## Che Catbolit Rerord

OBUME XXXIII. bONDON, ONTARIO, SATER


| OBER 21. 911 | THE CATHOLIC RECORD |  |  |  |  | 3 |
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|  |  |  | the metropois of the distries. To, that th |  |  |  |
| din |  | days later net tho shooumaste | opeole |  |  | LIC LIFE |
|  | , |  |  |  |  |  |
| priest repeats the |  |  | day or wo dyyd trij. The | (oum |  |  |
| le is there and beneeth its tip | Satian rellicion stands | AR ADUIR 4 BILIS |  |  |  |  |
|  | ristian religion stands |  |  | laling to the lines |  |  |
|  |  | \% |  | days there have been the chureh in Europe |  |  |
| im | Impotent hope of the dying dreamer, prime |  | Father Synder followed Father Quin- lan and was here but once. Toe name | Tere were the days. ${ }^{\text {T }}$ |  |  |
|  |  |  | or the next priest is missing but he was suceeeded about Liso by |  |  |  |
| the taber- wid |  | O |  |  |  | $o$ |
| nuen more to fie |  | P |  | ene and gla | an | $\begin{gathered} \text { has } \\ \text { ha } \\ \text { ch } \end{gathered}$ |
| , seoiug Aimemaise the dead to dite. th |  |  |  | ${ }_{\text {ren }}$ |  |  |
| even to his oloso intimates the apostlest |  |  |  | Fouderer satered ; shio must, passion and her crueinxion | Satholio faith he determined to force |  |
| Last Supper. "0 the de |  |  |  |  | aimeelf at the jaoction of two roads in order to drive the people like sheen |  |
| pre. |  |  |  | to her tor help.- Pilot. |  |  |
| this, ${ }_{\text {asem }}^{\text {Bid }}$ |  |  |  |  |  |  |
|  | ent Eucharist. There is peril in remoteness : dis- in |  |  |  | e. | Make the home the hear Catholic life. Let its atmos |
| In the Euchariat Jesus defles time a space to put Himself into immediate |  |  |  |  |  |  |
|  | do | doing ?" And if we can picture her per- forming the self smme setion in the self- |  |  | Oatholio falth and a sworn promise to |  |
| ${ }_{\text {ort uan }}^{\text {orae and }}$ | su |  |  |  | avoid all intercourse with Catholic priests. Refusal to sign this infamous |  |
| dint |  |  |  |  | document, he said, would mesn loss of |  |
| ot |  | r. |  |  | uot one of those present signed the document | sbove all, let there sional prayer toget |
| m |  |  |  |  |  |  |
| Thee culmination d |  |  |  | touch, for gifts of Heaven, her | ght rent and ili-requited labor | $: \begin{aligned} & \text { ut } \\ & \text { ch } \\ & \text { ch } \end{aligned}$ |
| S |  |  |  |  |  | their home they go, I |
| re |  |  |  |  |  | olies, honorable mer citizens, and succest |
|  |  |  |  |  |  | public and private li |
|  |  |  |  |  |  |  |
|  |  |  |  |  |  |  |
|  |  |  |  | 0 , Preeious Blood, Thoo wast not shed |  |  |
| the jastice of one, unto ali men to $j$ eation of life. | ${ }^{\text {do }}$ |  |  | For these the numbered chosen ones. |  | as and enconfage St. Francis de Sa |
| a oto have stood with Mary and John |  |  | 14 | Must heip Thy cause-with prayer and tid toil | d, |  |
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|  |  |  |  |  |  | JOSEPHS |
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|  |  | t. |  | He LIFE OF THE, BLESS |  |  |
|  |  | Altas merr not lesadidicult than | ${ }_{\substack{\text { opene } \\ \text { Buta } \\ \text { Bhe } \\ \text { the di }}}$ |  | isiland |  |
| m- | And, then, Brethren, you recall the |  | $\begin{aligned} & \text { thed } \\ & \text { Bo } \end{aligned}$ | The pioture "The Lifo of the Ble |  |  |
| t |  |  |  |  |  |  |
| Ia the conscration the sword of the | P | paring for Communton by this attitude Surely then she is the answer to all |  | Stat |  | RON |
| the theod apart from the |  |  | either Mass | and berring the "Imprimatu" of Aroh- | and meenber ot her teaching orters |  |
|  | light and grive thet, as is were, it seed |  |  |  |  | College of the C |
| it | it is into the imge of the dirina vistior, |  | betore then by the Fat | of any demeription. This |  |  |
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|  |  |  |  |  |  | Send for caienan |
| Truy, and reall the Mass is a ameri |  |  |  |  | those Scotch Highlander weo refused th adopt The Religion of the Yellow St. ff | Rev. F. G. Powel, C. S. B. |
