









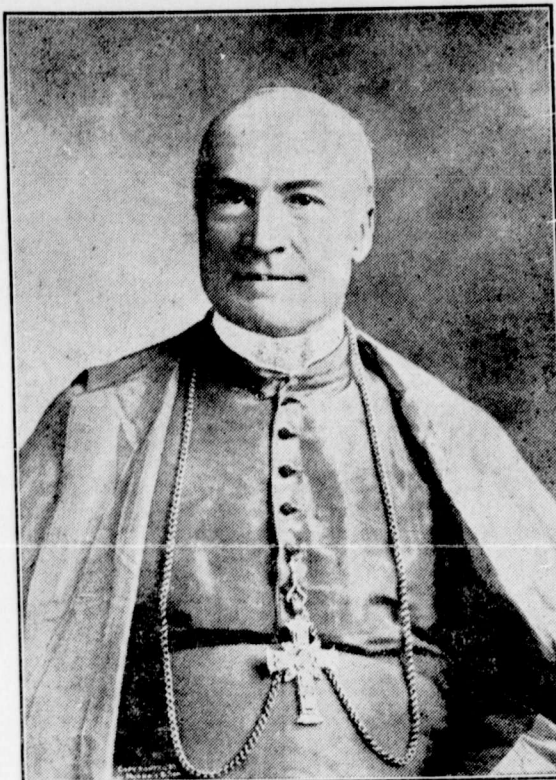
In silent contemplation. This, we know, is our feeling, and, if we may judge by the demeanor of others, we are, in this respect, but one of a vast multitude.

We stood on Sunday evening, after the conclusion of the day's proceedings, in the rotunda of the Windsor Hotel, the rallying ground of the English-speaking section of the Congress. It had all week long borne somewhat the atmosphere of a shrine in the Middle Ages, for there were gathered Bishops and Monsignori innumerable, cowed Dominicans and bare-footed Franciscans, Jesuits and Redemptorists and Paulists, and members of other religious orders absorbed in conversation with the secular clergy or with the not less interested members of the laity. Here and there, too, might be seen a group of consecrated virgins, passing to or from one of the sectional meetings held within the spacious Windsor Hall. All had borne about them during each successive day an air of sustained purpose and interest in the event that was passing only too quickly away. But on this Sunday evening the casual observer even could not fail to note that upon all there rested a hushed and subdued air as if those who had passed under a potent influence not to be measured or explained by our human speech. They had been in the Presence of the Great King, and had realized as never before what it was to be pledged forever to His love and service. It was the day of the procession through the streets of the city, of the Blessed Sacrament, the soul and centre of Catholic worship, and in presence of that gathering, so unique in this continent and so eloquently testifying to the Catholicity of the Church and the reality of her belief in the Great Mystery of the altar, all hearts bowed in obedience to the Eternal, Who, in the infinitude of His condescension, deigned thus to be the guest of His creatures, and to receive their adoring homage.

That we are not indulging in the language of extravagance those who were present on that evening can testify. There were men there who had never been conspicuous for attachment to their Faith or the observance of its precepts, but upon whom, no less than upon those more devout fellows, the day had not been lost. One man in particular we recall, who with tears in his eyes and a tremor in his voice exclaimed that he had never until that 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, and what exhortations from the pulpit or the prayers of loved ones had failed in years to effect, was accomplished as in the twinkling of an eye by this passing on the highway of the King of Kings. This then was the first great significance of the Congress—the calling of men to arms in the service of their Master, the personal appeal from on High to range themselves, like the crusaders of old, under the banner of the Cross, because "God will it."

