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TIUNCULA.

The 2nd of August annually reminds the faithful and zealous soul of the

great St. Francis, who was not only similar to our Lord and Redeemer for being born in a stable, practicing ex-

treme poverty, and being favored with the sacred five wounds, but also by feeling deep compassion for the poor sinners. Our Saviour was accused of conversing and eating with the sinners,

and He wept over the impenitent sin

ners of Jerusalem. St. Francis endeav-ored to bring his fellow men to repent

ance by speaking to their hearts, and he prayed to God for their conversion—

yes, even wept often and protractedly

when he considered how so many were eedlessly continuing in sin and thus

hastening to their temporal and eternal

destruction. He wept so much over the sufferings of our Lord and the indiffer-

ence and carelessness of the world

that he nearly lost his sight. Our Lord, seeing the glowing heart of His servant, lamenting the offenses offered to his God and his all, was much pleased, hearing the suppliant prayers

time, when St. Francis was again fer-vently praying for the conversion of

sinners, an angel urged him to go quickly into his beloved chapel, called Porti-uncula. He hastened there and saw the

most wonderful spectacle. Our dear Lord appeared over the tabernacle, His

face beaming with infinite kindness and

His most glorious Mother Mary at His side, and both surrounded by a host of bright angels. St. Francis prostrated himself in deep adoration and sweet ecstasy. But Jesus bade him rise and

ask a favor for his poor sinners. And St. Francis said: "Merciful Lord, grant to all the sinners coming into

this chapel and praying with a contrite

and the punishment thereof." When Jesus seemed to hositate, saying: "This is something very great, what thou askest," St. Francis turned with

touching simplicity to Mary, the refuge of sinners, to plead with Him for

the poor sinners. Thereupon Jesus granted the extraordinary Indulgence

of Portiuncula.

For two hundred years this Indulgence was confined to that little chapel of the Portiuncula, which was each 2nd

of August the scene of a wondrous gathering of penitents. After this the

Pope was moved to extend it to all the

Succeeding Popes have still further

Confession and Communion and a visit

the church so privileged are all that

s necessary to the gaining of the Indulg-

One may not gain it oftener than once for himself, but he can gain it as

nany as a hundred times for the souls

many as a hundred times for the souls in Purgatory if he can go in and pray and come out so often. There is no set form or duration of prayer. Five Our Fathers and Hail Marys, and Glorias in

mion with the Sovereign Pontiff's

prayers are recommended, but any form

of prayer may be followed .- New World.

Keep thyself innocent, O my soul!

that, endowed with greater delicacy,

thou mayest feel thyself at all times

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#### FIVE-MINUTE SERMONS.

Eighth Sunday after Pentecost.

THE JUDGMENTS OF GOD.

Make to yourselves friends of the mammon of iniquity; that when you shall fail they may receive you into everlasting dwellings. Goopel of the day.

My dear brethren, there will come to each one of us a day when all those earthly goods we now enjoy shall fail as, when we shall have to turn our backs on the world and all that it has to give us, and prepare ourselves to stand before Him to Whem all things that we had and enjoyed belong, and give an account to Him of the uses which we have made of them. We have, like the steward in to day's Gospel, a Lord and Master; and to Him we must sooner or later give an account of our stewardship.

And it is only too likely, we may say

it is irdeed certain, that when that it is irdeed certain, that when that dread moment comes at which this world must be left behind, the charge will also be made against us, as against the steward in this parable, that we have wasted our Master's goods. Our consciences will rise up and condemn us, and anticipate the accusation which shall be brought against us when we shall acqueilly come face to force we shall actually come face to face with God. Then all the security we have had in the thought that we are not murder in the thought that we are not minder ers, robbers, or adulterers shall vanish; we shall not be able to console our-selves with the idea that we have done no great harm to any one. We shall see how selfish and how sensual our lives have been; that we have wasted for the pleasure of a passing moment the greater part of those gifts which God gave us for His service—wasted our time, our strength, our knowledge, and our abilities in getting for our selves the means of gratification or amusement, or in raising ourselves for our own sake to a position of honor or wealth. We shall see what we might have been, what God meant that we should be, and compare it with what

