## The Catholic Record

LONDON, SATURDAY, DEC. 1, 1906.

THE CATHOLIC FAMILY.

In the Catholic World for November the Right Rev. Abbot Gasquet portrays the family life in pre-Reformation

The parents of this period knew they were bound to form their childrens' characters by word and by example. Hence there was the constant recogni tion of God's sanctifying presence in the family, an over and beside this, there were those common religious practices of prayer and self restraint and mutual encouragement to virtue. That there is obviously something about the family life of that time which is lacking in this is beyond doubt. The children were admonished "to rise early and to thank God for the rest He has given you." After prayer came the morn ing Mass. "I do not think," says the writer, "that there can be much doubt that in all the pre-Reformation days Catholics were not satisfied that they had done their duty if they did not hear Mass daily if they were able to do so." The Venetian traveller, who, at the be ginning of the sixteenth century, wrote his impressions of England, was struck with the way the people attended the morning Mass. "They all attend Mass every day, "he writes, "and say many pater nosters in public." The women carry long rosaries in their hands, and any who can read take the office of Our Lady with them and with some companions recite it in church, verse by verse, after the manner of Churchmen. Parents who neglected to bring their children to the sacraments and to the Mass and other service on Sunday and feast days were punished by fasting on bread and water. In many families some good book was read at dinner and supper. Parents were warned to give good example to the children, "for the young cock croweth and he doth hear and learn of the old." Reasonable recreation was provided for. Children are warned never to be wanting in due conrteous behaviour to their parents. On his side, the parent is warned not to "spoil his son" by neglecting a

gentle whysking when it was deserved. "Of course," says the writer," there are many in our day who keep them selves in the presence of God, but whilst I believe that most will allow that this is the exception, in the ages of faith it was apparently the rule : and if we may judge from the books of instruction and other evidence, God was not far removed from the threshold of most Catholic families in pre-Refor mation days." We profess the selfsame truths, but we do not realize them so vividly as did our ancestors in the faith. Parents then made the one thing necessary the standard by which they measured their actions; we also believe in the one thing necessary, though our lives seem to give us the lie. Children of that time were to be safe guarded and trained in the school of Christ; children of this time are allowed a freedom which would evoke astonishment from writers of past ages. Then, Catholic homes were filled with the odor of Christ: now, in too many instances, the world with all it represents, has first

## THE AMERICAN CHURCH.

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I may say in general that I came back to this Old County feeling that the future greatness of the Church in America is assured. It may sound perhaps rather absurd to speak of "future greatness," when it can already count when it can already coun its Bishops by the hundreds its priests millions; and whilst its almost antiess institutions and schools are multiplying daily all over the vast ne ecntinent. But it is patent to every one that in the vast new world of gigantic undertakings, breathing gigantic undertakings, breathing the air of freedom, with fair play and no favor creed, the Catholic Church is destined to grow to dimensions compared with which the present is but first manifestation of the undying and vigorous life within. Even now she is without much doubt the most potent religious influence on the continent of America, and in the battle she has fought in the cause of religious education and of liberty she has proclaimed to the non Catholic multidudes the paramount importance and sound reli glous and dogmatic teaching as the only basis of all true training morality.

Dom Gasquet, in Dublin Review.

Gentleness and meekness, says Suring were the graces our Lord most desired that we should copy in Himself; and certainly whether we look at the edifica-tion of others, or the sanctification of ourselves, or at the glory our lives may give to God, we shall perceive that nothing can rank in importance before gentleness of manner and sweetness of gentleness of manner demeanor when with others.

## THE CATHOLIC REVIVAL IN

In the beginning of the nineteenth In the beginning of the nineteenth century, Catholicity as far as England was concerned, appeared to be reduced to insignificance and almost self effacement, writes M. Goyan in the current number of the Revue des Deux Mondes (Paris). About 1830, however, a breach was made in Anglicanism's stronghold, through which many of the most loyal and most famous adherents of the reformed Anglicanism's faith issued in a stalwart band, and crossed over to Rome. The most summary observation shows that the Cath olic Church in England during this last hundred years has won over to its fold many of the brightest intellects of their age and many of the most venerable. The great movement began, we with the secession lished Church of England. His reason for secession was founded not only on his convictions, but was also due to the fact that the English Church at that time was suffering rom one of its tensest phases of glacial indifference. Gladstone, himself 1874 as displaying such apathy that a Brahmin or a Buddhist would have been shocked at its symptoms and as being a most scandalous type of Christianity. But for men of the intellectual stamp of Newman, Keble and Pusey, religion ran a tearsome danger of perishing from sheer inanition. As Catholicity began to make headway among the clergymen and thinkers of the English Church, the State tried to oppose Catholicity by forming an alliance with the sister faiths which branched off from the reformed church; and it was the venomous hostility shown by larly emphasized by the non-conformist partner, in the alliance that Manning in despair began to consider the attitude of the Catholic faith and the reasonable calm it displayed in face of so great an aggressiveness. Day by day the duel became more acri monious, and religious policy began to attract other master minds, like the amous Jowett of Balliol and Doctor

The Tractarian movement took, in its "Protestant" aspect, the watch word that royal spiritual supremacy was a signal blessing of God," while Jowett held that religion was to be saved, not by the clergy, but by the politicians and statesmen. Pusey remained liberal and content, as the mainstay of the Broad Church—the "half-way house to

signal for six hundred individuals to eave the Anglican Church about the same period; and from 1873 and 1892 followed the long war against the so-called "Ritualists," in which govern-ment came to the aid of the official ment came to the aid of the official church, and exerted its energies in repressing the ultra-liberalism of the High Church, by enforcing all possible legal penalties. Since 1892 this systematic persecution has ceased. Anglicanism has flourished, and in its very efforescence, the Catho-lic Church has found many of her most faithful and devoted converts. To all fatthul and devoted converts. To all intents and purposes, the High Church is voluntarily assimilative, and it is hard sometimes even for devout Catholic bred visitors to the High Church edifices to tell at once in what the exact difference consists. So much is the imitation clear, that the Ritualists have more than once been accused of being Jesuits in disguise, and the High Church was humoristically described as the "preparatory school" of Catholicity at the time Mr. Lindsay, the chief of the English Church Union before Lord Halifax, was followed over to tome by seventy seven beneaced clergyπen of e English Church, most of them, at the present day, active Catholic mis

sionary priests.

At the thirteenth centenary of St. Augustin at Ramsgate, held some years ago, the late Cardinal Vaughan asserted that the conversions to Catholicity from Anglicanism during the last cen tury, were without parallel in the his-tory of Christianity. So much, indeed, has the repute of the established church bad odor, that Oxford and Cambridge both complain officially o "a dearth of candidates for Holy Orders" among their alumni. This, they agree in attributing to the Catho What a change then, from ment fame, then one of the most de voted of converts to the fai h), could say that "a Catholic meeting or con versing with a Protestant almost con veyed the idea of a savage talking with a civilized man, the civilized man being the Protestant." So changed, indeed that Manning was able in 1890 to say that all the political and social life was open to Catholics provided they entered into it with the proper spirit; while the number of Catholics had grown from 160,000 in 1800 to 2,000, 000 .- N. Y. Freeman's Journal.

## Live in the Light of God's Love.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please Him in all things, take all that He sends patiently; resolve firmly never to commit the smallest deliberate fault, and if unnappily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by Him, His presence will check useless or evil thoughts, and your heart will be perpetually fixed on Him, ready to do His holy will. unhappily you are overtaken by any

#### HOW THE PROTESTANT REFORM-ATION WAS BROUGHT ABOUT.

THE REFORMATION IN SCOTLAND. In England, as we have seen, the Reformation began with the throne and was forced upon the people; in Scotland it began with a small but ac-tive portion of the people and was forced upon the government; once seated on the throne it worked downward on the entire nation. It re sembled a vast conflagration, which begins with a match applied at the bot tom of a pile of wood, shoots up ward and spreads over the surface, kindling first, all the dry portions it meets, and gradually consuming everything from

the top to the bottom.

The dry branches were the corrupt members of the Church; and they were many in that land, more than else where, especially among the clergy. For the freedom of ecclesiastical elecrights of the Sovereign Pontiffs over the appointment of Bishops ignored, and the kings had often thrust their favorites into vacant bishoprics and other important benefices. For in stance, King James V. had made his il legitimate sons abbots and priors of Holyrood House, Kelso, Melrose, Cod-ingham and St. Andrew's. Under such circumstances inferior benefices were often openly put up for sale, or be stowed on unworthy candidates, some times on illiterate minions of courtiers.

Among such clergymen and religious scandals were frequent, and all man ners of abuses were multiplied. The pers of the Church, so that supervision and interference of the Roman Pontiff were very difficult, and therefore rare and inefficient. Such demoralization of the clergy could not fail to re-act on the laity, extinguishing in their hearts all reverence and confidence. Certainly here were at the time still large num bers of holy priests and monks and nuns; multitudes among the laity remained pious, fervent and faithful Catholics; but the depraved members of society are apt to be the most noisy and most active, and are always the most unprincipled in their use of means.

Such is the ordinary source of relig ious corruption in history ; the secular power usurp the appointment of the Church dignitaries, the unworthy Bishops install unworthy men in lower benefices, scandals and abuses degrade lose confidence in their spiritual guides and reverence for religion itself. The disgust of the good Catholics in Scot-land, and the gibes and insults of the ili disposed attracted more attention year after year. It was the time when Luther had just succeeded in revolu tioniz ng religion in Germany, Calvin was triumphant in Geneva, Henry VIII. had made himself the head of the Church in England. The most restless malcontents in Scotland were look ing for a religious revolution in their own country as a cure of the existing evils. But many of them had a further design. They noticed that a further design. They noticed that in all regions where the Reformation gained ground, the lords were enriched by the appropriation of Church lands and the treasures of the altars and the and the treasures of the stears and the monasteries; only there was no svereign in Scotland willing to promote the confiscation. They plotted among themselves secretly and persoveringly and at last accomplished their wicked

Their first effort was to foster the popular discontent. Revilings and ridicale of the demoralized clergy went ar towards descrediting the loctrine. Poetry contributed its aid, and fostered heretical views there a it had done in Germany. Sir David Lindsay thrilled the heart of the nation by lines as vigorous as they were ele-gant. The same wordy warfare was there used to discredit the clergy and Church which was afterwards so successfully employed by Voltaire to destrey the nobles and Christianity in France, where he prepared the for the Reign of Terror.

The scul of the Reformation in Scotland, the counterpart of Luther Zwingli and Calvin on the continent was John Knox, the founder of the Presbyterians. He was born in 1505, ordained a priest in 1530; he was a man of learning and uncommon ability a powerful preacher, but exceedingly coarse in his language. From 1535 he was a Protestant at heart, though he wore the mask of orthodoxy till 1542. A few years later, in open violation o his solemn vow of celibacy, he married a Miss Bowes, at Berwick on the Scot

In 1544, Henry VIII. plotted with some Scottish traitors to get possession of Mary, the heir to the throne of Scotof Mary, the heir to the throne of Sou-land, who was then an infant only one year old. He was thwarted in his criminal design by a true Scottish patriot, Cardinal Beatoun. But he had his revenge in the murder of that noble spirators. Koox openly approved the crime, and defended it as a "godly deed," which was to promote the work He joined the of the Reformation. band of guilty wretches, furnished them with armed defenders, with whom he

was taken prisoner and carried to France by the allies of Mary. Thence after two years detention he passed into England, where he frater nized with Cranmer and his friends who were then engaged in drawing up the Book of Conmon Prayer. When Mary restored Catholicity there he fied to Geneva, to imbibe there, from Cal-vin's teachings, the predestinarianism vin's teachings, the predestinarianism and the fanaticism, which he was to infuse into his followers. In 1555, he entered Scotland secretly, and encouraged the lords, who, that same year is

entered into their first "Solemn League and Covenant," to bring about the establishment of the new gospel. Two years later they went further, and swore to uproot the "abominations and idolatry" of the ancient 'aith.

The queen dowager, who was govern ing the country during the minority of Mary, strove to conciliate the rebels. She offered them full liberty of worship in the practice of the reformed doc-trines; but they would not accept the offer ; they had covenated together for the total destruction of the Catholic religion. This is admitted by Knox himself; for in a letter, which he wrote in 1559, he said that his party obtained permission for eight days to practice religion liberty as they understood it, and he adds: "In the which (days), and he adds the abbey of Lindores, a place of black monks, distant from St. Andrew's twelve miles, we reformed; their altars, overthrew we, their idols, vestments of idolatry and Mass books we burned in their presence, and commanded them to cast away their monkish habits."

Knox and his brother preachers marched through the land, with the assistance of the covenanted rebels, establishing along their route the glorious Reformation, in the light of burn ing churches and monasteries, with their burning libraries and works of art. The preaching aroused the mob, and the mob did the work of destructhe Calvinistic creed, still contained, we believe, in the Presbyterian confes sion of faith, forcibly to remove all talse worship and all monuments of

The Protestant Hutchinson writes:
"The Reformation, in its violence, was a greater disgrace to religion than all the errors it was intended to subvert. Reformation has hitherto always appeared in the form of a zealot full of fanatic fury, with violence subduing, but through madness creating, almos overthrew errors in its pursuits. Re ligion has received a greater shock from the present struggle to suppress some formularies and save some scrup les than it ever did by the growth of

The dowager queen regent offered over again, the free exercise of their religion to the covenanted Protestant ords : but these would not accept the offer in good faith; they claimed be-sides the right to remove "false worship and the monuments of idolatry.' By this term they meant especially the Holy Sacrifice of the Mass, which is center of Catholic worship. Pro estants generally in our day have no conception of the bitter fanaticism with which the early Reformers in various lands persecuted their fellow-countrymen, who persevered in their ancestral

In Scotland particularly they carried

their ferocity to the most shocking ex-cesses. They did not even allow their young queen Mary when she came home from France, to have Mass said by her chaplains in her own palace. Miss Agnes Strickland, herself a Protestant writes in her valuable work, "Lives of the Queens of Scotland," as follows: "On that morning, being Sunday (the first day after her return), Mary ordered Mass to be said in the Chapel Royal, resolutely claiming for herself and the Catholic members of her house-hold the same liberty of conscience and freedom of worship, which she frankly guaranteed to her subjects in general, without reservation or exceptions. The hearts of the congregation (the Protestants), were wonderfully commoved when they learned that the queen, though she refrained from per cuting interference with their mod of worship, meant to go to Heaven her own way. Patrick, Lord Lindsay, braced on his armor, and rushing into the close at the head of a party of the Church militia, brandished his sword Church militia, brandished his sword, and shouted: "The idolater priest shall die the death." They attacked the queen's almoner, and would have slain him, if he had not fled for reiuge into the presence of his royal mis tress." On the following Sunday Knox preached on the evil of idolatry he expressed in his sermon such atical hatred of the ancient worship as to say: "One Mass was more fear ful unto him than if ten thousand armed enemies were landed in one part of the realm on purpose to suppress the whole religion." These very words the whole religion." These very words are attributed to him by his warm admirer and historian of his lite, the preacher McCrie. The acts of open violence by which the Retormation was spread from one city to another by the description of churches, the algothe desecration of churches, the plun dering and sacking of monasteries, etc., had began in 1559 In 1560 the rebels had formed a parliament without com mission from their sovereign, and they new religion on the rains of the old : and enacted punishments who still had recourse to it; they had for the priests, who should continue to offer it and the faithful, who at first offense, banishment for the second and death for third. The new con-fession of faith was modeled on that of Calvin. The dowager queen marched with an army against the rebels, had got the better of them to that their power was on the point of being crushed when it was saved and made triumphant by the open support of Queen Elizabeth, who had so far aided them in secret ways. The same Protestant historian of Knox, McCrie quoted above, and who substantially admits nearly everything we have narrated, says on this matter: "the disaster which caused the Protestant army to

leave Edinburgh, turned out to the advantage of their cause. It obliged

of cautious policy, which they had hitherto pursued. On February 27, 1560, they concluded a formal treaty with the lords of the congregation; and in the beginning of April, the English army entered Scotland," etc. What secret putting had begue was What secret plotting had begun was consummated by open violence, as far as the establishment of the Reforma-

tiyn in Scotland was concerned. As to the subsequent life of the un fortunate but truly glorious Queen Mary, and her heroic death, we shrink from entering here upon the sickening story of the intrigues, slanders, treason, murder and forgeries by which all this was brought about. Of forgeries the Anglican parson Whitaker says and with his words we can appropri ately close the narrative of the Reformation in Scotland: "Forgery -- 1 blush for the honor of Protestantism, while I write-seems to have been peculiar to the reformed. I look in vain for one of these accursed outrages among the disciples of Popery."

#### THE NATION'S PERIL.

ARCHBISHOP IRELAND SPEAKS ON SOCIAL ISM AND KINDSED DOCTRINES. Much prominence has been given by the secular press to Archbishop Ire land's denunciation of Socialism in reat the banquet of the reunion of the Army of the Tennessee in Council Bluffs, Ia., recently. Socialism and the common ownership of public utilities were classed as twin menace that is characterized as startling to his

His Grace delivered a splendid eulogy on America and her free institution

on America and ner free institutions and continued thus:

AMERICA'S BLESSINGS.

"Her protuseness of favors begets perils for America unless her people be taught to use them well and wisely Through her recognition of manhood in every man the multitudes become rulers, and at times the multitudes bend too readily to momentary excitements, hence the extreme need of the proper formation of the popular mind so as to

"It has become almost a public axiom that the whole people will not be wrong the whole time, but a part of the people may be wrong the whole time, and the whole people may be wrong a part of the tine.

"That the whole people be wrong part of the time we must ever strive part of the time we must ever strive to prevent. Injury, irreparable in jury, may be done during a brief interval of social or political insanity, and a frequency of such conditions, however brief each one may be, too easily degenerate into abiding habits. "I extoll the material prosperity of America," he said, "but as one of its accidental consequences I must note the spirit of social restlessness which

the spirit of social restlessness which now agitates the country, and in the appeasement of which the staunchest forces of patriotism must be invoked steadily. It is said too much prosperity comes to some, too little to others. Hence, new methods are called for in the distribution of wealth and the enjoyment it procures.

"That all is perfect in present con-ditions, that there is no room for progress, that reasonable discussion as to what is and what ought to be is not allowable, we do not, we must not assert. But this much we must assert that nothing should be said or done subversive of public order, destructive of the spirit of the country and of its institutions; that in the discussions taking place and the acts tollowing them, the fundamental principles of right, reason and of the Constitution and laws of the republic be not forgotten or set aside, that nothing be authorized, or not permitted that fans passion and renders difficult the composure of mind needed in such

nessions.
The wild Anarchist, the would be assassin," the Archbishop continued fare the public enemies of society, whom to tolerate is to tolerate open sedition. An enemy, too, of public order is the workman who, relusing his own labor, deters by violence a brother vorkman offering his labor, as is even in a greater degree the strong and th powerful man who overrides the law of ne land in carrying out the schemes of his ambition.

