

FIVE-MINUTE SERMON

FIFTH SUNDAY AFTER EASTER
SINS OF THE TONGUE

My dear brethren, we see by these words that we have a rule by which to find out whether or not we deserve to be called sincere Christians or hypocrites. In order to be a sincere Christian, what has a man to do? He has to get control of himself; to get his soul and even his tongue under the control of the law of God; to get all pride, covetousness, lust, anger, envy, gluttony, and sloth under the control of his own will; to get that will subject to the law of God; and, what is more, he must keep himself in this state of mind at least so far as to restrain himself from committing mortal sin and the graver venial sins which are dangerous to the soul and lead to danger. He who acts thus is a truly good man, and that man's religion is not vain.

What is the first thing to be done to begin to live in this way? To examine and see in what way a man commits the greater number of sins. One will soon find that the tongue of man is the means by which a man sins most frequently and in the most dangerous manner. For, says St. James, "The tongue is a fire, a world of iniquity. . . . It defileth the whole body. . . . being set on fire by hell. . . . this how dangerous to the soul is the tongue of man. As we do see this, are we not bound to keep in check, at all costs, this source of evil? Any one can see that, if he does not bridle his tongue, his religion is vain indeed. In fact, it is nothing but a merely outward show. It is hypocrisy of the worst kind. But what are the sins of the tongue we most often hear of?"

They are blasphemies, curses, and oaths; the retelling of our neighbors' faults with delight and evident pleasure; quarrels, hickering, constant reproaches for faults that are past, good and evil, sincerely repeated of long ago; immoderate and impure conversations, with jokes and stories a heathen feels ashamed of; hints and little words that seem almost nothing, yet injuring gravely the reputation of some one, separating friends, and making even those near and dear to each other by every evil word and distant for a long time, if not for the rest of their lives. God delivers us all from this, and it works in our very bones. The husband becomes by its bitterness and gall to his wife and family. The wife becomes a torture to a husband and children. Both are made to hate each other instead of a blessing, and separate those of whom the word of God declares, "Whom God hath joined together let no man put asunder." Too often do we see a couple who are united in the church, and who find such a husband, who is like a roaring wild beast in his home, and a wife whose tongue once set going, even for a slight cause, is like a clock running down, or like a mill that grinds all that comes near it to dust.

The bad tongue of a child is the ruin of all in the house. That child is a tale-bearer and a traitor against those who begot him. A devil's habit of the evil tongue is what the world calls "damning our neighbor with faint praise," or, in other words, praising him highly, even to the skies, and putting in a little word of evil that destroys him all the more surely. One will excuse himself by saying: "But, after all, I spoke well of him. It can't do any harm." Yet he knows in his inmost soul he has ruined or seriously injured his neighbor. How would I feel if I were spoken of in this manner? Is the question one should have asked himself before he said a word.

How common is it to find persons the moment they see anything wrong done by another or hear of it hurry in great glee to tell it at once! Do we not know, my dear brethren, that such a one is a scandalizer of men, and that the Christian rule requires us to be silent then under pain of sin? But the greater the evil done the more delighted are they to tell it. It should be just the other way. Never reveal to any one the sin of your neighbor, unless to save an innocent person or another from damage of some kind. This damage must be serious to oblige one to tell, even then, the sin of another, for he is not obliged by God not to tell it under ordinary circumstances.

Remember, then, that no one can be a true Christian unless he keeps from these sins by bridle his tongue. Otherwise, as a man's religion is vain, this man's religion is vain."

CANADA

A Eucharistic Country

Why a Eucharistic Congress in America this year preferred to disassemble? His Grace Mgr. Bruchesi, in his eloquent address at the London Congress gives the reason: "Canada has a right to the honor of a Congress because it is a Eucharistic Country. Yes, years ago Canada was ready to receive this new effusion of Eucharistic grace, ready to give this new homage to the divine King. Does not his history which is a century of devotion, courage, fidelity and indissoluble attachment to the God of the Most Holy Eucharist?"

Looking backwards four centuries we see this fair land now hazy, an immense forest and the majestic St. Lawrence flowing through vast solitude, till 1534 Jacques Cartier landed on its banks. In whose name did he come? What King was going to take possession of the King of France? Yes, but even more truly speaking the King of our Altars, for it was after Mass in the church of St. Malo that Jacques Cartier and his companions set out on their voyage of discovery. Later on France would lose this valuable conquest, but the King of the Host retain it and find in its denizens loyal and devoted subjects.

The first moment of our existence with its ideal setting, how glorious it was! That first Mass on our blessed soil Cartier and his intrepid companions hastening to erect an altar, and the priest offering to God.

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This was the official conquest of Canada by the God of the Host. Canada was born during the consecration of the first Mass on the continent. The Eucharist is now in possession and must affirm its reign. Consequently God sends as laborers in His vineyard such rare souls and noble leaders as Champlain, Maisonneuve, Laval, Brebeuf, Lacombe.

