#### FIVE-MINUTE SERMON

TWENTIETH SUNDAY AFTER PENTECOST

GETTING NEARER HEAVEN Brethren, I recommend to you the eading of the whole of this Epistle to reading of the whole of this Epistic to the Colossians, especially chapter first, from the ninth to the fourteenth verse. It contains a short summary of the graces which should adorn the Christian character. "Being filled with the knowledge of God's will, walking worthy of God, being fruitful in every good work, and increasing in the knowledge of God." It is upon these last words

of God." It is upon these last words that I wish to dwell this morning.

Have you increased in the knowledge of God since your childhood? Now, I fear that many of us must admit that we knew more of divine things the day we quit Sunday-school than we do at present. I think the words of the poet apply pretty fairly to many of my hearers:

"Perhamental advance any prog ber of the Catholic It is as fa alphabet, follows: "Perhamental Perhamental State of the poet apply pretty fairly to many of my follows: "Perhamental Perhamental Per

"Now 'tis little joy
To think I'm farther off from heaven
Than when I was a boy."

And this refers to heavenly knowledge And this refers to heavenly knowledge in a special manner. When a boy starts out in life, even a good boy, he usually takes it for granted that his religious instruction is finished. That is a poor compliment to the divine wisdom in our Lord's revelation. It is a poor compliment to one's own intelligence. "As the hart panteth after the fountains of wa'er, so doth my soul long for thee, O God; my soul hath thirsted after the strong, living God." Well, brethren, no doubt you have thirsted, but how many strong, living God." Well, brethren, no doubt you have thirsted, but how many have thirsted for the knowledge of God. Your knowledge of God was enough for a boy's religious life to the man's religious life requires more. If in your secular affairs you must keep up a constant study of all that concerns your business in order to make money, so must you study God, His Church, His Sarintures, His saints, to make progress

in the spiritual life—a many holds interest.

Just so; to make progress. But who wants to do that? Come, brethren, be honest with me: Isn't it true that to keep out of jail, in the spiritual sense, is the main business of your life? Isn't your whole religious career one everlasting struggle to keep the devil's claws oil your throat? Yet the claws oil your throat? Yet the essence of religion is not that, but it is essence of religion is not that, but it is essence of religion is not that, but it is essence of religion is not that, but it is essence of religion is not that, but it is essence of religion is not that, but it is essence of religion is not that, but it is essence of religion is not that, but it is essence of religions instruction; because moral and religious instruction; because moral and relig the main business of your life? Isn't your whole religious career one everlasting struggle to keep the devil's claws off your throat? Yet the essence of religion is not that, but it is elevation—elevation above the world, the flesh and the devil, elevation to God and union with Him in a way far above nature's powers. Now, union with God is in the intelligence by knowledge of Him, and in the will by love of Him. Our Lord sai' to the Samaritan woman:

"We adore that which we know." We love that which we read about, talk about, and hear others talk about; and once we love anything we want to talk about, the read about it.

But some one might say, Father, this is rather theoretical; give us a word of practical advice. Well, then attend the High Mass and hear the long sermon on Sundays. Don't pick out the shortest Mass, in order to run home and spend the whole day in reading the Sunday paper and trashy novels. Come to all sermons in Lent and Advent.

Read a chapter in the Bible once in the week, at any rate during Lent and Advent. And did'nt you ever hear of the parochial library? It is full of good books, secular as well as religious, Join it; it costs little and will give you good spiritual and doctrinal reading. Make religious questions matter of con-

dustry and similar virtues, the public school was giving a very efficient instruction in morals and correct living; but the feeling of the Conference as a whole was unmistakably that while the formation of these habits in the children was valuable and needful, there had come a time when the need for something more was felt and felt keenly. Almost every paper read, and almost every address given, emphasized this. The Rev. O. P. Gifford, D. D., of Brookline, speaking on the "Protestant View of the Moral and Religious Education," said that the reading of a chapter

View of the Moral and Rengious Datea-tion," said that the reading of a chapter from the Bible, the offering of a prayer, the singing of a hymn is not religious teaching. "Teach morals and religion as you teach grammar and mathematics" he said. "Grind them into the memory, he said. "Grind them into the memory, etch them into the judgment, work them into the life as you'd work leaven into moistened flour, or plow seeds into soil." And this, as the Catholic speaker pointed out, is exactly the Catholic

view of moral and religious training—that it should be constant and enduring, and not merely perfunctory and hap-hazard.

and not herely permitted and not herely permitted.

The paper of Professor Amos R. Wells on "Secret Societies in School and College" while not professedly dealing with the lack of moral and religious training in the schools, had a very decided bearing on the subject, because all these fraternities with their consequent evils arise from a lack of proper religious and moral instruction and supervision.

