JULY 29,

CHATS W

THE ORATO

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Demosthenes' raeli's "The twill hear me,' the hind the speed front. One me is himself there is not that he know with it the en that he know with it the en the whole middlenent. He ion, in his act. One of the I have ever list.

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vince others I victions.

Very few p greatest possis entire power great occasion as others are y gency, we of the power that silence, in the comes to our ties a thousan things which possible.

GREAT O

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In the pres the audience to do as he w he pleases, or until he rele

wendell P

FIVE-MINUTE SERMON

EIGHTH SUNDAY AFTER PENTECOST

THE EXAMPLE OF THE UNIOST STEWARD

if "What shall I do" (Luke xvi, 3)

In to-day's Gospel we are told of the
steward, who having misused his
master's property, was called upon to
give an account of his stewardship.
As he was not able to pay his debts, he
was dismissed from his master's service.
We are also told what this unjust
steward did in order to make friends
who would give him their protection.
He showed so much shrewdness and
foresight that even his master praised
him for it. Unjust stewards are the sinners who misuse the gifts and graces
which God has given them. Following
the example of the unjust steward it
would be well if they would also imitate
his foresight in providing for their
future.

in order — give him their price.

A Unjust slewards are the ain of missue the gifts as in little foreight in providing for their in the price of the beautiful flower of the highest of the price of the beautiful flower of the strictly watches his actions in this manner, will serve code aftainful, and when death comes, and our ear account he will read to the reward beautions of the same of

selves in wonder whether we appose
ate the things of eternity.

How different things would be, how
many more souls would be saved, if men
would endeavor to care as much for
their immortal souls as they do for
their immortal souls as they do for
their temporal affairs! Do not wait,
their temporal affairs and the sould be saved to the save file soul to

The holy sacrifice of the Mass is a
commemorative sacrifice, regarded as
a true sacrifice by the Apostles and therefore, until the Master calls you to acount, but examine your conscience frequently, question yourselves: What have I done for the salvation of my soul? What is the condition of my soul? Is it stained with sin and vice, or does it possess sanctifying grace? What must I do in order to be ready for the account at judgment? Your conscience will truthfully answer, and it will tall you the things to be done conscience will truthing answer, and it will tell you the things to be done and the things to be omitted. You will seek protection, by using the Master's gifts and graces for the performance of good works, which, when you are called the will tell you the things to be offered and the things to be omitted. You will seek protection, by using the Master's gifts and graces for the performance of good works, which, when you are called to account, will accompany you and perhaps offset the failings of which you may have been guilty. This is the profitable lesson which may be drawn from the example of the unjust steward. Amen.

MEDCV AND HISTICE

To complete a commemorative sacrification of the victim is not necessary, but only the real presence of the Victim is not necessary.

MERCY AND JUSTICE

ment cannot be reconciled with the justice of God.

Will you tell me that a just God, who is the Lawgiver and Lord of men, can give His kingdom to one guilty of unrepented murder, adultery, seduction, avarice, or drunkenness? That a just God can give eternal happiness to one who has all his life long despised and set at naught His mercy and who has died obstinate in evil?

Man is not a mere automation, nor a mere animal of sense and instinct, nor an independent, self-ruling being, but a creature created after God's image and likeness, with intellect to know the good and free will to choose it—with sufficient grace always to know God's revelation, and to do God's will. If such a being deliberately abuses these gifts and graces refusing to acknowledge his dependence on God his Creator and Lawgiver, freely choosing mere creatures in place of his God, and dies insolently results. giver, freely choosing mere creatures in place of his God, and dies insolently refusing to fulfil his destiny—can God do aught to this adorer of himself than to aught to this adorer of himself than to leave him to his choice for all eternity? Why, the unrepentent sinner would be as tramp amid the luxury of an Inauguration ball. A son has rebelled against a Father; a friend turned traitor against a Friend; a creature against a Creator—and yet forsooth Jesus Christ

the God of all justice, must say to the rebel creature that still hates Him: rebel creature that still hates Him: "Come, ye blessed of my Father, possess you the kingdom" (Matt. xxv. 34) This is only thoughtless sentimentality which having lost altogether the conviction of the malice of sin, refuses to see God's justice in punishing the sinner.—Intermountain Catholic.

WHAT THE MASS SIGNIFIES

Sacrifice is the highest act of religion, highest because other acts by which we worship God may also be used, though in a limited sense, in honoring the angels, the saints, kings, and other high personages, while sacrifice is so exclusively due to God that it can only be offered to Him; for the natural end of sacrifice is to show by the destruction of, or notable change in the victim, the sovereiga dominion over creation which belongs to God alone. Sacrifice is the highest act of religion

tion.

