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By Rev. P. A. SHEEHAN, D. D. Author of "My New Curate," Luke Delmege,"
"Lisheen," "Glenanaar," etc.

### CHAPTER III

A STRANGE ACCOMPANIMENT A STRANGE ACCOMPANIMENT
When Dr. William Gray entered the
house of old Betty Lane and began to
ascend the crazy stales, the first thing
he heard was the voice of the old blind
woman, challenging her granddaughter
Nance:

"Is he come yet?" she shouted.

"Not yet!" said the girl. "He'll be
here presently."

here presently."

"What a long time he takes to dress himself," she said in the same high key.
"The ould priests usedn't take all that time with theirselves."

"Whist, he's here now," whispered

Nance.
"Tell him, he must hear my confession," said the old woman, "before he begins Mass. I mustn't appear before me Lord and Saviour with all these sins

The sight that met his eyes when he The sight that met his eyes when he entered the little chamber was one that would touch a harder heart than his; and, as we have seen, there was by no means a hard heart beneath the black coat of Dr. William Gray.

The table, on which he was to celebrate Mars was smalled even near the

The table, on which he was to cele-brate Mass, was pulled over near the old woman's bed, and had its spotless cloths already arranged by the little acolyte. There were a few sprays of flowers upon it, and the two candles allowed by the Rubrics. But the rest of the room was a blaze of light. In a glass case, to shield them from dust, were two gorgeous statues, shining in red and gold, and before these, six large candles were blazing. Here and large candles were blazing. large candles were blazing. Here and there, in presence of little eikons or sacred pictures, other candles were alight, and fairy lamps of every color shone resplendent before every picture of Our Lady. There was a subtle perfume in the room from a few bunches of violets, which the picty of this page girl violets, which the piety of this poor girl had purchased from a neighboring gar-

The old woman's confession having The old woman's coalession having been heard, the priest proceeded to vest for Mass; and then commenced and continued the Holy Sacrifice to the strangest accompanient that was ever heard. For Catholics, as a rule, attend the celebration of the Divine Mysteries in revergential silence, and no sound. in reverential silence, and no sound breaks the stillness except a sob or 2 cough; but this morning the prayers of cough; but this morning the prayers of the Church were almost stifled by the loud and fervent and emphatic prayers of the blind creature who lay there, her head on her pillow, and her sightless eyes straining after Heaven. Hers, too, was no beautiful face, transfigured by age into that pallor of loveliness, that seems to many morel attractive than age into that pallor of loveliness, that seems to many morel attractive than youth. It was a strongly-marked, rugged, wrinkled, and furrowed face that hadibeen burnt by the suns, and whipped and battered by the storms of ninety years; and into which old Time had driven his chiesl too freely. Nothing seemed to remain of her early strength, except her voice, which was coarse, resonate and mesculine. coarse, resonate and masculine.
"Where is he now?" she shouted to

her granddaughter, although the priest was not three feet away from her bed. "He's at the Glory in excelsis," cried

Nance.
"Glory be to You, My God, in the highest, shouted the old woman, whilst her sightless eyes seemed to kindle with the internal vision, "and pace on airth to min of good will. We praise Thee to min of good will. We praise Thee—we bless Thee—we adore Thee —we glorify Thee—we give Thee thanks because of Thy great glory. Lord God! Heavenly King! God, the Father Almighty! O Lord Jesus Christ, only-begotten Son! Lord God, Lamb of God, Son of the Father! Thou, Who takest away the sins of the world, have mercy on us!"

out, "this bread and wine, which is about to become the Body and Blood of about to become the Body and Blood of Christ, that Thou mayst accept it a clane oblation for us, and for the whole wurruld. And I, Thy poor crachure, offer Thee my poor body, soon to be dust an 'ashes in the grave, an' me poor sowl, which Thou wilt save from everlasting damnation, to do with wan an' the other was the beakfast fit for a king—what was the beakfast fit for a king—what was the beakfast fit for a king—was the blockers have gold towns the wast shieldens have gold towns the state of the control of the beakfast fit for a king—wast shieldens have gold towns the state of the control of the co

tured the white Host raised above her head, she broke out into a rhapsody of praise; this time in the Gaelic language, which seems to have been formpraise; this time in the Gaelic language, which seems to have been formed to make prayer into poetry, and poetry into prayer. And every stanza of this sublime prayer, sung as it were in rhythmic assonance, concluded with that first verse of "The Lay of the Sacred Heart," probably the most beautiful sacred poem, after the Hebrew melodies, that was ever chanted by the human heart.

The Love of my heart is Thy Heart, O Saviour dear.

My treasure untold is to hold Thy
Heart in my fond heart here.

For, ah! it is known that Thine Own

overflows with true love for me Then within the love-locked door

Let thy heart ever guarded be !

This rhythmical rapture went up t the time of receiving Holy Commi When she heard the bell ringing as the When she heard the bell ringing as the priest turned around with the Sacred Species in his hands, she almost lost herself in an agony of penitence and humility. Again and again she put up her withered left hand, as if to ward off her God from coming nigh her, while she smote her breast, muttering with a tone of heart-breaking compunetion. ne of heart-breaking compunction.
"Lord, I am not worthy Thou shouldst

the grave, stern theologian were, whilst the poor, illiterate woman poured out her soul in such accents of fear and love and holy hope, it might be difficult to conjecture, but the following Sunday at first Mass he seemed to have the seene described above in his mind, when he said, with more feeling than he ever manifested before:

at first Mass he seemed to have the scene described above in his mind, when he said, with more feeling than he ever manifested before:

"They are going, my dearly-beloved brethren, they are going—this mighty race of men and women, who lived by faith, and their vision of eternity. Like some old weather-beaten oaks that have survived a hundred years of storms, or like those solitary cairns on your mountains that mark the graves of kings, a few remain, scattered here and there, in lonely hambet or village, to remind us, a puny race, of what our forefathers were. We have amongst us a good many pretty pieties; in fact we are bewildered by all these luxuries of devotion. But where—oh! where is the mighty faith, the deep heartfelt compunction, the passionate love, the divine tenderness of these old Irish saints? You have nice prayer books now, in velvet and ivory bindings; but have you the melodious and poetic prayers of men and women who never learned to read a line? You have silver-mounted rosaries rolling through this disgloved fingers. Give me the old your at thread, and fondled by fingers roughened and an advanced and an advanced and an advanced by large rolling through the little narrow tunnels of here reves. Then she spoke:

"Yraise be to You, the Father of all."

"Presently say this man has a hard heart!"

Presently, he pulled himself together and proceeded:

"On the other hand, you know, Betty, that is an a solitary man, accustomed to the and proceeded:

"On the other hand, you know, Betty, that is an a solitary man, accustomed to be alone. hating the face of visitors; and I see what an upset it will be too to be alone. hating the face of visitors and I see what an upset it will be too to be alone. And, "he was a mount of the work and troubles into my house. And "he he added, as a final stroke," I am not young how the held of the pastor of their race refused to forgive or forget. The verse lumble, not too devout people, whose eyes were so accustomed to search the darkness that surrounded her, trying to pierce horn or ivory beads, strung upon a thread, and fondled by fingers roughthread, and fondled by fingers roughened, hardened, and consecrated by honest toil. You bow down your hats and
bonnets at the Elevation. I'd rather
see one gray head bending in salutation
to the King of Kings, and Lord of
Lords. For, beneath those old silvered
heads were brains that knew and penetrated, by divine faith, into every
mystery of our holy religion; and beneath those shawls frayed and worn,
beat hearts that were true to God, true
to His Church, true to His priests and
true to their country. Aye," he cried, as
he remembered his own trials, past and
present, amongst them, "you are not
as your forefathers were! You are
a superficial, cunning, selfish and tricky

damnation, to do with wan an' the other whatever may be plazing to Thy Most Holy Will!"

She relapsed into silence again. When the faint tinkling of the bell, however, warned that the Consecration of the Mass was at hand, she shouted louder than before:

"Yes, ma'am!"

"Yes, ma'am!"

She had a breakfast fit for a king—ross tchickens, ham, cold tongue, toast, cakes, tea. She had invited a few of the neighbors to "discourse the priest;" but they fought shy of the honor. They probably thought they would have better appetites at home.

This morning, old Betty Lane put the usual questions to her granddaughter, which were answered with sequences.

"I had a sister, Helena," he said,
"much younger than myself. She went
to America, many years ago."
"Yerra, what took her to America?"
shouted the old woman. "Sure, ye wor
always a dacent family, and well off!" "It was I that sent her!" he replied.
"I found some fault with her—it wasn't much; just as a flighty, but innocent young girl would commit, and I judged

her harshly!" interrupted the old "Ah, yes!" interrupted the proof; and the stately priest had to ad-"Ah, yes!" interrupted the old woman, "your tongue is worse than yer heart. And you're hasty. That's what sets the people agin you so much."
"Well," he continued, "she died lately in America; and she left it in her will that I should take charge of her child—a girl!"
"Begor, that was quare," said the old woman. "but I suppose she had a tig in

"Begor, that was quare," said the old woman, "but I suppose she had a tie in you still; and she thought you would make up for your thratement of herself."

"Probably," he replied. "But now, I want to know what I am to do? It is one of those cases where two heads are better than one!"

"Yes," she said, "when wan is lighter than the other. But what did you do?"
"I wote straightaway to the priest who had written to me, to say that a

"I wrote straightaway to the head who had written to me, to say that a priest's house was no place to bring up a young girl in. Let her go to some convent, or orphanage, and I would pay for her."

"Well, an' then?" said the stern man,

"Well, an' then?" she said.

"Well, an' then?" she said.

"Well, you see," said the stern man, with a break in his voice, which she did not fail to notice, "the image of my poor sister will come up before me—her face the grave, stern theologian were, whilst the poor, illiterate woman poured out her said in success of fear and love and holy hope, it might be difficult to conjecture, but the following Sunday to conjecture, but the following Sunday words."

I am not worthy Thou shouldst enter in the said.

"Well, an' then?" she said.

"Well, un' then?" she said.

"Well, an' then?" she said.

"Well, an' then?" she said.

"Well, an' then?" she said.

Here the strong man broke down, and

"Yes!" he replied. "On the spur of the moment I wrote, and refused to accept the responsibility of caring for that child." accept the responsibility of caring for that child."

"And you wor right," she said, emphatically. "Haven't you your own childre'to mind, the people that God gave you? Aren't you their father, and aren't they your childre'? Av coorse, they are bad and good, cross and quiet, idle and lazy and industhrous; but they are yours, yours; an'you can't throw 'em over for the sthranger."

"Just my own view,' he said, rising up to depart, and wondering at the spiritual and supernatural view which this poor, illiterate woman took of a matter that had only presented itself to him in a material light.

a superficial, cunning, selfish and tricky race, and in your lust after gold, you

him in a material light.

"Av coorse, they say," she continued,
"that blood is thicker than wather, but

begoden Sen! Lord God, Lamb of Gods of the Father: Took Who taken sent the mountain the lates and sereous according to the sent to the mountain the lates and sereous according to the lates and lat silence, turning ever.
hands.
hen, after a pause, she shouted:
Nance?"
"Were is he now?"
"Where is he now?"
"We offer Thee, O Lord," she cried at, "if she hears I didn't give it to to you!"
"Well, then, give it to me," he said.
He took the coin and handed it back.
"Now you can say with truth you alone obligation for us, and for the whole warrend.
And I, Thy poor crachure, wurruld. And I, Thy poor crachure, wurruld. And I, Thy poor crachure, wurruld. Shouth the coin make friends again with you; but this must be the first and last mysteries of religion and humanity.

"This bread and wine, which is bout to become the Body and Blood of shynes of print w. ich seems to be the damosa hereditas of the Irish priest-bood. And it should be well warmed in winter, particularly at night, when he can dumfattered thought about the value of their interest, four hundred goal unfettered thought about the value with the landlord, who wanted him to pay up all arrears of religion and humanity.

"They say, yer Reverence, they must want to be sound—"The say say, yer Reverence, they must want to be sound—"The say say, yer Reverence, they must want to be sound—"The say say, yer Reverence, they must want to be sound—"This library was to be sound—"The say say, yer Reverence, they must want to be sound—"The say say, yer Reverence, they must want to be sound—"The say say, yer Reverence, they must want to be sound—"This library was to be sound—"The say say, yer Reverence, they must be larged to say to be sound—"The say say, yer Reverence, they must be larged to say to be sound—"The say say, yer Reverence, they must be larged to say to be sound—"The say say, yer Reverence, they must be larged to say to be sound—"The say say, yer Reverence, they must be larged to say the said, brought a said, brought a say."

"Who wants me?" the said, br whatever may be plazing to Thy Most Hole was any the elacity may be plazing to Thy Most Hole with the fairt tinkling of the bell, however, warned that the Conservation of the Mass was at hand, she shouted load the training of the Hoat?