Fain would we then be able to say with St. Paul: "I have fought a good fight, I have finished my course." Our faith indeed we shall, it is to be hoped, have kept; but we shall feel that our fight has been but a poor and cowardly fight has been but a poor and cowardly one, and that we, instead of finishing the course which our Lord laid out for us, have gone over only a very small part of it, and that its goal is far, far

What, then, shall be our hope? For what, then, shall be our hope? For hope we must have if we would not offend God even more then than through life. He commands us to hope; but in vhat shall our hope be placed?
Where or in what but His mercy? He will take us, grievously deficient as we are, and make the little, miserable offening which we have to present to

offerings which we have to present to Him, the remnant of what He gave us, into some kind of a crown of eternal life, if only we will turn to Him with our whole hearts; if we will at least, at that last moment, really believe in Him, hope in Him, and love Him. He that perseveres to the end, he that will be saved.

not die in mortal sin, shall be saved.

But what shall obtain for us at that last moment the faith, hope and charity which we need? Who will help us to persevere when the enemies of our salvation are making the most of their last chance to snatch it from us? Will those with whom we have enjoyed life then stand by to help us? It is to be feared that they and all that they have done for us will not avail us much thent. No, the friends who will then be mos. valuable to us will be those—if indeed we have such—whom we have not sought for our own sake, but whom we loved for God's sake. And it is not the riches which we amassed that will then be precious to us, but such as we have given away to those who needed it more

These are the friends which our Lord in to-day's Gospel, tells us to make, that they may help us at the hour when our eternal destiny hangs trembling in the balance. These are the friends which may be made by that mammon of which may be made by that mammon of iniquity, those worldly riches which are too often the occasion of sin, and whose prayers and blessings may indeed be the means of our being received, in spite of our unprofitableness, into ever-Happy is the lasting habitations. who, when he comes to die, knows that God's poor have prayed for him, and have blessed his name.

### TALKS ON RELIGION.

THE HOLY GHOST-THE GUEST OF TH

Real guests are those who came of invitation. We may easily understand that the Holy Ghost will not come to us without our invitation. Since He is our Creator He has absolute authority over us, yet He wills not to deprive us of our freedom. He, therefore, waits for our consent, for our co operation and invitation before He will come to our souls.

The prayers which the Church ad dresses to the Holy Ghost are in the form of invitation. Just mark that fact. When the Church wishes sol emply to invoke the Holy Ghost sh sings 'Veni, Creator.' It begins with the invitation Come, Then in the se quence sung in the Mass of the Holy Ghost we hear, 'Veni, Sancte Spiritus'— Come, O Holy Spirit, fill the hearts of Thy faithful, and kindle in them the fire of Thy love." All this indicates that the Holy Ghost wishes to be treated as a Guest. He awaits our in-

Our invitation should be earnest and fervent. His coming will be somewhat in proportion to the eager warmth of our invitation. Because the souls of the apostles were all on fire after their ten days of retreat and prayer, He came in the form of tongues of fire, and the vehemence of His coming was shown by the "mighty wind" which swept through

venemence of His coming was shown by the "mighty wind" which swept through the streets of Jerusalem. St. Philip Neri ardently desired the Holy Ghost, and He went to Philip with evident power, as we read in his life.

The Holy Ghost is ready to go to every soul that truly invites Him. "God," says St. Peter, "will have all men to be saved." Now salvation is given only to those in whom the Holy given only to those in whom the Holy spirit dwells. The sequence is clear. Communion."

He stands, some time or other, at the door of every man's soul waiting for the invitation and the word of welsome which will give Him the right, as it were, to make His abode in that soul. The Holy Ghost waits often and longingly for the invitation from the souls of most men. We may, therefore, say that the Holy Ghost stands and knocks at the door of every man's soul, waiting with infinite patience and condescension for Veni Creator.

When the Holy Ghost comes as a

When the Holy Ghost comes as Guest to the soul how long is He remain? This blessed stay depends remain? This blessed stay depends upon the goodwill and consent of those in whose hearts He has taken up His abode. "He shall abide with you," was the promise of our Lord. "I will ask the Father, and He will give you another Paraclete\*that He may remain with you forever." He comes through love and He remains while our love love that the partity grows cold and love and He remains while our love lasts, but when charity grows cold and is lost He then departs. Charity is lost by mortal sin. He bears with much. He bears with venial sins though we cannot imagine how displeasing they are to the Holy Ghost. But He will not, He cannot dwell with mortal sin. The committing of this is a sentence of exclusion. of this is a sentence of exclusion, a distinct preference of the devil to the Holy Spirit. Light and darkness are not more incompatible. not more incompatible.

