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TRAINING THE CHILD.

From a sermon by Rev. Robert Kane, S. J.

The formation of a child's character is to be looked to before all else. On

this point, consider first what qualities

you want to develop; and, secondly, the means which you must employ. The first of all moral qualities is truthful-

first of all moral qualities is truthium-ness. Its importance in moral training cannot be exaggerated. Truth is the love of light, without which there can be no real good, no real loveliness in life. After truthfulness comes obedi-

ness that will enable him to make up his

mind like a man, and the industry that

will make him turn out afterwards neither a dunce nor a drone, but a strong, sturdy worker in the world.

The special characteristics of a girl should be, with an exquisite maidenly

modesty, thrift, tidiness and taste.

Again, in the second place, we have
to consider the means by which the
moral qualities may be developed in the

child. At once, to your mind, it will occur that patience and gentleness are needed in order to foster the child's

growth in good, while firmness is required in order to prevent waywardness

from becoming warped into wilfulness or bent into obstinacy. But nagging, as it is called, frustrates the very end

which it aims at, while neglect leaves the character to grow rank. But the most fatal fault on the part of parents is injustice or cruelty. No child will

is injustice or cruelty. No child will ever forget a cruel punishment wrongly

God's mysterious gift robed in living clay, which yet shrouds from it the

gight of heaven, begins to look timidly

forth through phantom forms and images of sense upon this strange exile earth,

its wistful glances seek for something which it has not learned to know, but

in a mysterious way it gropes towards

an undiscovered spring, it gravitates an undiscovered spring, it gravitates towards a hidden bourne, for it feels the imperious yearning of an infinite thirst, and it feels the divine impulse of an eternal energy until, dimly con

scious of an absolute need and of a re sistless power, it turns to those to whom it owes its human birth, to beg of

them the one great boon of all its life, their love, and to offer to them the one great boon of all their life, its love. Ah! that little child heart is starving

Ah! that little child heart is starving for your sympathy, yet it is almost breaking with the precious burden of this tenderness. Open wide the fullest and freshest fountains of your sympathy. Love your child, and let your child love you. Thrust it not back upon itself by cold reserve, nor make it shrink forever back within itself by the carrel wand which war, hard word.

cruel wound which your hard word or harsh deed dealt it when all the fresh

fervor of its impulsive affection was straining forward to cling to you. Nay,

calm by many an endearing title or pretty name that timid little soul. By

many a fond caress, with most affection

ate forethought, soothe the frightened auttering of that little heart which

needs your love and wants to love you. Let your love entwine itself around

every aspiration, round every impulse of your child, that it may grow in full

FIVE-MINUTE SERMONS.

Eleventh Sunday after Pentecost.

GRATITUDE.

My brethren, we have had a word to say before this about the vice of ingratitude, and of how mean a vice it is, especially in a Christian. Now let us consider the opposite virtue—gratitude. It is, to be sure, one of the little virtues. Yet how can we call any class of virtues little? No doubt there are, trickly procedure, grades of merit very strictly speaking, grades of merit very much higher one above the other. But that is not so much from the action done in each case as from the action done in each case as from the motive that inspires the action. One saves a man's life for the love of money; another gives a glass of cold water for the love of God. The glass of water is nothing compared to a human life; yet the glass of water will be rewarded for the comparity and the saving of the the glass of water will be rewarded for all eternity, and the saving of the human life is paid for as we pay for a load of coal. Brethren, beware of thinking there is anything to be called little that has to do with God and eternal life; and always bear in mind that, by practising little virtues with an earnest purpose to please God, your merit is according to your heart, and not according to your hand.

I do not intend to speak specially, just now, of gratitude to God; but between man and man gratitude is one of those gentle virtues that increase or those gentle virtues that increase our fondness for each other. Gratitude is a short cut to sincere and lasting friendship. And if a supernatural motive inspires one's gratitude to his friends, then a holy friendship is the riends, then a not precusary is that they have no friends. I think they are most to blame themselves. Have they never had a favor done them? Why, every one of us has had a score of every one of us has had a score of favors done him every day of his life. Those who bear it in mind, who say a word of hearty thanks, who watch a chance to do a favor in return, never lack friends. Brethren, never forget a favor. Return it if you can, at least in part; but at any rate never forget it.

Feel grateful at least; say a thankful
word; offer up a prayer for your benefactors now and then. The best use
we can make of our memories is to remember our benefactors. Favors done member our benefactors. Favors done
and favors gratefully remembered are
the two halves of a happy life. It
would be only simple justice if we
looked on gratitude as we do on a just
debt; for gratitude pays debts, first in good-will, and before long in a more substantial manner. You know that an honest debtor will always try to save a little from day to day to pay his debts. So we can do a little from time to time by way of instalments, so to speak ; we n say a daily prayer for our benefactors, write an occasional letter, pay visit now and then, often praise then to our friends.

