Twenty-fourth Sunday after Pente

THE LAST JUDGMENT.

For as the lightning cometh out of the east peareth even unto the west, so also shall the peareth even unto the west, so also shall the

Next Sunday will be the beginning the Advent season. The word Advent means the coming. The Advent season is the time to prepare for the coming the coming of our Lord Jesus Christ the Second Person of the Blessed Trin-ity, the Eternal Son of the Eternal Father, God Himself, into this world t redeem us from sin, to set us an example of all virtues, to open for us the gates of the kingdom of heaven, and make us the sharers of His infinite happiness for all eternity. Holy Church, our mother, appoints these four weeks to prepare for this great coming, or Advent, which took place at Christmas, so that we may be in the proper state of mind to appre-ciate the benefits of His coming and to derive from it all the good it was to pro-cure for us. This state of mind should be one of humility, acknowledging the greatness, goodness and justice of the Infinite Majesty, with a deep contrition for all the sins and faults we have com mitted against Him, with that love which makes us firmly resolve never more to offend Him, and to spend our lives as far as it is possible to human frailty in acmolishing His holy will. In order to bring about this disposition of soul the Church sets out for our consideration th second coming of our Lord, when He shall come in His majesty to judge the living and the dead, in order to strike : holy fear into our souls, for, as the Psalmist says: ""The fear of the Lord is the beginning of wisdom;" and again "Blessed is the man that feareth the Lod; he shall delight exceedingly in

In the Gospel of to-day our Lord fore-tells the destruction of Jerusalem. This was the scene of the most direful calamity and suffering the world has ever seen from its beginning, or probably will ever see again. An immense number of people were assembled within its walls— over two million according to Josephus the Jewish historian. Suddenly the Roman army surrounded the city on all sides so that there was no escape. Then horrible scenes began within the city-rage and discord prevailed, the people fought desperately and butchered one another without mercy. Then famine and pestilence did their work. Even mothers devoured their own children in madness of despair. The Romans a last took the place by assault and utterly destroyed it. Over a million souls were destroyed in this siege, and all that remained were dispersed in captivity over the face of the earth. All this was distinctly foretold by our Lord forty years before it happened, when it appeared most improbable. It was God' jud ment executed on this wicked people. Our Lord foreshadows in thi people. Our Lord forestadows in this calamity the still greater one to the wicked of the awful day of judgment, both at death and at the end of the world. "If these things are done in the green tree, how shall it be in the dry?

We shall each one of us have to under go the judgment of God. Jerusalem, th glorious city, is the figure of the soul. next week or to-morrow some fatal disease will seize upon us. In its grasp we shall be utterly helpless. All the skill of physicians will be of no avail. Our bodily powers will fail. Then our sins will stare us in the face. If we have been disobedient and impenitent up to that time how. Shortly we shall be surrounded on every side by our spiritual enemies. Perhaps will stare us in the face. If we have been disobedient and impenitent up to that time, how shall we repent? Racked by pains, the mind enfeebled, how can we drive off the dreadful despair which will surround us and press us in on every will surround us and press us in on every side? And death will come upon us unprepared. "For as the lightning comet to the west, and appeareth even unto the west, so shall the coming of the Son of Man to judge us and settle our deavors, prove ourselves worthy of those who went before us; and let us seek to the west, so shall the coming of the Son of Man to judge us and settle our true God.—Sacred Heart Review. lot for all eternity, either for weal or for

let us reflect seriously upon them. Let us turn over in our minds what will take

MANY ACTIVE AND VALIANT CATHOLIC IN FRANCE, SAYS POPULAR FRENCH NOVELIST.

