FIVE-MINUTE SERMON.

Twentieth Sunday after Pentecost.

GOOD EXAMPLE " And himself believed, and his whole house."

I wish to say a few words this morning, dear brothren, on the force of example. St. Paul tells us in the Epistle ample. St. Paul tells us in the Epischet to the Romans that "none of us liveth to himself, and no man dieth to himself;" and, again, that we are "members one of another." That is to say, we all in-fluence the conduct of others and determine the course of their lives far more than we perhaps imagine. This is especially true in regard to parents and children. Bad parents, as a rule, have bad children, and good parents good children. How striking an example of the former is the inherited tendency to drink so often seen in those whose fathers and mothers were drunkards before them! Such children may have lost their parents very young and been brought up away from all temptation, but the tendency is there; there is in them a secret yearning after stimulants, and the first occasion awakes this sleep ing appetite, and they end in the grea

majority of cases by becoming in their turn the abject slaves of strong drink. You remember how, in the fable, the father-crab was so worried that his children would not walk straight along the sands, but persisted in scuttling along sideways. When he reproved them for so doing, they replied: "Well, father, show us how to walk straight yourself and we will all dutifully follow."

So, my brethren, if you wish your children to walk in the straight path of piety and virtue, first see to it that your footsteps are directed in that path. Lead the way yourselves, and then there will be little doubt that your children will follow you. Do you Christian will follow you. Do you, Christian father, wish your sons to turn out well, to keep away from the saloons, to avoid oaths and foul language? Then set the example by avoiding those things yourself.

Do you, Christian mother, wish your daughters to be gentle, modest, sweet, self-respecting girls? Then set the example! Do not be a gossip and a

gadabout yourself.

Do you, Christian parents, wish your children to reverence God's sanctuary, to be devout attendants at Holy Mass on Sundays, to be scrupulous in their fulfilment of every religious duty? Then set the example.

Do you want your boys and girls to set a guard on their tongues, refrain from wrangling and snapping and scolding and quarreling with each other? Then set the example. Lead the way, that they may follow. Guard your tongues; be gentle and forbearing, husbands and wives, with each other; and your children will be quick to see and profit by and imitate such a beautiful

We hear a good deal nowadays about heredity." Well, there is heredity in religion as well as in other things parents are good, devout, reverent Catholics, attentive to their duties, peaceable and considerate of one another at home, regular in their reception of the sacraments, punctual and unfailing in their presence at Mass and the other services in church, living in charity and good-will with their neighbors, never forgetting to commend themselves and their households to God in morning and evening prayer—then their children will grow up like them, just, upright, God-fearing, dutiful, and pure. This is the sort of "hereditary religion" that we want; the goodness and piety of every fam'ly in this parish descending to their children and to their children's children; broadening and deepening like a fertilizing river, bringing blessing and prosperity to everything it touches. What an encouragement to all parents to lead good lives! In this way your example never dies; it goes on and on, and is reproduced in your descendants. When the ruler in to-day's gospel be-lieved, it brought belief to his whole So it was in the case of Zac bring blessing and salvation to your selves and your children from genera-tion to generation!

THE ROSARY.

WAY IT IS THE UNIVERSAL PRAYER There is no devotion outside of the Blessed Sacrament itself that has taken such a lasting hold on the people as the rosary, writes Rev. P. C. Yorke in the Leader. It is used by young and old, by rich and poor, by learned and unlearned. All kinds and conditions of men find in it spiritual food and comfort. It is the prayer of youth buoyant and ambitious. It is the prayer of that age that is ripened by suffering. It is the prayer of those who, with slow feet wed heads, are going down into the valley of the shadow of death.

It is truly the universal prayer. The child says his Hail Mary over and over, as over and over he repeats his earthly mother's name. The poor and the illiterate are at home in the stable at Beththe carpenter's shop at Nazar-What man so learned but can lean with intent face over the doctors' chairs in the temple while the Wisdom of the

Ages hears and asks questions?

The rosary owes its vitality to the fact that it brings down into daily life the great fundamental truth of Christianity, namely, the Incarnation of our The Incarnation means not only that Christ took a body and soul like ours, but that He manifested or revealed God in human form. He was God. It was God that was born a helpless infant. It was God that was subject to Mary and Joseph. It was God that agonized in the garden, that was scourged, spat upon, crucified and laid in the sepulchre. It was God that broke the bands of death and ascended triumphant into It was God that sent the Holy was God's mother that was taken up and crowned.

