Between remembering the old year and looking forward to the new year, this day should be a basy one for the Christian. It ought to be a day of examination of conscience. Good Christians examine their consciences to some manner on other daily, and Ohristians examine their consciences in some manner or other daily, and some are so vividly in God's presence that they scratinize every act of their lives; and this is what it is to be thoroughly conscientious. Conscientiousness when cultivated is nothing less that habitual consciences of the less that habitual consciousness of the Divine presence. We know, to be sure, that some persons are overparticular in examination of conscience, and these are called scrupulous. ence, and these are called seruptious.
But most of us are not scruptious enough. The cultivation of the conscience tends to a constant realizing of the Divine presence, and when this becomes habitual the soul becomes per-

There are two kinds of examination There are two kinds of examination of conscience, both of which are good. One is done at fixed times by some arrangement which one's self honestly adhered to. The other kind of examin ation is spontaneous. In this latter case the conscience won't let you pass an hour, or even a minute, without undergoing scratiny. In the former case you examine your conscience, and in the latter your conscience examines you. I have met numbers of persons who need never examine their consciences when preparing for confession; they live habitually in the Divine nce and are ready at all moments to perform the highest spiritual duties. to perform the highest spiritual acties.
I think it was one of the St. Catharines who was kneading dough to make bread for the community when the bell rang for Communion; she went up and received our Lord with the dough sticking the head and then went hack ceived our Lord with the dough stick ing to her hands and then went back to her batch of broad, and she was excellently well disposed for Communion. St. Francis of Sales, from the evenness of character which he at taked, must have had this gift of consciousness of the Divine presence in a high degree.

Brethren, I wish all of you had some-thing of this high gift. But for most of us I may truly say that the examina tion of conscience which will benefit us will be that made at set times; of course, at confession. But no practice course, at confession. But no practice will produce better results for persons of good sense than having fixed times at which we shall go over the actions of the day. And on New Year's Day, of all days in the year, we should take account of our conduct towards God and our neighbor and ourselves, and make good resolutions for the future. The fact is that on a day like this the The fact is that on a day like this the old year rises up and demands examintion. Sometimes we say, "The past is gone." But in truth there is no such gone." But in truth there or good luck as that. It would be a very good thing for some of us if the past good thing for some of us if the past good thing for some of us with the could be politely bowed out with the But there it is, fixed for old year. But there it is, fixed for ever. The past year is an account book turned over to God's court to witness for or against us; let us try and get a favorable balance out of it At any rate, let us know the truth

Let us face about, therefore, breth ren, and look back over the past twelve months, and question the seasons of the old year. How did I begin the old year and how did I behave myself last winter? Did I make my Easter duty last spring? Did I attend Mass re-gularly and worship God through the summer, or did I make the Lord's Day one of carousing and picnicking and drinking? Have I used my tongue for blaspheming, my body for last, my soul for slavery to the evil one? seal for slavery to the evil one?

Have I u justly gotten any of my neighbor's property? Have I been have I been brutal to my family? These sound like ugly questions. But there's no have answered them and many others besides, repented of our sins and make good resolutions for confession and Communion, and for a good life for the

A FALSE ASSUMPTION.

THAT ONE OR TWO CHILDREN WILL BE OF BETTER QUALITY THAN TEN TO A DOZEN IN A CHRISTIAN HOME, Sacred Heart Review.

Speaking the other day at a session of the National Parity Congress held in Battle Creek, Mich., the Rev. J. M. Cleary, of Minneapolis, scored severely the people who practice "race suicide" and who defend it on the ground that quality and not quantity in the matter of children is what the world needs to-day. Father Cleary declared:

The assumption that one or two children will be reared to be better men and women than ten to a dozen in a Christian home is wholly false, and cannot be supported by the test of ex-

perience."
This assertion of Father Cleary's is This assertion of Father Cherry is supported by a writer in the "Popular Science Monthly," who has consulted the biographies of seventy-six of the most eminent men whom the race has produced. He finds that most of them were members of very large families; that on the average they had six brothers and sisters apiece, and that Thackeray, Robert L. Stevenson, John Ruskin and Alexander Hamilton were about the only instances of netable

single off spring. Horace Wa'pole was one of nineteen children, Benjamin Franklin one of children, Benjamin Franklin one of seventeen, John Marshall one of ality is a sham and a pretense. It does not last: it withstands no severe trial. At best, it is a hypocrisy, a lie acted out by the man himself, an effort to de teen, Samuel Adams, Sir Walter out by the man himself, an effort to de Scott, James Fenimore Cooper and Alfred Tennyson members of families "Clean of heart, the good man will

Bryant and Paul Jones each one of

Tais writer gives the facts and does not attempt to theorize on them beyond noting that the members of large families have been apt to show marked firmness and independence — perhaps because they were not coddled and in dalged by their parents, and even in childhood had to look out for themselves.