"Private property, the right every man to own and dispose of the fruits of brain and of hand, must be re arded as sacred and inviolable. It is he cornerstone of the social structure Destroy it, weaken it, you arrest ambibestroy it. weaken it, you arrest amor-tion and effort; you give room to care-lessness of the morrow, to indolence and idleness; you establish barbarism. Barbarism is that state of society where men, having nothing which is the exclusive possession of any, prey upon the strength and the labor of others. Stability of possession and the stimulus to ambition and effort resulting from it are the vital requisites of progress and civilization.' PRIVATE RIGHTS.

"Nor is private ownership to be merely for the individual himself; it is also for those who are parts of himself, his children and the children of his children, or those others whom by his own free will he adopts, as it were, into his family, by making them heirs and beneficiaries of the rewards of his labor of mind or of limb.

"That in the holding of private

property there be inequality is a fact that is inevitable. Men are not and never will be equal in the power that

the English court to abandon the line be equal in the amount of property that they do or can possess. I preaching of utopias in remedy this inequality, the proposal of scher that ignore the nature of men and the vital conditions of human society, are an insult no less than an injury to the individual whom they fain would be-guile by their will-of-the-wisp glamor and deseption.

"A chief panacea put before us is common ownership, through city, state or nation, of the chief agencies of productivity and the transportation hither and thither of the results of this productivity. Let all be on their guard. Common ownership in one direction leads readily to common ownership in another-all the more so when the purpose really held in mind by the many is to grasp wealth without much personal effort, to make up for one's own deficiencies by the despoilment of others. And is there not serious danger therein of weakening individual ambi-tion which has been, in America partion bich has been, in America par-ticular y, the great stimulus to the wondrous material development with waich the country has been blest?

"True, we have large personal for-tunes and large corporate accumula-tions of wealth. But are these things evil in themselves? Are they not only necessary results of personal freedom and personal energy but, also, beneficent causes of universal prosperity, in which all, poor and rich, have part?

THE RESPONSIBILITIES OF WEALTH. "Large personal fortunes acquired legitimately are in themselves an honorable testimony to talent and to toil; and without large aggregations of capital, whether personal or corporate, great enterprises are not possible. And without great enterprises country show the marvelous growth which we deem an essential character-istic of American life, and will the masses of the people have the opportunities now so abundantly set before them to find employment and to develop their own fortunes, however relatively small those may be?

" That large accumulations of wealth be not permitted to ply their forces to violate the laws of justice, to oppress own being the liberty and the life, is an undeniable proposition on which no controversy is permissible. But to strive to shatter and ruin them is to aim at a national mediocrity through which America will at once descend in the scale of nations, and the masses of her people will be reduced to idleness and penury." and penury.

" In our material prosperity there is a danger from which we are not hold-ing sufficiently free. We worship material prosperity, material wealth, and in doing so we are losing the sense of the spiritual and moral. Religion does not retain among us the supremacy it once had. Here is a national evil which forbodes disaster. "Charitable and kind the rich must

be. They are the trustees rather than the owners of their wealth, in the use of which, when all the reasonable re-quirements of themselves and of their families are satisfied, their less fortunate brothers and common society to which they belong must be remembered. "Unreasonable querulousness among

The venerable prelate was heard with marked attention and his views were endorsed by almost the entire audience, civil, political and military.— Catholic Columbian.

among the rich are equally to be repre-

## MOUNT OF THE HOLY CROSS.

It has been persistently rumored for several years past, says the Chicago Record Herald, that the famous Mount of the Holy Cross in Colorado had been robbed of its distinction because of a rock slide which was supposed to have destroyed one of the arms of the cross, or rather filled up one of the transverse canyons which has served as a part of the holy symbol. It was the snow which winter and summer filled these canyons that formed the immense white cross on the side of the mountain. Naturally a great deal of regret was caused by the rumor of the destruction of the cross, which men has been regarded as one of the greatest natural wonders of America.

In order to find out whether story was true or not the Denver and ly sent photographers with eras into the wild regions of the mountain. After much hard traveling through an unbroken wilderness the men reached Notch Mountain, directly were led to believe that one of the arms of the cross had actually been destroyed. As they journeyed up-ward, however, a thin line of snow began to make its appearance at the place where it was needed to form the missing section. Finally they reached a point from which they could see that the cross remained as perfect and beau-tiful as ever.

A comparison of the new photographs with the first ones that were ever made of the Mount of the Holy Cross shows that the spots of snow and the masses f rock are exactly as they were thirtythree years ago.

True greatness refuses overmuch tribute to Casar and will not yield him the things that are God's. Wherefore, it must forever stand back in the race for worldly honors. - Caroline D. Swan.

The "ism" that has the most builds up property, in the sacrifice temples, the largest collections and of self and the economy that preserve and increase it, hence they will never ism.—Catholic Abstainer.

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GUILTY OR NOT GUILTY. BY T. W. POOLE, M. D., LINDSAY, ONT.

CHAPTER V.

Mr. McCoy's domestic arrangements were of the plainest kind. He lived in rooms partly over and partly adjacent to the store, and his house was "kept" by his sister, a maiden lady of uncertain age.

in age. One day there was an unusual activ-One day there was an unusual activity displayed in this household. If you had looked in you would have seen, that apparently as the result of a hot own and an unusually red face, Miss McGoy's "help" had been accumulating platefuls of cakes and tarts; while that lady herself, with very commendable activity for her years, in addition to directing affairs in the kitchen, had brought forth and dusted her china and placed her best room in the primest of her best room in the primest of

Evidently something was going to happen. No! not a wedding, dear readers, only a few female friends com-ing to tea and to indulge in a little

And in due time they came, each prepared to absorb and supply a fair proportion of the social enjoyment of the avaning

As each new arrival presented her and the stereotyped phrases repeated ner-self, the usual courtesies were enacted, and the stereotyped phrases repeated regarding the weather and its varying changes; then followed a discussion as to the general health, with Sunday special rehearsals as to individual ail ments of more or less serious imports. ments of more or less serious import, but of no interest to the reader. In this connection the doctor's skill

In this connection the doctor's skill and reputation were severely questioned and as warmly defended: while the real and ability of the several clergymen and the good or bad qualities of their wives and families were discussed and commented upon with a freedom and an acrimony really surprising.

This engrossing occupation was in full tide of success when tea was an anneced, and Mr. McCoy, after the

nounced, and Mr. McCoy, after the usual friendly greetings to his guests, placed himself at the head of the table.

was sayin'," said Mrs. Pettin "how vera sick poor Mistress grass, "how vera sick poor Minds."
Fledgett has been, and what a time they have had, night and day, these sax weeks. The priest was brought er from Hopeton, just as if he could do her any good, poor soul !"
"The priest!" exclaimed a chorus

of voices.
"Aye, indeed," continued the speaker, "the poor blind creatures, they're tarrible at prayin' and crossin'

Neil's eyes sparkled, and his face assumed an expression of comical amuse ment, mingled with surprise; but this his guests saw nothing amid the preoccupations of the moment.
"We have too much neglected that

family" said Mrs. Townley, pausing for a moment, and looking round the table, "we ought to have sent them some tracts."
" Or a bible" suggested another.

"They dar'nt read it," said the first

speaker. "Isn't it dreadful to think of it," chimed in a little Mrs. Harvey, whose husband was a loyal Orange "Such heathens as we have right at our very doors!"
"Now ladies," said McCoy, taking

advantage of a momentary silence which followed this ebullition of opinion, "I myself saw a bible the other day in the

bouse of this very family."

"Aye, the Douay bible, perhaps"
said Mrs. Townley. "Well that is one
version of the bible, at any rate, for
which there is a great deal to be said." "How can you say that?" rejoined the lady, her eyes kindling, and the lace on her cap trembling with sup-pressed indignation. "Why it substitu-

tes penance for repentance."

Mr. McCoy's thoughts flew to his recent female catechist, who seemed to rise up before his mental vision. He

pictured to himself how her handsome face would smile, and he thought he knew what she would have found to say in reply. "You ought to know, Mrs. Townley, that penance, as understood by Catholics, includes all that we mean by

entance, and more."
Really now!" exclaimed that lady. "Well! well!" ejacqlated Mrs. Har

wey.

Mrs. Pettingrass expressed her dissent by a vigorous shake of the head, her mouth being literally "too full for

"How do you know, Neil?" asked his sister, casting on him at the same

a deprecatory glance.
I do happen to know," said he, 'and I can prove it on the very best

For a moment the ladies were silent. "And let me ask you," he continued, turning to Mrs. Pettingrass "if

med, turning to Mrs. Pettingrass "II it is not a highly commendable thing for a professedly Christian family to occupy themselves in prayer, when one of their number is ill, and death may hovering over the hou shold?"

'But who do they pray to?" asked

the lady thus addressed.
"To God, I am sure," said Neil

solemnly.

Hah! hah! laughed Mrs. Harvey, clap

ping her hands. To the angels and saints and to the virgin, you mean," said Mrs. Townley with vigor.

And to pictures and crosses, and images, which are mere idols,' added another.

That reminds me of our minister. in that beautiful sermon, soon after h came here, you remember how he proved that the Papists were mere idolators, and were worse than pagans. Dear a me! to think we have such like in this Christian country !'

Now Mrs. Slamen, after that, send " Now Mrs. Slanten, a.v.
up your cup," said Neil, good na
turedly. No! Another cake, Mrs.
Harvay. But I must tell you Harvey. But I must tell you that you are quite mistaken. The Catholics honor the saints in heaven, and the blessed Virgin, and ask them to pray for them; but they offer true

worship to God alone.' 'The Blessed Virgin !" exclaimed

chorus of voices
"Yes," said McCoy. "'From henceforth all generations shall call me bles-

sed,' was her aspired prophecy. And all generations of true Christians have called her 'blessed' ever since. Why do we as Protestants fail to fulfil that And Scriptural prophecy?"

The ladies were aghast.

"I declare you'll be turning Papist yourself next," said Mrs. Pettingrass.
"I would like to see Mr. McCoy down on his knees saying the 'Hail Mary'" said Mrs. Harvey, with a mary land Mrs. larvoy, who merry laugh, which became general.

"I might do worse," said he with a heightening color. "It would be no shame or discredit to imitate the angel Gabriel in that respect."

Gabriel in that respect."

"And you approve calling her 'Mother of God,' do you?" inquired an elderly lady.
"I feel a reluctance to it," he said

"I reet a reductance to it," he said, candidly, "But I do not see any-thing wrong in it. If you admit that Jesus Christ was God." We certainly do."

"And that He was born of her was her Son, and she His mother."
"She was the mother of His human nature, but not of His Divinity," said the elderly lady.
"Very true; but are you not the

Very to wery true; but are you not the mother of your son," he asked, "although you are the mother of his body only, and not of his soul? Your son, composed of body and soul, is one person, and you are his mother. Our Lord had the Divine and human natures, waited in which is the contract of th and human natures, united in one per-son, and that person was Mary's Son. He was God, and she was His mother as truly as you are the mother of your son. I do not see any escape from that." was God, a

The ladies were silent but not con-

"You had better cross yourself now" said his sister, annoyed at the part he

had taken in the conversation.
"Ladies," said Neil, gravely, "these are serious subjects. The Cross is the sign of our redemption. What a lesson it preaches! Making the sign of the cross on one's self, is not only a profes-sion of faith, but doing this in the name of the three persons of the ador name of the three persons of the ador able Trinity is an epitome of the Christian faith. We have taken the cross from our churches, and supplied its place, with a weather cock. Is there not something grotesquely significant in the exchange? Just observe the three weathercocks on the steeples in this village. From some cause, no two this village. From some cause, no two
of them happen to point in the same direction; owing we might suppose to the varying winds of doctrine emana.

ting from the respective pulpits."

Neil thought he had a little joke or them here, but somehow it fell flat or his present audience. The company having finished their repast, exchange looks of wonder and alarm, and ther rose silently and withdrew to the parlour, where finding themselves alone, they intimated, by uplifted hands and nods and signs, as plainly as need be, that their host was either going over to popery or else was going clear out of

This was a development so new and strange, and would form so unprecedented an item in the gossip of Merton ville, that the dreadful secret burned in the bosom of each, till ere long, they withdrew, each bearing to her own im mediate circle the awful discovery which the evening had revealed.

Then it was that the first ominou cloud of public distrust and dislike appeared upon the horizon of this man's life. Alas! another cloud of more appalling import was soon to follow till in the gathering blackness which appeared for a time to surround him, it med as though for him the sun

## CHAPTER VI.

Neil McCoy was a man of prompt and energetic action. He had set to himself the task of finding out for himself whether the Catholic Church was really guilty or not guilty of the heinous charges brought against it. the books lent him by Mary Maloney he had himself procured such standard and conclusive works as Milner's "End of Controversy," Balme's "Pro-testantism and Catholicism Compared in their effects on the Civilization of Europe," Burnett's "Path which led a Protestant Lawyer to the Catholic Church "-all able and temperately written works which left little, if any thing to be desired in the elucidation of the great subjects of which they

treat. To say that the perusal of these made a profound impression in his mind as to the weakness of Protestantism and the strength of the Catholic theory,

would be to state the simple truth. This result was to him a surprise His confident expectation had be find a verdict of "guilty," against the Church of Rome. And he still clung to that hope, and sought everywhere for evidence that she was th orrupt and apostate Church he had

held her to be. It was true, that his confidence in Protestantism was shaken; but the prejudices of his early education, his ily and social ties and even a regard for his worldly interests, disposed him strongly to remain in the faith which

hitherto professed. In furtherance of this desire, honestly sought, with the aid of all the helps within his reach, to fortify him-self in the Protestant religion and to repel and disprove the arguments in favor of the Catholic system which he felt had already begun to take a strong

With this view, the bookshelves of his friends and acquaintance were laid under contribution. Men and women of serious convictions were approached and sounded on the great subject. He and sounded on the great subject. He said to himself, all these people are satisfied that they are right and the Church of Rome wrong. What has satisfied them on this point? Let me but catch the chain of argument and be

satisfied too.

To his surprise and mortification he could find nothing tangible on which to lay hold. Apart from the great doc-trines of Christianity, accepted in com-mon by the Catholics and Protestants, he found, as regarded the remaining doctrines of the Catholic Church, that all the Protestant friends with whom he conversed on the subject, seemed to

deal much more largely in misrepre-sentations of the Catholic doctrines, than in facts and arguments, by which these might be refuted. In fact this kind of proof, or rather this entire kind of proof, or rather this entire negation of proof—seemed to constitute the "stock in trade" of Protestant clergymen, as well as that of his more intelligent contemporaries among the

laity.

It was in the midst of the perplexing thoughts thus engendered, that he found himself seated one evening in the found himself seated one evening in the parlor of the manse, intending to lay open to the minister the state of his mind; hoping, by a candid discussion of the subject, to free himself from impressions which he feared were not un ikely to crystalize into convictions.

The Rev. Mr. Dundee met him frankly and kindly. "I wished to have a little talk with you" said Neil. "I cannot get this question of religion and the churches out of my mind. It seems to me that we do the Church of Rome an injustice in charging her with opinions and practices which she re-pudiates as strongly as we do." "To what charges do you refer?"

asked the minister.
"Well the charge of idolatry, for one The Catholic Courch, in her catechism and books of devotion plainly forbids the offering to any creature or objecthe honor due to God alone."

the honor due to God alone."
"Perhaps she does, but that does
not hinder the priest from making a
wafer of bread, and afterwards bowing
down to it and worshipping it as God.
If you cannot see in that, an idolatrious
act, as blind and stupid as anything in paganism, I tear you must be losing your reason," and he fixed on his Elder a searching look, as though he would detect the signs of a lurking madness

in his eye. Neil winced a little under this evi dent scrutiny, but soon recovered him self and looking at the minister in turn said quietly. "I think that is not the said quietly. "I think that is not the whole case, Mr. Dundee. Suppose now that a Catholic believed—really be lieved—that Jesus Christ was actually and truly present, though conceale in this water, and worshipped God there present to his faith, is it not in reality God that he is adoring and no merely the wafer. Can you then consistently call him an idolator?"

"But we know there is not and car not be anything there except the flou and water" said Mr. Dundee, smiling "And suppose again," continued feil, "that the Catholic really be Neil, "that the Catholic really be-lieved that he had the very words and authority of Christ Himself—imparted in the most solemn manner, and under circumstances of peculiar force, to sanction his belief in the doctrine of sanction his belief in the doctrine of the Real Presence, and that the act of adoration was the natural result of this belief — that is to say, discerning the natural presence of God, on the authority of God, and worshipping Him, would not such an act of adoration assume a very different character from idolatry?"

Mr. Dundee did not reply directly to this. "Really," he said, "it seems so very stupid to imagine that a priest can first make God out of a wafer, and

The Priest would certainly plead in justification of his act, first, the example of Christ, Who changed bread into His body, and then His command to do this," "do as I have done," by virtue of the great powers delegated to those to whom He spoke."

"But you know the words of our Saviour here are purely figurative,

said Mr. Dundee. Those who heard Him reiterating this doctrine, as He did, over and over again, as recorded by St. John, in the 6th chapter, understood Him literally, and many of them deserted Him in con-Would our Lord have al sequence. Would our Lord have allowed them to abandon Him to their own precious loss, when a word of explana-tion would have set them right? Be-sides, if the Body of our Lord be not tians against incurring not discerning the Lord's

" from body?" But He also spoke of Himself as a vine, and as a door. If we are not to take these expressions in a literal sense, why do so in the other case?"

"There seems to be a difference," said Neil, "both in the solemnity and importance of the circumstances under which the phrases were used, as well as which the phrases were used, as well as in the expressions themselves. He says: 'I am the true Vine,' that is evidently figurative. Had He said, 'I am this Vine,' or 'this door,' it would be figurative nolonger. Besides, there is abundant evidence that this doctrine was understood by the Chynch of trine was understood by the Church of the first centuries as it is understood by the Church of Rome at present and not only by the great body of Christians of all times, but by even many or most of the sects who separated from time to time from the main body. Even the Lutherans adhered, as they do still to the doctrine of the Real Against this general currence of opinion, I can find no recognized body of Christians voicing our Protestant views, till the comparatively remote period of the Reformation.

The Rev. Mr. Dundee looked at his Elder with an expression of surprise and annoyance. The subject, of course, vas very far from being exhausted or either side; but each seemed to feel that a prolongation of the conversation would be useless.
"I am grieved that you should enter-

tain these views," said the minister, with evident emotion, as he rose and paced to and fro across the little room.
"I am really sorry myself" said Neil humbly; "but somehow the old landmarks do not seem to suffice for me any and Presbyterian, but I wish still more to believe what is true. Oh! if I only knew what is God's truth" he ex claimed, with an apparent fervour which left no doubt, at least, as to his

sincerity. Through the open door of the parlour the voices had passed out into the empty house, so that Jennett, sitting er knitting in an adjacent room

opinions, and how these, sufficiently rigid in themselves were intensified by his profession as a Minister. She saw with unspeakable pain that the man who of all others occupied the first place in her esteem, and who had appeared destined to a still closer relationship, was drifting away on dangerous waters, whither he must go alone since she could not follow.