"Where is a long of the grad King of the Hoat?"

"Where is a long of the grad King of the Hoat?"

"Is it!" said Nance.

"In the priest goon we ?"

"No "I he said." "I want your a few questions."

"No "I he said." "I want your a few questions."

"No "I he said." "I want your a few questions."

"Yera! Is it it "si long are wanted to purchess the lead of the man, to be lying on the flat of me hack with the great King of Kings, and how the college and where the company to the skew the said. "I want your a few questions."

"Yers, I is it it "si al Nance.

"No "I he said." "I want your a few questions."

"Yers, I is it the great King of the flat of me hack with the great King of Kings, and how the great King of Kings, and how the great King of Kings, and how the great King of the lotter with the great King of the lotter with the great King of Kings, and how the weath of the want of the want of the want of the want of the lotter with the great King of Kings, and how the the first sound of the cleval cand she stared before her in a half-frightened manner, her care sheat down to catch the first sound of the cleval cand she stared before her in a half-frightened manner, her care sheat down to catch the first sound of the cleval cand she stared before her in a half-frightened manner, her care sheat down to catch the first sound of the cleval cand she stared before her in a half-frightened manner, her care sheat down to catch the first sound of the cleval cand she stared before her in a half-frightened manner, her care sheat down to catch the first sound of the cleval cand she stared before her in a half-frightened manner, her care sheat down to catch the f

"I had a sister, Helena," he said, goodly number, some calf-bound, some new and haughty with their veilum and new and haughty with their veilum and rich bindings, and disdaining the com-panionship of their antique as d plebelan comrades. And here was the writing-desk, just as he had imagined it, solid in Spanish mahogany, with a massive ink-stand and a goodly array of pens and large sheets of white and blue foolscap; but alas! these last were virgin pages still. Because the chamber was not sound-proof, nor shadow-proof, nor, care-

proof; and the stately priest had to admit that he had used up more brainpower in worry than in work, and that
that long line of white that lay on the
carpet from wall to wall across the room
represented not syllogisms, but suggestions, mostly futile, to disentangle himself from those horrid webs of circumstance that will weave themselves
around the most lonely lives.

And if all those walls could speak, and echo back, like the modern phonograph, the words that escaped the lips of this haughty and irritable and honof this haughty and irritable and hon-ourable man, as he dwelt betimes on some fresh instance of human perversity or depravity, what a strange tale would they tell! For the overcharged brain or heart must speak to some one, or break; must put into the dress of speech the naked and turbulent thought, which will burst its barriers if imprisoned. But, perhaps, the most poignant of all the sounds they would utter, would be the Woe! Woe! over lost time; over the opportunities for sound study and the opportunities for sound study and scholarship wasted; over the little wounds inflicted, very often in mere

wounds inflicted, very often in mere wantoness or thoughtlesness, by a people whose nerves were steeled against sensitiveness by the hardships they had to face. For though they feared him, they knew that there are ways to fret the lion and exhaust him; and every harsh word he uttered was repaid by some subtle annoyance that fell and struck its harbs into his soul. And his some subtle annoyance that fell and struck its barbs into his soul. And his struck its barbs into his soul. And his vast learning and reputation as a theologian, and his more secret repute as at heart a kind and generous and honorable man, had but little effect. These things do not count for much when nerves are

But I am only proving that a care-proof But I am only proving that a care-proof house has not yet been patented. Science has not invented such; and although our good physicians are fond of instructing their patients not to worry, I am not aware that any skilful chemist as yet has discovered the secret of getting the acids and alkalics of life together with out hissing at each other.

This morning, however, as Dr. William This morning, however, as Dr. William Gray rode slowly homeward from the Betty Lane, he left some singular relief from the load of pain and anxiety that generally weighed upon him. His own prompt action, so emphatically endorsed by the spiritual foresight of that holy, if ignorant woman, had settled at once, without putting to too much trial that exercise of judgment which he so much feared, the question of his niece. He

the wall before him, struck him with a sense of impending evil. He heard the loud, single knock that generally does not prelude mere visits of ceremony; he heard his housekeeper whispering in the hall, and he knew she was marshalling the unknown visitors into the parlor at the opposite side. Then she came and told him with the happy indifference of those who are not concerned with such troubles that "he was wanted."

"Who wants me?" he said, brusquely.

Gray interrogated nim.

"You uncle took this evicted farm?"

"You shill know very little about him. He never wrote to my father the whole time he was in America; and we have seen little of him since he came home. But the opposite side. Then she came and told him with the happy indifference of those who are not concerned with such troubles that "he was wanted."

"Who wants me?" he said, brusquely.

teacher," he asked ominously, "or to the assistant?"

"Tis the young man we don't want," was the reply. "Tis Carmody we want sent away."

"Very good," said the priest. "Now specify your complaints against him."

"We has no complaints agen himself," was the reply. "Tis on account of his uncle." "The grabber," said another of the

deputation, softo voce.

"Now, Murphy," said the priest, turning sharply on the delinquent, "I shall put you outside the door, if you won't conduct yourself."

conduct yourself."
"I again repeat the question," said the priest, his brows contracting still more sternly. "Specify your charges or complaints against the assistant-teacher." "We have nothin' to say agen the

word, do you understand?"

"The side the man—
"Yes and I'm parish priest, "repeated a Dr. William Gray. "Yes, do you understand?"

"What book are you reading?" said they see stand, and the parish priest, and there is stand, and the priest priest, and the parish priest, and th

the occasion of dissension in this parish.
If you like, I shall resign my place here;
and perhaps—"
"You are at perfect liberty, Mr. Carmody," said the priest sternly, "to send
in your resignation at any time you
please; but, mark me, I shall never ask
you to do see until you give personal and in your resignation at any time you please; but, mark me, I shall never ask you to do so, until you give personal and adequate cause. I am here to maintain two principles—one, my rights, as manager, to appoint and dismiss my teachers, altogether independent of public opinion; the other, to do ordinary justice to you. If you wish to run away, the gap is open."

He turned away, and accosted the principal teacher.

"Do these young Wycherlys possess any brains?"

He was well known to have no love for Protestants, and he had never noticed the boys before.

"The older boy, Jack," the teacher said, "is a lad of promise. Dion is idle, except when he's in a boat."

"Call up the elder boy!" the priest said.

Jack Wycherly came up in an easy,

"That's ail very good," said his pastor.

"Charles of the day. And—not one the Gospel of the day. And—not one the

said.

Jack Wycherly came up in an easy, "We have nothin' to say agen the young man hisself," the spokesman repeated, "but we won't have the nephew of his uncle in our schools.
"And when and how, pray, did they become your property?"
"They're the property of the parish," said the man—
"Yes! and I'm parish priest," repeated Dr. William Gray. "Yes, do you understand, I am the parish priest, and therestand, I am the parish priest, and therestand in the priest gruffly.

Sixth book, "said the boy.

"That's all very good," said his pastor gravely, "but you'll take my orders, and that ends the matter. Not one word, one little patch of pink on his cheek, sent there by the unusual summons.

"What book are you reading?" said the word, do you understand?"
"It do, of course, sir," said his curate.
"It do, of course, sir," said his curate.
"It this I know how to deal with them.
They would take my orders, and there word, do you understand?"
"It do, of course, sir," said his curate.
"It have the mind, that can even be construed into an allusion to this affair. Not one word, of you understand?"
"It do, of course, sir," said his curate.
"It have the most the matter. Not one word, one word, one word, one word of your understand?"
"It do, of course, sir," said his pastor.
"It do, of course, sir," said his pastor that ends the matter. Not one word, one word, with the man and lusion to this affair. Not one word, or you understand?"
"It do, of course, sir," said his curate.
"It do, of course, sir," said his pastor.
"It do, of course, sir," said his curate.
"It have the most that can even be construed into one word, or you understand?"
"It do, of course, sir," said his curate.
"It have the most that ends the matter. Not one word, or you understand?"
"It do, of course, sir," said his curate.

the pastor, handing him his snuff box, a surrounded by an eager group of

"Well, all I know is this," said Henry, "Come," said the priest. "I cannot wait. My time is precious. If you have no business to transact, you had better go!"

"Tis about the schoolmaster at Atbboy," at length one found his tongue to say. "We want your Reverence to remove him."

"Do you refer to the principal teacher," he asked ominously, "or to the assistant?"

"There's fione thing more, sir," said thenry, rising. "I'll meet them for the first time on Sunday next; and if the old walls of Atbboy Chapel don't reverberand perhaps—"

"You are at perfect liberty, Mr. Carmody," said the priest sternly, "to send it assistant?"

"You are at perfect liberty, Mr. Carmody," said the priest sternly, "to send in your resignation at any time you please; but, mark me, I shall never ask ing, but such a blistering, blinding ing, but such a blistering.

"Denounce them?" said his parish priest gravely.

"Denounce them? It isn't denounc-ing, but such a blistering, blinding tornado of vituperation that they'll remember it long after Henry Liston has left them for ever!"

"That's all very good," said his pastor

ever see such a perfect specimen of womanhood in your life?" I looked in the direction indicated, and could not blame father for his ad-

the pastor, handing him his snuff box, a token of friendship and admiration. "Surprised?" said Henry, sneezing violently. "I should say I was. And a good deal more than surprised. Why it is the most base and dastardly thing I ever heard of."

"It only shows your inexperience," said his pastor. "In a few years more, when you have seen a little of missionary life, you will be surprised at nothing."

"But, surely," said Henry, shuffling in his chair, and trying to keep back that abominable sneezing. "surely these scoundrels cannot have such a following in the parish. Surely, every decent man would condemn and repudiate

attraction she passing to centre, this peer Father might se When gazing a full min "Wel God ble she look "Tut, answer, face !"

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"said his pastor, taking a of snuff and stretching his out like a fan.

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ou understand?"
course, sir," said his curate,
lard lines to have to leave
ndrels go scot free."
that to me!" said his paster,
know how to deal with them,
ttling down?"
said the curate. "I've got
w sticks to-day, and am pushup as quick as I can."
d have asked you to remain
you had finally settled down,"
astor. "But I thought," he
a smile, "that you mightn't
rtable."

rtable." m all right over there," said

m all right over there," said jy. "I rigged up a bed last slept like a top." 't' say that his mattress was or, and that a crate of books shing-stand. perhaps it is just as well," istor. "You are making some ents and alterations, I suppose, umen do. They find infuire

men do. They find infinite parish for all kinds of material

i as to what you'd require it 's' house?' had been turning over in his ring those few minutes the y of being thus challenged; probability that never again here come a more propitious or the furtherance of his claims, so tender was his instinct of last he shrank from placing beastor the list of improvements awn up. He dreaded the pospicion that his pastor might

Then he said:

you the list about you?"
is face crimsoned with blushes,
new forth with trembling hand
if improvements he had devised,
t before his pastor. The latter
aid it on a writing-deek, took an
spinch of snuff between his
nd began to read.

TO BE CONTINUED

STRIKING CONTRAST

ere standing together on the the big Allan Liner, father and were all more or less shaken at ing from friends and relations just gone ashore on the ten-

arge of the younger children, pleasantly of our new home, in untry, while father tried to en attention by pointing out our pyagers, their little oddities, he the trained eye of an old sol-

ngling tout for special praise, a fine physique. (This was weakness of his, by the way.)

