

So ought men to love their wives as their own bodies. "He that loveth his wife loveth himself." It is not enough to have matrimony in the state of grace but the couple should by prayer and the sacraments persevere in that state to make sure of peace here and hereafter. The holy home at Nazareth is the model for every Christian home. That home was humble, but there existed peace and joy and love. Every man should love his home and should live there as far as his duties will allow; and every woman should be the angel of the home, the queen of the home, and when trials come both husband and wife should keep in mind that they are still in this vale of tears and that our Blessed Lord said, "My yoke is sweet and My burden light," and that the trials here are nothing when compared with the reward and glory of the everlasting kingdom. Amen.

#### WRITTEN FOR THE CATHOLIC RECORD. FIRST IMPRESSIONS OF A CONVERT

CONTINUED FROM LAST WEEK.

But if these things and such as these, are now so cheerfully abandoned by him as being what one may describe as welcome losses, he has gained on the other hand, besides that pearl of great price, divine faith, certain aids to devotion many of which are so beneficent, and good and pure in themselves, that he is constrained to wonder that the non-Catholic religious bodies have failed to avail themselves of the use of such auxiliaries; and more especially as they would have been sources of strength and vitality to those organizations. And his amazement is increased when he reflects that speaking generally, they have on the contrary been thoughtlessly reviled and denounced, as things of evil, without examination or consideration. The following half dozen examples will suffice:

The ever-open Church door. Here is something to which the average convert has been a complete stranger. It is true the Temple of Solomon was always open to those who wished to "go up into the temple to pray," for the heavenly manna and cherubim were there. It is also true that Catholic churches are pre-eminent in Christendom as real "houses of prayer," because of that incomparable "bread from heaven," the sacramental Body of our Blessed Redeemer. Yet even so, and without such celestial lido stones to attract alike the just man and the sinner, I could not help reflecting on the mistaken policy and suggestive, not to mention the unscriptural, of the pad-locking of their places of worship from Sunday to Sunday by non-Catholics.

But of what avail after all is the open door if, from one generation to another, the young are not trained to enter therein to worship and to pray? As, on Sunday mornings I watched the little ones of the Catholic flock marching in reverent and orderly procession from the near-by school (where for at least half an hour daily through the week they had imbibed the principles of Christian doctrine) to attend the "Children's Mass," especially provided for their benefit, and at which I heard instructions imparted specially adapted to their childish minds, the wisdom of the Catholic Church in thus providing for the perpetuity of her membership was impressably demonstrated, and again I fell to wondering by what process of reasoning, or shall I say, unreason, non-Catholics taken as a whole are ready to yield the inevitable ultimate survival to the Catholic faith, and of their own motion cheerfully sentence their religious organizations to slow but none the less certain extinction. It passes comprehension and all possible methods of deduction. It might well be called "sect suicide!"

Then there is the Angelus. That holy summons of the bells to prayer peals forth daily at morning, noon and eve from every Catholic belfry throughout the round world! Could anything be more pious, more truly Christian, more scriptural? The Psalmist exclaims: "Evening and morning, and at noon I will speak and declare: and He shall hear my voice." I have heard converts exclaim that, when once they grasped its significance, it appealed to them as one of the most beautiful and poetic ideas conceivable; and all agreed that it could not fail to encourage daily prayer and meditation amid the stir and rush of a busy world. These Irish Moham medans, though they will use no bells, acknowledge the utility of the Christian custom, and thrice daily from every minaret of the false prophet resounds the muezzin's cry "There is only one God! Come to prayer! Come to prayer!" If, therefore, it is proper for non-Catholics to throw open their church doors and summon the people to prayer by means of a bell on Sundays, upon what possible grounds is it harmful and "popish" to do the same on week days?

