TWENTY-SEVENTH SUNDAY AFTER PENTECOST

THROUGH HIS FOOT

AFTER PENTECOST

JUDGEST

"Pray that your flight be not in winter or on the Subath." (laft xxv. 20) some see in the test of Jerussian. Others believe the last of Jerussian. The words of Christ: "Pray death." The words of Christ: "Pray death." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last of last." The words of Christ: "Pray of the last of last of last." The words of Christ: "Pray of the last of last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The last of last. The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of last." The words of Christ: "Pray of the last of the las

make his peace with God. When he begins to realize that he has served false gods, the waters of etentity fall over him and bury him as an unrepentant sinner in eternal destruction.

In The Manciple's Tale, Chaucer words:

In The Manciple's Tale, Chaucer words:

In The finite vertue, sone, if thou will lere, is to restrene, and kepen wit hy Tonge. Is the tongue is the organ of speech given by the Crearor to communicate this ideal happiness, designed by Him Wordship or True, the Lord is merciful and no or the thief on the cross had not know. Othrist as the Son of God, and as soon as he did, he repented of his sins and begged for mercy. You, however, have known Him from your youth and you have often been admonished through your confessor, your parents, to leave the path of sin and repent, but you have paid no attention, you have differ on the coxes and until the past? Have you not made you then even as much right as had the their to expect at the end of your life the mercy which a whole life long you have despised? Have you not made you then even as much right as had the whole were yented a whole life long you have seldom examined your conscience, and kepen will have despised? Have you not made you then even as much right as had the whole life long to the member and boasteth great things. But how more frequently is not this organ, intended as a much will be a consider through your confessor, your parents, to the create and discord, so much so, that according to the inspired through your confessor, your parents, to the create and discord, so much so, that according to the inspired through your confessor, your parents, to the create and discord, so much so, that according to the inspired through your confessor, your parents, to the create and discord, so much so, that according to the inspired through your confessor, your parents, to the first parent and the like your roles they whot by the conguence and warmth to the first sady destroyed by the word in your discording the parent when the form of the parent when you

tion then be sincere, or which the fear of death scares you, rather than the love of God? Of the ten virgins who took their lamps and went forward to meet the bridegroom, five only were admitted to the feast; to the other five the bridegroom said: "I know you not." But did not Carist say: "Ask, and it shall be given you; seek and you shall find; knock, and it shall be opened to you," and has He not assured us: "Heaven and earth shall pass, but My words shall not pass." (Matt. xxiv., 35); why, then were these virgins, who had burning lamps and admitted to the feast? Beand earth shail pass." (Matt. xxiv., 35); why, then mot pass "(Matt. xxiv., 35); why, then were these virgins, who had burning lamps, not admitted to the feast? Because they had filled their lamps with oil only after the bridegroom came; therefore, they were too late; the other five were ready and went into the feast. This is the fate of those who never think of peuance and conversion during their lives. If they expect to do their penance in their last hour, they may perhaps share the fate of the foolish virgins to whom the Lord said: "I know you not." Let us, therefore, my dear Christians, not defer our penance, so that death may not overtake us at a time therefore, they were too late; the other five were ready and went into the feast. This is the fate of those who never think of penance and conversion during their lives. If they expect to do their penance in their last hour, they may perhaps share the fate of the foolish virgins to whom the Lord said: "I know you not." Let us, therefore, my dear Christians, not defer our penance, so that death may not overtake us at a time when we least expect it, and when we are not prepared. Let us battle now against the enemy of our salvation, so that in our last severe struggle we may be prepared to win the victory and gain the erown of eternal life. Amen.

A PRESUMPTIOUS PROFESSOR

A PRESUMPTIOUS PROFESSOR

A PRESUMPTIOUS PROFESSOR

Offense at the superiority or success of others and lives only by impairing its Into the feast of the slanderer there is a disguised hatred which distills in word the poisonous fermentation of the benefit so a contemptible hypocrisy which praises openly and reviles secretly. This vice, so hateful to God, and so strongly condemned by the inspired writers, cannot be exaggerated in its line to suppose that the poisonous fermentation of the benefit of the pois

The Chicago University founded by John D. Rockefeller has become no ious for the loose religious views ious for the loose religious views ex pressed by many of its professors. One of them, Clyde Weber Votaw, is reported as saying the other day in a lecture entitled, "Scientific Value of New Testament Etnics," that the teachings of the New Testament regarding the conduct of women at divine services and the declaration of St. Paul regarding ceitbacy were old fashioned and long ago out-grown.

ceitbaye were old fashioned and long ago out-grown.

We do not know what particular branch of study Professor Votaw teaches but we do notice a singular want of discrimination in his handling of religious subjects. He does not seem to perceive the wide difference between merely disciplinary enactments and the moral teaching of Christianity regarding different states of life. He jumbles both together and proceeds to pass judgment utterly oblivious of the mistake he has made.