|  | War is waged against the Incarnate <br> Word: hence our Eucharistic Congress. | ORY OF THE |  |  |  |  |
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|  |  |  |  | ${ }_{\text {in }}$ |  |  |
|  |  | there is any reeord passed throigt here. | Braty in 1897, nud was sucoeeded by | ${ }^{\text {the Vatian, Rome }}$ (Tho Patace of |  |  |
|  |  | Th the dense forest that then | $\begin{aligned} & \text { nsther Cook in } 1900 \text { and he by Father } \\ & \text { Stanley, present incumbent in } 1907 \text {, In } \\ & \text { Son) the } \end{aligned}$ | Galleries of Berlin, Dresden, a |  |  |
|  |  | tween here and the head of navigation at Hamilton there came one week in | 1902 the school was opened, and is now | the National Gallery, Londo |  |  |
| (he Euclarist is the comp |  | July, 1834, three families the Duuns, | St. Mary's church has had an inter- | Academy of Fine Arts, Venice. |  |  |
| and entir of Gods's great | (tion, The world is conacions of its |  |  | Under each subject is given and that of the painter, with the |  |  |
| THE EUCHARIST RAFEGUARDS |  | separabively, and not meeting until all three were housed together in Sad- |  |  |  |  |
| conchersmiox |  | Worth's barn, standing where now is the market square. The housing probiem |  | $\underset{\substack{\text { each paintingith } \\ \text { gallery in which }}}{\substack{\text { en }}}$ |  |  |
| relation between the Eacharist and the |  |  | seven years of are. wes present at the | name of each paiater, |  |  |
|  | and | noon found sheter in the barn, the | been connected with the development of the Church ever since. Dercendants |  |  |  |
|  | Him: "Ho wha in the worla and the |  |  | art gems is proount clerical and lay, to be |  |  |
|  | world knew Him not." To us Christian Brethren, to force upon the world the |  | the congregation from the days of the | collections of repr brated paintings eve |  |  |
| what nee to men is the Inaranation |  | distriet ioclading the oonntites of Huron, | , services in the town hall. Particularly |  |  |  |
| pri |  |  | of Woodstock were the sery were held Sunday Oct. 1st. |  |  |  |
|  |  | d christened Janes Egan, the youngest |  |  |  |  |
|  | the Word was with God, and the Word was God *** and the Word was | living in this city. | Church that li | a price much below its |  |  |
| begotten Son of God. | made flesi and dwelt among us," We add : The Word was made flesh and | $\begin{aligned} & \text { In the next year Father Milis re- } \\ & \text { d turned, coming on foot from the aorth } \\ & \text { no hesond what is now Stratford. The } \end{aligned}$ |  | veling. | Convent |  |
| \#. He wat in the world and the world | dweils among as."-Catholic Bu | up beyond what is now strathora. The trips of all the esrly priests were made |  | tler's address | LONDON | , ONTARIO |
| ny we reeat today |  |  |  | aukee. |  |  |
| gard to his own times-with greater truth to-day than at any other era or | The French Government and its sub- | - ${ }_{\text {- }}^{\text {- }}$ another. Sineo hif last visit the Dunss |  |  | Boarding Scl | for Young Lad |
| the coming of Jesus into the | - climim to be neutra in rety or macking | , cilerings and eosatrueted their frest og | g vorsat ther rom the worrs. But | ones courrae ore a sopreme and |  |  |
| coining of Jesurs into |  |  |  | efort, even | O | OF HIS E DIOC |
|  | of such |  | the Church is not entice in any on | teartening round |  |  |
|  |  |  |  |  | Special Features. |  |
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| work of His Church in the past eighteen | knew, was following catechism classes |  | time in every land. <br> It Church suffers in France |  | Departments are conducted | ble exercise, and liberal encoura |
|  |  |  | jiceno in Ammeric if if it loeren |  |  | Whilst watching over the physi |
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|  |  | erect a memorial tablet glorifying at- | and they and their nervous and tarbul- |
| understand eaen other and trust |  |  | are |
| Viog | by the simplest, through the experience of family life. There are not many Mil |  | Gospel there are, and we wish their |
|  |  | , | were |
| You can't fol all the people all the time, and it will be a hopelese talk to |  | would countenance the barbarous pro- |  |
