





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 Conception, Rochester, N. Y.

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

One of the most noted of them was Dr. Albertson, of the Central Presbyterian Church, whose sermon appeared in the daily press of Rochester. We 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 theologicum had passed, and that he had no sympathy with the so-called "exposures" of Roman Catholicism. He said further, "Let us reason together, granting to one another the courtesy of a respectful hearing, and 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 so precious a jewel that no one should be deprived of it without proof that it is not his.

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 unintentional 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 Protestant 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 paragraph. The first refers to justification by faith. The second 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." (Hebrews xi—4) He further believes Our Lord when He said: "He that believeth not, shall be condemned." (Mark xvi—16.)

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 ii—26.)

While the Catholic believes that faith 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 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 justification by faith alone, that considered 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, 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 doctrine 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 pass."

Section 3. "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death." Section 4. "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designated; and their number is so certain and definite that it cannot be either increased 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 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 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

no avoid it? Does not this doctrine paralyze all human effort towards perfection?

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 the only and sufficient cause. A doctrine that paralyzes human effort towards perfection certainly discourages everything in the direction of "active goodness."

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 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 comparison. 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. England is the country that is generally referred to as the exemplar par excellence of the influence of Protestantism. At the recent Church Congress in London, Archbishop Madden, speaking of public impurity, said: "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 increasing, 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 vicious 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 and horrify the doctor.

Dr. Albertson—"We must employ private judgment in choosing our Supreme 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 judgment must yield, for lack of jurisdiction. 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; and he that despises you despises Me, and he that despises Me despises Him that sent Me." Go to teach all nations, all things whatsoever I have commanded you; and behold I am with you all days till 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 and teaching? Once that you have discovered this divinely instituted teaching corporation, is it not clearly your duty to humbly submit to those whom you hear to hear Christ 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 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. Freeman's Journal.

2. 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." (Hebrews xi—4) He further believes Our Lord when He said: "He that believeth not, shall be condemned." (Mark xvi—16.)

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 ii—26.)

While the Catholic believes that faith 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 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 justification by faith alone, that considered 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, 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 doctrine 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 pass."

Section 3. "By the decree of God, for the manifestation of His glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death." Section 4. "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designated; and their number is so certain and definite that it cannot be either increased or diminished."

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 Presbyterian 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 Church to teach 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 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 admitted 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 contained in them. The first conclusion is that in the mind of Christ 'faith' is the all important condition of belonging to the Church of Christ and of salvation. The Apostle Paul confirms this conclusion by his very plain statement to the Hebrews, 'Without faith it is impossible to please God.'"

CLERICAL CELIBACY.

INTERESTING ANSWERS TO THREE IMPORTANT QUESTIONS. Sacred Heart Review.

The consideration of celibacy in the Christian Church suggests three questions:

1. Is clerical celibacy founded on any Christian principle? 2. Are there any practical advantages resulting 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 Jesus Christ, born of a Virgin, Himself a virginal High Priest, might be expected to desire at least a celibate life of those men whom he should clothe with some of the powers and prerogatives of his own priesthood. 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 Thee." To this Christ answers: "Every one that hath left home or brethren, or sisters, or father, or mother, or wife, or children, shall receive 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 Sacrament 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. Matthew 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 himself 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.

To our second question St. Paul (1, Cor. chap. vii, 32, 33) answers: "He 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, is his duty, 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, if he is absurd to think of a priest being a married 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 of His priests; the apostles acting on this limitation 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 that until the infant Church found itself, married men often probably were the only men available. After their ordination, however, according to the general 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 Apostolic 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 Christian priesthood the Church deemed it wise to add 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 legislation was simply penal, intended essentially to correct an abuse, a departure from the ancient and universal law.

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.

WE TAKE ALL THE RISK

All we ask is a test, a test of our risk. We know what we offer, we know the public. We trust TO THE POWER OF VITAE-ORE. We trust to the public's HONOR and GRATITUDE. The sick man or woman, suffering from lack of the right kind of help, is glad to pay when they get REAL benefit. We know this, we know how Vitae-Ore helps, we know we get our pay when it does help, and so we take the risk.

You don't risk. Is a test, a test of our risk. We know what we offer, we know the public. We trust TO THE POWER OF VITAE-ORE. We trust to the public's HONOR and GRATITUDE. The sick man or woman, suffering from lack of the right kind of help, is glad to pay when they get REAL benefit. We know this, we know how Vitae-Ore helps, we know we get our pay when it does help, and so we take the risk.

WHAT VITAE-ORE IS. Vitae-Ore is a mineral remedy, a combination of substances from which many world's noted curative springs derive medicinal power and healing virtue. These properties of the springs come from the natural deposits of mineral in the earth through which water forces its way, only a very small proportion of the medicinal substances in those natural deposits being taken up by the liquid. Vitae-Ore consists of compounds of Iron, Sulphur and Magnesium, elements which are among the chief curative agents in nearly every healing mineral spring, and are necessary for the creation and retention of health. One package of this mineral substance, mixed with a quart of water, equals 10 medicinal springs and curative, healing value, many gallons of the world's powerful mineral waters, drunk fresh at the springs.

THOUSANDS OF PEOPLE

In all parts of the United States and Canada have testified to the efficacy of Vitae-Ore in relieving and curing such diseases as Rheumatism, Kidney, Bladder and Liver Diseases, Dropsy, Stomach Disorders, Female Affections, Functional Heart Trouble, Catarrh of any part, Nervous Prostration, Anemia, Cerebral Disorders and were not debilitated conditions. Read these letters.

CURED AFTER 7 YEARS SUFFERING. I WAS AT BRATTLE, QUEBEC, AFTER SUFFERING FOR SEVEN YEARS FROM RHEUMATISM AND DROPSY. I WAS CALLED BY VITAE-ORE. I DECIDED TO GIVE IT A TRIAL WITH THE RESULT THAT I AM NOW ENTIRELY CURED OF MY TROUBLE. ALFRED LENSEFLETY.

GIVE 100 MINUTES TO TRY VITAE-ORE

This is all it takes. Can you not spare 100 minutes during the next 30 days to try it? Can you give 100 minutes to properly prepare it upon its arrival? Can you give 100 minutes to take it every day for 30 days to use it? Cannot you give 100 minutes if it means new health, new strength, new vigor, new life, new hope, new joy, new peace, new happiness, new success? We are satisfied with your decision, are perfectly willing to trust to your honor, to your judgment, as to whether or not V.O. has benefited. If you like such a fair offer, do as have one million people in the U.S. and Canada send for a trial immediately.

THEO. NOEL CO. Limited, Yonge St. TORONTO, ONT.

BATTERING AT CONFESSION.

Those who have been watching the course of the great battle now proceeding between the forces of Antichrist and the Catholic Church have noted that the greatest energy of the attack is directed against the confessional. This is regarded as the centre of the Catholic position. It is the one 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 concentrate 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."

demured at first, pending 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.

Well, something can be done. The individual Catholic can do much if he would only shake off his indifference; the organized forces of Catholic action 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 subscriber has been effective in the case of the "North American" and Gertende 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 compelled respect.—Philadelphia Catholic Standard and Times.

Grippe or Influenza, whichever you like to call it, is one of the most weakening diseases known.

Scott's Emulsion, which is Cod Liver Oil and Hypophosphites in easily digested form, is the greatest strength-builder known to medical science.

It is so easily digested that it sinks into the system, making new blood and new fat, and strengthening nerves and muscles.

Use Scott's Emulsion after Influenza.

Invaluable for Coughs and Colds.

ALL DRUGGISTS; 50c. AND \$1.00.

Educational.

Assumption College, SANDWICH, ONT. THE STUDIES EMBRACE THE CLASSICAL AND COMMODOR COURSES, TORONTO, including all ordinary expenses, \$100 per annum. For full particulars apply to the R. C. S. B. Year Book, N. Y. M. S. C. S. B.

