## Thursday, Oct. 8, 1908



OUR MOTHER'S COMPASSION.

In the sea of bitterness that swept Over Mary's loving heart, While she stood beneath the Cross

and kept Vigil o'er the dying One, Holy vigil o'er her Son.

Every human grief had part. Whate'er grief has sealed your inmost

Mary's soul has felt its power.

Rings her cry above the storm and strife:

"Is there sorrow like to mine?" Ah, Gethsemani's rod wine Was our Blessed Lady's dower!

Standing 'neath the Cross, our Mother felt

Deepest grief the heart can know. When beside the sepulchre she knelt, All her joy was buried there.

Then she took us to her care, For her heart knew all of woe.

#### VISITS TO THE BLESSED SACRAMENT.

Visits to the Blessed Sacrament are always in order, but especially during the Forty Hours Devotion. And one of the resolutions we natur-

comforted. He listens to our sor- as far as opportunity allows. The are in the state of mortal sin? rows and tells us how to overcome workman will catch the spirit of his or bear them. He lifts our burdens master, the clerk will copy the ways and gives us the sweets of His love of his employer. It is always the instead. As no one can meet a good rule that men look up to those who and wise person without profiting are above them and copy impercept-somewhat, so no one can come before ibly their ways and adopt their man-St. Matthew vi., 24-32. Feast of says our Lord. you,

be with us! Going before His altar the scandal cometh."-Bishop Colton. tian souls who live by the teachings every day of our lives, we would pour out our souls to Him and tell Him every care and want, and rise from our knees strong with His blessing and grace to be of good heart and cheer, for He would whisper to us words of light and wisdom, of strength and hope, and bid us be not

suspended harmonies, craving to find the home key. Some are resolved into accord in this life, some later. Men imagine that they communicate their virtue or voice only by hidden actions, and do not see that virtue or vice emit a breath every moment.

### RELIGIOUS INDIFFERENCE.

There is a sort of mental languor them from performing anything note- we shall receive it. which many act regarding them.

slothful about the things of the soul. who are saved forever.

Him, Who is goodness and wisdom ners and methods. The apostle bids the Holy Name of Mary. itself, without great benefit. "Come us to take heed lest we become a tle for to-day tells us that the "fruit to me all you that labor and are heavy burdened and I will refresh Lord Himself said, "Woe to the world patience, benignity, goodness, longanbecause of scandals! For it must imity, mildness, faith, modesty, con-Oh, if we would only take our Lord needs be that scandals come; but neat His word, how different would it vertheless woe to that man by whom be easily the graces of those Chris-

#### THE DIVINE JUDGMENT.

18 When these words were uttered by they? Consider the lilies of the field, afraid, but trust and hope to the our Lord He had risen from the dead. how they grow; they labor not, nei-end. "I have overcome the world," On this occasion He had with Him ther do they spin. And if the grass

ward or condemn us, receive us into eternal blessedness or cast us out into eternal, never-ending darkness, and deliver us over to the rule of those who shall be our masters in hell.

THE CATHOLIC REGISTER

Can we tell what the result will be? Yes; and to a certainty! If our lives have been good, or if we die in His friendship, the Man Christ Jesus will give us a blessed and glorious welcome; but if our lives have been wicked, that Man will reject us forever. He will not endure our presence a single moment, nor permit us to speak in His presence, nor ever again to mention His holy name, but will cast us into that region of creation where holy names are not permitted to be uttered.

Do we truly hope that this sad fate will not be ours? Then we are truly good, leading good lives, are faithful that attends most men, and which if to our duties as good Catholics. they do not fight against, sooner or we truly hope for His approval we later overcomes them, and prevents can judge ourselves now and know

worthy which requires mental effort. How is this? If each one can say, It is a part of our poor, fallen na- I have obeyed the commands of the ture to be prone to sloth and we Church and approached Communion have to fight continually lest we be-come victims of it, and simply idle and fritter away our time. Whilst this is true in the ordinary every-day any such soul die at any moment now temporal matters of life, it is espec- and the mercy of God is surely his, ially true in spiritual matters as we for he is now in the friendship of see by the careless indifference with God, his soul is restored to its heavenly state, and every soul in this There are some who are very active state is so acceptable to our Lord in mind and body as regards tempor- that He cannot condemn it, but must al things, and very indifferent and welcome it to the society of those