Another thing that is apt to strike a convert is the practical, utilitarian employment of symbols. The cross is not only set up, it is also carried; the martyr's relic is not only preserved, it is also venerated; the mitre is not only pictured in painting or skilful carving it is also worn; and so on through all the operations of the religious life. And the experience of 1900 years has amply demonstrated its wisdom. That non-Catholic should have resisted the use of symbolism as a teaching force is inexplicable. They build spires but do not teach their children what they signify. They recognize Islam by its crescent-topped minarets and Buddhism by its bell bedecked pagodas, but strangely recoil from surmounting their Christian spires with the "sign of the Son of Man!" They doff their hats to the symbols of royal or presidential power and jurisdiction, or view the coronation of Britain's king and queen with all the paraphernalia of crowns, sceptres, robes, anointings, and what not, with every mark of approval. They stand in court at the entrance of the Judges in their gowns and bands, or thrill with pleasure at the manoeuvres of the military as they solemnly "troop the colors," they set the seal

of approval upon the "teaching effect" of the multiplied ritual of the secret societies whose every move is exemplified by type, and sign, and symbol without which they would rapidly fade away: they encounter ritual in abundance in every part of the Gospels as well as of the Mass; laws instituted by God Himself; they read in the Apocalypse of the symbolic worship of heaven itself; and yet in spite of all this, they refuse to employ, as a thing of evil, that very thing which they acknowledge to be good, and proper, and useful, and even more or less necessary to the welfare of every department of Society and the State!

The anointing of the sick. Many converts, having no Catholic relatives, have no opportunity of witnessing this, for some time after arrival within the fold, but by chance it soon fell to my lot. It was wonderfully comforting in its effects upon the dying woman. A sympathetic non-Catholic present drew me aside and said: "You were formerly not of this faith; tell me truly what is this anointing, so sought after by those in danger of death? I know nothing of such doings in Scripture, yet it certainly was consoling to the sufferer." For answer to this honest enquiry I referred him to the fifth chapter of St. James' Epistle. He afterward expressed his surprise that so plain a command, and so comforting a ministrations to the sick and expiring, is ignored by his co-religionists. True, it would have no sacramental value in their hands yet one does wonder that it did not survive the so-called Reformation in some form, if only as a powerful link between the ministers and the flock.

Be it understood, converts do not complain at the failure of non-Catholics to benefit by the foregoing and many other scriptural practices and customs. That is their affair, not ours. I am only voicing the wonderment felt by most converts that they should cheerfully refuse to their own loss, and to the disadvantage of their souls, the advantages which, in every other department of life and action but religion, they readily seize upon and employ.

TO BE CONTINUED.

#### BIGGEST PROBLEM OF THE CHURCH.

HOW TO OVERCOME THE SPIRITUAL ISOLATION OF THE WORKING MAN.

Father Lambert in the Freeman's Journal calls attention to a thoughtful and thought-provoking article in a recent number of the English Catholic Times by Father Charles Plater, S. J., dealing with the relation between the Catholic Church and the working man. Father Plater speaks strongly of the "spiritual isolation" of the working man and its evil consequences to society at large.

The growth of our giant cities, the progress of mechanical invention, the elaborate organization of labor—all these causes, says Father Plater, have made the workingman a wheel in a machine rather than a member of society. He tends to become what man should never consent to become, a mechanism ministering to the welfare of others, but not sharing in the higher life of those for whom he works.

In earlier times this was not so. The workman was in close and daily contact with his employer. The relation between them was a personal, a spiritual one, and did not rest merely on a cash basis. Moreover, he lived, so to say, under the shadow of a church which cared for him, which gave dignity and fulness to his life, which set him on a level with his fellow-men. The solemn services of the old cathedrals refined and spiritualized him, the guilds gave nobility to the work of his hands, and the parish to which he belonged, and thousands of ties provided a setting for his life. He was not alone. His joy and sorrow were shared by his neighbors, and his welfare was bound up with theirs.