WHAT IS A GOOD MAN ?

ANSWERS TO AN OLD QUESTION BY ARCHBISHOP IRELAND AND OTHERS.

What is a good man? The question is not so simple as it appears at first glance. The conception of goodness is so different in different minds that it would be interesting to study its variety if it were not somewhat alarming. It is interesting, for instance, to study the answers to the question evolved by a number of well-known men in reponse to an appeal from the editors of Everybody's Magazine—who could not decide for themselves—but it is rather appalling to note that of all those who discuss goodness, only two make any mention of God, the Supreme goodness, and only one, Archbishop Ireland of St. Paul, makes man's duty to God constitute any important part of his moral

The contributors to the symposium The contributors to the symposium in the December number of Every body's, besides the Archbishop of St. Paul, are H. G. Wells, who gives the view of a Socialist, Thomas W. Lawson, the epigrammatist of "Frenzied Finance" fame, Count Tara Katsura, Prime Minister of Japan, and Edward Alsworth Ross professor of sociology in the University of Wisconsin. Their in the University of Wisconsin. Their definitions are all readable enough, but they seem sadly unworkable to those who know the impossibility of making human nature moral without religion or virtuous without divine grace.
They are as impossible as the conception of a building without a foundation, or a flower without a root. It is only Archbishop Ireland who goes back to Christ and from Him borrows that sublimely inclusive description of a good man as a lover of God and of his neigh.

"The question has neen asked often fore," says the Archbishop; "in one before," says the Archbishop; "in one form or another it is as old as the in stinct of morality in the human soul. It was put to the Supreme Teacher of morality. The answer given by Him I make my own. None wiser, none more practical will ever be spoken. And Jesus answered: The first command ment of all is: Hear, O Israel: the Lord thy God is one God: And thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole the thy whole mind, and with thy whole strength : This is the first com mandment. And the second is like unto it: Thou shalt love thy neighbor as thy self.' To the Scribe, who confessed that the observance of these two comcoandments is 'a greater thing than holocoasts and sacrifices,' Jesus said : "Toou art not far from the kingdom of heaven.' The essence and the motives of moral goodness do not change with time. They are to-day what they were of yore. Hence, to-day, I repeat the words of the Saviour, and to him who accepts them as the norms of his con-duct I say: 'Thou art not far from the

kingdom of heaven.' moral goodness is to love the Almighty God. I am not preaching a sermon: I God. I am not preaching a sermon: I am talking plain, overy-day moral phil osophy. But moral philosophy, no less than religion, in its higher principles rests upon the Almighty God as it very basis and coundation. This great truth I cannot ton strongly amplestive. truth I cannot too strongly emphasize. my family? These sound questions. But there's no Year for you or me till we great them, and ment at the mighty God. God is forcetted to mighty God. God is forcetted to mighty God. The lesson above all others needed to least is treated as a being with whom we have little concern.

THE PARAMOUNT MOTIVE OF LOYALTY. "The fulfilment of duty toward the Almighty God is all the more import ant since duty to God is and must ever be the paramount motive of loy-alty to duty along other lines of human conduct. Leave God aside—what power remains to compel the sou to righteousness? Separated from the idea of the Supreme Legislator, the moral law is a theory, an abstraction. Logically, and in time practically, its meaning and purpose become pleasure meaning and purpose become pleasure and personal aggrandizement. Intel lectual corcepts of morality, unsup-ported by a living authority from which there is no escape, do not build up the strong soul, able to beat down the rising billows of temptation and to impose silence upon the wild clam-orings of passion. Human interests, orings of passion. Human interests, in the last analysis, reveal themselves as selfish interests. The service of society or of humanity at large, so freely invoked by a school of modern philosophy, is a misty dream, from which the sin-burnt heart turns in de-

" The good man will be a devout wor shipper of the Almighty; he will be a religious man. He will kneel often in adoration and prayer; he will seek out in earnest study the law of the Supreme Master, and will loyally conform to it in his private and social life.