were many young people of tes on board, all, no doubt, look-gerly ahead to the untried, which was their goal, tevedores were strenuously busy,

ngers crowded the decks, taking g the busy scene.
c once, father touched my arm,

k over there Mary. Did you e such a perfect specimen of cood in your life?" red in the direction indicated, ld not blame father for his ad-

shall I describe her, as she stood

seen many beautiful women, but yes, this one surpassed them all, set young girls I had always ad-beauty—though, being the plain our family, I had perhaps held a ne person in too high estima-

outspoken criticism of our boys lack of what they considered oks, had only seemed to make me my want of beauty, but Mother o console me by saying that in s I was equal to the rest. That

picion that his tall his new-born

### Greatly Reduced Prices

TOBER 1, 1910			CATHOLIC RECOR	sh the Blessed Secrement was placed	
the group of which she was the merely to obtain a glimpse of	namely himself—"and with the per-	and Potrincourt sailed away Mage priest to explore the coast of Mi	n Marquette's exploration of the this saissippi, there is no mention, as far out	august mystery was honored with- ceasing, by continual prayer, which	RANK MEDICAL CAL
er bade me call mother, that she the ree this young girl.	orew went to confession, and on the cost Sunday, May 6, 1535, we all little size of the cost Sunday of the Cathedral venture.	he 28th of October, 1611, the hip entered the Kennebec and that dup the river. How far they bit a not said. The Indians were	we are aware, of his ever landing for the purpose; but there is a valuable of Eucharistic information in his ac- ant of his journey to the Illinois, in	he night. Easter Sunday crowned it by a general Communion."	DOOK SIL
nute, she said:   indeed! She's a bonny girl. his   sas her, and make her as good as	tted to the choir, where the Bishop in robes gave us his benediction." Such was Cartier's prejude to his disvessel opportu	ed at first and kept at a distance, the e at last allowed to board the for trade. Profiting by the cei mity, Biard took a boy with him,	d Jacques, went to confession and re- ved Holy Communion twice a week. Ble in the practice of the pre-	sed Sacrament by Father Dablon, 1660. Jogues had so called Lake	Greatly Reduced Prices
"Why, goodness shines in her lau	me le Breton and Dom Antoine, and is careful to note the various places ous on here he had them go ashore to cele-	the ship, that Potrincourt was times on the point of ordering a of massage. The thought of the M.	There is another notable example of quency of Communion in the accounts the last terrible days of Father enard's life out on the shores of Lake solidary and the solidary and th	y procure wine for the Mass in these	The late Miss Wallingford, by Mulholland So 73 3 0 7 3 10 10 10 10 10 10 10 10 10 10 10 10 10
er seemed vexed, but said no Co	body thought of, were the first to be priest a mored; for Ferland tells us that artier entered the port of llettes, now Finally alled Brador, and then the harbor of and F	at the altar, in the woods, was the ining that prevented his action. It the chief called off the braves, ather biard clambored up the	"In the second winter an attempt was ord ade to fish, and it was pitiable to see	inary places of abode they made it of the wild grape. We read in yard (v. 1, 228) that "when our little	Principles of Keligious Life, by Kev. F. C. Boyle, G. S.         4         0           Alzogs Church History, Vols. 2, 3, 4         7         7           Are You My Wife?         1         5           Lives of the Saints, in one volume         1         7           Platitudes of a Pessimist         1         7           The Predominant Partner, by Mulholland         1         5
over the last piece of baggage, ith anchor weighed, we were ing down the Mersey, on our way I Irish Sea. The stewards were	otes that "Mass was said there on St. armabas' Day (June 11), for all the chalice greew;" i. e., no one was left on board grette the plus if any the plus is a plus in the plu	ome to being killed, with the rate in his hands. It is to be red that it is impossible to identify it to be red to b	in and snow, driven hither and thitner to the whirlwinds of these great takes. but they frequently had their hands and will be the frozen, and sometimes they were the frozen, and sometimes they were	it held only two pots full, we made ne from the wild grape. Our wine ess was a mortar, and our strainer one	The Fredominant Fartner, by Sutmonance         1 0           Life of Pope Leo XIII, by P. Justin O'Byrne.         1 0           Life of Ven. Maria Diomira         1 0           Symbol of the Apostles, by Bishop MacDonald         1 5           Symbol in Sermon, by Bishop MacDonald         1 0           Bymbol in Sermon, by Bishop MacDonald         1 0           How Christ said the First Mass, by Rev. J. L. Meagher         1 2
to set forth the evening meal, on the passengers gradually settled ace.	of course, Mass was offered on ship.	the Jesuits abandoned it, and the Jesuits abandoned it.	an steering the canoe could not see his a sempanion in the bow. But while desti-	ing but a bucket made of bark. The essed grapes we mixed with sugar,	St. John Damascene on Images.  Priest and Parson, by Fogarty.  1 3 The Lady in Crimson, by Oswin.  7 The Lady in Crimson, by Sonorville and Ross.
vy-laden tray, was descending a ay, when, as the steamer gave a roll, he slipped. The tray and the tray are treats fell craying on to the	nd it is very probable that when "the essel was driven for shelter into a beau fill and great bay full of islands, and cith easy access and protection from soil of many many many many many many many many	h entered into possession of the f Maine." But there were not Masses said there. The English	ong as the Father was alive, they had colly Mass every day, and confessed and coefficient The man succeeded in getting ack to Quebec, but Menard died fur	mpatroits who might visit us. They uld take a little of it on the point of a sife."  There are not many instances re-	Letters from the Beloved City Golden Sayings of Brother Giles, by Rev. P. Robinson 1 Pictures of Christian Heroism, by Manning Christian Education, by Dean O'Connell
gain his balance by clutching a rail. There were many acclamation of alarm at the mishap, but no one many In the hurly burly, a deep	scend the altar. It was then August 300h, the feast of St. Lawrence; in commemoration of the event Cartier named the gulf after the saint. According to a pro	descended upon the colony and it over to the flames, taking away riests to hang them in Virginia; ject which a merciful Providence	her on, in the wilderoess.  Of course when circumstances per- alter, the constitutive to pass of saving w	estments by the savages. The chalice	A Martyr of Our Times, by sigr. D fluis  Life of Archbishop O Brien. 1  The Church and Kindness to Animals  Life of Very Rev. Felix De Andrias, C. M. 1  Incarnation of Jesus Christ, by Liguori 1  Fountain of Living Water, by Rev. A. Landley, LL.D. 1
y voice poured forth a torrent of the voice on the head of the unlucky ord, winding up with most unfeel-	Genevieve, nine miles from Eskimo which remainded the St. Lawrence, large ated places	was given to the settlement, still ins, and has even been appropriby the Episcopal chapel of the	Mass, no matter what intense suffering to aused them. Thus Albanel tells us hat four successive days on the Sague- hay, while the tempest was howling in	when Le Maitre, the Sulpician, was sheaded near Montreal, a savage was	Father Laval. Oriental Pearl, by Dorsey Father Oswald
annot be more explicit, but Bil- rate could supply an exemplar.	Mount Royal, he ordered the celebra- tion of Mass, thus anticipating Maison- neuve by a hundred years. There is no	is somewhat surprising that when believe the Recollets of the first Mass was not said at ec, but further up the river, namely	the bay, the fire was extinguished in the wigwam so as to prevent the priest from so being stifled by the smoke, in which he would otherwise be obliged to stand, which is the almost insufferable cold as	een shortly after, clothed in the priest's estments, strutting defiantly before the 'rench palisade. The chalice of Chab- nel, who was murdered on the Notta-	Virtues and Defects of a Young Girl, by McManon Life of Father Mathew Boyhood of Great Painters
with horror, that the speaker was such admired female passenger! were stunned for the moment, but series the derisive laugh of the	record of his having done so, but the man who would go ashore among the Eskimos for the first solemn prise de possession, for the might be counted on to do the same, of the country of th	elf tells us that "the Holy Sacri- left tells us that "the Holy Sacri- left the Mass was sung on the shore the Riviere des Praries with great	that resulted, the priest had finished and the fire was again lighted.  Father Buteux, the apostle of Three follows have left us some very graphic states.	rasaga River, was given to the assas- in's mother, but as a great many mis- ortunes immediately befell the family, the threw it into the river. Doubtless, the Indians who killed de Brebeuf and	Two Grey Tourists, by Johnson.  Gerald Marsdale, by Carey
element, and seeing the shocked of their wives, and sisters, father me quickly away. we went to rejoin our party he	might be counted on to do the same, when the Sault barred his further progress up the river; especially as he had decided that it was the best place to misetablish a city. His devotion to the Holy Eucharist is very touchingly told had	resence of all the people, who add the vestments, which were more tiful than anything those people they are for this was the first	descriptions of these ceremonies in the wilderness. Thus, for instance, at the lend of March, 1651, he started with a band of Indians for the Whitefish coun-	alement, carried off the sacred vessels, hough nothing is said of it in the Relations." But we know that every-	Semo the Freedman Commandant La Raison, by D'Hericault Tales of Old New York, by Greenway For My Name's Sake, by Simington
hose Irish eyes of your mother saw aw, but you and I have learned a h." I said.	which he was compelled to pass, at the foot of the Rock of Quebec.	tere is a curious conflict of authorabout the first Mass that was ed at Quebec after the return of the wash in [632]. The "Abrere chrono-	tion in the snow. Some soldiers who made that first day's journey with them, said it was like going into a sepulchre, and they turned back next day to Three	rought to Boston. His crucifix and the strong box," in which he probably kept his chalice, are now in the museum through Majne, Finally, somewhere	In the Shadow of the Manse, by Rock  Back Slum Idylls, by Par.  The Noble Revenge, by Avis
On't judge a book by the cover, ather's reply.  any say further, that after-events not serve to re-instate the hand-	"I therefore," he says, "placed an image of the Blessed Virgin on a tree, about a musket shot from the fort, and the	pue et historique de tous les pretres Janada" pretends that a priest of Mission Etrangeres named Benoit Jein who could speak English, had	proceeded north. "On the 4th day," writes Buteux, "I said Mass on a little island. It was the first time the ador-	at the bottom of the Ottawa River there is, if it has not rotted to pieces meantime, a box full of altar furniture The capes in which it had been put was	The Other Miss Lisle, by Martin The Secret Directory, by Dalhgrem Romance of the Secusants
rd, when we dis-embarked at Que- was a quiet, plain little mouse of	go over the snow and ice, should make a pilgrimage thither, singing the seven Occ	ay Mass during all the time of the upation. Unfortunately for this	the elevation, and after Mass a feast of Indian corn and eels.	Indian Armand, who was in charge of it clung to it as long as he could at the	Lady Amabel, by Stewart Rory O'Moore, by Lover
her quietly, consistent good-be-					Particular Examination of Conscience, by Rev. Fr. Porter, S. J
sickness, telling stories to the ingsters, while tired mothers rested ving cheer by many little unseen of kindness—No! She didn't go the with a long face, or try to make	is prayed to at Rocamadour, promising to go thither if God would grant us the grace to return to France."  Though Henry Hudson was not of the way to be a second to be a se	sibly, also, the writer was missed by official Register of Quebec, in which is said that a daughter of Couillard is baptized in 1631. She was indeed trived but the officiating clergyman	our good Master. My thirst made my tongue adhere to my palate. The extra burden I had to carry when my man left me aggravated my pains. The Indians	chalice palls for the missions for the space of forty-two years; from 1717 t 1759. In each pall she would insert prayer, and an invocation, such as just for the dealby nos printing nos.—T.	Duties of Young Men, by Vane. Lenten Sermons, by Smith. History of the American College of the Roman Catholic Church in the United States.
feel inferior. She was utterly un- cious of herself, and her "little deeds ndness" were as spontaneous as the ing laugh when she joined in the	of place to notice here that before venturing on his expedition to discover the Northwest passage, in 1609, he went with his crew, in solemn procession, to	s the Protestant minister who had no to the city with the Kirkes in 19. The Couillard family probably thought	afterwards gave me some sagamite, made especially for me, which consisted of some dough boiled in water and with it the half of a dried eel.	PROTESTANTS AND LOURDE	Life of Denis M. Bradley, First Bishop of Manchester History of the Catholic Church in the United States Reunion Essays, by Carson Spiritual Canticle of the Soul, by St. John of the Cross.
	the church of St. Ethelburga off Bishopsgate Street, Dondon, where they received Communion and implored God's holy in their perilous undertaking; and	was the best thing they could as, becially as they saw that the parson s being brutually treated by Kirke, having protested against the liquor	by horrible roads, through underbrush	IT IS NO LONGER ONLY DEVOU CATHOLICS WHO APPEAL T THE IMMACULATE VIRGIN	Catholic Soldiers Guide, by Wenniger. The Truth About Clement Ker, by George Fleming Nanette's Marriage My Sword for Sarsfield, McDonnell
was near. he completely, (and all unknowingly) ew her more lovely sister-weman into cheele leaving her only a few per-	nearly perished amid the horrors of the carly perished amid the horrors of the day, had, as his chaplain, "a six priest who celebrated all the festivals of co	ptives. He was kept a prisoner for months in the dilapidated Recollet nvent, under the charge of fomenting	I got lost several times because I could not follow the trail. We then reached some lakes where the ice was very slip-	Apropos of the departure of the Whi Train for Lourdes, the Paris corre- pondent of the Irish Catholic,	te Catholic Youths' Hymn Book Wild Times, by Caddell. of Nora Brady's Yow, by Dorsey. Three Daughters of the United Kingdom.
is of like calibre for company. The only time this little girl was seen anger, was when some over-smarths persisted in annoying a weak old the transport of the persisted in annoying a weak old the transport of the persisted in annoying a weak old the persisted in annoying a weak old the persistence on her way to a son it	the Church and regularly made "the offertory for the crew."  Of course valid orders had not persevered in England when Hudson reserved in England when Hudson reserved in England when the like the course of the control of the course of the c	was glad to see the French return to eir possession. As for the Mass, Le sune, in the Relation of 1632, distinct eave that there was no priest in Que	raquettes, for there was danger of going through the ice; and on the other hand the snow and melting ice made our feet very heavy. At mid-day we stopped,	on the carrier and the control of th	For a King, by Sharawood
avely before them, looking them stern in the face, said "Boys! Have any you a mother? Shame on you! Sh	offertories of Munck's priest-chap- lain the Mass; but both of these in stances illustrate how the eucharistic traditions still lingered in both England	rench who remained had not heard ass for three years. It was himsel he said the first Mass, and it was cele sated in Couillard's house, on the 13th	which was my only consolation. There is found strength in my weariness. To revive me, for I was exhausted, they offered me a piece of beaver, which had	tills, it is very rare they return fr the pilgrimage without their souls be prevaded with the "peace of Go	om The North Star, by Kunin The Real Charlotte, by Somerville and Ross In the Days of King Hal, by Taggert Inthe Days of King Hal, by Rev. J. Brady, C. M. History of St. Vincent de Paul, by Rev. J. Brady, C. M.
looking much asnamed and were terward our little girl's staunches mirers, when we reached our journey	them connected with the first American explorations.  Then comes a gap of seventy years,	sed, for the English had burnt the	Lord, for I had not tasted meat from the beginning of Lent.	passing that of the suppression of worst bodily ills.  "On the present occasion— that is	Thoughts on the Sacred Heart, by Architecture The Irish in America, 1000 Years Before Columbus Beth's Promise, by Dorsey
It was only then that her tello avellers realised the quiet influence d lovableness of this unassuming gi d the pleasure of having known such	part of the world were the two who went rwith de Monts to Acadia; one the Abbet day woods, and shortly after returned to	eigned in Quebec, and Le Jeune write hat the scenes at Mass almost mad im think he was home again, in France, the church was crowded at all the se- lices the core monies were carried of	e day, the 9th of April, and I was very much consoled at the piety displayed by the Indians. Our little chapel, built or cedar and pine branches, was extraor	Lourdes on August 18—there was Scotch woman of thirty-six years of a nominally a Presbyterian, but in rea	s a Converted Jew, by Lockhart. An Appeal and Defiance, by Cardinal Dechamps lity Smuggler's Revenge, by Lady Lentingne.
me is vivid yet.  Which of these two would wield the reater power for good as colonists?  Think of it, girls.  B. K. A.	as soon as he landed. After them comes we the Abbe Flesche, who was decorated with the singular baptismal name of	ritial possible solemnity, and the fe for of the first colonists resembled the of the first Christians. It should to noted, however, that it was a pen	dinarily decorated, that is to say, each one had brought whatever pictures and new stuffs he had, and hung them her and there on the walls.	day, but she knows that when a bear eyes were good. How she lost	t of aby her tail the Vendetta The Vendetta More Five o'Clock Stories, by Kengtous The Family, by Rev. A. Riche The Recluse of Rambouliett The Vendetta More More More Comments of the Vendetta More Comm
IRST CANADIAN MISSION ARIES AND THE HOLY EUCHARIST	his baptisms was recalled to France. Finally, on May 22, 1611, the Jesuits Biard and Masse arrived. All of these priests celebrated the Holy Mysteries	It is sometimes asked whether the of missionaries always celebrated Mass cheir apostolic journeys. Sometim there did but often it was absolute	holy water and distributing the pair benit, which was a piece of bread I has kept for that purpose, the chief made speech to excite the devotion of hi	that the most eminent spectarists of clare there is absolutely no hope of a ever recovering sight by any opera or other natural means. It was we or other natural means.	her tion Legends and Poems, by Keegan
Paper read at Montreal Eucharistic Congress The first chapter of the history of t	frequently, if not regularly, for the conditions were hard and at times impossible; but there are two or three occasions which on account of their pictur-	Jogues never offered the Holy Sacrifi during all the time he was in New You	people. When Communion and thanks ce giving were over, and beads recited the they came to offer me some little pro- be sents; one gave me a piece of elk-mea	she was in a hospital that she had, of Lourdes and its miracles. She told by a patient, also under treats there, of blind persons who had rece	was Songs of the Settlement, by O 118gan nent Day's Spring to Day's Set, by Home. The Rich Miss Riddel, by Gerard Mariae Corolla, by Fr. Edmund.
one thousand years ago. Unfortunate	The Commandant Potrincourt had quarreled with one of his officers, Du ly, Pont, who had taken flight and was	and mangled. Nor could be have do so on his second visit, for he was warn	one give them to me, in spite of the hung- that was gnawing their vitals, as well in mine."	other supernatural cures. It cannot as said she is even now a Catholic—at she was not one of the faithful whe	least In she Miss Providence An Arranged Marriage  "
of certainty even the location of t amous Vinland, but as we know t not only priests but also Bishops cross	morally a very dangerous situation for that the fugitive, Father Biard interceded, sed till the Commandant relented, and	appearance, and he went there are envoy of the Governor, in the garb of layman; and on the last and fatal journey he took neither vestments	of a homage to the Blessed Sacrament those north woods during the wonder career of Father Buteux. The inciden	in had hope, and almost confidence, is sweet Virgin, as she called her.  "Curiously enough, she was en	A Soldier of Manhattan, by Altaheler  Cour- most  Mission of Death, by Walworth  A Green Tree, by McCraith
coasts with all the pomp and solemn which the ritual requires when prelations	found him on the other side of the Day ese of Fundy, and after the reconciliation Du Pont went to confession on the beach; the Indians standing at a dis- termediate of the Day Du Pont went to confession on the	to remain with the Mohawks during winter, and as he said himself, to "without the Mass and the Sacramen	life. He was killed in those same fores shortly after, and his body was throw into the rapids.  In Father de Crespicul's "Relation of a repository of a reposi	celebrated English oculists, who Protestant, and who gave the S woman a certificate stating the i ability of her case. He recognized is revergless to help her but he is	cotch neur- tes he s ey: Life of Soeur Marie, by Caddell.
as we approach nearer to modern the When England was still Catholic,	tion kneeling at the feet of the priest. When the poor wretch was shriven, Rut an altar was erected on the shore, and	was killed almost as soon as he arriat Ossernenon.  When Father Druillettes made wonderful journey in a canoe from C	the Blessed Sacrament in the forests bis you the Saguenay, which is worth producing here. "Our journey ende	re- natural power greater than the science. On taking leave of his process.	Phillip the Second, by Robinson  Jacques Coeur, by Dealone  Fair France, by Donelan  Vestegia, by Fleming
northern parts of the continent; ship was the Mary of Gilford, and chaplain of the expedition is descri as "a canon of St. Paul's in London as "mathematical" and the state of	ceived his Easter Communion. The place was known as La Pierre Blanche, evidently Whitehead Point on Grand Menan, off the coast of Maine.  **There was another celebration of Mass**	by the old Puritans, and he tens us the was the guest of a Major Gibb who gave him a key to his room, who might say his prayers without fee	Week, and the locality suggested the more than usual devotion should be depreted in the Adoration of the H	ountrymen, Dr. Cox, who we lis- lis- loy become a believer, has never sin	nt to Prince of Ragnal, by Donneily.  New Indian Sketches, by DeSmet, S. J  The Romance of a Playright, by DeBornier.
The ports of Newfoundland, Cape Br and Norumbega were visited, and were sent ashore to examine the c	under still more peculiar conditions. The younger Potrincourt had heard that there was a band of poachers plying the their trade some distance up the St.	being disturbed. Whether he are himself of that seclusion to offer up Holy Sacrifice he does not say. Bu our only source of information is a lie document, in which he had to rest	the ishment, that for the proper celebrat tas of the most august mysteries of our public, we were able to find room in price poor cabin for everything that conformal tables.	When on the point of leaving Fa- said: I do not know whether I sh our cured, but in any case I shall not to have made the journey. I sh	all be Flora McAlpine, by Scott regret The Secret of Carickferneagh Castle, by Turk McCarthy Moore, by Sadlier The Flight of the Eagle, by O'Grady
"learned man and mathematics should have remained on board the on such occasions, and especially the in his capacity of priest, he should not be a should be a sho	John's River and he started out to find them. He arrived at night, saluted the chat, fort and was saluted in return, and in- vited to land. Next morning he went mitty spec, and Father Biard celebrated	himself to an account of the on work which he was sent to perform cannot expect to have any informa on that matter of his fervent devot	Holy Week, yet we accomplished it ition order to bring our winter to a had end, and to consecrate those rocks	tion of the Catholic Sisters of C Those Petites Sours have, by the abnegation and love, almost mad	harity.  Uncle Siles, by Lefanu Men and Maids, by Tynan.  Ulrick the Ready, by O'Grady
have availed himself of the opportunity of celebrating Mass somewhere on coast, so as to take possession of land for Christ. The presence of London of the Mary of Gi	ashore, and the beach; the poachers, who the the this defences to assist at it like good Christian	It might have compromised Gibbon. It was evidently impossible for Brebeuf and Chaumonot to have Mass even once during their ter	holiest and most worthy of venerate said Thursday, Friday and Saturday of Frible Week converted our forests int	ion. materialist, can possibly witness voted care of the Petites So 1'Assumption who organize the	Order To-Day and Get First Che urs de White ALL BOOKS SENT POST-PAID ON RECEIPT C
the gospel must have been first prea here in the English tongue.	that to the disgust and smazement of every- eched one, suddenly announced that the men	Huron to Nisgara, and from the where Detroit now stands, and then to the place whence they had sta	back served at the time by Christians to committed by our Indians. Above all the served are respect, and a served served ser	were they Genius at first is little more	then a The Catholic Record