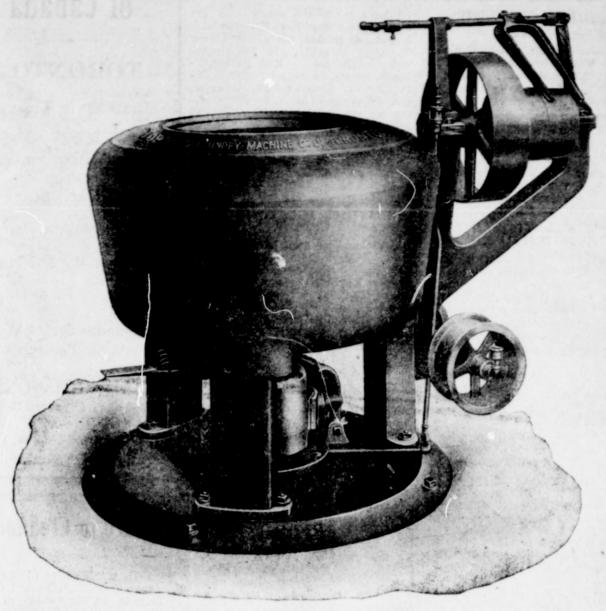
They will go on long and fatiguing O unfaithful, negligent Catholic! journeys for the sake of gaining some- whose life heretofore has been a disthing of worldly goods; they will honor to God, a shame to your famspend time and money in quest of ily, a scandal to your neighbor, and ally make during the exposition is to come and visit our Lord often, if not their soul's welfare and will grasp at Christ, have you turned from your daily. We go to see our friends and neigh-bors, and who is a greater friend or better neighbor than our Divine Lord? better neighbor than our Divine Lord? ing things of eternity. And such will receive the welcome of our Lord, Sometimes we go and find our friends men may be counted by the millions. the Man Christ Jesus, your King and absent, and ofttimes when we find them home, we come away with sor-minent by the position they hold in His enemy, and have a right only to His enemy, and have a right only to row and disappointment; but our the world through their wealth or His eternal wrath. How can you Lord is always at home in His place their talents, the bad examples they sleep a moment or be at rest a sinon the altar, and we rever come to set infects thousands and thousands gle instant longer while knowing you Him but that we return cheered and of others who strive to imitate them are condemned already, because you

## FRUITS OF THE SPIRIT.

Fourteenth Sunday after Pentecost. The epistinency, chastity." And such should of loving trust and confidence that are set forth for us in to-day's gos-"Behold the birds of the air, pel. And Jesus coming, spoke to them, for they neither sow, nor do they saying: "All power is given to me in reap, nor gather into barns; and your Heaven and in earth."-Matt. xxiii. heavenly Father feedeth them. Are not you of much more value than he says, "and you will overcome it in Me," "Soon your sorrow will be turned into joy." "Watch with Me and I shall watch with you." "On this occasion He had with Him the do they spin. And if the grass only the eleven Apostles, whom He had instructed to meet Him by ap-pointment at this time and in this place—a mountain in Galilee. A few O ve of little faith?" How speedily

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"Strengthen yourself at the banquet of My Love. "I am all yours that you be all Mine." port in life. I shall be your viaticum at death and your glory in eternity." Let us greet our Lord daily.-"Seed-lings."

## WHEN FAITH IS REWARDED.

We have to put confidence in our fellow-beings, for without faith in one another nothing would be accomplished. We believe and act on our belief, and we hope all will come to pass. It is the same with regard to our dealings with God-we must have confidence in Him. Human confidence in Him. Human confidence is based upon expediency, it is the best we can do to trust and hope. Spiritual confidence is based on God and His goodness and His expressed word and promise, "Blessed is the man who hopeth in our Lord, he will not be confounded." If we confide in man, how much more in God! Man is changeable; God never changes. Man can do little for us; God can do all We hope in one another, things. firstly, because we must, and secondin each other's power and goodness. Are not these same reasons the strongest why we thould hope and confide in God? The gospels give many examples where confidence in Him was well rewarded.

REFLECTIONS.

Keep good company and you shall be one of the number.

man's consent.

place-a mountain in Galilee. A few O ye of little faith?" How speedily words they are, but full of meaning. would charity, joy, peace, patience, The apostles saw our Lord in the flesh benignity, goodness, and the other "I am your sup- again; they heard His own human lips beautiful fruits of the Spirit grow His in heaven and in earth.

