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8.
MPIRE BUILDING 2474 and 2476 CATHERINE STREET
urt of the District of Montreal.
OF QUEBEC, of Montreal.
ore, of the City of Montre- Plaintiff,
vs.
ard, fils, formerly trad- reville, District of Iber- w absent from this pre- Defendant.
ant is ordered to appear month.
0th November, 1903.
er).
J. CARTIER, uty Clerk of said Court.
DINS, ntiff's Attorney.
SUPERIOR COURT.
OF QUEBEC, of Montreal.
ore, of the City of Montre- Plaintiff,
vs.
y, formerly of the city of Montreal, and now ab- is province et al. Defendant.
ant, Felix Fleury, is or- ar within one month.
0th November, 1903.
J. A. GIRARD, Dep. Prothonotary.
DINS, ntiff's Attorney.

MARTIN LUTHER

(By a Regular Contributor.)

While the following passages are under the heading of "a review," it is actually the reproduction of a review by another writer. Owing to the very conspicuous position that Luther occupies in the religious world, all that is connected with him, his life and his works, must have a degree of interest for all readers. Naturally around his name and character a tempest of conflicting views and sentiments has ever raged. Save the persons who have made a special duty of Luther, few are in a position to pronounce squarely upon the many issues of his life brings up. It would be difficult to eradicate from the minds of some people the strange and erroneous ideas that they have both regarding the bare facts in Luther's career and the motives that actuated him in following the course that has been his.

Elbert Hubbard, who conducts a monthly publication called the "Philistine," which is published at East Aurora, N.Y., has recently been writing articles upon the lives of eminent men. Amongst others he has one under the title "Little Journeys to the Homes of Eminent Orators." Amongst the personages upon whose lives he dwells is Luther. This article, while written in a style calculated to please every person, even in a spirit that he supposes would conciliate Catholics, is full of errors, misstatements and plausible arguments that have actually no foundation in truth. A writer from Hyattsville, Md., signing "H. M. Beadle," has undertaken not only to review, but also to criticize and set right the enthusiastic writer of the "Philistine."

I have no intention of entering upon a review or a refutation of Mr. Hubbard's opening remarks concerning monasteries. He seems to be filled with the ordinary Protestant idea that "unrequited or misplaced love is usually the precursor of the monastic impulse, celibacy or some form of strange idea on the sex problem usually is in evidence." This ridiculous and absolutely foolish idea carries its own refutation. I am more interested in the manner in which Mr. Beadle refutes the misstatements concerning Luther.

There is no better way of so doing than by reproducing that same refutation. If the reader will kindly prepare to go through a lengthy, though most interesting and instructive letter, I will give its principal parts—and on a future occasion will take advantage of it to make comments that will lead us into a wider field than the mere study of Luther in person.

Mr. Beadle says:—
"Mr. Hubbard's picture of Luther is a caricature, giving him virtues which he was innocent of and attributing faults to him that he did not possess. 'In childhood,' he says, Luther 'used to beg on the streets, and so he could the better beg he was taught to sing.' Luther never begged until he left home at fourteen. He then sang at the windows of wealthy people, a custom which was very common. It was not regarded as 'begging.' By this means many German scholars were able to get an education which would not have been possible otherwise. Luther learned to sing when a small boy, developing a talent for music which was as common in Germany then as it is now."
"Luther, on leaving home went to Magdeburg, where he remained a year. He then went to Eisenach, where his mother had many relatives. There he continued to sing at the windows of wealthy people, when Widow von Cotta, being attracted by his voice and manner, gave him a home in her house until his father was able to pay his expenses. His father paid all his expenses at Erfurt University which he entered in the summer of 1501."
"Hubbard says Luther entered a monastery at 18; he entered in 1505, when he was nearly 22 years of age. This is about as near as the author ever gets to a fact. He makes Luther enter Erfurt University after he became a monk, though in fact he had graduated there and was studying law before he became a monk. He jumbles his statements of Luther's life at this time in a manner to indicate that he did not remember the facts correctly and was too indifferent to look them up. He repeatedly makes such blunders. Even to merely point all of them out would make this paper too long."

