

FIVE MINUTE SERMON

By Rev. M. M. REDMOND
FIFTH SUNDAY AFTER
PENTECOST
GOD MUST BE THE MOTIVE AND END
OF OUR WORKS

"Unless your justice abound more than that of the Scribes and Pharisees, ye shall not enter into the Kingdom of Heaven." (Matt. v. 20.)

Justice, in its common and narrow acceptation, is fair dealing between man and man, but in the sense of our Lord, as expressed in the text, it means this, and more. The full interpretation of the word in the sense of our Lord in this connection, is fair dealing of man with God; or, to express it in other words, it means that "Unless we be more virtuous and perfect than the Pharisees were, we shall not enter into the Kingdom of Heaven." It is true the Pharisees distinguished themselves in doing the works of the virtuous; it is also true that, before men, they passed as the very paragons of perfection. Yet since our Lord has spoken, it cannot be doubted that they were neither virtuous nor perfect; it cannot be questioned that they were devoid of the requisite disposition to enter Heaven. It is very much to our interest, therefore, to inform ourselves of the nature of the defects which made their virtuous doing and their seeming perfection but a passing empty ostentation. The great mistake of the Pharisees was, that, blinded by certain spiritual sins, they imagined that all virtue consisted in a precise punctual performance of outward, external duties. It never occurred to them that the external action when not in conjunction with the interior of the same nature, is but a cheat and a lie. Deeming, in their blindness, all virtue to consist in the external action, and being more exact, frequent, and punctual, after their own fashion, than others in the performance of external duties, they entertained a most exalted opinion of themselves, and a chilling contempt for all others. Whilst they thus held the virtue of others at a grave discount, they were constantly fired with an insatiable ambition to have all others share with them their high opinion of themselves. This ambition for vainglory ran through and through all they did, and was, at the same time, the motive and end of all their virtuous doing. Of their pride; of their contempt for others; of their ambition for vainglory in their seeming virtue and perfection, our Lord accused them, and thus informed all future generations, as is recorded in the 24th chapter of St. Matthew.

No one, of course, is so silly as to imagine that a faithful performance of exterior duties is ought but commendable, but the duties religious or otherwise. But all must admit that the virtuous perfection of performing such duties must begin, continue, and end in God. If God be not the motive, if God be not the ultimate end, external action is nothing, is but a cheat and a lie. Deeming, in their blindness, all virtue to consist in the external action, and being more exact, frequent, and punctual, after their own fashion, than others in the performance of external duties, they entertained a most exalted opinion of themselves, and a chilling contempt for all others. Whilst they thus held the virtue of others at a grave discount, they were constantly fired with an insatiable ambition to have all others share with them their high opinion of themselves. This ambition for vainglory ran through and through all they did, and was, at the same time, the motive and end of all their virtuous doing. Of their pride; of their contempt for others; of their ambition for vainglory in their seeming virtue and perfection, our Lord accused them, and thus informed all future generations, as is recorded in the 24th chapter of St. Matthew.

these faults of which our neighbor is guilty, but we do not deserve the credit, and though we have not, it is out of our power to know, and hence to form a positive judgment as to whether we stand better before God than our neighbor. To say the least, our conduct in the case leaves it a matter of grave suspicion that, if we be not guilty of the faults of our neighbor, we are guilty of certain subtle, spiritual sins, that may render us far more criminal in the unerring judgment of God—we may be the Pharisees, and he the Publican.