But in our day, as Father Plater points out, the situation is very different. The conditions of labor now tend to cut off the workman from spiritual influences. He is caught in the wheels of a merciless machine. A dead weight of hopeless materialism presses abut him from every side. Socially, he is out of touch with other classes of society. The old channels by which instruction and grace were conveyed to him suffice no longer. There is nothing in his present circumstances to lead him to God. He has no ready-made religious atmosphere about him. He has got to create it. Catholics have got, as the late Holy Father was never tired of repeating, "to go to the people." They will not come to us. Non-Catholic workmen will fight shy of a priest and shrink aside a spiritual book. Speaking generally, they do not want religion. They have no use for it. They think that the churches exist for the Sunday assemblage of the well-dressed and the exclusive.

This is the case with the bulk of the non-Catholic working men of England. Such views will become widely prevalent among American Catholics workmen as well, unless prompt measures be taken to counteract them. France has a fearful lesson to teach us. The cures waited in their confessionals, waited on the altar steps—and their congregations thinned. Confraternities languished. Solidities withered—because these things did not seem to have much connection with the realities of life. Pious discourses were delivered to empty benches. We have seen the results. If we would avoid a like fate, we must cast about us for some means of welding our working men together into an organized and active body, strong enough to stand firm amid the flood that is overwhelming them.

What we have to do, therefore, is to drive the great principles of Christianity deep down into the hearts of our working men. And as our priests find themselves out of touch with non-Catholic working men, and, moreover, have not the opportunity of anything like constant intercourse, even with Catholic working men, it follows that the workingman must be evangelized

through the workman. The priest cannot take his place in mill or factory beside the men. The echoes of his Sunday sermon will scarcely avail there against the force of public opinion and human respect. But we know from a wide experience that one firm and resolute Catholic in a business concern may keep his fellow Catholics together and save them from going under.

Here, then, continues Father Plater, is our plain duty—to form an elite, a chosen band of Catholic workmen, to plant in their hearts a zeal for Christ's kingdom, and to send them back to their mills and workshops and ware houses to confer their brethren.

But how is the chosen band to be formed? Father Plater tells it, and here is his plan: "We must first select our men carefully from various groups of their fellows, and then bring them together in a spiritual retreat for at least three full days, in a house set aside for that purpose. Those who have ever made a spiritual retreat honestly may realize that the effects, if the thing could be done, would be such as we desire. Those who have made such retreats with workmen will need no further evidence on this point. From a retreat workmen do go forth fortified and tranquilized. They become apostles."

Father Plater promises to give proofs in another article of the effectiveness of his plan, which he says has worked well on the continent. It will be interesting and instructive to follow him. If Catholic workmen can be made apostles of the faith among their fellow workers it will be a new and powerful force in the service of the Church.

#### DRIFT OF THE EPISCOPAL CHURCH.

The New York World last week wired to many Bishops and prominent clergymen for an expression of opinion touching the feasibility of a reunion between the Roman Catholic and the Protestant Episcopal churches. We are not to suppose that the idea of a corporate reunion of the two churches is a new one, or a dream of some enthusiast early in the morning of the Twentieth Century. Twice before, at least, has the matter been seriously considered, once with considerable probability of success.

The first was in the reign of Charles I. An account of it was given by Cerri, who was commissioned by Pope Innocent XI. to report to him on the religious state of England. The report was apparently and unofficially first published in French in the year 1701, and in 1715 translated and published in English by Sir Richard Steele. This translation is extremely scarce and very little known. The effort of Monsignor Cerri for reconciliation must have been considered important at the time, as it is alluded to in some of the State papers. The great difficulty which lay in the path of reconciliation was in the Oath of Supremacy, which seemed to render impossible the acceptance of the Primacy and Supremacy of the Pope by English ecclesiastical and civil officers.