Of course, those who have done u

the greatest favors are entitled to the deepest gratitude. Now, who has done so much for us as our parents? Cerso much for us as our parents. Stand first in the list of our benefactors. Yet many, especially after they have married and settled down in their own families, are wanting in gratitude to their parents. Married persons who are badly treated by their own chil-dren should sometimes ask themselves if it be not in punishment for their forgetfulness of their own parents. Of course, when we are in middle life, what was done for us in childhood seems very far away; it was diffused over many years; it was a regular habit and course of life; it was bound up in our parents' own happiness. But let us bear in mind, all the same, how true and deep the love that in-spired it; how unwearied the patience; w self forgetful the devotion of our parents, and let us seek every chance to make their last years happy.

Brethren, shall I say a word about gratitude due to us of the sanctuary? Has not some priest done you a favor; converted you by a sermon, inspired you to perseverance by his advice in the confessional, soothed your sick and the table to the confessional of the confessional of the server and the

But gratitude to God is, of course, the first and best of all. From Him we have received all, and, having for-feited every favor, again and again received them back from the divine

TALKS ON RELIGION.

THE SACRAMENTS.

bounty.

We have all heard and have learned that "A sacrament is an outward sign of inward grace instituted by Christ to grace to the soul." To meet an ion that some make we must carry grace to the soul." know that external Sacraments depend upon a visible Church. There could be no Sacraments without the Church, and we can hardly imagine or realize a Visible Church to exist without Sacra ments or something like Sacraments.

It has pleased God to make His Church a visible Church, a corporate body—a city upon a hill—" a fold" in which His sheep are gathered together. It follows as a necessity that in this Church, the spouse of Christ, there should be Sacraments. The "city upon the hill" and the fold implies that a number of men are bound to gether into a corporate body by exter-nal signs obvious to the senses.

Our idea of a bedy of men is a cor

porate body of men united by some ex ternal, visible sign. If this body of men be united together by a covenant which God has made with them, they must be united by something which is an external sign of God's covenant.

There were great rites in the Old aw which united God's people into one body and which, at the same time,

signified God's covenant with men. The New Law, therefore, could not a expected to be without rites or without special means of salvation since our Lord says: "By Me if any since our Lord says: "By Me if an man enter in he shall be saved, and h shall go in and go out, and shall find pastures."

The Sacraments are as a bond which unites the members of the Church.

They have a common spiritual birth in heard to complain?

baptism. "One Lord, one faith, one

baptism. "One Lord, one faith, one baptism."

The Sacraments are not merely the signs of grace, but they are the instruments of grace by the direct institution of Christ. It is an essential coadition of the Sacraments that they should be "ordained by Christ." He alone has the right to appoint the channels by which grace is conveyed to the soul. He alone has the power to convert into instruments of grace the iranimate creatures which are used and the words and actions of man which constitute the external part of the Sacraments. The Church may exercise her power to institute rites and ceremonies which will impress and edify those who receive or who are present at the reception of the Sacraments.

ments.

If we will bear in mind that it was our Lord Himself who instituted the Sacraments all difficulties regarding them will be explained. Persons may sometimes ask: "How can these institutional external acts produce successions and the second content of the se significant external acts produce such wonderful effects? How can a few drops of water, or an anointing with oil, produce or carry with them such priceless treasures?" Because of the unseen or internal minister, our Lord. unseen or internal minister, our Lord, who is working therein St. Augustine gives a view of this when he says: "He it is Who baptizes in the Holy Ghost; let Peter baptize, He it is Who baptizes in the Holy Ghost; let Paul baptize, He it is Who baptizes; let Judas baptize, He it is Who baptizes." So it is of all the other Sacraments.

This fact is not recognized as it should be, otherwise our love and reverence for the Sacraments would be greater. Were we to imagine in the confessional that it is our Lord who is there seated, waiting to receive us, how different would be our feeling in confessing to Him and in hearing from His lips: "Be thou made clean; thy His lips : sins are forgiven.'

The Sacraments always give grace to those who receive them worthily. It is well to know that there is a marked distinction in the way that prayer and the Sacraments produce their effects. The grace that comes to us through prayer is given to us in a manner through our own exection and in a we are directed "to ask," "to seek," "to knock," St. James says: "You ask and you receive not, because you ask amiss."—iv, 3. Then again we are ask amiss."—iv, 3. Then again we are told: "He who soweth sparingly shall also reap sparlngly; and he who soweth in blessings shall also reap of blessings."—2 Cor. ix, 6.