CLEAN OF HEART. "The good man has his duties to him self. Chief among these is the utter cleanliness of heart, the righteousness of the inner soul. Mere exterior mor-

Altred Tennyson members of families containing twelve; Lord Nelson and Washington Irving, members of families containing eleven; Washington, Wouter, Chase, Cariyle and Henry George, members of families containing eleven. Grover Cleveland's father had nine children, and four of his other aucestors, reaching back in a straight line, had families ranging from the reach to thirteen children—an unprecessor to thirteen children—an unprecessor to the lazy and indolent servant; he will improve his mind by Henry George, members of families containing eleven. Grover Cleveland's father had nine children, and four of his other ancestors, reaching back in a straight line, had families ranging from ten to thirteen children—an unprecedented record. Jefferson and Dickens were each one of eight children, and Madison, Clay, Tilden. Longfellow,

latent talents given to him by the Creator, that they be developed and put to profit. He will be brave in effort, resigned in failure, calm and selfpossessed in success.

THE GOOD MAN'S NEIGHBOR.

"Thou shalt love thy neighbor as thyself." Man is necessarily a social being: he has absolute need of others. being: ne has absolute need of ceners.

Altruism, the love of the neighbor, is imposed upon him by his very nature, and by the author of that nature, the Almighty God. The neighbor means family, society, country.

"And if any man have not care of the care," any 8 2 Paul : carnetally for

his own, says St. Paul, 'especially for those of his house, he hath denied the fatth and is worse than an infidel.' The good man is ever mindful of his family. Nothing, whatever else is done for the neglect of the home. The good man provides for the material and moral wants of wife and children; he moral wants of wife and children; he is kind and loving; while the master in authority, he is the servant in minis

"say what some will, tolerate as they may what civil law reluctantly tolerates, the indissolubility, as well as the oneness, of the sacramental tie of wedlock remains not only the dicof wedlock remains not only the dictate of the Christian religion, but also the natural and necessary protection of the family hearthstone. Where the good man rules, true and faithful, be nignant and forbearing, there is seldom need even of separation; where separation is deemed urgent, it must never be supplemented by the rupture of the marital bind. That he is a good husband and a good father is one of the highest encomiums before God and the highest encomiums before God and men that the good man may ambition or hope for.

AS A MONEY-MAKER. "The good man's relations with his fellow-men within the social organism will be characterized by absolute justice and charity. 'Avoid evil.' Do no harm to rich or to poor. Be honest and honorable. The acquisition of wealth, be it of one dollar, or of a million dollars, is praiseworthy when it follows upon industry, the use of high talent, the vigilant observation of opportunity. To be poor through slothfulness, wastefulness, or wilful ignorance, is a sin and a disgrace. But, throughout, justice must prevail; noth-"The good man's relations with his throughout, justice must prevail; nothing must be taken that belongs legit imately to others; no methods must be employed that law and equity reprove. 'Avoid evil, do good.' When acquired, wealth must be put to good use. The miserly rich man is not the good man; neither is he the good man who is ever searching for opportunities to lavish wealth in subserviency to mad travagances irritates the poorer into class hatred and social anarchism. America is the land of great fortunes; what saves and honors it is that it is the land of great social benefactions on the part of its wealthy citizens.

"Finally, there is a man's duty to his country-his country, which, especially where democracy reigns, needs the active and earnest service of all its citizens. The good man is the good citizen, who votes on every election day, who votes after due counsel with day, who votes after due counsel with conscience, who does not shirk public office, when public office is in need of his brain and his industry; who, when in public office, remembers that the norma of his acts must ever be the welfare and the honor of country. The good citizen is he whose money and whose blood are poured out without stint when the country is in peril. The citizen who gathers into his hand the favors of fortune of which the country the sunlight of its banner, and yet, through civic indolence, refuses to do a yeoman's share for its welfare and honor, merits disfranchisement and ex-ile: neither God nor men will declare

him to be a good man. "The good man, the all-round man, the integer et sceleris purus of the poet, the 'good and faithful Roman poet, the 'good and lathitus servant' of the Christian gospel, is the very pearl of the earth; he is the reflected image of the Divine Boing Him self; he is the treasure of human society, the joy and the edification of his fellow-men. He is blessed here below; he will be blessed in the supernal home fellow-men. He is blessed here below he will be blessed in the supernal home of immortality. May his race be multi-plied over the earth!"—Catholic Uni-

TheCurse of "Pull"

From the Sacred Heart Review.