Overcome by these thoughts, she found herself for the first time avoiding his presence, as with swimming eyes and heaving bosom she sought the privacy of her own room, there, if possible,

vacy of her own room, there, if possible to queli the new anguish which seeme to have taken possession of her very

When at length Neil rose to go, h hesitated, as if expecting to see her, as had been his custom after his interviews with her father, to bid him good bye, or on rare occasions to ask him to remain for tea. He looked round when in the hall, as though he missed her accustomed presence; but she came not, though he knew she was in the house, and even as he suspected, nor far away. Turning to the door wita a sigb, he passed out, and strode away, apparently in ill humor with himself and all the world besides.

What a fool I am? self, as he passed down the quiet street, which led to the chief thoroughfare. "What a fool I am, that I cannot act and think like other men! Still, I can not help it. And after all Presbyter ianism and even Protestantism compose but a minority of Christian believers If numbers count for anything the Cath olice in the world outnumber all the Protestant bodies put together."

That night the Rev. Mr. Dundee had

it in his mind to warn his daughter against his refractory Elder But on econd thoughts, and not unaware o the perversity of human nature, he for-bore, wisely judging that such a course might have a result the very opposite to what he desired: and perhaps shrewdly suspecting, besides, that Jennett was as ill satisfied with the Elder as he

was himself.

He took the precaution, however, to write at once to his student friend, Mr. Portus, and invite him to spend a part at least of his holidays, and as he said, help to enliven his empty house — an invitation which was cheerfully and even gladly accepted.

TO BE CONTINUED.

## THE ISLE OF LOVE.

A TALE OF FRENCH CANADA. " Bonjour, mademoiselle."
"Bonjour, Monsieur le Cure."

pausing for a moment with hat in hand before entering the garden and passing amid the yellow sunflowers and stately hollyhocks which edged on either side the narrow footpath.

"How is my little Octavie this fine,

bright morning?"
"Well, I thank you, holy Father. And

von? Father Saucier shrugged his shoulders and laughed good naturedly.
"Helas, my child! Old age, I fear, is
descending fast upon me; but as for
thee, thou growest day by day more

fair ; thy cheeks more rosy ; thy eyes more sparkling."
"You should not say such things to

me lest you should make me vain, or is it that you wish to mock me, Father?"

And Octavie Labelle looked slyly into the old man's kindly face.

"Ah, roguish Octavie, thou knowes well that the praises of an old man such as I are harmless. 'Tis the tender

words from the lips of younger men, I fear, may some day turn thy pretty head." The young girl drooped her head,

and the old man softly patted her glossy dark brown hair.

'No, no, my child, 'tis not to mock thee I have come, but to wish thee well and bless thee, remembering that this morning was thy fete. Ah, well ! born and I baptized thee, and to-day thou art a charming grown-up demoi-

selle. "Yes, Father, a grown-up demoiselle; and to celebrate this, my eighteenth fete, the boys would hold a picnic this afternoon upon Ile d'Amour. They are to quit their work this noon, and every body is coming, and you, Father must be of the number to make my fete complete.

Father Saucier smiled as he answered naively, "Why should such a gay com-pany wish an old man's presence? Nay, I fear my days for such enjoyments have long passed. "But, Father, you will come. Promise

"Ah, well, my child, have thy wish. And now I must be on my way, for if I would assist at thy fete's celebration there are many duties to be performed before this afternoon. Adieu, my child, and I pray that the Bon Dieu may bless

" Adieu, Monsieur le Cure. " The aged cure passed once more be-tween the rows of hollyhocks and sun-flowers, out through the garden gate and down the village street; and octavie quickly disappeared among the raspberry bushes, where lay a large bowl filled to overflowing with the luscious, sun warmed fruit which she had picked in anticipation of this afternoon's selebration.

" Hey, bonjour, Octavie, " called loud voice from outside the fence.

The girl crouched close within the shrubbery, endeavoring the more com-pletely to hide herself.

"Do not pretend, for I know well

thou hearest me. Presently the bushes were rudely

man stood beside her,
"Well, Octavie, what hast thou to
say? I have come to hear thy answer,
for I ask thee once more if thou wilt marry me ?" Octavie turned with an affected little

start and rose to her feet. "Mais, mais, Raoul, how thou didst frighten me! Voila! Thou hast made me crush the biggest of my berries— the very one that I was saving to give Felix Leblanc this afternoon."

had heard, if not the full measure of the conversation, at least enough to cause her genuine alarm.

She knew well her father's strong "Felix Leblanc! Why dost thou

always taunt me with Felix Leblane? "
"Why should I not, since he appears to me as good as thee?"
"As good as me? Bah! He is a bad

"So thou bast said before, but t'were well if others attended Mass as regularly as he—'twould be a better world' sans doute.
"Evidemment, 'tis his fine airs and

clothes that thou dost like. "Perhaps; for assuredly he dresses much better than thou."

She looked askance at his checkered red flannel shirt, his purple socks and gray ho nespuns.
"Octavie, thou hast not answered my

"Ostavie, vice question yet."
"What question?"
"Thou knowest well. Answer tout suite. Wilt thou marry me?"
"Helas! So many have asked me that ame thing of late that I am that same thing of late wearied with replying."
"Thy answer, Ostavie."

"Eh bien. I like not a 'cavalier' wh follows like a little dog."
"Thou shalt marry me yet, Octavie.

I cannot lose thee. "
When Octavie Labelle raised her eyes again she found herself alone. \* \* \* Courez, courez, courez, petite fille, jeune et

Courez, courez, venez ce solr vous amuser! sang the merry picnickers as the long line of hay carts passed through the village street and down the rather steep

village street and down the rather steep incline leading to the pier, where the vessel lay moored which was to convey the party to Ile d'Amour.

A gay, good natured crowd they were—laughing, singing and shouting as they went, plucking wild flowers from the roadside and vieing with one an other in the decoration of the carts. At the end of the procession Father Saucier drove in his buckboard, smilling indulgently at the exuberance of ing indulgently at the exuberance pirits of his youthful parisbioners.

sprits of his youthful parishioners.
Merriest of all the mirth makers was
Octavie Labelle. Holding the reins
firmly in her hands, she stood at the
front of the central cart, with Felix Leblanc at her side.
"Which is it to be?" he whispered in

her ear, as at last the long procession halted at the far end of the great wooden pier. " Mais, figurez vous, Felix, this is no

time to ask me to decide. "
"Why not, since our destiny is Ile d'Amour?"

"Debarquez, debarquez, il faut de scendre tout suite. Vite, Octavie. Et toi, Felix. All aboard for Ile

d'Ámour, "
The bustle and excitement of embarking now prevailed, and when at last all the well filled baskets of provisions were placed upon the ship, the ropes were loosed, the great, heavy pars plied for a short distance, the sail from an accordion on board the Marie Louise started upon her voyage.

A stiff breeze was blowing from the west, bringing with it a strong salt savor of the sea. The tide flowed

savor of the sea. The tide flowed rapidly in, and as the vessel plied her the waters dashed recklessly against her sides.
"Thou art cruel, Octavie. Thou hast

avoided me this whole voyage," said Felix Leblane as the Marie Louise said neared her destination. neared her destination.

Octavie had been standing for a moment alone at the deck side, gazing expectantly at the shores of He d'Amour.

"'Tis thy own fault," she said, with ut turning her head. "'Twas not my out turning her head. place to seek thee out."

"And may I now speak with thee?"

"Perhaps."
"Which is it to be, Octavie?"

"I told thee once before this was n time to ask me to decide." "But, Octavie, I must know thy an swer ere we reach the shores of He d'Amour." He attempted to take her hand, but she freed it quickly and pushed him

aside protestingly. His foot tripped upon a rope. He stumbled, endeavored to gain his balance again, then fell backward over the ves el's side. "Mon Dieu! What have I done?" she cried in agony, the bright color tading from her cheeks, "Help, help!

fading from her cheeks, "I Felix has fallen overboard." With one accord all turned in the direction of her voice and stood for a moment aghast as they saw Felix struggling in the water some distance

Vite. vite. Le bateau! Le bateau! But the moments occupied in lower-ing the vessel's sail and launching the small boat, seemed like centuries to

poor Octavie.
"Mon Dieu! 'Tis an eternity they take. He dies, he dies! Helas, he cannot swim. Is there no one here can

Raoul Trudel stood for a moment irresolute, but one glance at Octavie's blanched face formed his re-olutian. Quickly throwing aside his coat and boots, he plunged into the sea and struck out boldly for the sinking Felix. Eagerly the onlookers traced his "Down upon thy knees, my chil-ren," said Father Saucier calmly, dren," said Father Saucier calmly, and let us pray the Bon Dieu to

succor us.' And as the little party of rescuers were launching their boat, those who remained behind dropped reverently upon their knees while the aged cur pared his snowy head and, uplifting his hand as if in benediction, prayed for

assistance from above.

And thus they knelt until the rescuere returned with Raoul and the luckles Felix, little the worse for his involuntary dip.

It is evening now. The golden sun sinks gradually lower The golden sun sinks gradually lower and lower beneath the horizon of the broad St. Lawrence, steeping the sky and clouds and water in a glorious glow of purple, crimson and gold. The crows, in flocks of threes and fours, and

cawing incessantly as they go, fly to the shelter of their island home, where the thickly wooded shores, silhonetted against the roseate sky, cast their dark hadows in the water below. Down the village street through the

gloaming a couple come arm in arm.
"And thou forgivest me, Raoul?"
"There is nothing to forgive, my

little Octavie." "So thou hast said. And yet this morning I called thee a little i did taunt thee with the name of

felix Leblanc."
"And I called him a bad one."

"And I called him a bad one."
She laughs softly.
"And I think perhaps thou wastright, since after his plunge in the sea this afternoon he has treated me most shamefully; for when I asked for his forgiveness he turned his back on me."

But, Octavie, if thou hadst not pushed him overboard this great happi-

ess might never have been ours. "'Tis true, Raoul." She turns and looks wistfully at the rugged outline of the island in the dis "Ah! 'Tis well named—the Isle of

"Ah! 'Tis well named—the Isle of Love—for on its friendly shore two souls found happiness."
"Come," she adds "yonder stands the wayside cross. Let us go and say a prayer of thankfulness.
And as the last rays of the setting sun gradually die and the black outline of the angle constructed wedlesselves.

of the rudely constructed wooden cross grows dimmer and dimmer against the darkening sky the lovers kneel.— Robert M. Macvicar in the Canadian

Graphic.

#### CARDINAL NEWMAN ON THE BENEDICTION OF THE BLESSED SACRAMENT.

I need hardly observe to you my brothers, the Benediction of the Blessed Sacrament, is one of the simplest rites of the Church. The priests enter and kneel down; one of them unlocks the tabernacle, takes out the Blessed Sacrament : inserts it wnright in a monstrance of precious me and sets it in a conspicuous place above the altar in the midst of lights for all to see. The people then begin to sing; meanwhile the priest twice offers incense to the King of Heaven, before Whom he is kneeling. Then he takes the monstrance in his hands and turning to the people blesses them with the Most Holy in the form of a cross, while the bell is sounded to call at tention to the ceremony. It is our Lord's solemn Benediction of His people as when He lifted up His hands over the children, or when He blessed His chosen ones, when He ascended from Mount Olivet. As sons might come before a parent before going to bed at night, so, once or twice a week the great Catholic family comes before the Eternal Father, after the bustle and toil of the day, and He smiles upon them and sheds upon them the light of His countenance. It is a full accomplishment of what the priest invoked upon the Israelites, "The Lord bless thee and keep thee, the Lord show His face to thee and have a ercy on thee, the Lord turn His countenance to thee and give thee peace." Can there be a more touching vite, even in the judgment of those who do not believe it? How many a man, not a Catholic, is moved on seeing it to say, "O that I did but believe it!" when he sees the priest take up the Fount of Mercy and the people bend low in adoration. It is one of the most beautiful, natural, and soothing actions of the Church.

## ELASTIC PRESBYTERIANISM

TESTIMONY AS TO CONDITIONS IN ONE VERY FASHIONABLE" CONCREGA

From the New York Snn

To the Editor of The Sun:
Sir:—The letters on Presbyterian doctrine have interested me very much as tending to illustrate more forcibly than any other means would do the many and various creeds the members of that Church adhere to. Being my-self a member of a very fashionable church of the denomination in question, I cannot understand why others of the same faith should find fault so frequently, as of all the evangelical churches none has such an elastic doctrine and discipline; none offers itself more freedom of thought, and, lastly, none approaches the so called primitive more closely and comprehends it more fully than this same Presbyterian

Church. Such a sweeping statement needs a clear explanation, and I give it willingly. My pastor, a noted theologian, is my authority for the same, and were it not for the fact that permission has not been granted me to quote him more would give the name of the

learned doctor.
On my official entry into the Church no one ever questioned me regarding my belief on any point of doctrine. I had expected to be badgered with all sorts of terrible and unpleasant matters; therefore, I expressed my relief to my future pastor and was informed by him that it should not have been a matter of any worry whatever, providing I had honestly decided to accept Christ as my master and guide, and further added that each individual had to be guided in a totally different manner, as there were no two alike in this world. If this matter is looked into seriously, it will be found that all of my three

tatements are essentially correct.

The question which has given other churches so much trouble-namely, the Westminster Confession of Faith — has never been encountered by me; in fact I doubt if it had an actual existence in the minds of our congregation. It was never mentioned in any sermon, and fully three quarters of us have never seen a copy of it. Nevertheless, we are a very model lot, and this is said in all sincerity.

BAILEY STOKES. New York, Oct. 31.

Long, long ago, a white merle flew out of Eden. Its song has been in the world ever since, but few have seen the flash of its white wings through the green gloom of the living wood — the sun-splashed, rain dreuched, mist-girt, storm-beat wood of human life. But storm-beat wood of human life. But to-day, as I came through the wood, under an arch of tempest, and led by lightnings, I passed into a green, sun-splashed place. There, there, I heard the singing of a rapt song of joy! there, ah there I saw a flash of white wings!—Fiona McLeod.

#### FATHER CONWAY AND DOCTOR ALBERTSON.

Last week Father Conway, one of the Paulist Missionaries, delivered a series of discourses to non-Catholics in the church of the Immaculate Con-

ception, Rochester, N. Y.

The church was crowded to overflowing every evening, and the discourses attracted so much courses attracted so much attention and excited such general interest in that town that several Protestant min isters thought themselves called upon to advert to and comment on them in

One of the most noted of them was or. Albertson, of the Central Presbyterian Church, whose sermon appeared in the daily press of Rochester. W propose to consider some of the doctor's statements.

The doctor disclaimed any intention

to engage in acrimonious controversy, saying that the days of the odium the saying that the days the odd in the ologic numum had passed, and that he had no sympathy with the so called "exposures" of Roman Catholicism. He said further, "Let us reason to gether, granting to one another the courtesy of a respectful hearing, and cracetising towards those who differ

exercising towards those who differ with us the Christian grace of charity."

This is certainly an admirable attitude of mind and heart in which to discuss differences in matters of religion. Each party should assume the sincerity of his opponent until his insincerity and sophistical spirit are so manifest that they can be no longer doubted. This is on the principle that innocence must be taken for granted until the guilt is proved. Sincerity is be deprived of it without proof that it

But when proved, the lash of scorn and contempt cannot cut deep enough. The sincere man should always be respected—even when he is in error, for we must assume the error to be

nintentional on his part.

As Dr. Albertson and we are at one on the spirit that should control in a discussion, we may proceed to reason together.

Dr. Albertson :- " If this doctrine (of justification by faith) tends to the discouragement of active goodness, then there should be a marked difference between the moral character of the Pro-testant who believes in justification by faith, and that of the Roman Catholic who repudiates the doctrine. There should be a marked difference between the state of morals in Protestant and Catholic countries."

There are two points in this para-raph. The first refers to justification by faith. The second point suggests a comparison of the state of morals in Catholic and Protestant countries, and implies that such comparison would be greatly to the credit of Protestantism.

1. The Catholic believes that faith is necessary to attain to salvation, that "without faith it is impossible to please God. For he that cometh to God must believe that He is a Rewarder of them that seek Him." (Hebre ws 11-6) He further believes Our Lord when He said: "He that believeth not, shall be

When the Catholic speaks of faith he means the true faith, or faith in the truth, not faith in the false; he means that this true faith must be a living, operative faith, a faith that bears the fruit of good works, or "active goodness," as the Doctor expresses it. He does not mean a dead faith like that referred to by St. James when he said "Faith without good works is dead."

(James, 2-26)
While the Catholic believes that Taith is necessary to salvation, he does not believe that it is in itself, that it is without good works, sufficient. Good works, good conduct and life corresponding with the Divine Will are corresponding with the Divine will are also necessary. If this be what the Protestant understands by "justification by faith," there is no difference between him and the Catholic on this point. If the Protestant means justifica-tion by faith alone, faith considered simply as a mental state, subjective, simply as a mental state, subjective, irrespective of objective truth, and not associated with good works, or active goodness, then the difference between him and the Catholic is

radical, abvamal. radical, abysmal.
We do not think that Dr. Albertson himself believes in "justification by faith," whether it be faith alone, or faith and good works together. He is a Presbyterian Minister. We assume that he believes the Presbyterian doc trines as formally uttered in his Church's Confession of Faith. In that Confession, Chapter 3, section 1, we find the following: "God from all eternity did by the most wise and holy counsel of His own will freely and unchangeably ordain whatsoever comes to

Section 3. " By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others forcordained

to everlasting death."
Section 4. "These angels and men Section 4. "These angels and men, thus predestinated and foreordained are particularly and unchangeably de signed; and their number is so certain and definite that it cannot be either in creased or diminished."

Now how can anyone who believes his future and all the works of his past have been fixed unchangeable, unavoidable, irrevocable, from all eternity how, we ask, can he believe that faith alone, or faith and good works, or anyanother, or faith and good works, or anything else other than the decree has anything to do with his justification? How can anything that man can say, do, or think have any effect on the eternal and irrevocable decree? What matters it whether man be a sinner or againt it his test has been fixed, and matters it whether man be a sinner or a saint if his fate has been fixed, and he must go to heaven if the eternal decree so destines him, or to hell if the decree so destines? Where is there any place for man's individual effort when all the efforts he can put forth cannot change his destiny one iota? According to this Presbyterian doctrine Dr. Albertson is destined from all eternity to go to heaven or to hell. If to heaven, why does he strive to go there since he cannot avoid going there? If to hell, why does he strive to avoid that fearful destiny, since under no circumstances whatever can

he avoid it? Does not this doctrine paratize all human effort towards per-

The Doctor should not talk as if he believed in justification by faith, since his doctrine of foreordination renders faith utterly useless, as a means to salvation, the eternal decree being the only and sufficient cause. A doctrine that paralyzes human effort towards perfection certainly discourages every-thing in the direction of "active good-

ness."

