt of the pretty toys. And as he was dreaming, an angel song Awakened our Little Boy Blue.

Dh! the years are many, the years are long But the little toy friends are true. Aye ! faithful to Little Boy Blue they stand Each in the same old place, Awaiting the touch of a little hand, The smile of a little face. And they wonder, as waiting these long years they made

through, In the dust of that little chair, What has become of our Little Boy Blue, Since he kissed them and put them the there

-Eugene Field.

the money proved the boy to be more Things I Have Seen In Church. "How came you to tell this?" asked At the Church of the Franciscans there was a mere scattering of people "Because," said the boy, "I would not be false to my mother, whom I promised never to tell a lie." in the pews. Every one seemed to be going to confession. Far up in the church a grotesque little figure stood "Child," said the robber, "are you before the first station. As he apso mindful of your duty to your mother, and am I so forgetful at my proached the third station two women started to make the way of the cross. age of the duty I owe to my God? Give me your hand that I may swear At the seventh station they were beside him : he was slighter, shorter than either of them. Now the women were The king's "tool" of olden times the people in the line on each side. was generally wiser and wittier than Three more confessions had his royal master. Alboin, the Lomheard when the boy stood within a few feet of me. Without a look at the bard usurper, held his court in Verona in the latter quarter of the sixth cen tury, and his jester was Bertholde, a dwarf, of whom Mary S. Roberts writes in St. Nicholas. When Bertholde made his first appearance at court King Albion asked him what he was, when he was born and of "I am a man," replied the dwarf. whereupon the attendants went off into fits of laughter. "I was born when I came to the world and the world itself

Amidst the vastness of eternity is allotted a little space for each individual. That is, the little space called It is daytime for that individual ; all the rest of the endless ages are night. It is, therefore, his chance, his opportunity, his acceptable time. It s filled with potentalities, possibilities a minute-when, whir ! out came the bird and away he flaw through the the imagination of the most optimistic. -The New World.

An Unexpected Response. It was growing late. The tide of

humanity that earlier in the evening had ebbed and flowed through the streets of the great city had swept on ward, leaving the strange and almost appalling sense of desolation that omes when the noises of the town are hushed. The electric lights flared un noticed on the corners ; the street car passed at further intervals ; now and then a night worker hurried by, his footsteps ringing out loud and clear in the stillness. In front of a salocn whose lights shone out bright and ruddy across the pavement stood a tramp, unshorn, ragged, dirty, disgusting. He watched with envious eyes the men who passed in and out through the swinging doors, and then he turned his eyes toward two young fellows in evening dress who were coming down the street toward him They had been drinking deeply, and

they stopped before the saloon door and looked curiously at him. "By Jove," said one, "think having a thirst like that and not the price of an extinguisher in your pocket ! Beats old Tantalus all to pieces, eh? Liquor, liquor, every-where and not a drop to drink."

He ran his hand in his pocket and proffered the tramp a dime, but before t could be accepted the other young fellow interposed. "Say," he said, "let's do the good

Samaritan and set Hobo up to a good drink The other hilariously consented, and

the tramp slouched into the saloon at the heels of the two gilded youths The barkeeper set before them glasses and liquors, and with a hand that shook the tramp poured out a brimming glass and raised it to his lips.

"Stop," cried one of the young men, drunkenly, "make us a speech. It is poor liquor that doesn't unlooser a man's tongue."

The tramp hastily swallowed down the drink, and as the rich liquon coursed through his blood he straight ened himself and stood before them with a grace and dignity that all his rags and dirt could not obscure.