But while all who discussed the general subject were in substantial agreement as to the need of including in the school curriculum some definite system of moral and religious training, nobody advanced any plan, nobody presented

of moral and religious training, nobody advanced any plan, nobody presented any program—except the Catholic member of the Conference. What he said is only what has already been said thousands of times by Catholic authorities, Catholic publicists and Catholic editors. It is as familiar to our readers as the alphabet. He spoke substantially as follows:

"Perhaps the most striking illustra-Pernaps the most striking intestra-tion of the importance which Catholies attach to moral and religions education may be found in the fact that last year the Catholies of the United States spent \$36,000,000 in establishing and main-taining parish school.

taining parish schools.

Now, \$36,000,000 coming from the hoard of a millionaire might not mean much in these days of multi-millionaires and their princely gifts to education, but when such a sum is subscribed by people who are for the greater part poor; when it comes from the toil and sweat of those who form part and parcel of the common people of this country, it means a great deal.

Money talks. Ringing resolutions as to the necessity of moral and religious education for our children are all right so far as they go, but when a man outs much in these days of multi-millionaires

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of the deference in creed of the pupils, religious instruction can not be given. It would be manifestly unfair to attempt to give it. No one denomination has a right to force its tenets on all the children, and for the State to try to found or arrange a religion of its own, a milk and water mixture that would be palatable to all, would be to open the way to all sorts of evils.

palatable to all, would be to open the way to all sorts of evils.

So we have a secularized school, as the only way out of the difficulty. And those who, like the Catholics, wish their children to receive religious instruction, and moral instruction based on religion, every day in school, must send their children elsewhere, must establish and maintain schools of their own.

There are, I know, a great many

There are, I know, a great many people who imagine that this establishment of Catholic schools is a mere ment of Catholic schools is a were priestly whim, that it does not proceed from the heart of the Catholic people; but I feel that in a conference such as this, no such absurd notion prevails. And I am sure also that the other absurd notion that the Catholic schools are not particitic, and that they are a are not patriotic, and that they are a



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religion. We believe that religion more ended to the conference on the moral and religious training of the young held at Sagamore Beach, Mass., last week.

The gathering was held under Protestat auspices, and all the speakers, with one exception, were Protestant; yet the prevailing note was one of profound dissatisfaction with the results of a system which excludes defluite religious and moral instruction and training from the curriculum. Indeed, no Catholic has ever expressed himself more strongly on the evils which may be set down to the absence of such training than the chairman of the Conference, the Rev. Francis E. Clark, founder and president of the United Society of Christian Endeavor. Dr. Clark said that the Conference had been called to consider methods of giving young people the moral and religious training which they needed and that his attention had been called to this need particularly by some alarming but well authenticated reports of flagrant immorality in our public schools."

The Hon. George H. Martin, D. D., LL. D., Secretary of the Massachusetts State Board of Education, took the ground in his address that already through its insistence on punctuality, attention, obedience, silence, order, in the standard in secular subjects is whole was giving a very efficient instruction in morals and correct living; but the feeling of the Conference as a whole was unmistakably that while the formation of these habits in the children was held on the consider methods of provided the construction of the provided provided provided the consider methods of giving young people the moral and religious training while they needed and that is needed and that the conference had been called to this need particularly by some alarming but well authenticated reports of flagrant immorality in our public schools."

The Hon. George H. Martin, D. D., the provided pro

envoy: "You are too late in undertaking to instruct us in the prayer after all the many years we have been known to you. The Frenchman was wiser than you. As soon as we knew him, he taught us to pray to God properly, and now we pray better than you."

Massachusetts claimed all Maine as British territory, and the Abnakis as subjects, and so in 1704 Massachusetts expeditions were fitted out to destroy expeditions were fitted out to destroy the mission stations. One under Colonel Hilton penetrated to Father Rasle's mission, but finding the Indians absent, mission, but finding the Indians absent, burnt all the wigwams as well as the church with its vestry and the residence of the missionary, after they had pillaged and profaned all that Catholics revere. When neace was restored the Indians prepared to rebuild their church and as the British were nearer to them the Absalts sent a delegation to Boston. the Abnakis sent a delegation to Boston

written to Vaudreuill, the Governor General of Canada, to recall the missionaries, but he replied: "As to
Father Rasle and the other missionaries
whom you wish me to recall, permit me,
sir, to tell you that I do not know that
any one of them is on territory under
the sway of Great Britain. And as the

books, secular as well as religious. Join it; it costs little and will give you good apiritual and doctrinal reading. Make religious questions matter of conversation with your family and friends, between and women would talk as much about the truths of religion as they do about the reverend clergy they would greatly increase in the knowledge of God.

NEED OF RELIGIOUS TRAINING RECOGNIZED

The break-down of the purely secular education now given in our public schools was at least strongly hinted at if not definitely asserted in the conference on the moral and religious training of the young held at Sagamore Beach, Mass., last week.