It is for the foregoing considerations that we said we did not think Dr. Albertson believed in justification by faith, since he believes in justification, or salvation by eternal decree.

The decree's second point is that

The doctor's second point is that "there should be a marked difference between the state of morals in Protestant and Roman Catholic countries. Make the comparison and judge whether the inference is warranted.'

The Catholic does not fear the com-parison. We would recommend the doctor to read Rev. Father Young's "Comparison of Catholic and Protestant Countries," particularly that part of the book relating to morals. Eng-land is the country that is generally referred to as the exemplar par excel-lence of the influence of Protestantism. At the recent Church Congress in London, Archdeacon Madden, speaking

How stood the nation morally? Here was the black, dark record-200 000 women on the streets of our great towns; 40,000 children born out of wedlock annually in England and Wales; 70,000 judicial separations every year. Divorce cases were inuntil the guilt is proved. Sincerity is every year. Divorce cases were inso precious a jewel that no one should creasing, and in many of these there was no innocent party. In all this London held an evil pre-eminence. It was the very metropolis of vice. The Lancet doubted 'whether in any other city there is so shameless and flaunting sin.' Another journalist of eminence thought Christian London more morally

victous than any Pagan city."

This specimen of morals in the leading Protestant country is sufficient for the present. We may before we are through quote other Protestant authorities from Father Young's book, that are equally sad. They refer not only to England but to the other Protestant countries of Europe, and to parts of the United States. They will astonish the United States.

and horrify the doctor.

Dr. Albertson.—" We must employ private judgment in choosing our Su

preme authority."
That is true. But once having discovered that supreme infallible authority would you still hold its teaching as answerable to your private judgment? Would you hold that your private judgment had still the right to doubt the veracity of that supreme authority's utterances? If so, such supreme authority is useless to you, since in the last resort you have still to rely on your private judgment as the ultimate authority. If you say your private judgment has not the right to question the truth of the supreme authority's utterances, you must admit that there are limitations to the legitimate exercise of your private judgment. Let us illustrate this. Some of the Jews who witnessed the miracles of Our Lord were by them convinced that He was Divine, that He was God, and therefore the Supreme, infallible teacher of the revealed truth. Would those who were thus convinced have the right to pose their fallible private judgment against His infallible judgment, and examine His teaching to see if it were true? We believe you will say, that in the face of His supreme knowledge and infinite veracity your private judg-ment must yield, for lack of jurisdic-tion. In this you and the Catholic will agree, both following the dictates of sound reason.

Let us now go a step further. It is a historical fact found recorded in your Bible that this God - man established a teaching agent, His Church, and constituted certain men the ministry of His Church and said to them, "He that hears you hears Me; he that despises you despises Me, and he that dedespises Him that sent Me. spises me despises Him that sent has.

\* \* \* Go teach all nations, all things
whatsoever I have commanded you; and behold I am with you all days till the end of the world."

the end of the world."

Now in view of this awe inspiring commission to the ministers of His teaching corporation, and His declaration to them "He that hears you hears Me," what is your private judgment worth as against their official judgment worth as against their clients judgment and teaching? Once that you have dicovered this divinely instituted teaching corporation, is it not clearly your duty to humbly submit to those whom to hear is to hear Carist Himself, as the believing Jews did. In presence of this corporation or Church, private judgment has no function to perform in regard to "all things whatsoever I have commanded you." From this teaching commanded you." From this teaching agent private judgment must take its data for all its reasonings on revealed truth. This is what your non-Catholic does when he discovers the divine teacher, the Church of Christ.—N. Y. reeman's Journal.

## FORMS OF CREED.

The assertion of a Presbyterian that members of his sect have no need to subscribe to a set form of creed, made in a recent communication to the New York Sun, has elicited a reply from "a Bible student" which ought to set all Presbyterians thinking. The writer

says in part:
"The Presbyterian professes to be a Bible teacher and Bible follower, and therefore he must admit (1) Christ was God (2) Christ founded the Church; (3) Christ preached and taught a set form of creed, and commissioned His Course of treed, and that same to all peoples; (4) Christ obliged every man to believe all those things He taught, before he will acknowledge him as a member of His Church; (5) Christ will member of His Church; (5) Christ will condemn to everlasting punishment any one that refuses to believe; (6) Christ gave His Church authority to disown an unbeliever. These six principles must be a mitted by every man that ever took an intelligent glance at the New Testament; and consequently must be accepted by my Presbyterian

friends who study the Bible, digest its contents, and follow its command 'to teach all things whatsoever Christ Himself has taught.'

'As a result of these premises, they

must also admit the conclusions con-tained in them. The first conclusion is that in the mind of Christ " faith " is the all important condition of be-longing to the Church of Christ and of salvation. The Apostle Paul con-firms this conclusion by his very plain statement to the Hebrews. "Without faith it is impossible to please God."

#### CLERICAL CELIBACY.

INTERESTING ANSWERS TO THREE IM-PORTANT QUESTIONS. Sacred Heart Review.

The consideration of celibacy in the Christian Church suggests three ques

tions : 1. Is clerical celibacy founded on any Christian principle? 2. Are there any practical advantages result ing from clerical celibacy? 3. Was clerical celibacy introduced first by any ecclesiastical law?

Briefly replying to our first question, we say it appears to be obvious that that Jesus Christ, born of a Virgin, Himself a virginal High Priest, might be expected to desire at least a celi bate life of those men whom he should clothe with some of the powers and priesthood prerogatives of his own None can doubt that the Apostles so understood their Divine Master's teaching; and so Peter says: "Behold we have left all things and have followed To this Christ answers: Tace." Every one that hath left house or brethren, or sisters, or father, or mother, or wife, or children, shall re-ceive a hundred fold and shall possess life everlasting." Christ gave up everything, so must His apostles, and their successors, the Bishops and priests of His Church. The priest, in the words of St. Chrysostom, is an other Christ. Christ has appointed him to be His visible representative, has empowered him to offer the Holy Sac rifice of His own Body and Blood in the Mass, to pardon sin, to preach His Gospel, to apply, in a word, the merits of Calvary to men's souls. These "other Christs" must be, like their Master and archetype, chaste. Christ Himself, in St. Matchew xix., indicates unmistakably the superiority of celibacy to the married state, when practiced voluntarily for the kingdom of God. "If the case of a man with his wife be so, " say the Apostles on one occasion, "it is not expedient to marry," "All men," replied the Saviour, "take not this word, but they to whom it is given." One is free to take upon himgiven. self the onerous obligations of the priesthood, but, if he takes it, he must remember that he is to share in the priesthood of the Virgin Christ, and that virginity belongs to the nature of this priesthood. Hence the Apostles gave up everything, and those of them who were married gave up their wives.

So much in reply to our first question. Cor. chap vii, 32, 33) answers: that is without a wife is solicitous for the things that belong to the Lord, how he may please God. But he that is with a wife is solicitous for the things of the world, how he may please his wife; and he is divided. "St. Paul here covers the whole case. Nothing earthly should have a claim on a priest. neither father nor mother, nor brother nor sister, nor wife, nor children, may claim him. The priest, body and soul belongs to the Church of Christ. To promote and protect its interests, to live for its people, to work for them, to die for them, if necessary; to think of them, to provide for their every want, and pray for them night and day—this is the mission of the Catholic priest. If

he has a wife and children to work for he cannot give his whole time and thought and work and the fruit of his labors to his people. In the words of the Apostles, "he is divided." The gospel of self-denial must have a self-denying priesthood to preach it. It is impossible, it is ab surd, to think of a priest being a married mer. ried man. This is the obvious answer to our second question.

The answer to our third question was clerical celibacy first introduced into the Church by any ecclesiastical law?—must be an emphatic, NO. Our Divine Saviour was content to indicate unmistakably, the celibate character unmistakably, the collate character of his priests; the apostles acting on this imitation led a celibate life. The Apostles Peter and Paul, according to the ancients, introduced celibacy into Rome. Married men became priests; indeed, under all the circumstances in the infant Church found itself, married men often probably were the only men available. After their ordina tion, however, according to the general belief, they abstained from marital eral belief, they abstained from marital intercourse with their wives, who also consecrated themselves to the service of the Church. The first disciples and the Fathers of the Church needed no law to enforce this Gospel and Apos tolic discipline. When, however, faith lost a portion of its manly, robust character; when piety lost its first fervor; when men began to forget the celibate character of the Christain priesthood the Church deemed it wise to aid huthe Church deemed it wise to aid human weakness by the support of law. It is impossible to say when this first law was enacted. The ancient laws that remain to us all refer to celibacy

as an ancient custom of Gospel or Apostolic origin.

During the stormy periods when Europe was overrun by the northern barbarians ecclesiastical discipline regarding celibacy was weakened still more and abuses multiplying occasioned much remedial legislation. This leg-This legislation was simply penal, intended es-sentially to correct an abuse, a de-parture from the ancient and universal

The right human bond is that which unites soul with soul; and only they are truly akin who consciously live in the same world, who think, believe, and love alike, who hope for the same things, aspire to the same ends.

Memory is not so brilliant as hope but it is more beautiful and a thousand times more true.

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#### BATTERING AT CONFESSION.

6353 1\_\_\_ Those who have been watching the course of the great battle now pro-ceeding between the forces of Anti-christ and the Catholic Church have noted that the greatest energy of the attack is directed againt the confessional. This is regarded as the centre of the Catholic position. It is the out work protecting the sacramental ark. The confessional is the second gate of the Church. After baptism has been passed, there is no other portal. These gates agitate the gates of hell and all the fury of its forces now con-centrate about the centre of resistance. In France the Masonic press is doing much the same class of work as the anti-Catholic press here is doing in such works as "The Devil in the Church." efforts are being supported by the still more effective agency of the mov-ing picture machine. Thousands of ing picture machine. Thousands of these devices are now in operation in the most populous French cities, pois oning the streams of truth and imflaming the fuel of passion. Here too the thin edge of the wedge has been tried. In Buffalo recently the confessional pictures were advertised by means of a placard outside a phonograph enter tainment booth, with the attractive notification, "How Mons. le Cure Hears individual Catholic can do much if he the Ladies Confessions. A priest from Canada was funny !" The confessor, a bloated, leering personage that might have served for a drunken satyr, was shown entering the box, and then a female coming in at the side— a figure that looked like a street drab awakening from a debauch. The priest was horrified to behold these figures make the sign of the cross as a preliminary to their blas-phemous mimicry. Their hugger-mug ger grew scandalous, until at last it culminated in the confessor putting his arm around the "penitent" just as the he light was being turned off. Appaled and amazed at the frightful profanity, the priest called for the pro-

demured at first p'ending that similar pictures were being exhibited all over the world. But on finding that the law might be set in motion against such a show, he backed down and got the attraction removed from his list.

Nor is the propaganda vileness confined to the biograph. In a hundred other ways the office of the priest and the profession of the monk are being held up to odium. The artistic wall plaque and the handsome oil painting bring the slander against the Church into millions of homes. Monks carous ing in company or stealthily caressing a bottle or holding a sparkling glass of a bottle or nothing a sparking grass of rich vintage up to a shaft of light in a cellar; or monks slyly embracing buxom wenches, as though every monk were a true follower of the recreant Luther, decorate the walls of many of these millions, the walls of offices and the walls of hotels, cafes and saloons. The brown robed Franciscan might be taken for the especial saint of places of conviviality, so frequently is he seen therein, on the painter's canvas. The cigar box, the cigarette wrapper, the Sunday pictorial supplement abomina-tion, all contribute a formidable quota to the army of defamation. What can be done to stem the torrent of deviltry?

would only shake off his indifference the organized forces of Catholic action among those who went to see the show. can do a great deal. Catholic societies can raise an agitation. They can make showmen and publishers and storekeepers feel that while the Jew and the Freemason have rights, the right to outrage Catholic feeling is not amongst them. The protest of a priest sub-scriber has been effective in the case of the "North American" and Gertrude Atherton's offensive story, in which the Franciscan friars in California were held up to scorn in a way that ought to make the blood boil in the veins of any Catholic who knew the real story of those devoted pioneers of Christian civilization We protested, too, and we are glad to find the protests have prietor of the show and demanded the compelled respect .- Philadelphia Cath olic Standard and Times. rithdrawal of this abomination. He

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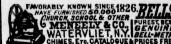


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re insertion hen subscribers change their residence it aportant that the old as well as the new

LETTERS OF RECOMMENDATION, Apostolic Delegation, Ottawa. June 18th, 1906.

To the Editor of the CATHOLIC RECORD, London, Ont.

London Ont.

Wy Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with eatlefaction that it is directed with intelligence and shillty, and, above all. that it is imputed with a strong Catholic spirit. It strenussly defends Catholic principles and rights, and stands firmly by the teachings and authority of the Church, at the same time promoting the best interests of the country.

Following these lines it has done a great deal of good for the welfare of religion and country, and it will do more and more, as it is packed in the country.

fore, earnestly recommend it to Cath

illies.

my blessing on your work, and best
for its continued success,
(ours very sincerely in Christ,
DONATUS, Archbishop of Ephesus,
Apostolic Delegate.

UNIVERSITY OF OTTAWA. the Editor of THE CATHOLIC RECORD

ar Sir: For some time past I have read estimable paper, THE CATHOLIC RECORD congratulate you upon the manner in estimable paper, THE CATROLLE congratulate you upon the manner in hit is published matter and form are both good; and a f Catholic spirit pervades the whole.

ing you and wishing you success, Believe me to remain, Yours faithfully in Jesus Christ † D.FALCONIO, Arch. of Larissa, Apost. Deleg.

LONDON, SATURDAY, DEC. 1, 1906.

GOOD CATHOLICS AND ANOTHER KIND.

To the ordinary observer various conditions surrounding the Church give much thought for reflection. We think it was Cardinal Manning who said that if the Catholics of England were to live according to the teachings of their Church, even for a very short space of time, that country would again return to the fold. In connection with the secular work of the Church we are pleased to be able to say that there are many young men who give an excellent example. They take their place in the community carrying the badge of honesty, sobriety, industry and high mindedness. They are to be seen regularly at Mass on Sundays and upon all other occasions when the law of the Church makes attendence obligatory. To these young men the parish priest, who is oftentimes overworked and ill re quited, looks for assistance, and it is cheerfully, lovingly and unstintedly bestowed. A veritable blessing in the parish is the Catholic young man who takes thought of the serious side of life, and, what is of infinitely greater importance, of the life eternal, Proof of this is to be found in his ap pearance at the altar rail at least once a month. It is to be found also in his quiet, dignified, truly Catholic mode of living, always reflecting honor upon his God, his Church, his country and his family. Works of charity, too, are not forgotten, for he will be found in the ranks of the St. Vincent de Paul Society, and the comfort and sustenance of the afflicted are dear to his heart. May we not call these young men lay priests, a title about which there is a halo of merit sure to bring its reward in this world as well as in the next. How proud the priest must be of such members of his flock. He has vowed to leave father and mother and kindred and all that is dear in the world to follow the thorny path of duty in the vineyard of Him Who redeemed us by shedding the last drop of His precious blood. The Catholic who performs his duty scrupulously-who has a conscience of the golden kind-who has a sincere and abiding love for his pastor, plucks many a thorn from his pathway-sheds many a ray of sunshine upon his solitary life-and gladdens the heart which is, alas! too often sorely tried by the waywardness of the black sheep of the fold. All honor to the exemplary young man, May the blessing of God be about him !

Would we did not have the dark reverse side of the picture before us-the young man who is Catholic in name The world and its dollars and its doings have taken complete possession of him. He is a fair weather attendant at Mass, and his priest meets him not save when he gets into difficulties. He is a tradesman or a clerk "out of his time "- his wage anything from ten to fifteen dollars a week-a pittance may be given at home to help keep the fireside cheery—his sordid

nature often grudges it and sometimes the dole is not forthcoming, because his whole income has been absorbed in extravagance. He dresses well, he speaks nicely. Outwardly he is all that could be desired-inwardly, quite the reverse. He is a sport, too. In the arena where Greek meets Greek and intellects clash in noble combat, he will not be in evidence, but he will never be missed from the grand stand when a ball game is on. His evenings court the glitter of the bar-room—his finger tlps have the stain of the eigarette (taken as des sert after polishing off cigars two for twenty five) -he thinks he is a manly man because he asks the habitues of the rum-shop to come up to the bar and have a drink with him. He is in a gay numor. The good nature of the bar room -dead sea fruit — has taken complete possession of him. The quarters and the dollars are dealt out with a lavish hand. The odor of the cock-tails envelops him and far into the night he strolls home in a maudlin condition. He wakes up in the morning with a headache, a sick stomach and bleared eyes. If it happens to be a Sunday norning he may go to Mass, and when the collection plate comes around his heart strings are wrenched if he doles out the smallest piece of silver. In the public life of the country he takes a part, but it is only to be a huge wart on the body politic. And the years come and the years go and still the devil of thoughtlessness and passion for drink and bad company take a firmer grip upon him. At last he thinks he ought to get married. He has no money for such a purpose but he re solves to straighten up and turn over a new leaf. The miserable fellow succeeds in persuading the flower of a good family to become his wife. She will have few of the comforts to which she is entitled because the wherewiths had gone to the rum-seller. Hardshir and suffering become the lot of his spouse. The good leaf was turned over for a short time only. It went back again afresh whenever he met his boon companions of other years. His life is not worth living and he has dragged into poverty and suffering one who left the comforts of a godly family, trusting one who has proved a traitor. Conscience may become a lash

We will not say how many there are of good young men and the reverse, but, no natter how small the number may be of the reverse, it is altogether too large. Young man of the wayward sort, take thought. The capital of youth is yours, but you are gambling with it. In a few years it will be lost. Be a man. Shun bad company and the bar room. Be in close touch with your Church and your priest. Be an honor to your kindred instead of a disgrace. Be in position to hold your head high in the community, taking rank with the best. and by prudence and respectability

to punish him, but in many cases he

eserves also another kind of lash. Be

it remembered that all the while he

calls himself a Catholic, and is quite

ready to die for the faith-but he won't

#### earning the esteem of your fellow-mer GALILEO GALILEI.

Among the great names which are held in the highest honor by all civilized nations is that of Galileo Galilei, usually called Galileo whon we are glad to honor as ore of the greatest of astro-

We cannot say that he was the equal of Sir Isaac Newton, but he was almost if not quite equal to this great philosopher, astronomer and mathematician. As he died at the age of seventy-eight, in the beginning of the year 1642, namely, in January, wheress Newton was born at the end of the same year in December, they were not contemporaries, and thus Newton had the advant age of all the advance in knowledge waten the world made from the time when Galileo's term of pupilage was begun until he was able to devote himself to a labor of very much the same character as his predescessor.

Galileo was a man of faith, and so was Newton, though the former was a Catholic, and the latter a Protestant. Both were, at all events, Christians, and of their Christian training it must be said that their Christianity encouraged them to acknowledge the wonderful works of God. From the importance of the studies and discoveries of Galileo, we may almost infer that he might have rivalled Newton if the two eminent cientists had lived at the same time.