Here comes in the oft-repeated and as frequently refuted standard about indulgences, and Mr. Beadle's manner of meeting the same is worthy of attention. He says:—

"Hubbard's description of Tetzel disposing of indulgences is full of errors. Merle d'Aubigne in his 'History of the Reformation,' full of malice as he plainly shows, has given a more truthful account. The preacher of indulgences with his retinue entered a town in a procession, having been met by many priests and devout people, marching with much pomp. The procession entered the church, or one of the churches, of a place. A mission at a Catholic Church this day is very much like the missions which indulgences were preached in the beginning of the sixteenth century. There is preaching on various religious topics, principally upon sin and its punishments, and the glories of heaven. The people are exhorted to repentance, and full instructions are given how to obtain the indulgences accompanying a devout attendance on the mission. Now indulgences are announced by word of mouth, then they were printed on sheets of paper and distributed. There were persons whom Mr. Hubbard calls 'secretaries' who distributed the indulgences as asked for them, but no one received the alms contributed by the penitent. That was placed by the penitent himself in a chest provided for that purpose. He gave what he pleased, and there was no supervision of his gift. The chest, under the preaching of Tetzel, was in charge of a layman, a clerk of good reputation, and he kept and accounted for the alms received. He was responsible for keeping an account of the receipts and the safe-keeping of the money."
"In the Catholic Church receipts are still given for money paid, vouching that the holder shall participate in Masses and prayers, his name put in a window, or engrossed on a parchment to be placed beneath a corner-stone. Trinkets are sold to be worn upon the person as a protection against this and that." "Hubbard's Luther, p. 110).
"There is, connecting this statement with what goes before, an implication that wrong is done in giving such receipts. Prudent people on paying money demand a receipt for it. Receipts are seldom passed when money is paid for such purposes. Catholics trust their priests fully in such matters."

There is another very false idea refuted. We know that Protestant writers insist that the origin of Luther's falling off from the church, was a jealousy between two great religious orders, a member of one of which he was. Mr. Beadle thus sums up the matter:—
"There is no ground, so far as I have been able to learn, for the assertion often made, and repeated by Hubbard, that Luther attacked Tetzel because he was a Dominican, Luther being an Augustinian monk."
"John Eck, Luther's opponent at the dispute at Leipsic, was a priest and doctor of theology, but not a lawyer. Hubbard evidently confounds him with another John Eck, who was a lawyer only, and who propounded the questions asked Luther at Worms."
"The debate at Leipsic was arranged between Eck and Carlstadt, but Luther was not satisfied with Carlstadt's arguments and became a participant."

Hubbard claims that the Church does not teach that the Pope can forgive sin. His ignorance is very clear on this point. For he says:—
"The Pope does decide on what constitutes sin and what not; and this being true, for myself, I do not see why he cannot decide that under certain conditions and with certain men an act is not a sin, which with other men is. And surely if he decides it is not a sin, the act carries no penalty. Thus does the Pope have the power to remit punishment."
This false statement of the church's teaching is thus answered by Mr. Beadle:—
"The Pope's power to forgive sin and remit punishment comes directly from Christ: 'And I will give thee the keys of the kingdom of heaven: And whatsoever thou shalt bind upon earth, it shall be bound also in heaven; and whatsoever thou shalt loose upon earth, it shall be loosed also in heaven.' (Matt. xvi, 19). Sin is any thought, word, deed, or omission, contrary to the law of God. Christ laid down the law of God which man must obey. No one, not even the Pope, can change or alter that law. In the confessional any priest may decide whether a penitent has violated a law of God or not. The penitent may have killed a man; if the killing was in self-defense, there may have been no sin; if the killing was done in a sudden

heat, revenging an insult, the crime was great, and if done because of malice, or for gain, it was almost the worst that could be committed. The Pope cannot make an offense a sin in one man and not a sin in another, and the logic which gives him such power, because of his infallibility, or for any other reason, is very lame indeed."