Who imbued them with this Apostolic thirst for unknown lands, who upheld them in the most critical moments, the most sublime self-sacrifices? Assuredly Jesus in the Blessed Sacrament, Jesus the divine Sun of the Tabernacle Who enlightened their faith and rendered it so lively and so generous and filled their hearts with such heroic love as made of them all glorious martyrs.

No other nation can show in its origin or its existence glories more pure, heroes more Eucharistic than ours; and this indisputably proved by their zeal to erect altars, multiply churches, honor the August Sacrament, obtain priests for their colonies, and so efficaciously that our country has grown up around the altars of these Missionaries, and in defending them when necessary, always grouping in the course of its evolution, thirty secular, its new villages and cities around a church and a Tabernacle.

Still more the very cradle of our native land is a rustic altar on which a priest offers the sacred mystery in presence of the Missionaries and his companions who had just landed on this virgin quarter of the globe where later on Montreal should rear its stately towers.

What a beautiful sight to see those men of faith asking the God of the Sacrament to come Himself and preside at this new foundation and bless this new city. Aye, and inaugurating their Apostolic mission by spending the first day before the Blessed Sacrament exposed. Commenting on this, a sacred writer says: "It is worthy of note that the history of the Church does not record another similar fact. Generally exposition of the Blessed Sacrament is the culmination of Catholic cult, necessitating a concourse of exterior pomp, presupposing completed edifices and ample resources, whereas this noble work has been done by an inspired writer whose facile pen depicts, in its zeal and sublimity, the loving devotion of our national heroes to the God of the Sacred Host. Moreover, thanks to the gracious loyalty of Marie Aymon, the Eucharistic Flowers of New France have embalmed the universe with their rare sweet perfume.

Briefly referring to the sacred phalanx of our Virgins, we must mention the following fact: At Tours in 1635, just a century before the apparition at Paray-le-Monial a humble nun kneeling in adoration before the Blessed Sacrament exposed, suddenly brilliant as the sun, Our Lord stood before her and pointing to Canada in the distance asked her to consecrate herself to establish His reign in that land. Her name is not known to you: Venerable Mary of the Incarnation receiving from Jesus, Sacred Host Himself, the command to consecrate herself to the Missions of Canada.

Venerable Marguerite Bourgeois also favors with an apparition of Our Lord in the Blessed Sacrament and multiplying by her prayers the wine destined for the Holy Sacrifice of the Mass.

Jeanne Leber, the recluse of Canada spending twenty years of her life in a little cell near the altar under the sole regard of her Divine Spouse in the Blessed Sacrament.

Eucharistic were they not our glorious Martyrs?

Was not worthy to redder our soil with his blood that brave Missionary hero, who learning of the pillage of the Colony by the Iroquois died in protecting the altar and mingling his ashes with those of the burnt Tabernacle.

Shall not Christians formed by such Missionaries prove worthy inheritors of their faith in the Blessed Sacrament?

Is not the story of that gallant defender of his country, Dollard des Oreilles, and his worthy companions, who heroically setting out to the north into martyrdom partake of the Bread of the Strong at the Hotel-Dieu, Montreal, touching enough, Eucharistic enough?

After the conquest of Canada by England and looked as if this young branch of the British Empire might perish with its religion and its language; but no, it survived, kept its faith intact and is to-day more than distinguished among nations by its love for the Blessed Sacrament.

Can you show me a country where the counsels of Pius X. on Communism have been more lovingly observed; colleges where students display more real enthusiasm for the practise of frequent and even daily Communion; churches, like Notre Dame for instance, where the dawning of the New Year is sanctified by midnight Mass at which more than 10,000 assist and nearly all communicate. Mgr. Bruchesi had good reason to state before the Catholic universe assembled at London that Canada was a Eucharistic country.

Now while we claim the cult of the Eucharist as one of our most glorious national traditions we must not allow it to be said that the Catholics of the twentieth century were the first to sever those sacred links, binding to the altar, all Canada in its devotion for the hidden God of the Sacrament. No! On the contrary let us, if possible, rivet them more closely and show our ever increasing love and faith; and for this purpose spare no effort in giving the ceremonies of next September all the splendor possible as affirmation of our faith in the Eucharist, and solemn proclamation of the vital Christianity of our young nation.

Nevertheless we must not misunderstand. The true end of the future Congress is not merely a magnificent outward demonstration but principally a loyal earnest crusade, whose primary and I might add, only object, is to cause the Blessed Sacrament to be loved, honored, glorified and received not only from the 7th to the 11th of September, 1910, but all the year long.

This practical success so ardently desired will be ours according to our efforts to secure it. The cause is worth the trouble, and as Mgr. Bruchesi said on the 8th of December: "It is meet that Canada in its predominant thought should be the Eucharistic Congress and the means necessary for its full success."