Ings."—2 Cor. IX, 6.

In the sacraments we draw water with joy from the fountains of our Lord. We must go to these fountains with proper dispositions. Like the woman mentioned in the 4 Kings iv. 5, we must bring vessels to receive the sacred oil of God's grace, which is miraculously passed out; but it is not the labor which provides it, but God's fountain which pours it out. It would seem that in the sacraments our Lord says to us as God said to the children of Israel: "The Lord will fight for you, and you shall hold your peace." (Ex. xiv. 14.)

Yet there must be diligent preparation for the sacraments since the Lord "fills the hungry with good things," and "the rich He sends empty away." Those two great instruments of grace, prayer and the sacraments, must be used together.
When the Israelites marched out of

Egypt through the desert to the promised land, they came upon fountains of water now and then as they journeyed on. As they came to these places of refreshment with the green palms growing there they "encamped by the waters." As the Church Militant is waters." As the Church Militant is painfully marching through this world, the sacraments are the fountains provided by the roadside to impart strength and consolation that the sol diers of the faith may be enabled to stand the labor and the heat of the day. These fountains are at all the turns and the difficult places on the road of life.

ever forget a cruel punishment wrongly inflicted, and this few children will ever forgive. Now, all the means by which the young life is to be brought up well and worthly, may be practically merged into one, and that is love. Many children are spoiled for want of love; no child was ever spoiled by too much love. One only condition limits kindness so as to avoid excess. That one only con-

THE WORLD FORGETS.

"When a man dies his friends often say of him, in praise of his diligence, energy and concentration: Well, he lived simply to carry through that important line of railway; or, his only object was to extort from the Government a more scientific education for the people; or, he devoted himself to the cause of Free Trade; or, he was a martyr to his exertions in behalf of this or that public work. It was his one idea— it grew with his growth; he could think of nothing else; he spared neither time nor expense to advance ever so little his favorite cause, and the interest which he had wedded; it was his monomania. He did his work in his day, and he did it well, because he was day, and he did it well, because he was heart and soul in it; and the world is in debt to him for it. Now, why should it not be said of us: Well, he is gone; he was a man of one idea; he cared for nothing but that God's Kingdom should ome and His will be done on earth as it is in heaven. He was eaten up with this: waking or sleeping, it was always upon him; nothing daunted him; he spared neither time nor expense for his hobby; and when neither time nor noney were at his disposal, he beseiged money were at his disposal, he besided wheaven with prayers. He took no in terest in anything else; it was meat and drink to him, and it quite mastered him; and now he is gone. Yes, ne is gone ; but whereas the other man left behind him his railway and his cheap bread, our friend has taken all his love and pains and prayers away with him to the judgment seat of Jesus; and what they have done for him there, eye hath not seen, nor ear heard, nor man's heart conceived."—Father Faber on "The Missions."

Men are constantly complaining nan's ingratitude to man. is full of it, there is no mistake. But what does it amount to, after all, in comparison to man's ingratitude to God, concerning which men are never

THE CHARACTER OF THE PRIEST-HOOD.

it affects wider issues than any other.
Like priest, like people." The character of the Church's children—their methods of thought, their attitude, interior and exterior, towards life and faith—all depends, under God, upon the character, method and attitude of their

It is also the most intricate of all problems, since, to the making of the ideal priest, there must go as many elements as there are needs of the elements as there are needs of the flock to which he has to minister. He must be a spiritual man, able to deal with every conceivable spiritual re-quirement (and the interior life is after all far more intricate because far mor subtle and elusive than the natural order); he must possess a large number of natural virtues—geniality, humor, a ertness, discretion, and the rest—and all at least touched by grace; he must be to some extent a man of business: hought : he must be ready to adapt himself to the standpoint of each mem ber of his flock; he must not truckle

ST. FRANCIS AND OUR TIMES.

Professor Tosco in the great Italian nagazine, Rassegna Nazionale, says of St. Francis as an exemplar for the age: "It is not given to all to exhibit that miracle of love and self-abnegation which was revealed in the Saint of Assisi, . . . but if that ideal is un-realizable and impracticable, even we, in the most tragic and agonizing mo-ments of our lives, may be cheered by a glimpse of that ideal which shines upon us like a ray of the sun, which bursts, if only for an instant, through the dark clouds which gather in the sky above us."

How beautiful is the truth here! How

powerful the lesson imparted! If greed would learn from sacrifice and cannonading nations would cease thundering and hear the mild lessons of the gentle saint, then would the philosophy of St. Francis school the hour. But alas! the world would now laugh at the simplicity of the blessed one, as did the twelfth century, even though we see the realization of his power and his genius, the result of his sanctity. He taught the poor their dignity by wedding himself to "My Lady Poverty." He taught the rich the nobility of sacrifice. He taught labor the worth of sweat, and capital its power for good in generosity; and so he lives still in Italy. He you to perseverance by his advice in the confessional, soothed your sick and weary heart, or reconciled you to a dreary burden? If so, you ought to pray for him, and especially for your pastors.

