

Table with 4 columns: DAY OF MONTH, DAY OF WEEK, COLOR OF VESTMENTS, and liturgical text for August 1904. Includes feast days like St. Peter ad Vincula, Assumption of the B.V. Mary, and various Sundays after Pentecost.

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Children's Corner

WHY CHRIS AND MINNIE PICKED BERRIES.

(Celia M. Stone, in S.S. Times.) "Oh, mama! there's twenty children want to come out to Swanzy and stay two weeks, so they said in Sunday School to-day; and they want us folks to take 'em and care for 'em so they'll get strong and well. Can't we take one, mama?"

They picked a long time even after they had eaten their dinner. Then Chris said, "Let's start for home, now. We'll come again to-morrow. Mother will be away now for three days. There's a good three quarts there, and we'll take them to Miss Stevens. They don't take 'em at the stores any more."

A Bible Exhibition

(From the New Zealand Advocate.) Preparations for the holding of the second Australian Catholic Congress, to be held in the Cathedral Hall, Brunswick street, Fitzroy, from October 23 to 30 next, are going on apace. The honorable secretaries for the Archdiocese of Melbourne are the Rev. J. McCarthy and Dr. A. L. Kenny, K.G.G.

THE APOSTLESHIP OF THE YOUNG MAN

Father Shapote, at the Y.M.S. Conference, read a paper on this subject, saying:

"I have chosen for my subject 'The Apostleship of the Young Man,' and perhaps someone will quarrel with the title. I might be tempted to remind them that the epithet of young, as applied to a man, has as much elasticity as when applied to the weaker sex; and perhaps I should not be far wide of the mark if I suggested that this same elasticity finds recognition within the ranks of Y.M.S. And why not? What is youth but vigor? What is youth but hope and boundless expectation? And when shall the Catholic man cease to be a fighting man? When shall he despair? Or when shall he come to the limit of his aspirations for his own personal good and that of his fellow-Catholics? Gentlemen, your answer, though a whispered one—there can be but one—never. I take it, nevertheless, that

THE PRIMARY OBJECT OF THE Y.M.S.

regards the young man properly so-called, and not the metaphorical young man; and I do not hesitate to say that the title of this paper also regards the Catholic young man not metaphorically, but properly so-called. I am speaking to young men; what is a young man? I may be pardoned for asking even this seemingly simple question, for on the answer depends the whole of my theory and the practice I would build on it. My theory is that these two ideas, 'youth' and 'apostleship,' are not antagonistic. The practice I would infer from this theory is that the Catholic young man, to be worthy of the name of Catholic, should be an apostle. What, then, is a young man? A young man is a man; that is, he is no longer a boy. In the eyes of the law he may be an infant; but in the eyes of God and of his fellows he is a man—a complete human being. I will not go so far as to say that the young man can do everything that an older man can do. Experience, that important factor in our relations with our fellows, is wanting. But this I do say, that in a society such as I see before me,

LAWS AND CUSTOMS.

—and you have your own excellent laws and customs—are a dead letter without that salutary influence of one member with another, which influence is a real, though not physical, but moral action of one soul on another soul, and which contains in itself all the essentials, and will be crowned with all the merits of true apostleship. I am not exaggerating; I am not magnifying a commonplace. Influence of some sort or another is at the root of most things. Attraction, cohesion, gravitation are all of them forms of influence of the material order; a common thing, I admit, but of sovereign importance; of a mysterious nature; reaching far and deep into the very nature of things; the most spiritual of material causes. And if this is true of material influence, how much more so is it of moral or spiritual influence, which is its highest form in this world? This is surely no commonplace, nor is it an exaggeration to identify it with the gift of apostleship. Moreover, this is strictly in the order of things as arranged by Divine Wisdom and Providence. God's ways are many and various, it is said; as a matter of fact, God has but one way, unless He work a miracle, and that is the way of nature, which He Himself made. He made the intelligences, human and angelic, the nature of which is that they are perfected by the reception, the inflowing or influence, of greater light and virtue, impressed on them by

MORE PERFECT SPIRITS.