Notwithstanding Galileo's friendship for several Popes, and marks of respect and affection which Galileo received from several Popes and eminent eccle siastical dignitaries, it has become a habit with anti-Catholic writers who have given to the world an account of his life, which makes the Pope and clergy of the Church guilty of persecuting him for his learning, but such writers are themselves guilty of gross misrepresentation.

We regret to have to say that in

an article of this character appear This journal, is widely read by teachers of Ontario, a considerable percentage of whom are Catholics, both in the Separate and the Public schools, and we feel assured that these Catholic teachers have spirit enough to resent the insult which has thus been offered to then, unless due reparation be made by the editors or proprietors.

We are told in this article in the first place, that " by means of one of the telescopes which Galileo had made. he discovered a number of fixed stars, the moons of Jupiter and many other astronomical facts. Unhappily his observations caused a fresh outburst of rage on the part of those whom they showed to be teaching error; and the Copernican theory was denounced as contrary to the Scripture, and dangerous to religion."

Far be it from us to gloat over Galileo's mistakes, and yet it cannot be de nied that he made mistakes, as we shall see further on. We will also show that to say the least the story of his perse cution has been greatly exaggerated and falsified.

The Teacher also says of the years following his astronomical discoveries : " Some years later, however, Galileo was permitted to publish a dialogue or the subject. Unluckily, some one per-suaded the Pope that the philosopher was making fun of him, and Galileo, now aged and infirm, was ordered in 1631 to appear at Rome before the losi to appear as about the control of the control of the concluded, and for much of that time Galileo was a prisoner At last, worn out with illness and susthreatened with torture and terrified with the prospect of death at the stake, he consected to swear on his knees that the Copernican theory was false, and that he would never more teach or discuss it. It was a sad ending to his long battle for truth. For all was a had stood almost alone fifty years he had stood almost alone against a world of bigotry and ignorance, and if in his weakness and old age he failed and fell, who, untried, can venture to cast a stone at him? Not satisfied with putting him to this terrible humiliation his judges demned some of Galileo's books to de struction, and himself to imprisonme and silence on all that most interested

This is a gross misrepresentation of the real facts of the case.

It is intended to show that the Catholic Church, the Pope and its Cardinals were involved in a great conspiracy against science and learning, which is not the truth. We are, in fact, given to understand that Pope Urban VIII. and the authorities of the Catholic Church, from the Pope down, were arrayed against Galileo because of his discoveries in astronomy, and that he was persecuted by them as teaching doctrines which are contrary to religion and Holy Scripture.

The truth of the matter lies in this, that until a late period of man's life on earth, the real motions of the earth, un, moon and stars were not known These wonderful evidences of God's existence and power were, indeed, noticed in the heavens by some of the sharpest of human intellects, but their real motions were a puzzle to all mankind. The great majority of people, learned and unlearned, had no conception of the varied movements of these great orbs which for ages upon ages have astonished mankind with their beauty and regularity : but very few have taken the trouble to pay any attention to them whatever, and those few had no means of knowing or ascertaining the truth of the matter, so that very little or no light at all could be thrown upon the matter. Indeed, before the telescope was invented, there was not even a prospect that there would ever be any light whatever given to man on this subject, no matter how great his anxiety should be.

Long before the time of Copernicus who flourished in the first part of the sixteenth century, a certain theory or this subject had been constructed which was known by the name of the Ptolomaic system, and was accepted by many of those learned men who cared to give any thought to the matter. This system was crude, and it required much ingenuity to show any resemblance between the actual motions of the heavenly bodies and those attributed to them by Ptolemy.

Such was the condition of astronomical theory, when Copernicus, who was a Catholic priest of very great learning, by continuous study evolved a theory under which the perplexing motions were explained as being the result of laws much simpler than those to which the heavenly bodies were subject according to Ptolemy.

It will be easily seen by our readers that this was, at the time of its discoverv, no more than an undemonstrated theory, and it never could be proved until more certain means could be discovered to penetrate those mysteries of heavenly motion which had been observed and recorded by those persons who for many centuries had been devoting themselves to this work.

The discovery of the strange property of the refraction of light afforded Galileo a new means of research, and he became

blamed for not accepting it at once.

Galileo's defence of the Copernican system was only a guess after the truth, which some readily accepted, as many even at the present day accept Darwin's theory of Evolution. But who can be blamed if there are many learned men who declare that it has not been proved, and that it includes assumptions which are entirely improb-

It is no sion of learning that the Canadian Teacher speaks so flippantly of Urban VIII. and his Cardinals as bigoted and ignorant " because they did not accept at once blindly the theories of Galileo, which even to the time of his death were as far from being proved, as they were at the earlier period when Copercious wrote his onderful and far-seeing essays "on the revolutions of the heavenly bodies."

But Galileo did make the mistak which is mentioned somewhat obscurely by the Canadian Teacher. The Teacher says :

" Galileo held that the Holy Spirit intended to teach us in the Bible how to go to heaven, not how the heavens go, and hoping to bring over the authorities to his point of view, he visited Rome. They forbade him to teach what he believed, but he could not quiet his soul in the very speedy nanner of Pope Urban VIII, who was content to believe that (in some way or other) the angels moved the heavenly

Galileo's belief was certainly n accepted all at once either by ecclesiastics or other learned persons, and some did push their opposition to the theory oo far by preaching against it from the pulpit, as it was not a matter which belonged to faith at all. But we cannot reasonably accuse of any guilt those who understood that Galileo's improved explanation of astronomical beliefs might weaken faith in Holy Scripture; and this was so pertinaciously maintained by Galileo that the "terrible Inquisition" did forbid him to cease his teaching of the theory as a revelation taught by Holy Scripture. But the writer in the Peacher evidently thinks he is free to confound at will the Roman with the Spanish Inquisition, or any other Court he pleases. The Spanish Inquisition was a State Institution which sometimes acted with a severity which many Popes endeavored continually to moderate ; but the Roman Inquisition, which dealt only with books and doctrinal matters, could never be justly accused of severity or "terribleness." The Teacher's use of this word is simply for effect.

The American Cyclopaedia, after mentioning the charge brought against Galileo, says: "The inquisitors refused to act in the matter, remarking that by confining himself to the system (Copernican) and its demonstration and letting alone the Scriptures, Galileo would be secure from molestation." It was not, therefore, for believing in the Copernican system that Galileo was (nominally) placed under restraint, but for persisting in teaching as a revelation what was as yet a very dubious matter, and so remained until a much more recent date.

And why should the clergy be so violently opposed to the Copernican system as the Teacher would have a believe? It did not concern directly the faith of Christ in one way or the other. Copernicus was a canon of the Frauenburg, and was in high esteem, and a special friend of Pope Paul III. and to this Pope his book was dedicated when published.

Galileo was a particular friend of Cardinal Barbarini, afterward Pope Urban VIII., and his prisonwas a fine suit of rooms in the Archbishop of Siena's house.

He was called a second time to Rome for continuing his teaching in spite of the decree which forbade him to make of his theory an article of faith, and his prison was in the Tuscan ambassador's house, where all his wants were carefully supplied, and this is all that the pitiful story of the blind and aged astronomer's death in a dangeon amounts to.

We will end this article by men ion ing that the Catholic Church authorities were not alone in repudiating the Copernican theory. At almost the same moment while Galileo was forbidden to make a religious dogma of the Copernican theory, the Protestant theologians of Tubingen, his native city, closed the gates of his Alma Mater to him for not adhering determinedly enough to the Lutheran confession of faith, and for believing at ail in the that or any other convent either with Copernican system. This occurred in 1598. In 1600 he was driven from Gratz for the same crime. In 1604 Kepler was obliged to betake himself to astrology and the making of horoscopes for a living. At this time he nade horoscopes for the Emperor and nobility of Germany.

To this we may add that at the pres ent day there is scarcely a Protestant pulpit in America in which periodical diatribes are not delivered against the recent issue of the Canadian Teacher an ardent supporter of the Copernican science of "Higher Criticism."

GRANTS TO SCHOOLS.

The amendments made to the Soucol Act at last session or Legislature make it compulsory upon the municipal coun cil of the county to pay every rural school in the county a grant at least equal to the special Legislative grant to these schools. This county equivalent is payable to rural separate as well as to Public schools. In many counties these grants have been paid, but it has come to the knowledge of the RECORD that in one county the author ities have misunderstood the act an have not paid the county equivalent to the Separate schools. If this has occurred in other counties it is the duty of trustees to write the county treasurer without delay and ask for the grant. Every rural Separate school situated in an organized county re ceived two government grants this year, one the usual grant based on aver age attendance, the other a special grant intended to aid in purchase of necessary equipment. It is compulsory upon the county council to pay the section a grant equal to this latter.

A CONVENT ROMANCE.

It is a favorite fable with so-named Evangelical writers that Catholic convents are prisons in which young girls are immured to be forced to become members of these institutions for life. and that they are there detained by grim lady Abbesses who receive them from cruel parents or guardians in order to prevent their marriage to deorder to prevent, their marriage to desirable young men of their choice, or that the parents place them there to be kept in misery until they agree to marry such wicked young men as the welfare of society is founded. Marry such wicked young men as the veritable bases upon which the welfare of society is founded. Marry such wicked young men as the veritable bases upon which the welfare of society is founded. Marry such wicked young men as the veritable bases upon which the welfare of society is founded. Marry such with the Rayna Gaussia (Brussels). As parents select for em.

When these stories are circulated in the anti Catholic papers, they are greedily devoured by the readers as it there were no doubt of their truth, and they are made the basis of many a romantic tale concerning the tyranny of the Catholic Church.

Alexander Dumas, Captain Marryat and other sensational writers have is sued many of these tales, which, of course, have no foundation in truth. But it is of little use to contradict them, as they become part of the creed of a class of Protestant leaders who rely more upon the narrations of such audacious authors than on the true his tory of the Catholic religious orders.

As a matter of course, these storie are nearly always embellished with circumstances which are intended to give the impression that the religious nouses are hot beds of iniquity, as they thus are made more palatable to the readers for whom they are intended.

It is hard to convince the readers of hese tales that these are the mere invention of a class of writers who pander to the demands of conscienceless writ ers for reading matter which will confirm them in the views which they have nurthred from childhood that the Catholic Church is throughout a tyranny and a superstition.

"All the stories about "Escaped Nung" which have been issued, from that of Maria Monk down to that of Mrs. Margaret L. Sheppard, belong to this class.

October, one of these stories appeared in certain newspapers of Sussex Co., England, the drama being presented as having occurred at the Convent of the Sacred Heart, at Brighton, in the same county. The Sussex News and the Daily Chronicle gave all the details which went to show that a nun who had been immured in the convent in question had made her escape in a wonder fully romantic manner.

There was nothing said of the fact that nuns in Catholic convents do not need to make an escape at all. They are there by their own freewill; and even those who have taken their final vows are not restricted further than that conscience binds then to fulfil the promises which they have made freely to serve God in a more perfect calling than they could do in the outside world. There is nothing to prevent them from walking out at the front door and going whither they will except that God requires that they shall do what they have promised for His sake, according to the words of Holy Scripture:

"When thou hast made a vow to the Lord thy God, thou shalt not delay to pay it, because the Lord thy God will require it." (Deut. xxiii. 21.)

Enquiries were soon made, and it was discovered that nothing of the story told had occurred. No nun had left or without the sanction of the authori

But a new light was thrown upon the matter through the investigation. It was found that a young woman belonging to an Anglican imitation convent had actually left that institution against the will, or at least without the consent of the superior, though her parents desired her withdrawal; and the papers which had so graphically given the story under the title of " the Nun's Romance," were obliged to re-

construct it upon a more truthful

The Suxxex Daily News made the following correction on being brought to task in the matter :

"It has been generally assumed that the in-titution in which Miss A. was received, and from which she was taken by her friends, was associated with the Roman Catholic communion; but that is not the case, and it has not been so stated in these columns."

In fact, the News did not say positively that the episode took place in a Catholic convent; but it insinuated this in such a manner that its readers would and did draw this conclusion from the statements made. Other papers made this statement directly, but corrected it in their subsequent issues. Among these was the Daily Chronicle. Thus has the bubble of a new Maria Monk story completely collapsed.

### ASPECTS OF ATHEISTIC SOCIALISM

So called Scientific Socialism is to day directing the entire Socialistic fabric of the world. It is the invention of Karl Marx and is a product, primarily, of the commercialism of the nine arily, of the commerciansm of the nine-teenth century and, secondarily, of the wave of atheism and irreligion which has swept over Europe since the publi-cation of Roussean's "Social Contract." has swept over sales "Social Contract." cation of Roussean's "Social Contract." It is not only confessedly godless, but It is not only confessedly godless, but it is actively atheistic inasmuch as it holds that the principle of God is sub versive of the common weal, that a be-lief in the supernatural is opposed to the interests of the people, that relig-ious education means the warping of the intellect and the bar to progress.

It is then opposed in its teners not

It is then opposed in its tenets not only to all that the atholic holds most in the Revue Generale (Brussels.) As a member of the Reichstag, he knows

He says that "Scientific Socialism is revolution of the most complete kind; it means nothing but social upheaval. Its en my is not, however, society so much as it is society's first principle— God. Society is the work of God; it reposes upon Him. Marx endeavored begin his social reform by striking at the Creator. In order to establish his social scheme, he conceived the idea of a world in which the name of God should never be heard, which should be devoid of every emblem which represented Him. In order to do this, he travestied and materialized God and His work in the history of human-ity. Foresthing and His work in the history of numanity. Everything he took from the Creator, he gave to Matter which is his God and which, following the theories of the band of German neopantheists of the last century, is ended dowed with the power of perpetual motion, and the power of self recreation. Of religion, of morality, of philosophy, of art and science he can only conceive as being the product of an economic situation, a species of mirage. His main idea is expressed in his assertion that "the mode of production of the material life determines in general social action and political and intellectsocial action and pointers and interest nal activity, religion being but an un-reasoning conception which has acci-dentally crept into the mind of man."

The result for his system was, how-

ever unfortunate.

In eliminating what has ever been a most potent factor in human society, Mr. Winterer continues, Marx deprived himself of the best measure available, of that society. He confounded society with its economic organization, Th remedy against capitalism and its evils, Mark found to be assured in a negation of private property, in collective owner A few weeks ago, namely, early in ship of capital; or, in other words, in that Collectivism which is generally ship of all the means and instruments of labor. As a corollary of his negation of private property, followed the notion of materialism with all its fatalistic doctrines-as Bernstein, the German publicist calls it, a kind of Calvinism with out a god. . . Yet Marxism has spread largely upon the face of the globe. It is rife in every country in Europe. From Europe it passed to America and to Australia. It is said not to be unknown in Asia. With its message of social hatred and social strife, it has taken wings to itself and alighted upon all the lands of the earth. Those who are attracted by its insidious theories would, however, do well to reflect that Socialism has as yet not shown any capacity beyond that of dividing society into two camps—that of the exploiters and that of the exploited. It keeps this social hatred alive by its eternal and pitiless criticism of the economic situation and of the social miseries of our times. At the service of its hatred of Christian society, it places all the intrigue of secret association and might

> The duty of the Catholic against this evil concludes M. Winterer, is plain. It consists in opposing organization to organization—in our case a spiritual organization—in our case a spiritual war against the material. The spirit is lasting, while matter passes. Strength is on the side of Jhristianity, which can oppose organized justice a ity to social hatred, and this phase of modern paganism can be fought only with tongues of fire that show the worthlessness of its tenets and the futility of its purpose .- N. Y. Freeman's Journal.

Almost Too Good to be True.

"The news is almost too good to be says the Pittsburg Catholie that Ireland's patriotic sons and daughters may in the near future have daughters may in the near future have their fondest dreams realized, that Home kule is at hand. Lovers of liberty and of Ireland's cause pray that no false hopes are being held out. If the vastness of emigration is to be stayed and the bone and sinew of the country, the young men and women of the peasant population, to be retained at home, it will only be accomplished by England yielding to the demand of the Irish people."

#### AN ADMIBABLE DISCOURSE ON A TIMELY SUBJECT.

In these deys of industrial unres the following very thoughtful discours by Rev. Father Mahoney, Rector of St. Mary's Cathedral, Hamilton should be carefully read and studied by all concerned. It was delivered on Sun day, the 20th of Nov., and we are indebted to the Hamilton Spectator for the report.

"Dear Brethren. - Before commen ing my discourse this evening I take sure in welcoming the members of pleasure in welcoming the Hamilton Street Railway Men's union to the Cathedral. Their presuming a proof that ence here this evening is a proof tha in the present crisis, so painful to all of us, they are depending not on humanid alone, but they are also invoking the God of Peace. Let us all join in the prayer that a speedy settlement may be reached, so that the dove of peace may again rest on our fair city.
As the question between the men and the company is now being examined, it is not my intention to dwell upon it this evening, but I think the present is an opportune time to make some re-marks on the labor question in general as viewed by the Catholic Church. The late head of the Church, Pope Leo XIII, has dwelt at length upon the subject, and I shall make free use of his writings in what I am to say this

evening.
"In the first place, then, I may say
that the Church looks on the laboring
state as an honorable state. The
Divine Founder of the Church, Jesus Christ, was Himself a working man. 'Is this not the Carpenter, the Son of Mary?' (Mark vi, 3) 'Whereas He Mary?' (Mark vi, 3) 'Whereas He was rich, for our sakes He became poor. (St. Paul 2.) Cor. viii. 9: Our Blessed Lord lovingly "invites all those who labor and are heavy laden to come to Him." He everywhere displays the tenderest charity towards the lowly and the oppressed. The true worth and nobility of man do not depend on wealth, but on character and virtue. Well has the poet said. 'Honor and shame from no condition, rise; act well your part; there all the honor lies.' But while the condition of labor is one of honor, the Church is ever solicitous to improve the con-This was the reason for the guilds or various trades unions, which were formed under the auspices of the Church in the middle ages for the mutual protection and assistance of the workers, and which existed down to the last century. When those guilds or trades unions were abolished the workingmen, isolated and helpless, be e victims of hard-hearted em plorers and of the greed of unchecked competition. The contract system was introduced, and many branches of trade were consecrated in the hands of a few individuals, so that a small number of very rich men have been able to lay upon the teeming masses of the labor-ing poor a yoke little better than that of slavery itself.

To remedy those wrongs the Socialist has come forward with his mad dream of abolishing private property, maintaining that everyone would then get his share of what there is to be enjoyed. The workingman himself ld be the first to suffer from such a system. If a man hires his strength or skill to another he does so that he may get in return what he needs for his own support and education. In other words he wants not only remuneration, but the right to dispose of this remuneration in any way he pleases. If he lives sparingly and saves money and for sec unity invests that money in land, the land is only his macro in and, the s only his wages in another form, and therefore the land or the home which he has purchased should be as fully his and at his disposal as the wages he has earned. But it is precisely in this full power of disposal that private ownership consists.