London, Canada

to return. We were not alone in imiration of the fair English Looking at her, you could imiration of the fair English.

Looking at her, you could be that the most perfect examples have of the human form had had a model. Her beautiful eyes dabout me in a quietly interested a benignant smile. You could the her in your mind with every deed of charity, and yet her

deed of charity, and yet her expression gave tokens of wit, love of fun. Her movements were ul and full of dignity. Her great

### The Catholic Record

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s. Luke King, P. J. Neven, E. J. Broderick, M. arty and Miss Sara Hanley are Hully authorogreeive subscriptions and transact all other for for for the form of the form

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LETTERS OF RECOMMENDATION.

Apostolic Delegation. Ottawa, June 13th, 1905.

Since coming to Canada I have

LONDON, SATURDAY, OCTOBER 1, 1910

LETTER FROM THE BISHOP OF LONDON

In regard to the assertions made by the press of the country and by some public men concerning his attitude towards the French language and the interests of the French-Canadian people. the Right Rev. Bishop Fallon requests the publication of the following state-

"This agitation in as far as my nam ublication of a despatch in the Detroit Free Press on June 5th last, when I was not yet quite five weeks Bishop of London. This article was a falsehood on its face, for while, for evident reasons, e from Ottawa, it was in Toronto by two

not only false but malicious, and the treachery of its fabricators was discovered and privately exposed at the time. An equally false and libellous article appeared in a Toronto paper last Sunday orning, and a curiou cidence in thought and language to the conclusion that it received its inspiration from the same source.

"I have never been by word or deed, intent or desire, unfriendly to the inof the French-Canadian ever shall be unfriendly t at any time or place, no matter the provocation. A number of them live within the limits of my own diocese, and I am as solicitous for their weland I am as solicitous for their welfare, whether spiritual or temporal, as I am for that of any other portion of the flock confided to my care. I have never issued nor caused to be issued, directly or indirectly, verbally, by writing, or in any other way, any order or mandate or even expression of onlying or mandate or even expression of opinion concerning the teaching of French or of language in the Separate ols, or in any other schools in the on or anywhere else. I Ontario, and the regulations of the provincial department of education.