Although these quotations may seem heavy, yet there is one, concerning Temporal and Eternal punishment that we cannot allow to go unnoticed. It is too important, and it is too well explained to admit of being neglected. Mr. Beadle tells us: "Hubbard carefully avoids telling us what indulgences are, though it was because of indulgences Luther attacked Tetzel, and posted his 'Ninety-Five Theses' on the door of the Castle Church in Wittenberg. Unless one knows what indulgences are it is impossible to have a clear idea of the beginning of that conflict which split the Church in two in Germany. There are notes of calumny in Hubbard's statements bearing on the cause of this conflict. On p. 110 he says: 'That many who secured these receipts—Letters of Indulgences—regarded them as a license to do wrong and still escape punishment, there is no doubt.' On p. 112 he speaks of Tetzel 'supplying salvation for silver.' Now if Hubbard had known what indulgences are he would not have used these words unless he had the intention of telling an untruth."
"There is a temporal as well as an eternal punishment due to sin. If the temporal punishment has not been atoned for in the Sacrament of Penance, it may be remitted by an indulgence, plenary or partial. The power to remit temporal punishment comes from the authority given by Christ to His Church to bind and to loose, saying to His Apostles, who then constituted His Church, that what they shall bind on earth shall be bound in heaven, and what they shall loose on earth shall be loosed in heaven. In other words Christ in heaven will ratify and make good the acts of His Church, and of its priests when administering the Sacrament of Penance. Indulgences may be applied to the remission of temporal punishments running against the penitent or to the remittance of the punishment of those suffering in Purgatory."

"Before an indulgence can be obtained the penitent seeking it must be in a state of grace, that is, he must have repented of his sins, have confessed them with sincere sorrow, and come to a firm resolution never again to offend God in any way, and have performed all the penances which may have been required of him, and received Holy Communion. All of this was known in Luther's time as well as it is known to-day, and no man would have thought he was getting 'salvation for his silver,' when he gave an alms after having put himself in friendship with God, and no one would have thought for a single moment that the indulgence he had thus obtained gave him the right to again commit the sins he had just confessed, or any other sins, in the future; and such a statement at that time would have been heard with horror. There is not a particle of authority for the statement that any Christian of that day held the belief that indulgences gave them permission to commit sin and escape punishment. Any one making such a statement at that time would have been told he was lying by every one who heard it. Why then, should Hubbard repeat such a statement, saying there was no doubt that some believed it? Can he hope to escape censure for such repetition by speaking some words complimentary to the Church?"

There is still another point, in connection with Hubbard's account of Luther that is treated, I will not intrude it here. But the foregoing will serve for meditation for many of the readers, and serve as the basis of other comments in subsequent issues.

A HARD KNOCK.
"It's funny," said the sick man's wife, "but the doctor says he hasn't discovered yet what's the matter with you."
"Thank heaven!" exclaimed the sick man, "then I'm safe for a while yet."—Philadelphia Press.

ONE WOMAN'S PIETY.
A "society woman" once complained to an eighteenth-century French Bishop of the undue length of the Sunday Mass. "Madame," said the Bishop, "it is not the Mass that is too long, but your devotion that is too short."

COST OF INACCURACY

One great retail house in Chicago has 7,000 employees. According to the observations of Mr. Earl M. Pratt, of Oak Park, the natural inaccuracies of such an army of employees in one business day will bring upon at least 500 clerks a personal censure from superiors which will arouse in these 500 clerks a disposition to vent their anger or chagrin upon 5,000 customers of the house. The question is: Under such a condition, what would be the value of absolute accuracy in every employee in such an establishment?

"Inaccuracy costs Chicago \$1,000,000 a day," says Mr. Pratt in his sweeping arraignment of the methods of the city's business world. This, too, is an estimated loss based upon the visible and material showing; the losses suggested in the first proposition may be so remote as to make an estimate impossible.

Because of this first proposition Mr. Pratt places the employee of the lowest grade, the department head, the general manager, the employer, and finally the customer, all upon the same plane of interest in his efforts to establish a bureau having for its purpose the dissemination of accuracy training for those who may be brought to see the need of it.

As indicating the necessity of accuracy in the least important places of the world of business, Mr. Pratt shows how the least of employees in the office of one of the great captains of industry may, through the inaccuracy congenial to him, irritate the head of the institution to an extent repeating all the way down through the day's business of a great company or corporation, perhaps finally to react upon the patronage of the concern in a hundred ways, costing the establishment thousands of dollars the one small office boy has been dissipated and forgotten.

"Time and again I have seen the effect of a 'kick' made by the head of a great establishment," said Mr. Pratt. "Somebody's blunder comes to the attention of the chief. Discipline causes him to charge the general manager, and when the manager has taken his kick he probably passes it on to half a dozen heads of departments. From these the kicks are passed on down the line until perhaps that one blunder, which really amounted to little in the beginning, has put half the people of a great house upon the ragged edge of ruffled tempers. Can you estimate what such a disturbing thing has cost the house?"