A guest in our home naturally expects more than a mere effort not to give him grave displeasure. Our duty to the Holy Ghost goes farther than the mere attempt to refrain from the mere attempt mortal sin : we must treat him as a loved and honored Guest. Gladness should mark our reception and our entertainment of Him Whom we have invited. We should frame loving words of welcome and often repeat them to Him Who is our Guest.

When we receive an honored and be loved guest into our homes we remove from his sight anything that might cause him pain or displeasure. How much the more should we do this in the case of the Holy Ghost. His eyes pierce through all concealment. He sees into the very depth of our souls. The only way to hide the leprosy of the soul from Him is to destroy it utterly. How gladly He Himself will aid us in this work if we undertake it earnestly! He will show us things hidden in the nooks and corners of our soul that were

forgotten or unsuspected.

No guest relishes mean treatment from his host, and such conduct make the guest shorten his stay. So with the Divine Guest of our souls, we must not be mean, cold, or narrow hearted. Some, unfortunately, so treat Him, and then their hearts are left cold and desolate. Our loving tenderness and gen erosity are due to God, yet the Holy Spirit prefers to receive them as a tri-bute rather than as a debt.

The Divine Guest Who takes up His abode in our souls must not be slighted or forgotten. We should greet Him frequently in prayer and beseech Him to remain with us. If there be no prayer and no recognition of His Pres prayer and no recognition of His Free-ence, no speaking to Him in spontaneous prayer, He may leave us and go to those more appreciative of His pres-ence and of His power. We can never be entirely worthy of His presence, but we can make ourselves less unworthy than we are, by "stirring up the grace than we are, by "stirring up the grace of God" that is in us. The presence of the Holy Ghost in the souls of those in sanctifying grace, gives to them a foretaste of the great beauty and of the great happiness of heaven. With the Holy Ghost in the soul we are armed so as to fight victor. iously in the warfare of the soul against the devil.—Catholic Universe.

#### FREQUENT COMMUNION FOR YOUNG MEN.

HOW ST. PHILIP NERI MADE USE OF IT TO COMBAT AN EVIL HABIT.

In an article on "Frequent Communin," which was the general intention for June, the Canadian Messenger of the Sacred Heart tells the following

story:
"St. Philip Neri, who devoted his life to the sanctification of the young men of Rome, and whose testimony omes to us with the double weight of sanctity and exceptional experience used to say that frequent Communion together with devotion to the Blessed Virgin, were not only the best, but that they were the only means of pre serving the faith and morals of young men and of helping them to rise again after their falls. How he carried out this principle in practice will be seen

by the following example: "A student came to him one day and begged his assistance in ridding himself of some evil habits to which he had long been a slave. The saint encour aged the young man, gave him good advice and after hearing his confession absolved him and sent him away happy. with the permission to receive Holy Communion on the morrow. 'If you should be so unfortunate as to fall again, come and see me at once, he said, and in the meantime put your entire confidence in God,' The next evening the youth returned to saint to confess a relapse. Philip treated him as before, encouraged him to struggle bravely, absolved him and allowed him to approach the Holy Table the next day. The student, harassed by the tyranny of the evi habit, and yet eager to return to God.
drew from this compassionate direction and from the reception
of the Holy Eucharist such an
energy and constancy of purpose
that for thirteen days in succession he returned daily to the saint's con-Finally, charity carried the fessional. day, and Our Lord gained a new re cruit. The young man made such cruit. The young man made such rapid strides in the way of perfection that St. Philip soon judged him worthy of aspiring to the priesthood. He eventually became an Oratorian, edi fied all Rome by his zeal and his vir tues, and died still young, in the odor of sanctity. To the end of his life he never wearied of telling the story of his

conversion, in order to encourage sinners and to make men understand

#### " MASTER, SAVE US!"

Henry F. Cope.