M. Rene Bazin is a man who still has faith in his country, and the fact that his novels, Catholic in tone as they are, are selling by the hundred thousand. gives him some reason to hope. But he claims to have better reason than this. In conversation with a representative of the New York Times, he lately related the following incident:

"Last year in the course of a lecture gave at the religious retreat in Belgium, described in 'Le Ble qui Leve,' I invited my auditors, who seemed to have but a poor opinion of my country, to attend the Congress of the Jeunesse Catholique de France, to be held at Angers in March, 1908. Four young men accepted the invitation. They found assembled at Angers 8,000 young men (delegates from 1,800 groups), principally peasants and laborers. They to attend the Congress of the Jeune cipally peasants and laborers. The saw 4,000 of these partake of Holy Com munion in the Cathedral at 8 o'clock of a Sunday morning. They listened to lectures upon the social and religious development of the working classes. They were astounded by what they saw and heard, and they carried word back to Belgium that Christian France still possesses many active and valiant sol-diers, and that those who despair of her de not know her. It is this growth do not know her. It is this earnest, de vout France I aspire to reveal to her-self and to the world."

#### LET US NOT FORGET OUR DEAD.

In the different exercises of the Cath-olic Centenary, our thoughts have been borne, in various ways, to many who are dead and gone. Our eighteen prelates, our unnumbered priests, our many brothers and Sisters of active and teaching and contemplative orders, our lay-men and laywomen who worked, heart and soul, for the Church's advancement and soul, for the Church's advancement here, each of us will have some of these to think of, very specially, either through some connection with the life in question, through reading and the like, or through personal knowledge. To all of them we owe a debt of gratitude, and this we must strive to repay by our fervent prayers for the dead. Many of those who have gone before us are, we trust, already seeing the Blessed Vision of God's Face, but we can not tell how many nor who they are. All through this November, the month of the faithful departed, let us pray often for the dear departed, let us pray often for the dear dead. Let us often say the Rosary for them fervently and lovingly, remembering by name before God this one and that one, the pastor who baptized us, the Bishop who confirmed us, the priests who absolved us and gave to us Holy Communion so many times, the old pastors of our parish churches, the kind, wise, self-denying priests of God. Let us parts denying priests of God. Let us pray for the Sisters who taught us, the Conference men who, perhaps, befriended us the sodalists who were our companions the friends with whom we used to walk to the house of God. Let us give thanks for their good examples, let us pray for their eternal rest. Let us not forget. Then let us meditate very carefully on

this most noteworthy fact, that all these souls care for us now more deeply, and oh, how far more truly, than they did on earth. Whether it has been granted to them to enter heaven, or whether they still wait patiently, in purgatory, their entrance to our Father's house, they have, at least once, seen His Face and by the light of that vision they have een all things else in a clearer and disincter and far more accurate man er han ever they did in life. What now to them are the glories, the joys, the ambi-tions, the fame, of this fleeting world of ours? They see all these things as they really are, their littleness, their folly nothingness, when compared to eternity and heaven. They wish for us this one thing only, that we may perfectly serve God.—They long for our salvation, our sanctity, our zeal in the cause of other men's souls. Not theirs the wish that we Catholics shall impress our fellow-citizens by our numbers, our power, our influence, unless we impress them also with our goodness, with the fact that we are fellow-citizens of the saints and that we are, literally, loyally, lovingly, always and everywhere, of the hou hold of God.

As we wear the badge of the centen-nial on our breasts, let us learn from it a lesson of fearless defense of the Faith, loyal devotion to the cross of Christ, filial obedience to our Bishops and pas tors, union everywhere, loving and steadast with one another as members of one holy family, true to its commands and

This week should give us a very clear nsight into the meaning of the Communion of the Saints in the Holy Cath-olic Church. We may, in our human weakness, forget those who have gone deavors, prove ourselves worthy of those

## Brethren, let us think of these things; GOLDEN WORDS OF BISHOP HEDLEY.

We venture to predict, says the Ave

so worthy of Jesus Christ as the cease-less coming and going of rich and poor, young and old, in the sanctuary where He waits to give Himself to His Child-ren. With this we may be well content, ren. With this we may be well content, whilst we wait for better times. But truly the times will be good and accept able when the devout frequentation of daily Mass and daily Communion shall have formed the great Christian body nto a compact, resolute, and disciplined army of Jesus Christ, clear-sighted to the things of this world, militant on be-half of the Kingdom of Christ, and not afraid to lose even life itself that life may be found. When such times have come—and may we not say they are it sight?—it will not be long before another great world-movement takes place, and the Holy Eucharist is once more put in possession of the outward glory which is Its right."