Moreover, the socialistic doctrin is unjust. Every man has by nature a right to possess property of his own. This is one of the main distinctions be tween man and the lower animals, for while the brute has no power of direction and seeks only to supply present needs, man is governed by reason and must therefore have the right to held property not merely for temporary possession or present need as the lower animal, but in a stable and per-

Neither can we say the state should "Neither can we say the state should be the sole owner, for the man is prior to the state and possessed before any state was formed the right to provide for his bodily wants. Nor is it a demial of the right of private property to say that God gave the earth for all mankind. God gave the earth to all mankind, not in the sense that each one and deal with it as he likes, but in the can deal with it as he likes, but in the sense that no part of it has been assigned to any individual in particular, and that the limits of private possession are to be fixed by man's own industry and the laws of individual

"The land is the source of all wealth, but it requires the skill and the hand of man to bring that wealth forth. Now when man turns the activity of his mind and strength of his body to cultivate a piece of land hitherto unowned by anyone, by such act he makes his own that portion of the earth which he tills, into which he has put his skill and labor, and on which as it were, he has impressed the stamp of his own in-

dividuality. "The socialistic teaching therefore of a community of goods must be rejected, since it only would injure those whom it aims to benefit, is against the natural rights of mankind, d would bring disorder and confusion into the state.

"We must seek, therefore, elsewhere We must seek, therefore, elsewhere for a remedy for the evils which beset that is the foundation of civil society. It is this pour Heavenly Father, and will ask Him to grant that you may by your words, likewise that leads men to form associations, your example and by your prayers be co-operators with Jesus down the enter such associations or unions, and the state is being the pour formation of civil society. It is this natural impulse that is the togrant that you may by your example and by your prayers be co-operators with Jesus Christ in the work of the conversion of sancers. The Finding.—The Blessed Virgin and St. Joseph lost the Holy Child in Jerus the same right by which the state itself of the proposed pro

will be unequal fortunes as a necessary result of unequal condition. Such un-equal condition has its advantages, for social life can only be maintained by pursuit of various callings and the playing of nany parts, and each man, as a rule, the part which best suits his own condition.

"The great mistake in this question take the notion that class is naturally hostile to class and that capital and labor are intended by nature to be in natural conflict. As a fact the direct contrary is the truth. Just as the symmetry of the human body is a result of the disposition of the bodily members, so in the state nature ordains that the worker and the employer should dwell in harmony and agree and should, as it were, groove into one another so as to maintain the balance of the body politic. Each needs the other. Capital needs labor, and labor needs capital. Now in preserving har mony and preventing strife, no power is equal to religion, which draws to-gether the employer and the employed, and reminds each class of its duty to the other, and especially of the obliga-tions of justice. Religion teaches the employes to carry out honestly and freely the agreements they have enter-ed into, to be zealous for the interests of the employer, never to injure his property nor outrage his person, never to have recourse to violence in defending their cause, nor to resort to riot or disorder, nor to be misled by men of evil principles. Religion teaches, the wealthy owner and the employer that their workmen are not to be accounted their bondsmen, that in every man they must respect his dignity and worth as a man and as a Christian.

"That labor is not a thing to be ashamed of, but is an honorable calling, enabling man to sustain life in an upright and creditable manner. right and creditable manner. That the inhuman and shameful latter day policy of treating men like chattels to make money by, or to look upon them simply as so much bone and muscle, is a crime against God and nature. Again, the Church teaches that as the working man has a soul, so the em-ployer is bound to see he has time for ployer is bound to see he has time for his religious duties, that in his work and hours of duty he must not be taxed beyond his strength and especially that he be paid fair wages for his work. Doubtless in the matter of wages many things have to be considered, but wealthy owners and all masters of labor should be mindful of this, that to take advantages of the weakness of the workman in order to squeeze down his wages, to make profit out of his need is condemned by all laws human and divine. "Behold the hire of the laborers, which by fraud hath been kept back by you, crieth aloud and the cry of them hath entered into the ears of the Lord of Sabaoth." (St James v., 4) "Were these precepts observed both

by employers and employed would they

not be enough to keep down all strife and its causes? But the Church, with Jesus Christ, her Master and her Guide, goes further still. The things of earth cannot be rightly understood un less explained in connection with the life to come, the life that will know no death. Take away the idea of a future life and every notion of right and wrong would perish. This present life is a place of exile, not an abiding place. Jesus Christ redeemed us from sin, but Jesus Christ redeemed us from sid, but did not take away the pains and crosses which are woven in the web of our mortal life. Instead He made them steps of the golden ladder reaching heavenward. If we suffer with Him we shall reign with Him.' (II Timothy ii. 12) Therefore those whom fortun favors are warned that riches are not a passport, but rather an obstacl the bliss that will never end, that the rich should tremble at the threatenings of Jesus Christ, threatenings so unusu in the mouth of our Blessed Lord, that a strict account must be given to the Supreme Judge for all they possess.

The principle which was hinted at by the blessed Mother Mary as your example pagan philosophers has been brought full light of truth by Christian teaching; that there is a wide difference between the right to possess money and the right to use money as one will; that man is not the absolute owner, but only the steward under God, to Whom he must render an account for the use of the talents He has given him, that he who has an abundance is bound by a strict law of charity to give to his needy brother, and that our Lord will regard such service as if done for Him self. 'As long as you do it to one of My least brethren you did it to Me.' (Matthew xxy 40.) On the other hand the Church teaches that poverty is no disgrace, since it was blessed and sanc-tified by the example of Jesus Christ Himself. She imposes the obligation of poverty on her religious. The Church seeks thus to unite the rich and the poor in bonds of friendship and brother ly love. She points out that all have the same common Father, Who is God, Who alone can make men or angels eternally happy, that all are redeemed and made sons of God by the same Jesus Christ, that the gift of nature and grace belong to the whole human race, and that from none except the un worthy is withheld the inheritance of heaven. 'If sons, heirs, also, heirs of God and coheirs of Christ.' (Romans

viii. 17.) "But the Church not only points out the remedy, but the means of applying it. She encourages and fosters the formation of workingmen's unions. formation of workingmen's unions. The feeling of his own weakness urges man to call in help from without. We read in holy Scripture; it is better that two should be together than one, for they have the advantage of their society. If one fall, he shall be supported by the other. Wee to him that is alone, for when he falleth he bath none to lift him or (Fiel in 9.10). And again when he fatted he had had the him up. (Esol. iv. 910.) And again a brother who is helped by a brother is like a strong city. (Prov. xiii. 9) It is this natural impulse that is the foundation of civil society. It is this

ligion, and prudent officers should be chosen to guide their deliberations.

"Such are some of the principles which the Church lays down on the complex question of labor and capital. While striving to protect the rights of capital her influence is never wanting o plead the cause of labor. She know selves better than can the poor and hence, like her Divine Founder, her practical sympathy and support g. es out to the toiler of the land. She urges upon all, high and low, the gospel doc-trine of a Christian life, and, above all, the practice of charity, the mistress and queen of virtues; that charity which is the falfilling of the gospel law, that charity which is the surest anti-dote against worldly pride and every kind of selfishness; that charity, in fine, whose office is defined and whose Godlike features are outlined by the apostle St. Paul in these w rds 'Charity is patient. . . . is kind. . . seeketh not her own. . . suffereth all things, endureth all things' (1st. Cor. xiii.

AN INEXACT MISSIONARY.

Says the Rev. M. B. Parent, Baptist missionary in Quebec: A community where Romanism is left alone is always found in a very low condition of spiritual life. Every man or woman who has travelled at all, or who has read anything on this subject, knows that Spain, and more especially the South American Republies are striking illustrations of the back ward condition of countries dominated by this system.

Mr. Parent's statement is a little too sweeping. From his "every man and woman" he should substract such Protestant travellers as Ezra C. Sea man, Thomas A. Jonvier, Charles Lummis, Frederick C. Guernsay, John Barrett, and the hundreds of ands of men and women who have read their books, magazine and newspaper articles. Concerning Spain a story articles. Concerning Spain a stor, told by Sir Hiram Maxim is worth re peating again. This American of Puri tan ancestry, who has received an English Knighthood for his mechanical inventions, had at one time a large factory in the north of Spain, and never a piece of scrap iron was stolen from him. He moved his factory to England, and all his ingenuity could not devise means of saving his pro-perty from thieves. It is fair to ask to the Rev. Mr. Parent which of these two communities seems to have the lower condition of spiritual life. Sir Hiram was once approached in London by a gentleman of the Parent type with a request for a contribution for Spanish missionaries. "Certainly I'll contribute," he exclaimed; "how many Span'sh missionaries do you propose to bring ver?'' Seeing the look of bring ver?' Seeing the look of pained surprise on his visitor's face, he told him the story we have narrated.

—Antigonish Casket.

For the CATHOLIC RECORD MEDITATIONS ON THE ROSARY.

THE JOYFUL MYSTERIES. The Annunciation. — The Angel of the Lord announced unto Mary that she was to be the Mother of the Son of God. She immediately corresponded with the grace that was offered to her, and said, "Behold the handmaid of the Lord, be it done unto me according to thy word." She was called to fulfil cial mission and she obeyed that

call ins antly.

Christian soul, you have been made in your baptism a child of Mary, and a member of her divine Son; and are therefore called to co-operate with them in the work of the salvation of souls; pray therefore in this decade for yourself and others that you may know more and more clearly what is the special mission in life which you are you may have grace to carry it into effect by corresponding with the call. The Visitation.—The Blessed Virgin

vent into the hills to the home of her cousin Saint Eilzabeth who was to be-come the Mother of Saint John the Baptist. As soon as they met, Elizabeth cried, "Blessed are thou among women and blessed is the fruit of thy womb." "What is this to me, that the Mother of my Lord should come to me? for as soon as the voice of thy saluta tion sounded in mine ears, the infant

Christian soul, in this decade, pray for yourself and for others that you may be so filed with the Divine Presented in the chart wherever you may be so filled with the Divine Fres-ence within you, that wherever you go, you may by your example, your actions and your words cause the germ of spiritus, life which lies dormant in others to bud forth and to grow.

The Birth.—In due season, in the

ittle cave of Bethlehem, amid the profound silence of the starry night, the Bleased Virgin brought forth Him Who is the Redeemer of the human race, and who day by day is gathering together into one great family the children of God who are scattered abroad.

Christian soul, pray for yourself and others that you may have the grace to be united more closely to your Redeemer the Son of God and of Mary, that you may become day by day more truly the children of God and of Mary.

The Presentation.—According to the

The Presentation.—According to the prescribed custom, the Blessed Virgin and St. Joseph brought the Holy Child to the temple, and presented Him to the Lord. And the aged Simeon blessed the Holy Child and said "This Child is set for the fall and the resurrentian of many in Israel and for a sign rection of many in Israel and for a sign

that shall be contradicted."

Christian soul, in this decade, pray for yourself and for others that your blessed Mother will present you and them in union with her divine Son before the eternal throne of His and your Heavenly Father, and will ask Him

them and asking them questions. And when they asked Him why He had left them so long, He replied "wist ye not that I must be about My Father's busi-

Christian soul, pray for yourself and for others that you may have grace to abandon your dearest friend, if need be, in order to be concerned with the business of your Heavenly Father, which is that of first saving your own which is that of first saving your own soul and secondly the souls of others. Pray that you may ever be found in the Temple of the Holy Catholic Church, listening with attention to the doctors, the priests of the Church, and ascer taining from them and from the study of sacred books, and by every available means in your power what is the special vocation in life to which you have been called by God.

THE KING'S "CURE"

HOW MARIENBAD IS RULED-ITS MONKS AND MONASTERY.

Marienbad, the famous health resort of Kings and rotables from all parts of the world, and an immense area of land stretching clear across Bohemia, belongs to the Monastery of Tepl, founded late in the twelfth cen tury. The public affairs and business of the great "spa" are conducted almost exclusively by monks and maned in a way that is not equalled by arely secular corporation any Any commission, says a corany purely where. Any respondent, in search of information as to how to run a town properly could not do better than study the methods employed by the monks of Tepl. Under their guidance the prosperity of Mari enbad has increased by leaps and bounds. They have erected magnificent buildings, constructed public promen ades, cut down hundreds of trees to make pleasant paths through the forests and have provided many other attractions for the varied tastes of the visitors from all nations who foregather at Marienbad during the summer. "Graft" among them is unknown.
There are no "pulls" Everything is done honestly.

Thoroughness in whatever they under-take always has characterized the abbots and monks of Tepl, who are up to date in all things. Their sway is absolutely free from the slightest trace of religious intolerance. They welcome representa-tives of every creed, accept their money for the good of Marienbad, and give them good value for it. They do not let religion interfere with business or business with religion. They have made presents of land for the erection of places of worship for the large num bers of Anglicans, orthodox Greeks and

Jews who visit the watering place All the administrative posts are filled by the monks themselves. One monk is inspector of amusements and conducts his department with a thorough comprehension of the tastes of the gayest visitors, making no effort to impose more sacred music upon them than cosmopolitan worldling's usually care to listen to. Another monk is inspector of sanitarium, and thoroughly enforces the maxim that cleanliness is next to godliness. He is assisted by a staff of doctors and sanitary engineers. One monk is inspector of springs and sees to it that the requirements of the public are properly satisfied in his department. All the bathing establishments are supervised by monks. All the extensive farm lands attached to the nonastery are managed by the monks.

Some idea of the dimensions Some idea of the dimensions of the business operations con ducted by the monks may be gathered by the following figures:

During the four or five months of the year when Marienbad is frequented by health seeking visitors an average of 50,000 glasses of the waters of the various springs are handed by uniformed attendants to patients every day. The monastery owns and conducts six large public establishments, including mud baths, iron baths, steel baths and baths the water of which is charged with carbonic acid gas. Apart from the water which is drunk by patients at Marienbad, the monastery exports over a million bottles of water of the Marienbad springs every year to all parts of the world.

Another branch of industry conduct-ed by the monks is the extraction of the salt from the waters, which is then pulverized and crystalized and sold in boxes in the form of pills or powders. The monks have erected and onduct a huge hotel called the Tep lerhaus, containing accommodation for several hundred guests, and a restaurant in which the best of simple fare in the world is obtainable at remarkably moderate prices. The monastery own tennis grounds which have been skil fully laid out in the centre of shady fully laid out in the centre of shady forests, shooting ranges and other es tablishments for the provision of popular amusements. The monks hire bands to play on the public promenades which they and their public predecessors have constructed. Just recently they have presented a large stretch of land in their possession to the Angleland in their possession to the Anglo-American Golf Club, and the links are

the finest in Europe.

Altogether the reign of the monks is, without exception, beneficial to Marien bad and its inhabitants. There is no oppression or industrial sweating. The employes of the monastrey, who act as attendants at the public springs and hathe and other establishments, are well fed, well clothed, prosperous in dividuals. The monastery cares for them in their old age and supplies them with medical attendance when they are sick. The unemployed are provided with ell-paid work, and the physically in firm are provided with accomodation

in cottage homes.

A large number of pauper patients, who come from all parts of the world, with recommendations from responsible persons in their own homes, vided with board, lodging and medica attendance at the expense of the mon-astery, and it is much to the credit of the monks that a considerable number of the visitors thus gratuitously treated

are orthodox Jews from Polan The monastery is seven miles from Marienbad, and looks prosperous with its huge barns and prize oxen. But among themselves the monks are said to live a life of extreme simplicity, oc-

cupying stone cells which are equipped with the most primitive furniture and subsisting on the most frugal fare. It is only when they bestow their gener ous hospitality on visitors that their table is laden with an abundance of

good things to eat and drink. good things to ear and crins.

The Abbot of Tepl is an important personage in deed, not only in ecclesiastical, but also in political and social circles in Austria. Ecclesiastically he ranks as a Bishop in church, and his mitre staff and throne roclaim the fact. As a member of the Marienbad Town Council his vote counts as five, Town Council his vote counts as five, which gives him the balance of power in the municipality, and that, judging by results, is no bad thirg for Marien bad. There is nothing better than despitism, Carlyle maintained when it is beneficient. There is no affectation of simplicity about the abbot when he stirs abroad. His gorgeous carriage and nair, with livering servests, procedure. pair, with liveried servants, proclaim his high rank and great power. When King Edward arrives at Marienbad, the abbot is always among the little crowd of notables, which gathers at the station to greet him, and looks by far the most imposing personage there.

#### THE MATERNITY OF THE BLESSED VIRGIN.

Holy Church commemorates the sublime mystery of her ineffable dignity in being the Mother of God because the mother of our divine Lord, who was God and man at once. We love, then, to congratulate her on the greatness of the honor conferred upon her, the greatest that ever fell to the lot of nortal, and yet we know that great as it is, she alone of all creatures vorthy of it.

How worthy, we know from the lips of the angel who proclained her full of grace, and from the words of Holy Writ which declare her fairest of the daughters of Sio, "the lily of Israel," the all fair, beloved of God, without stain."

And how well she fulfilled the duties of her office, we see in the ready obedience accorded to her maternal commands by her divine Son. He went down to Naz-areth and was subject to her and her spouse, St. Joseph.

It was her privilege in the person of ner Son to love God in the most complete and perfect manner. Her love could not be excessive, as would another's be should she love her child better than her God, for our Blessed Mother was fulfilling as no one else could fulfill, the law of loving God, and nerce is she first among the saints and elect of God, who are saints, indeed, because of the perfection of their love.

How perfect, pure, complete and un-ceasing was her love of God we know from the love, respect and obedience given her by her divine Son, who could not do so were her will at variance with His Father's in heaven. ance with His Father's in heaven. It was the same to Him to obey the will of Mary as to obey His Heavenly Father. Her every look, therefore, was but the reflection of the eye of God, her every word the echo of His voice O, happy mother, then, virgin blest who is at one and the same time daughter of the Father, mother of the Son, immaculate spouse of the Holy Ghost! To Thee be all honor, whom the King Himself hath honored! Let nations proclaim thy glory, people sing thy praise and all generations call thee blessed! Fairest of earth, thou art fairest of heaven, next to the Son of Justice in the splendors of thy glory and second only to Him by the pow of thy word.

God, to assure us of His love, does oc, to assure us of his love, does not content Himself with saying, "I am your Father," but compares Himself to a mother in His boundless love for us. "Can a mother," says He, "forget the child of her womb? And even of she should forget it, yet will I not forget thee." We know what is a mother's love, a love, which time, circumstances, death itself, cannot de-stroy, and so we know that Mary is and always will be a mother to us because her Son has been our Saviour. She is the new Eve of the human race, as He is the new Adam, and she is ready to beget us anew to God if we only give her our hearts. As the shared all the sorrows of her Son, she shares now His glories, and as sufferings are the inexhaustible means of forgiveness to penitent souls, so her share in them makes her powerful for mercy at the throne of divine Justice. Her mother's love makes her the refuge of her wayward, sinful children.

What a gleam of sunshine even out of that utter darkness that hovered over the world when its God was stricken and was dying upon the cross in the

# Boils and

ed Rash, Eczema, in fact any in disease, disfigures the com-exion because the bowels are oustipated—or because the idneys do not rid the system of waste-or because the skin itself is unhealthy.