What are you going to do this winter? A few months' rest at the

NORTHERN Business College

Owen Sound, Ont. In any of its departments will be time well spent. Three courses of study—Business, Shorthand and Typing and Preparatory. College now open for the fall term. Students admitted at any time. Full particulars sent on any address free.

C. A. FLEMING, Principal.

St. Jerome's College

BERLIN, ONT. Commercial Course Latest Business College Features. High School Course Preparation for Matriculation and Professional Studies. College or Arts Course Preparation for Degrees and Seminars. Natural Science Course Thoroughly equipped experimental Laboratories. Critical English Literature receives special attention.

First-class board and tuition only \$150.00 per annum. Send for catalogue giving full particulars. REV. A. L. ZINGER, C. R. PRES.

CENTRAL Business College

STRAFBORO, ONT. Those interested in a practical education should get a catalogue of this large up-to-date school. You may enter at any time. ELLIOTT & MACLACHLAN.

WEBSTER'S INTERNATIONAL DICTIONARY



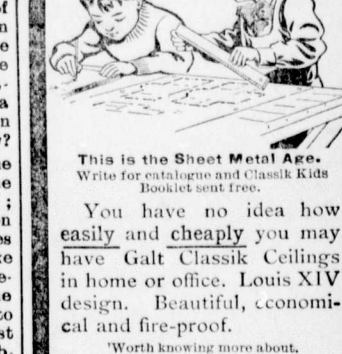
NO OTHER CHRISTMAS GIFT

will so often be a reminder of the giver. Useful, Practical, Attractive, Lasting, Reliable, Popular, Complete, Scientific, Up-to-date and Authoritative. 25,000 New Words, 2300 Pages, 5000 Illustrations. Ed. in Chief W. T. Harris, F.R.S., F.R.G.S., LL.D., U.S. Comm. of Edn. Highest Awards at St. Louis and Portland.

IS IT NOT THE BEST GIFT YOU CAN SELECT?

Write for "The Story of a Book"—Free. G. & C. MERRIAM CO., Springfield, Mass. GET THE BEST.

Galt Classik Ceilings



This is the Sheet Metal Age. Write for catalogue and Classik Kids Booklet sent free.

You have no idea how easily and cheaply you may have Galt Classik Ceilings in home or office. Louis XIV design. Beautiful, economical and fire-proof.

Write for catalogue and Classik Kids Booklet sent free.

Write for "The Story of a Book"—Free. G. & C. MERRIAM CO., Springfield, Mass. GET THE BEST.

Write for catalogue and Classik Kids Booklet sent free.

You have no idea how easily and cheaply you may have Galt Classik Ceilings in home or office. Louis XIV design. Beautiful, economical and fire-proof.

Write for catalogue and Classik Kids Booklet sent free.

Write for "The Story of a Book"—Free. G. & C. MERRIAM CO., Springfield, Mass. GET THE BEST.

Write for catalogue and Classik Kids Booklet sent free.

You have no idea how easily and cheaply you may have Galt Classik Ceilings in home or office. Louis XIV design. Beautiful, economical and fire-proof.

Write for catalogue and Classik Kids Booklet sent free.

Write for "The Story of a Book"—Free. G. & C. MERRIAM CO., Springfield, Mass. GET THE BEST.

Write for catalogue and Classik Kids Booklet sent free.

You have no idea how easily and cheaply you may have Galt Classik Ceilings in home or office. Louis XIV design. Beautiful, economical and fire-proof.

Write for catalogue and Classik Kids Booklet sent free.

Write for "The Story of a Book"—Free. G. & C. MERRIAM CO., Springfield, Mass. GET THE BEST.

Write for catalogue and Classik Kids Booklet sent free.

You have no idea how easily and cheaply you may have Galt Classik Ceilings in home or office. Louis XIV design. Beautiful, economical and fire-proof.

Write for catalogue and Classik Kids Booklet sent free.

Write for "The Story of a Book"—Free. G. & C. MERRIAM CO., Springfield, Mass. GET THE BEST.

Write for catalogue and Classik Kids Booklet sent free.

You have no idea how easily and cheaply you may have Galt Classik Ceilings in home or office. Louis XIV design. Beautiful, economical and fire-proof.

Write for catalogue and Classik Kids Booklet sent free.

Write for "The Story of a Book"—Free. G. & C. MERRIAM CO., Springfield, Mass. GET THE BEST.

Write for catalogue and Classik Kids Booklet sent free.

You have no idea how easily and cheaply you may have Galt Classik Ceilings in home or office. Louis XIV design. Beautiful, economical and fire-proof.

Write for catalogue and Classik Kids Booklet sent free.

Write for "The Story of a Book"—Free. G. & C. MERRIAM CO., Springfield, Mass. GET THE BEST.

Write for catalogue and Classik Kids Booklet sent free.

You have no idea how easily and cheaply you may have Galt Classik Ceilings in home or office. Louis XIV design. Beautiful, economical and fire-proof.

Write for catalogue and Classik Kids Booklet sent free.

Write for "The Story of a Book"—Free. G. & C. MERRIAM CO., Springfield, Mass. GET THE BEST.

Write for catalogue and Classik Kids Booklet sent free.

You have no idea how easily and cheaply you may have Galt Classik Ceilings in home or office. Louis XIV design. Beautiful, economical and fire-proof.

The Catholic Record

Published Weekly at 454 and 455 Richmond Street, London, Ontario.

Price of Subscription—\$3.00 per annum.

Editors: R. V. GEORGE & NORTHGRAVE

Author of "Mistakes of Modern Infidels."

THOMAS COPPEY

Publisher and Proprietor, Thomas Coffey

Meas. Luke King, P. J. Neven, E. G. Broderick and Miss Sarah Hanley are fully authorized to receive subscriptions and transmit all other business for THE CATHOLIC RECORD.

Agents for Newfoundland, Mr. James Power of St. John's.

Rates of Advertising—Ten cents per line each insertion, space measurement.

Approved and recommended by the Archbishop of Toronto, Kingston, Ottawa and St. Boniface, the Bishops of London, Hamilton, Peterborough, and Oshesburg, N. Y., and the clergy throughout the Dominion.

Correspondence intended for publication, as well as that having reference to business, should be directed to the proprietor and must reach London not later than Monday morning.

Subscribers who change their address should notify this office as soon as possible in order to insure the regular delivery of their paper.

Agents or collectors have no authority to stop your paper unless the amount due is paid.

Material intended for publication should be mailed in time to reach London not later than Monday morning. Please do not send us poetry, obituary and marriage notices sent by subscribers must be in condensed form to insure insertion.

When subscribers change their residence it is important that the old as well as the new address be sent us.

LETTERS OF RECOMMENDATION.

Apostolic Delegation, Ottawa, June 13th, 1906.

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

My Dear Sir,—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and ability, and above all, that it is imbued with a strong Catholic spirit. It strenuously 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 in this country, and it will do more and more, as its wholesome influence reaches more Catholic homes.

I therefore, earnestly recommend it to Catholic families.

With my blessing on your work, and best wishes for its continued success.

Yours faithfully in Christ, DONOVAN, Archbishop of Ephesus, Apostolic Delegate.

UNIVERSITY OF OTTAWA, Ottawa, Canada, March 7th, 1906.

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

Dear Sir:—For some time past I have read your estimable paper, THE CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

Its matter and form are both good; and a truly Catholic spirit pervades the whole.

Therefore, with pleasure, I can recommend it to the faithful.

Believing you and wishing you success, I believe me to remain,

Yours faithfully in Jesus Christ, D. FALCONI, Arch. of Lucca, Apost. Delegate.

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 regularity. They are to be seen regularly at Mass on Sundays and upon all other occasions when the law of the Church makes attendance obligatory. To these young men the parish priest, who is oftentimes overworked and ill requited, 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 appearance 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 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 only. 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 fire-side 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 tips have the stain of the cigarette (taken as desert after polishing off cigars two for twenty-five)—he thinks he is a manly man because he asks the habitees of the rum-shop to come up to the bar and have a drink with him. He is in a gay humor. 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 morning he may go to Mass, and when the collection plate comes around his heart strings are wrenched if he does not 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 resolves 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 wherewithal had gone to the rum-seller. Hardship 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 to punish him, but in many cases he deserves 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 live for it.