"This whole agitation, therefore, as

far as I am concerned, is not only utterly baseless, but is also supremely

M. F. FALLON. Bishop of London. sun to the going down thereof. It is the

sprinkling of the same Blood of God's

nspotted Lamb, the sacrifice of God's

THE MONTREAL PRESBYTERY

AND THE MASS

offered Himself. He died upon the Psychologically as well as religiously it is beneficial in the hour of temptation to examine carefully our motives of credibility and make an act of faith The Montreal Presbytery has lately given an example of this conduct. It took advantage of the Eucharistic Congress to state the Presbyterian doctrine upon the Mass—a gentle protest and a mild warning to its own people. "This Presbytery," it states in a resolution upon the subject, "takes occasion to affirm anew its adherence to the significance of this ordinance, as believed by the Reformed Churches of Christendom and as clearly defined in the standards of the Presbyterian Church." The resolution continued that "in the Sacrament of the Lord's Supper Christ is not offered up to His Father nor any real sacrifice made at all for the remission of sins of the quick or dead." The Mass is, according to the Presbytery, only a commemorative service of the Cross. "a spiritual oblation of all possible praise for the same." All this reads to us like a protest against the doctrine which the Congress was intended to, and actually did, emphasize in a striking It sounds of danger-signs to the Presbyterians of Montreal in particthe restriction and outside thereof in general, ular and outside thereof in general, "Do not," it seems to say to its folk, of Calvary. The Mass is the great superstition as blind zealotry would have follows that the distinguishing note, the sweet commemoration and repetition in the realization of this point. In his epistle to the Ephes- follows that the distinguishing note, the sweet commemoration and repetition in in the realization of this point. In his epistle to the Ephes- follows that the distinguishing note, the sweet commemoration and repetition in the realization of this point. In his epistle to the Ephes- follows that the distinguishing note, the sweet commemoration and repetition in the realization of the sweet commemoration and repetition of the sweet commemoratio

if some were caught by the snare of the Roman Church. They could scarcely Congress. The teaching they aft is false; the whole show therefore, s sham, But the Presbytery, after deal

ing this blow with a velvet-gloved hand,

smoothes its stricken neighbor with

the assurance that if its teaching is

"The Presbytery," the resolution states,

" expresses its satisfaction with all that

the Roman Catholic Church is doing for

the cause of moral reform in our com-

the Mass and the Real Presence con-

THE TORONTO MINISTERS

should pass without any jarring note whole religious field they are as one in by Anglicanism only two of the seven have received, let him be another was hardly to be expected. That it did declaring that Catholicism alone can re- sacraments are necessary, but as you The truth contained in these words, erroneous its works are edifying. pass with so little antagonism is matter | tard their progress. The sects, ever | need not be an Anglican you may reject | viz., that there is but one true religion of congratulation. Even in dry weather a small spark may produce considerable sidered as antagonists. They confess religion is as good as another, for every clearly and forcibly brought out in that of having murdered his wife. There flame. Father Bernard Vaughan was that Catholicism is guided by the Christian sect that exists or ever will solemn commission given by our Lord reported to have used in one of his ser- highest intelligence and skill and has a exist, you may reject some fraction at to the apostles and their successors to munity and the co-operation of its munity and the co-operation of its authorities and people in the promotion authorities and people in the promotion of the expression that "Protestant unity, a compactness, a power which least of Christ's teachings, and as the go forth and teach: "Going, teach ye a pross despatch that "ladies" and the co-operation of its ism is a soulless religion." Our own Protestant denominations do not number of Christian sects is very great, all nations—teaching them to observe "gentlemen," who have more money or money that "ladies" and the co-operation of its ism is a soulless religion." opinion is that it did not add to the possess. atones for the knock-down attack upon force of his theme, the Mass, and that nothing would have been lost if it had the Catholic Church is the only historitained in the resolution. No wonder been omitted. Be that as it may be, if cal religion that can conceivably adapt that we Catholics are always on the de-Father Vaughan said it he is quite cap- itself to the wants of the present day fensive. Our authorities are praised, able of defending this or any other of without virtually ceasing to be itself. But they must in the same breath be his public utterances. But after in- It is the only religion that can keep its told, and they must ever bear in mind, formation proved that he did not say it. identity without losing its life, and that the doctrine which they teach and All that he said was that, looking at the keep its life without losing its identity; upon which they base their morality is Mass from the Catholic view, it was reest wishes for its continued success, so very succeept in Christ.

Donatus, Archibishop of Ephesus, Anchibishop of Ephesus, An on the one hand these Presbyterians denying the great sacrifice, left religion same and yet be always developing. claim to be; and on the other how con- without a soul. Certainly the Toronto Chattering about superstition is as descending they would have us believe ministers are deeply indebted to the futile as it is meaningless. Admitting them. We may with profit turn to the distinguished Jesuit for the saying. It that the effect cannot exceed the cause, doctrine of the Mass. As our neighbors gave them a subject for a sermon. And and asserting that the spell of superdid not think it inopportune to call at- what was more to their appetite and de- stition was upon the thousands at law of His being God hates falsehood for complete obedience is to be Heaven. tention to it we may also reply by deny- sire, it gave them a chance to attack Montreal, indicate that our critics ing the Presbytery's allegation, and look Rome and the Congress. They would must either take themselves very seriat some of the proofs upon which the have been disappointed if nothing in ously or regard us as deficient in another is to make God a lover of un- "all things which I have commanded, Catholic altar is built and the Catholic word or act had afforded a reason for ordinary intelligence. priesthood rests. Briefly stated: the wrath. All had gone so harmoniously Mass is a sacrifice in the real strict —so successfully, conferences for the sense of the term. There was no insignifuture benefit and guidance of souls, talk of the "open Bible" always close ficant testimony to this truth in the countless gatherings of children and the Bible when they talk of the Real great congress. If we consider the young people, imposing receptions, souldignitaries who were gathered together moving ceremonies of Mass and Beneby reason of their unified belief in this diction, crowned and closed with the truth, we see in their numbers and in the most magnificent procession the new vast flocks for whom they answered in world ever saw, through the flowertheir own personal as well as official strewn streets, the venerable Legate of capacity, the world-resounding act of Rome carrying the Sacred Host for six tions, innuences, ponderous dissertafaith. To all of them present and to the miles-an example of fortitude and decountless others who were with them in votion. For some of the Toronto minspirit, the Mass is the real sacrifice of siters all this was hard to bear. There the New Law, the centre of Catholic was danger in it. However edifying fairworship and devotion. It was no mere minded people might consider it, there John. That He has fulfilled the promvoice of Montreal or of Canada. Nor was danger. It might spread. There was it the invention of the present or was danger to the vigilant brethren. some near generation. Still less was it, Was it a congress or was it a crusade? gentlemen, one of whom occupies a position in the Ontario civil service, and the other is on the staff of a Toronto innovation. The Mass was from the tunately, therefore, Father Bernard beginning and was of divine institution. Vaughan, a typical Anglo-Saxon, gave orning newspaper.

"The assertions in this article were As early as the middle of the second them a small handle, so small one would century the essentials of the Mass were think they could hardly grasp it. the same as now. Lessons from the Grasp it they did. Then they pro-Prophets. Apostles and Evangelists were claimed it through the length and breadth of the land-proclaimed this read to the little crowds of faithful in eastern rooms in those times as in imaginary utterance which he denied. magnificent western churches of to-day. They would not only read Father Vaug-The bread and the chalice, with wine han a lesson, they would show the counmingled with a little water, was present- try that the Congress was not much any ed. The preface followed. The words of way. We have no intention of following their arguments. One of them is consecration were pronounced. There were prayers for the living and the dead, too good to pass over. This bright and holy Communion. In Jerusalem and logician concluded that because there Antioch and Rome the Eucharistic was no Spanish bishop at the Congress liturgy was the same as through the Spain was leaving, and de facto, had left the Church. What had that to do with Church. Nor was it a merememorial service of psalm and praise whose reality, Father Vaughan? Nothing. It was the once materialized in Calvary's dreadful Congress the poor minister was after. The fact that no Spanish bishop was tragedy, had now no more existence. It was something far more profound and present at Montreal proved to this sweeping. It was not man's voice tuned genius of private interpretation in even to inspired hymn. It was the Toronto that Spain had given up the never failing voice of Him who in the Church. There is about as much condays of His flesh was heard for His nexion between the two as there is be reverence. The Mass is the sweetness tween the moon and green cheese. Any of the hidden Lord. It is the mighty rusty rod will do to smite the old offering of Calvary's victim, not in one Church with; and any poor excuse will place only, or in the shadows of one do for pretended insult and recriminaafternoon, but from the rising of the

NOTES BY THE WAY

In one of his oracular moods the late High Priest Eternal. True, there was the Artemus Ward declares that it is a good sacrifice of the Cross, the consummation | thing not to know so many things than of all, the sacrifice of God made Man. to know so many things that ain't so. Adoring, expiating, impetrating Christ The words of the genial humorist came into our mind as we skimmed over some Cross. All was finished. No other of the criticism of the Eucharistic Consacrifice could be. He alone was priest; gress. We do not impugn the sincerity He alone, victim. The fountains of of some of the writers, but we think tha grace were full. Christ now reigns in the little Catholic catechism would glory immortal and impassible. How give them much needed information is the child of Adam to approach or the | which might be a deterrent to unpleas sick and the suffering to touch the hem of ant garrulity. To twit us about super His garment? Through His love and stition and to brush aside the Real wisdom He has found a way to be near Presence with glittering generalities us all and to renew from day to day the are old tricks that time has not melsacrifice which once for all was offered lowed. It is not a difficult task to set outside the gate. There is sacrifice- up a caricature of the Church and to de-Jesus in His greatest action—the awful molish it to their own satisfaction. But action of the Redemption-the act which | why not find out what we do believe? reaches down to the soul's deepest main- Why not try to learn the motives that springs and being, the act which sweeps inspired the Congress—the reasons of into the graves of the dead and which the enthusiastic love and devotion of sprinkles with its crimson asperge the the thousands who attended it. homes of the living. It is not a bloodless | thoughtful cannot be convinced that sacrifice; for that sacred tide is there in men of masterful intellect and sincere whose lurid splendor the sun of piety were attracted to Montreal by the faithful husband, a kind father, and upjustice set. It is an unbloody sacri- magnet of superstition. They know, or fice in which Christ is smitten they ought to know, that any system or with the sword of the word and religion based on superstition cannot truly slain upon the altar. Under the escape the search-light of modern enmost lowly appearance of bread He is, as lightenment. They ought to know that religious are equally conducive to eter- to that greatest and most mysterious of and look for a Donnybrook as soon as quire the pen of an inspired prophet alit were, annihilated and slain, prepared | the crisicism of the last four centuries for food. The second consecration has failed to show that the most proemphasizes the blood-shedding and the found research and varied scholarship fact that the Mass is a real sacrifice, are incompatible with Catholic teachthe sweet commemoration and repetition ing. Were the Church so stupid in

doctrine is erroneous, its people are decived." Amidst all the fervor aroused and takes up our feeble acts and hearts Is it too much to say that if Catholicism off from every other Christian religion, hope of your calling; one God, one by such a multitude and fostered by so and holding them in the vast circle of were the tissue of positive lies, doubtful is not necessary for salvation, because faith, one baptism; one Lord and many conferences, ceremonies and litur. His own Heart offers them together to statements and ingenious artifices this particular doctrine is found only in Father of all." Those of his converts gical rites, the poor elders were in a quandary. It would be a dreadful blow if some were caught by the snare of the feeble worship animated with the soul of Christ, with His wounded Body, and fanaticism or fraud, never resist the the Indifferentist, as it is not necessary we, or an angel from heaven, preach a forgive themselves for ever allowing the that sacred divinity of the Eternal Son. spear of Ithurill: truth prevails, to be a Catholic you may reject infalli-Does it not seem strange that the bility. You may be a Unitarian and have preached to you, let him be anavowed opponents of Christianity do reject the Trinity. With the Presby- athema. As we said before, so now not regard the Church in the same terian, you are allowed to reject the say again: If anyone preach to you That the great Eucharistic Congress light as our critics. Looking over the Episcopacy. If you wished to be saved a gospel besides that which you shifting, with no authority, are not con- the Divinity of Christ. In short, if one and but one true Church, is still more

It is strange that the gentlemen who Presence. To cling to their own theories they reject the Scriptures on this question. They wrest it from its obvious meaning. To avoid accepting the literal sense, they resort to explanations, innuendos, ponderous dissertathat the words of Christ meant symbols but not realities. And yet, that Christ disclosed by the sixth chapter of St. ise is equally clear. Christ has spoken and we believe Him. There are difficulties in believing such as marvels love of and gratitude for the Real Presence. The Fathers, always on the alert to detect the slightest hint of heresy, say with St. Jerome: "Let us understand that the bread which the Lord broke and gave to His disciples is the body of the Lord, the Saviour. The bread which came down from heaven is the Body of the Lord, and the wine which He gave to His disciples is the Blood of the New Testament." A course of reading may prompt our critics to prune their language and to see that belief in the Real Presence is from the beginning a fact too plain to be ignored. The Catholics who clustered around the altar in the days of the Catacombs, as well as the millions who inherited their faith adown the centuries, have before them the doctrine of the Real Presence. They proclaim that the

One preacher objects to Transubstanthat it is a now will of Rome. The word itself did not come into use until the eleventh century, but the truth it expresses so accurately was taught by Christ. The doctrine of the Blessed Eucharist was all." enshrined in the affection of adoring hearts from the beginning. When the word Transubstantiation was sanctioned no new doctrine was introduced. The Fathers of Nicae introduced no new doctrine when they adopted the word consubstantial to secure belief in the co-eternity and co-equality of the Son of God with His Eternal Father. The Church's definition but set the truth in clear light, and make clear to all, finally, what is and has been the faith on any point that is threatened by heresy. These definitions clarify the atmosphere. They impose no new burden. Hence the word Transubstantiation was adopted to express and secure belief in the doctrine of the Holy Eucharist.

onsecrated bread is what Christ said it

was-His Body; and that the conse

crated wine is His Blood.

ANOTHER ?

This is an age of unreasonable liberal-

revelation.

Mallock put it well when he says that | Christ's doctrines which are not neces- you." "He that believeth," that is, "be- of morality, rushed with feverish haste

absurd and ridiculous.

