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Christmas.

Again the Christmas season is with us, that loved commemoration of the eventful day which brought to mankind the Savior.

We are to unite in spirit in singing with the shepherds of Bethlehem that song of rejoicing that the prophecies had been fulfilled, that He who was to redeem the world from the consequences attendant upon the sin of our first parents had left His starry home in the heavens to come upon earth and suffer as we did in order that we might inherit eternal life.

When, on the stroke of twelve, the organ and choir unite in a grand hymn of thanksgiving and another—"Christ's Mass" is begun, our hearts go up in thanks to Almighty God that we are in communion with the shepherds of Bethlehem and that we know what Christmas really stands for and what it signifies.

Who is there, Catholic or Protestant, who attends a midnight Mass on Christmas and does not feel a thrill of "Glory to God in the Highest?" Yes, and even the unbeliever who is there feels awed and abashed in the presence of something which his poor mind cannot grasp or comprehend.

So, while we celebrate Christmas in the material way, with gifts and bodily cheer, let us not forget to thank God every minute for the privilege of membership in the Catholic Church, and let us also pray that we may understand more and more what this privilege means to us and to manifest in material way our appreciation and worthiness of it.

And, that we may enjoy the Feast in its true sense, let us not forget that it is better to give than to receive. Let us make some one less comfortable than ourselves, understand what the Christmas season really stands for.

The Journal takes this occasion to wish its readers a happy Christmas in the fullest sense of the word.

Cardinal Speaks.

It was high time that the Catholics of America were reminded of their duty toward their unfortunate and suffering brothers in France.

When the outrages perpetrated on the Jews in Kishineff stirred the American blood, mass meetings were held and the protests sent up were so intense in their tone that the Administration shattered diplomatic traditions and "poked its nose into the internal affairs of a nation with whom we are on friendly terms."

Alleged atrocities in the Congo region have been taken up by Congress when the United States has no earthly business to interfere.

But there was no united and concerted protest when the infidel government of France expelled the religious orders. American Catholics sat still.

To-day the French government announces that it proposes to strangle and stifle all religion in France. Have the American Catholics uttered any concerted protest? Not yet.

We are twelve million strong in this country. If the government has any right to intervene in the Congo, it would go even further if the Catholics of America rose in their might and made it manifest that they would resent to the limit the failure of the Roosevelt administration to take equally vigorous steps in behalf of persecuted worshippers in France.

If atrocities against any one exist in the Congo, they lie against savages. The persecution in France is against Christian clergymen. When a Catholic priest is sent to jail because he performs the offices of his Church, every Catholic heart should beat faster and every Catholic society in the country should adopt ringing resolutions of protest against the outrages and in sympathy with the stand taken by the Holy Father.

Let Cardinal Gibbons tell whether the French government is a Christian body or not.

"It is easy to show that I am not misrepresenting the spirit of satisfaction. They make no secret of their hatred of Christianity. They avow it in the press and in the chambers. Let me give you a few examples of the language of these men and you can judge if the American people have ever heard anything similar from their own leaders, or if any American statesmen would dare to utter such statements. In the course of a long speech in the Chamber of Deputies the well-known Socialist leader, Jaures, said: "If God himself appeared before the multitudes in palpable form, the first duty of man would be to refuse him obedience, and to consider him not as a master to whom men should submit, but as an equal with whom men may argue."

"In the same strain the present Minister of Public Worship and the most strenuous advocate of the law of separation, M. Briand, said in an address to school teachers:

"The time has come to root up from the minds of French children the ancient faith which has served its purpose and replace it with the light of free thought; it is time to get rid of the Christian idea. We have hunted Jesus Christ out of the pits, insane and orphan asylums, and law courts; and now we must hunt him out of the state altogether."

"What would we Americans say if a Cabinet officer were to propose this as the great aim of his administration?"

A Jesuit Peer.

The Society of Jesus is now represented in the British peerage.

The new Lord Arundell, of Wardour is the Rev. Hon. Everard Aloysius Gondaga Arundell, who was born on September 6, 1834, educated at Stonyhurst, graduating B. A. at London University. He is a member of the Order of Jesuits, and is now resident in Bournemouth, being attached to the Mission of the Sacred Heart, Richmond Hill.

His cheery and affable manner everybody, rich and poor, Catholic and non-Catholic, says in English papers, has won for him no end of friends in all classes of the community.

Interviewed, Father Arundell said he hardly knew what his future arrangements would be. "Of course, your lordship will be going away from us now?" "Don't be too sure of that," replied his lordship. "I shall be leaving you," and added: "Remember that the successor of the baronetcy of Sir William Heathcote who was a Jesuit priest, preferred to go on with his work among the poor and needy rather than take over the management of the estate with its farms and lands."

As to Politics.

It strikes one that the "Catholic Universe" hits the nail on the head when it says:

"The crisis in France could not take place in Germany for the reason that they have in Germany what they do not appear to have in France—a federation of Catholic men. This federation, or Centre Party, proved too much for the animosity and power of Bismarck. Had France such a Centre Party Clemenceau would be quickly commanded to hit."