Ointments, salves and soaps are Because the trouble is with the blood.

Owing to defective action of bowels, kidneys or skin, the blood becomes laden with impurities. It is these impurities — deposited by the blood—that make boils, pimples, and painful, disfiguring skin diseases. It is because the trouble is with the bowels, kidneys or skin, that FRUIT-A-TIVES

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person of our Lord Who, with His almost expiring breath, gave us His mother to be our mother also by leaving her in the care of John who henceforth took her as his own! That was our Lord's last will and statement sealed by His precious blood to a world that crucified Him and her, too, for every blow that was given Him, was a sword of sorrow that pierced her heart. The same tender love, therefore the same humiliating self sacrifices in proof of it were henceforth to mark her care the mother and friend of the apostles, who held her in love and veneration until, by the divine will, she was borne on angels' wings to heaven immediateby after her death. There she is en-shrined in glory, our queen, our mother, to bring down blessings upon mankind as long as the world will last. Solomon, when his mother was announced, rose and bowed to her and placed her at his right hand; so Mary is placed between the heavenly host and her Son, next to the Son of Jussand her son, next to the Son of Jus-tice, in her glory and above all the heavenly coart in honor. And there she prays for us, but particularly for all who invoke her prayers, and praye for us as no other can, because her merits exceed that of all the rest of heaven combined. For this reason do the Church commend her children to beg her prayers by saying Holy Mary, Mether of God pray for usl When-dangers of heresies threatened the Church she was called upon with un-

failing success. us pray, then, to her, and in common, too, as members of one great family, and let us pray still more individually. It is a mother's love we re-ceive, let it be a son's, a daughter's love we return. A good child will not forget to love his mother no more than a true mother will forget her child.

Let us love, then, our heavenly mother, hold her ever in grateful remembrance and beg of her the grace of loving her more and more. Be thou, O best of mothers, our mother now and always; the star of our hopes in the sea of life's dangerous troubles, our heaven-ly port, our protection in life, our salvation in death, our joy in eternity, Bishop Colton in Catholic Union and Times.





"Ask for the Purple Package."

#### FIVE-MINUTE SERMONS

First Suncay of Advent.

TAKING ACCOUNT. "Brethren; Know that it is now the hour for us to rise from sleep."—(Epistle of the day, Rom. xiii, 11)

There are certain times and seasons in the religious year as well as in the business year that call for special action and attention, and the season of Advent that we enter upon to day is one of them. Morchants, as you all know, take an account of stock at regular intervals; business concerns of every kind count up their gains and losses at seated times, and bankers and brokers

stated times, and bankers and brokers strike their balances. This special time of accounting is re-garded in commercial circles as essential not only to safety but to success. He were a sorry business man indeed who would let his affairs run on from who would let his affairs run on from year to year without an overhauling, and his business credit as well as his business capacity would be rated very low. The truth is, there is no success attainable in any walk of life without the application of this principle. And it must also be applied to the affairs of attractive walls and a species of what fellowship hath light what one on our souls por what fellowship hath light what one conditions are the clean of heart, for they shall see God." We must aim at purity of consource of all our profit and gain in the concerns of the soul. And so Holy Church, guided by an instinct that is manifestly divine, has set apart the season before His coming and the season before His crucifixion as the special times for us to pause and consider what progress we are making in the way of His.

To-day we

To-day we are specially appealed to as loyal Christians to prepare for the coming of our Lord. The voice of Advent is the voice of John the Baptist God."

Here of that the common of the common of this, becometh an enemy of God." Advent is the voice of John the Baptase crying in the wilderness, "Prepare ye the way of the Lord, make straight His paths," and the spirit of repentance is the response that is sought for in every Christian soul. We cannot, therefore, be in harmony with this holy season unbearing the souls and restore to us the garment of harmony with this holy season unbearing the souls and restore to us the garment of harmony man love. less, as St. Paul puts it in to day's epistle, "we cast off the works of dark ness and put on the armor of light,' " we walk honestly as in the day not in rioting or drunkenness, not in chambering or impurities, not in envy and contention." It is now the hour for us to arise, make our special ac-counting, and put on the Lord Jesus Christ by putting off the defilements of If Advent does not mean this much to us it means nothing. We can have no part in its spirit if we continue in a single course and refuse to hearken to the inspired voice crying out in the wilderness and demanding repentance. What meaning can this sacred season have to the besotted drunkard who goes right on in his abominable dissipation? What meaning can it have to the foul creature that goes on wallowing in filthy lust? What meaning can it have to the evil tempered and the evil tongued who, in the clamor of their own passions, fail to hear the voice of conscience? What meaning can it have to any soul in the state of mortal sin that does not immediately resolve on repentance? If the spirit of Advent touches us at all, it should make the sinful pause in their career of sin, the lukewarm fervent and the fervent more fervent still.

People are accustomed to flock to the Advent services; they seem to take a special interest in their religion at this season; but where is the fruit? We see a throng around the pulpit, but do we see a throng around the confessional? All real religion in the Catholic Church leads directly to the sacraments, for the sacraments are the divine antidote against sin; religious observances that do not produce this result are of little practical value. Give proof, then, that you really enter into the spirit of Advent not only by going to church, but by going to the sacraments. You know that it is a season consecrated in a particular manner to the service of the Lord and Saviour Jesus Christ, and you are in sympathy with it. Put your-self in full harmony with it by a worthy reception of the sacraments. Let the crowds of men whom we see in the church now prove their faith and ap-proach the Holy Table. Let the women show their love for our blessed Lord by drawing nigh to the Divine Banquet. Let every soul seek purification in the Blood of the Lamb, and thus be prepared to offer due homage to the Babe of Bethlehem. What Christmas joy can be ours if our Advent is misspent?

Brethren, know that now is the hour for us to arise from sleep."

## TALKS ON RELIGION.

EME HOLY EUCHARIST. - JESUS OU

says to us as He said to Zacheus, who had climbed the sycamore tree:

"Make haste and come down, for this way I must abide in thy house." The "Make haste and come down, for this day I must abide in thy house." The crowd murmured, saying: "He has gone to be a Guest with a man who was a sinner." But Zucheus evidently had changed, for Our Lord said to him: "This day is salvation come to this honse."

It is a great work, but it ought to be Leving one, to prepare the soul for the Lord. King David said: "The work is great, for a house is prepared, not for man, but for God." When King Solomon undertook the work, he said: "The house which I desire to build is great, for Our God is great above all gods. Who, then, can be able to build Him a worthy house? If heaven, and the heaven of heavens, casnot contain Him, who am I that I should be able to build Him a house? But to this end only that incense may be turnt before Him." (2 Par. ii; 4.) And the house, before the oracle, was werkid with most pure gold, and fast-ened on the plates with nails of gold. And there was nothing in the temple that was not covered with gold." (3

When such declarations are made of

pare themselves to be the temple of God, to which the Lord comes in His true and real presence? No wonder that all around the world at the moment of Communion the prayer is said: "Lord, I am not worthy that Thou shouldst enter under my roof." How careful each should be to have on the "wedding gament" of sanctifaing "wedding garment" of sanctifying grace. "He that is just, let him be justified still; and he that is holy, let him be sanctified still." (Apoc. xxii:

We are bound absolutely to be free We are bound absolutely to be free from mortal sin when we approach to receive Holy Communion. But to be free at all times from venial sin is a virtual impossibility. "The just man falleth seven times." Venial sin is often the result of weakness, of surprise or lack of thought. Our Lord intended the Holy Eucharist should aid such sinful and imperfect persons to heal their infirmities and to help them to the supernatural life. God requires no impossibilities.
"Be ye clean that carry the vessels of the Lord," says the prophet (Is iiii: 11). Ye must seek to have the most perfect purification of our souls possible for "What fellowship hath light with darkness? and what concord hath

iv: 4) says: "Know you not that the friendship of this world is the enemy of God? Whosoever, therefore, will be a

baptismal innocence. "If any man love Me, he will keep My word, and My Father will love him, and we will come

to Him, and make our abode with him."
(St. John xiv: 23).
St. Etizabeth said to the Blessed Virgin at the Visitation: "Whence is it to me that the Mother of my Lord should come to me." (St. Luke 1: 43.) What, then, should we say when On Lord comes to visit us in Holy Commun-Lord comes to visit us in Holy Commun-ion? No matter what we may be in soul or body, in position or wealth, Holy Communion is to each of us a marvelous and undeserved honor. "He that made me, rested in my taber

We should be generous with Our Lord Who is so generous to us. "And Zacheus, standing, said to the Lord Behold, Lord, the half of my goods give to the poor, and if I have wronged any man in any thing, I restore him fourfold."—Catholic Universe.

### THE MODERN ST. PAUL.

ST. FRANCIS XAVIER-FEAST DEC. 3. St. Francis Xavier, Apostle of the Indies, patron of Australia, was born in the Castle of Xavier, at the foot of the Pyrenees, in Spain, April 7, 1506, and died at Sancian off the Chinese coast, on December 3, 1552.

"In him," says Bourdaloue, "were renewed all the prodigies worked by the Apostles, endowed as they were with miracles and the gift of tongues. He equalled and even surpassed many of them in the number of conversions h effected, and the distances he traversed computed at three times the circumfer ence of the globe, baptizing with his own hand more than one million, two hundred thousand pagans, visiting over en never reached.

Baldeus, a Protestant, in his "History the Indies," writes: "If the religion of Xavier agreed with ours we ought to esteem and reverence him as another St. Paul." Hence also Richard Hack St. Paul." Hence also Richard Hack luyt, a Church of England minister, in his book of 'Voyages and Discoveries," calls him "that worthy preacher of the Gospel and that divine teacher of the Indians who, after great labors, after many injuries and infinite crosses, undergone with great patience and joy, died in a cabin on a desert mountain in Sancian on the confine of tain in Sancian, on the confines of China, in the year 1552, destitute of ali worldly conveniences, but accumulated with all sorts of spiritual blessings."

Even professed enemies of religion paid him reverence after his death, Our Blessed Lord comes to us in Holy Communion as Our Guest. He says to us as He said to Zacheus, who had climbed the systemate of heaven," "the master of nature" and "the God of the world." Some of them undertook long voyages and came to Goa expressly to behold his body exempted from corruption, and which, only excepting motion, had all the appearances of life. There were some among the Gentiles who spoke of raising alters to him, and some Mahomedans did actually dedicate a mosque to him on the western coast of Comorine. The King of Travancore, though a Mahomedan, built a magnificent temple to him, and the infidels had so great a veneration for that place where the Great Father was adored that they Great Father was adored that they durst not spit upon the ground, if we may believe the testimony of those who were natives of the country. In Japan the house wherein he had lodged at Amanguchi was always preserved from ruin amid the disastrous wars that more than once destroyed that town.

Alphores Leon Barbada who had

Alphonso Leon Barbuda, who had travelled over all the coasts of Africa, avers that in the Kingdom of Sofala, avers that in the Kingdom of Sofala, and in the isles about it, the name of Father Francis was in high repute. An Ambassador of the great Mogul, being come to Gos, to desire that some Jesuit Fathers might be sent to explain the mysteries of Christianity to that Emperor; asked permission to see the body of Father Francis, but he durst not approach it till Gast himself and the material temple, and that the temple of the old law, what should be to the care exercised by Catholics to pre-all his train had taken off their shoes,

after which ceremony, all of them having many times bowed themselves to the ground, paid their respects to the saint with as much devotion as if they had not been Mahommedans.

had not been Mahommedans.

The ships which pass in sight of the Sancian saluted the place of his death with all their cannon. Sometimes they landed on the island only to view the spot of earth where he had been buried and to bear away a turf of that ground. One of the new Indian converts, not content with seeing the place of his death, had also the desire to view that of his nativity. Travelling through a of his nativity. Travelling through a vast extent of land and passing through immense oceans, he arrived at the Castle Xavier. Entering into the Castle Xavier. Entering into the chamber where the saint was born, he fell upon his knees and kissed the floor, which he watered with his tears. After this, without farther thought or desire of seeing anything else in Europe, he took his way back to the Indies, and counted for mighty treasure a little piece of stone which he had taken from the wall of the chamber.

The crosses which the saint had erected with his own hand on sundry coasts, to be seen from afar by mariners

coasts, to be seen from afar by mariners and travellers, were loaded with the vows and gifts which Christians Saracens and idolators had fastened to them daily in acknowledgment of favors which they had received through his interacession. But that which favors which they had received through his intercession. But that which was daily seen at Goa blotted out the memory of the greatest prodigies, which were done elsewhere. The body of the saint perpetually entire, the flesh tender and of a lively color, was a continual miracle. They who beheld the corpse could scarcely believe that the soul was separated from it, and Dias Carvaglio, who had known the saint intimately in life, seeing his body many years after he had been dead, found the features of his face so lively that he could not forbear to cry out, that he could not forbear to cry out, "He is alive!"

The bull of his canonization, bearing date August 6, 1623, is an epitome and a panegyric of the miraculous life of the saint. Since the time that the Holy See has placed the Apostle of the Indies in the number of saints, cities and countries have taken him for their patron and protector, altars have been erected and incessant yows have been made to him, men have visited his tomb with more devotion than ever; and the chamber wherein he was born has been converted into a chapel, to which pilgrims have resorted in great crowds from all quarters of the world.

His charity towards his neighbor has principally appeared in what he did for the conversion of souls. Although his missionary journeys totaled about seven-ty five thousand miles the least of his business in all his travels was to travel. They who knew him best say of him what St. Chrysostomsaid of the Apostle St. Paul, that "he ran through the world with an incredible swiftness, and, as it were, on the wing." Yet not with out labor, nor that labor without fruit, but preaching, baptizing, confessing, rooting out idolators, reforming man ners, and throughout establishing Christian piety. Once when his friends entreated him not to expose himself to certain death by a voyage to a distant island, he replied: "Would not traders go thither if gold were to be found there, and can I hesitate when there are souls to be saved?"

The saint's humility was not less re markable than his zeal and his miracles. While his name was resounding through from his own eyes and esteemed himself an unworthy servant, and when con-gratulated on his success, he replied:
"If God works any good through me, it is due to the prayers and merits of my brethren in Europe."

In his voyages at sea he continued arnestly in prayers from midnight even to sun-rising, and that regularly. From thence it came almost to be a proverb among the seamen that nothing was to be feared in the night, because Father Francis watched the vessel, and the tempest durst not trouble them while he held conversation with God. A man of par, at se he lodged, and who observed him at divers hours of the hight, found him always on his knees before a crucifix, and frequently be-held the chamber enlightened by the rays which darted from his counten-

He never undertook anything but under the Blessed Virgin's protection, and the Blessed Virgin's protection, and in all dangers he had recourse to her as his patroness. He commonly wore a chaplet about his neck, to the end that Christians might take delight in saying the beads, and made frequent use of it in the operation of his miracles. In conversation he frequently spoke of the greatness of the Blessed Virgin, and at tracted all men to her service. In fin being just upon the point of drawing his last breath, he invoked her name with tender words, and besought her to show herself his mother. His last words were: "In te Domine speravi, non confundar in acternum."

At the time of his death he was forty.

six years of age, and had passed ten and a half of them in the Indies. His stature was somewhat above the middle size; his constitution strong; his air had a mixture of pleasingness and majesty; he had a large forehead, and a well proportioned nose; his eyes were blue, but piercing and lively; his hair and beard of a dark chestnut; his con tinual labors had made him gray be-times; and in the last years of his life he was grizzled, almost to whiteness. He was a native of Navarre, and according to the testimony of Cardinal

## LIQUOR AND TOBACCO HABITS

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Antonio Zapata, who examined his descent from undoubted records, he derived his pedigree from the Kings of Navarre. His father was Don Juan De Jasso, a lord of great merit, and his mother was Mary Azpilcuata Xavier, heiress to two of the most illustrious families in that kingdom. He was one of the first companions of St. Ignatius Loyola. He made his first religious vows at Montmartre, Paris, Aug. 15, 1534; was ordained priest, and solemnly professed in 1537; sailed for the in dies in April, 1451; he entered Japan August 1549; he was beatified by Pope V. in 1554 and canonised by Gregory XV. in 1662.

By an order of John V., King of Por-

XV. in 1662.

By an order of John V., King of Portugal, the Archbishop of Goa, attended by the Viceroy, the Marquis of Castel Nerovo, performed a visitation of the relies of the saint, which are preserved at Goa, in the year 1744. At that time, and nearly two hundred were afterned. at Goa, in the year 1/44. At that time, and nearly two hundred years after the saint's death, the body was found with out the least bad smell, and seemed on vironed with a kind of shining bright ness, and the face, hands, breast and feet had not suffered the least alternation or experience. tion or symptom of corruption. In the year 1745 the same king obtained a Brief of Benedict XIV, by which St. Francis Xavier is honored with the title of Patron and Protector of all the countries in the East Indies

#### THE DOGMA OF THE IMMACU-LATE CONCEPTION.

By Rev. Thomas I. Gasson, S. J., in December Donahoe's.

It has sometimes been said, by those utside the Church, that the proclamation of the dogma of the Immaculate Conception formed an addition to the body of doctrines hitherto held. To understand the position of the Church we must bear in mind that, by the de-finition of an article of faith, we do not mean that new doctrines are invented, that something begins to be true which was not true before, or that Catholic teaching can change. We hold firmly to the doctrine that the entire body of public revealed dogma was closed with the death of the last Apostle. There can be no addition to the deposit of faith as handed down to us by the bers of the Apostolic College. But the truths of revelation are not all con tained in the original deposit in the same manner; some are expressed therein in specific and unmistakeable terms; others only vaguely and, as it were, by way of germ. Consequently, while there can be no objective addition to the dogmas of faith, there can be a development from within inasmuch a that which before was obscure may, under the searching wisdom of the Supreme Pontiff and of the doctors of the Church, become clear, that which was crudely expressed may be accurately and technically defined, that which was but implied in some other truth may be drawn out and explicitly stated. As time goes on, as doubts and difficulties arise, it becomes necessary to determine the boundaries of thought and to adopt those expressions which will prevent all misconception, misre-presentation, or vagueness. For this was the Church instituted to guard and keep the deposit of faith and to explain it to the faithful. Truth changes not; dogmatic facts do not cease to be; what was true when Our Lord preached in the towns and hamlets of the Holy Land is true now and will be true unt the end, but the clearness with which these are perceived will be in propertion to the intensity of the light thrown upon them. The Church only defines doctrine as necessity arises, or as wisdom dictates the advisability of such a course.

Be diligent and accurate in all the affairs of which you have charge; but, if possible, do not let them cause you anxiety and vexation-that is, do not manage them with disquiet, solicitude and eagerness. Do not worry in attending to them; for worry disturbs the reason, and hinders us from doing well even what does not trouble us. But great affairs do not disturb us so muc as a large number of little ones; therefore, manage these also with calmnes and try to attend to them in order, one after another, without perturbation. Thus you will gain great merit by them; for the time that is spent peacefully is doubtless most usefully employed.— St. Francis de Sales.