"I am the Truth." God by His very allow each individual to decide for himnature is necessitated to love the truth. self what is essential and fundamental. He can no more cease to love it than No, Christ's command is clear and well-He can cease to be God. To think of defined: "Go and teach all things what-God as loving error would be to offer soever I have commanded." Add noth-Him the worst possible insuit. By a ing. Subtract nothing. The reward with an infinite and undying hatred. The penalty for any disobedience is to To say that one religion is as good as be hell. "He that believeth," that is, truth; for these different religions con- and is baptized, shall be saved. He that tradict one another. Now, of two con- believeth not," that is, "all things which tradictory propositions one is true and I have commanded, shall be damned." the other false. Two contradictions If, then, a man is to be saved he must cannot both be true. To demonstrate | believe not any Gospel he likes, but the the truth of one is to demonstrate one undiminished, unmutilated, uncorthe falsehood of the other. Hence rupted Gospel of Christ. Where is that when religions hold contradictory doc- one Gospel to be found? That it exists trines it is certain that one must be and must exist, we know, for we have the teaching error. For instance, one creed promise of Him whose words can never says that Christ is God, another denies fail that the spirit of truth shall abide it. Again, one creed asserts the exist- forever with the apostles and their sucence of hell, another denies it. Further- cessors, the Bishops and priests of the more, one creed maintains that Faith | Catholic Church, to guide them into all promised the Real Presence is a fact for salvation, another creed claims that days even to the consummation of the alone without good works is sufficient truth. "Behold I shall be with you all Faith alone without good works has no world." saving power. Now of these six con- away, but My word shall not pass away." tradictory propositions taken at ran- Where is that one Gospel to be found? dom three are certainly true, and the In the Catholic Church alone. In that contradictory three necessarily false. Church alone whose centre is in Rome but with God all things are possible. Either Christ is God or He is not God. and whose circumference extends to the If He is God, then the religion that limits of the earth. In that Church denies His Divinity is teaching error, alone which for nineteen hundred years and similarity with the other proposi- has guarded and transmitted pure and tions. To say, then, that God is equally undefiled the one true Gospel of Christ. pleased with all religions is the same thing as to say that God is equally pleased with truth and error. It is

attributes and leads to Atseism. However, the advocates of this theory urge that the various Christian sects do not differ in essential and fundamental doctrines, but only in teachings of minor importance. But it does not matter, as far as our assent to revealed truth is concerned, whether the truths in question are of lesser importance or not. All revealed doctrines, without any exception, are essential and fundamental in the sense that belief in them is of divine obligation. For the amount of obligation to believe is not measured by the importance of the truth in question, but by the fact that it is a truth doctrine imposed on us by the arbitrary believing revealed truth and that is the infinite veracity of God Who can neither deceive nor be deceived. To reject one revealed truth is to reject all. "To offend in one point is to be guilty of

equivalent to calling God a liar and a

lover of lies. Hence this theory of In-

differentism robs God of His infinite

But if indifferentism is a contradic tion of reason, it is no less a contradiction of revelation. The absurd teach ing that one religion is as good as another is directly opposed to the revealed word of God. For it is laid down with unmistakable clearness in Sacred Scripture that man must not merely worship God, but he must won ship Him in the particular manner that God Himself has decreed. Nothing is more evident in the Sacred Text than that God has not given man a choice of religions. The command of God certainly and surely asserts that the true religion must be one. If there is anything clear in Scripture it is that the religion of Jesus Christ must be one. If you cannot prove from the Bible the unity IS ONE RELIGION AS GOOD AS of the Christian religion, then from the Bible you can prove nothing whatever.

Observe, for example, the beautiful ism in religion. The popular belief is prayer of Christ to His Eternal Father this, that if a man is a good citizen, a as it is reported in the gospel according right in his dealings, it matters little in Thy name, those whom Thou hast such turbulent spirits as the Rev. Mr. there as from a fountain, and to make what creed he holds. Be he Catholic given me, that they may be one even Clarke and the Rev. Mr. Lowe coming them understandable to one's fellows, is a or Baptist, Methodist or Anglican, his as we also are one." Here Jesus Christ to us from the North of Ireland. They task which few will essay with any salvation in every case is secure, for all compares the union among His followers bring their Orange armour with them tangible hope of success. It would renal life. This spirit of indifferentism all unions—the union between Himself they land. If we are to have controversial most, with his God-given penetrations so prevalent to-day, is utterly false and and His heavenly Father. There can tilts amongst our free and happy and and gift of speech, to translate such without foundation in either reason or not be two true religions any more than liberty loving Canadians, they should be thoughts into words. Thoughts there

very great too must be the number of all things whatsoever I have commanded than brains, and a homoepathic quantity sary for salvation-a conclusion at once lieveth all things," "and is baptized, shall be saved. He that believeth not," Moreover, to be an Indifferentist in that is, "all things, shall be condoctor. The smallest trifles brought as religion is to degrade and dishonor demned." Observe that these words ex- high as \$2.00. Fashionable women Almighty God Himself. God is not only press no compromise, no restriction or truthful, but He is truth itself. Truth | limitation. Our Lord does not command is the very essence and substance of His Apostles to teach only essentials and What are we to think of all this? In God. Our Divine Saviour Himself said to enforce only fundamentals, and to the great metropolis of England, where

Heaven and earth shall pass

THE REV. MR. CLARKE AND THE REV. MR. LOWE

The London Advertiser tells us that at a Harvest Thanksgiving in St. Mark's Episcopal Church, London Junction, the Rev. William Lowe, in making reference to Rev. Father Vaughan, said that "you capnot expect anything else the Archbishop's palace to-day.

The official announcement appeared tion, the Rev. William reference to Rev. Father Vaughan, said that "you cannot expect anything else from an ass but a kick." The Rev. Mr.

This morning Mgr. Gauthier received This morning Mgr. Gauthier received This morning him of his appointment, same occasion, referring to the allegation that Father Vaughan called Protestantism a soulless religion, said who left at 11 o'clock for only a babbling idiot would speak like make arrangements for the enthronement of the new archbishop.

It is understood that a number of impact of the new archbishop. that." should have been supplemented with 'No Surrender." Rev. Mr. Clarke's "No Surrender." Rev. Mr. Clarke's various dioceses have also been decided declaration should have been supplemented with "Croppy lie down." Rev. Diocese of Feterboro will be added to mented with "Croppy lie down." Rev.

Mr. Clarke and Rev. Mr. Lowe came from the North of Ireland. If we are mistaken we offer our apologies to the bishop. The eastern boundary of the bishop. The eastern boundary of the control of t mented with "Croppy lie down." Rev. revealed by an all-knowing and all-truth- mistaken we offer our apologies to the bish North of Ireland. Rev. Mr. Clarke is. we think, a militant Orangeman, wearing a Roman collar; Rev. Mr. Lowe is we are sure, a member of that order, also wearing a Roman collar. There is an Orange Lodge bearing his name. Rev. Mr. Clarke and Rev. Mr. Lowe came to us, as we have stated, from the North of Ireland:

Their fathers' swords they had girded on astical province. In the Orange ranks you'll find them.

(With apologies to Tom Moore.) Might we suggest to the Right Rev. Bishop of Huron the advisability of giving a curtain lecture to these two very headed reverend gentlemen from the North of Ireland. Their language is not at all in keeping with their calling, but rather betokening the words of rude boys on the street corner. We sympathize with His Lordship of Huron, a well-meaning, energetic gentleman, who seeks to foster peace and good-will among men, but every family has its unruly members. All good Churchmen high, low, broad and narrow-should help him in

"Checking the crazy ones Coaxin' on aisy ones, and Liftin' the lazy ones on wid the stick."

there can be two true Gods. St. Paul carried on in a kindly and Christian-like are to the ordinary man that lie too

"do not mind the Congress at all. Its Christian sacrifice applied rather than her, her hands would indeed be feeble particular doctrine which characterises ians he writes, "There is one body and The Rev. Mr. Clarke and the Rev. Mr. Lowe, instead of using calm and judicial argument, prefer, as becometh many people from the North of Ireland, to throw boulders at the Vatican. Rev. Mr.

SINS OF SOCIETY

That the book published by Rev. Father Vaughan, entitled "Sins of Society," was most timely, and that his strictures are well deserved, events transpiring in what is called the higher circles in England, give us ample proof. Dr. Crippen trial for his life in London on a charge was lately held an auction sale of his furniture and effects, and we are told by to buy up any little odds and ends that might be retained as a souvenir of the crowded the auction rooms and outbid the curio dealers on many article education, from the highest to the lowest, may be had for the askingwhere people pride themselves upor being in the ranks of the most cultured in the world-we find exhibitions of paganism that would make a Zulu blust

THE TRIBUNE

The publishers of the Tribune, the new Catholic paper of Montreal, deserve credit for the remarkable enter prise exhibited by them in connection with the reporting of the important events which transpired during the nolding of the Eucharistic Congress. They gave exhaustive information in regard to the different functions, the papers read thereat and the great procession on Sunday. Besides this, they furnished their readers with remarkably well printed illustrations of the chief events of the week. The English speak. ing Catholics of the metropolis have reason to be proud of their new paper. We trust it will receive at their hands that generous support which it so richly deserves.

ARCHDIOCESE OF OTTAWA

That the most Rev. Archbishop Gauthier has been appointed Arch bishep of Ottawa there is now no doubt, As to the other changes in that part of the country there is yet no official announcement and until such announce ment is made it would not be wise to give countenance to the statements made in the following press despatch:

and he cabled back his acc also advised Canon Camp

portant changes in the boundaries of th Diocese of Ottawa, it is further under-stood, will be the Ottawa River, and a new diocese will be created in Quebec

Province.

The names of Father Carier, of Hull, and Father Raymond, of the Brook, are being mentioned as the possible first Bishop of Hull. The Diocese of Hull will be under the direction of the Archdiocese of Montreal. The Archdiocese of Ottawa and the Diocese of Kingston and Peterboro will constitute an ecclesication.

NOTES AND COMMENTS

ECHOES OF THE CONGRI Now that the twenty-first Eucharistic Congress has passed into history and taken its place among the greatest demonstrations of faith in modern times, we may well pause to interrogate ourselves as to what its import may be to the Church of the future and what its lesson to both the believing and the unbelieving world. To those who were privileged to participate in its mo exercises and to imbibe that nameless enthusiasm which the gathering to gether of a great multitude in a comm and well-defined cause is, of itself, calculated to impart, the question is not difficult to answer within the sanctuary of one's own heart. But to give ex-

is our feeling, and, if the demeanor of other WEISTOOD ON Sun the conclusion of the in the rotunda of the rallying ground of ing section of the

had all week lo

the atmosphe the Middle Ages, for ered Bishops and M able, cowled Dominic Franciscans, Jesuits ligious orders absorb with the secular cler less interested men Here and there, to group of consecrate or from one of the held within the spa uccessive day an a pose and interest in passing only too qui this Sunday evening even could not fai all there rested a mien as of those w a potent influence i explained by our h had been in the P King, and had real what it was to be p love and service. procession through city, of the Blessed and centre of Cath presence of that gr this continent and ing to the Catholic the reality of her Mystery of the a in obeisance to the infinitude of His c thus to be the gu and to receive the

> guage of extrava present on that There were men en conspicuous Faith or the obse but, upon whom, more devout fell day had not bed particular we rec his eyes and a t day realized what lic. And there had come face to the dogma of the visible evidence and what exhorts the prayers of 1 years to effect, the twinkling of on the highway cance of the C men to arms in Master, the pe High to range crusaders of old, Cross, because "

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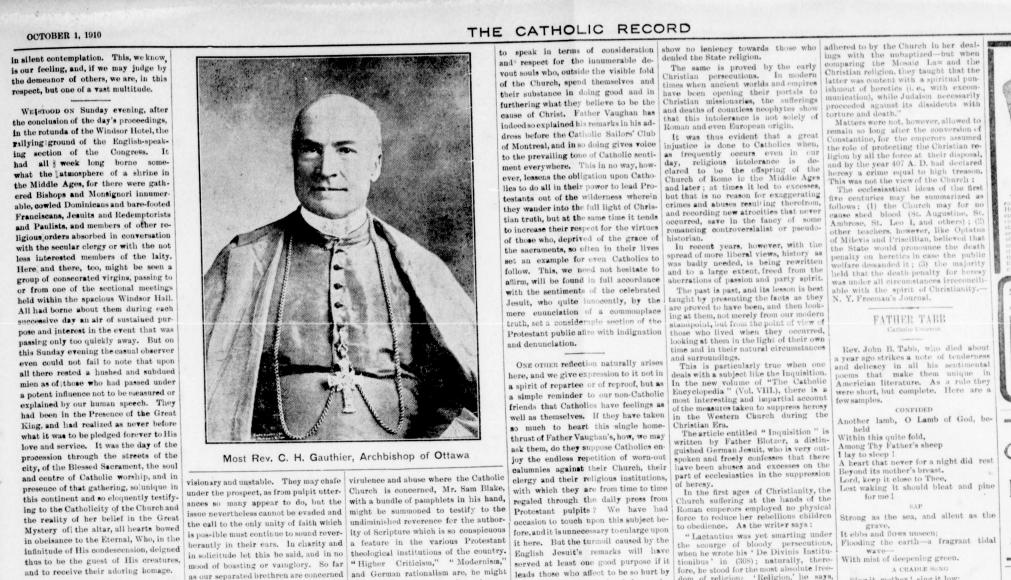
thus to be the guest of His creatures, and to receive their adoring homage.