"Gentlemen," he said, "I look to Will care for it still. night at you and at myself, and it -Adelaide A. Proctor. seems to me I look upon the picture of my lost manhood. This bloated face Family Worship. was once as young and handsome as yours. This shambling figure once walked as proudly as yours, a man in ahead of him; they passed the box near which I stood, glancing calmly at a world of men. I, too, once had home and friends and position. I had a wife as beautiful as an artist's dream, been and I dropped the priceless pearl of her honor and respect in the wine cup, is concerned, a distressing conviction and Cleopatra like, saw it dissolve, waiting penitents, he passed to the and quaffed it down in the brimming twelfth station. "Jesus Dies Upon the draught. I had children as sweet and in our own as well Cross." How thin and white the lad's lovely as the flowers of spring, and I churches." Just so, and why? Unhands were, too fragile almost for the saw them fade and die under the weight of the heavy black prayer book blighting curse of a drunken father. he was trying to read in the dimness. I had a home where love lit the flame was neglected in the least; There was something noble in the upon the altar and ministered before it, poise and shape of his small head with and I put out the holy fire, and dark. its clustering black curls. He finished ness and desolation reigned in its the prayer and stood looking up at the I attend Mass regularly and worship God through the summer, or did I make the Lord's Day one of carousing and picnicking and drinking? Have I used^c came to the world and the world itself some to the world itself is my country." King and courtiers now began to picnicking and drinking? Have I used^c came to the world and the world itself is my country." King and courtiers now began to picnicking and drinking? Have I used^c came to the world and the world itself is my country." King and courtiers now began to picnicking and drinking? Have I used^c came to the world and the world itself is my country." King and courtiers now began to realize that they had a shrewd little cont of the cross. In them was the cont of the cross. In the control of the cross. In the control of the cross control of the cross. In the control of the cross control of the cross. In the control of the cross control of the cross. In the control of the cross control of the cross control of the cross. In the control of the cross cont stead. I had aspirations and amlast, strangled them that I might be tortured with their cries no more. To example. In a word, the old dictum same mute anguish, unspeakable compassion. Gradually day I am a husband without a wife, a that religion should be taught in the father without a child, a tramp with no church, the Sunday school, and the his delicate Italian face grew more agitated-the sensuous lips trembled home to call his own, a man in whom every good impulse is dead. All, all home, not in the daily school, is being and the beautiful eyes filled. Without demonstrated as mockery and an illucompleting the stations he knelt down swallowed up in the maelstrom of sion. If God and morality have no in the nearest pew, his weeping face place in the Public schools, they can drink." on his slender hands. I thought I was not long retain any footing of practical The tramp ceased speaking. The the only one watching his devotion, importance in the family. Non sectar-ian schools are a menace to the Chrisglass fell from his nerveless fingers and shivered into a thousand frag-ments on the floor. The swinging when the woman back of me mur-mured, with a foreign accent, "Poor little Antonio; isn't it sad he can ments on the floor. The swinging never be a priest!" He thinks of doors pushed open and swung to again, tianity of the nation, and the years are proving it superabundantly. - Ave and when the little group about the bar looked up the tramp was gone.-Maria. nothing else. When they tell him he will die of grief." This tells Where Health May be Found.

On Doing One's Best.

At least half an hour before this you

I have seen so many fine fellows g to the dogs, as the saying gces, simply because they would not make an effort that I cannot emphasize too strongly the importance of doing one's best. Many a boy of good natural parts, who has shone at school because he could readily acquire his lessons, has never fulfilled the promises of his youth

simply because he did not recognize the fact that in a world of fierce petition more exertion was needed to ucceed than was required in the school. It is constant, persistent aplication that commands success, a the slow tortoise often outruns the

leeping hare. One may pity the person who throws away his opportunities, but no one can respect the man who belies his possibil ties. The latter wastes the talents that God has given him, and for a

ittle fleeting pleasure, often of a dis reputable kind, or from a love of ease, makes himself a nobody or a shining example of a man who might have done nobler things. The young fellow who has no aspiration to be something better than this has but a pitiful am

bition, and one that I should dislike t have any of my readers nourish. want them all to be respected citizen with a purpose to do right from which they cannot be swerved-in short, happy men who take an interest in their work and in their play. The idler is never happy. The time hangs heavy on his hands. The busy man never notices sold the most gold precious gens, its flight. Indeed it seems all too short Dodd's Kidney Pills are imitated be-

for the accomplishment of his worthy ends. He is, too, less liable to temptation than the one who finds both occu pation and recreation a bore, and who is constantly saying, " there is nothing in it," like Sir Charles Coldstream. who had exhausted all the pleasures of life. "There is nothing in it " be cause there is nothing in him. He hidden meaning. Do your level best, my young friends, at all times and in

all places. You owe this much to your friends, yourself and to the Higher Power that created you. Then, whether your earthly existence be long or short, you will achieve as much hap piness as the world can offer, and will be well prepared for the bliss that has no ending. Follow the poet Longfellow's advice and be up and doing, with a heart for anything .- Benedict Bell, in the Sacred Heart Review.

Where love takes, let love give ; and so doubt not; Love counts but the will. And the heart has its flower of devotion No winter can chill. They who cared for "good will" the first Christ-

In an article on "Family Worship," the Central Presbyterian has this to say : "So far as regular, systematic training of children in devout habits, by the precept and example of parents, is impressed upon us that this fountain of Christian influence is rapidly failing othe doubtedly because the Christian educa tion of the parents of this generation the godless training of the Public schools is altogether impotent as a means of Christian education ; because

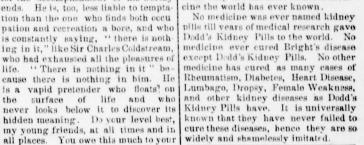


No Name on Earth so Famous - No Name More Widely Imitated.

