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### CATHOLICITY AS A PRINCIPLE OF PROGRESS

N. Y. Freeman's Journal

N. Y. Freeman's Journal. Catholics are frequently accused, writes a Josuit Father Bachelet in Etudes (Paris), of being intellectually without the initiative that is remark-able among non-Catholics, the usual deduction being, that liberty of thought is unknown in the Catholic system of education and that dogma circumscribes the activity of the seek-er after scientific truth. It is an undoubted fact, says Father Bachelet, that good-will and obedience

Is is an unconduct last, says rather Bachelet, that good will and obedience toe often take the place of initiative and reasoned convictions. It is by no means, however, an essential result of Oatholicity, any more than the oppo site is an essential result of Protestant ism. The Catholic faith is based on reason and the principle of authority is not hurtful to either its reason or its liberty.

The Catholic student must rejoice that the Church has laid down certain decisions, even as those who wander in the wilds must rejoice that pioneers of other days have made their path an easier one to travel, than when they themselves first penetrated the depths of the Wilderness.

The Catholic principle of universal ity insists on making all human activi-ties unite to the glory of their Creator, a fact which is always overlooked by oritics who rarely bring to their stud-ies of Catholicity more than a half-knowledge, based mainly on piecon-ceived ideas and prejudices. eived ideas and prejudices. Thus it is that they label the Church ceived id

an absolutely conservative institution, in which anything in the shape of lib eral ideas is hetherodox and anathema. Wet there is a vast difference between the Conservatism that seeks to construct and the Liberalism that seeks struct and the Liberalism that seeks to destroy. The aim of the Church has ever been that of Christ, a pro-gressive building-up and, thus, a rea-sonable and logical conservatism.

Did Christianity not in its early days assimilate anything good it found in antiquity? Was there not every effort made to show to what extent Aristotle was for Christianity a good teacher? Why then should there not be a possibility of an alliance between the philosophies of modern days and

The ideal of Catholicity has ever been to realize the Kingdom of God in spirit and in truth among all peoples and in a sense truly Catholic. It has never, for example, imposed any par-ticular system of education upon a y country, but has sanctioned any in country, but has sanctioned any in dividually national system of thought or education which was consistent with the genius of the people and consistent with with Catholic beliefs.

The so called policy of "Romani ing" is as non-existent, since, given the claim of the Church to be univer-sal, it would be self stultifying. It is worthy of recollection that in this connection, the late Pope Leo

SYSTEMATIC PILFERING. MPLOYEES WHO "GRAFT" AT THE EX

PENSE OF THEIR MASTERS ARE GUILTY OF GRIEVOUS SIN. Rev. E. R. Hull, S. J., in the Examiner.

Rev. E. R. Hull, S. J., in the Examiner. Question: After reading the letter on "extra allowance," I thought of asking for your explanation of the fol-lowing: Most of our butlers and cooks are Catholics; and yet it is common for many of them to practice a systematic course of pillering from their masters, especially if they happen to be bach-elors. I have seen these servants go to confession and Communion regularly. Apparently their confessors know about their particular propensity : yet that their particular propensity : yet they receive absolution without making any receive absolution without making any restitution. Perhaps you might con-te d that this practice is connived at by their masters; but this they are forced to do because of circumstances. I am sure their employers would feel thankful if the abuse could be stop-

Answer: There is said to be a prac-Answer: There is said to be a prac-tice prevalent among certain sections of servants, who have to do with the purchase of supplies, of lining their pockets systematically in the following ways: 1. To  $\epsilon$ xact a certain com-mission for themselves from the trades man with whom they deal. 2. To buy second quality and charge the price of forst quality. 3. To put down as one first quality. 3. To put down as pur-chased articles which are not purchased. chased articles which are not purchased. 4. To put down twice articles bought only once. 5. To buy less and to charge for more. 6. Where detailed accounts are not kept—to simply put down in a lump sum more than is spe 7. To buy too much and afterwards dispose of it to friends for a consideration. We have been told that doges of this kind are so common that masters and mistresses find themselves incapa-ble of fighting the custom. All they can do is to insist upon certain limits of expenditure, and at the same time on a certain standard of quality; and then a certain standard of quality; and then without investigating too closely, to acquiesce in the fact that they are being swindled down to a certain percentage, and are glad that it is no more. To what extent these practices go on