The notion that success in life is at tained by "pull" rather than by fitness or hard work is one that is deeply imbedded in the minds of many of our people. They seem to think and to firmly believe that there is nothing achieved or obtained except by favor. Speaking to the members of the Catholic Club of Dorchester the other night, Father Gasson, S. J., president of Boston College, referred to this, and said:
"The seeking after influence whether

elege, referred to this, and said:

"The seeking after influenc whether
political pull or otherwise, is the fear
ful bane of American life. It is this
which simply stifles the best in our young men and saps their energies and individuality. Young men think that they can get nothing except by a 'pull.' They are going from this man to that man, and there is no thought of falling oack on themselves. These are dead nen, who insist on being carried along

If you have faith you will see some thing glorious in every face.

LIQUOR AND TOBACCO HABITS

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y! Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross. ex-Premier of Ontario. Rev. John Potts D. D., Victoria College Rev. Father Teefy, President of St. Michael's college. Toropte.

THE CATHOLIC RECORD.

I have had many experiences in my long life, Father, but I never think of this one without sudden tears."

The speaker was a venerable Sister of Mercy, and we had been talking of the non-Catholic missions and of the wonderful ways by which God brought souls to a knowledge of His faith and and love. I need not say I pressed the good Sister to continue.

good Sister to continue.

"Is was many years ago, Father, in the young days of the second St. Paul's Cathedral in Pittsburg, Pa., (you may not know the present great Cathedral there is the third of that name.) It was, too, in the days of the first Bishop, Right Rev. Michael O Connor, who became a Jesuit and died a saint.

His brother, Dr. James O'Connor, afterwards Bishop of Omaha, Neb., resided at the Cathedral, and was a warm riend and benefactor of our hospital at

the time I mention.
"Few and far between were the theatrical or operatic performances of that day. But suddenly the city was filled with posters announcing in glar-ing letters a fine company was about to give a week's performance in the best

orpera-house.
"The company was of the highest moral standing. The plays were classic and everybody was going to be

" In the middle of the week, when the whole town was in delight and almost wild over the 'star, it was announced she was seriously ill and her under-study would fill her parts for the rest

of the time.

"It was too true. One night, after a performance at which the house was in frantic enthusiasm, the best physician of the city was roused up and hurriedly driven to the principal hotel, when the Monographela. hurriedly driven to the principal hotel, which was right on the Monongahela river. He was led at once to the lady's room, and found her in high fever.

"'O'erstrained nerves, excitement and fatigue,' was the verdict. 'Her life depends upon perfect quiet.

"The manager was in despair. He knew the people wanted her and

knew the people wanted her, and visions of a disastrous finale to a season that began so prosperously, distressed his soul. There was no help for it, and Dr. Bruce, who was on our staff, suggested a removal to our hospital, where quiet, and the best nursing and

care, could be found.

'Already the hotel people were com plaining that their house would be de populated if the truth got out. So the ambulance was sent at night, when the ambulance was sent at figure, streets were silent, and the unconscious actress was brought to our care. The best room was demanded and given, and for days the members of the company they could not see pany came, although they could not see her. All expressed deep concern, and her. All expressed deep concern, and all demanded, and gave generously for her comfort, everything money could all demand

company had departed, she still lay there, sick unto death. "The manager gave addresses and

an ample check, and arranged we should keep him informed daily of her condition, which we faithfully did. "The hospital became for a time

quite a point of interest, on account of this celebrated woman, who lay so long between life and death, but by degrees the 'nine days' wonder 'cooled down, and only the doctor and the Sisters

and only the doctor and the Sisters continued their interest.

"Dr. James O Connor, who frequently visited the h spital, however, often inquired for the poor invalid, and, as soon as was possible, paid her a visit. Her room was constantly filled with beautiful flowers sent by admirers

of her talent.
"She was worthy of all the attention she received. I never saw a more

Tall, graceful, with perfect, chisel ed features, a wealth of rich brown hair and very dark blue eyes, that often changed to gray, she had a smile that was sweet even in her sufferings. She was sweet even in ner sunerings. She had beautiful slender hands, which her art had made full of language. In her convalencence, when the fever had caused her to lose her hair and her head was covered with a crop of lovely, short curls, she was the most winsom personality I ever met.