One only condition limits kindness so as to avoid excess. That one only condition limits kindness so as to avoid excess. That one only condition limits kindness so as to avoid excess. That one only condition limits kindness so as to avoid excess. That one only condition limits kindness so as to avoid excess. That one only condition limits kindness so as ploughs the fields of Tuscany, for every where his habit shows; he mixes the child be obedient, no kindness is too daily manna and the fountain of purification.—Catholic Universe.

Ah! let me plead the cause of the cause of the cause of the confessional, southed your sick and where his habit shows; he mixes the child be obedient, no kindness is too daily manna and the fountain of purification.—Catholic Universe. that, like "frozen music," chants his goodness and greatness. If his glorious lessons were learned, and his life studied by men gone mad after wild Utopian schemes they would realize that the Church alone that could create a St. Francis and canonized him, is the only guide to lead a time when good men are puzzled and the bad grow

St. Francis made earth heaven by

No business is a legitimate business if it shuts out God. We say that the real estate or grocery business is proper. That depends. If the one en-Tobacco and Liquor Habits

shall the child best learn this most sacred lesson of life, the true although reflected likeness in father and mother of the love of our Father in heaven.

Of all practical problems with which the Catholic Church has to deal, per-haps the most serious is that involved in the training of the secular priest-hood. It is the most serious, because

he must be able to preserve cheerful ness in solitude, and dignity among the crowd; he must know how to hold the ancient faith without displaying either ignorance or contempt towards modern to the rich nor patronize the poor; he must be slow with the stupid, and quick with the talented, and sympathetic with all. And, above all, he

pathetic with all. And, above all, he is never off duty.

Now, it may be confessed, without undue complacency, that, considering the elaborateness of the problem, the Church's practical solution is surprisingly brilliant. The very accusations of her enemies are the greatest testimonies in her favor. Her priests, it is said, are both superstitious, seminary-bred visionaries and brisk men of the world: both flippant and solemn, given world; both flippant and solemn, given to sharp practice and utterly unbusi nesslike; medieval and fond of novelties; pliable and unbending; with all the frailties of the amateur. In other words, priests at their best are very much what they ought to be.—Dublin ence; for the child well taught to obey may be trusted to unconsciously grow perfect in the other virtues of a child. The special moral qualities to be desired in a boy are the pluck that will face danger or difficulty, the decisive moral taught him to make my him.

keeping earthly purposes out of his soul, but as long as socialism will have greed for the mainspring of its efforts the reverse will be true; earth will be a hell, and men will forget its purpose, its only purpose—to be a stepping stone to a better land. From the sacred heights of Mont Alvernia, where St. Francis received the holy stigmats men, through sacrifice, may touch the heaven.—Catholic Union and Times.

GOD FIRST.

gaged in the business has no time for God, or but a slight time at most, he is conducting an illegitimate business; o more correctly speaking, a legitimate business in an illegitimate manner. God must come first in every one's life He will not object to a good business whatever it may be, so long as it fol lows an interest in Him. He will take a second place in one's heart. He is either first or not at all. Many are the mistaken one's who have thought that they could shut Christ in some back room of the heart, and at some back room of the heart, and at some spare moment rush back for a hurried peep. But they find that he has vanished. Christ is very quick to recognize slights. He can tell whether His company is really desirable much better than can you or I with our associates. He will not force himself on any acquaintance or thrust Himself desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

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bid Him welcome. He will " come in to bim, and sup with Him " and he with Christ.

We familiarly speak of our occupation as a vocation, a calling, and of any secondary employment, such as many are engaged in, as an avocation-some-thing which calls one temporarily from his regular work. That is good so long as we speak of a mere temporal, physical employment, but when we consider life in its still higher plane of eternity and spirit, then our vocation, as we have familiarly called it, steps back into the class of avocations, while the service of Gcd becomes our vocation. Christ first! All else is to follow in order. Christ is our vocation; we are to bend every effort to grow into Him. Mark you, it is a business that requires our every brain must be thrown wide open to receive instruction. "Open wide, ye everlasting gates, and the King of glory shall come in." It is a life employment; and as all roads lead to Rome, as all reins lead to the heart, and there hav their burden of blood purified, so may all that there is in our lives be subject unto the will of God. "Seek ye first the Kingdom."

lates his life according to a healthful diet who lives the longest, but the man who harmonizes his life in all things with the laws of God.



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