No what event these practices go on we are not in any position to know. But clearly, as a state of things it is a rotten one, and from the point o' view of ethics indefensible. Thore is not much harm in a servant taking some little "commission" from a tradesman for the favor of his contern which for the favor of his custom, which otherwise might go next door, pro vided the proper quality and price is insisted upon, and the master is not made to suffer thereby. This is true of commissions generally. The wrong is not in accounting the commission is not in accepting the commission, but in sacrificing the interests of one's mployer on account of the commission -either by accepting inferior goods on by paying too high a price for them. However, the practice of receiving commissions so easily leads to abuse that it is a dangerous practice to in-dulge in and a dangerous one to encour

Answer: Your master may know in the vague that you do it, and may acquiesce in it in the same way as a traveler acquie ces in having his purse taken

THE CATHOLIC RECORD.

by right. Clearly in the light of this principle the effect is the same, whether a servant allenates four annas each day or whether he allenates the Rs 1 12 at the end of the work. Secondly, in a month the amount will reach its. 7 8; and, again, it is substantially the same whether this total be taken by daily instalments or whether it be taken in a lump sum at the end of the month. Thirdly, the total for a year will amount to Rs. 91 4; and here again the substantial offence against justice is the same, no matter whether this amount be taken gradually at the rate of four annas a day or in a lump sum at the close of the year. We suppose that the alienation of four annas a day would be considered quite a moderate by right. Clearly in the light of this principle the effect is the same, whether would be considered quite a moderate instance of the corrupt practise under discussion; and yet it really means that a servant who practises it is stealing to the extent of Rs. 91 odd a year [about \$20.- Ed. C. S. and T.], which is undoubtedly a grievous sin of theft. It follows that any servant addicted to this practise ought to regard himself as being in a state of mortal sin. And if he manages to square his conduct with his conscience, this can only be be-cause he has a rewarkably low moral sense and a remarkably high capacity

for self-deception. Is our correspondent correct in say ing that these delinquents receive abolution without making any restitution? I think that generally serious endes vors are made by the clergy to put a stop to the practise.

## Extaordinary Silence.

From Rome. Talking about the pornographic libels of the Italian press one is reminded of the extraordinary silence that has fall-en on the papers formerly most ferocious in their attacks on Catholic in stitutions. To-night they briefly an-nounce that the judicial investigation into the conduct of the Salesian school at Varazze has shown that there was not the shadow of a justification for any of the hideous charges made against it, nd that it will be re-opened at once. Yesterday a similar investigation on the Capozzi institute which furnished another of the great clerical scandals, showed that the hue and cry against it showed that the hue and cry against it was based on a filthy lie; recently the Chevalier Leonori, a finished type of the Christian gentleman, was ac-quitted in the fullest and most konor ble manner of charges brought against him and the orphanage on which he has spent himself and his money for long years. And this ends a campaign of calumny unprecedented even during the persecution of religion in France