As was remarked in the writer's hearing by a prelate of continental reputation, the Catholics of Canada and of all America can never after this Congress be quite as they were either in their own estimation or in the eyes of the world. By this great, public act of faith they are pledged individually and collectively to a higher life and to a more advanced service in God's cause. By a single bound they have passed from provincialism in religion to a place in the very front rank, and it is incumbent upon them now to justify and maintain that position. Heretofore we of the Americas have been centered in our own affairs and have exhausted our energies in building up the fabric of the Church on our own soil. We have found scope enough for our zeal in withstanding the assaults of the enemy, in vindicating the fair fame of the Church, in caring for the widow and the orphan, and in maintaining our right to the Christian education of our children. But now, through the instrumentality of the Eucharistic Congress, there seems to come to us a call to give wider range to our sympathies and to hearken to the cry of the countless perishing souls in pagan lands who stretch out their hands for succor. In this, if we mistake not, lies the second great significance of the event, and with the eyes of the world upon us, shall the Catholics of Canada or of the great Republic to the south prove recreant to the call?

To those not of the Faith, the lesson of the Eucharistic Congress is clear and decisive. The spectacle presented, in a way surely unmistakable, of the Catholicity of the Church and of her unquarrelable vitality—the reality of faith in that most transcendent of all dogmas—the Real Presence—and of the enthusiastic loyalty of Catholics to their Church and Pontiff—is an object lesson which cannot be put aside or ignored. In the face of such a manifestation of faith as this, how weak and insignificant appear the sects, and how pitiful their proselytizing zeal and lavish expenditure, upon schemes so



Most Rev. C. H. Gauthier, Archbishop of Ottawa

visionary and unstable. They may chafe under the prospect, as from pulpit utterances as may appear to do, but the issue nevertheless cannot be evaded and the call to the only unity of faith which is possible must continue to sound reverberantly in their ears. In charity and in solicitude let this be said, and in no mood of boasting or vainglory. 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 accumulated calumnies and false traditions of four centuries, but the Church as a city set upon a hill, or as a light that cannot be extinguished, is visible from afar and with wide-swing gates beckons them to their true home and to the enjoyment of that assured faith which it is her mission to propagate and safeguard.

FATHER BERNARD VAUGHAN, one of the most noted figures of the Congress, could not but attract attention in any gathering or under any circumstances. Not that either popularly, or its handmaid, notoriety, are of themselves pleasing to him, but that his striking personality must ever set him apart from the mass of men, and his zeal for truth command the attention of the multitude. His celebrated sermon on the "Sins of Society" may to the uninitiated smack of sensationalism, yet there is, to those who know the man, a deep apostolic purpose behind them and an appeal to the sovereign influence of conscience which in quarters ordinarily less susceptible unquestionably hit the mark. The sermons in their structure and intent have nothing in common with the rapid utterances of the so-called society preacher. They are rather as the voice of one crying in the wilderness; "Repent! for the kingdom of heaven is at hand." Father Vaughan has been called "the modern Savonarola," and in his penetrating grasp of the evils of the day and his fearless arraignment of the "privileged classes," not less, we infer than in his own personal self-immolation, the epithet is not ill-timed.

It is in keeping with the character of such a man that his every utterance at the Eucharistic Congress should attract attention and form the theme of discussion far and wide. And when at the very outset he expressed himself in characteristically vigorous language regarding the prevailing Protestantism of the English-speaking world, there was in this intensely sensitive country of ours an element ready to take his remarks very much to heart and affect a sense of deep personal insult. Yet, as with the "Sins of Society," the shot struck home, and the feeling of irritation with which his words were received is the best proof that the truth lay within them. For Protestantism in its very essence is a "soulless religion," and never more so than now. It is curious to note the pitiable attempts made from the pulpits of the land to prove in answer to Father Vaughan that Protestantism is something more than a conglomeration of negations. Yet where in any one of its multitudinous phases does any dogmatic basis lie? Time was when Holy Scripture was dubbed the last court of appeal, but one has but to recall the discussions which have taken place within the present year in the governing bodies of the various sects to realize to what extent the vaunted supremacy of the Bible has gone by the boards. Or, to cite a name which is always associated with

virulence and abuse where the Catholic Church is concerned, Mr. Sam Blake, with a bundle of pamphlets in his hand, might be summoned to testify to the undiminished reverence for the authority of Scripture which is so conspicuous a feature in the various Protestant theological institutions of the country. "Higher Criticism," "Modernism," and German rationalism are, he might tell us, things therein quite unknown, and Jacksonian teaching of such little account that in the Methodist Conference's adherents were successful only by about two to one. Better would it be for Protestantism if those who set such store by the name would take Father Vaughan's remarks to heart and in lieu of so-called "answers," ask themselves if in effect he did not in all charity and kindness, give utterance to a weighty truth.