The holy sacrifice of the Mass is a commemorative sacrifice, regarded as a true sacrifice by the Apostles and their successors, and by the whole Catholic Church in all centuries. It is Catholic Church in all centuries. It is likewise so regarded even by all ancient schismatical churches, who separated themselves from the Catholic Church between the fifth and ninth centuries, and who have up to the present preserved among them the sacrifice of the Mass as an institution of Christ.

To complete a commemorative sacri-

showing continually to God the Father His five most precious wounds, the marks of His immolation on Calvary. In like manner His having died once, never to die again, does not prevent Jesus Christ from being offered a true victim in the holy sacrifice of the Mass as an immolation with only a mystical death.

References as to Dr. McTaggart's professional tanding and personal integrity permitted by:
Sir W. R. Mered th, Chief Justice.
Sir Geo. W. Ross, ex-Permer of Ontario.
Rev. N. Burwash, D.D., Pres. Victoria College.
Rev. J. G. Shearer, B.A., D.D., Secretary Board of doral Reform, Toronto.
Right Rev. J. F. Sweeny, D.D., Bishop of Teronto-Hon. Thomas Coffey, Senator, Carnotte Racostodond. Ontario.
Dr. McTaggart's vegetable remidles for the liquor and tobacco habits are healthful safe, inexpensive ome treatments. No hypodermic injections, no pubicity, no loss of time from business, and a certain ure.

In the Hely Eucharist, the victim, namely, Jesus Christ, is truly present, therefore He can be offered up, and He is truly offered up, as an oblation to His eternal Father; and although the death of the victim does not occur in reality, yet it takes place mystically; the Body of Christ being made present, as though separated from the blood, since, by the power of the consecrating words, first, the Body of Christ is caused to be present under the species (or what appears to the senses) of bread, and then His blood is caused to be present under the species (or what appears to the senses) of bread, and then His by seeming separation of the blood from Christ's Body, joined with the true offering of Jesus Christ, Who is truly present, living and entire under each species, can and does constitute a real sacrifice commemorative of that of the cross.

This twofold consecration is, by Christ's institution, so essential to the sacrificial act, that if there were only a consecration of the bread, or only a consecration of the bread, or only a consecration of the present under the sacrification of the wine, our Lord would be a consecration of the bread, or only a consecration of the present under the sacrification of the wine, our Lord would be a consecration of the present under the species of Ireland, the oldest commemorative of that of the cross.

This twofold consecration is, by Christ's institution, so essential to the sacrification of the wine, our Lord would be a consecration of the bread, or only a consecration of the present grand opera; the consecration of the wine, our Lord would be a consecration of the wine, our Lord would be a consecration of the wine, our Lord would be a consecration of the wine, our Lord would be a consecration of the wine, our Lord would be a consecration of the wine, our Lord would be a consecration of the wine, our Lord would be a consecration of the wine, our Lord would be a consecration of the wine, our Lord would be a consecration of the wine and in the cutting down by death's ploughs

ANOTHER TEMPERANCE LESSON

Up in Negaunee, Mich., John McAuliffe is confined in jall awaiting trial on charge of murder, and James Gaffney, a well-known saloonkeeper, is in his grave and his family is left grief-stricken. Both men were members of good families McAuliffe having a sister who is held i McAuliffe having a sister who is held in highest respect as a teacher, by citizens of all denominations. The unfortunate criminal was a likeable fellow himself, but drink mastered him and he became a drunkard, and having no control of his passions, he became a menace to his neighbors. His victim was different from many who follow the business of liquor-selling, for Mr. Gaffney refused to sell liquor to the unfortunate man who later killed him, and this refusal (over one year ago) caused a grudge

MERCY AND JUSTICE

It is common with unbelievers to throw dust in the eyes of the lignorant by presenting one side of a question and ignoring the other, forgetting that Christianity is one great harmonious again, does not prevent Jesus Christopher and the fewerlation of God. On moment the argument runs:

"On the work of the west woment, to deep Hisporant of the sacrifice of Isaac by Abraham in the offering of the sparcy with its providence the same man will argue of this simulation of the sacrifice of Isaac by Abraham in the offering of the sparcy. On the sacrifice of Isaac by Abraham in the offering of the sparcy. On the sacrifice of Isaac by Abraham in the offering of the sparcy of the same of the Sacrifice of Isaac by Abraham in the offering of the sparcy. On the sacrifice of Isaac by Abraham in the offering of the sparcy with its bid was a spearate the abraham of the sparce of the same and wretchedness to be the creation of an wretchedness to be the creation of an approximation of the sacrifice of Isaac by Abraham in the offering of the sparcy. On the sacrifice of Isaac by Abraham in the offering of the sparcy of the sacrifice of Isaac by Abraham in the offering of the sparcy. On the sacrifice of Isaac by Abraham in the offering of the sparcy of the sacrifice of Isaac by Abraham in the offering of the sparcy. On the sacrifice of Isaac by Abraham in the offering of the sparcy of the sacrifice of Isaac by Abraham in the offering of the sparcy of the sacrifice of Isaac by Abraham in the offering of the sparcy. On the sacrifice of Isaac by Abraham in the offering of the sparcy of the sacrifice of Isaac by Abraham in the offering of the sparcy of the sacrifice of Isaac by Abraham in the offering of the sparcy of the sacrifice of Isaac by Abraham in the offering of the sparcy of the sacrifice of Isaac by Abraham in the offering of the sparcy of the sacrifice of Isaac by Abraham in the offering of the sparcy of the sacrifice of Isaac by Abraham in the offering of the sparcy of the sacrifice of Isaac by Abraham in

In a recent communication to the Sun, New York, a physician expressed surprise that while his assistant is named Brunicardi, yet all the family of the latter were from Ireland.

"The explanation is," says Thomas H. Roynane, in a letter to the Sun, that Bunicardi is descended from an Italian who had settled in that country. There had never been an Italian colony in the Green Isle, but as early as 1710 the musical societies of Ireland, the oldest in Europe, began to bring leading singers from Italy to present grand opera; and such eminent teachers of music as Geminiani, Bassanti, Castucci and others of lesser note taught there during the whole of the eighteenth century.

whole of the eighteenth century.
"Long before the introduction of railroads, Bianconi established lines of railroads, Bianconi established lines of carriages between the principal centers in Ireland, and many of his countrymen were in his employment; and after Catholic emancipation in 1829, when the Church had become free to renew the splendor of its ceremonies, numbers of organists, painters, altar builders and decorators were brought from Italy to Ireland, where they found a field for their artistic nacfulness. Many of those their artistic usefulness. Many of those Italians remained in Ireland, their de-scendants becoming as Irish as the Irish

scendants becoming as Irish as the Irish themselves.

"Marconi, of the wireless telegraph, is an issue of the marriage between one of Bianconi's kinsmen and an Irish lady; and Marconi in turn married two or three years since the Hon. Miss O'Brien daughter of Lord Inchiquin, and a grandniece of William Smith O'Brien, the "Young Ireland" leader of 1848. Joseph Nannetti, a former Lord Mayor of Dublin, and a Nationalist member of parliament, is another of the Italian Irish."

APPALLING STATISTICS

"In Continental United States (ex-"In Continental United States (ex-cluding Alaska and Island Possessions) in the five years from 1867 to 1871 there were 53,574 divorces. In the five years from 1902 to 1906 there were 332,642. This is an increase of about 600 per

In the year 1867 there were 9,937 "In the year 1867 there were 9,337 divorces. In the year 1887 there were 27,019 divorces. In the year 1906 there were 72,062 divorces. In the decade from 1870 to 1880 divorces increased from 10,926 to 19,663, or about 80 per cent. In the same decade the population increased but 30 per cent. From 1890 to 1900 divorces increased 67 per cent, while the population increased but 20 per cent.

"Even the compilers of the United States Report, who are not supposed to speculate about the matter, declare that this fact substantiates the common belief that divorce is increasing and increasing out of proportion to the population. It may be argued that it is not fair to take the entire population and that as only married people get divorces, we should use only the married population as a basis of measurement. Granted, but the official government report discloses this intergovernment report discloses this inter-esting fact, that the proportion of in-crease of divorces to increase in entire population is exactly the same as to the

"For example — the divorce rate based on total population was almost three times as great in 1895 as in 1870 and the proportion based on married population was the same — almost three

When you want to clear your house of flies, see that you get



Imitations are always unsatisfactory.

caused an early ending of his own life. God's ways are inscretable. His designs are not known to men; and in the cutting down by death's ploughshare, more fertile seed may be sown!—Sacred Heart Review.

But, you say, I am not contemplative, I understand! The interior conversation after Communion does not call for a very elevated state of the spiritual life. Have you a good will? Jesus will speak to you and you will understand His language.—B. C. Orphan's Friend.