### DIOCESE OF HAMILTON.

GOLDEN JUBILEE OF A BELOVED PRIEST GOLDEN JUBILEE OF A BELOVED TRIEST St Stephen's Church Cayuga, was the scene f one of the most important functions of the ear-or several years-in the diocese of Ham ton, yesterday, when the Venerable Arch-eacon Laussie celebrated the golden jubilee the actionion

the claim of the Church to be universal, it would be self stuffy if yes in and a dangerous perceive to in a diagerous one to encorrelation.
It is worthy of recollection that in generation. Hence our words on this stuffy can and a dangerous one to encorrelation. The stuffy can be taken only with the restriction us statached to them. This stuffy can be taken only with the restriction us tatached to them. The theorem the scientific createry, had the following remarks to the scientific restored out the scientific restored restor

cation and profit of those associated with you, we could refer to those twin virtues of heaves-ity birth, virtues that have accompatied you. as it were, hand is hand, along the path wy of life the virtues of obseliences and humility. Recognizing is the valce of your ecclessisti-cal superiors the call to which jevery other should give way; by your oheerful 'bødience and general self-effacement you have more than once proved yourself a true follower of Him who came into the world to do the will of Him who came into the world to do the will of Him who came into the world to do the will of Him who came into the world us do to the will of Him who charscler that have endcared you to those who have known you and feel your in-thence as kind faither. A just and wise coun-self. Wery fleverend and dear Father, has been the hone and privilego of each one of the parse of gold accompanied by our ferven in a well as techho expression of our rogard and estean, we beg you to one of the parse of gold accompanied by our ferven in parses, that God may spare you many years that our Heaveny Father reserves for those who have sacrified all for Him. Signed on behalf of the clergy of the diocese of Hamilton, by all the clergy of mean over-toms by the reception of so much kindness. The Noersbulk steeled was made here. The four day the presentation a com-tom by the reception of so much kindness. Then four day for the kind wishes and energift. Then four days on the presentation accom-mittee from the congregation, componed of

thanked the clergy for the kind wishes and generous gift. Then followed another presentation—a com-mittee from the congregation, composed of Mesara, J. N. Murphy, M. McConnell. John Murray, seen. Wm. Murray, John Farrell, Jas Lynch and Michael Toohey, advanced to the altar railing and presented their venerable priset with an address scounganied by a purse of nearly \$200 in gold. The address was read by J. A. Murphy, County Grown Attorney, and the presentation was made by M. McConnell. Sheriff of the county of Haldimand. The fol-lowing is the address :

The Venerable Archdeacon Laussie, Parish Priest of St. Stephen's Roman Catholic Church, Cayuga, Ont.

Church, Cayuga. Ont. Vary Rav. and Dear Sir-On this extraor-dinary ocasion, when you are being honored by the hierarchy of your Church, in whose service you have spent half a century of years, we, the congregation of this church, to whom you have given more than a fourth of these years of service, desire to lay at your feet our tribute of cordial loyalty and high apprecia-tion. MANURE SPREADERS A NECESSITY. The manure spreader has come to be a farm necessity. The farm can only be made to pay by keeping the soil in the high sistate of fertil-ity. Taat means making the mose out of the manure, the best of all fortilizers and the only one that is produced on the farm. All are agreed that manure can be made to spreading with machine than when spread by hand. The popular estimate is that the spread true, or approximately true. It will be easy to particle the value of the manure. If this be true, or approximately true, it will be easy to part the conclusion that a spreader will pay for itself in increased crops and coll bene-dits in one or two years. The old way of handling manure was waster fui in the extreme. First, it was allowed to wash away and ferment in the baryard. Then, at a convenient season, it was hauled out and thrown in piles in the field, and the same warding process was continued. Finally, it was epr ad by throwing it in forkfuls and in hard lumps over the ground leaving it in a condition in which the ground could not get the bardit of even the fertilizing cintents suil remaining. With a view to preventing this great waste.

tribute of cordial loyalty and high apprecia-tion. We vecerate you for your sencity and learning we appreciate you for your self deny-ing and devoted labors for our spiritual wel-fare and bett-ment, and we love you as our paster and friend. We asure you of our sense of the success of your labors evidenced by the vitality, har-mony, and spiritual well-being of the parish. We earnesity and cordially entreat the con-tionance of your ministration towards us, and humbly and duifully petition our beloved Bishop to extend your incumbency to this parish.