Everyone knows that the discipline of Christianity has changed nor was it ever intended to have the same unchangeable character as its doctrines and moral principles. But its teaching whether dogmatic or moral has not change nor can it be set aside at the mere dictum of a Chicago University professor. It is still believed by some millions of people in the world who constitute the vast majority of professed Christians and who regard it as neither old-fashioned nor out-grown.

Perhaps, Professor Votaw is one of Professor Votaw is one of people in the world who conditioned nor out-grown.

Perhaps, Professor Votaw is one of Professor Votaw is one of the professor to see a difference but we do not the world who constitute the vast majority of professed Christians and who regard it as neither old-fashioned nor out-grown.

Perhaps, Professor Votaw is one of the professor to see a difference but we do not find the was cleansed by a Simple Wash

"I was all full of pimples and scars, but after using D. D. D. Prescription I that was three years ago."

Everyone knows that the discipline of Christianity has changed nor was it to each of the world who constitute the vast majority of professed Christians and who regard it as neither old-fashioned nor out-grown.

Perhaps, Professor Votaw is one of the world who constitute the very more of the world who constitute the very not of eezema or any other serious trouble, the soothing Oil of Wintergreen. Thymol and other ingredients are so carefully compounded there is no wash for the skin made that can compare wi

Christians and who regard to as helder old-fashioned nor out-grown.

Perhaps. Professor Votaw is one of those dilectanti who loves to see a moman in the pulpit expounding religious truth and consider it an advance in the progress of civilization. It may be for this reason that he finds fault with the disciplinary measures of St.

Paul regarding the conduct of women in the Church. If so we have nothing to say, for comment would be superfluous. But what does occur to us to remark as we read from time to time the ex-

though its fruits in time and eternity are terrible, a vice that feeds on a corrupted heart and spreads its poison through the tongue. It bears the odious name of slander. The tongue of the slanderer is, what St. James terms it, a raging fire which scorches all within its reach, turns its fury against the good and the bad, leaving behind it ruin and desolation. It feeds with delight on what is most sacred and secret, destroys what is most solid, and blackens what it cannot consume. The slanderer takes a cannot consume. The slanderer takes a secret pride in revealing a mast in a brother's eye, yet cannot see the beam in his own. Full of base envy he takes

HAY FORK RAN THROUGH HIS FOOT

But Able To Work Again The

EVILS OF SLANDER
ONGUE USED IN DISSEMINATING HATRED. A UNIVERSAL
VICE. SECRET PRIDE OF SLANDERER. EVIL MEASURED BY
ITS CONTRADICTION OF PERFECTION.

In The Manciple's Tale, Chaucer
rote:
Is to restreine, and kepen wel thy Tongue."
The tongue is the organ of speech iven by the Creator to communicate

commanded, to eat of His flesh, and drink of His blood so that He might abide in them and them in Him, all in the one infinite embrace of His loving heart, so that they may carry out the precept of price with the precept of this loving disciple: "My little children, I want you to love one another, and be like your forefathers, who forced the pagans to exclaim. 'See how they love gives strength to society, and brings peace and warmth to the fireside. But this ideal happiness, designed by Him who we all in common call Father, is sadly destroyed by the vice of slander, and that without the least possible excusse.

of its victim, and that the standerer must be shunned like a serpent, for they have sharpened their tongue like a serpent, the vemon of asps is under their lips. The injuries inflicted by the cowardly attacks of an unbridled tongue are sometimes worse than death. In the book of Truth we read: "The stroke of a whip maketh a blue mark: but the stroke of maketh a blue mark; but the stroke o maketh a blue mark; but the stroke of the will breaks the bones, and the death thereof is a most evil death; and hell is preferable to it. The whisperer and the double-tongue is accursed; for he hath troubled many that were at peace." This vice so widespread, and assum-ing sometimes a garb of piety or fraternal interest, eminates from a proud, envious

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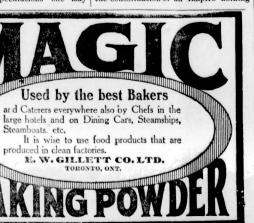
rvin a family financially. To satisfy the justice of God the loss must be made good, the damage repaired. But when one's reputation is wounded and his character or standing in society is lost character or saturing in society is lost through the slanderer's tongue, what adequate compensation can be made? There is nothing dearer to one than one's honor, and no goods can compare with the treasure of a good name. Hence the truth of the familiar words of the poet: the poet:

ng; , 'tis his, and has been a slave to thou

tined to a life of edification and good influence? Where is the right of de-stroying his existense? This injustice so glaring in the eyes of the world, what must it be in the eyes of Eternal Truth?