guage of extravagance those who were present on that evening can testify. There were men there who had never een conspicuous for attachment to their Faith or the observance of its precepts, but, upon whom, no less than upon their more devout fellows, the lesson of the day had not been lost. One man in particular we recall, who with tears in afar and with wide-swung gates beckons in all charity and kindness, give utclaimed that he had never until that joyment of that assured faith which it is day realized what it was to be a Catholic. And there were many such. They had come face to face with the reality of the dogma of the Real Presence and the visible evidence of its hold upon men, the most noted figures of the Congress, and what exhortations from the pulpit or could not but attract attention in any the prayers of loved ones had failed in gathering or under any circumstances. years to effect, was accomplished as in Not that either popularity, or its handthe twinkling of an eye by this passing maid, notoriety, are of themselves pleaon the highway of the King of Kings. sing to him, but that his striking per-Cross, because "God wills it."

tion, the Catholics of Canada and of all
America can never after this Congress

unquestionably hit the mark. The sermons in their structure and intent have be quite as they were either in their nothing in common with the vapid own estimation or in the eyes of the utterances of the so-called society they are pledged individually and col- voice of one crying in the wilderlectively to a higher life and to a more ness; "Repent! for the kingdom own affairs and have exhausted our epithet is not ill-timed. energies in building up the fabric of the Church on our own soil. We have found scope enough for our zeal in withstand- of such a man that his every utterance ing the assaults of the enemy, in vindiat the Eucharistic Congress should atcaring for the widow and the orphan, discussion far and wide. And when at south prove recreant to the call?

olicity of the Church and of her uncon.



berantly in their ears. In charity and in no mood of boasting or vanglory. So far as our separated brethren are concerned this was indeed the prevailing note of the congress—love and concern for the innumerable devout souls who, deprived of the blessings of Catholic unity, strive ever to live up to the light that they possess. Blinded they may be by the ecumulated calumnies and false traditions of the county shows there is no connection between accumulated calumnies and false traditions of our centuries, but the Church as a city set upon a fill, or as a light that cannot be extinguished, is visible from afar and with wide-swang gates beckons them to their true home and to the entrance to a weighty trath.

It was to dedience. As the writer says:

(It close and slows unseen; Headth to bedience. As the writer says:

(It close and slows unseen; Headth the condity of the source of bloodly persecutions, when he wrote his 'De Divinis Institute to be so burt by the source of bloodly persecutions, when he wrote his 'De Divinis Institute the source of the sounce of the sounce of the sounce of the source of the sounce of the sounce of the source of the sounce of the soun his eyes and a tremor in his voice ex-them to their true home and to the en-terance to a weighty truth. her mission to propagate and safeguard. THERE IS, however, the distinction

FATHER BERNARD VAUGHAN, one of This then, was the first great signif-cance of the Congress—the calling of the mass of men, and his zeal for truth men to arms in the service of their command the attention of the multitude. Master, the personal appeal from on His celebrated sermons on the "Sins of High to range themselves, like the Society" may to the uninitiated smack of crusaders of old, under the banner of the sensationalism, yet there is, to those who know the man, a deep apostolic purpose behind them and an appeal to the As was remarked in the writer's hearing by a prelate of continental reputa- in quarters ordinarily least susceptible world. By this great, public act of faith preacher. They are rather as the advanced service in God's cause. By a single bound they have passed from Vaughan has been called "the the very front rank, and it is incumbent trating grasp of the evils of the day and upon them now to justify and maintain his fearless arraigment of the "privithat position. Heretofore we of the leged classes," not less, we infer than in Americas have been centered in our his own personal self-immolation, the

IT IS IN keeping with the character cating the fair fame of the Church, in tract attention and form the theme of and in maintaining our right to the the very outset he expressed himself in Christian education of our children characteristically vigorous language re-But now, through the instrumentality of garding the prevailing Protestantism of the Eucharistic Congress, there seems the English-speaking world, there was to come to us a call to give wider range in this intensely sensitive country of to our sympathies and to hearken to the ours an element ready to take his recry of the countless perishing souls in marks very much to heart and affect a pagan lands who stretch out their hands sense of deep personal insult. Yet, as for succor. In this, if we mistake not, with the "Sins of Society," the shot lies the second great significance of the struck home, and the feeling of irritaevent, and with the eyes of the world tion with which his words were received upon us, shall the Catholics of Can is the best proof that the truth lay ada or of the great Republic to the within them. For Protestantism in its very essence is a "soulless religion," and never more so than now. It is cur-To THOSE not of the Faith, the lesson | ious to note the pitiable attempts made of the Eucharistic congress is clear and from the pulpits of the land to prove in decisive. The spectacle presented, in a way surely unmistakeable, of the Cathantism is something more than a conglomeration of negations. Yet where in querable vitality—of the reality of faith any one of its multifarious phases does in that most transcendant if most any dogmatic basis lie? Time was when assailed of dogmas—the Real Presence
—and of the enthusiastic loyalty of
Catholics to their Church and Pontiff—
the discussions which have taken place is an object lesson which cannot be put within the present year in the governaside or ignored. In the face of such a ing bodies of the various sects to realize manifestation of faith as this, how weak to what extent the vaunted suprem and insignificant appear the sects, and how pitiful their proselytizing zeal and the boards. Or, to cite a name lavish expenditure, upon schemes so which is always associated with

the enlightenment of our complex civilitation.

There is, however, the distinction too often lost sight of between the 'ism and the individual. No Catholic, and certainly not Father Bernard Vaughan, would have thought of calling the religion of the individual Protestant "soulless." On the contrary, had his discourse been of persons rather than of things he could have been counted upon to be in the person and the state religion was considered a want of loyalty to the State.

So we find Plato declaring it to be one of the main duties of the State to lorder the state religion could not be forced on others—a principle always.

Sing it, mother! when his ear Catcheth first the Voice Divine, Dying, he may smile to hear What he deemeth thine.

COMPENSATION How many an acorn falls to die For one that makes a tree! How many a heart must pass me by For one that cleaves to me!

How many suppliant waves of sound Must still unheeded roll,



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A Truth

Make no mistake the Spanish radicals and lodges are warring on Jesus Christ, on Christianity, but, before getting at the throat of Christ, they must tear the throat of Christ, they muse cear down the building—the Catholio Church—where Christ dwells. When our American deists, lay and elerical, grasp this truth, they will be more mer-ciful to Spain, will have more sympathy for her, in their newspapers, their ser-mons and magazines.—Intermountain Catholio Catholic.

The power of the journalist is great, out he is entitled neither to respect nor admiration because of that power unless it is used aright.

Let us on Ascension Day look up to heaven, and see Jesus ascended thither in glorious triumph; and let us beg Him to send down to us his Holy Spirit ever more and more abundantly, and to fill us with His priceless gifts.

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London Catholic Record, Oct. 1, 1910

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est lists, \$10.00 each.

And to the next twenty-five largest lists, \$5.00

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### 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:

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"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 intesta-tion of the importance which Catholics attach to moral and religions education may be found in the fact that last year the Catholics 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

ast you study does not shall be cannot be a fine cannot b

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 four public schools."

The Hon. George H. Martin, D. D., and the said are standard of Education, took the ground in his address that already through its insistence on punctuality, attention, obedience, silence, order, in our public schools."

The Hon. George H. Martin, D. D., and the said and the considered methods of giving and moral interest of the said and the such as school be compensated for giving that education, because it is for benefit of the S'ate.

You all admit something should be done. But nobody has advanced any plan. Now here is a plan which would be free to maintain its own plant is mistages and receive French Jeauits who wisting that the colorence as a whole was unmistakably that while the formation of these habits in the children.

"AUNT SALINA"

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

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, bersation with your family and friends. Don't be shamelaced about it. If some men 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 TRAIN-ING 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.

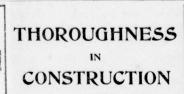
The work of the purely secular for the shing season and the moral and religious training of the young held at Sagamore Beach, Mass., last week.

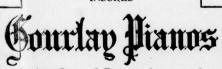
written to Vaudreuill, the Governor

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

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





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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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THE READER'S CONDUCTED BY " CO

OCTOBER 1, 1910

The shadows of prem are gathering upon the vary. Down its steep sig multitude is scattering. 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 ye 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 th 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 yof 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

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THE CATHOLIC DESCRIPTION OF TH





ORDINATION OF TWO PRIESTS

ORDINATION OF TWO PRIESTS

On Saturday last, in St. Peter's Cathedral, His Lordship Bishop Fallon ordained for this diocese Rev. Gerald Labelle, of London, and Rev. James Brennan, of Windsor. The ceremony was a most impressive one, and was witnessed by a large congregation, which included the parents and other relatives of the newly ordained. At the conclusion of the Mass His Lordship made a touching address to the young men who on that morning were made priests of Holy Church. Both of them will shortly leave for Rome where they will spend two years. When the ceremony was brought to a conclusion Father Brennan and Father Labelle bestowed their blessing, first upon their parents and relatives, and then upon each of the large number of worshippers. As showing the interest taken in the ordination there were present in the sanctuary Rev. Fathers Brennan, LaSalette; Hussey, Wyoming; West, St. Thomas; James, O. F. M., Chatham; Brady, Wailaceburg; Lowry, Stratford; Downey, Windsor; Powell, O. S. B., Sup. St. Michael's College, Toronto; Roche, O. S. B., Assumption College, Sandwich; McCabe, Maidstone; Gehl, Formosa; Gehl, Preston; O'Connor, Windsor; Hogan, St. Thomas; Forster, Mt. Carmel; Aylward, McKeon, Tierney, and Valentin, London.

On last Sundaw Solemn High Mass was celebrated in St. Peter's Cathedral, Rev. Gerald Labelle celebrant; Rev. Francis Brennan, deacon; Rev. James Neville, sub-deacon; Rev. James Neville, sub-deacon; Rev. Father Powell assistant priest. A very large congregation was present. The Rector of the Cathedral, Rev. J. T. Aylward, preached the sermon of the day. He made special reference to the newly ordained priests, children of the diocese, and had no doubt that there was before them a brilliant career as miaisters of God's Church. We have never heard

and had no doubt that there was before them a brilliant career as ministers of God's Church. We have never heard Father Aylward preach a more eloquent and impressive sermon. His theme was the priesthood and he seemed to put his whole soul into the subject in language which made a deep impression upon the large congregation.

PARISH OF ST. MARY'S

The news of the transfer of Rev-Father Kelly from St. Mary's to Logan-where he has been appointed pastor, was received by his parishioners with much regret. During his short stay in St. Mary's he proved himself to be a priest of sterling qualities, and the earnestness and zeal with which he dis-charged his spiritual duties, coupled with the great interest he manifested in the temporal affairs of the parish, and the success attained therein, shall not soon be forgotten.

the success attained therein, shari not soon be forgotten.

On Sunday after High Mass, on behalf of the congregation, he was presented with a purse of gold and an address, to which he made a suitable and eloquent reply, and in a few well chosen words expressed his gratifule to the people. expressed his gratitude to the people for the many kindnesses extended to him while here and for their government. while here and for their co-opera-with him in all the work which he



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natism, Lumbago, Sciatica, Pain in the Back en cured, in the real meaning of the word

free to introduce it.

your departure to express the sincer tegret we feel at your removal. It was a pleasure for us to welcome during the few months you have been shaphered of this flock. Your wonderful zeal in all that concerned our spiritual wetlare and your kindees has the work of church and school has been untiring and your success caracted by tact, patience and energy will long be remembered by use the work of church and school has been untiring and your success caracted by tact, patience and energy will long be remembered by act. patient and act. Patient and the patie vent home—that home so typical of the Holy House of Nazareth, over which their cherished patron St. Joseph ruled so wisely and holily. After visiting the magnificent convent chapel, His Eminence repaired to the Club Rooms of the Knights of Columbus, leaving to St. Joseph's the memory of a most touching simplicity and humility, characteristic of this exalted Prince of the Church.

Among other distinguished rights—to resent Italy is the product of many present Italy is the present

Among other distinguished visitors to the Eucharistic Congress who honored St. Joseph's with their presence were Archbishop Bourne of Westminster; Bishop Legal, Prince Albert; the Right Reverend Mgr. Butt, Vice-President of the Beda College Rome: Right Reverend Mgr. Prior, Auditor of the Roman Rota; Bishop Albano of Northern Brazil, and last but not least, the celebrated London Jesuit, Father Bernard Vaughan.

Jesuit, Father Bernard Vaughan.