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 speak in terms of consideration and respect for the innumerable devout souls who, outside the visible fold of the Church, spend themselves and their substance in doing good and in furthering what they believe to be the cause of Christ. Father Vaughan has indeed explained his remarks in his address before the Catholic Sailors' Club of Montreal, and in so doing gives voice to the prevailing tone of Catholic sentiment everywhere. This in no way, however, lessens the obligation upon Catholics to do all in their power to lead Protestants out of the wilderness wherein they wander into the full light of Christian truth, but at the same time it tends to increase their respect for the virtues of those who, deprived of the grace of the sacraments, so often in their lives set an example for even Catholics to follow. This, we need not hesitate to affirm, will be found in full accordance with the sentiments of the celebrated Jesuit, who quite innocently, by the mere enunciation of a commonplace truth, set a considerable section of the Protestant public afire with indignation and denunciation.

One other reflection naturally arises here, and we give expression to it not in a spirit of repartee or of reproach, but as a simple reminder to our non-Catholic friends that Catholics have feelings as well as themselves. If they have taken so much to heart this single thrust of Father Vaughan's, how may we ask them, do they suppose Catholics enjoy the endless repetition of worn-out calumnies against their Church, their clergy and their religious institutions, with which they are from time to time regaled through the daily press from Protestant pulpits? We have had occasion to touch upon this subject before, and it is unnecessary to enlarge upon it here. But the turmoil caused by the English Jesuit's remarks will have served at least one good purpose if it leads those who affect to be so hurt by them to indulge in a little wholesome introspection and to look upon Catholics as creatures of flesh and blood like themselves, with sacred thoughts and associations which it is not pleasant to have bandied about the market place by ignorant declaimers who would arrogate to themselves all the virtue and all the enlightenment of our complex civilization.

RELIGIOUS INTOLERANCE It is a well recognized fact that all nations in the past have displayed a natural tendency towards religious intolerance. Religion and the State developed and grew up together, they were so closely united and identified that indifference and a fortiori hostility to 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

show no leniency towards those who denied the State religion. The same is proved by the early Christian persecutions. In modern times when ancient worlds and empires have been opening their portals to Christian missionaries, the sufferings and deaths of countless neophytes show that this intolerance is not solely of Roman and even European origin. It was thus evident that a great injustice is done to Catholics when, as frequently occurs even in our day, religious intolerance is declared to be the offspring of the Church of Rome in the Middle Ages and later; at times it led to excesses, but that is no reason for exaggerating crimes and abuses resulting therefrom, and recording new atrocities that never occurred, save in the fancy of some romancing controversialist or pseudo-historian.

In recent years, however, with the spread of more liberal views, history as was badly needed, is being rewritten and to a large extent, freed from the aberrations of passion and party spirit. The past is past, and its lesson is best taught by presenting the facts as they are proved to have been, and then looking at them in the light of their own time and in their natural circumstances and surroundings.