We will not say how many there are of good young men and the reverse, but no matter 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 a position to hold your head high in the community, taking rank with the best, and by prudence and respectability earning the esteem of your fellow-men.

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 when we are glad to honor as one of the greatest of astronomers.

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, whereas Newton was born at the end of the same year in December, they were not contemporaries, and thus Newton had the advantage of all the advance in knowledge which 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 predecessor.

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 scientists 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 ecclesiastical 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 a recent issue of the Canadian Teacher

an article of this character appeared. This journal is widely read by the 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 them, 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 denied that he made mistakes, as we shall see further on. We will also show that to say the least the story of his persecution 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 on the subject. Unluckily, some one persuaded 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 terrible Inquisition. Ten long months dragged on before his trial was concluded, and for much of that time Galileo was a prisoner at last, worn out with illness and suspense, threatened with torture and terrified with the prospect of death at the stake, he consented 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 fifty years he had stood almost alone against a world of bigotry and ignorance, and in his weakness and old age he failed and fell, who, untried, and unvanquished by putting him to this terrible humiliation his judges condemned some of Galileo's books to destruction, and himself to imprisonment and silence on all that most interested him."

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, sun, 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 on this subject had been constructed which was known by the name of the Ptolemaic 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 discovery, 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 an ardent supporter of the Copernican

system. But this system was not yet demonstrated, and no one could be 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 improbable?

It is no sign 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 Copernicus wrote his wonderful and far-seeing essays "on the revolutions of the heavenly bodies."

But Galileo did make the mistake 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 manner of Pope Urban VIII, who was content to believe that (in some way or other) the angels moved the heavenly bodies."

Galileo's belief was certainly not accepted all at once either by ecclesiastics or other learned persons, and some did push their opposition to the theory so 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 Teacher evidently thinks he is free to confound at will the Roman with the Spanish Inquisition, or any other Court of Inquisition. 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 us 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, afterwards Pope Urban VIII, and his prison was 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 dungeon amounts to.

We will end this article by mentioning 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 all in the Copernican system. This occurred in 1593. In 1600 he was driven from Graz 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 made horoscopes for the Emperor and nobility of Germany.

To this we may add that at the present day there is scarcely a Protestant pulpit in America in which periodical diatribes are not delivered against the science of "Higher Criticism."

GRANTS TO SCHOOLS.

The amendments made to the School Act at last session by Legislature make it compulsory upon the municipal council 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 authorities have misunderstood the act and 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 received two government grants this year, one the usual grant based on average 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 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 parents select for em.

When these stories are circulated in the anti Catholic papers, they are greedily devoured by the readers as if 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 issued 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 history of the Catholic religious orders.

As a matter of course, these stories are nearly always embellished with circumstances which are intended to give the impression that the religious houses 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 these tales that these are the mere invention of a class of writers who pander to the demands of conscienceless writers for reading matter which will confirm them in the views which they have nurtured from childhood that the Catholic Church is throughout a tyranny and a superstition.

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

A few weeks ago, namely, early in 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 wonderfully 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 free will; and even those who have taken their final vows are not restricted further than that conscience binds them 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. xxii. 21.)

Enquiries were soon made, and it was discovered that nothing of the story told had occurred. No nun had left that or any other convent either with or without the sanction of the authorities.

But a new light was thrown upon the matter through the investigation. It was found that a young woman being longed 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 basis.

The Sussex Daily News made the following correction on being brought to task in the matter: "It has been generally assumed that the institution 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 today 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 nineteenth century and, secondarily, of the wave of atheism and irreligion which has swept over Europe since the publication of Rousseau's "Social Contract." It is not only confessedly godless, but it is actively atheistic inasmuch as it holds that the principle of God is subversive of the common weal, that a belief in the supernatural is opposed to the interests of the people, that religious education means the warring of the intellect and the bar to progress.

It is then opposed in its tenets not only to all that the Catholic holds sacred, but to all those principles that men of all creeds have held for ages as the veritable bases upon which the welfare of society is founded. M. Winterer writes of Scientific Socialism in the Revue Generale (Brussels). As a member of the Reichstag, he knows his subject.

He says that "Scientific Socialism is a revolution of the most complete kind; it means nothing but social upheaval. Its enemy is not, however, society as much as it is society's first principle—God. Society is the work of God; it reposes upon Him. Marx endeavored to 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 humanity. Everything he took from the Creator, he gave to Matter which is his God and which, following the theories of the band of German neo-patheists of the last century, is endowed 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 and political and intellectual activity, religion being but an unreasoning conception which has accidentally crept into the mind of man.'"

The result for his system was, however 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 conceived society with its economic organization. The remedy against capitalism and its evils, Marx found to be assured in a negation of private property, in collective ownership of capital; or, in other words, in that Collectivism which is generally termed Socialism—the common ownership 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, and German publicists call it, a kind of Calvinism without a god. . . . Yet Marxism has spread largely upon the face of the globe. It is ripe 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 and social strife, 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 of agitation.

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 war against the material. The spirit is lasting, while matter passes. Strength is on the side of Christianity, which can oppose organized justice and charity 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 true," says the Pittsburg Catholic, "that Ireland's patriotic sons and daughters may in the near future have their fondest dreams realized, that Home Rule 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 ADMIRABLE DISCOURSE ON A TIMELY SUBJECT.

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

"Dear Brethren. — Before commencing my discourse this evening I take pleasure in welcoming the members of the Hamilton Street Railway Men's union to the Cathedral. Their presence here this evening is a proof that in the present crisis, so painful to all of us, they are depending not on human aid 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 remarks 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 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; set 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 conditions of labor and help the worker. 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 these guilds or trades unions were abolished the workingmen, isolated and helpless, became the victims of hard-hearted employers 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 laboring 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 would be the first to suffer from such a system. If a man hires his strength of 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 security invests that money in land, the land is only his wages in another form, and therefore the land or the home which he has purchased should be his own, and he should have the right to sell it as he pleases. But it is precisely in this full power of disposal that private ownership consists.

"Moreover, the socialistic doctrine is unjust. Every man has by nature a right to possess property of his own. This is one of the main distinctions between man and the lower animals, for while the brute has no power of self-direction and seeks only to satisfy its needs, man is governed by reason and must therefore have the right to hold property not merely for temporary possession or present need as the lower animal, but in a stable and permanent form.

"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 can we say that God gave the earth for the use of all mankind, for God gave the earth to all mankind, not in the sense that each one 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 races.

"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 uncultivated, 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 individuality.

"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, and would bring disorder and confusion into the state.

"We must seek, therefore, elsewhere for a remedy for the evils which beset society. This great question is stirring the depths of every country to-day. It demands the attention of rulers of states, of employers of labor, of the working classes themselves, but it demands above all the influence of religion. True, it is impossible to reduce civil society to one dead level. As people generally differ in capacity, in skill, in health and strength, so there will be unequal fortunes as a necessary result of that condition. Such unequal condition has its advantages, for social life can only be maintained by the suit of various callings and the playing of many parts, and each man, as a rule, chooses the part which best suits his own condition.