1. 10

No name on earth, perhaps is so well known, more peculiarity constructed or more widely initated than the word Dodd. It possesses a peculiarity that makes it stand out prominently and fastens it in the memory. It contains our letters, but only two letters of the alphabet. Everyone knows that the first kidney remedy ever patented or sold in pill form was named Dodd's. Their discovery startled the medical profession the world over, and revelutionized the treatment of kidney dis-02809.

No imitator has ever succeeded in constructing a name possessing a the peculiarity of DODD, though they nearly all adopt names as similar as possible in sound and construction to this. Their foolishness prevents them realizing that attempts to imitate increase the fame of Dodd's Kidney Pills. Why is the name "Dodd's Kidney Pills "imitated ? As well ask why are diamonds and gold imitated. Because cause they are the most valuable medi-



VERY

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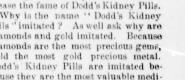
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imp before them, and they commenced my tongue for blaspheming, my body to ply him with questions of all kinds. for lust, my soul for slavery to the evil one? Have I unjustly gotten any of my neighbor's property? Have I The asking of conundrums was a sort of trial of wit to which sovereigns were much given at this period of history. "What thing is that which flies the been brutal to my family? These sound like ugly questions. But there's no happy New Year for you or me till

wha country.

swiftest ?" asked one. "Thought," replied Bertholde we have answered them and many promptly. others besides, repented of our sins and "What is the gulf that is never make good resolutions for confession

filled ?" and Communion, and for a good life for "The avarice of the miser," was the ready answer of the quick-witted dwarf.

"What trait is the most hateful in young people?" "Self conceit, because it makes them

I met a Maryland man the other day who told me this story : "Years ago unteachable." I happened to be in Kansas City, Mis "How would you bring water in a

souri, on Good Friday. While at the Catholic church, during devotions, I sieve ?" "I'd wait till it was frozen," anwas surprised to observe reverently swered the dwarf, readily.

The King was delighted. "For so clever a rejoinder," he said kneeling there no less a person than Henry Ward Beecher, the famous preacher. I was told that every year

' you shall have from me anything you

a clever contrivance.

He bought a live bird in the market orthodoxy when he died, and he appears to have left a skeptical legacy to his Brooklyn congregation. To the last, however, he paid homage to Good Fri-casket. This casket, by Bertholde's day, and having no other church to go advice, the King delivered into the

"Why can't he be a priest?" I Catholic Columbian.

asked her. "Didn't you notice? It is so dark here perhaps you couldn't see his crooked shoulders A hunchback may not take holy orders."-Written for the Chicago New World.

It is in the Nature of Things

Herry Ward Beecher, the famous preacher. I was told that every year on this occasion, he attended Catholic service. The Bishop of Kansas City at that time, happened to know Mr. Beecher personally and, having been made aware of his presence in the city, invited him to dinner, stating inci-dentally that he must, on that day, 9X-pect very lean fare. Mr. Beecher ac-fully. It touched his heart, for, at that period, he was under a cloud. He found charity where he did not meal and thanked the Bishop cordially for his hospitality and Christian spirit. What a pity that the brilliant and mar-vellously gifted preacher did not pur-sue what seemed to be a preliminary grace for conversion. He clung measurably to his idols but went on more and more into abysess of theologi cal speculation. He had not much dawdle away the time, looking continanxiously, when they return to labor in the afternoon, until the hour of closing approaches. will find them preparing to leave their desks on their work benches, by doing a thousand and one things not directly

Sold by all druggists. Free and easy expectoration immediately relieves and frees the throat and lungs from viscid phlegm, and a medicine that promotes this is the best medicine to use for coughs, colds, inflammation of the lungs and all affections of the throat and chest. This is precisely what Bickle's Anti-Consumptive Syrup is a specific for, and wherever used it has given unbounded satisfaction. Children like it because it is pleasant, adults like it because it relieves and cures the disease. WONDERFUL are the cures by Hard's more harm to themselves than they do to anyone else. They get into a shiftwill have a direct influence in retard-

And that is more important than making money. If your blood is impure, Hood's Sarsaparilla is the medicine for you. It cures scrofola, salt rheum, rheumatism, ca-tarrh and all other diseases criginating in or promoted by impure blood and low state of Young men frequently run away with the idea that if they can get over a given task, in a certain time, that is all that is required of them. They do the system.