If we could only pierce the mystery of the angelic nature, what a beautiful sight would appear. Have you watched the sun rise from some high land, and seen each peak, beginning with the highest, lit up successively calling to its neighbor, as it were, in mute language and telling the glory of the Lord of Light? Have you watched until your own soul was caught by the light and joined in the heavenly hymn of praise? Or have you listened to a Sarasate or a Paderewski, or a Patti or a Santley, until your own soul seemed possessed and subdued by the almost more than earthly melody? Perhaps you have experienced this, but you have not gazed on such a sight as the birth of daylight on the angelic countenance. You have not heard the angelic symphony of Divine praise. No, you have not seen or heard these things; but the music has its echo in the landscape has its picture, a picture full of mystery; a picture which by reason of our close proximity is blurred and indistinct. For, whereas the influence of one angel over another is simple as part of his simple and incomplex nature, the influence of one human soul over another, by reason of our complex human nature, is a thing most complex and intricate, a mystery which He alone can fathom, in Whose Divine hands are all hearts to be directed whither He will. But this mystery is a fact, a fact that confronts us every day in our lives.

INFLUENCE FOR GOOD OR FOR EVIL.

—Influence of one soul over another, of a father or mother over their children, of a master over his employees, of a man over his friend, of a sovereign over his subjects and the destiny of his kingdom. Take this influence away and the history of the world would have to be written again; take this away and which of us will say: "My life would have been no other than it has been." Now, as this influence is a property of the intellectual nature, so it is strongest when that nature is mature and before it has begun to decline. A man from the age of thirty to fifty should have, physically speaking, more influence than at any other time of his life. But even before he attains to maturity, a man should have influence with those of his own age and not unrequitedly with older men. The converse drew us with delight. The feeble soul, a haunt of fears, forgot his weakness in his sight. —"In Memoriam."



whom these things are of the past; many cases it will be the one who is beside me, who is

FIGHTING THE SAME BATTLE,

combating the same or like enemies. Moreover, influence, whether physical or moral, implies contact of some sort, and the nearer and more frequent the contact the greater will be the chance of influence. Since, therefore, both from natural preference and from force of circumstances, we associate more frequently with men of our own age, it follows that our lives will be more really and more easily influenced by them than by others. Again, the Church and the society of which you are members is not a heap of stones on the roadside, it is an edifice of which you are the stones; it is not a heap of scrap iron, it is a ship of which you are the plates; each stone and each plate has its relation of dependence or support in regard to other stones and other plates. If the cement becomes loose, if the rivets become rusty, there follows isolation, and isolation means the crumbling of the walls, it means a leak in the ship's side; it means the loss of social life and of every benefit that comes from it. It would therefore be useless for you to rail yourselves an association of Catholic young men unless you were bound together by this mutual zeal for one another's welfare, by this mutual influence for one another's good. Lastly, as it is part of our nature and of the order of things that every man should have some sort of influence on those who are near him; if he does not influence for good, he influences for bad; and remember this, it is a divinely asserted truth, the one man, whose influence is for evil, will counteract the good influence of the other nine. How important, therefore, is it that in such a society as yours everything should be done to foster a true spirit of brotherly love and of Christian friendship, without which there is no apostolic zeal, without which we are to all practical purposes severed and isolated from one another, and can have no real good influence with one another.

A bottle of Bickle's Anti-Consumptive Syrup, taking according to directions, will subdue a cough in a short time. This assertion can be verified by hundreds who have tried it and are pleased to bear testimony to its merits, so that all may know what a splendid medicine it is. It costs you only 25 cents to join the ranks of the many who have been benefited by its use.

France and the Vatican

Complete Rupture of Diplomatic Relations Probable.

Paris, July 29.—The Vatican's reply to the French note demanding the recall of the letters summoning the Bishops of Dijon and Laval to Rome was received at the Foreign Office this morning and is being translated for the Council of Ministers. It consists of two notes dealing separately with the cases of the two Bishops. The impression prevails that a rupture is almost inevitable. The Council of Ministers, after sitting until 5 p.m., discussing the Vatican situation, decided to keep its decision secret. Premier Combes, when questioned after the Ministers had adjourned, declared that diplomatic etiquette forbade him to speak. This statement is interpreted to indicate a complete rupture of diplomatic relations with the Holy See. The French Government's note will be telegraphed this evening to M. de Courcel, the Secretary in charge of the French Embassy to the Vatican, who will communicate it to the Vatican authorities to-morrow. It is believed that the Embassy staff will leave Rome to-morrow, and that the Papal Nuncio will leave Paris.