In conclusion, let us weigh well and act up to the spirit of these admirable words of our loved Archbishop's pastoral letter: "This success we must above all expect from God; so we shall ask it first in fervent prayer. Make an earnest effort to assist often at Church services offered in honor of the Eucharist; Mass adorations and Benediction. Multiply our visits to the Blessed Sacrament, but especially, receive Holy Communion more frequently and thus imbue our soul and our life with the most ardent love for the Eucharist."

After these solemn days, may every Catholic of Canada have the consolation of saying, that he made, at least, one Communion for the success of the First International Eucharistic Congress of Canada.

Take pain out of this world, and you take away its great stimulant, to the detriment of all its highest forms of physical, mental and moral life. Pain is at the bottom of all deep and high thinking for man's relief and cultivation.

Do not make the pleasures of life the subject of your delight, for some of those pleasures are base and shameful, and they are all of brief duration. Our glory as citizens of God's kingdom on earth does not consist in the pleasures of the table, but in the God-given grace of the Holy Ghost. Solomon possessed all these temporal advantages of which I have spoken. He ruled a kingdom, and no pleasure that his heart desired, was denied him. Yet he left us a solemn verdict that "all is vanity and affliction of spirit."

What, then, should be the basis of our joy? What is the oil which should feed this blessed lamp of cheerfulness? St. Paul tells us when he says: "Rejoice in the Lord." We should rejoice because we can look up to Heaven, and claim as our Father the Creator of the universe.

We should be glad of heart, because we are the brothers and sisters of Jesus Christ by adoption, that we were redeemed by His precious blood. We should rejoice that we are heirs prospective of the Kingdom of Heaven, and that the eye hath not seen, nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him. We should be filled with joy by the thought that one day we shall enter into our eternal rest, when "God shall wipe away all tears from our eyes, and death shall be no more, for the former things have passed away."

What intensifies this spiritual joy is the reflection that no man and no earthly power can rob you of this happiness

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A CHEERFUL HEART

By Cardinal Gibbons

The cheerful man not only has his sunshine in his own heart, but he diffuses it around him. When he enters a room, the company feel the warmth of his presence, and their hearts expand with pleasure. He exercises on their spirits the same influence that the electric lights, when they are turned on in this cathedral, produce upon your senses. The gloomy man, on the contrary, repels them, and casts a dark shadow over them. O, my brethren, what is wealth or honor to man! What is a kingdom to him, if the kingdom of his soul is dark and desolate, and overshadowed by the clouds of sadness and despair? What was the pomp and splendor of Herod's court! What was the sound of revelry and the most delicious music to him, when there was no responsive melody in his soul! What were the bewitching smiles and graceful figures that glided through the dancing hall! What was the sumptuous banquet when his heart sickened at the contemplation of his incestuous marriage, and of his innocent blood on the altar of his father's tomb! What was the pomp and splendor of Herod's court!

What should be the basis of our joy? The foundation of our gladness of heart should rest not on our temporal possessions. I am far, indeed, from deprecating the legitimate acquisition of wealth, if it indicates the love of the Lord; but when we are content with our riches, we are content with our poverty. We would certainly part with our wealth at the hour of death.

For should our happiness rest on the power we may exert, nor on the exalted place we may fill, nor on the honors conferred upon us, how soon will merited they may be, or how soon they may be bestowed. The disciples returned to our Saviour full of joy and complacency after their first triumph in the city of Jerusalem. Our Saviour admonished them not to take complacency in a power that was only delegated to them: "Rejoice not in that that your names are written in Heaven; but rather rejoice, because your names are written in the Lamb's Book of Life."

Do not be misled by the pomp and splendor of the world, which is a vain and transient thing. Let us have a cheerful heart, not because we are rich, but because we are the sons of God; and we glory also in the tribulations, knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confidence, and confidence joy. Let us have a cheerful heart, not because we are rich, but because we are the sons of God; and we glory also in the tribulations, knowing that tribulation worketh patience, and patience trial, and trial hope, and hope confidence, and confidence joy.

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and if sons, heirs also, heirs indeed of God, and joint heirs with Christ.

Let me offer you in conclusion a few practical suggestions. First of all, endeavor to establish the reign of joy and sunshine in your own heart. To accomplish this blessed result, three conditions are necessary. First, you must have a pure and upright conscience before God. Second, you must maintain an habitual spirit of benevolence towards your fellow man; for you cannot have serenity in your heart so long as it is clouded by resentment toward your neighbor. Third, keep yourself from inordinate attachment to anything earthly; for you cannot soar heavenward so long as your wings are clogged by the burden of carnal passions.

Once you have placed the blessings of joy within you, let its beams radiate throughout your household. Let the husband be a source of joy to his wife, and the wife to her husband. Do not permit the clouds of gloom and melancholy to gather on your brow. Let the children be as lesser lights in the domestic firmament, diffusing the rays of sunshine on their parents. No matter what may be the storms you may encounter in the ocean of business cares, do not let them invade the harbor of your homes. Be cheerful at your meals; cheerfulness is a good digester. A gloomy temper produces dyspepsia. Instill the primitive Christian motto: "Who took their meat with gladness and simplicity of heart."