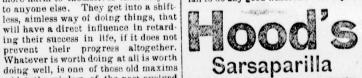
Hood's PILLS are easy to take, easy to operate. Care indigestion, beadache. not care how slovenly and unfinished the work may be, if they succeed in covering up the defects so that they



of the people in Hood's Sarsaparilla. If a ually at the clock until the dinner medicine cures you when sick; if it makes hour arrives, and gazing at it quite as yonderful cures everywhere, then beyond all question that medicine possesses merit.



That is just the truth about Hood's Sarconnected with their employment so that they may waste minutes that rightfully belong to their employer. saparilla. We know it possesses merit because it cures, not once or twice or a hundred times, but in thousands and plain Facts For Fair Minds This may seem over critical, but it is not. These young people really do



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and sixty-nine illustrations in the text. MARGARET M. TRAINER writes the prize story, "A Nod and What Came of It." (All about a curious mistake.) ROSA MULHOLLAND-GILBERT contrib-utes a touching story of Irish life, "Granny Grogan."

Grogan." KATHARINE TYNAN HINKSON weaves a real Irish story out of "The Wardrobe." MAURICE FRANCIS EGAN, "An Unrea-sonable Man."

WALTER LECKY. "Jemmy." A Cana-

WALTER LECKY. "Jennby." A Came dian story.
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Catholic Home Annual for 1897. We have a number of these left over from last year, which we will sell at 15 cents each. Forty cents for both Annuals, 1897 and 1898.

1898

Our Boys' and Girls' Annual For 5 cents we will mail to any of our youth of the popular rev. story teirer. Father Finn, S. J. and an interesting tale for cirls by Ella coraine Dorsey, thoth contained for and written especially for Our Boys' and Girls' Annual for 1865, An abandance of games, tricks, and other interesting items, together with a large number of pretty pictures, contribute to render our Boys' and ddress.

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CATHOLIC RECORD OFFICE, London, Ont

C. M. B. A.

Petrolez, Dec. 14, 1897. Dear Sir-Knowing that you are at all times willing, and in favor of doing what you can for the C. M. B. A., I will give you a few notes.

 companionship a source of pleasure and profit to all with whom she was acquainted. She was acquainted. The was acquainted of the source of pleasure and profit to all with whom she was acquainted. She was acquainted to all with whom she was acquainted. She was acquainted to all the source of the s times willing, and in favor of doing what you can for the C. M. B. A., I will give you a few notes. Bro, W. P. Killackey visited our branch in the C. M. B. A. hall on the ovening of Dec. 10th. In spite of the inclemency of the weather there were quite a number present. He spoke for about two hours. It was not only most delightful to those present but it was also a surprise to members, as the mijority of the members thought that the lecture would be solely for the deneil of new mem-bers. While that part of it was not forgotten, but very eloquently portrayed, he gave some wholesome advice to the members, which was well received. Branch 27 is of the marking of us. A hearty vote of thanks was tendered him in a few well chosen re-marks by Bros. Wm. Gleeson and M. J. Kelly, After the meeting an adjournment was made where a recherche lunch was provided, and after toasts, songs and speeches everybody went home well pleased with having met Bro. Killackey it having met Bro. Killackey.

At a regular meeting of Branch No. 51, Barrie, held Dec. 13, 1897, the following resolu-tion, moved by Brother Shanace, seconded by Brother F. McKernin, was unanimously adonued to the second second

adopted : That whereas it has pleased Almighty God to remove by death the beloved wife of our reto remove by death the beloved wife of our re-spected Bro., John Coffey. Resolved that we, the members of Branch No. 51, hereby express our heartfelt sorrow for

THE CATHOLIC RECORD

DIOCESE OF HAMILTON.

RELIGIOUS RECEPTION.

ARCHDIOCESE OF TORONTO. Visit of the Governor General and Lady Aberdeen to St. Joseph's Con-

vent. Very novel, and as beautiful and appropriate

A DESERVED HONOR.

OBITUARY.

MISS MARY CROWLEY, KINKORA.