This is particularly true when one deals with subjects like the Inquisition. In the new volume of "The Catholic Encyclopedia" (Vol. VIII), there is a most interesting and impartial account of the measures taken to suppress heresy in the Western Church during the Christian Era. The article entitled "Inquisition" is written by Father Blotzer, a distinguished German Jesuit, who is very outspoken and freely confesses that there have been abuses and excesses on the part of ecclesiastics in the suppression of heresy. In the first ages of Christianity, the Church suffering at the hands of the Roman emperors employed no physical force to reduce her rebellious children to obedience. As the writer says: "Lactantius was yet smarting under the scourge of bloody persecutions, when he wrote his 'De Divinis Institutionibus' in (305); naturally, therefore, he stood for the most absolute freedom of religion." "Religion," he says, "being a matter of the will, it cannot be forced on anyone; in this matter it is better to employ words than blows (verbis melius quam verberibus regenda est). Of what use is cruelty? What has the rack to do with piety? Surely there is no connection between truth and violence, between justice and cruelty." "It is true that it must be something so important as religion, and one must defend it at any cost (summa ratio insistit) as was natural for them, on complete religious liberty; furthermore, they not only urged the principle that religion could not be forced on others—a principle always

adhered to by the Church in her dealings with the unbaptized—but when comparing the Mosiac Law and the Christian religion, they taught that the latter was content with a spiritual punishment of heretics (i. e., with excommunication), while Judaism necessarily proceeded against its dissidents with torture and death." Matters were not, however, allowed to remain so long after the conversion of Constantine, for the emperors assumed the role of protecting the Christian religion by all the force at their disposal, and by the year 407 A. D. had declared heresy a crime equal to high treason. This was not the view of the Church; the ecclesiastical ideas of the first five centuries may be summarized as follows: (1) The Church may for no cause shed blood (St. Augustine, St. Ambrose, St. Leo I, and others); (2) other teachers, however, like Optatus of Milevis and Priscillian, believed that the State should pronounce the death penalty on heretics in case the public welfare demanded it; (3) the majority held that the death penalty for heresy was under all circumstances irreconcilable with the spirit of Christianity.—N. Y. Freeman's Journal.

FATHER TABB Catholic University Rev. John B. Tabb, who died about a year ago strikes a note of tenderness and delicacy in all his sentimental poems that make them unique in American literature. As a rule they were short, but complete. Here are a few samples.

CONFIDED Another lamb, O Lamb of God, behold Within this quiet fold, Among Thy Father's sheep I lay to sleep! A heart that never for a night did rest Beyond its mother's breast, Lord, keep it close to Thee, Lest waking it should bleat and pine for me!

SAF Strong as the sea, and silent as the grave, It ebbs and flows unseen; Flooding the earth—a fragrant tidal wave— With mist of deepening green.

A CRADLE SONG Sing it, mother! sing it low; Deem it not an idle lay, In the heart 'twill ebb and flow All the life-long way. Sing it, mother! softly sing; While he slumbers on thy knee; All that after years may bring Shall flow back to thee. Sing it, mother! Love is strong! When the tears of manhood fall, Echoes of thy cradle song, Shall be forever recalled. 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 acre 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, For one low utterance that found An echo in my soul!

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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 down the building—the Catholic Church—here Christ dwells. When our American deists, lay and clerical, grasp this truth, they will be more merciful to Spain, will have more sympathy for her, in their newspapers, their sermons and magazines—Intermountain Catholic.

The power of the journalist is great, but 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

FIVE-MINUTE SERMON TWENTIETH SUNDAY AFTER PENTECOST

GETTING NEARER HEAVEN Brothers, I recommend to you the reading of the whole of this Epistle to the Colossians, especially chapter first, from the ninth to the fourteenth verse. It contains a short summary of the graces which should mark 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 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 admit that we know more of divine things the day we quit Sunday-school than we do at present. I think the words of the post apply pretty fairly to many of my hearers: "Now 'tis little joy To think I'm farther off from heaven Than when I was a boy."