Above all, worship the Lord with gladness of heart, for God loveth a cheerful giver. He wishes to be served, not with the silliness, gloom and reluctance of a slave or a hireling, but with the alacrity of a son. Come to the house of God on the Lord's day, not as to a place of mourning, but as to the bright home of your Father. Be animated with the sentiments of the Royal Prophet, when he exclaimed: "I will go to the altar of God, to God Who rejoiceth my youth." If the house of God is associated with feelings of joy in our innocent childhood, why not in the days of our erring and sinning manhood as well? Is He not the Father of the transgressor as well as of the righteous? And has not the prodigal merited the shelter and refreshment of his Father's home than the unrepenting son?

The San Francisco Knights of Columbus have recently purchased a fine lot on Golden Gate avenue, and are about to erect a \$150,000 building for meeting and club purposes exclusively.

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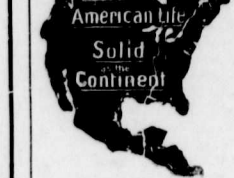
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The Catholic Confessional

By Rev. Albert McKeon, S. T. L.

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The Catholic Record

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RIGHT REV. BISHOP FALLON

CONTINUED FROM PAGE FIVE

realize that reason unaided by supernatural light is altogether unable to conduct men along that path which leads to everlasting happiness. That the Church exercises any tyranny over man's reason is a calumny. Let her enemies search her history from the first Council of Nice, when she vindicated the Divinity of Christ to the Council of the Vatican, when she defended the just liberties of human science and they will not find one sly and disreputable man's reason or the right use thereof.

There is another weapon which finds great favor among those who wage an unwholy warfare against the Church. She is charged with being old-fashioned in her doctrine, of being behind the times. But what does this mean? Does it mean that the doctrine of the Church has never changed, and that the Church has guarded it with such jealous care, that she can present it to the world to-day as pure and unadulterated as when she received it from the lips of Jesus Christ? If it be so, then may she well plead guilty to the charge and glory in her plea. The Church knows that her mission on earth is to lead souls to Christ; she knows she has received from Him Who is the Way and the Life the necessary truths to accomplish this mission, and also does she know that as they were meant for the men of the first century so are they meant for the men of the twentieth. Against this position of certainty what do the ephemeral systems of the present day offer? To-day we see the Idealist storming the citadel of truth and asking its custodian, the Holy Father, to accept his system of dreamy nonsense and airy nothings. A refusal is the only answer, and lo! the next day the world is flooded with new theories and the Materialists call upon us to deny God. A few days after, the armament of heaven is prostituted to the purposes of the Individualists and lo! we are all kings; and yet anon in another few days we are reduced to a condition of slavery, the state is everything. Thus change after change takes place until the brain swims. Every new system that raises its silly head, attracts a little notice from the shallow and novelty-seekers, but in a few days their obsequies are chanted by that grand old institution which stands unshaken and unchanged. She is to-day the same as yesterday, haunting if you will, the comfort-loving and pleasure-seeking humanity with the same old doctrines of future punishment and self-denial, and telling men of all classes, rich and poor, prince and peasant, the old old truth that heaven is the reward of a good life, and that hell is the punishment of a bad one.

"I want your assistance and loyal support, and I know I will have these, in our constant endeavor to keep aloft the flag of the Church emanating from the dome of heaven itself, which speaking first through twelve poor fishermen, and to-day through a mighty army of preachers, is the only voice that can give an infallible solution of the great questions which perplex humanity to-day. She stands ready as she has ever stood to be parent and guardian to the individual and to society. To the man who is heavily burdened come to Me and I will refresh you. To the Philanthropist who would construct schemes of beneficence and to the Scientist who seeks to furnish remedies for the ills that harass mankind she says: "There is a depth of human sorrow, an unfathomable abyss of woe which no philanthropy can alleviate, which no science can reach, and which demands a Divine Comforter. Her voice is the voice of that Comforter pronouncing in the tribunal of Penance over heads bowed low in sin the Redeemer's healing words: "I absolve thee from thy sins. What if thou art loosed on earth is loosed also in heaven." By her sacramental appliances she revivifies her children, sanctifies them, and strengthens them for all the tasks of life. She sends her angels to preach the mutual love and forbearance of husband and wife, she seals marriage with the seal of indissolubility by declaring that "What Christ hath joined together, let no man separate without detriment to the individual and consequently to society."

What a glorious history for the Catholic mind to contemplate! Christ, the Divine Founder would not give away, would not fashion His teachings and His practices to the teachings and practices of the world. The Church, His Spouse during two thousand years has followed the same beaten path. Her eye is single and where Christ leads she is ever ready to follow, where He is denied admission she cannot and will not enter.