Thus in a hundred ways the rosary is lways inculcating the same truth, the divinity of Jesus Christ. It is on the divinity of Jesus Christ all Christianity rests, and it is from it comes its power of consolation and its promise of strength. Therefore with the rosary in common use the Incarnation becomes a household word and Christ is the Master of every licity.'

house, breaking bread at the head of

every table.

There is no prayer that is so personal The great processions pass away. The gorgeous robes are laid aside. The bells are still, and the organ is silent, and the singers chant no more. The mighty con-gregation is scattered. The candles are quenched on the altar, and the golden vessels are hidden, but like the lamp of the tabernacle the rosary remains. How many silent experiences are connected with its beads? It is like the alabaster box that the Magdalen broke and the odor of it fills the bwhole house. Truly it has been the instrument of the Paraclete in diffusing His consolations.

CHARACTER OF CONVERTS TO THE CATHOLIC CHURCH.

our Anglican Church papers," says the Lamp (Protestant Episcopal), "an art-icle of the Rev. Richmond H. Gesner, originally printed in the Gospel Mes-senger, which quotes from the English Church Review, the Pulpit of the Cross (ten years deceased) and other sources, periodical and individual, to show that all the conversions, whether clerical or lay, are not from the Episcopal Church to Rome, but that the Episcopal Church does a thriving business in making re-cruits to her ranks of deserters and strugglers from the Roman army.

"In measuring the relative loss take into consideration quality much more than quantity. When has Rome lost to us a Newman, a Manning or a Faber, or, to come nearer home, a Bishop Ives, a James Kent Stone, a Wadhams or a Walworth? But if mere number and the stone of the are to count, what are the four or fiv Roman elergymen (Italians) received by Bishop Potter (R. I. P.) in a single year out of a total for the United States of 15,665 Roman Catholic priests (Catholic Directory, 1908) ?
"Instead of employing such pusillanim

ous methods of consolation for the loss of nearly a score of priests in a single year to Rome, we might better be emyear to Rome, we might better be employed in mending our fences, taking heed to a warning which Newman uttered after the publication of Tract 90, If this state of things goes on, I mournfully prophesy not one or two, but many ons to the Church of Rome.

Apropos the high "quality" of the bservations in "Extension" for Sentnber are most interesting:

The recent death in England of George Matthews Arnold, the brother of Sir Edward Arnold, the author of 'The Light of Asia,' calls atten-tion once more to the char-acter of converts to the Catholic Church. It is a favorite bit of backbiting on the part of those who are out-side the Church that she has influence only over the uneducated and an attraction mainly for the ignorant. The roll of converts, however, in this country and in England tells quite a different story. Those who come to us are among the brightest and most intelligent, and, above all, are among the most serious and most respected of our Protestant brethren. Of the score of Pro testant clergymen who have come to us during the past year nearly every one was distinguished among his fellows, looked up to by all those who knew him respected even by those who were mere acquaintances, and generally considered to be one of the chosen among men. This has been the rule among converts to the Church. Mr. George Arnold, whom we mentioned a moment ago, wa a distinguished antiquarian who, in the intervals of his leisure from his vocation as a lawyer, found time to make a magni ficent collection of the Roman antiquities of Britain. He was so much re-spected by his fellow townsmen that he had been elected no less than eight times the mayor of Gravesend, Eng-

intellectual they are the more sure they are to join the Catholic Church. John Oliver Hobbes was a convert and Charles Kingsley's daughter is a Catholic. All the near relatives of Scott are Catholics Most of the near relatives of his great admirer in the last generation, Stevenson, whose defense of Father Damien surely deserved this blessing, have entered the Church. Members of the family of Dickens and Thackeray are among the converts. Many of the old nobility have come into the Church and are constantly coming. Only the other day the Marquis of Queensbury, distinguished for his services in the Boer war, became a convert. Many members of his house had come over before him. He is one of the most prominent among the Scote

"There are two classes of people for whom the Roman Catholic Church has attracted—the poor and the suffering. who need consolation, and the educate leisure class, who have learned the empti ess of what so many strive for in life If there were no suffering in the world, and if there were no death in the world, then there would be no need of any church. So long as people are healthy and successful in their striving there does not seem to be much need for relig-ion. In fact, its precepts only hamper them in what they are apt to think false-ly of as success in life. When there is suffering, however, then men feel the need of religion. Montalembert said long ago: 'Christianity alone has from the beginning promised to console man in the sorrows incidental to life by pur fying the inclinations of his neart, and e alone has kept her promise. is why, with the passing of Protestant-ism, confessed even by the clergymen of the Protestant Church, so many free and competent to appreciate the Church's claims or feel the need of her consolations, are turning to Catho-

QUESTION ANSWERED.