In fact, the obstacle to reunion was political and not religious. The next attempt at reunion was that proposed by certain French ecclesiastics in the Eighteenth century and recorded by Mosheim in his "History." Then, in 1719, when the Relief Bill was passed, there were those who thought they saw an opening for renewed negotiations for reunion. Bishop Barrington, in a pastoral letter addressed to his clergy, thus expressed himself: "There appears to me to be, in the present circumstances of Europe, better grounds of hope for a successful issue to a dispassionate investigation of the differences which separate the two churches of England and Rome." The friendly words of the Bishop of Durham were reciprocated by more than one of the Catholic Bishops of the time.

Not until 1834 was this hope of reconciliation revived, when the Tractarian Movement might be said to have had its beginning. It, however, never assumed the proportions of a national desire, but resulted in the conversion to the Catholic Church of many of the most intellectual and noble laymen of the Anglican Communion.

The Romanist tendency of many distinguished clergymen of the Protestant Episcopal Church of the United States is not alone an expression of hope for the union of the two churches; it is also a protest against the doctrinal looseness and religious supineness of many of the Bishops and ministers of the Episcopal Church. In the United States the sentinels on the watch towers of Israel have left their posts and are fraternizing with the enemy. The concurrence of the House of Bishops with the House of Deputies of the Protestant Episcopal Church of the United States, in the passage of the Open Pulpit Act, has given thoughtful and conscientious clergymen and laymen of that church ample material for serious reflection. The general Convention of the Church assembled at Richmond last Autumn, contained very few crumbs of comfort for those who have at heart the doctrinal integrity and a decent ceremonial of the Episcopal Church. Since the adoption of the ninth canon at that convention it is now permissible for the Anglican clergy to fraternize in Divinis with dissenting bodies and to extend the hospitality of their pulpits to Methodists, Baptists, or even Unitarian ministers.

It is now right and proper, if a clergyman and his Bishop so agree, to permit any Protestant minister, or, indeed any man they will, to deliver any message he may from the pulpit of an Episcopal Church. The only proviso is that the dissenting minister, be he a heretic or a semi-infidel, call himself a Christian. In the amendment to Canon 19 the Bishops have trampled down the hedge and now the wild boar from the woods and the wild beast of the field may enter and root up the vine-

yard. It is the worst blow, and delivered by her own sons, that this church has been hit since she separated from her Anglican mother.—Inter-mountain Catholic.

#### HER STORY SHOULD BE IN EVERY LIBRARY.

NO MAN IS EDUCATED WITHOUT AN ACCURATE KNOWLEDGE OF THE CATHOLIC CHURCH.  
From the Monitor, Newark.

We believe that it is uniformly the desire of those charged with the management of public libraries to cater to the various elements which go to make up their clientele. In the past Catholics had many occasions to complain of unfair treatment on the part of the managers of public libraries. Not only were all books explanatory of the Catholic religion or even remotely in defense of it excluded from shelves of the libraries, but books, bristling with unjust and sometimes vile attacks against it were welcomed and handed out joyously to readers. But that day has gone by. A more just and generous spirit prevails. Vile onslaughts on any religion are excluded from decent libraries; the vile minds who sought pleasure in them must needs go elsewhere for disgusting mental provender. No sensible man cares any longer for sensational filth and lies.

It is now universally recognized that no institution in existence is worthy of so deep a study as the Catholic Church. Apart from the divine origin which she claims, as an institution hoary with the centuries though still fresh with the vigor of youth, an institution that conquered the Caesars, that civilized the barbarians, that freed the slaves, that elevated woman, that inspired the law, that preserved learning, that upheld marriage and protected the family, that moulded the nations into civilization, an institution to the forefront in history, for during many centuries the history of civilized nations is the history of the Catholic Church, a mighty element in life, in literature, in art, in science, in progress, thinking men have long since learned that such an institution may not be overlooked; nay, that it is worthy of the deepest study of the human mind. Any one who has any pretense to scholarship studies the Church, reads her history, sounds her spirit, analyzes her influences, weighs her doctrines and principles. Of course, he is led thereby to examine her credentials and to give respectful heed to the message she seeks to communicate. Only the man willing to be blind to all history can close his eyes to this extraordinary institution, that has filled the centuries and still holds to her bosom millions and millions of men and women of every race and clime under heaven.