She bids her Church hold fast what they have and to remember the words of St. Paul: "I know in Whom I have believed, and I am certain."

While the waters are rising and the surges threaten to engulf the Church, she bids her Church have no fear, for the voice of the Lord is in the Waters; though the Governments of the world have broken with her and though in their cabinets men are busy weaving bonds whereby to cripple her liberties, she bids them remember that no wisdom, no counsel, no power shall prevail against the Lord. For He who bent like the Empire of Caesar and the savage to the purpose of His church will in His own wise Providence bring salvation from out the evils that are now let loose upon the world.

Ages after the names of her enemies have passed away, the Church will be changing her eternal Alleluia, and with her voice will speak words of healing and of faith to generations to come out of the desert of man's crimes and man's folly and man's weakness. "Who will prepare the straight His paths, for His Kingdom there shall be no end."

On Saturday afternoon, at 4 o'clock, the London Council, Knights of Columbus, presented His Lordship with a beautiful crozier, accompanied by the

MOST REMARKABLE CURES

EVER MADE BY ANY REMEDY.

Are Daily Credited to the Wonderful Powers of "Fruit-a-tives."

Bancroft Man Thinks This Fruit Medicine Will Work Wonders.

It is the old chronic case, the stubborn case, the case that will not yield to the ordinary remedies of the physician, that "Fruit-a-tives" never fails to cure. Many of the cures made by "Fruit-a-tives" are the wonder and admiration of the doctors who cannot understand how "Fruit-a-tives" can do what they cannot.

Bancroft, Ont., October 17th.

"I have been troubled for years with Indigestion—have tried every kind of medicine, and found only temporary relief. Then I used "Fruit-a-tives" and now I am no longer troubled with Indigestion. I think it is a splendid remedy."

JOHN REDMUND,
650 a box, 6 for \$2.50, or trial size, 25c. At dealers. Write for Fruit-a-tives, Limited, Toronto.

following address, which was read by John O. Dromgoole, Grand Knight. To the Right Rev. Michael F. Fallon, D. D., O. M. I., Bishop of London.

Your Lordship.—We approach you today to express the gratification, the sincerity, the warmth of feeling with which we welcome you to our midst.

Mindful of the aims and obligations of the order of the Knights of Columbus, we hasten to pledge loyalty, reverence and devotion to you as our Chief Pastor; and to assure you of our active cooperation in all things within our sphere and power, which may tend to aid you in the accomplishment of your Divine mission.

As an earnest of these pledges and reflecting in a very small measure the sentiments which prompt us to offer it, we ask you to accept this Crozier.

We beseech Almighty God to bless you, preserve you in health and length of years that you may, under His Divine guidance, accomplish the task which He has called you to.

We ask you to remember us in your prayers and at the Holy Sacrifice of the Mass, so that we may receive the necessary grace to enable us to stand steadfast in the faith and the practice of our holy religion.

On behalf of the London Council, No. 1110, Knights of Columbus, we are,
JNO. O. DROMGOOLE, Grand Knight,
JAS. J. CALLAGHAN, Dep. Grand Knight,
CLAUDE BROWN, Chancellor.

"I am very, very glad that my first official visit is with the Knights of Columbus, the episcopal city, which I will make my home for the future," said His Lordship in reply. "I am glad the meeting is in this little room, for it emphasizes the closeness with which you and I will work together in the future. I was a Knight of Columbus before I was Bishop. I was a Knight of Columbus when it did not mean so much as it does now, when it was not looked upon with so much favor by some Bishops as at the present time, and when one had almost to fight to be a Knight. Now it is a favor and a blessing."

"In my travels from one end of Canada to the other, speaking generally, for there is nothing perfect, I have found the knights to be a devoted body of Catholic laymen. While at Ottawa College, some of my very best friends up to that time belonged to the order. Since that time my knowledge of them has broadened. I was named first state chaplain, and was thrown in touch with the officers of the state jurisdiction, and to meet them was to love them, whether in Charlestown or Victoria.

"I want your assistance and loyal support, and I know I will have these, in our constant endeavor to keep aloft the flag of the Church emanating from the dome of heaven itself, which speaking first through twelve poor fishermen, and to-day through a mighty army of preachers, is the only voice that can give an infallible solution of the great questions which perplex humanity to-day. She stands ready as she has ever stood to be parent and guardian to the individual and to society. To the man who is heavily burdened come to Me and I will refresh you. To the Philanthropist who would construct schemes of beneficence and to the Scientist who seeks to furnish remedies for the ills that harass mankind she says: "There is a depth of human sorrow, an unfathomable abyss of woe which no philanthropy can alleviate, which no science can reach, and which demands a Divine Comforter. Her voice is the voice of that Comforter pronouncing in the tribunal of Penance over heads bowed low in sin the Redeemer's healing words: "I absolve thee from thy sins. What if thou art loosed on earth is loosed also in heaven." By her sacramental appliances she revivifies her children, sanctifies them, and strengthens them for all the tasks of life. She sends her angels to preach the mutual love and forbearance of husband and wife, she seals marriage with the seal of indissolubility by declaring that "What Christ hath joined together, let no man separate without detriment to the individual and consequently to society."