The work of the word of the purely secular for the schools, and that they are a mease to our institutions, is shown to mease to our methods of intelligent measure to the kingdom.' Shute endeaved by the missionary from the wax of the basis of getting all religious deaching all religious deaching seems to show that the Catholic plan is far from acceptable—as yet.—Sacred Heart Review.

NEED OF RELIGIOUS TRAINING RECOGNIZED

The break-down of the purely secular studies the youth of our land, but to us secular studies the youth of our land, but to us secular studies the youth of our land, but to us secular studies the youth of our land, but to us secular studies the youth of our land, but to us secular studies the youth of our land, but to us secular studies the youth of our land, but to us secular studies the youth of our land, but to us secular studies the youth of our land, but to us secular studies the youth of our land, but to us secular studies the youth of our land, but to us secular studies the youth of our land, but to us secular studies the youth of our land, but to us corpse. A proclamation was issued requiring the Indians to surrender Father Rasle and every other Jesuit priest.

Governor Shute of Massachusetts had

His escape only inflamed the New





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would receive recognition and compensation accordingly. Christian denominations should be broad enough and liberal enough to get together on this matter and agree upon some body of the feed of the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred or more varieties of Probables. Well, when you have got the two hundred with the rays of the probables. Well, when you have got the two hundred with the rays of quick, that the was his life yought, hastened forth and expressed the probables. Well, when you have got the two hundred with the rays of the probables. Well, when you have got the two hundred with the rays of the probables. Well, when you have got the two hundred with the rays of the probables. Well, when you have got the two hundred with the rays of the probables. Well, when

"He has achieved success who has lived well, laughed often, and loved much: who has gained the trust of pure and little children; who has filled his niche and accomplished his task; who has left the world better whether by an improved poppy, a perfect, peem or a improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has always looked for the best in others, and given the best be had; whose life was an in whose memory a benediction.

If a man were shown me who had a long memory for little kindnesses, who never seemed out of debt in his affec-tions, exaggerated his obligations to others, kept anniversaries of them and repaid them twenty times over, I should be more struck with the likelihood of his turning out a saint than if I heard that

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CONDUCTED BY " CO The shadows of prem are gathering upon the vary. Down its steep sig multitude is scattering.

OCTOBER 1, 1910

THE READER'S

multitude is scattering, something, apprehended prehended, has stilled voices, and chilled the that could goad a defendeath. The sun, whose had looked in upon the p Judgment Hall, and sighted every sten on the lighted every step on the blood-red now itself, ve ished and pitying face, streets through which but a few hours previous citizens crouched close t citizens crouched close t noiseless tread the wra parted flitted by. Now more daring raised tremb more daring raised tremifatal hill where yet of gathering darkness the showed dark against the stood still. Even on silent save now and the sufferers to right an the central cross two mute agony, looking eyes at the figure fast death. Suffering for was so good, so innocen was so good, so innocentheir eyes, unaided, hely had they listened for that Voice that so of their happy hearts? When you again before that courts of the Father He welcome? The Savio But there yet remain must do ere the "It would seal His lips for a sweet legacy He Even after He had a there was a something eyes opened for a mome lips moved in a whisp Son." And then anoth Mother." "And from disciple took her as hi was so good, so inne disciple took her as hi Come back with me

Come back with me and another gift straig of Christ. Out throw Niam comes a sad pi head a company of wor lamenting in the Jew their midst one po-bowed down with g hausted and feeble th hausted and feeble to to help her along. A which lay the body of strength and beauty hood, now cold and the procession left the it a little band of fo with One in their r with One in their it their Master and tender gaze rested scene; on the weepin the burial of her or widow. Long and te looked upon the scene there came into His of another mother, a of another mother, a was to stand by th Son and weep above His Heart was touch the poor desolate at the story. How He one word of calm, tel He touched the bier stood still in awes' another word raised gave him to his mot

And now we movagain in the royal royal halls of France of Castile is speak "My son, I love you ness of which a mo I would infinitely would innui-own dead at my had given him to understood.

and another son. the mother of St. the mother of St. unto many, very r day mothers. He as carefully as Lo he had early turnes. Like the prodigal and see the world digal he fell, until possible he could a mother pleaded of or her erring bo for her erring bo back to his moth least amongst the "What France n

"is good mothers try needs to-day the race is to be to reign, we mus it may not be g mothers of such: mothers of such : room in the cour room in the cour Augustines. And not filled it is bed Monicas. A mot the destiny of heternity. She it the baby feet to and if it should they wander can win them as ever a moi as ever a more powerful with the Son. But, alas, v son. But, ana, and many a mother trust. How realize her respect the nursery for spains to mould aright, who never has no care who sees? Woe to y of my little one of my little meaning for suc will be—woe he disgraced homes yond the grave. responsibility. children to no de society's siren

society's siren orights, the vapor fanatics, when se soul of your clidge says, "is He means a mother is worse talk of race suithat we should