"No, 'tis slander, Whose is sharper than the sword; whose tongue Outvenoms all the worms of Nile."

COLONIAL AND HOMEBORN





together, not by unity of authority nor community of interests, but by sentimental love of the mother-land

But there is reason for every thing, even for what is apparently unreasonable. The first colonists, no less amid And makes me poor indexes him.

This is the expression of a truth which is inborn in. To counterbalance this robbery, the slanderer must make compensation. He must retract, and this retraction will convey the opinion he was unjust, envious and lying. How painful and humiliating that will be to the slanderer. Yet the justice of God demands this.

Some find an excuse in the fact that the crime revealed existed. But to whom has God leased the privilege of tearing asunder the veil of secrecy which he grants the sinner for designs consistent with His mercy? That person may have wiped away with tears an accidental error. He may now be destined to a life of edification and good

eneath strange stars, in convers "By the long wash of Australasian seas

Far off"
loved most to talk. They idealized
England as home, forgetting all its
shortcomings but remembering and
treasuring every charm.
And they idealized Englishmen, those
whose happy lot it was to dwell in that
dear land. Such became for them al-

prominent feature of slander in the eyes of the public. All entertain contempt for the prefection to which it is opposed. God is all goodness, all beauty, all justice and all sanctity. Sin is a define and calcumptate and contradiction of these perfections. The perfection, which God has revealed and proved to be dearest to Him, is love. "Walk in love as Christ that hals love as Christ halp that the companient that hals love as Christ that hals love the half will not deep the half where as the child preferring its mother in razgs to the queen in her glory.

St. Chrysostom describes in on of his sermons the child preferring its work of England and his work were as the works of England and his work were as the works of England and his work were as the works of Engl

by criminal speculations one may the consolidation of an Empire holding to the Colonial for the home-born lessens; his love of his own people and his own land grows. It was not sufficient in the cichtest. and his own land grows. It was not sufficient in the eighteenth century to hold the North American Colonies to Eugland; it will not suffice to bind to the empire the greater colonies scattered over all seas. The Imperial Conference is soon to meet again, and there is good reason to believe that some, at least, of the Colonial ministers will have least, of the Colonial ministers will have definite proposals to make on the subject of Imperial unity. If these are met in the old spirit, if Colonials are required to give everything on account of the mythical superiority of the homeborn, if they are not met with on terms of equality, the dissolution of the empire will not be far away. The assumption by the Crawwith a superiority of the colonial superiority and the colonial superiority are the colonial superiority. pire will not be far away. The assumption by the Crown with regard to the "overseas dominions" of pompoutitles without reality beneath them titles suggestive of the fall of the Roman empire, will rot save it. It will perish through the blindness of the homeborn, and unless every precedent of history is to fail, the loss will cone, not on the new nations but upon the not on the new nations, but upon the old nation at home.—America.

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and tobacco habits are healthful, sare, mexphometreatments. No hypodermic injections; no loss of time from business, and a cure. Consultation or correspondence invited.



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Rev. Father O'Sullivar (Catholic Libraries," de the Peterborough Lad Society, and already "RECORD," is well calcul much food for thought treader. We are so accussing the Church denounce culture and the opponeened thought that, all we begin to think there foundation for the char, is well to have the face well to have the fac learly in mind so that he charge when made i

NOVEMBER 19, 1910

THE READER'S

I wonder how many fe of the Corner are membe Society! Although I d the multiplication of clu mean a neglected home, girl readers to be, above makers — yet some clu essential, are at least ve essential, are at least ve foremost amongst these figirls of our cities an Ladies' Literary Societ Literary Society is s than an agreeable way of It should be, and the me it, an intellectual force it, an intellectual force an institution that wi them better mentally morally. Friendly inte kind has an education been said that the be the world, and a Liter little world, with diffe different minds, different trent view points. It ferent view points, t which must naturally which must naturally minds and widen our s ture is what we all al But how few of us are We may have read a may be able to echo a platitudes, but that is iterary society that name will help to make name will help to make for that reason deser so, dear young ladies, If your town does not a Literary Society org can help you he will to oblige, and if any olong to such a socie pleased to hear from doings. "Non-Bigot" writes

have been attending the Roman Catholic town, and I must say I have been favours your services. I like you appeal to the were, of course, very well delivered, but it sion and image worsh the Virgin rings fals orrespondent is sin enough and not at a name, but he will pal little comment on his fluds us all right wh dogmas and truths h denominations in cor the line at doctrine to Catholicity. He these latter must no eous. But will he
or how they arose
And as, in common
testants, he reads hi even to the consumer and this other, "I Ghost, the Spirit of ALL things, and to
EVER." So if my con
he will blame the
error, not on the Cl
and the Holy Ghos

What subjects peoples' cerebral fo to be sure! A ce has been doing the