Cardinal Vannutelli on an Irish Rath

In connection with his recent visit to Armagh, Cardinal Vannutelli, accompanied by Cardinal Logue and others, visited the famous Navan Rath, the site of the Palace of Emania. The party left the carriage and walked to the Rath, the historic associations of which were explained by Cardinal Logue. The Irish Kings ruled in Ulster for a period of nearly seven centuries—from 350 B.C. to A.D. 332—and had their chief residence at the Palace of Emania. It was these monarchs who established the renowned Red Branch Knights. O'Connor writes of Emania that "the sumptuous Palace of Emania, surrounded with ditches and ramparts, is one of the chief instances we can produce of architectural magnificence among the ancient Scots." He adds that it stood for 684 years, "affording during that long period such examples of splendor, greatness, and economy as do honor, not only to the Rudrician, but the whole Milesian race." The palace was burned in A.D. 332 by the grandson of Carbery Lisecar. The remains of some of the ramparts and ditches are well defined to-day, and the large area which they enclose gives an idea of the great dimensions of the palace.

Ignorance is a Curse.—"Know thyself" is a good admonition, whether referring to one's physical or moral habits. The man who is acquainted with himself, will know how to act when any disarrangement in his condition manifests itself. Dr. Thomas' Electric Oil is a cheap and simple remedy for the eradication of pain from the system and for the cure of all bronchial troubles.

Prior to the "Reformation," the Church either did or did not exist. If it did not, then either Christ founded no Church or the Church He founded had failed. If He founded no Church, He made no provision for our salvation, and therefore cannot be called our Saviour; if He founded a Church and it has failed, then He himself has failed and cannot be relied on; for He declares His Church should not fail.

THE RHEUMATIC WONDER OF THE AGE BENEDICTINE SALVE

This Salve Cures RHEUMATISM, PILES, FELLOWS or BLOOD POISONING. It is a Sure Remedy for any of these Diseases.

A FEW TESTIMONIALS RHEUMATISM

What S. PRICE, Esq., the well-known Dairyman, says: 212 King street east, Toronto, Sept. 15, 1903. JOHN O'CONNOR, Toronto: DEAR SIR,—I wish to testify to the merits of Benedictine Salve as a cure for rheumatism. I had been a sufferer from rheumatism for some time and after having used Benedictine Salve for a few days was completely cured.

475 Gerrard Street East, Toronto, Ont., Sept. 15, 1901. JOHN O'CONNOR, Esq., Nealon House, Toronto, Ont. DEAR SIR,—I have great pleasure in recommending the Benedictine Salve as a sure cure for lumbago. When I was taken down with it I called in my doctor, and he told me it would be a long time before I would be around again. My husband bought a box of the Benedictine Salve, and applied it according to directions. In three hours I got relief, and in four days was able to do my work. I would be pleased to recommend it to any one suffering from lumbago. I am, yours truly, (MRS.) JAS. COSGROVE.

254 1/2 King Street East, Toronto, December 16th, 1901. JOHN O'CONNOR, Esq., Toronto: DEAR SIR,—After trying several doctors and spending forty-five days in the General Hospital, without any benefit, I was induced to try your Benedictine Salve, and sincerely believe that this is the greatest remedy in the world for rheumatism. When I left the hospital I was just able to stand for a few seconds, but after using your Benedictine Salve for three days, I went out on the street again and now, after using it just over a week, I am able to go to work again. If anyone should doubt these facts send him to me and I will prove it to him. Yours for ever thankful, PETER AUSTEN

198 King street East, Toronto, Nov. 21, 1902. JOHN O'CONNOR, Esq., Toronto: DEAR SIR,—I am deeply grateful to the friend that suggested to me, when I was a cripple from Rheumatism, Benedictine Salve. I have at intervals during the last ten years been afflicted with muscular rheumatism. I have experimented with every available remedy and have consulted, I might say, every physician of repute, without perceivable benefit. When I was advised to use your Benedictine Salve I was a helpless cripple. In less than 48 hours I was in a position to resume my work, that of a tinsmith. A work that requires a certain amount of bodily activity. I am thankful to my friend who advised me and I am more than gratified to be able to furnish you with this testimonial as to the efficacy of Benedictine Salve. Yours truly, GEO. FOGG.