tinuance of your ministration towards us, and bundly and duiffully pelition our beloved barben to extend your inclumbency to this parleh. Though full of years we thank God for your wouchselfs you for unany years this as well as one releasings and graces. In testimony of our regard and attachment we respectively the second state of the second of the second state of the second state of the fee of your prieschool. We freely and cheer-fully offery on. Sogga th Aroon, the golden jubl least of the second state of the second state of hearing a second state of the second state by the children of the parish who love you; by the schildren of the parish who love you who have car-het hear the other met Hereadol if a preachest to be and back to chear de schildren the schildren of the schildren of assession. Since on behalf of the construction of the parish we Murray. John Farell, Michael Toohey, James Lync. The service closed by the singing of the Te be well chosen words. The LD A BANQUET.

We believe every farmer who had any con-siderable amount of manure to apply to his land can double its value by using a manure spreader. It is this fact that is causing such great rumbers of spreaders to be sold each year. Though not the oldert, he spreaders manufactured by the International Harvester Company are undoubledly among the very brea manufactured to day. These are known as the Gorn King, the Clovellest and the Krup Twentieth Contury spreaders. The three machines differ som what in operating features but all are built to handle manure petfectly in all its forms. All have the needs structures light as it is possible to secure in a machine with the errough that a manere ar found in every considerable town will furnish catalogs and give all needed information.

cown and Burlington, in the latter of which he built the present commodious church Later he was attached to Macton and attended also the parish of Peel fortwo years, when he assumed charge of the parish of Arbur attend-ing also Mount Forest, Proton, Minto, K-mi-worth, and other places, The work proving too heavy. Father Laussie was transferred to Paris, and after one year received charge of Macton, where he remained five years, during which time he built and psid for the present Peel church. Later on Father Laussie was sent to Arbur, where he raised \$13000 and built the present beating \$13000 there. Or the present beating \$13000 there. Or the bound of the parish of basic present beating \$13000 there. Or the bound of the present peel church Later on Father Laussie took and built. Afterwards Father Laussie took church of Walkerton, and built also the churches built by him. At this time there was a searchy of German speaking prises in the dioces and the zeal and flustry of Father Laussie is seen from the fact that at the age of di y seven he acquired so thorough a knowi-edge of the German language that he was ab to school fait Hamilton. His Lordship Bishep Dowling r quested Father Laussie to assume direction of it, in succession to Father Clarson and so accessful was the work that some half dozen young men, who were members of the class during the year he was in charge have since become priests. His uccessful was the work that some half dozen young men, who were members of Cay-uas bishep Dowling. A Catholic mission was first estabilished in charge have since become priests. His urdship afferwards appointed him Arch oeston and member of his council, and on the desth of Dr. Barbou, thriteen years ago. Father Luussie was appointed him succession came Fath-errs Callinane. Schweiger, Laufluber, and or hue listry. He was followed two years in tend Mass in Indiana where a church had bern built. Father Baumgartner was the first resident in Sty. He was followed two years in thilding the present church. After bin mane

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VOLUME XXI The Catholic

LONDON, SATURDAY, NOV

THE FAMILY BOOK

There are four books th in every household-The Imitation of Christ, The Saints and The Introduct vout Life, by St. Franc We take pleasure in st were over half a hundre the Bible in different lang Protestantism saw the li we read it ? We hear it churches, but is it for us book in the world. acquainted with it as to u allusion to a Bible perso read it with hamility, si with, understanding that of Scripture is made by p pretation, we get the "" Scripture." The Church to read it, and time and presentatives have told most highly valued trea family library and the mo and lovingly made use

### THE TRUE HE

the Holy Scriptures.

The Lives of the Saints into a mighty engine for of us, we fear, are of the the saints were "quee their intercession, but about them. The adult, are the money-makers, m duced to obtain a know who invested their ener ity. But the children to read the Lives of the glean from them many may serve them in good after years.