"The great mistake in this question is to 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 agreement 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 harmony and preventing strife, no power is equal to religion, which draws together the employer and the employed, and reminds each class of its duty to the other, and especially of the obligations of justice. Religion teaches the employer to carry out honestly and freely the agreements they have entered 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 abashed of, but is an honorable calling, enabling man to sustain life in an upright 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 employer 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 advantage 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)

"Where these precepts observed both by employers and employed would they not be enough to keep down all strife and its causes? But the Church, which Jesus Christ, her Master and her Guide, goes further still. The things of earth cannot be rightly understood unless 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 did not take away the pains and crosses which are woven in the web of our mortal life. Instead He made those steps of the golden ladder reaching heavenward. 'If we suffer with Him we shall reign with Him.' (II Timothy ii, 12) Therefore those whom fortune favors are warned that riches are not a passport, but rather an obstacle to the bliss that will never end, that the rich should dread the threats of Jesus Christ, threatening so unusual 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 pagan philosophers has been brought into the 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 Himself. 'As long as you do it to one of My least brethren you did it to Me.' (Matthew xxv, 40.) On the other hand the Church teaches that poverty is no disgrace, since it was blessed and sanctified by the example of Jesus Christ Himself. She imposes the obligation of poverty on her religions. The Church seeks thus to unite the rich and the poor in bonds of friendship and brotherly love. She points out that all have the same common Father, Who is God, Who alone can make men one and 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 unworthy 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. 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. Woo to him that is alone, for when he falleth he hath none to lift him up. (Eccl. iv, 9-10.) And again he is like a strong city. (Prov. xii, 9) It is this natural impulse that is the foundation of civil society. It is this likewise that leads men to form associations or trades' unions for mutual benefit and protection. Now it is the natural right of man to enter such associations or unions, and the state is bound to protect that right, for it is the same right by which the state itself exists. The rules of such associations should be founded on justice and religion, and prudent officers should be chosen to guide their deliberations.

"Such are some of the principles which the Church lays down on the question of labor and capital. While striving to protect the rights of capital her influence is never wanting to plead the cause of labor. She knows that the wealthy can look out for themselves better than can the poor and hence, like her Divine Founder, her practical sympathy and support goes out to the toiler of the land. She urges upon all, high and low, the gospel doctrine of a Christian life, and above all, the practice of charity, the mistress and queen of virtues; that charity which is the fulfilling of the gospel law, that charity which is the surest antidote against worldly pride and every kind of selfishness; that charity, in fine, whose office is defined and whose God-like features are outlined by the apostle St. Paul in these words 'Charity is patient. . . is kind. . . seeketh her own. . . suffereth all things, endureth all things' (1st. Cor. xiii, 4-7.)

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 Republics are striking illustrations of the backward condition of countries dominated by this system.

Mr. Parent's statement is a little too sweeping. From his "every man and woman" he should subtract such Protestant travellers as Ezra C. Seaman, Thomas A. Janvier, Charles F. Lummis, Frederick G. Guernsey, John Barrett, and the hundreds of thousands of men and women who have read their books, magazine and newspaper articles. Concerning Spain a story told by Sir Hiram Maxim is worth repeating again. This American of Puritan 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 property 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 Spanish missionaries do you propose to bring ver?" Seeing the look of pained surprise on his visitor's face, he told him the story we have narrated. —Antigonish Caskeet.

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. The request of the Parent type 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 a special mission and she obeyed that call in silence.

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 cooperate with her 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 called to fulfil, and that taking your blessed Mother Mary as your example you may have grace to carry it into effect by corresponding with the call.

The Visitation. — The Blessed Virgin went into the hills to the house of her cousin Saint Elizabeth who was to become the mother of Saint John the Baptist. As soon as they met, Elizabeth cried, "Blessed art 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 salutation sounded in mine ears, the infant leaped for joy in my womb. Pray for yourself and for others that you may be so filled with the Divine Presence within you, that wherever you go, you may by your example and your actions and your words cause the germ of spiritual life which lies dormant in others to bud forth and to grow.

The Birth. — In due season, in the little cave of Bethlem, the Holy Child was born. She immediately corresponded to the work of the Holy Child in the world, 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 KING'S "CURE"

HOW MARIENBAD IS RULED—ITS MONKS AND MONASTERY.

Marienbad, the famous health resort of Kings and notables 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 century. The public affairs and business of the great "spa" are conducted almost exclusively by monks and managed in a way that is not equalled by any purely secular corporation anywhere. Any commission, says a correspondent, 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 Marienbad increased by leaps and bounds. They have erected magnificent buildings, constructed public promenades, 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.

"Great" among them is unknown. There are "pulls" Everything is done honestly. Thoroughness in whatever they undertake 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 representatives 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 numbers 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 competence. 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 monastery are managed by the monks.

Some idea of the dimensions of the business operations conducted by the monks may be gathered by the following figures: During the four or five months of the season 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 conducted by the monks is the extraction of the salt from the waters, which is then pulverized and crystallized and sold in boxes in the form of pills for the doctors. The monks have erected and conduct a huge hotel called the Tep Jerhaus, 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 owns tennis grounds which have been skillfully laid out in the centre of shady forests, shooting ranges and other installations for the amusement of popular amusements. The monks hire bands to play on the public promenades which they and their public predecessors have presented a large stretch of land 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 Marienbad and its inhabitants. There is no oppression or industrial sweating. The employees of the monastery, who act as attendants at the public springs and baths and other establishments, are well fed, well clothed, prosperous individuals. The monastery cares for them in their old age and supplies them with medical attendance when they are sick. The unemployed are provided with well-paid work, and the physically infirm are provided with accommodation 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, are provided with board, lodging and medical attendance at the expense of the monastery, and it is much to the credit of the monks that a considerable number of the visitors thus gratuitously treated are orthodox Jews from Poland.

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, occupying stone cells which are equipped with the most primitive furniture and subsisting on the most frugal fare. It is only when they bestow their generous hospitality on visitors that their table is laden with an abundance of good things to eat and drink.

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 proclaim the fact. As a member of the Marienbad 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 thing for Marienbad. There is nothing better than despotism, Carlyle maintained when it is beneficent. There is no affectation of simplicity about the abbot when he stirs abroad. His gorgeous carriage and 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.

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 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 ascertaining 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.

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 business?" 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 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 ascertaining 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.

BOILS AND PIMPLES

Red Rash, Eczema, in fact any skin disease, disfigures the complexion because the bowels are constipated—or because the kidneys do not rid the system of waste—or because the skin itself is unhealthy.

Ointments, salves and soaps are useless. 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 cure these diseases

Fruit-A-Tives

act directly on the eliminating organs—correct their irregularities—strengthen them—and thus clear the skin and make the complexion clear and soft.

FRUIT-A-TIVES LIMITED, OTTAWA.

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 not and never will be loved by any other than the Father, Mother of God, the greatest that ever fell to the lot of mortal, and yet we know that great as it is, she alone of all creatures was worthy of it.

How worthy, we know from the lips of the angel who proclaimed her full of grace, and from the words of Holy Writ which declare her fairest of the daughters of Sion, "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 Nazareth and was subject to her and her spouse, St. Joseph.

It was her privilege in the person of her 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 hence is she first among the saints and elect of God, who are saints, indeed, because of the perfection of their love.

How perfect, complete and unceasing 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. 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 splendor of thy glory, and second only to Him by the power of thy word.

God, 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 if 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 destroy, 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 she shared all the sorrows of her Son, she shares now His glories, and as His 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

Let us pray, then, to her, and in common, too, with members of one great family, and let us pray still more individually. It is a mother's love we receive, 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 heavenly port, our protection in life, our salvation in death, our joy in eternity. —Bishop Colton in Catholic Union and Times.

FIRE PROOF ROOFING

WRITE FOR PRICES METALLIC ROOFING CO. TORONTO, CANADA.

Let us pray, then, to her, and in common, too, with members of one great family, and let us pray still more individually. It is a mother's love we receive, 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.

RELIANCE BAKING POWDER

MAKES COOKS HAPPY

A trial will convince every housewife in Canada that "Reliance Baking Powder" is the superior to any other that has ever used. It is prepared from the best and purest materials that money can buy. Under the direction of an expert manufacturing chemist, therefore we can sell you a "Guarantee of Satisfaction" in order to obtain "Reliance Baking Powder" we are making wonderfully attractive premium offers to Boys and Girls. If interested drop us a postcard.

FREE BEAUTIFUL PICTURE POST CARDS FREE

To any user of baking powder we will gladly send, absolutely free, postcard pictures of our four latest editions of picture post cards, lithographed in brilliant colors. Simply write us, answering the following questions: 1st. Name your Crocker. 2nd. Name this Paper.

International Food Company, Toronto, Canada. "Ask for the Purple Package."

FIVE-MINUTE SERMONS.