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. He has the last part of the fountain of life, so that 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 have thirsted for the knowledge of God? Your knowledge of God was enough for a boy's religious life, but a 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 Scriptures, His saints, to make progress in the spiritual life—a man's most vital 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 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, with God, it is in the intelligence by knowledge of Him, and in the will by love of Him. Our Lord said to the Samaritan woman: "We adore that which we know." We love that which we see, but we talk about, and hear others talk about, and once we love anything we want to talk about it, read about it, and listen to others talking 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 up a book 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 didn't you ever hear of the parochial library? It is full of good books, secular and religious, and you can join it for a little and will give you good spiritual and doctrinal reading. Make religious questions matter of conversation with your family and friends. Don't be ashamed 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 TRAINING RECOGNIZED

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

The gathering was held under Protestant auspices, and all the speakers, with one exception, were Protestants, yet the prevailing note was one of profound dissatisfaction with the results of a system which excludes definite religious and moral instruction and training from the curriculum. Instead, Catholics have ever expressed themselves 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, industry 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 a valuable and needed, 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. Gilman, D. D., of Brookline, speaking in the "Protestant View of the Moral and Religious Education," 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, etch them into the judgment, work them into the life as you would work loam into moistened flour, or pig 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 haphazard.

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 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 illustration of the importance which Catholics attach to moral and religious education may be found in the fact that last year the Catholics of the United States spent \$39,000,000 in establishing and maintaining parish schools. Now, \$39,000,000 coming from the board 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 puts his hand in his pocket and shows he is willing to pay for the faith that is in him, this constitutes an argument of greater value. The Catholics of America are spending three millions every year because they are impressed with the vital need of moral and religious instruction because they believe that the soul of the child should be trained as well as his mind and hand; because they feel and know that it does not profit a man much to have knowledge if he has not also an enlightened conscience to guide him in using that knowledge aright.

In the public schools to-day, because of the difference 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.

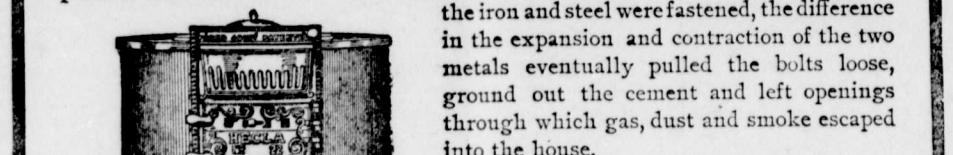
So we have a secularized school, as the only way out of the difficulty. And those who, like the Catholics, wish their children to receive religious instruction, and moral instruction based on religion, must do so in their own homes. In the schools elsewhere, must establish and maintain schools of their own. There are, I know, a great many people who insist that this is not a priestly whim, that it does not proceed from the heart of the Catholic people; but I feel that in a conference such as this, where the religious instruction of the children is the subject, it is not patriotic, and that they are a menace to our institutions, is shown to be a frank and friendly spirit; but the appointment of a committee by the Conference to seek a solution of the problem on the basis of getting all religious denominations to agree on a common body of religious teaching seems to show that the Catholic plan is far from acceptable—as yet.—Sacred Heart Review.

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O'KEEFE'S LIQUID EXTRACT OF MALT WITH IRON. It is an ideal preparation for building up the BLOOD and BODY. It is more readily assimilated, and absorbed into the circulatory fluid than any other preparation of iron. It is of great value in all forms of Anemia and General Debility. For Sale at Drug Stores. W. LLOYD WOOD, Toronto, Canada.

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WENELEY & CO. WATERLOO. The Old Reliable CHURCH, MONASTERY, FUNDRAISING, BELL, SCHOOL & OTHER BELLS.

THE READERS CONDUCTED BY... The shadows of present gloom are gathering upon the earth. Down its steep side multitude is scattering, something, apprehended, preheated, has stilled voices, and chilled the heart that could grieve a death. The sun, whose place had looked in upon the Judgment Hall, and silhouetted every stone on the blood red now itself, vanished and pitying face, streets through which but a few hours previous citizens crunched close to noiseless tread the war-painted fitted by. Now more daring raised tremulous eyes opened to right and left where yet a gathering darkness showed dark against the stood still. Even on the silent save now and then the sufferers to right and the central cross two mute agony, looking eyes at the figure fast death. Suffering for good, so innocent their eyes, unaided, help had they listened for that Voice that so often their happy hearts had moved again before that courts of the Father how welcome? The Saviour! But there yet remained must do or die. The Jew would seal His lips for a sweet legacy He had. Even after He had given there was a something, eyes opened for a moment lips moved in a whisper. "And then another Mother." "And from disciple took her as his.