> of the God-head in human nature. will those "ps speak to us in that the note of trust. Do we sufficiently dread moment?

saw, the human being who then stood not solicitous therefore, saying: What whom God doth clothe, are they not before them was endowed with all shall we eat; or what shall we drink, like happy music to the ear, remindpower that God would exercise in or wherewith shall we be clothed ? fing us that we are of much more val-His own will, to judge all without has learned to wait God's time. and more in our daily lives. exception, each separately at the mo- "Seek ye therefore first the kingdom ment after death, and all together in of God, and His justice, and all these the great Judgment day of God, is things shall be added unto you"- all His right and office as the Man, be- the food, the clothing, the money, the cause He is Man in God and God in help that we need, all shall be added Man; the Man selected to be the One unto us. We do not know when; the through whom the Divine Nature time of God's help is in His knowmanifests himself in all the fulness ledge, and not in ours; we may have church doors that they might be long to wait for the material helps But what, therefore, is the first that we think we greatly need. But thought that must enter our hearts? His Grace will be with us always, all ly, because we have some little faith It is necessarily this: How will that through life; and then will come an Man receive us when we are called in- eternal heaven. It is practise that to His presence, one by one, as we makes perfect in this cheerful trust; leave this world? How will that so let us make one helpful resolution countenance look to us at that mo- to-day; and that is, to try to comment? How will those ears listen to plain less and less frequently, while our reports of our own lives? How more and more frequently we sound

mission of pain and guilt, were blasconsider that we may serve to cloud But why do we ask ourselves these another's day by our own fears and questions? - Because we know that we complaints? P we sufficiently con-No man is good enough to govern are to meet that Man in God, face to sider that we may lighten another's mother man without that other face, to give an exact account of all fears by the joyful expression of our Human beings are a good deal like of our deeds in the body, and that He confident trust in God's over-ruling is the Ore to praise or blame us, re- care? The very sound of the words,



## TORONTO, Ont.

utter this truth; that all power is and ripen within us, if only we main- "Consider the birds of the air, for were like may be gathered from the live, so they end it. If men would tained ourselves in this perpetual at- they neither sow nor reap; and your vivid pictures in Father Hugh Ben- only be reasonable and acknowledge How did they understand Him? mosphere of sunshine, moistened by heavenly Father feedeth them,"- the son's historical novel, 'By What Au- a God infinitely good and merciful They understood that the Man they the gentle dews of divine grace. "Be very thought of the lilies of the field, thority?"

UNPAID DEBT TO THE DEAD.

Heaven and in earth; that to rule For your Father knoweth that you ue in God's sight that birds or lilies connection with the destruction of the gles and disappointments, and no this tast universe was His right; that have need of all these things." God are? Shall He not much more feed Mass in England. It was not mere- matter how much they would know to sit on the throne of heaven, to be is watching over us, God is taking and clothe you, O ye of little faith? ly that the material structures of the of suffering, they still would have worshipped and adored as God by ev- care of us; why should we not live Let us accustom ourselves to speak glorious cathedrals and abbey church- hope and, like Job, would exclaim: ery creature, to shape the destiny of in joy and peace? Trials may come, the word of trust and cheer to those es and the beautiful parish churches "I know that my Redeemer liveth." this world, of its many nations, of but let us meet them with this about us; for thus shall we glorify of the English countryside, erected by its many families, of every single confiding thought: "My Heavenly Fa- God and give comfort and edification the munificence of successive generasoul born and to be born in it; to ther knows, and He will provide." to our fellow-men, and thus shall the tions for the express purpose of the open and shut the gates of hell at How patient the soul becomes who fruits of the Spirit shine forth, more celebration of Holy Mass were either How English Catholics Fought For

the Mass.

trampled upon by the people's feet.

reads thus:

ed

(Article XXX1.).

of Abbot Gasquet:

(Continued from page 6.)

" 'Wherefore the Sacrifices of Mass-

the quick and the dead, to have re-

phemous fables and dangerous deceits

EARS.

tion and penal laws, Catholic priests

alienated to the purposes of an enfall into rapid ruin; that the consecrated, the sacred vessels and vestments plundered and turned to pro- terse reply. fane uses, but it should be remembered that many hundreds of pious English men and English women had made large benefactions to churches and colleges, especially those in the "But it was under Elizabeth that this war against the Holy Sacrifice reached its culmination. Among the Thirty-nine Articles is one which of the Holy Sacrifice. Now these revenues were confiscated and the thousands of Masses that should have been offered day by day during three es. in which it was commonly said centuries were forgotten forever." that the priest did offer Christ for

## Perseverance Necessary

"While a little later .t was made treason for a priest to say Mass and difference? It is in the case of many en the atmosphere of her house every felony for a layman to assist at it. BECAME HATEFUL IN ENGLISH Men have no definite temporary.