"Politics may be derided by those who do not understand the importance of a 'stick in time,' to save or prevent many troubles to come. We do not see why an interest in civil government is not a duty for all citizens. We think that men in France who should have pointed the way and insisted on rights in time, have been remiss as leaders and as watchmen on the towers."

"Combination for good purposes is a necessity to resist combinations for wickedness. Federation along these lines should be encouraged. We must not be begging for a ride in a wagon which belongs to us as much as to those who assume the right to drive at all times."

Unfortunate.

Because of its possible far-reaching consequences, the Roosevelt-Storer incident is to be regretted.

Those conversant with what went behind the scenes have known for some time that politicians have tried in more than one occasion to make the Church its hierarchy in this country and the Vatican itself a catspaw in their political games. Generally, these efforts have been foiled by the quiet, unobtrusive work of those sought to be hoodwinked.

In the Storer episode, the Vatican refused to be made a party to the desires of politicians, but the repudiated meddling by those who were supposed to be voicing the

wishes of the politicians, in all probability, has prevented the promotion of one or more prelates whose recognition, on merit, might have been looked for.

While no blame can attach to a private individual, anxious to advance the fortunes of a friend, doing certain things to further that object; for officials of a country, which maintains no diplomatic relations with the Vatican and also loudly proclaims its adherence to the principle of complete separation of Church and State, to enter into intrigues designed to accomplish similar results to those achieved by countries which maintain such diplomatic relations savors of impertinence, if not of downright dishonesty.

Mr. and Mrs. Storer may have acted with the best of intentions, but Mrs. Storer betrays her complete misunderstanding of Catholic conditions and of the Catholic spirit in writing to President Roosevelt that the archdiocese of New York represents the reactionary and foreign element in the Catholic Church and is inimical to American schools and American institutions generally. Nowhere in the country is the Catholic Church so active, so aggressive in its Catholicism, more genuinely representative, moreover, of American institutions as in the State of New York.

President Roosevelt, after what has happened, relying on the Storer letters alone for reason, could not well have done otherwise than eliminate the Storer from diplomatic responsibility and activity.

But we all could wish that the President had not allowed himself to mix up with the matter in any way.

It is an unfortunate incident in American diplomacy.

Editorial Notes.

"Sometimes," said Rev. David H. Beach, president of Bangor Theological Seminary, in his notable tribute to the Catholic Church on the occasion of the golden jubilee of St. John's parish, of Bangor, "sometimes the young people of our non-Catholic churches hie them away to the Episcopal Church or to the Catholic Church, and when I have been asked why, I have often answered that the blood of a thousand years of an ancestry that used the ancient ritual of the Church of the West was tingling in the veins of these children of ours, and they were but returning to their own."

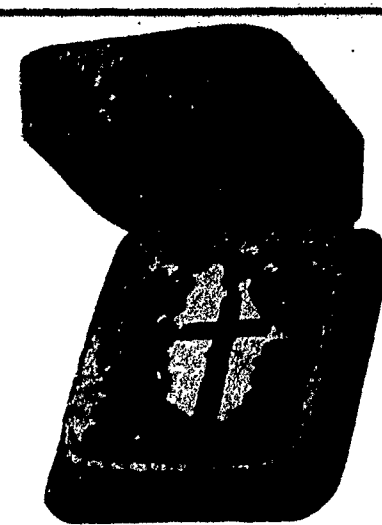
Mr. James Stillman, a Protestant gentleman, president of the City Bank, New York, has generously given to the Rev. Dr. Brann, rector of St. Agnes' Church, the sum of \$10,000, the interest on which is to be spent annually for the benefit of sick and poor children in St. Agnes' parish. Dr. Brann, in speaking of this gift, said: "It is an example which wealthy Catholics especially could imitate to their own spiritual profit. Examples of this kind would do more to allay social discontent and class jealousy than many arguments."

Perhaps, a clue to the real motive behind the war against religion in France may be found in the following, which appears in one of the organs of infidel Freemasonry in France: "In the buildings which have been reared in every quarter for centuries devoted to religious superstition and the gratification of ecclesiastical ambition, we perhaps shall some day be authorized to preach our doctrines. Instead of the clerical psalmody which still resounds there, the beat of the chairman's gavel, the exclamations of the Masonic brethren, and all the ceremonial utterances of our order will awake the echoes of the immemorial arches."

Governor-elect Higgins, of Rhode Island, is a Catholic and a prominent member of the Knights of Columbus. He is a reformer as well. In an interview he says: "I am not a radical. I believe in being practical in reforms as well as everything else. I believe in the principle of public ownership under strict civil service regulation, of such natural monopolies as gas and water. I do not believe in it as it would be applied under present conditions for utilities in which there can be natural competition which will regulate price and product." Mr. Higgins is said to be worth \$1,000. He lives in a small boarding house. His mother died two years ago. He is lending his support to a younger brother, now in school. He declares that the ambition of his life is to be known as a politician who has kept his campaign promises.

HIGGINS

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