First Sunday of Advent. TAKING ACCOUNT.

There are certain times and seasons in the religious year as well as in the business year that call for special attention and attention, and the season of Advent that we enter upon to day is one of them.

This special time of accounting is regarded in commercial circles as essential not only to safety but to success. He 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.

To-day we are specially prepared for the coming of our Lord. The voice of Advent is the voice of John the Baptist 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.

When we receive Holy Communion our Lord seems to say to us, as He said to St. Peter: "If I wash thee not, thou shalt have no part in Me." It is His grace alone which can purify our souls and restore to us the garment of baptismal innocence.

What, then, should we say when our Lord comes to visit us in Holy Communion? 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.

TALKS ON RELIGION.

THE HOLY EUCHARIST. — JESUS OUR GUEST.

Our Blessed Lord comes to us in Holy Communion as Our Guest. He says to us as He said to Zachæus, who had climbed the sycamore tree: "Make haste and come down, for this day I must abide in thy house."

When such declarations are made of the material temple, what should be the care exercised by Catholics to pre-

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."

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.

"Be ye clean that carry the vessels of the Lord," says the prophet (Is. liii: 1). Ye must seek to have the most perfect purification of our souls possible for "What fellowship hath light with darkness?"

Then our affections must be purified. "Where thy treasure is there is thy heart also." (St. Matt. vi: 21). We must wean or lift our affections from things displeasing to God.

His charity towards his neighbor has principally appeared in what he did for the conversion of souls. Although his missionary journeys totaled about seventy thousand miles the least of his business in all his travels was to travel.

What, then, should we say when our Lord comes to visit us in Holy Communion? 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.

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, 1566, and died at Sancian off the Chinese coast, on December 3, 1622.

"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 he effected, and the distances he traversed, computed at three times the circumference of the globe, baptizing with his own hand more than one million, two hundred thousand pagans, visiting over two hundred kingdoms, overrunning innumerable idols, planting churches in every place and even penetrating Japan, where the sound of the Gospel had till then never reached.

Baldens, a Protestant, in his "History of 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 Hackluyt, 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 confines of China, in the year 1622, destined to all worldly conveniences, but accumulated with all sorts of spiritual blessings."

Even professed enemies of religion paid him reverence after his death, as well as during his life; calling him "the man of prodigies," "the friend 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.

Alphonso Leon Barbus, who had travelled over all the coasts of Africa, 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 Goa, to desire that some Jesuit Fathers might be sent to explain the mysteries of Christianity to the Emperor, asked permission to see the body of Father Francis, but he durst not approach it till first himself and all his train had taken off their shoes,

THE DOGMA OF THE IMMACULATE CONCEPTION.

By Rev. Thomas I. Gasson, S. J., in December 1906.

It has sometimes been said, by those outside 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 definition 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.

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 vows 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 seventy thousand miles the least of his business in all his travels was to travel. They who knew him best say of him what St. Chrysostom said of the Apostle St. Paul, that "he ran through the world with an incredible swiftness, and as it were, on the wing."

While his name was resounding throughout the whole world he disappeared from his own eyes and esteemed himself an unworthy servant, and when congratulated 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."

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 much as a large number of little ones; therefore, manage these also with calmness, and try to attend to them in order, one after another, without perturbation.

You cannot possibly have a better Cocoa than EPPS'S. A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

COCOA Sold by Grocers and Storekeepers in 1-lb. and 3-lb. Tins.

Fabiola A Tale of the Catacombs. By Cardinal Wiseman. Paper, 30c.; Cloth, 60c., post-paid.

Callista A Sketch of the Third Century. By Cardinal Newman. Paper, 30c., post-paid.

History of the Reformation in England and Ireland (In a series of letters) By William Cobbett. Price, 85c., post-paid.

Catholic Record, LONDON CANADA

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 Azpiluzeta Xavier, heiress to two of the most illustrious families in that kingdom.

By an order of John V., King of Portugal, the Archbishop of Goa, attended by the Viceroy, the Marquis of Castel Negrovo, performed a visitation of the relics of the saint, which were preserved at Goa, in the year 1744. 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 view with a kind of shining brightness, and the face, hands, breast and feet had not suffered the least alteration or symptom of corruption.

THE DOGMA OF THE IMMACULATE CONCEPTION. By Rev. Thomas I. Gasson, S. J., in December 1906.

It has sometimes been said, by those outside 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 definition 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.

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 vows 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.

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 much as a large number of little ones; therefore, manage these also with calmness, and try to attend to them in order, one after another, without perturbation.

You cannot possibly have a better Cocoa than EPPS'S. A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

COCOA Sold by Grocers and Storekeepers in 1-lb. and 3-lb. Tins.

Fabiola A Tale of the Catacombs. By Cardinal Wiseman. Paper, 30c.; Cloth, 60c., post-paid.

Callista A Sketch of the Third Century. By Cardinal Newman. Paper, 30c., post-paid.

Catholic Record, LONDON CANADA

ONE LEVER DOES IT ALL ON THE I.H.C.



You would rather operate one lever than to get mixed up with three or four. The I. H. C. Spreader has but one lever—the only spreader of that kind. This is just one point of superiority over other spreaders. There are others. No other spreader has a vibrating rake to level the load and bring the manure up square to the cylinder. Everybody knows a spreader works better and gives a more even distribution when the load is level.

Call on the International local agent or write nearest branch house for catalog. Send three two-cent stamps for a copy of "Farm Science." Book just from the press, written by eight leading agricultural authorities of the United States. Treats practically every farm topic in the most forceful, money-making way.

AN INCOME FOR LIFE

Is guaranteed to the beneficiary under the Continuous Instalment policy issued by the North American Life. It is written on the whole life and limited payment life plans, and also on the endowment plan, so that the insured receives the income himself if living at the end of a stated time.

NORTH AMERICAN LIFE ASSURANCE COMPANY.

HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A. L. A., F. C. A., Managing Director. JOHN L. BLAIR, President. W. B. TAYLOR, B. A., LL. B., Secretary.

Works of Archbishop O'Brien

- Memoirs of Bishop Burke, \$1.00
Life of St. Agnes—Virgin and Martyr . . . 25
After Weary Years . . . 1.00
Aminta—a modern life drama . . . 1.00

The Catholic Record, London, Canada

ALL GUARANTEES NO ESTIMATES

Some people prefer insurance under a plan that does not include the profit feature, which is more or less uncertain, and to supply the demand we are issuing special policies containing only absolute guarantees. For particulars, address

NORTHERN LIFE ASSURANCE COMPANY.

London, Ont. One of Canada's strongest and most progressive financial institutions.

You Must Save Just Out

It is not hard to save \$50 a year—\$1 a week—when you must.

It is not hard to protect your family by a small yearly premium and to lay up money for the day you are ready to stop work.

THE NATURAL LIFE OF CANADA.

makes you save wherever, otherwise, the small yearly premium would slip away in small extravagances. There is no such motive to deposit small sums in a savings bank. The life insurance habit is a good habit, and should not be neglected by anyone whose life is insurable.

BEAUTIFUL LACE PICTURES

Size 3x4 1/2 ins.—30c. per doz.
2 1/2x3 1/2 ins.—30c.
1 1/2x2 1/2 ins.—15c.
COLORED PICTURES Plain Edge. Assorted Subjects. Size 2 1/2x4 1/2 ins.—15c. per doz. \$1.00 per hundred.

THE CATHOLIC RECORD LONDON, CANADA

CHATS WITH YOUNG MEN.