### THE FOG DISP.

An interesting and v atus is, we are informed, of M. Dibos, a French aim is to disperse fog by a The early experiments w hot air, but later M. I electricity.

It we could have s fight mental fog, we m so many human craft n VESTMENTS shoals of falsehood. extricate some of o friends from the for o might put a stop to the tales about the Church auitable apparatus would penditure of time and cost would be more that by a knowledge of thing For instance, if our sep saw a French evangeliz of oratory they could a dispeller, to the lesse meaningless phrases, h TORONTO, Ont. crease of common sens far more valuable to the than his historic muske might, use it with pro Our Ontario friends, v would be obliged to ha high power, but this, " hot air " they have a should not be difficult THE PROTESTAN Some weeks ago we for statements in a Tragedy of Qaebec, author, Robert Sellar determined effort to cr ant farmers out of th ships. The Standard's re farmers really have no am not going, " says dwell on the methods

nara tumps over the ground, leaving it in a condition in which the ground could not get the benefit of even the fertilizing contents still remaining. With a view to preventing this great waste. the International Harvester Company of America is offering to the farmers of the coun-try, through their local dealers every where, three most excellent machines. These are : the Corn King, the Gloverla af and the Kemp Twentieth Century spreaders. Their purpose being to maintain and in-crease soil fertility, which is the basis of all crops, they should be regarded, not as an ex-pense, but in the light of a permanent invest-ment, like the isnd fiself, with any one of these machines, manure handling is made an apread evenly, so that it is immediately avail-able for plant life. The first shower that comes along after the spreading washes the whole into the soil. There is no waste. And with such a machines are now being adver-tised in this part. Soma little suggestion of the features of each appears in the advertis ing as being something which goes straight to the fing something which goes straight to the fautures of each appears in the advertis-ments. We direct attention to this advertis ing as being something which goes straight to the fing something which goes straight to the fing something which goes straight to the fing something which goes straight to the matter of the farmer s property. Every farmer without a spreader should be interested in the 1f you do not own as preader, read these advertisements and then makes a coll on the International agent in your town and take the International agent in your tow

We believe every farmer who had any con-siderable amount of manure to apply to his

the present accepted in the learned world and to disarm the materialists world and to disarm the materialises with critical pens. It is the daty of all who are inspired with more than a merely perianetory faith to take up, if they have the ability, every weapon which can advance the faith and show its consistency with scientific pro-

Catholics are urged to take an active part in the political and social life of their country as the best means of spreading Catholic ideas. It is not the business of the Catholic scientist to treat his adversary as if he were a theologian. Science itself develops its own resources and the dechristianizing savant can be demolished without ecclesiastical cannons being fired at him.

elesiastical cannons being fired at him. The flag of authority need not be raised apropos of every difficulty, since truth will provail in the end, provided the fighter be true to his own cause and loyal to the requirements of his effort. It is always to be rememhis effort. It is always to be remem-bered that the purely materialistic scientist works for one given end, should he be, as many scientists are, opposed to Christian dogma of all kinds; that aim is to seek out the marvelous in nature and to enggerate It in the eyes of the people, who are consequently dazzled by the wonders of a discovery which they do not under-stand and which frequently claims for itself much more of the marvelous than it is really entitled to.

In order, however, to carry out to the best issue, the labors of those who undertake the defence of the Church as a teacher, it is well that the words of PopeLeo XIII., be again listened to:

"Dissension in your opinions and the lack of harmony in your action, will mender worse than useless the result of your labors. Our enemies are solidly rganized; we, too, must be solidly organized and properly equipped. Use-less controversy must be thrown aside. The Church can only issue triumph-antly with one voice and one teaching. Unity and organization are the secrets of all success that lasts.'