Lady Aberdeen to St. Joseph's Convent.
Vert.
Vert.</p

<section-header><section-header><text><text> Fathers Kloepfer and Spetz, the Bishop entered a cab, and, headed by the boys, proceeded to the college.
 On the following morning at 9 o'clock the ceremony of ordination began. The Bishop was assisted by Rev. Fathers Kloepfer, Spetz, Schweitzer and Weiler. The candidates for the priesthood were : Rev. Messes. Doyle and Zettler; for deaconship, Rev. Mr. Jankowski; for minor orders, Mr. Williams. The cere-mony was very impresive, especially that part where took place the prostration of those who were to receive sacred orders and the certain the Bishop spoke a few words to the congrega-tion, on the dignity of the priesthood and its great responsibilities. The young priests then give their biessing to those present. The reverend clergy present were: Very Rev. Vicar-General Elena, Rev. Father Geo. Broh-mann, Rev. Father Fennessy, Rev. Father Foerster, Pather Joseph E, Way.
 Father Joyle made his classical and phil-osophical course at St. Jerome's college, and studied theology for three years at the Gran Seminary, Montreal, finishing up at Berlin. He is a naive of Calcidenia. Ont, and will be stationed in this dioces.
 Father Zeitteraldsem deshis course in classics and philosophy at S'. Jerome's College, and philosophy at S'. Jerome's college, and philosophy at S'. Jerome's college and combleted his course at Berlin. He is a mative of Weikerton, and was ordained for this diocese.

Miss Edith Harcourt Lees, daughter of S Harcourt Lees, member of the British pail ment, sang her great solo, "Calvary," at S Mary's sethedral Sunday evening. The religion pathos which ran through her clear sweet not touched the hearts of those who had the plea-ure of hearing her.

icitons words, in which he solid that he knew the convent appreciated the honor that had been conferred upon it by the visit. His Excel-lency represented the power and Lady Aber-deen the goodness of Her Majesty, and as such both were most welcome. As the class of youthful voices sang the fare-well chorus there was but one opinion among those present. that a more beautifully con-

those present, that a more beautifully con-ceived or more successfully executed reception it would be difficult to imagine-Mail and Em-pire, Dec. 16. Society of St. Vincent de Paul, Tor-

onto,

Miss MARY CROWLEY, KINKORA. Soldom if ever before have there been evinced such expressions of genuine recret and heart-fell sorrow as were expressed at heart-fell sorrow as were expressed at heart-fell sorrow as were expressed at heart-in the hospital, Stratford, en Monday, 13th must, and indevide well on intermoler her cheerful and part and the solution of the solution of the description of the solution of the must here and the solution of the solution of the description of the solution of the maximum and charity towards the poor and suffer-ing, her kindness and thought here, and about we months ago was taken to the ety hos-pital, in hopes that treatment there would stay the progress of the disease to which she finally has cast over this, heritative parish, agionn which time only can disped. Sorrow drep and pro-tom description of the bound of the bound of the hose who are near and very dear to hor, and in whose memory she will live brightly as long as life will be their perion-but to all indeed in the favored parish of Kinkora. Her beauti-ful qualities of heart and mind rendered her companionship a source of pleasure and profi-tion with whom she was acquainted. She

Society of St. Vincent de Paul, Tor-onto,
 The quarterly general meeting of this society was held in St. John's chape', St. Michael's cathedral, on Sunday last. His Grace the Architshop of Toronto, presided, and was necompanied by the Very Rev. Vicar General McCain and the Rev. J. C. Hand, of St. Paul's. Besides the officers of the conneil there ware present, Messrs, Huych Ryan, M. Kitely, M. J. Burns, Alderman Wm. Burns, John Rodgers, J. A Gorman, V. P. Payle, P. Hynes, B. B. Hughes, E. J. Hearn, Commander Law, and about sizy others.
 The President stated that this was the first general meeting being under the new central conneil which had been instituted for Toronto The formation of this council had been ap-proved of and recommended by His Grace the branches of the society in the dioceses of these prelates, and its duties will be to promote the ex-tansion and interests of the society in Western Outario. In this cicamscription there are now three particular councils and twenty-thre conner besides there conferences in yet aggregated.
 The following Offers and councilors have been appointed to conduct the business of the out yet aggregated.
 The following Offers and councilors, J. Murphy, Tor-onto ; Vice President, John Koan, Hamilton ; Treasurer, Hugh T. Kelly, Toronto ; Secr-tary, V. J. Murphy, Toronto. Counciliors, J. M. Keary, London ; J. E. McElderry, Guelon ; A. Vice. Peterborough ; Hugh Ryan, R. Emste meeting was so neem of the society of these and for the society. J. Murphy, Toronto, Secr-tary, V. J. Murphy, Toronto, Counciliors, J. M. Keary, London ; J. E. McElderry, Guelon ; A. Ynee, Peterborough ; Hugh Ryan, R. Emste meeting was so neem of the soci-er at the beginning of the year: No of conferences had not been asked to prepare advanced reports for this meeting.