dry lips, and moist brow they cry, "Master, are You asleep? Do You What is there at the helm of this great ship of life? Is there any one

all the man's strength and courage. question, does any greater one care for our lives? If we are looking for an answer as susceptible to demonstration as a mathematical proposition we are doomed to disappointment. It is pos sible to believe in providence without being able either to prove or fully comprehend it. The child must be come the parent before he can under

always His ways of caring for him and His purposes of protection. The furrowed faces and whitened heads of men may be the will of love as truly as the smooth ways of ease and complacency. There is One at the helm, but His concern is more for the making of strong sailors than for the securing of smooth sailing. The best evidence for the care of the Most High for all the sons of m not in the immediate unbaring of His arm for their protection, but rather in the manner in which He causes the wind and the waves, the struggle with the tempest, the need for the nerving of the soul in the hour of peril all to work out His will, the will of Great Love, the bringing of the marines to His likeness in character and soul.

#### MASS OFFERED BY CONVERTS.

In addition to the sclemnity that and addition to the scientify that always accompanies the celebration of the Holy Sacrifice for the first time by a priest newly ordained to offer up the sacred mysteries many cir cumstances tended to make especially impressive the first Mass of Rev. Stephen W. Wilson at St. Thomas Aquinas church, Cleveland, O., on

Sunday, July 1st.
Until four years ago Father Wilson was paster of the Episcopal church of the Redeemer, on the corner of Superior and Almira streets, in the neighborhood of St. Thomas church. He was known as an earnest and zealous young preacher and it was with surprise and dismay that his congregation received his resignation and learned that he had determined to received into the Church by Rev. T. F. Mahon, his conversion being followed to the conversion being embrace the Catholic faith. He F. Mahon, his conversion being followed shortly by that of his venerable father and mother, and immediately went to St. Mary's seminary, Balti-more, to study for the priesthood.

Father Wilson made the regular seminary course of six years in four and was ordained for the diocese of Cleveland in the Baltimore cathedral last week. He celebrated his first Mass last Sunday all the officers of the Mass being converts from Episcopalianism. The deacon was Rev. Alvan Doran, of Philadelphia, formerly an Episcopalian minister, and the sub deacon Mr. Marchand of Cleveland, student at the Baltimore seminary.

Although negro priests are numerou extended it to churches where members in the New World, Catholicity could claim, in our day, but a single colored Bishop — Monseigneur Silvera Gomez if the Third Order meet, and even to other churches where no Franciscan church is available. The obligation of Pimenta Bishop of Marianna, Brazil, receiving Holy Communion, either on who died recently.

The parents of this prelate that day, Aug. 2nd, or on the day before, is req ir d for all the churches outside of Assisi, however.

of remarkable talent and quickly suc ceeded in winning the good will and sympathy of all his fellow students and teachers. In spite of adverse social prejudices, he was successively invested with high ecclesiastical charges, which he filled with distinction, which speedily led him, though still young, to the episcopal

the Semitic tongues.

He was considered a savant of the

highest order where there was a ques-tion of Biblical interpretation, and the Vatican held him in very high esteem. He died at the age of sixty-five years -The Casket.

MERICANLIFE

PRIMEVAL CRY OF A SUFFERING WORLD. Henry F. Cope.

It is the question of every soul in sorrow or testing. "Does God care any thing about me?" It is more than a speculative enquiry then. Theologians may have drawn up their specifications of the Most High, and, in the peaceful ways of their lives, they may be satisfied with their handiwork. But when even into their cloistered walks, some great sorrow or grim death has come stalking, then, with dry lips, and moist brow they cry.

great ship of life? Is there any one or is it steered automatically, blindly holding its way and heeding neither waves, nor rocks nor other craft? Has this universe a heart or only an engine at its center? The inquiry be comes pressing and pertinent, indeed, when inexplicable distress and anguish that seem all unnecessary break down all the man's strength and courage.

stand the ways of the father or mother with him; yet he can know their love before he can comprehend their ways.

Nothing could do more harm than to

absolute assurance that an Almighty Friend would fly to our aid and protection in every time of danger or need. A friend whose power re-lieved us from the necessity of pru dence or courage or endeavor would be a foe indeed. The All Wise loves man too well and too wisely to make plain THE INDULGENCE OF THE POR.