12 Bright Street, Toronto, Jan. 15, 1902. JOHN O'CONNOR, Esq., Toronto: DEAR SIR,—It is with pleasure I write this word of testimony to the marvelous merits of Benedictine Salve as a certain cure for Rheumatism. There is such a multitude of alleged Rheumatic cures advertised that one is inclined to be skeptical of the merits of any new preparation. I was induced to give Benedictine Salve a trial and must say that after suffering for eight years from Rheumatism it has, I believe, effected an absolute and permanent cure. It is perhaps needless to say that in the last eight years I have consulted a number of doctors and have tried a large number of other medicines advertised, without receiving any benefit. Yours respectfully, MRS. SIMPSON.

Tremont House, Yonge street, Nov. 1, 1907. JOHN O'CONNOR, Esq., Toronto: DEAR SIR,—It is with pleasure that I write this unsolicited testimonial, and in doing so I can say that your Benedictine Salve has done more for me in one week than anything I have done for the last five years. My ailment was muscular rheumatism. I applied the salve as directed, and I got speedy relief. I can assure you that at the present time I am free of pain. I can recommend any person afflicted with Rheumatism to give it a trial. I am Yours truly, (Signed) S. JOHNSON.

PILES

7 Laurier Avenue, Toronto, December 16, 1901. JOHN O'CONNOR, Esq., Toronto, Ont.: DEAR SIR,—After suffering for over ten years with both forms of Piles, I was asked to try Benedictine Salve. From the first application I got instant relief, and before using one box was thoroughly cured. I can strongly recommend Benedictine Salve to any one suffering with piles. Yours sincerely, JOS. WESTMAN,

241 Sackville street, Toronto, Aug. 15, 1902. JOHN O'CONNOR, Esq., Toronto: DEAR SIR,—I write unsolicited to say that your Benedictine Salve has cured me of the worst form of Bleeding Piles. I have been a sufferer for thirty years, during which time I tried every advertised remedy I could get, but got no more than temporary relief. I suffered at times intense agony and lost all hope of a cure. Seeing your advertisement by chance, I thought I would try your Salve, and am proud to say it has made a complete cure. I can heartily recommend it to every sufferer. JAMES SHAW.

Toronto, Dec. 30th, 1901. JOHN O'CONNOR, Esq., Toronto: DEAR SIR,—It is with pleasure I write this unsolicited testimonial, and in doing so I can say to the world that your Benedictine Salve thoroughly cured me of Bleeding Piles. I suffered for nine months. I consulted a physician, one of the best, and he gave me a box of salve and said that if that did not cure me I would have to go under an operation. It failed, but a friend of mine learned by chance that I was suffering from Bleeding Piles. He told me he could get me a cure and he was true to his word. He got me a box of Benedictine Salve and it gave me relief at once and cured me in a few days. I am now completely cured. It is worth its weight in gold. I cannot but feel proud after suffering so long. It has given me a thorough cure and I am sure it will never return. I can strongly recommend it to anyone afflicted as I was. It will cure without fail. I can be called on for living proof. I am Yours, etc., ALLAN J. BOSTINGDALE, With the Barton Laundry.

BLOOD POISONING

Toronto, April 16th, 1902. JOHN O'CONNOR, Esq., City: DEAR SIR,—It gives me the greatest of pleasure to be able to testify to the curative powers of your Benedictine Salve. For a month back my hand was so badly swollen that I was unable to work, and the pain was so intense as to be almost unbearable. Three days after using your Salve as directed, I am able to go to work, and I cannot thank you enough. Respectfully yours, J. J. CLARKE, 72 Wolsley street, City.

Toronto, July 21st, 1902. JOHN O'CONNOR, Esq.: DEAR SIR,—Early last week I accidentally ran a rusty nail in my finger. The wound was very painful and the next morning there were symptoms of blood poisoning, and my arm was swollen nearly to the shoulder. I applied Benedictine Salve, and the next day I was all right and able to go to work. J. SHERIDAN, 34 Queen street East.

JOHN O'CONNOR 198 KING STREET EAST, TORONTO FOR SALE BY WM. J. NICHOL, Druggist, 170 King St. E. J. A. JOHNSON & CO., 171 King St. E. And by all Druggists PRICE \$1.00 PER BOX.