y at the beginning of the year :	
No. of conferences	. 10
No. of active members,	
Average attendance	
No. of families re leved	
No. of persons relieved	
No. of visits made	.4583

FINANCES.	
Receipts during the year	1
ontributed by members 339	5
spanditure _ relief of all kinds 9081	18

They informed the meeting that the society had received a constitution of sido from Dr. Gold win Smith, which as usual would be divided amonget the co.frences. As the members were no doubt aware, they had been receiving a like amount from the doctor annually for some considerable time, and as the society had no regular revenue and received no grant-civic or otherwise-but depended entirely on the voluntary contributious of members and friends, they had reason to be particularly grateful to Dr Smith for his generosity. The Archibishog addressed the meeting, and while expressing approval of the work the so-ciety was doing for the poor and needy in the city, he regretted that the membership was not keeping up with the growing wants which must be expected in a large city like Toronto. He could not understand why more of our active young men did not join the ranks and made some suggestions as to means which should be adopted in order to recruit the conferences. After remarks by several of the meeting ad-journed. St. Joserb's Church Concert.

to \$5.00; fair to good, \$4.50 to \$4.65; culls to common yearlings. \$4.25 to \$4.50; native lambs, choice to extra, 85.90 to \$3.10; fair to good, \$5.60 to \$5.85; culls to common, \$4.50 to \$5.50; native sheep, choice to selected wethers, \$4.60 to \$4.51; good to choice mixed sheep, \$4.25 to \$4.50; common to fair. \$8.85 to \$4.15; culls to common sheep, \$2.50 to \$3.75. His Lordship Bishop Dowling went to Berlin on the evening of the 17th insi, the object of his visit being to confer orders on a number of seminarians who have been studying theology at St. Jerome's College, in that town, On the ar-rival of the train, the Bishop was somewhat surprised to find the students of the college drawn up in double file on the platform, each student bearing a lighted torch in his hand. After having received the greetings of the Rev. Fathers Kloepfer and Speiz, the Bishop wene netered a cab, and, headed by the boys, proceeded to the college.



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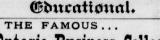
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Bonfield Bazaar.

MARKET REPORTS.

The interest of the second by him, and extend to him our most sincere sympathy and condolence i his sad affliction. Also of this resolution be in Resolved that a row of this meeting, and ser to him and also published in The Cavadian an other Catholic papers. P. Moran, Rec. Sec.

K. S. J.

ELECTION OF OFFICERS

ELECTION OF OFFICERS. St. Paul's Commandery, No. 12, Knights of St. John, held a very picasant and successful meeting in their rooms, Richmond hail, Rich-mond street, Toronto, on Sunday, December 18. The most important business, after the usual routine work was done, was the election of offleers for the ensuing year. The following were the successful candidates : Chaplain, Rev, Father Cline; President, M. K. Mc-Guinn; First Vice President, M. K. Mc-Guinn; First Vice President, and Recording Second Vice President and Recording Secretary, W. A. Hodgason, Financial Sec-retary, T. K. Haify; Treasure, F. Haliman; Moseney: Trustees, P. Farley, Sergeant at Arms, J., Mooney: Trustees, P. Farley, G. W. Dawzey, W. A. Hodgason, G. Hayes and E. McGee, After some stirring addresses from our own and visiting Brothers, we adjourned, to meet the first Sunday in the New Year. Marker, Toronio.

A. O. H.

A. U. II. The last regular meeting of Division No. 3 was heid in Cameron Hall on Thursday evening last. The attendance of the members and visiting Brothers was unusually large, it being the election of officers for the year 1898. Great interest was manifested in the meeting. After very Keen contest for the different offices, the following were duly elected : President, J. J. Brennan; vice-breisident, E. Moore; ree, see., F. Lyons: fin. see., P. J. Lowe; trens, G. Moore; sentinal, C. W. Picre; sergeentatiarms, Wm. Donnelly; mershal, M. Pahry; standing com-mittee, J. J. O'Neil, J. McHory, H. McCaffrey and P. O'Meara. Several important questions were discussed, among which was the "Insur-mee." Bro. McCaffrey, provincial president, explained to the members the wonderful chapness of the assessment : that it was pos-sible under the existing system, for the porset man in the organization to become insured, and reported that he had received word from subjects of the assessment: that it was noss ible under the existing system, for the porress man in the organization to become insured, and reported that he had received word from where availing themselves of the opportunity to insure. Fifteen members gave in their money as willing to be hsured. If all the Brothers in the outlying towns would follow No. 3's exam-ple the insurance in the A. O. H. would be sure to become a factor in building up the organiza-tion. No. 3 meets first and third Thursdays in each month, when they are pleased to meet visiting Brothers. Secretary.