-Cathol c Citizen.

### A NEGRO BISHOP.

slaves. The youth was placed in a seminary where he soon gave signs

of high merit, a distinguished Oriental cholar well-versed in a knowledge of

Three brothers celebrating Mass at the same time at different altars was the unusual sight witnessed in the mother house of the Grey Nuns at Ottawa, not long ago. The priests were Rev. Ozias Corbell, missionary for the new provinces of Alberta; Rev. Sylvio Corbell of the Archbishop's Palace, and Rev. Eugene Corbell, of L'Ascension. They had not come together in eight years and for their reunion at the foot of the altar they selected the mother house because their sister, Sister Joseph, a teacher of music, is a member of the community. She had the happiness of assisting at the Mass.

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#### A BIT OF CATROLIC POLAND IN NEW ENGLAND.

PROTESTANT COLLEGE PROFESSOR GOES SIGHTSEEING AND FINDS A STRIKING OBJECT LESSON.

Catholic Union and Times.

Professor Edward A. Steiner, of Iowa Codlege has been making in New Eng-land what he calls "a social quest." He had been going in and out and up and down among the foreign-born people of New England States, studying their mode of life, their habit of thought, but resting the states. thought, but particularly their religious condition. The professor was guided by a New England minister whom he calls Brother Timothy in one of his excursions (among the Poles), and he tells in the Congregationalist of June 16 of his experience. He says :

and at the edge of the town; we studied faces and phases of social and religious life; we talked to the children, to the undertaker, to the baker and the "candestick-maker;" we went into the churches together, and I shall never forget that Catholic church, built by some 800 day laborers at a cost of \$150-000 and free from debt. It is built of white stone with towering steeples, constant fingers of scorn to many a testant church wholly supported and depending upon the crumbs which fall which fall from the rich parishioner's table. shall I forget the Vesper service which I attended in the same church; the welldressed, well-behaved congregation worshipping in due pride in this temple reared by the toil of their own hands these peasants who but lately fawned upon the nobles who worshipped by their side-these peasants who are n themselves nobles, owners under God of this vast edifice.

"The spirit of worship which per-vaded it was overwhelming; not a whisper, not an upturned face, although men and women were constantly com going. A contrast, this, to Timothy's church, where during Vesper service youths and maidens giggle, where ma trons pass judgment upon one another's millinery, where the choir warbles in a strange tongue, too often unfeelingly, and where Timothy talks for fifteen minutes and is closely watched lest he exceed his time, albeit he preaches with the ferver of St. Paul.

The contrast was certainly striking. and we do not wonder that the impression was one which the professor will not soon forget. It is typical of what is taking place all over New England. The Protestants in many instances behold ng the flood of Catholics immigrants of o many varying nationalities, are but ting forth their strength to wean them away from the ancient faith and win them over to the decaying sects of the new country. Here and there, puzzled and perplexed by new conditions, led away by this temptation and that, the Catholic foreigner is throwing away his religious birthright, but the overwhelm ing majority are taking up the burden of life in a new country in the right way, even as those Poles of whom Pro-

## A Hydra-Headed Evil.

The Presbyterian Witness seems to wonder whether the Catholic Register's strong language concerning race suicide in Ontario is justified by the sects. The latest thing we have seen on the subject is the following despatch to

baking powder, no fats. Deli-

the Montreal Star:
"Toronto, July 5. — Dr. Charles
Hodgetts, in his report to the Provincial Board of Health, uses vigorous
language in treating of infant mortality and declining birth rate. The former he attributes to ignorance, and the latter to criminal interference. He latter to criminal interaction as a stigmatizes the whole subject as a hydra-headed evil more dire than all hydra-headed evil more dire than all action of the combined."—The other social evils combined."

When a man is prepared to live and "He led me up and down the Polish to die for some good cause that is all settlement which is growing by leaps and bounds in the most sightly portion he has become a dweller in realms. which lie beyond the reach of the mere intellect .- Bishop Spalding.

Note this well-whatever your exertions you cannot please at all and all persons. Fearlessness in doing one's duty comes closest to winning that happiness which many strive for. Duty begets admiration.

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