|  |  |  |  |
|  |  |  |  |
|  | The subject is in itself of absorbuch |  |  |
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| ous sigatioance., Whether or not it | le of paraphrasing the argu- |  |  |
| istic promoters and make Ireland |  |  | Evangelical Alliance will keep the dis- |
|  |  |  |  |
| distance to deeide. Bat it has jastified |  |  |  |
| by its stimulating effeet on | come deep-rooted traditional prejudice so faras to enable earnest minds to see |  |  |
| ment of the Irish people, and it will be |  |  |  |
|  |  |  |  |
|  | ome headless forms of |  | a special meeting to cousider the matter from an unbiased stand point. |
| NTP |  |  |  |
| outtanding feature of the reli- |  |  |  |
| rated brethren is |  |  | a liblie bit of humor which is, as a ruie |
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|  |  |  |  |
| $\begin{array}{l}\text { little interest and no sympathy to } \\ \text { spare for the movement. } \\ \text { To othera }\end{array}$ |  |  |  |
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| the means proposed, and the reasons addoeed for or against them, appear |  |  |  |
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| Accustomed to regard the endess |  |  |  |
| divisions of Protestantism as the neees- sary outeome of the denial of the su-- |  |  |  |
|  |  |  |  |
| Chureh, and the substitution of privato |  |  |  |
| judgment for an infallible living voice |  |  | They were toid this by Sir Alan Ayles |
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| much that is encouraging and consoling in this movement for Church Union. | $\begin{aligned} & \text { Guave } \\ & \text { deve } \end{aligned}$ |  |  |
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| tendom, the frats step towards it is the reognition of the evilso division. The |  |  |  |
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| of God, moring upon the face of the dark |  |  |  |
| and troubled waters of conflicting and |  | ${ }_{\text {rem }}^{\text {he }}$ |  |
| about | Romans |  |  |
| $\mathrm{r}_{\text {aboat }}$ |  |  |  |
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|  |  | $\begin{aligned} & \text { and } \\ & \text { tod } \end{aligned}$ |  |
| one: "One, as Thou Pather in Me, and I in Thee," a striking visible unity, |  |  |  |
|  |  |  |  |
|  |  |  |  |
| What a contrast 1 Instead of this ity that should convince the world |  |  |  |
| of Christ's mission, we have divisions | leadiog. The proposed marble tablet |  |  |
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| zine so replete with good things that we shall have occastion to refer to it |  |  |  |
|  |  |  | him. It may |
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|  |  | trunk in Toronto and the branches eise- |  |
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|  |  | The ingpiration |  |
| with the divine the subject of meta- physical theology; the binding back, or |  |  |  |
| restraining whien is at the bottom of that moraily throukh which alone |  |  | . Speak up "bisho |
|  |  |  | friend Bishop Hendrix |
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|  |  |  | Conference, Toronto. Many mo |
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|  | been linited to what was barely neeas- |  |  |
|  |  | the consumer with abnormally high and |  |
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|  |  | gratters and boodiers in the politicol | zil, he adds, one |
|  |  |  | exemplary men, working with all |
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| but the real bond of unity. As without the relation of each of its provinces to |  | pew gives way do | masterly but judicions silence. O again we ask him to give us the na |
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|  |  | dal wor |  |
|  |  | servance of the |  |
|  |  | day and the abolition of the liquor |  |
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THE CATHOLIC RECORD
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THE CATHOLIC RECORD


Forest Cily soution College

OKEEFES LOUH
EXTRACT OF MALT WITH IRO
is an ingal prepratian
bubidinin up phep
BLOOD and BOD


W. LLOYD WOOI