From Eden to Rome.

He Standard and Times for a set of beautiful pictures descriptive of the principal events in the religions history of the world from the dawn of creation until the establishment of Peter as the head of the true Church. This series of pictures possesses the highest value as an educational art, and subscribers to that really excellent Catholic weekly—one of the very best, in our conicol, in the United States —should not neclect this opportunity of rec-iv-ing this beautiful premium. are indebted to the Philadelphia Catho indard and Times for a set of beautifu We are

MRS. DOMINICK MCGOWAN, ST. MARTINE. We regret to announce the death of Mrs. Dominick McGowan, of St. Martine, which took place December "th, after a short illness at 10:10 p.m. in the ninety second year of her age. Her maiden name was Ann O'Kane. She was born in Stranorlor, County of Dongeal, Ire-land; and came to the village of St. Martine, in 1832. The funeral took place on Thursday, the 9th, from the residence of her only surviving son. Mr. James McGowan, of St. Martine, to the parish church, where a Solem Require Migh Mass was celebrated. Rev. Father Arthur McGow an, O. M. I., her grandson officiated, aided by Rev. Father Auby, parish priest, and Rev. Father Pelland, of Beauharnois. The attend ance was large, the deceased being the oldest resident of the village. K. I. P. Mr, John QUIGLEY, HASTINGS.

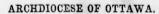
MRS. DOMINICK MCGOWAN, ST. MARTINE.

ance was large, the decaaed being the oldest resident of the vilage. R. I. P. MR, JOHN QUIGLEY, HASTINGS. Again it is our painful duty to record the de-mise of another of our much respected elizare, at the age of lorty eight, in the person of Mr John Quigley, who since his coming here has taken an active part of the willing petraholiz to the advancement of envilon petraholizare, at the size he filled the footient of the de-mise of another of our much respected elizare, at the size he filled the footient of the size of the advancement of envilon petraholizare to the advancement of envilon of the size of the size he filled the footient of our fire de-partment, over which he bail of our fire de-partment, over which he bail personal over-sight; and the from bridge. He was one of the leading splitis in the organization of si mary's Court, C. O. E. and represented the side court at the High Court in Chicago three years ago. He was a tanner and currier by trade, in politics a reformer, and in religion a Caholie. He was a terformer, and in religion a Caholie. He was man of Site of the altar, Mary Welsh, his now sorrowing widow, siter of our two sman, Mr John Welsh, of the firm of Welsh & Co. In 1887 he came to this vilage with his now sorrowing widow, siter of our two sman, Mr John Welsh, of the firm of Welsh & Site which time the incre-se of help to the vilage. That he was a man of good taxte is evidenced by his beaultit residence and its surroundings. That he was industri ous his place in its tamery was slawsy filled, up to a lew months back, when he realized it was necessary to lay off work for a time for re-cuperation. However, rest did not bring the desired health, and medical did at home was souch, and later he went to Si. Michael's Hos pital, Toronto, for treatment. After soveral weeks there, he was considered sufficiently im proved to return home. Since his return, health and decline have fluctuated, some days being able to go outside and even take a trive, chowed by attacks of weakness that blasted all h

Teruge and the poor a friend. In such cases money had no value, "By their fruits y e shall now them." As the look back for a few months and search dut evidences of health and long life, two more dut evidences of health and long life. To more the function of the search of the sea

St. Joseph's Church Concert.

St. Joseph's Church Concert. The music-loving public are requested to re-member the date of St. Joseph's Church con-cert, Wednesday next (Dec. 29th, Dingman s Hali (cor. Broadview Ave, and Qucen St. E.) has been secured, and from present indications bids fair to b. crowded at an early hour. The children of St. Anne's and St. Joseph's schools are making elaborate preparations and will take a prominent part in the programme. Among the artists to take part are the follow-ing: Miss Tymon. Mrs. Vogel, Mr. Campbell, Miss Coughlin, Messts, Tomney, Russell and Rogers, Miss Lake, and Toronto's leading humorist, Mr. Bert Harvey.



Address and Presentation to the Rev. Father Kavanagh.