Come back with me and another gift straight of Christ. Out through Niam comes a sad preface a company of women, one smiling in the Jew their midst one bowed down with grief, and another with a head to help her head which lay the body of strength and beauty hood, now cold and the procession left the it a little ahead of the with eyes in their midst their Master and tender gaze rested scene, on the weeping face of the Jew. He stood still in awe-stunned another world raised life. He stood, calm, ten He touched the bier, stood still in awe-stunned another world raised life. He stood, calm, ten He touched the bier, stood still in awe-stunned another world raised life.

And now we move again in the royal halls of France. He stood, calm, ten He touched the bier, stood still in awe-stunned another world raised life. He stood, calm, ten He touched the bier, stood still in awe-stunned another world raised life.

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DIocese of London

ORDINATION OF TWO PRIESTS

On Saturday last, in St. Peter's Cathedral, His Lordship Bishop Fallon ordained for this Diocese Rev. Fathers 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 at that morning were made priests of the 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, LaSalle, Hussey, Wyoming; West, St. Thomas; James, O. F. M., Clonmel; Brady, Watkinson; Lowry, Stratford; Downey, Windsor; Powell, O. S. B., 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, M. Carmel; Aylward, McKean, Tierney, and Valentin, London.

On last Sunday Solemn High Mass was celebrated in St. Peter's Cathedral, Rev. Gerald Labelle celebrating, Rev. Francis Brennan, deacon, Rev. James Neville, sub-deacon; Rev. Father Powell assistant priest. A very large congregation was present. The Rector of the Cathedral, Rev. J. V. Aylward, the Cathedral, Rev. J. V. Aylward, 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 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 of the earnestness and zeal with which he changed 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.

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 gratitude to the people for the many kindnesses extended to him while here and for their co-operation with him in all the work which he undertook.

ADDRESS  
Rev. and Dear Father: We the parishioners of St. Mary's church, St. Mary's, Logan, Ont., on this day of your departure to express the sincere regret we feel at your removal. It was a pleasure for us to welcome you to our midst and to have you minister to us during the few months you have been privileged to spend here. Your wonderful zeal and untiring energy, your spiritual wisdom and your kindness and endurance in the discharge of your duties, have endeared you to the hearts of all who have known you. We sincerely regret your departure. We sincerely regret your departure. We sincerely regret your departure. We sincerely regret your departure. We sincerely regret your departure.

On the Friday evening previous to his departure Father Kelly was waited upon by the members of the choir and on their behalf he was presented by Mr. M. Fleming with a gold headed umbrella, accompanied by a neatly worded address.

PARISH OF SIMCOE  
The Rev. Father Martin, lately parish priest of Simcoe, Ont., having been transferred to Jeannette's Creek, his parishioners presented him with the following address, accompanied by a generous purse. In his new field of labor this devoted priest takes with him the very best wishes of his late parishioners in Simcoe.

REVEREND FATHER: Having learned of the direction of His Lordship the Right Reverend Michael Fallon, D. D., Bishop of London, assigning you to another field of labor in this diocese, we now assemble and approach you in order to publicly express our sincere regret at your departure. It is a great loss to our Catholic Church and to the individuality of a parish which has been blessed by your presence. You have been a good pastor and a good friend to all who have known you. We sincerely regret your departure. We sincerely regret your departure. We sincerely regret your departure. We sincerely regret your departure. We sincerely regret your departure.

Again expressing our regret, and wishing you success in your new field of labor, we now, dear Father, ask for your blessing and ask you to remember us in your prayers.

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

Dr. Chase's Ointment is a guaranteed cure for piles. See testimonials in the press and ask for your nearest dealer. It is sold in all dealers of Dr. Chase's Ointment, 100, King Street, Toronto, Ont.