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## CHATS WITH YOUNG MEN.

Stinginess and Parsimony are not Real

True economy is not stinginess or meanness. It often means very large outlay, for it always has the larger end eutlay, for it always has the larger end in view. True economy means the wisest expenditure of what we have, everything considered, looking at it from the broadest standpoint. It is not a good thing to save a nickel at the expenditure of 25 cents' worth of time. Comparatively few people have a healthy view of what real saving, or economy, means. I have seen a lady spoil a pair of fine gloves trying to resoue a nickel from a mud puddle. Saveral people have been run over by

Several people have been run over by street cars or teams in New York while

trying to rescue a dropped package, a hat, an umbrella, or a cane.

I know a young man who has lost many opportunities for advancement, and a large amount of business, by false economy in dress, and smallness regard ing expenditures. He believes that suit of clothes and a necktie should be He believes that worn until they are threadbare. He would never think of inviting a cuswould never think of inviting a cus-tomer or a prospective customer to luncheon, or of offering to pay his car fare, (if he happened to be traveling with him). He has such a reputation for being stingy, even to meanness, that people do not like to do business with him. False economy has cost this many very dear. man very dear.

I used to travel with a business man

who was much better off financially than I was, yet he would never take a sleeper at night, and never go into a dining car for his meals, but he would take his luncheon with him, or live on sandwiches or what he could pick up at lunch counters on the route. result was that, when he arrived in far result was that, when he arrived in far western cities, he would be so used up and tired out, and his stomach so out of order from irregular eating, that it would take him several days to get straightened out, and he lost a great deal of valuable time.

No man can afford to transact important business when he is not in prime condition, and it pays one in health and in comfort, as well as financially, to be very good to oneself especially when health and a clear brain are our best capital .- O. S. M. in Success.

Why he Wasn't Accepted. In reading the lives of men, who played a great part in life, we are often struck by the fact that those heroic men were in many cases addicted to certain vices. But it would be well for young men to remember that the great ones of the earth succeeded, not be-cause of any bad habits they may have had, but in spite of them. To get the greatest possible benefit from reading iography we should make an effort to emulate great men in their greatness and goodness, and not in their little ness or badness. There is something unworthy to be found in the lives of all | imagination. men, human nature being far from perfect, but such unworthiness is not to be copied. The young man spoken of in the following little story seems to have read biography the wrong way:— He lingered near the managing

editor's desk, waiting for an appointment on the regular staff. "But you drink," said the manager, wishing to let the young fellow down

easy. "Yes," replied the young man, "so

did Alexander the Great."

"And you are a dude," glancing at the youth's dandified dress. So was Disraelli.

" So was Disraelli."

" And you are a liar."

" So was Napoleon Bonaparte."

" And you are head and ears in debt."

"Like Alexander Dumas."

"And you swear occasionally."

"So did George Washington."

You are liable to get drunk." Like Daniel Webster."

And you write a fearful scrawl."
Like Horace Greeley."

"Well," said the manager plunging at a heap of manuscript, "anyhow we don't need you; you won't do. Good

The young man turned away sorrowfully. "It's no sort of use," he said, "a fellow combines in his own brain a fellow combines in his own brain. and person the traits of all the great men from Alexander to Greeley and can't even get a place on a newspaper. The world is growing too fast for genius."

Obstacles.

No man can rise to anything very great who allows himself to be tripped or thwarted by impediments. His achievement will be in proportion to

his ability to rise triumphantly over the stumbling blocks which trip others. When I hear a young man whining that he has no chance, complaining that fate has doomed him to mediccrity, that fate has doomed him to medicerry, that he can never get a start for himself, but must always work for somebody else; when I see him finding uncon querable obstacles everywhere; when he tells me that he could do this cr that if he could only get a start, it somebody would help him. I know there is very poor success material in him—that he is not made of the stuff that rises. He acknowledges that he is not equal to aeknowledges that he is not equal to the emergencies which confront him. He confesses his weakness, his inability to cope with obstacles which others surmount. When a man tells us that luck is against him, that he can not see any way of doing what he would like to do, he admits that he is not master of the situation, that he must give way to opposition because he is not big enough or strong enough to surmount

to opposition because he is not big enough or strong enough to surmount it. He probably hasn't time enough in his backbone to hold a straw erect.

There is a weakness in the man who always sees a lion in the way of what he wants to do, whose determination is not strong enough to overcome the obstacle. He has not the inclination to buckle down to solid, hard work. He wants success, but he does work. He wants success, but he does not want it badly enough to pay the price. The desire to drift along, to

take things easy, to have a good time, overbalances ambition.

Obstacles will look large or small to you according to whether you are large

People who have a tendency to magnify difficulties lack the stamina and grit necessary to win.

acter quickly, almost instinctively; they know what will offend and what will please. No man in public life could rise far without this faculty. Its successful exercise may take the place of knowledge or ability in other directions. Sir Thomas Browne said, "Men have ruled well who could not,

human nature. They can read char-

"Men have ruled well who could not, perhaps, define a commonwealth, and they who understand not the globe command a large part of it." William McKinley owed much to his neverfailing courtesy and ready tact, which won him thousands of friends.

Many an ambassader, governor, con-gressman, mayor or manager of an important industry, owes his successful progress very largely to the use of this lubricant.

A man must possess the happy faculty of winning confidence and mak-ing friends if he would be successful. Good friends praise our ability and our work, "talk up" our wares, expatiate at length on our achievements; they protect our rame when slandered, and rebuke our maligners. Without tact, the gaining of friends who will render services is impossible. The world is full of people who wonder why they are unpopular, ignored and slighted. People avoid them because they make themselves disagreeable by appearing at the wrong time, or by doing or say-ing the wrong things. such people are meant by a writer who says:

But some people do things just as queer; I know it. I've seen it. my dear: They have a good thought. But it just comes to naught— From the wrong place they drop it, my dear.

## OUR BOYS AND GIRLS.

Bert Conway's Success.

Albert Conway, come to my office after literature period to day. I wish to see you without fail," said Father Merritt, and bidding good morning to his pupils, left the class room.

"Say, Bert, you will be troubled about that essay," remarked Jimmie Smith. "You can write in fine style and the subject is very easy. I know you could make a good composition of

"Honestly, Jimmie, it is very hard for me to write an essay. I don't want to go into the contest, though I think it is about that Father John wishes to

Bert had guessed the Prefect's de sire to the letter. Father Merritt

knew the boy's capabilities, and wished to develop the latent genius.

"Good morning, my boy," he said, as Master Conway entered; "I wish you to compete for the essay prize. Your mother's happiness depends on your advancement, do not permit her your advancement; do not permit her to forieit this on your account. Come

try; you may win."

These few words encouraged Bert.
So he determined to make use of his

write a good essay meant much mental labor for the fortnight which remained until the close of the competition. Friday afternoon came, and Bert decided to think of "American Heroes," the subject of the composi-tion. Scarcely had he arranged him-self in the study hall when Jimmy Smith's cheery voice called. "Say captain, all the boys are waiting in the

captain, all the boys are waiting in the bail grounds for you."

Bert was astonished. He had not thought that Friday was practice day and he knew what the consequences would be should he, as captain of the "Invincibles," absent himself. At length he replied, "Jimmie, tell the boys, I'll be with them in a few seconds."

onds."

Slowly he laid aside his pen and left the hall. Two things offered themselves: To resign the captainship in favor of Will Pierce or to give up the contest: By doing the latter his mother would forfeit her happiness. These two great questions were to be solved within a short time, and Bert solved within a short time, and Bert

did not feel capable of the solution. As he entered the football grounds he was greeted by a chorus of wel-

comes, for the team respected the cap-tain. Captain Conway made a feeble effort to seem cheerful, though his heart was heavy.

"Boys," he began, "I must resign place to Will Pierce. I know it means a great deal to you to win the game I am certain, however, that Will is worthy of the position. He will carry the colors to victory."

Suddenly the team, angry and surprised, crowded about him.

"Albert Conway," said Fred Sherman, "you have been our captain and friend for two years, but to day you have aroused our anger by an untimely have aroused our anger by an untimely the property of the property o act without an explanation. Therefore, you will be obliged to bear the disgrace if we have the misfortune to be defeated."

Bert left the ball grounds disgraced, but the words: "For my mother's happiness," lighted his burden.

piness," lighted his burden.
Victory greeted the "Invincibles" on the day of the great game. Bert Conway was the happiest boy in St. Charles College when he heard of this new triumph, though his resignation had been the greatest sacrifice ever demanded of him. After the game, however, the victorious team subjected him to many taunts and often was the

nowever, the victorial team statements the him to many taunts, and often was the lad made miserable.

Soveral weeks had passed since the great game, and all the essays had been collected. Bort had worked hard and like all the other contestants, was feverish with excitement when the de-

sired day arrived.

At 3 o'clock the students in the junior classes were assembled to hear the lucky boy's name announced. Their hearts were heating as Father Merritt

hearts were beating as Father Merritt ascended the platform.
"The gold medal," he began, "for the best essay on 'American Herces' is awarded to Master Albert Conway,

whom I heartily congratulate."

Before the astonished lad could reach
the platform the entire mass of boys
exclaimed, "So do we congratulate
you, Bert Conway!"

Thus did Bert's troubles in the col

lege terminate, the hatchet was buried forever.

In a great city Albert Conway has become famous for his orations. The gold medal which he won at St. Charles

many years ago for the prize essay he has always worn. "The remem brance," as he says, "of Bert Conway's first success."—Mary G. Doyle, in the Sanday Companion in the Sunday Companion.

Be Sympathetic. We must all realize that this life is full of sorrow, and if you personally have had the good luck to escape your hare of it you are very fortunate. But do not on that account allow yourself to grow cold hearted and un-sympathetic to others.

sympathetic to others.

Those poor people! Their lot is often so hard, so lonely, so full of misery.
We are here to "heal the wounds

and bind the broken heart," and the only way we can do this is by being kind, loving and sympathetic.

A few words of love will do more to help a sufferer than money sometimes, for heartsickness is much harder to help

than hunger and poverty. Show interest in others; try to help them; go out of your way to lighten the burden of the heavily laden. Do not hesitate to whisper your kindly thoughts in their ears. Don't pass by on the "other side." If you

are strong, then be merciful.

Remember that we all look at life from different standpoints, and what might appear like a grain of mustard seed in your path for you, is an almost insurmountable obstacle to your weaker

The more she shrinks the more necessity for you to step in and help her on her way with genuine sympathy and loving sisterly words and acts.
Church Progress

Young Edison's Plan. When Thomas A. Edison was a boy, selling papers on a train between Huron and Cleveland, he became so interested in electricity that he has never been able to let it alone since. Unfortunately, his spare time off duty was not enough for his experiments, says the Weeld's Weel. enough for his experiments, says the World's Work. He urged his father to allow him to sit up nights and play with the telegraph, but Mr. Edison, senior, believed in early rising and early going to bed, and Thomas was sent to his room promptly at nine, while his father sat up two hours longer to read the papers the boy had brought

Those two hours tempted the boy, Those two hours tempted the boy, and at last he hit on a plan for securing them. His chum lived about two hun dred yards away, beyond an intervening orchard. The two boys rigged up a telegraph circuit between their rooms. Young Edison made batteries of preserve jars. The day after it was in order he gave the extra papers to his chum, and when night came there were none tor his father to read.

onum, and when hight came there were none for his father to read.

Mr. Edison seemed much disturbed by the loss of his daily reading matter, and by 9 o'clock, when it was time for Thomas to go to bed, he was very rest-"All the papers are down at Dick's," he said. "But Dick and I have a tele

graph line between our rooms. I think perhaps I can call him up and get the news."

Accordingly they adjourned to the boy's room, and soon had Dick on the wire. Then while beyond the orchard Dick read from the paper and sent messages by telegraph, young Edison took down bulletins and handed them to his father. Bedtime was forgotten, and it was after 11 o'clock before the father was ready to quit

After that he seemed to have no more worry over the effect of late hours on his son, and young Edison had his time allowed on security of to himself for electrical experiments .-Catholic Standard and Times.

The spirit of the Catholic Church is possessed with the jealous care of God's truth, and defends it like a lion.

#### Will Become a Priest.

Louis Gallagher of Brooklyn, N. Y., will, it is reported, devote his life to the service of God in the priesthood, in gratitude for a cure, received during a pilgrimage to the grotto, in the church of Our Lady of Lourdes. Six years ago the young man was injured by a fall, which caused permanent lameness. Though the most eminent specialists were consulted, they could only promise relief. The limb ceased to grow, and on the advice of the physician he was wearing a heavy metalbrace, when he began to make pilgrim ages to the Church of Oar Ludy of Lourdes. In less than three months he was cured. He will become a mem-ber of the Society of the Fathers of Mary, who have charge of the church, which is called the "French Shrine in America."

#### School For Negroes.

Mother Katherine Drexel, the apostle and benefactor of the Indians, is about to take the black man under her wing also, by establishing a school for children of this race at Carlisle, Pa., where a community of nuns having that for their object will be installed in a building belonging to this noble woman and thoroughly equipped for the purpose. It was originally intended, it is said, for such use, but was loaned to St. Patrick's congregation, in Carlisle, for a parochial school. Now it reverts to its original destiny.



#### A Result Of La Grippe. 1

About three years ago my mother had the grippe, which left her body and mind in a weakened condition. At first she complained of sieeplessness, which developed into a state of melasholia, then she could not sleep at all. She didn't care to see anybody, had no peace of mind at any time, and would imagine the most horrible things. We employed the best physicians but she became worse; then her sister-in-law recommended Pastor Koenig's Nerve Tonic. After using it a change for the better was apparent and mother became very fieshy on account of a voracious appetite, and got entirely well. We all thanked God for sending us the Tonic.

Mary L., Daly.

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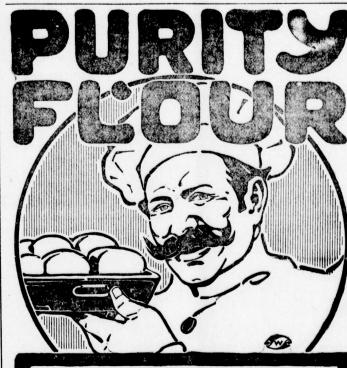
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THE CATHOLIC RECORD London, Canada

#### NON-CATHOLICS ACCEPT THE CON-FESSIONAL.

Confession is one of the last of Catholic practices one would expect Protestants to accept, when one recalls old Protestant opposition to it. If they read Holy Scripture or history one would expect them to accept it un questioned. But bigotry has blurred the popes of history and scripture to taem. Bigotry is dying fast and with it hostility to very many points of Catholic doctrine, even the most objectionable—the confessional. We say most objectionable, for though confession is perfectly in accord with our human wants, still about no point of doctrine do they feign to be so opposed and alarmed. No question is of greater interest in this country than confession. Protestants want to hear that discussed if nothing else. They would seem to Protestants want to hear that discussed if nothing else. They would seem to have fear that it may be true Christian doctrine after all, notwithstanding all they have been taught in their meetings to the contrary. The obligation and universal practice of coafession in the Catholic Church they must consider a powerful argument in its favor when they stop to ponder it. Such an institution, known for its wisdom and conservatism, cannot impose such an obligation, and such men whom they know and live and deal with, practical Catholics, can not accept such an obligation Chables Cheese the pass of confidence of the pass of t

and the Sacrament of Penance." It is essentially a work for busy people and is of such a nature that anyone can read it without difficulty. The language is simple, the illustrations apis and the arguments convincing. Perhaps nothing else in the Catholic Church is so grossly misrepresented and so often maligned as the Confessionals and I am sure this little book will remove much ignorant prejudice regarding the

A Deserving Object.

Port Hope, Nov. 13, 1986

Dear Sir—Realizing that the wholesale people and manufacturers of the Domicion are anxious to have local advertising, and, knowing that they are in favor of, than averse to, works of charity, we write you.

At our coming bazaar which will be held early in the month of February, we can offer ample room for your advertisements. We sak you in your generosity to send us samples of your wares. These we promise, with your advertising matter will be given a prominent position in our fair.

As you know, Port Hope commands a great prominence in the agricultural districts of several counties, whatever advertising matter you are pleased to send, with your sembles, will be displayed. We also promise to mention the goods of the various firms who are good enough to help us, free of charge on our posters and dodgers

Trusting that from either a business or charitable standpoint you will see fit to help us, we are

Sincerely yours.

The People of st Mary's Cherch.

Signed.

W. B. Collins, Priest,

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sion, its aims and its objects more prominently before an observin public." An observing public it might have added. Will not be slow to coordine that the Catholic who wishes to live as a loyal member of the Church and to receive ecclesias itself burial after death should not join the Independent Order of Odd F-llows.

Sincerely yours.

J. F. Breen,
Curate, St. James' church, Eganville, Ont.

CLOSE OF THE NAPANEE BAZAAR

Napanee Beaver, Nov. 16. The R. C. bazzar closed most successfully last Thursday evening with a grand drawing of prize and a progressive euchre party. The ladies and all concerned are to be congratulated on the success of their effort, which we understand netted them \$1335. The prize winners were:

Gold watch, ticket No. 435—A. W. Caton, Naganes. Napanee, Five o'clock tea service, No. 2889—C. J. Papineau Napanee, Silk umbrella, No. 2321—Mrs. F. F. Eden. Silk umbrells, No. 2321—Mrs. F. F. Eden. Toronto. Case of choice wines, No. 1428—Miss O'Don-nell, Toronto Five dollar gold piece, No. 2542—Mrs. Wm. Hayes. Tamworth. Silk embroidered tea cloth, No. 870—J. Mc-

Five dollar gold piece, No. 2512—Mrs. Wm. Hayes Tamworth.
Slik embroidered tea doth, No. 870—J. McCauley, New York,
Fancy bed spread, No. 4863—Carmeletta Hunt. San Francisco, Cal
The fern pot—H. Buller, Toronto.
The money bothle, containing \$417, was won by Miss S McDiarmid and Miss Margaret Meagher, of Napanee, each guessing the correct amount,
The drawing of prizes was conducted by Msars, G. F. Ruttan, T. B. Wallace and W. T. Waller,
First and second ladies' prizes, progressive euchre, were won by Mrs. E. McGurn and Mrs. D. J. Hogan, and consolation prize by Miss May Murphy For the gentlemen, Mr. Z. na. Ham first, Ray Gleeson second, and Bernard Murphy the consolation.

## Catholic Order of Foresters

Ald. Chas. S. O. Boudreault, Chief Ranger of St. Jean Baptiste Court, Ottawa, and Benjamin J. Asselin, Recording Secretary of St. Bazil's Court. Brantford, have been appointed Organ izers for the Ontario Jurisdiction, and are at work at present, in the interest of Catholic Forestry. If Recording Secretaries in the Province think they deserve the attention of a Provincial Court Organizer, their wishes will be considered, when application is made to the Provincial Secretary or to the Provincial Chief Ranger.

V. WEBB, DR. B. G. CONNOLLY, Prov. Sec., OTTAWA. RENFREW, ONT

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