"As she grew better she became interested in things around her. She had many questions to ask and for the first time realized she was in a Catholic hospital. I was with her every day, and she told me she was a 'High Church Episcopallan,' and always said her prayers, and, whenever her engageher prayers, and, whenever her engage-ments permitted, went to church. In mentioned some ministers I knew, and offered to send for any one she wished but she said 'no 'so sincerely that i did not press the subject.

"We had many talks about religious matters, and especially about the Real Presence of our Lord in the Blessed Sacrament. She told me she always be lieved it possible, and longed to go to Mass. She begged me to take her just once to the chapel for Mass, and I promised she should go the following

Sunday.

"You are not surprised I became deeply interested in her and had many prayers offered for her. As it neared Sunday she grew so excited and anxious that I was about to retract my promise, but when I said so the tears came and she pleaded so earnestly that I could not resist her.
"She was taken to the chapel Sunday morning in a reliable at the chapel Sunday morning in the chapel Sunday mo

"She was taken to the chapel Sunday morning in a rolling chair and was placed beside my prie dieu.
"All during Mass I prayed for her with my whole soul. She never moved. Her white, slender fingers were clasped loosely in her lap, and she never stirred her hands. We all went to the rail to Holy Communico, and when I returned to my place and bowed my head in thanksgiving, I felt her trembling and heard her softly sobbing. I motioned to an attendant to take her to her room, but she shook her head and would not go until after Mass.

go until after Mass.
"Snortly after breakfast she sent for me and I found her brilliant with happi-

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"'Oh, Sister!' she cried, 'I longed so to go to our Savior all during that Mass. My heart cried to Him because Mass. My heart cried to Him because I could not go; but when you came back from receiving Communion I felt He had come to me. I knew He was with you and I worshipped Him because He was so close to me. I felt His presence.

"The ring of her voice is with me yet. I did not attempt to repress my tears, and when she begged me to instruct her, and declared there was nothing to satisfy her soul but the Church where Christ Himself remained, my joy was complete. my joy was complete.

'Dr. James O'Connor instructed and baptized her, and she made her first Communion in the hospital chapel.

"Her devotion to the Blessed Sacra ment was intense, and as she grew strong r she remained for hours before the altar, 'loving and talking to our

"She had a married sister in New York, but she did not wish her to be in-formed of her condition at first. Now, she wrote to her and asked her to come and visit her. She did so. She was a tall, handsome woman, a little older than the actress, but extremely bigoted. than the actress, but extremely bigoed.
Her manner was perfectly courteous, but very frigid. We gave her every attention, offered her a room near her sister, and, ere long, her coldness wore off. Her sister could not keep to her self her new found happiness, and they had many talks together, at which I was afterwards present by their re quest. Dr. O'Connor, whose gracious manners were very attractive, did much to smooth away prejudice. All of them had travelled abroad extensively, and their conversation, beginning on some thing they had seen in Europe, generally ended on religious subjects. Fin-ally he invited both ladies to take a drive and visit the Cathedral, a hand-

some Gothic structure, the pride of the some Gothic structure, the pride of the city. The carriage came, they went several places, and finally the great solemn basilica was shown to them. The sanctuary lamp, ever burning, and the confessionals greatly impressed the ladies, and when these latter were thrown open and the Protestant lady invited to examine them, the doctor unconsciously overturned her last preindice. On their return to the hospital the married lady told me she had always had a horror of confessionals, and could not reconcile the idea of a sacrament being connected with the stories she had heard of priests and beautiful woman, nor one more cultured, or intelligent or sweet. She was about twenty-eight, unmarried, and in the full maturity of majestic and in the full maturity of majestic to read books of instruction, and beo read books of instruction, and belore her return to New York asked to be baptized and was received into the Church. Both ladies left the hospital with grateful tears in their eyes and s warm love for the Sisters.

"I have had many letters from them ince. The actress never went be the stage, but married a good Catholic gentleman. Her sister was the instru ment of her husband's conversion and their children's also. All led most beautiful Christian lives. I have not beautiful Christian lives. I have not heard from Aimee, my first protege, for a long time; perhaps she has gone to heaven. If so, she is surely singing praises to the most holy Sacrawent of the altar, by Whose power she was led to the true faith and the love of our Lord. May His Name be blessed for

"Amen," I echoed, as my good religious friend closed her narrative. "All praise be given to the Most Holy and Divine Sacrament of the Eucharist, the true magnet of souls."—The Mission-

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