Some time you may even stare and find at the apparent lack of episcopal dignity, but you will understand me when I say that I have gone through as a Knight of Columbus all that you will find in the staff of God's grace and God's blessing, and never the staff of unnecessary authority. I take you to be typical of the diocese over which I, though so unworthily, must rule, and I hasten to assure you that the rule of the crozier will be a rule of love and affection, and that it will not ever be a burden to you or chafe you. My hope is that you will pray for me, and I will pray for you. I accept this gift with sincerest gratitude, as an earnest of that golden gift of love you have shown a simple priest, raised by the call of God to be your Bishop.

His Lordship spent several minutes conversing with the knights assembled, and showed them the rings, the episcopal ring, the gift of Mr. M. P. Davis, of Ottawa, a really magnificent ring, and another the gift of a friend in Buffalo.

He then gave his blessing to the knights and retired. Among those present were Knights J. O. Dromgoole, J. J. Callaghan, Dr. Claude Brown, R. M. Burns, R. H. Dugan, Phil Lewis, J. W. J. Tillman, J. O'Meara, T. R. Biedner, J. O'Meara, M. P. McDonagh, W. Pace, Jos. F. Nolan, D. A. Quarry, W. Plesance, M. McKeough, Jos. Poocek, T. J. O'Leary, Charles H. Weir, J. Dwyer, J. P. Forristal, Inspector Sullivan, Capt. Manley, Q. M. S. Dunlavy, C. Wilson, Fred Coles, George McCartney, J. Givens, J. Connors, G. Poocek, F. Smith, J. J. Austin, and Mr. Fitzgerald.

THE DINNER

When the ceremonies of consecration were concluded the visiting dignitaries and clergy were entertained at a sumptuous dinner in the splendid new hall recently erected on the cathedral.

DR. A. W. CHASE'S CATARRH POWDER 25c.

Is sent direct to the disease parts by the improved Blow-out method. Clears the sinuses, cleans the eye passages, soothes the inflamed membrane, permanently cures Catarrh and Hay Fever. 25c. Blow-out free. Send for substitutes. All dealers, or Edmanston, Bates & Co., Toronto.

LONDON'S NEW BISHOP

The bishop in Victor Hugo's great masterpiece is one of the ideal figures in the world of literature, and yet Hugo, after many pages of writing, is able to sum up his character by saying that he was "a just man." That tribute will, we believe, be one to be applied to Rev. Dr. M. F. Fallon, who to-day becomes the head of the diocese of London. It is made plain by the interest taken in his election in the church that he is a man of wide friendships. Such expressions of good-will have been showered upon him during the last few weeks do not come to the man of narrow interests and limited vision. Therefore, when the diocese of London gains a good chief pastor as an educator, linguist, and a good citizen. We trust that he may feel like another great preacher of olden days, that he is a citizen of no mean city. The duties of Bishop Fallon's position will be many, and his past record indicates that to them he will give of the best of the bounteous energy which is his. Yet there are likewise duties and privileges of citizenship in which his help may be invaluable. To give but one instance, London and all of Western Ontario face the problem of practically building up a university. Bishop Fallon has made a name for himself as an educator, not only by his past connection with Ottawa University but also by the work which he did in Buffalo. In this he is fulfilling the traditions of the Oblates who have ever been prominent in education. Those who have the interests of the Western University at heart may find in Bishop Fallon an energetic colleague and an able adviser.

It has also been made plain that the new Bishop has lived his life among men, that he has in a large degree the happy faculty of mixing with his fellows. Already he has intimated that elevation to the bishopric will not make him less a man among men.

And though he comes to London from the United States, it is pleasing that he is a Canadian by birth and training, one of a family of seven stalwart sons reared in an Ontario home. He returns to the land of his birth after but an exile. Bishop Fallon will find an extensive field of work at hand, but the unanimous verdict of those who know him best, and his own friends up to that time, is that he is eminently fitted for the duties to-day devolving upon him.

THE PAPAL BULL

The Apostolic mandate from the Pope appointing the Right Rev. M. F. Fallon Bishop of London, was read by the Rev. J. T. Aylward, Rector of St. Peter's Cathedral, who acted as notary of the consecration. It was as follows:

Pius, Bishop of Rome, servant of the servants of God, to our beloved son, Michael Francis Fallon, of the congregation of the Oblates of Mary Immaculate, Bishop-elect of London, health and Apostolic benediction.

Being desirous, with the help of God, to discharge in a fruitful manner the Apostolic office entrusted to us from on high, we are solicitous and watchful for the interests of the universal Church.

And when there is question of providing for the government of the Church we strive to appoint as pastors, such as may know how to govern the people committed to them, by instruction and good works, and who may be willing and able, with the divine assistance, to profitably rule and prosperously govern.