What library can close its doors to such an institution? Men wish to know it and to know it authentically. They are eager to listen to the doctrines of the Church as the Church teaches them. They want her history as she, a living witness, has borne it down through the ages. They desire all the information they can obtain on this important factor in history, civilization and the spiritual progress of the human race. There is no problem into which the Catholic Church has not entered; there is no situation which she has not faced; there is no emergency which she has not met; there is no danger

which she has not encountered; there is no phase of thought or action which she has not grappled; there is no weakness of the human soul which she has not discovered and sought to heal; there is no remedy which she has left untried; there is no enemy—from within and from without—which she has not fought; there is no depth of humiliation which she has not sounded and no height which she has not climbed. Like the Divine Founder, she has been "all things to all men," she has been the historic origin of "Alpha and Omega" of the centuries. Her story should be in every library—her story as she tells it, so that men may know her. No library is complete without it; no man is educated without an accurate knowledge of the Catholic Church, her teaching, her history.

#### LORD KELVIN AND AGNOSTICISM.

The death of Lord Kelvin, says the London correspondent of the New York Tribune, has brought into prominence the fact that religion has recovered its prestige and influence among the highly educated classes in England. Thirty years ago the most eminent scientific thinkers were agnostics at war with all creeds as relics of superstition. Darwin, Tyndall, Huxley and Spencer, with the subtle intellect of their time, did not conceal their pity and contempt for the childish beliefs of credulous humanity, and were hailed as the evangelists of scientific agnosticism and a new millennium of free thinking. In another generation of scientific progress the prayer gauge the tilt over the Mosaic cosmogony, the ironical substitution of a pair of chimpanzees for Adam and Eve, and Spencer's despairing recoil "from the Unknown" have passed out of mind, and the most eminent thinkers have become reverent investigators of the origin of life. Lord Kelvin's pre-eminence in British science has been unchallenged, and he was a strenuous opponent of agnosticism, which seemed to him as indefensible as modern attacks upon the atomic theory. His famous speech at University College, London, in May, 1903, will long be remembered for its pronouncement on science and religion. "I cannot admit," he said, "that, with regard to the origin of life, science neither affirms nor denies creative power. Science positively affirms creative power. \* \* \* We are absolutely forced by science to believe with perfect confidence in a Directive Power in an influence other than physical, or dynamical, or electrical forces." His Lordship was an Irishman, sprung from an Ulster Presbyterian stock.

TAFT PRAISES WORK OF FRIARS.  
Secretary of War William H. Taft was in Boston last week, and he addressed the Congregational ministers in Pilgrim hall, speaking on the Philippines. Among other things, he said: "We are indebted for the fact that there is a Christian people in these islands to the work of the religious orders of the Catholic Church, who went there three hundred years ago and happened there just before the Mahometans had been able to get in their work, and who rescued the people and led them into Christianity, but the Christianity which they have is a Christian tutelage." "The friars did not deem that it was wise that they should be led on to a

## 15 Years' Agony

Dared Not Eat Meat or Vegetables

The life of a Dyspeptic is a life of torture. The craving for food—the burning pain after anything substantial is eaten—the monotonous diet of gruel etc.—make the sufferer often long to die.



Avondale, N.B., Oct. 15th '07.  
I have been a great sufferer from Indigestion and Constipation for about fifteen years. I was forced to deny myself all such hearty food as beans, meat, potatoes and other vegetables and could not drink tea or coffee. For the last two years I have lived on oatmeal porridge, stale bread, etc.

In June 1907 I saw the testimonial of Hon. John Costigan and I concluded to give "Fruit-a-tives" a trial. I had nearly four boxes of "Fruit-a-tives" and they have made me feel like a new man altogether. I can eat all kinds of hearty food without suffering and am not at all constipated. I recommended my brother, Hugh Brown, to use "Fruit-a-tives" for chronic constipation and he has been greatly benefited too.