## LIQUOB AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Youge Street, Toronto, Canada

#### FATHER IGNATIUS

The passing of "Father Ignatius," as the Rev. Joseph Leycester Lynch chose to have himself styled, removes from the human stage one of its most picturesque and puzzling figures. This Anglican "monk" seems to have really persuaded himself that he was a genuine disciple of St. Benedict, and he certainly lived an exemplary life under that impression. Ordained as a clergyman of the Church of England, he soon developed Pussyite Ordained as a cl-rgyman of the Church of England, he soon developed Puseyite tendencies and ritualistic practices. Later h-joined thh "Old Catholic" group and entered the field of controversy to defend the validity of his ordination. He organized a priory for nuns as well as an abbey for monks, the latter fol-lowing the ancient rule of St. Benedict, and using the Benedictine Breviary for choir office and the Sarum missal of the ante-Reformation Church of England, Their attire is the old English Bene dictine dress. The founder took the monastic name of "Ignatius of Jesus." He set forth as his recreation in recent years the holding of eight services a day in Llantbony Abbey Church. A special crusade was undertaken by Father Ignatius in defence of the Scrip-tures and orthodox Christianity against the higher criticism, and in 1893 he se-cured many signatures to a petition to cured many signatures to a petition to the Archbishop of Canterbury against attacks on the faith by the clergy. Afterwards he refused to preach in churches on account of the "rational-ism" permitted by the Bishops. Finally he set up a claim to have the power to work miracles. He was, indeed, one of the most remarkable of that mysterious class of religious enthat mysterious class of religious en-thusiasts who seem to have latent psychic power over both themselves and their immediate followers.-Catholic

#### COMMUNION FOR THE SICK.

" A Nurse " writes to the " Editor of "One hears so many different Rome." "One hears so many different opinions about the communion of sick ersons who cannot fast, that it is difficult for seculars to know what really is allowed. Would you kindly let us

The confusion probably comes from confounding the privileges granted by Decrees, with privileges which are pure-

ly personal.

The Decree of December 9th, 1906, is general and allows Holy Communion to sick who are confined to their bed for a month with no hope of immediate re-covery, provided the confessor judges that they are not able to keep the natural fast. These may take something to drink before Holy Communion. As to the frequency, the Decree allows Holy Communion twice a week to a person living in a community where the Blessed ent is reserved, or where Mass is celebrated. In other places Holy Comunion is allowed once or twice a

As in the Decree only those confined to bed were mentioned, a decree dated 6th of March, 1907, allows the same privieges to those who are sick as above but not confined to bed.

All who desire more frequent Commun

ion than this must have recourse to the Holy Office for permission and in these cases the privilege is purely personal. It may be well to explain the words "something to drink." What is taken nust be liquid, and should anything not iquid be put into the drink it must be iquified, for example eggs in milk.

### TO THE SOCIALISTS.

parties to the discussion were Catholics, which shows that Socialism is making which shows that Socialism is making disciples within the Church. We could not help feeling that the assailants of the theory—for a theory Socialism is, and a theory it is like to remain—were badly handicapped by the existence of landlordism in Scotland as part of the economic system that the Socialists seek to overturn. They seemed tacitly to acquiosee in the assumption of their civilization." place at the hour of death and all the scenes of the great judgment, when at Congress is held in London, the howls acquiesce in the assumption of their civilization. the sound of the last trumpet the dead, small and great, shall arise to give an account of the deeds done in the body. Let these thoughts be accompanied by many heartfelt prayers to God for contribution and a firm determination so to live as to be ready for this last judgment. Thus we shall make our peace with the sound of the great judgment, when at the sound of the dead, small and great, shall arise to give an account of the deeds done in the body. Let these thoughts be accompanied by many heartfelt prayers to God for contribution and a firm determination so to live as to be ready for this last judgment. Thus we shall make our peace with a condition of their opponents that private property in land involves landlordism. But surely it does not. Under the law of nature one has a right to have and hold as one's own all that is needful to enable one to live one's whole life, physical, intellectional, and moral, in other words, to demonstrate the assumption of their opponents that private property in land involves landlordism. But surely it does not. Under the law of nature one has a right to have and hold as one's own all that is needful to enable one to live one's whole life, physical, intellectional, and moral, in other words, to demonstrate the assumption of their opponents that private property in land involves landlordism. But surely it does not. Under the law of nature one has a right to have and hold as one's own all that is needful to enable one to live one's whole life, physical, intellectional, and moral, in other words, to demonstrate the assumption of their opponents that property in land involves landlordism. But surely it does not. Under the law of nature one has a right to have and hold as one's opponents that property in land involves landlordism. But surely it does not. Under the law of nature one has a right to have and hold as one's opponents that proved in the assumption of the proved involves landlordism. But surely it does not. Under the law of nature one has a right to have and hold as one's trition and a firm determination so to live as to be ready for this last judgment. Thus we shall make our peace with God, welcome the new-born Saviour at Christmas, and welcome Him with joy even at the great and, terrible day of judgment.