Hence we have reserved to ourselves the appointment of rulers for all the dioceses of the Church, declaring to be null and void any appointment otherwise made. And since the Cathedral Church of London, a suffragan of the Metropolitan Church of Toronto, was deprived of pastoral care, by the translation of our venerable Brother, Patrick Fergus McEvoy, to the Archbishopric of See of Toronto, we hasten with paternal solicitude to provide a pastor for this See of London.

After mature deliberation with our venerable Brethren, the Cardinals of the Holy Roman Church, we have finally turned our eyes to you, Provincial of the Order of the Oblates of Mary Immaculate, in North America—Doctor in Roman Theology—possessed of all the requisite qualifications for this office, and concerning whose learning, worth, prudence, good morals and administrative ability we have received trustworthy testimony. Therefore, having given due consideration, and when we appoint you, by our Apostolic authority, Bishop and pastor of the aforesaid Diocese of London. We confer to you the charge, government and administration of that diocese with all spiritual and temporal.

We trust that with the aid of Him Who dispenses favors and gives rewards, the Diocese of London may, under your rule, enjoy increased spiritual and temporal prosperity.

Therefore assuming with prompt devotion the burden of the Lord imposed upon you, strive to discharge the functions of your office with such solicitude, fidelity and prudence that the Diocese of London may rejoice that it has been entrusted to a wise and provident ruler. And may you thus merit abundantly, besides the reward of eternal life, Our Apostolic favor and benediction.

We desire, however, that, before you assume the government of the said Diocese of London, you make profession of Faith according to the form prescribed herewith, before any Catholic Bishop in communion with the Apostolic See, and that you transmit to the Apostolic See an exact copy of your Profession of Faith, bearing your signature and seal, and the signature and seal of the aforesaid Bishop.

And we commend the aforesaid Bishop and other letters of Ours, to receive your Profession of Faith according to the prescribed form.

Moreover, by the present letters we reserve to ourselves and to the Apostolic See, the right to fix new limits to the diocese of London whenever it may seem proper to Us and to the Apostolic See.

Given at St. Peter's, Rome, Dec. 14, 1909, in the seventh year of Our Pontificate.

We need faith and plenty of it, but what we most need just at present is a higher sense of the responsibility which rests upon us in the conduct of our daily work. We need to know something more than that our work is necessary to the welfare of mankind. We must know it is necessary to the carrying out of the divine plan, which cannot be fulfilled unless we are faithful in doing the work of its Divine Author.

Seven Per Cent Guaranteed Investment

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AN AFFECTIONATE MEETING

The meeting of Bishop Fallon and his father and mother at the Grand Trunk station on Saturday evening was a touching scene. As the International Limited came in from the east at 8 o'clock, the Bishop paced alongside of the train anxious to catch a first glimpse through the window of his venerable father and mother.

For a moment his time was taken by a party of clergy of the Catholic Church from all over the Dominion and from across the Atlantic, who had arrived on the same train. But breaking away from these as soon as the formal salutations and introductions were over, the Bishop strode rapidly across the platform to where he had caught a glimpse of his father and mother and their party.

Clasping the little mother in his great strong arms, he tenderly kissed her. "Mother!" was all he said, as he pressed her tenderly.

The greeting between the father and the son was a most affectionate one. Tender kisses were shown in the kiss placed on the wrinkled brow. The greeting between the Bishop and his brothers was likewise a hearty one. As the father and mother stood among their seven boys they were the centre of much interest.

In the party were Messrs. Joseph J. Thomas D. and Vincent L. Fallon, of Cornwall, members of the contracting firm of Fallon Bros.; Frank R. Fallon, of the Department of State, Ottawa; Rev. Charles Fallon of the Oblate Order, Teesbury, Mass.; Rev. James Fallon, of Ottawa University; Mrs. J. P. Dunn, of Ogdensburg, New York; Mrs. D. Dunham, of Ottawa, and Miss Vera Fallon, granddaughters of Mr. and Mrs. Fallon, St.

He who carefully preserves his inner life learns that anxiety, worry, by an insidious process, steadily wears away the nervous vitality. Anxiety is like the constant friction of an ill-adjusted machine run at high pressure and great cost. No single moment can be seized upon in which the friction is not going on yet the successive moments mount up and soon reveal their fatal work.—Horatio W. Dresser, in "A Message to the Well, and Other Essays and Letters on the Art of Health."

THE NEW BISHOP

Bishop Fallon comes to the city with flattering credentials. He is said to be eminently likeable and socially inclined. In his former charges in Ottawa and Buffalo he appears to have won the affection of his parishioners, and created a devoted personal following.