Don't Out Out a Cold, Cyst, or Wen for ABSORBINE JR. It will cure them in a few days. It is a powerful solvent and cleanser. It is sold in all dealers of Dr. Chase's Ointment, 100, King Street, Toronto, Ont.

Cure Your Rheumatism 50,000 BOXES FREE. Deficiency of the Blood in General, Chronic Articular Rheumatism. It has been proven that this combination makes up the best rheumatism remedy in existence, having actually cured many stubborn cases of over 30 and 40 years' standing—even in persons of old age.

"GLORIA TONIC," and fifty thousand boxes are offered free to introduce it. If you suffer from any form of uric acid in the blood, and have Rheumatism, Gout, Lumbago, Sciatica, this is the way to drive it out of your system in quick time. Simply send your name and address, enclosing this advertisement, to JOHN A. SMITH, 731 Laing Building, Windsor, Ontario, and by return mail you will receive the best absolutely free. It is only in "Gloria Tonic" that you can get the above combination ready for use.

Cardinal Logue at St. Joseph's Academy, Toronto. On Monday evening the 19th inst. the community and pupils of St. Joseph's Academy were honored with a visit from His Eminence, Cardinal Logue, Primate of all Ireland. The Cardinal was accompanied by the Right Rev. Mgr. McCann, representing His Grace Archbishop McEay, and the Right Rev. Mgr. Seagraves of Dublin, Ireland, and about thirty-five of the reverend clergy. Each Sister and student had the distinguished honor of being presented to His Eminence, prior to which ceremony a delightful Irish programme was carried out, the songs "Melodias" being sung in a most charming and finished style. A beautiful "Address of Welcome" in brilliant verse elicited His Eminence's warmest praise and his twice-repeated request that the original young ladies to copy the virtues they daily saw practised in their convent 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 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. Bott, Vice-President of the Bona Fide 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.

SCOTTISH NEWS ITEMS  
LORD LOVAT'S ENGAGEMENT  
Lord Lovat, K.C.V.O., C.B., whose engagement is announced to the Hon. Laura Lister, second daughter of Lord and Lady Ribblesdale, is now in his thirty-ninth year, and is well known as a keen sportsman and soldier, an enthusiastic Highlander, and like every member of his family a loyal and fervent son of the Catholic Church. He was educated at the Abbey school, Fort-Augustus (as were both his younger brothers), and at Magdalen College, Oxford, and served for a time in the Life Guards before raising the fine body of mounted Scouts with which his name will always be associated. Miss Lister, who is only in her nineteenth year, is a tall, dark, handsome, and accomplished young lady, an excellent musician and amateur artist, and possessing to the full those healthy country tastes, which will make her an ideal chatelaine at Beauport Castle, her future husband's splendid Highland home. It is understood that her reception into the Catholic Church will take place before her marriage, which will be celebrated during the coming autumn.

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 dead-weight on their foundation. The Poor Clares' Convent at Liberton is the only Poor Clares 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 Monsignor 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 CONGRESS"  
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 indignation of ministers and the rank and file of Presbyterianism around us. Listening so lately to the ecstatic rhapsodies of the 'World Missionary Conference' delegates concerning Protectors of the Faith, 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 downright bigotry and ignorant intolerance, so long in type and so degraded in the scale of civilization that it can believe its very darkness to be God-given light."

CONSECRATION OF NEW FIFE CHURCH  
The grey old city of St. Andrew's was last week the scene of much historic Catholic interest. The handsome new Church of St. James, which Father Loughlin, 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 gathering of clergy and laymen from the Archdiocese of St. Andrew and Edinburgh and the converging Diocese of Dundee. The church, which is situated overlooking the bay on the site of the old iron structure which has done service for the cause of Catholicity for some twenty-five years, is a handsome edifice designed by Mr. Reginald Fairlie, Edinburgh. The interior is remarkably rich in marbles from many famous quarries in Europe.