Stinginess and Parsimony are not Real Economy. True economy is not stinginess or meanness. It often means very large outlay, 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 rescue a nickel from a mud puddle. 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 expenditures. He believes that a suit of clothes and a necktie should be worn until they are threadbare. He would never think of inviting a customer 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 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 on the table, or live on sandwiches what he could pick up at lunch counters on the route. The 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 because of any bad habits they may have had, but in spite of them. To get the greatest possible benefit from reading biography we should make an effort to emulate great men in their greatness and goodness, and not in their littleness or badness. There is something unworthy to be found in the lives of all 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 flirt," glancing at the young man's dress. "So was Diarrelli." "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." "And you are liable to get drunk." "Like Daniel Webster." "And you write a fearful scrawl." "And you are a Greecley." "Well," said the manager plunging at a heap of manuscript, "anyhow we don't need you; you won't do. Good morning." The young man turned away sorrowfully. "It's no sort of use," he said, "a fellow combines in his own brain and person the traits of all the great men from Alexander to Greecley 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 mediocrity, that he can never get a start for himself, but must always depend for somebody's aid; when I see him finding uncountable obstacles everywhere; when he tells me that he could do this or that if he could only get a start, if 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 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 it. He probably hasn't time enough in his backbone to hold a straw erect. There is a weakness in the man who also says a lot in the way of 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 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 or small. People who have a tendency to magnify difficulties lack the stamina and grit necessary to win. Endeavor to Make Friends. Taftful people are good judges of

human nature. They can read character 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, perhaps, define a commonwealth, and they who understand not the globe command a large part of it." William McKinley owed much to his never-failing courtesy and ready tact, which won him thousands of friends. Many an ambassador, governor, congressman, 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 making 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 name 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 saying 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 it if you try. 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 see me." Bert had guessed the Prefect's desire 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 success; do not permit her to forfeit this on your account. Come try; you may win." These few words encouraged Bert. So he determined to make use of his imagination. To 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 composition. Scarcely had he arranged himself in the study hall when Jimmy Smith's cheery voice called. "Say captain, all the boys are waiting in the ball 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." 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 did not feel capable of the solution. As he entered the football grounds he was greeted by a chorus of welcomes, for the team respected the captain. 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 unbecomingly 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. 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 lad made miserable. Several weeks had passed since the great game, and all the essays had been collected. Bert had worked hard and like all the other contestants, was feverish with excitement when the desired 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 beating as Father Merritt ascended the platform. "The gold medal," he began, "for the best essay on 'American Heroes' 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 college 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 remembrance," as he says, "of Bert Conway's first success."—Mary G. Doyle, 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 share of it you are very fortunate. But do not on that account allow yourself to grow cold hearted and unsympathetic 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 heart sickness 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 sister.

How more she shrinks the more necessary 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 of duty was not enough for his experiments, says the World's Work. He urged his father to allow him to sit up nights and play with 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 it if you try. 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 see me."

Bert had guessed the Prefect's desire 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 success; do not permit her to forfeit this on your account. Come try; you may win."

These few words encouraged Bert. So he determined to make use of his imagination. To 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 composition. Scarcely had he arranged himself in the study hall when Jimmy Smith's cheery voice called. "Say captain, all the boys are waiting in the ball 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."

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 did not feel capable of the solution. As he entered the football grounds he was greeted by a chorus of welcomes, for the team respected the captain. 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 unbecomingly 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. 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 lad made miserable. Several weeks had passed since the great game, and all the essays had been collected. Bert had worked hard and like all the other contestants, was feverish with excitement when the desired 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 beating as Father Merritt ascended the platform. "The gold medal," he began, "for the best essay on 'American Heroes' 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 college 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

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 metal brace, when he began to make pilgrimages to the Church of Our Lady of Lourdes. In less than three months he was cured. He will become a member 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.

FATHER KOENIG'S NERVE TONIC. 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 sleeplessness, which developed into a state of melancholia, then she could not sleep at all. She did not 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 fresh on account of a voracious appetite, and got entirely well. We all thank God for sending us the Tonic. MRS. MARY GOODINE, of T. Kingsclear, N.B. Can. writes: Pastor Koenig's Nerve Tonic has done me lots of good. I recommend it to everybody.

A Valuable Book on Nervous Diseases and a Sample Bottle to any address. FREE. Poor patients also get the medicine free. Prepared by the Rev. FATHER KOENIG, of Port Wayne, Ind., since 1876, and now by the KOENIG MED. CO., CHICAGO, ILL. Sold by Druggists at \$1.00 per bottle. \$5.00 for 3 bottles. Agents in Canada—THE LAMAR BROS. & CO., LTD., TORONTO; THE WINGATE CHEMICAL CO., LTD., MONTREAL.

\$12 WOMAN'S SUITS, \$5. Suits to \$15. Clocks, raincoats, skirts and waists at season's reduced prices. For catalogue, write to Southport Suit Co., Dept. London, Can. Send for our catalogue, which lists everything you use.

4 per Cent. allowed on special deposits in Savings Bank. 4 1/2 per Cent. allowed on security of 1st-class debentures. London Loan & Savings Co. London, Canada

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

PURITY FLOUR. The Art of Baking more than any other, is prized by the housewife. But even the best housewife needs good materials as well as art. PURITY FLOUR milled from the choicest Western Canada Hard Wheat by the latest improved processes, makes sweet, wholesome, vitalizing Bread. Thoroughly Dependable In the Baking. For sale everywhere in the Great Dominion. WESTERN CANADA FLOUR MILLS CO., Limited Mills at Winnipeg, Ooderich and Brandon.

The Art of Baking more than any other, is prized by the housewife. But even the best housewife needs good materials as well as art. PURITY FLOUR milled from the choicest Western Canada Hard Wheat by the latest improved processes, makes sweet, wholesome, vitalizing Bread. Thoroughly Dependable In the Baking. For sale everywhere in the Great Dominion. WESTERN CANADA FLOUR MILLS CO., Limited Mills at Winnipeg, Ooderich and Brandon.

COLORED GOODS. Maybe you've found it hard to bring your colored clothes out of the wash clean and bright, without fading or running or looking messy. If you try "SURPRISE" Soap you will see the difference in results. You know, "SURPRISE" is a pure soap, and there's nothing in it to hurt either the color or the fabric. And then, no hard rubbing or boiling is necessary, so the colors don't get weakened and smudged. Some folks say they would buy and use "SURPRISE" Soap for colored clothes if it cost a dollar a cake, so it's pretty plain why so many people use it when it costs no more than common soap.

In order that you may view the sunshine in life link your soul to God. You can never be permeated with real joy unless He is your companion and guide.

THE NEW CENTURY WASHER. Clothes Time is Money. Money Money. Washer saves both—nothing easier or more effective—nothing half so quick. You sit to operate it, and a handful of clothes may be thoroughly cleaned in five minutes. You cannot make a more profitable investment—the profits direct and incidental cannot be estimated. Local dealers sell it at \$5.00. Ask your dealer for it. If he cannot show you the machine write us for booklet. THE DOWS WASH MANUFACTURING CO LIMITED HAMILTON, CANADA

The Home Bank of Canada. Dividend No. 2. Notice is hereby given that a DIVIDEND AT THE RATE OF SIX PER CENT. per annum upon the paid up Capital Stock of The Home Bank of Canada has been declared for the half-year ending Nov. 30th, 1906, and that the same will be payable at the Head Office and Branches of the Bank on and after the first day of December next.

The Transfer Books will be closed from the 15th to the 30th of November, both days inclusive. By order of the Board. JAMES MASON, General Manager. Toronto, Oct. 17th, 1906.

The London Mutual Fire Insurance Company of Canada. ESTABLISHED 1859. HEAD OFFICE TORONTO, ONTARIO. FULL GOVERNMENT DEPOSIT. Losses Paid Since Organization—\$3,250,000.00. Business in Force—\$6,000,000.00. Assets—\$28,000,000.00. HON. JOHN DRYDEN, President. GEO. GILLIES, Vice-President. H. WASHINGTON, Sec. and Managing Director. L. LEITCH, D. WHELMILLER, Inspectors. Supt. JOHN KILLER.

HOBBS MFG. CO. LIMITED. ART MEMORIAL AND DECORATIVE WINDOWS. LONDON, CANADA.