"Human nature is human nature. There may be individuals who will not be angry at being 'called down,' but if they are not angry they are at least disturbed and hurt, making them all the less competent to carry on their tasks. A man who is hurt at a bit of censure is at least open to mistakes and inaccuracies, which will go on provoking more of this same feeling until finally it will be found that where a business at last has to go to the wall the cause of its failure may be traced to the inaccuracies in its management and conduct."

To inculcate the principles of accuracy in those open to it is the task which Mr. Pratt has set for himself, and which the business men of Chicago have accepted in no small degree through his thought methods and his lectures. In bringing the seriousness of inaccuracies to the attention of business men of the city Mr. Pratt has brought out some striking facts and figures. For instance, the opening of trade with Manila and the Orient, in general has shown in one case that a slight mistake in the billing of a package of merchandise to the Philippines cost the house shipping the package 160 days' effort in righting the error. Another package shipped by another house to Canton, and which was to have arrived there before last Christmas, has just reached its destination, all through a fault in billing it. A piece of freight sent from Springfield to Chicago last June is now somewhere in Indiana, with the house still trying to trace it.

As to accuracy within the meaning of Mr. Pratt, it has many forms. In a recent case he connects the inaccuracy of the banker left a valise containing \$5,000 in the seat of an elevated train on the south side, while the laborer simply left his dinner pail in the surface car of which Mr. Pratt himself was a passenger.

"I know a woman who will not go into a certain store in Chicago to buy goods," said Mr. Pratt. "The reason is of the slightest, too. She had been shopping there just before St. Valentine's Day, and as she went home that afternoon she remarked

that everybody almost everywhere was looking at her with either wonderment or open smiles. When she got home she found that in passing under a display of valentines her hat had caught one of them and carried it away as a mark for her discomfiture. Somebody had been inaccurate in placing the gaudy thing, and it has lost that house a good customer for all time."

Of all forms of inaccuracy Mr. Pratt is inclined to believe that inaccuracy in the time of keeping appointments is the worst. To make an appointment and not keep it may disarrange the whole day for a score of innocent persons who are most remotely connected with the agreement. He recalls a physician who was his preceptor in the matter of keeping appointments, and this old gentleman kept every obligation of the kind as sacredly as if it were a consultation on which the life of a patient might depend.

Schooling in the duty of meeting appointments he regards as of first importance. To bring the necessity home to the idler, however, is one of his problems. This careless type is hardest to reach in all the possibilities of schooling in accuracy. Most of these persons he holds to be under the influence of inherited limitations, and under the influence of training they are found burdensome beyond measure until they have been lifted just over the peak of their impediments; then under the force of gravitation he has seen some of these examples of training take place beyond those whose natural qualifications had placed them first in the lead.

"There is a disposition growing at the present for the employee to give in limited measure to his employer," said Mr. Pratt. "I have found a spirit in the employee which revolted at a studied accuracy on the ground that the employer already was getting more than the salary paid was justifying. In such cases, however, the student of accuracy needs only to be told of the value of the lesson in general and to be reminded that, with this accuracy a part of his recognized working capital, it is his own property to be taken with him wherever he goes, whether as an employee or as an employer, and that even in his present position it may be made the basis of promotion."

"Certainly the time is coming when accuracy is to demand the premium that belongs to it in any capacity. One of the big houses in Chicago has told me that it has to station pickets here and there through its great establishment in order to neutralize the evils of inaccuracy. When you come to consider that each one of these pickets represents perhaps two hundred years of ancestral cultivation and breeding, you will realize how important is a work that may develop the principles of accuracy and responsibility in a generation."—Chicago Tribune.

PHOTOGRAPHS AND PUBLICATION.

(By a Regular Contributor.)