A HOPEFUL VIEW.

Let us take to heart these words of Bishop Hedley:

"No golden banners, no flowers, no festal music, no incense, can honour the Holy of Holies like the devotion of a loyal Catholic multitude. No glorious High Mass or outdoor procession can be so worthy of Jesus Christ as the ceaseless coming and going of rich and poor, young and old, in the sanetuary where He waits to give Himself to His Childente.

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ownership. The millionaire can no more shelter himself behind the dictate of nature's law on which ultimately rests the right of private ownership than can the landlord.—Casket.

#### A CONQUERING CARDINAL.

In the detailed report of Cardinal Gibbons' return in Baltimore and his reception by the heads of the State and municipality and the people at large will be found a very remarkable "sign of the times." Nothing like it has been witnessed ever before; so far as our memory goes, it stands alone. It was the formal presentation to His Emi-nence of a loving cup, subscribed for and presented by non-Catholics, Luther-ans, Methodists, Baptists, Jews and Spiritualists participated in the function. The gentleman who acted as spokesman of this body of admirers, ex Congressman Schirm, in addressing the Cardinal, showed by the filial tender ness of his language how deep is the the affections of all the people of Baltiore and how highly his type of Ameri can citizenship is prized by men who have had the carefully cultivated scales of prejudice long ago removed from their eyes by practical contact, with the real Catholic priest and real Catholic people. They see how very different these are from the ecclesiastics and laity of the novelist, the platform lecturer and the magazine writer. We believe that so beautiful and touching an incident cannot fail in working blessed results for the best interests of the whole nation. It is a manifestation all the more remarkable from its com plete spontaniety. It is a mark of unity true spirit of religion most conin the soling at a time when the symptoms of widespread indifference to religion were beginning to alarm many of those earnest minds who see in that influence the only sure guarantee for the permanence of the Republic and our cherishee popular institutions. — Ph Catholic Standard and Times.

#### PROTESTANT, TRIBUTES TO THE CHURCH.

The Protestant historian Lecky, in his "History of Rationalism," says : is "History of Rationalism,"
"The Catholic Church is the very
"The Christondom. The result of We have read with not a little heart of Christendom. The result of the ascendency it gained brought about We have read with not a little interest a series of letters in favour of and against Socialism, that have applied in the Glasgow Observer. Both ceeded the downfall of the Roman em pire; by infusing into Christendom the

> The Protestant Samuel Laing in his "Observations on Europe," page 395, says:

all that we term civilization in the

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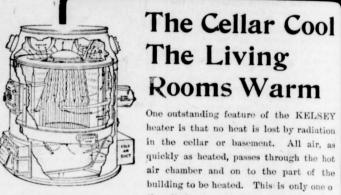
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people, spring from the supremacy of the Roman Pontiff and of the Catholic priesthood over the kings and nobles of the Middle Ages. All that men have of civil, political and religious freedom in the present traced in the history of every country to the working and effects of the independent power of the Church of Rome over the property, social economy, movement, mind and intelligence of all nnected with her in the social body.

Let us reflect that every hour has to be answered for. The day of reckening must come, where there will be no more labor, merit, liberty, illusion; but in-stead of these things, there will be an inexorable truth, the indelible record the irrevocable doom.—Bishop Hedley



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