JUST RECEIVED Beautiful Photos of following subjects: Sacred Heart of Jesus. Immaculate Heart of Mary. St. Joseph. Immaculate Conception. Infant Jesus. St. Anthony. Size 4 1/2 x 2 1/2 Price 10c. each, Post Paid CATHOLIC RECORD, LONDON, CANADA

The Kyriale Or Ordinary of the Mass. ACCORDING TO THE VATICAN EDITION. Transcribed into Modern Musical Notation with Rhythmic Signs by the Monks of Solesmes. Price, 25c. post-paid Kyriale Seu Ordinarium Missae. Gum Cantu Gregoriano ad exemplar editionis Vaticanae Concinnatum. Price 25c. post-paid. Catholic Record LONDON, CANADA

FARM LABORERS. Farmers desiring help for the coming season, should apply at once to the GOVERNMENT FREE FARM LABOR BUREAU. Write for Application Form to THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

BREVIARIES. The Pocket Edition. No. 22—48 mo.; very clear and bold type, few references; 4 vol. 4 1/2 x 2 1/2 inches; thickness 1/2-inch; real India paper; red border; flexible, black morocco, round corners, red under gold edges. Post-paid \$5.40. DIURNALS. Horae Diurnae—No. 39—4 1/2 x 3 ins.; printed on real India paper; weight, bound, only 5 ounces; in black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60. THE CATHOLIC RECORD London, Canada

PROFESSIONAL. HELLMUTH A. IVY, IVEY & DRON GOLFERS.—Barbers, Over Bank of Commerce, London, Ont. DR. STEVENSON, 301 DUNDAS STREET, London, Ont. Specialties—Surgery and X-Ray Work. Phone 548. WINNIPEG LEGAL CARDS. DONOVAN & MURRAY, BARRISTERS, Solicitors, etc. Offices, Aikens Building, 221 McDermott Ave., Winnipeg, Man. Wm. J. Donovan, Thomas J. Murray. 1442-43.

JOHN FERGUSON & SONS. 180 King Street. The Leading Undertakers and Embalmers. Open Night and Day. Telephone—House, 373; Factory, 543. W. J. SMITH & SON UNDERTAKERS AND EMBALMERS. 113 Dundas Street. OPEN DAY AND NIGHT. PHONE 590.

D. A. STEWART. Successor to John T. Stephenson. Funeral Director and Embalmer. Charges moderate. Open day and night. Residence on premises. 104 Dundas St. Phone 459. GEO. E. LOGAN, Asst. Manager.

TELEGRAPHY TAUGHT QUICKLY. Demand for Railway Operators exceeds supply. Railway boys—efficiently taught, and accounting—efficiently taught. Write for catalogue. J. CLANCY, Brantford Telegraph School, Cor. Colborne and Queen Sts.

MONUMENTS GRANITE AND MARBLE. Artistic Design. Prices Reasonable. The D. WILKIE GRANITE CO. 493 RICHMOND STREET, LONDON.

MEMORIAL WINDOWS ART GLASS. H. E. ST. GEORGE. London, Canada.

O'KEEFE'S Liquid Extract of Malt. Is the best made. During the last few months great many people called it a liquid extract of Malt have been placed on the market and sold at prices for which it would be impossible to make a genuine liquid extract of Malt. If you want the best ask for "O'Keefe's," and insist upon getting "O'Keefe's." Price 35c. per bottle; 20c. per dozen allowed for empty bottles when returned. W. LLOYD WOOD, Wholesale Druggist General Agent, TORONTO.

FARM LABORERS. Farmers desiring help for the coming season, should apply at once to the GOVERNMENT FREE FARM LABOR BUREAU. Write for Application Form to THOS. SOUTHWORTH, Director of Colonization, TORONTO, Ont.

BREVIARIES. The Pocket Edition. No. 22—48 mo.; very clear and bold type, few references; 4 vol. 4 1/2 x 2 1/2 inches; thickness 1/2-inch; real India paper; red border; flexible, black morocco, round corners, red under gold edges. Post-paid \$5.40. DIURNALS. Horae Diurnae—No. 39—4 1/2 x 3 ins.; printed on real India paper; weight, bound, only 5 ounces; in black, flexible morocco, round corners, red under gold edges. Post-paid \$1.60. THE CATHOLIC RECORD London, Canada

NON-CATHOLICS ACCEPT THE CONFESSIOAL

Confession is one of the last of Catholic practices one would expect Protestants to accept, when one recalls Old Testament opposition to it. If they would accept the Holy Scripture or history one would expect them to accept it as unquestioned. But bigotry has blurred the pages of history and scripture to them. 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 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 confession 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 and practice confession without reason. At first sight, of course, to these people it seems hard to be obliged to know their secret sins, but they would be willing to do this if it would pay in pardon of their sins and spiritual peace. This, however, is not the cause of Protestant interest in and hostility to the confessional. We believe the one reason for all their hostility to and failure to accept confession as a part of the Christian religion is based on this one fact: That of all the knowledge of confession outside the Catholic Church today, about fifty per cent is not of the Catholic institution of confession at all; the other fifty being true knowledge. Fifty per cent of Protestants have only the first fifty per cent knowledge, and consequently you see are completely ignorant of the true idea of confession. These have no true knowledge and only fifty per cent of rubbish that is worthless nothing. When this fifty per cent is entirely removed and the whole hundred per cent of true knowledge is imparted nearly all Protestants will be willing to accept the confessional. The fact that very many good and intelligent Protestants are turning to the confessional and the consequent fact that in more than two hundred Protestant churches in this country confessions are heard is proof of what we say. Scarcely a month passes that we do not see in some paper review or pamphlet an account of some minister or prominent Protestant by man advocating the practice of confession. This is due to unbiased study. These men see the need, the reason and the incalculable advantage of confession. Lately a Protestant minister in Pittsburg preached a sermon in his church on Sunday on "The Need of a Protestant Confessional," as a guardian of morality. After outlining the practice of the Catholic Church on confession he said: "I know of nothing that would tend to produce a better state of moral purity than the obligation to make confession of individual facts among the ministers and the brethren unless it would be to emphasize the great fact that there is no escape from the consequences of one's own sins, either in this world or in the world to come." The non-Catholic missionary movement, by its zealous devotion to the diffusion of Catholic doctrine, has been a great factor in bringing about such blessed results of which this is only an example.—The Missionary.

"HISTORY"

A good story is told by the Tablet about a remark once made by Sir William Bailey to Cardinal Vaughan at a public dinner. Sir William has a stock joke about the drinking of toasts, which with an affection of mock gravity, he describes to a venerable custom that came over to England with St. Augustine and Christianity. Once recalls a writer in The Manchester Guardian, Sir William played this off as he expresses it at a dinner at which the late Cardinal Vaughan sat near to him. "Where did you get that bit of history from?" the Cardinal asked. "I didn't get it from the Cardinal," Sir William answered; "I make history as I go on."

The saints shall rejoice in glory.—(Pa. cxlix 5.)

THE CATHOLIC CONFESSIOAL

We have much pleasure in publishing the enclosed testimonials sent Father McKeon, P. P., St. Columban, regarding the book entitled "The Catholic Confessional," of which he is the author. The price has been reduced to 15 cents and we will mail copies to any address on receipt of that amount. Address, CATHOLIC RECORD, London, Ont.

Dear Sir—Realizing that the people and manufacturers of the Dominion are anxious to have local advertising, and knowing that they are in favor of the same, 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 ask 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.

Dear Sir—Realizing that the people and manufacturers of the Dominion are anxious to have local advertising, and knowing that they are in favor of the same, 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 ask 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.