May we venture to express a wish that the Bishop of London will be also a citizen of London in as full a sense as the arduous duties of his office will permit? His Protestant fellow-citizens in welcoming him. They hope he will share in the life of the community and enter with relish into its secular activities. A recent biographer of Cardinal Manning touches on this side of his labors, thus:

"He took a small dinner about 6 o'clock in the big barn which was his house in Carlisle Mansions, and then he went to the hospitable dinner table and passed by all the alluring meats and wines that generous hospitality laid before him. But he wanted to keep in touch with humanity; his sympathies were as wide as his acquaintanceship. He wanted as a matter of policy to identify himself with the life of his own people, so that searation of religious belief might not be transformed into separation from social intercourse."

Bishop Fallon's record of athletic prowess suggests that, unlike the cardinal, he can enjoy a dinner; and it is to be hoped he will follow the cardinal's example by taking many of them in common with his people.

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been in contact with the members of a convent or monastery can testify to the spirit of cheerfulness that prevails there. A convent is not a place for the lounge and sloth, to lead the yoke of the religious life, he by the very order of the Lord. Not long ago one of our great preachers the apostolic work accomplished in this our own West by those laborers in God's vineyard. Under a different name and with different surroundings, the same work is being done by the Sisters of Charity of St. John, N. B. They would not work one day without working with broken hearts or tear-dimmed eyes. Indeed, not a day goes by without the heroic work accomplished in this our own West by those laborers in God's vineyard. Under a different name and with different surroundings, the same work is being done by the Sisters of Charity of St. John, N. B. They would not work one day without working with broken hearts or tear-dimmed eyes. Indeed, not a day goes by without the heroic work accomplished in this our own West by those laborers in God's vineyard. Under a different name and with different surroundings, the same work is being done by the Sisters of Charity of St. John, N. B. They would not work one day without working with broken hearts or tear-dimmed eyes.

DEED

Low—Of your charity pray for the repose of the soul of Frederick, who departed out of the life of Philip Low, P. C., Victoria, Prince, Ontario, who died suddenly, Saturday evening, April 16, at his residence, 129 St. George Street, Parkville, Toronto.

Rev. W. S. BOUCE, O. M. I.,
11 Prince Albert, April 12, 1910.

THE HOME BANK OF CANADA

Quarterly Dividend

Notice is hereby given that a Dividend at the rate of SIX PER CENT. per annum upon the paid up capital Stock of The Home Bank of Canada has been declared for the THREE MONTHS ending 28th February 1910, and the same will be payable at the Head Office and Branches on and after Tuesday the First day of March next. The transfer books will be closed from the 15th to the 28th February, both days inclusive.

By order of the Board,
Toronto, January 19th
James Mason, General Manager.

TEACHERS WANTED

FIFTY CATHOLIC TEACHERS WITH PROFESSIONAL TRAINING WANTED IMMEDIATELY FOR APRIL AND MAY SCHOOLS IN SASKATCHEWAN AND ALBERTA. Salaries \$60 to \$75 per annum. Full information supplied. Apply stating qualifications in full, to Canadian Teachers' Agency, Box 507, Regina, Sask. 104-11

TEACHER WANTED FOR UNION PUBLIC SCHOOL, No. 1, McKillop, female Roman Catholic teacher holding second class certificate for Ontario, to begin May 1st, 1910. Apply stating salary expected for the balance of the year to Francis Murphy, Sec. Treasurer, Seaford, Ont. 104-11

FARMER WANTED WANTED—PRACTICAL MAN (CATHOLIC) to work 30 acres farm on shore. Farm situated on Waupoan Island, and has fine building, close factory and 400 milk cows. Good land. Apply to Lawrence Keating, Waupoan, Ont. 104-11

FREE to emigrate. The Catholic Almanac, especially published for this district, will be sent free from the publishers, FATHER BEAUJOLEL, High River, Alta.

C. M. B. A. Branch No. 4, London
Meets on the 2nd and 4th Thursday of every month at eight o'clock, at their hall, in Allison Block, Richmond Street. P. H. BARBER, President, JAMES S. McDONAGH, Secretary.

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LOW ROUND TRIP RATES

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Apr. 5, 19	June 14, 20	Aug. 9, 23
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TORONTO TO WINNIPEG AND WEST

Leave Toronto 3:00 p.m. on above days

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It's my business—to get the best possible results from the different heaters. See how I put the word "possible" before results. There's a reason. With some furnaces satisfactory heating is about impossible. So complicated is their construction they fool even an expert furnaceman. Complicated construction means furnace trouble. The house is always cold, no matter how much fuel you burn. Now, the Peace

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is different. It is simplicity itself because it's built right. The "Economy" Furnace is so simple that you, or the boy, or the girl can attend to it. Whether it is thirty above or thirty below zero, you can have an even, summery temperature in every room in the house. I have noticed that folks who own Peace Furnaces are a happy, contented lot, because the "Economy" certainly does cut out furnace fuss and bother. It's the perfect construction of the Peace "Economy" Furnace that counts. You want to know more about the "Economy" before investing a dollar in any heating system. Look for my talks. They will interest you.

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