Suspect evil-speakers and be not over-credulous of them. Charity think-eth no evil, nor easily and hastily believeth is.

acquie ces in having his purse taken by a highwayman—viz, just because he cannot help it. But certainly if your master could stop it he would. 3. "Our wages are too low, and that is only away of making up." Answer. The wages are agreed to by contract. Secondly, the statement that the wages are too low is at least questionable. In any case, the fact that a servant conany case, the fact that a servant conany case, the fact that a servant con-siders himself underpaid does not justi-fy this sort of "occult compensation." 4. "I do not help myself to money. All I do is to ask for more than I have spent or give back less than I ought. Answer: These are equivocations. Theft consists in depriving another of that which belongs to him, and the way in which it is done makes no difference

to the case. 5. "I do not keep the money. What 5. "I do not keep the money. What I do is simply to use for myself some-thing out of my master's funds. That is not properly stealing; it is merely spending. In any case, I have not got the money, and so cannot be asked to restore it." Answer: Theft does not consist in keeping other people's property; it consists in depriving them of it. No matter whether you have kept it or not, the duty of making up the loss to your master still remains. 6. "At any rate it is done in such

small quantities at a time that it can not amount to a mortal sin." Answer This is the most subtle excuse of all. and the most fallacious. It is true that occasional small thefts, done incidentally and without any systematic inten-tion, can be looked at separately as so many different venial sins. But the practise among servants of which we

who sang at the ordination of Rev. Father Lanssie, fifty years aço, was one of the soloists at this golden jubilee thanksgiving service. He rendered "O Jeau Potentissime" by Mozart, in a masterly manner. Miss Jennie Murray also sarg "O Salutaris" most sweetly and acceptably. At the close Vary Rev, Dean O'Connell, on behalf of the clergy of the diocese, presented a purse of gold to the jubilarian, accompanied by the following address:

To the Venerable Archdeacon Laussie :

purse of gold to the judiarian, accompanied by the following address: To the Venerable Archdeacon Laussie : Very Reverend and D.ar Father - If you look back upon the years that have gone and scan the calendar of your life, we feel certain that you will rank this hour high and precious, bringing to you as it does those joys and con-solations which heaven alone can send. For to day, standing as you do in this house of God which you love so well, at the foot of that airar that you serve so well amid your toving and beloved people, your heart throbs with a celestial gladness while your thoughts soar above the sordid and flashing through that you works of grantable and thanksgiving. What Shall I Render Unto the Lord for All that the has Rendered Unto Me." Yes, Very Revered and dear Father, you celebrate to day an event that is given to fav of the Lord's annointed to witness, an event pablic of your ofination ta well up in your heart at this mome astural then that amid the facing and sentimens that swell up in your heart at this mome over whelming than all others, to selza your soul in its very grasp; the facing dista for his unspeakable gondness and different of your or origing that and the present different of the world will be the hist and the is may and sentimens that swell up in your heart at this mome over whelming than all others, to selza your soul in its very grasp; the facings. But we would not have you rejoice alone. No, with the grateful prayers that go up to day from your own priesily heart and from the hearts of your divested lock to the throne of the Most High. we your briefs the sould be come appreciated on you woul low think that any words of praise, and even well tempered appreciation of your priesily chart and too the hearts of your devoted lock to the throne of the Most High. we your briefs the stated row the diccese, have come to mingle ours, and to ten-der your, respected and beloved Jublichta, our sincere and heartfell congratulations. And although we know you too will to think that any words

many different venial sins. But the practise among servants of which we are speaking is not of this kind. It is a regular and syst matic custom carried on day by day or woek by week. It is not only a habit, but a deliberately in-tentional habit. This being the case, the different pilferings cannot be view, the accumulation. Suppose, for in-the light out one your priest of card head and Great High Priest con-tinually be fore your evers ou have ever striven the brine Masier. And if we be permitted to single out one virtue more than another that has addrard your priestly career, to the edifferent that has addrard your priest of the edifferent that the true disciple of the single out one virtue more than another that

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