"And so the very name of the purposes for which they have been Mas' became by degrees hateful in created, whence they came or whither they tend, and so what they do not English ears, and the word 'Masspriest' a title of opprobrium. During see clearly, they follow irresolutely impart a delightful scent to sheets, and listlessly. the great Elizabethan persecution, as we have seen, the saying of Mass was who see, but do not heed, or begina capital offense. Priests were hunt- ning, they do not persevere. Such are well described by our Lord in the down by the hundreds, tortured and butchered for the two crimes of refusing to acknowledge the Queen as case falls upon a rock and takes no root, for they believe for a while and, the head of the Church and for saying Mass. To quote again the words in time of temptation they fall away. Perseverance is necessary for success

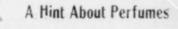
in all things, but particularly is it so 'Nor must it be forgotten that all during the latter part of the six- Lord spoke, for He said: "He that in case of religion. It is thus our teenth century the rack, the thumbwill persevere until the end shall be screw, the Scavenger's Daughter, the It is only to the valiant saved." Little Ease and other tortures were and the invincible that the crown of being constantly requisitioned to coneternal life will be given, for "the vert "Papists" from the error of kingdom of heaven is won by violence their ways to the new Protestant reand the violence and the violent bear ligion as by law established. But it away.

it was a battle for conscience's sake. Religious indifference on the part of To them, as has been said, "it was many may be traced to the lukewarmthe Mass that mattered," and how ness of those who profess the faith could they consent to attend a serbut are cold and careless in the pracrice which had been designedly drawn up as a rejection of the Mass tice of it. The careless Catholic is, indeed, a stumbling block to many altogether, even when refusal meant who might have some spirit of relithe sacrifice of all their possessions, with prospective imprisonment and gion and which would increase with time if his Catholic friend or neigh-"It was the Mass that bor would only have the fervor and piety that his faith supposes and im-"Then it was that, through the succeeding dreary centuries of persecu-

peratively demands. There are, unfortunately, too many that are Catholics only in name.

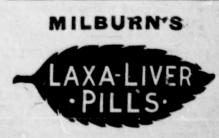
It is unfortunate for manking that lives in their hands, in order to celethere are so many in the world who brate the Holv Sacrifice and administer the Holf Eucharist in secret and have no religion, for they give to life hidden places; and the scattered a coldness and gloom that make it at times trying and almost unbearable. remnants of the flock that had remained true to the centre of unity It is in fact the reason for most of and the Catholic teaching, assembled the suicides that occur. Men have together from time to time in stealth nobody outside of themselves to look and in fear to hear Mass and receive to, hence they despair. They have no the sacraments. What those days life only this disappointing one to The T. Milburn, Co, Ltd., Toronto, Ont.

that created them, and who desires one day to bring them to Himself, never to be separated from Him, they "There is yet another thought in would be buoyed up midst life's strug-



"Your house always smælls so tirely different cult or allowed to sweet," said a girl to an elderly matron. "I wish I knew your secret." "Soap and water, Betty!" was the

This recipe for fragrance leaves little to be desired, although there is such a thing as stepping into a house that is absolutely clean in every national universities, for the express nook and corner and finding it stuffy purpose of securing for their families and unwholesome, notwithstanding its the benefits of the continnal offering purity. Though cleanliness is next to godliness, fresh air and perfect ventilation bring it still nearer the divine standard. The housekeeper who tolerates dirt in any part of her establishment from cellar to attic. from kitchen to drawing-room, will not have a sweet-smelling, fragrant. home. She who wishes her home to be without a flaw will open her windows, let the thermometer have what What is the cause of religious in- vagaries it may, and thoroughly fresha vague idea of God and the things day of her life. If she does this pertaining to eternal life, says a con- morning by morning her good man may smoke his pipe when he pleases: views regarding their creation or the and no clinging odor of stale tobaccowill lurk in carpets, draperies. ou clothing. Dried lavender leaves thickly sprinkled in the linen closet will There are others pillowslips and towels. A bottle of pure ammonia, in which a little oil of lavender has been poured, will freshen a sick chamber, and rose jars parable when He says the seed in this filled with weet potpourri will give a touch of refinement to the plainest living room .- Selected.



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torture? mattered." '