I have seen it stated that the Cath olic Church instituted the obligatory practice of confession by a decree of the fourth Council of Lateran, which was held A. D. 1215. Is there any basis for this assertion?" F. S.

If the answer made to "S. P." in this column be recalled it will be at once

apparent that confession of sins was a practice among Christians from the days of the Apostles. It is unnecessary to repeat all the testimonies of the saintly Fathers and Doctors, and the decrees of provincial and national coundecrees of provincial and national coun-cils relative to the existence of con-fession and the duty of making it. But there are some historical proofs of the practice that we have not yet considered and which we will now present. We refer to the historical fact of

We refer to the historical fact of royal confessors, that is, priests or bishops chosen by kings and emperors, to whom these personages made con-fession. In the seventh century King Thierry I. had for confessor St. Ausberg, Archbishop of Rouen. St. Viron held the same office for Pepin, the father of Charles Martel. Charles Martel had for confessor St. Martin, a monk of for confessor St. Martin, a monk of Corbie. Charles reigned in the eighth century. In the ninth century, accordcentury. In the ninth century, according to M. Baluze, St. Audrian was the confessor of King Louis the Debonnaire, and as Ughel testifies, Lothair, the successor of Louis, had Donatus Scot, Bishop of Feluze. In the tenth century the Emperor Otho selected as confessor St. Udalric, Bishop of Augsberg. Dida-cus Ferdinand was confessor of King Ordonnic II. of Spain, In the eleventh century Queen Constance, wife of Robert the Pious, had Stephen, a priest of the diocese of Orleans. In the twelfth century Henry I. of England had Atheldulf, prior of St. Oswald, and later first Bishop of Carlisle.

We see in view of these few instances low absurd is the claim made by many Protestant writers that confession wa introduced in the fourth Council of Lateran, A. D. 1215. In the Lateran Council, say the Fathers of Trent, "the Church did not decree that the faithful hould go to confession, for it well knew was both an obligation and divine institution ; but it ordained that the precept of confession should be ful-filled at least once a year by all Chris tians and by each one of them who had me to the age of discretion."

It is worthy of remark that the chiefs f Protestantism were defenders of conession at the beginning of their revolt when it was attacked by spirits bolder than themselves. Luther, in his Babylonian captivity, says: "I would rather bear with the tyranny of the Pope than consent to abolition of con fession." The articles of Smalkalde likewise declare that it is not necessary to abolish confession or absolution In one of his letters (lxxxii, Lib 1) Melancthon deplores as a fault demanding separation the abolition of confession which followed close upon confession which followed close upon the Reform in many places. But when the leaders of 'revolt finally rejected confession Henry VIII. of England de-nounced them. "As regards confes-sion," says Henry, "even were there no question of it either in the Scriptures or in the Enthers were in senior it extenor in the Fathers, yet in seeing it estab-lished and practiced among Christian people for so many centuries back, I cannot bring myself to believe but that it came from God, and that it is not the fruit of human thought, but that it is a divine law."—Rev. John Price, in Pitts-

ASHAMED OF THE INSULT TO THE BLESSED SACRAMENT.

The comments of the English presthe Prime Minister Asquith's action in prohibiting the procession in honor of the Blessed Sacrament show that a growing sense of shame in England over the subserviency of the government to the class of Protestant fanatics who de-manded that the public demonstration Tablet, in reviewing 'Who's Who Among Catholies in England,' recently edited by the distinguished editor of Punch, Sir Francis Burnand, himself a convert, pointed out how many of the converts to Catholicity in the last generation are from among the best families in England, in the sense of the families who have had opportunities for culture and have had opportunities for culture and bear and converted to the families of the families who have had opportunities for culture and the families in Germany," it says, "the Eacharistic Congress assembled at Metz, and the Eucharistic procession was held by specially an Act which forbade the procession was suspended, though it was only thirtyseven years old, whereas our Act is close

upon eighty."