"FORGIVE AND FORGET"

How difficult it is for us to have love and charity for persons who have done us harm, who have spoken harshly or insultingly to us, have neglected or de-spised us, or have tried to lower us in spised us, or have tried to lower us in the opinion of others. Yet our Divine Lord commands us to love our enemies, and He set us the most vivid and striking example of pardon and of love, when, on the cross, He prayed for His enemies: "Father, forgive them." In the Lord's prayer, also, He teaches us this important lesson when He bids us Forgive us our trespasses as we forgive

Forgive us our trespasses as we forgive those who trespass against us.

Perhaps these and similar thoughts occur to us when we are preparing for Holy Communion, and we think we are not worthy to receive our Blessed Lord in that great sacrament of His love; we say to ourselves that we fear we do not feel as kindly as we ought towards this or that unfriendly neighbor; and that, while we are sure that we try to forgive him, yet we cannot forget. Now let us

him, yet we cannot forget. Now let us deal with the latter difficulty at once. deal with the latter difficulty at once. In spite of the familiar saying, "Forgive and forget," it is strictly true that we are so made that we cannot always forget. God Himself has endowed us with a memory as well as with an understanding and a will; and there are some things upon which memory holds its firm grasp tenaciously to our

are some things upon which memory holds its firm grasp tenaciously to our dying day. We may try hard to forget not only injuries and insults, but many another thing that we would gladly drop from our thoughts forever; but whe amongst us can be sure that at some unbidden hour there will not spring, from what St. Augustine calls "the mysterious depths and caverns of man's memory," the words, the deeds, the scenes that seemed forever past from our mortal kon?

from our mortal ken?
Father Schuyler, in his work on "The
Charity of Christ," very clearly re-

Charity of Christ, very clearly remarks:

It is oftentimes not within our power to drive from our mind the recollection of an offense committed against us. Our desire to forget it may be ever so deep and sincere. Our determination set to rewait its average in our minds. not to permit its presence in our minds may be as firm and persevering as it possibly could be, and still the thought possibly could be, and still the thought of it will steal into the mind, and the bitterness of it will rankle in the heart, in spite of our efforts. Forgetfulness of anything is a defect of the memory, is not directly under the control of the will. But since it is the will that gives the morit to an act of forgiveness we may feel perfectly sure that the pardo 20 per cent.

"Even the compilers of the United States Report, who are not supposed to ently to grant this pardon.—Sacred Heart Review.

The name "Pharisee" has passed into a by-word for hypocrisy, arrogance and conceit. Its modern application touches nearer home than in its ancient qualities which it now connotes, and al though the Pharisees of old were the though the Pharisees of old were the prototypes of modern denominational intolerance, the "white sepulchres," whom Jesus, in his terrible arraignment (Matt. xxiii., 13 36), declared to be hypocritical, rapacious and blind, no less an authority than Dr. Driscoll tells us in his article the eleventh Volume. hree times as great in 1895 as in 1870 and the proportion based on married opulation was the same—almost three times as great.

THANKSGIVING AFTER COMMUNION

The most solemn moment of life is that of thanksgiving after Communion. You

One of the Great Men

Formerly in the public life of England, Lord Lyndhurst, said:

"No man with others dependent on him is free from reproach if his life is not insured." If you are not already free from reproach in this matter, you

should become so at once by securing a policy of adequate amount from the

North American Life Assurance Company

Hor . Office

Toronto

Subscriptions Better Than Resolutions

Betimes the Catholic press makes a Betimes the Catholic press makes a plea for better support, says the Pitts-burg Catholic. The Catholic societies have a habit of resolving for the sup-port of this press, and the officers are aggrieved if the resolution, with all the others, is not given much space, with large leaded headlines. But fair words avail little unless the subscriptions come. And they do not always come in spite of this grand and eloquently spite of this grand and eloquently worded resolution.

Life's fair promise can only be re-alized in the finality of self-conquest This is the extent of its power and to craving of its hopes.—Father Hayes.

THE ENAMEL THAT STAYS WHITE

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Outside work exposed to varying temperature and the elements demand an extremely elastic white enamel finish. Satinette Exterior White Enamel is specially prepared for this purpose. It works with great freedom -dries with a high clear lustre, and is

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Satinette dries hard like porcelain, and is both sanitary and durable. All Packages are Full

Imperial Measure

NTERNATIONAL VARNISII (O TORONTO WINNIPEG



St. Bernard also writes that, by the thirst of our Lord Jesus on the cross, He is "setting before us a picture of His burning love for us."

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emotions, so Southerners were curious that for the suaded them wrong.

When Jan Stdert, said Story went Webster. This remaining the remaining would be east three thouses When he beg Story livid. Thought, were ing words chation, and titon.—Succe