SCOTTISH NEWS ITEMS

SCOTTISH NEWS ITEMS

SCOTTISH NEWS ITEMS

Lord Lovat's engagement is an avail on the water and watching the wharf urchins dive after the mand bring them up. It was funny and interesting, but the scene of joility was case in your new field falsor we now, dear Father, ask for you feeling. How healf of the congregation: John McCawill, Rehalf of the congregation: John Smith, Emil Schelburg, Martin Smith, James Dunn, Cornelius Elliott, Harry Blake, David Kelly, Vincent Chanda, Michael Beav, Justin Hancek, John Smith, Huber (O'Heron A. H. Mabee, Virus, Larry John Darre, Patrick Reams, John Barnes, Jas Smith, Michael Hennessy, and W. E. Kelly.

Choose and prefer God to every other being. Long and desire that thy heart may be as fixed toward Him as His is to those. What are all things in comparison with God? What can avail us, if we have not Him?

Dr. Chae's Office and the congregation of the proposed in an dynority of the certain and guaranteed curve for each and every for principal and the protection of the proposed in a day or that Catholic Church. He was educated at the Abbey school, Fortat way be as fixed toward Him as His is to those. What are all things in comparison our side? What can avail us, if we have not Him?

Dr. Chae's Office and the comparison of the proposed in an dynority of the certain and guaranteed curve for each and every for principal and proposed in the proposed and protruging piles. See testimonials in the press and assyour neighbors about It. You can use it and guaranteed curve for each and every for principal piles. See testimonials in the press and assyour neighbors about It. You can use it and guaranteed curve for each of the proposed in the p

THE POOR CLARES IN EDINBURGH
His Grace the Archbishop of Edinburgh has warmly approved an appeal made by the Community of the Poor Clares-Colettines at Liberton, Edinburgh, for funds to aid in reducing a debt of £3.000 which hangs as a deadweight on their foundation. The Poor Clares Convent at Liberton is the only Poor Clare Community in Scotland, and was established for the single purpose that their prayers might be devoted towards the conversion of Scotland to its ancient Catholicity. The founder of the Convent was the late Mother Bernardine Clifford, a member of a distinguished English family. One of her friends, out of reverence to her memory, has promised to give a donation of £100 to the Sisters for every £100 they may collect during this year of 1910, up as far as £1,000, if so much should be collected this year.

A JESUIT ON THE "WORLD'S MISSIONARY CONFERENCE"

Father Widdowson, S. J., Edinburgh, writing in a local magazine, said:—
"The King's Declaration Bill in Parliament has been a pin to scratch and to manifest the thinness of the veneer of seeming charity of ministers and of the rank and file of Presbyterianism around us. Listening so lately to the eestatic rhapsodies of the 'World Missionary Conference' delegates concerning Protestant devotedness and respect for the

rhapsodies of the 'World Missionary Conference' delegates concerning Protestant devotedness and respect for the most evil-living heathen, it comes as a rather rude shock when some little nail scratches this veneer of goodness and reveals a benighted bigotry and ignorant intolerance, so low in type and so degraded in the scale of civilization that it can believe its very darkness to be God-given light."

be God-given light."

PRIEST AS J. P.

Father Morrison, of Pollokshaws, who was previously vice-chairman of the Eastwood Parish Council, has been elected chairman in succession to the late Mr. Craig. The office carries with it the dignity of J. P. Father Morrison is not the first priest in Scotland to attain the honour. Provost Holder, of Dundee, is a justice, and one of the West Highland priests also held that office. be God-given light."

office.

THE NAVY AND THE MORAY FIRTH.
The next assembly of warships on anything approaching an extensive scale will be in the Moray Firth. After the crews have been given manocurves most of the battleships and the cruisers in the second division of the Home Fleet, together with first and second destroyer flotillas, will go North to carry out gunnery and other exercises, anchoring for the most part in the Moray Firth. CONSECRATION OF NEW FIFE CHURCH CONSECRATION OF NEW FIFE CHURCH

have been put up in compressed tablet form, and are called

"GLORIA TONIC," and
fifty thousand boxes are offered
from to introduce it. taughton, the rector has been enabled to erect through the generosity of a friend, was consecrated by his Grace the Archbishop of St. Andrew's and Edinburgh, and opened in presence of a large gattlering of clergy and laymen from the Archdiocese of St. Andrew and Edinburgh and the converging Diocese of Dunkeld. The church, which stands of Dunkeld. The church, which stands overlooking the bay, on the site of the

In an article in the Baptist Standard on "Baptist Progress in Italy," S. J. Porter says:

"'Rome was not built in a day.' The present Italy is the product of many centuries. The strata of its civilization are many and they are deep-laid and complex. The Papacy is deep royed in the lives of the people. deep-laid and complex. The Papacy is deep-rooted in the lives of the people and inwrought through the fiber of every Italian institution. The very atmosphere is surcharged with its spirit. While our steamer Prinzess Irene was waiting in the Bay of Naples some of the passengers amused themselves by tossing small coins into the water and watching the wharf urchins dive after them and bring them up. It was funny.

## Two Minute Talks About for Goal or Wood



BRAINY stove experts designed the Pandora Range. They the Pandora Range. They introduced a new system of flue construction so that the draft for cooking would also be the draft for baking. With the Pandora you can have the kettles boiling over every pot hole at the same time the oven is bak-ing pies and roasting beef.

Just think of the time that this perfect system of flue construction will save for you when you're hurrying to get a big dinner ready. Just think how much fuel the Pandora will save for you by doing the baking and cooking at the same time. And remember, no other range has this perfect system of flue-construction. Send for the Pandora booklet. It tells of other conveniences designed by our brainy stove experts.

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a gentleman is one who keeps his promises made to those who cannot enforce them .- Hubbard.

To be dissatisfied and fret about the To be dissatished and fret about the world, when we must of necessity be in it, is a great temptation. The provided of God is wiser than we. We fancy that by changing our ships we shall get on better; yes if we change ourselves. I am a sworn enemy of these useless, dangerous, and bad desires.

Taking One's Own Medicine ow many times a day we offer advice on ques-is that personally interest our acquaintances, do we ever ask ourselves the question—Would under similar circumstances, follow the course of codure we suggest—have we absolute faith in the come of the advice we so freely bestow?"

tecome of the advice we so freely obscove. This applies to both business and social affairs, buse particularly to happenings in the commercial order. It is used the old slogan under a new cloak-ractice what you preach.

No better example of this question could the property of the prope

Church Progress

Church Progress

Grouard, named after the venerable and respected Bishop of Athabasca McKenzie, is a nice little village situated at the north end of Lesser Slave Lake, on the Peace River trail. We have a nice Catholic Church and Hospital, (St. Joseph's.) attended to by the Rev. Sisters of Pr. vidence. We have 3 general stores, two blacksmith shops and telegraph to here and on to Peace River Landing, and now that the railroad is fast approaching us we expect to have a large city here in the expect to have a large city here in the

Any Irish Catholics (or others) wishing for information about this place, by writing to M. O'C. MacDermott, Grouard, Alta, will be cheerfully supplied with same.

The Campbellton Sufferers

The Campbellton Sufferers
A generous contribution was made to
the parish of Campbellton, N. B., by the
Catholies of the diocese of London, to
aid in rebuilding the Church property
destroyed by fire a few months ago.
The following letter of acknowledgment
has been received from the Right Rev.
Bishop of the diocese:

Chatham, N. B., Sep. 3, 1910.
Dear Rev. Father:—I have just received your cheque for \$1828 for the
Campbellton fire sufferers. Now, on my
part, on Father Wallace's part, and in
behalf of the Catholic congregation of

behalf of the Catholic congregation of Campbellton, I offer most grateful thanks to His Lordship the Bishop of Lordon, and to all his generous diocesans for this magnificent donation, of which His Lordship himself, notwithstanding the many calls made upon him, has contri-buted the very handsome sum of \$100.



### The Plants Show You Why

Why do your plants soon wither and die in the house in Winter?

BECAUSE the house lacks moisture-BECAUSE the house lacks moisture—
BECAUSE the kind of Furnace you have is giving off a dry, unnatural, parching heat. The average Furnace does this because in warming the air it dries out the natural humidity of the atmosphere and fails to replace it. Instead of the 70% average humidity of the outside air—your present furnace heated air probably contains less than 30% of moisture.

The Remedy is in the Circle Waterpan "Good Cheer" Furnace



This encircles the Furnace—it is big—commodious—sensible—it holds several times as much water as the makeshift pan in the average Furnace—it is placed just at the proper position to catch the incomma air—to give it extra moisture before it gets to the heating surface, and thus the air supplied to the rooms is almost as humid as the outside extraorphice.

The "Good Cheer" Circle Waterpan Furnace saves Doctors' bills as well as coal bills.

For full particulars of the spleadid Furnace write

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with undoubted prospects for largely in-creasing profits. Closest investigation in-vited. Full particulars on request to FIDELITY SECURITIES CORPORATION, LTD.

We can only pray that God may re-ward His Lordship and abundantly bless his diocese. With deepest gratitude I remain, yours faithfully in Christ, THOMAS F. BARRY, Bishop of Chatham.

Alumnæ Notice Former pupils of St. Joseph's Academy, Toronto, St. Alban Street, are requested to send their present address to the Academy that they may be notified to attend the Autumn Alumnæ

ciation Meeting.

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Apply stating wages, age and reference to Box 54,
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WANTED A PRIEST'S HOUSEKEEPER FOR Mrs, Chas. Duquette, Gravenhurst, Emma Hubert. WANTED A PRIEST'S HOUSEKEEPER FOR country parish. Apply, giving references, to

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Heat the biscuit in the oven to restore crispness, then cover with sliced pears or peaches, and serve with milk or cream, sugar to taste. Sold by all grocers, 13c. a carton, two for 25c.

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WRITE today for our free booklet. It tells how the Hamilton Kitchen Cabinet forever does away with Kitchen drudgery, improves the appearance of the Kitchen and saves its own cost many, many times. The Hamilton combines all the latest and most scientific Kitchen Cabinet features. We will ship you a Hamilton Kitchen Cabinet subject to your approval. If

you are not pleased with it, return it to us at our expense. P TO SERVICE S



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Loyalty to Church or State used to be a virtue. Loyalty to business and pleasure has superceded it.

The fault of others is easily perceived but that of oneself is difficult to perceive. A man winnows his neighbor's faults like chaff, but his own faults he hides, as a cheat hides the false die from a gambler.

It is certain that we have a right to call God our Friend. Our Heavenly Father is our most devoted friend. No other friend knows us as He does; they come and go, but he lives in our very hearts. He is faithful; He is the Lord of the darkness as of the light, He is the Master of death, He is the Ruler of Eternity.

The Catholic

VOLUME XX

OFF THE TRAC

LONDON, SATURDAY, OCTO

Some of the reverend have been stirred up by Fat are hard at work in demolis kin conjured by overhear tions. Some of them emit decked out with garniture poetic fancy : others reson guage and tricks of the ra of them, so far as we can ignorance of the Catholic the Blessed Eucharist. If to Father Vaughan perha listen to Mr. Birrell, a son formist minister, who says nowadays, save a handful o tics, speaks irreverently
If the Incarnation be inc divine event to which the tion moves, the miracle of well seem its restful shade dry and thirsty land for th who is apt to be discourage ally told that everything ant and interesting happ all long ago in a chill hist

MERELY A PR It is said that Father provoked dissension. The pelieve. His sermon has of by some as a reason to anti-Catholic harangues. ly persons, talking of t harmony that has been Father Vaughan, will be only by those unacquain methods. It may be path initiated to see these di up and down their pull the death of concord; b play to the gallery and a s texts as if divinity had itch on purpose to be sc separated brethren who be caught with such ch not see eye to eye with F but that fact will not p search the dictionary f expletives with which Gentlemen can be at va ous matters without eith the laws of fraternal lo the country into war. know that the perpetuat in this country are th arraign the French accord a welcome to a

QUEER COM An outsider reading ments on the Congress cient cause for bewild stance, when he is to gress will have an e fortunes of the Liberal he might be hurried int against many of our fel his finger on the pulse who is afflicted with He and his brethren tricts of Ontario, and cured. Now and then to their own satisfacti this they are the good with their party and Sentinel.

A newspaper scri schism of the anti-Pop vertible proof that t trace her mission in the apostles. The a yesterday and has bee he centuries. Suffic the schism was concer ciples but with inditending parties held only one lawful Po Supreme Head of the disputed about the fa lawfully elected Pope the dissension the do ship of Peter was m integrity.

AN OLD S

An ever present d phere of indifferenti on every side, and u precaution it will w and blind the eves : ness out of life and eternity seem as Catholics betimes a as to value but slig bilities and duties. their time on tr energy to the purs all the while stand duty that should be ity that should be service that should ing blind and dead not the "Kindly lead belated wayfa

peace. They exere

A GREAT