LOBI SALTON'S BIRTHDAY  
Monday was the birthday of Lord Salton, who has a large estate in Aberdeenshire, and although a representative peer of Scotland, cares more about sport and the duties of a country gentleman than those of a peer. He is the original patron of the Saltons. They became Frasers in the seventeenth century through the marriage of a daughter of the house to a Frasier. Lord Salton's grandfather succeeded his father as eighteenth baron in 1886, and has allied himself to a house as ancient as his own, having married a sister of Sir Henry Grafton-Bellie, who he has inherited. Lord Salton served for many years in the Grenadier Guards.

Two Minute Talks About PANDORA RANGE for Coal or Wood. BRAINY stove experts designed 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 baking pies and roasting beef.

McClary's Stands for Guaranteed Quality. Cooking and Baking at the Same Time. We can offer you an exceptional opportunity to invest in a well established manufacturing company in Toronto, controlling business in absolutely stable lines. Safeguarded by good tangible security this investment is now 8% to 10% interest with undoubted prospects for largely increasing profits. Closest investigation invited. Full particulars on request to FIDELITY SECURITIES CORPORATION, LTD., 140 Queen Street, Toronto 2.

Get Our Prices Before You Sell Your Poultry. You may believe you are getting good prices for your Poultry, but before you sell any more just write to us. We pay the highest prices for good, fat chickens, and a special rate for milk-fed chickens, which are in big demand. Our reputation as an honorable and long-established house is a guarantee that you'll find our dealings with us both pleasant and profitable. Write to-day for prices. FLAVELLE-SILVERWOOD, Limited, LONDON, ONT.

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 Providence. 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 near future.

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SHREDDER. Easily and quickly digested by the most delicate stomach. 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, 1 lb. a carton, two for 25c.

Learn How the Hamilton Kitchen Cabinet Saves Time, Labor, Health, and Pays for Itself. WRITHE 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.

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VOLUME XX The Catholic Record LONDON, SATURDAY, OCTOBER 1, 1910

OFF THE TRACK. Some of the reverend have been stirred up by Father's hard at work in demolishing kin conjured by overhauling. Some of them emit doctored out with garniture poetic fancy; others resort to guile and tricks of the trade, so far as we can ignore the Catholic the Blessed Eucharist. If to Father Vaughan perhaps listen to Mr. Birrell, a son of a minister, who says nowadays, save a handful of ties, speaks irreverently. If the Incarnation be indelible event to which the divine moves, the miracle of well seem its restful shadow and thirsty land for them who is apt to be discouraged ally told that everything is ant and interesting happen all long ago in a child history.

MERELY A PRIEST. It is said that Father provoked discussion. His sermon has of by some as a reason to anti-Catholic harangues. If persons, talking of the Father Vaughan, will be only by those unacquainted methods. It may be path initiated to see these die up and down their pulp the death of concord; but play to the gallery and as texts as if divinity had it on purpose to be separated brethren who be caught with such eye not see eyes to eye with Father Vaughan, but that fact will not search the dictionary for expletives with which Gentlemen can be at various matters without either the laws of fraternal love the country into war. In this country are the arrange the French accord a welcome to an Church.

QUEER COMINGS. An outsider reading reports on the Congress of Ontario, and stance, when he is told there will have an event of the Liberal he might be hurried into against many of our fell the fact is that this con his finger on the pulse who is afflicted with He and his brethren tried of Ontario, and criest. Now and then to their own satisfaction of the onlooker, this they are the good with their party and Sentinel.

AN OLD SCHEM. A newspaper scribble of the anti-Pop veritable proof that trace her mission in to the apostles. The ar yesterday and has been the centuries. Suffice the schemer was concen ciples but with indy tending parties held to only one lawful Po Supreme Head of the disputed about the fa lawfully elected Pope the discussion the do ship of Peter was m integrity.

A GREAT PHERO. An ever present phero of indifference on every side, and precaution it will w and blind the eyes a ness out of life and eternity seem as Catholics betimes as as to value but slight abilities and duties. their time on tri energy to the pur all the while stand duty that should be service that should ing blind and dead the kindly lead belated wayfarer peace. They exor

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