The absurdity of falling back upon an obsolete Act of Parliament to win favor with unreasoning anti-Catholic bigots is thus pointed out by the same English paper: "We believe the statute base forbids a Roman Catholic to own a horse forbids a Roman Catholic to still in force "We believe the statute that valued over £5 (\$25), is still in force, yet a Catholic might own the Derby winner. By law a Roman Catholic Church may not have a steeple or bells yet we believe Westminster Cathedral has bells, and it certainly has a steeple. By the very section of the Emand Act we quoted, no Roman Catholic ecclesiastic is allowed to wear the habit of his order in the street under penalty of £50 (\$250); yet priests walk about among us in their clerical dress, and no

one takes the slightest notice. The London Daily Telegraph is equaly outspoken in its condemnation of the overnment's kow-towing to a handful of anatics. Here is the strong language

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nation of the conduct of the Government with respect to yesterday's Pro-cession of the Blessed Sacrament, which was to have brought to a conclusion the proceedings of the Eucharistic Congress. They have once more displayed their characteristic weakness and irresolution. their susceptibility to pressure, and their to make concessions to the clamor of a few extremists. The incident is certain to leave behind

it a strong sense of irritation and re-sentment. It is easier to bear injustice than stupidity, and everyone must feel that this affair has been stupidly and needlessly mishandled. It deals a heavy blow at the sacred cause of complete religious toleration. Every complimentary phrase recently uttered by the Pope, by the Papal Legate, and by the high ecclesiastical dignitaries from abroad now visiting England, about the large-mindedness of Englishmen, and the glorious liberty of thought and ac-tion which prevail here, is turned to irony by this blunder of the government. The pleasant words will be retracted, and the foreign visitors to the Congress will quit these shores smarting under a sense of insult."

Other English newspapers are just a severe in their comments on the pusil-lanimity displayed by the Prime Minis-ter when he yielded to the demands of a coterie of anti-Catholic bigots. His doing so should have the effect of mak-ing the Catholics of England, Ireland, Scotland and Wales combine for the purpose of demanding that the last ves-tige of the penal laws be wiped out of the statute book .- N. Y. Freeman'

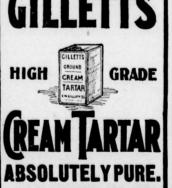
THE SUBLIME MISSION OF THE PRESS:

It appears to be the consensus of opinion that the troubles which have come upon the Catholics of France are due in ome measure to the lack of a strong, vigilant, outspoken Catholic press. must not be supposed, however, that this fact has been recently discovered. Long before the breaking of the storm which swept away the rights of the Church in France, far-sighted French Catholics saw the need of an influential Catholic press. They saw that modern conditions demand that the altar and the pulpit must have an auxiliary in the press. Through the press come some of the most insidious assaults upon the Church, and through the same agency must defense be made. Men of forethought saw and appreciated this fact in France a generation ago, but unfort-unately the necessary steps for the establishment and maintenance of a igorous Catholic press were not taken. Thirty years ago, for instance, M. Baudon, president of the St. Vincent de iety, in writing for the Cathoies of France, expressed himself as

follows The importance of the press is understood enough by the faithful.

They look to the building of churches, to the founding of communities, to the multiplying of homes for orphans and the religious communities will be expel-led, and the homes for orphans and poor -nay, the very schools themselves-will be taken from the religion that

M. Baudon's words have proved prophetic, in France at least. What i their value as a prophecy with respect to conditions in other countries? Here in the United States at present we simply revel in freedom, but what of the future? What bulwark are we erecting against tides of atheism, socialism and destruction? Are we sufficiently alive to the importance of the Catholic pres as a weapon of defense? We know



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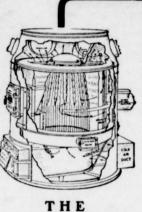
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well that we are not. We know very well that what M. Baudon so fittingly describes as the "sublime mission" of the Catholic press appeals to but a limited number of those who should be the first to see that the work of presenting Catholic truth through the medium

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OCTOBE CHATS W

Lacordair My Dear Fr me a good lett must not be s to fall off; Absolute stea fond dream. fall behind ; w row against sides, your he weakness and understand. penance, and it to God. Th tions are thos selves will, v end where we have been ma

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