

The Catholic Record

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Approved and recommended by the Archbishops of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshawa, N. Y., and the clergy throughout the Dominion. Subscribers changing residence cannot be inserted except in the usual condensed form. Each insertion 50 cents.

LETTERS OF RECOMMENDATION. Apostolic Delegation, Ottawa, June 13th, 1905. Mr. Thomas Coffey: My Dear Sir—Since coming to Canada I have read your paper with satisfaction.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1907. Mr. Thomas Coffey: Dear Sir: For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

THE IMMACULATE CONCEPTION.

To-morrow being the Feast of Our Lady's Conception, we turn in love and praise to thank God with our dear Mother for her singular privilege which draws her so much nearer to Jesus and makes her so much more like Him than she would otherwise have been.

move the one and replace the other in order that we may be freer from stain, and burn with a spark of her love of her ever blessed Son.

SOCIALISM.

Coming more directly to the principles of Socialism, an insuperable objection to it is that it denies all rights of private ownership. Its philosophy is that of Proudhon, a thorough atheist, who not only separates morality from God but from all transcendent action and metaphysical principle.

VOCATION.

There is one quality of God's wisdom which opens such vast depths of His unfathomable love that no mariner on life's ocean can sound them. Deeper and deeper they lie in the bed of that infinitude which stretches from eternity to eternity and enfolds all creation in the embrace of omnipotence and the watchful care of an all-seeing providence.

DANCING.

We have received a letter requesting information upon the above named subject. Considerable discussion, it seems, was aroused in the writer's neighborhood by the impression that in some places certain dances were allowed which were forbidden in others.

THE PATRIOT FOR REVENUE.

Newspapers, without regard to political stripe, advise us every day that, in the United States as well as in the Dominion, there is a very large number of professional politicians who are in the business solely for the purpose of enriching either themselves or their relatives or both.

Beware of Quack Medicines.

There are medicines and medicines to be had in the drug stores, some good, some bad, some indifferent. As a general rule it will be found that one's family physician is his best friend when sickness comes.

THE narrow type of Presbyterian or Baptist or Methodist or Orangeman, than for one of these creatures who pose as Catholics—who are Catholics for revenue purposes—who stand close by the Church when they want some thing from it—who shout their faith in the bar-rooms, where they spend their money freely, but whose hearts would be grieved were they to put a dollar on the collection plate on Sundays.

Let them, for instance, study the lifework of such Catholic public men as Sir Wilfrid Laurier, the late Sir John Thompson, the late Sir William Hingston, and the Hon. R. W. Scott. We could give many more but these are quite sufficient for the purpose.

A GREAT LOSS.

We extend our sincere sympathy to Rev. Father Twomey of Belleville, because of the total destruction by fire of the splendid Separate school in that city. This is a great misfortune, and the insurance of \$7,500 will only go a short distance towards the re-building.

A Catholic Irishman.

A Catholic Irishman (formerly a Protestant), Sir Henry Bellingham, of Castlebellingham, County Louth, who has revivd the good old Catholic custom of setting crosses on the wayside, gives an interesting account of how he was converted to the ancient Church.

THE BUSINESS SIDE OF

By Rev. J. T. Roche, L.L.D., Catholic Standard and Those Whose Religion is Nothing. It is not a question here of those who are not a From these the Church poets nothing. It is a those who are able to will not. Let there be words and no man Vague words and gentle case of this kind are w less. They elicit nothing smiles from those for chiefly intended. Pastors through excessive gent these people have come to they can pursue their co purity. If the shoe pinch to pinch so good, and effects will be felt in t days next Sunday, and days throughout the ye all been in the habit of people too gingerly. We with feelings which they The real truth is that t tute of shame; they are respect. The plainest k talk is what they need, else will do.

AGAIN, let there be standings. I am treating who still claim to be C frequent Catholic churc from time to time, who sacraments at more o intervals, who do not he for a priest in a time of state of grace and of being the last rites of the worship in edifices tow struction of which they buted a little or nothing the Mass of the priest support. They enjoy all of divine worship for wh and they do this year a cause there are enough people to bear the burd should share, and becau tional charity of the p rates about publicly expo comings of any partici sinners.

PLAINER STATE

The following extract received within the past a well known pastor in Buffalo, N. Y., is very point: "Don't mince treatment of your subja tively too easy. I have lug my Church the o money I have never which I have never rec I have people coming t after Sunday, and crow pays out of their pov will not do their duti contributing, and waru itions seem to be mere They have no shame, n no honor. I was going ion, but I will not pro so weighty a matter. I the country has its qu people, and pastors o puzzled over the prob bring them to time. I one way. Force them light. Focus public opti and the problem is alre

ALWAYS A PRE

When approached as for not contributing, I always found to have a commonest pretext of the parish. It is a venerable one, and even the Prophet Jeremiah is seriously from overworki pastor has been impru contract a debt without permission, or it may erected a building w judgment, was whol money talks and ha generally very acute, the old priest of that early Christian Anania fitted wife, Sapphira, pretended poverty. T that historic couple have deterred penurio our own days from mak These people like mo a frequent change, w who remains for any l change of a parish i enemy. He knows th enough. They are ge the first on the gro new pastor, and the future support and s character to deceive t experienced. The old easily deceived. The before, and they recog too, of the critics of f tion. They know th the tried and truste pastors, can always b to do the right thing. listen and say no tent to wait for wh may unfries. They kno and "knockers" tion are largely re class, and that thei case cases out of t They could be reall able Christians, if th posted to pay.

THE saddest thing i

this whole matter o dren. It is a well est many of them fall Church. It could n wise. From the be in a certain sense, They soon come to n omalous position of t they feel keenly m have no effect up selves. They are t that the Church is stitution, and that gather too much financial side of the They become grav against both Churc the final step of s taken.

POOR PA

I read an article

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