EXTRA-VAGANT CLAIMS OF ODD FELLOWISM

Dear Sir—The Independent Odd Fellow, an organ published at Toronto in the interests of the society of that name, has a very misleading article in its November issue, concerning the burial of the body of Fred Coulon, a member of the society. This monthly is quite correct in its statement that Fred Coulon, a Catholic boy, brought to this country by the Catholic Orphanage Society, and given in charge to Mr. Howard, a member of the Odd Fellow, Young Union, at the Odd Fellow's house, on the corner of St. George and St. Nicholas streets, and was buried in the Odd Fellow's cemetery. The parish priest of Eganville was in Toronto during all the time Coulon's body was here, and consequently the Odd Fellow's article is a personal interview between him and Mr. Howard. Mr. Howard was not in Toronto at the time of the burial of Coulon's body in this plot. The Odd Fellow gives an account of an interview between Mr. Howard and the parish priest of Eganville. The parish priest of Eganville was in Toronto during all the time Coulon's body was here, and consequently the Odd Fellow's article is a personal interview between him and Mr. Howard. Mr. Howard was not in Toronto at the time of the burial of Coulon's body in this plot. The Odd Fellow gives an account of an interview between Mr. Howard and the parish priest of Eganville. The parish priest of Eganville was in Toronto during all the time Coulon's body was here, and consequently the Odd Fellow's article is a personal interview between him and Mr. Howard. Mr. Howard was not in Toronto at the time of the burial of Coulon's body in this plot.

Red Rose Tea "is good tea" Always exactly the same quality Those who have used it for years are the ones who give it the name of "good tea."

T. H. ESTABROOKS, ST. JOHN, N. B. WINNIPEG. TORONTO, 2 WELLINGTON ST. E.

Dear Sir—Realizing that the people and manufacturers of the Dominion are anxious to have local advertising, and knowing that they are in favor of the same, 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 ask 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.

THE CONGO FREE STATE

To the Editor of the Catholic Record: Sir—I write for the purpose of correcting a couple of mistakes in a recent article of yours on the Congo. They are contained in the following paragraphs: "The Belgian government has only had charge of the Congo Free State for twenty-one years and this charge was given it formally by a Congress of representatives of the various European Governments, to cut out and to the scandalous treatment of the natives, which irresponsible private companies inflicted on the Congo." The Belgian Government has not had charge of the Congo Free State. It has no jurisdiction in the Congo. The King of Belgium is also King of the Congo Free State. In Belgium he is a constitutional king. In the Congo he is the absolute monarch. The Congo was founded by himself, and founded by him, not as king of Belgium, but as a far-seeing and enterprising individual. Any other rich man equally capable could have done it. The Congo will probably become a Belgian colony by the act of a king, but at present the government formed by the elected representatives of the Belgian people has no more authority in the Congo than it has in China. If the administration of the Congo is good or bad the credit or the discredit accrues to the king, not to the Belgian Government.

CLOSE OF THE NAPANEE BAZAAR

Napanee Bazaar, Nov. 16. The R. C. bazaar closed most successfully last Thursday evening with a grand drawing of prizes 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 \$1355. The prizes winners were: Gold watch, ticket No. 435—A. W. Caton, Napanee. Five o'clock tea service, No. 289—C. J. Pagnone, Napanee. Silk umbrella, No. 292—Mrs. F. F. Eden, Toronto. Case of choice wines, No. 1428—Miss O'Donnell, Toronto. Five dollar gold piece, No. 2542—Mrs. Wm. Hayes, Toronto. Silk embroidered tea cloth, No. 370—J. McCall, New York. Fancy bed spread, No. 1863—Carmelita Hunt, San Francisco, Cal. The fern pot—H. Butler, Toronto. The money for the drawing was won by Mrs. S. McDermid and Miss Margaret Meagher, of Napanee, each guessing the correct amount. The drawing of prizes was conducted by Mrs. G. F. Hutton, T. B. Wallace and W. F. Walker. First and second ladies' prizes, progressive euchre were won by Mrs. E. McGurn and Mrs. D. J. Hogan, and consolation prize by Miss My Murray. For the gentlemen, Mr. Z. A. Hum first, Ray Gleason second, and Bernard Murphy the consolation.

Catholic Order of Foresters

Ald. Chas. S. O. Bondreant, Chief Ranger of St. Jean Baptiste Church, Ottawa, and Benjamin J. Asselin, Recording Secretary of St. Basil's Church, Brantford, have been appointed Organizers 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 Council Organizer, their wishes will be considered, when application is made to the Provincial Secretary or to the Provincial Chief Ranger. W. WEBB, DR. B. G. CONNOLLY, Prov. Sec., OTTAWA. RENFREW, ONT.

The Way to Determine

which is the best coal for you to buy is to try a ton of my

Truesdale Coal

It will settle that for you. JOHN M. DALY 19 York St. KOALMAN PHONE 348

\$1.00 PURCHASES A \$2.00 PEN

"VARSITY" Fountain Pen

is constructed strictly of merit, and is equal to any \$2.00 pen on the market to day. It is richly chased writes fluently and is guaranteed not to leak.

OUR GUARANTEE

The Pen is Solid Gold guaranteed finest grade 14k Holder is made of the best quality rubber in four parts

SENT PREPAID

on receipt of \$1.00 to any address in Canada and the United States. If upon examination you are not entirely satisfied or you do not wish to use it we will cheerfully refund the money.

ORDER TO-DAY

ADDRESS The Catholic Record London, Canada

"The first thing a man should learn to do is to save his money."—Andrew Carnegie.

\$1.00 opens an account

We will help you to put this good advice into practice, if you open an account in our Savings Bank Department.

Interest added 4 times a year.

THE SOVEREIGN BANK OF CANADA

London Branch—Opposite City Hall, F. E. KARN, Manager. London East Branch—635 Dundas St., W. J. HILL, Manager.

Jewelry by Mail. With the help of our Catalogue and Mail Order Department we are enabled to bring you into almost personal touch with our store and we lay stress on this point—we are jewelry manufacturers, thus we are enabled to sell you at manufacturers' prices. Thousands of people avail themselves to this advantage. Why not you? A postal card brings our large catalogue of Diamonds, Jewelry Watches, Silverware, etc., to your door. Send for it.

The Gem of Catholic Literature

The Apparitions and Shrines of the Blessed Virgin From the Earliest Ages to the Present Time By W. J. WALSH with introduction by Monsignor Bernard O'Reilly, D. D.

Four volumes, 1600 pages, beautifully illustrated. The only authentic work on the subject ever issued and published at a price and terms within the means of all. Don't miss this opportunity. No description can quite do justice as being a personal examination of the work. We send on approval, no expense to you whatever. For the convenience of our patrons we will supply the work on the easy monthly payment plan if so desired.

THE CATHOLIC RECORD, London, Canada THOMAS COFFEY, Publisher

JUST READY! Better than Ever. Colored Frontispiece. CATHOLIC HOME ANNUAL For 1907

Profusely & beautifully illustrated. Price 25 Cents. CONTENTS: His Eminence Cardinal Gibbons—Reminiscences of the Cathedral of Baltimore. Illustrated. A charming story. Rev. Morgan M. Shedy—The Blessed Virgin in Legend. Illustrated. Jerome Hart—In the Niche at the Left. A story. P. O. Smyth—A Breath of Irish Air. A graphic description of interesting spots in Ireland. Illustrated. Grace Keon—The Blessing of St. Michael. A touching story in this author's best style. Rev. Martin S. Brennan, H. M. S. O.—What Catholics Have Done for the World. Worth the attention of every Catholic. Mary T. Waggaman—Adrift. The story of a wandering soul. Rev. W. S. Kent, O. S. C.—The Suffering of Souls in Purgatory. Illustrated. Anna T. Sadlier—In the Dwelling of the Witch. A tale of the days of persecution. The Blessed Julie Billiart. Profusely illustrated. Maud Regan—A Hole in His Pocket. The story of a devoted priest. Some Notable Events of the Year 1905-1906. Illustrated.

THE BEST CHRISTMAS GIFT for a friend or relative for a year's subscription to

BENZIGER'S MAGAZINE

The Popular Catholic Family Monthly Subscription, \$2.00 a year. We shall begin such subscriptions with the special Christmas number, and mail a beautifully printed Christmas card with your name inscribed as done. The Magazine coming every month, will be a continual reminder of your friendship.

Little Foks' Annual For 1907

Stories and Pretty Pictures Price 10 Cents

Catholic Record, London, Canada

SPECIAL Pearl Rosaries

Nineteen inches in length. Post-paid. 50 Cents CATHOLIC RECORD, LONDON, ONT.