In London, England, Judge Bingham delivered a very important, and to us a very questionable judgment, last week. It concerns the copyright in matters of photographs. He decided that the owner of a copyright has no right to the benefits of that law unless he has had his copyright registered. This simply means that a person who has his, or her, photograph taken, and who has paid the photographer for the work and for the copies specially ordered, cannot prevent the photographer from reproducing and selling other copies of that photograph, unless he, or she, has had it registered. Such is Judge Bingham's view of the law of copyright, as far as it applies to photographs. We are of opinion that such a decision would not stand in appeal. If such were to be the interpretation of the law, a person would have no guarantee against undesirable publication of this character. It would become a perfect ordeal to have one's photograph taken. Not only would you have the trouble of going to the photographer's, of sitting, of awaiting for proofs; but also the trouble of having that specially selected proof registered, a ceremony that entails no end of delays and red-tape. And, even then, you would have no warranty, for the photographer could then reproduce the rejected proofs, which you did not want, and for which you did not care to pay a dollar for registration. The judgment is certainly not in accord with the spirit of the law of copyright, no matter how it may correspond with the English text thereof. Besides, exceptional cases cannot be brought under the general rule, save in an exceptional manner and in accordance with the circumstances.

CANOVA, THE SCULPTOR

By "CRUX."

If our last issue our readers had the advantage of the story of the real father of Italian architecture; this week we will place before them a brief sketch of the founder of the new school of Italian sculpture, Antonio Canova. This great master was born at Passagno, in Italy, on All Saints' Day, 1757. He gave such evidence of his special talent when a boy, that Faliero the sculptor took him under his patronage. It was in Florence that he began his studies, but in 1779, when he was twenty-two years of age, he went to Rome. He studied hard and faithfully, and took advantage of all the great models to be found in the centre of Christianity. The first work of his that paved the way to his fame was "Theseus Vanquishing the Minotaur." The figures are of heroic size. The victor is sitting on a dead monster. The fatigue and exhaustion of Theseus shows what a fearful conflict he has come through. Canova's works are noted for the simplicity and natural expression that they display. All Rome went into raptures of admiration over his achievement.

Encouraged by his success, he undertook a monument of Pope Clement XIV.; and when this was completed in 1787, he found himself at the age of thirty, the acknowledged first artist of modern times. Then in rapid succession came a cenotaph to Pope Clement XIII.; his "Cupid and Psyche"; his "Penitent Magdalen"; "Hercules Hurling Lichas from the Rock"; and a colossal "Perseus with the Head of Medusa." So much did these works serve to raise his fame, that, in 1802, he was appointed by Pope Pius VII., chief curator of all the Roman works of art in the Papal states. Then it was that he was summoned from Rome to Paris, to there prepare a model of a colossal statue of Bonaparte, which was completed in 1808, just as the conquering Corsican, had reached the zenith of his glory.

After Waterloo, in 1815, and the fall of Napoleon, the Pope commissioned Canova to superintend the transmission to Rome of the works of art that Napoleon had ordered to be conveyed thither. On his return to Rome, in 1816, with the spoils of his country's genius, he received several marks of distinction. He was made Marquis of Ischia, with a pension of \$3,300 per year.

In 1819 he went to his native village, at Passagno, to erect a temple which was to contain some of the masterpieces of his life, and his remains when he would die. He spent over \$2,000 in presents to the shepherdesses and peasant girls of the place, and gave a grand banquet to all the friends of his youth. Every autumn, after that, he visited Passagno, in order to direct the workmen in the construction of his temple and to encourage them with rewards. His subsequent works are all masterpieces, and are the group of "Mars and Venus"; the colossal figure of Pope Pius VI.; the "Pieta"; the "St. John"; the recumbent "Magdalen"; and the last of his mighty achievements, a colossal bust of his friend the Count Cignara. He died at Venice, on the 13th October, 1822. His remains were taken to Passagno and, amidst becoming pomp and ceremonial, were deposited in the temple that was the product of his own genius.

An eminent art critic says of him: "Canova, in a certain sense, renovated the art of sculpture in Italy, and brought it back to that standard from which it had declined when the sense, both of classical beauty and moderation, and of Titanic invention and human or superhuman energy as embodied by the unexhausted genius of Michael Angelo, had succumbed to the overloaded and flabby mannerisms of the seventeenth and eighteenth centuries. His finishing was refined and he had a special method of giving a mellow and soft appearance to the marble. He formed his models of the same size as the work he designed was intended to be. Of his moral character a generous and unwearied benevolence formed the most prominent feature. The greater part of the vast fortune realized by his works was distributed in good acts. He established prizes for artists and endowed all the academies of Rome. The aged and unfortunate were also the objects of his peculiar solicitude."

What finer character could be given to any man! And when you add thereto his piety and his genius, you have a noble model of the great Catholic.