Father Kavanagh. Metcalfe Dec. 14, 1897. A very pleasing and interesting event took place on the first Sunday of the month in the St. Catherline Catholic Church, Met calfe, when the parishioners took occasion of presenting the Rev Father, Kavanagh with a cos'y set of furs and a purse, accompanied by an address. The kev, Father, who was com pletely taken by surprise, re-ponded eloquently, and thanked the scood people of Metcalfe for this outward mark of respect shown to the sacred ministry. The address was read by W. J. Casserly, and the magnificent set of furs and purse were pre-sented by Mr. H. McLindew : To the Rev, Father Kavanagh :

To the Rev. Father Kavanagh

To the Rev. Father Kavanagh: Rev. and Dear Father-We. the parishioners of Metcalf take the advantage of your presence amorg us to day of presenting you with a token of the esteem in which we hold you and our appreciation of your services in the sacred ministry during the few months that you have been with us. We hope, Rev. Father, that your sejourn among us may be a lengthy and a happy one, and that fod may grant you a long and suc cessful life for the good of those who well love the happiness of being called your parishion-ers.

the happings of the congregation, Mrs. Signed on behalf of the congregation, Mrs. P. Timmins, Mrs. Kineular, Miss Katle Fan ning, Miss C. Kowan, Mr. H. McLindan, Mrs. H. McKay, Mrs. P. Sayer, Mss. Jos. Mulloy, Miss Mary Sweeney, Miss M. Sullivan.

honey, 'to loe per pound ; cheese, l0 to l1c per point, 'to loe per pound ; cheese, l0 to l1c per point and Straw-Hay, 45.00 to 86.00 per ton. on the city market; baled hay, 81 to 35.00 per ton Wegetables and Fruits - Potatose. 30 to 55c per bush; apples, pren, \$2.50 to \$3.50 per bbl; Hed, 20 oper 1b. Bork to cheer 1b. At heavy, 82 50 83.50 per ext. Muton-Stop 57 per cwt. Yeal-Stop 57 per cwt. Poultry - Chickens.8 to 3c ents.9 per pound ; fowig, 5 to 10 ents. per b.; turkes, 8 to 10 sch.50 per cwt. Poultry - Chickens.8 to 3c ents.9 per pound ; fowig, 5 to 10 ents. per b.; turkes, 8 to 10 cents. per pound ; ducks, 8 to 10 cents. per b.; turkes, 8 to 10 cents.9 per pound ; per pound; geese, 7 to 5 cents.9 per pound. Latest Live Stock Markets.

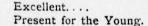
Latest Live Stock Markets.

TORONTO. Toronto, Dec. 23. — Christmas cattle sold at from 31 to 41c per pound, and all of it went. The colder weather helped business, and choice bucher cattle sold at from 31 to 33c, with an occasional better figure for extra choice. Good stuff sold around 3c per pound, and for common stuff 24c was about the average price. price. The best lambs sold easily at from \$4.60 to \$4.80

per 100 pounds. Sheep were steady and unchanged at from S

Sheep were state, to ske per pound. Calves were a good sale to-day, and for the best here from \$1 to \$8 each was easily ob-tained; for common stuff the range was from \$2.50 to \$3.50, best weighted off cars, 42c was

tained; for common stuff the range was from 82.50 to 83.50. For choice hogs, weighed off cars, 44c was the fancy ficure, but it had to be fancy stuff to reach this figure; for thick fat and light hogs 42c was paid; stores sold at 44c; sows at around 3c; and stazes at 2, per pound. East BufFalo, N, Y., Dec. 23.—Oattle — Mar-ket raied quist and unchanged, with nothing of consequence doing. Hogs—Good to choice Vorkers, 83 60; mixed packers' grades, 83.60; medium weights, and heavy hogs. 83.60; roughs 35 to 83.20; stags. 82 60 to 82.95; pigs. 83.25 to 83.60, Sheep and lambs—Sheep were in fair enquiry, and about steady with former prices; lambs, yearlings, choice to prime, 84.75



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SEALED TENDERS, addressed to the Postmaster General, will be received at Ottawa until Noon, on Friday, 21st January, 1898, for the conveyance of Her Majesty's Mails, on a proposed Contract for four years, six times per week each way, between Gran-ton and London from the 1st April, next. Printed notices containing further infor-mation as to conditions of proposed Contract may be seen and blank forms of Tender may be obtained at the Post Offices on the route and at this office.

H. G. HOPKIRK, Post Office Inspector.

Post Office Inspector's Office, London, Dec. 10, 1897.