(Sgd) LEAMING A. W. BROWN.  
Letters of gratitude like this are received daily at the offices of "Fruit-a-tives" Limited. People are glad to testify to the great benefits they have received from taking these wonderful tablets, made of fruit juices and tonics. They will help you. Begin today to take them. At all dealers or sent on receipt of price—50c a box—6 for \$2.50.  
"Fruit-a-tives" Limited, Ottawa.

great knowledge of the world, because they thought that they would expose them to danger, and the consequence was that in most parts of the islands they were not taught anything but the dialects. The friars learned the native dialects, and in that way exercised a remarkable influence over them.

"Now, that is an important fact in dealing with the problem which we have before us, because you will understand that there is no Oriental or Malay people, except the Philippines, that are Christian, therefore the only people to look toward Europe and America and the Christian religion for their ideals were these, and it is the Christian religion and the European and American ideals that make an appreciation of popular government and a movement in that direction possible. Therefore we have these people whose whole education for two hundred and fifty years has led them to turn their eyes toward an ideal that is our ideal. They have thus a sympathy with those political notions that move hand in hand with the Christian religion."  
—Catholic Citizen.

## Plenty of Time To Pay For It In A TEN YEAR GUARANTY

And I Will Find a Market For All You Want To Sell

MOST Incubator-men talk loud about steady heat and little about Clean Air. I can afford to talk both, and more besides. Because:—

The Peerless is the incubator that hatches with clean air,—the incubator that has real ventilation.

Now the quality of air an incubator-chicken gets before it's hatched is far more important than the quantity of food it gets after it hatches.

And many a poultry-for-profit venture has gone to smash by the carbon-dioxide route—bad incubator air. Carbon-dioxide is a deadly gas every egg gives off as it hatches.

Open the ordinary incubator's door and sniff,—that sulfurous, musty, choking smell is carbon-dioxide; and it is poison to animal life.

There is no smell in a Peerless—the poison is continually flushed out of the Peerless hatching chamber by the Peerless natural, unfailing ventilation.

Remember that for almost 500 hours the chick breathes what air seeps through the porous shell. If that air is poison loaded, as it is in badly-ventilated ordinary incubators; that chick is stunted, its vitality impaired, its vigor weakened.

It never can thrive as Peerless-hatched chicks, that breathe pure, clean air, do thrive.

Remember, too, that this is only one of fifteen plain reasons why the Peerless incubator not only hatches every chick that can be hatched, but gives those chicks the right start.

Every one of the fifteen reasons means the difference between money made and money lost in poultry-raising.

I will even find you a cash buyer for all the poultry you raise—and all the eggs.

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Suppose you send me your address—use a post card if you like—and let me send you the free book that tells some things you need to know, whether you are a beginner in poultry-raising or an expert.

Sending for the book doesn't commit you to buying the incubator. All I ask you to do is read the book. I won't importune you nor bother you.

Just send for the book and read it—that's all. If you do that right now, I will tell you, also, how you can make the Peerless earn its whole cost long before you pay one cent for it.

Whether you have ever thought about raising poultry or not,—whether you know all about incubators or you don't, I will show you why it will pay you,—pay you, personally,—to know what the Peerless is and what it could do for you if you wanted it to.

Simply your name and address fetches what will tell you that,—and no obligation on your part. The obligation will be mine to you, if you'll just write now.

In this Free Book I show you how to start in the poultry business without spending a cent for the important part of your outfit.

I will make you a partnership proposition that puts the risk mostly on me and leaves the profit wholly for you.

I will tell you how to get the incubators and brooders you need without paying for them till they have paid for themselves twice over.

I will show you why that beats all the free trial offers you ever heard, and why my way is the only sensible way for you to start raising poultry for profit.

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