If we find unmistakable traces of the vices of the Pharisees in ourselves, it should be a matter of great interest to know the precise way to rid ourselves of them, since otherwise we must fare as they did. All our vices, as well as our virtues, come from within—come from the heart, where they have their seat. Every heart has its idol, and as the idol is, so are the acts thereof. It is clear, then, that if we wish our hearts to desire, aspire, and love, not like the Pharisees, but like the truly virtuous, we must aim to have virtuous hearts, and the simple and only way to effect this is to have God for the all-engrossing object of our hearts. To have a creature or any object, other than God, as the idol of our hearts is simply to imitate the Pharisees. The great idol of the Pharisaical heart is the esteem of men: to this everything must tend, and for this everything is done. The idol, is but one of the many idols which lead the hearts of people from God, and make their lives and their works, no matter how good they may seem before men, without merit, or a disposition for heaven in the sight of God. Are we of the number that are thus gravely sacrificing to idols? If so, whatever it is that holds sway in our hearts, it may undoubtedly be considered the bane of our present lives, and will be our ruin in eternity.

What we must do, therefore, is to rid our hearts of all earthly bias, and to succeed in this, all the affections of our hearts must be centred on God alone. Then we will love God above all things, and we will perform all our actions with the aim to please Him in this life, and with the intention of possessing Him in the next. There is no difficulty whatever in having a sincere desire to please one that we love. It is a pleasure rather than a difficulty to aim effectually at the everlasting fruition of God when a strong and sovereign love for God has exclusive possession of our hearts. Hence the difficulty of rectifying our intention in performing even the mere ordinary duties of life, is by no means attended with so many difficulties as people are wont to represent. "Love and do what thou wilt," says St. Austin. That is to say, if we love God, we need have no fear that our well doing, that our work in all its branches, will not be performed with the intention of pleasing Him. There will be no danger that God's requests will go unheeded; the love of our neighbor will show itself, as it always does, in the conduct of those who truly love God; endeavors to please our superiors; if we are under authority, will mark our relation to those above us; filial affection for the dear ones to whom under God we owe all—our parents—will not be wanting; and the reciprocal regard for others of those who are in the sacred bonds of wedlock, will ever bear the Christian impress. The external fidelity to all duties will equal that of the Pharisees, whilst the intention will be directed to God, and their arrogance, ostentation, and pride will not be traceable. Their zeal for the conversion of souls will be displayed; their justice in paying their debts will be imitated, and their charity to the poor will be observed, while aught of their uncharitableness in judging, censuring, or despising the neighbor, will be avoided with all the force of Christian hatred for evil.

TEMPERANCE

WHAT ARE YOU DOING WITH IT

The Very Rev. John T. Murphy, C. S. S. P., at one time the American provincial of his order, but now of Ireland, delivered a lecture before the Portarlington Total Abstinence Society some time ago on "The Mission of the Total Abstinence." It is published in full in the Irish Catholic from which we take these extracts:

"You know total abstinence to walk abroad in yourself and blessing all around. You know it to walk erect, a shining example, above suspicion, without reproach, keen of eye, prudent of tongue, warm of heart, active in work, steadfast in duty, faithful in trust, loyal in friendship, wise with the wisdom that is from above, which St. James tells us, 'first induced, is chaste, then peaceable, modest, easy to be persuaded, consenting to the good, full of mercy and good fruits, without judging, without dissimulation.' You, my dear friends, know all this, and more. You know that in total abstinence you have found a precious pearl of priceless worth. The question is, what are you called to do with it. Are you going to keep it for your own exclusive enjoyment? Are you going to draw the blinds and close the shutters in your own comfortable total abstinence home, and shut your ears to the shrieking storm outside? Will you fail to show a light to the shipwrecked mariner, to give a helping hand to the forlorn traveler? God forbid, my friends, for in that case your total abstinence would fall in the essential quality of

all goodness, which is to communicate itself abroad.

"Every individual and every right-ordered society has a mission from God. Now, what is the mission of the total abstainer and of the total abstinence sodality? It is, as I take it, to spread the light and dispel the darkness, to promote the cause of temperance and fight its enemies. When Christ first sent forth His twelve Apostles 'to the lost sheep of the house of Israel,' to preach and to heal, the chief argument on which He based His command was: 'Freely have ye received, freely give.' This same argument applies to us, total abstainers. Freely, with little or no merit, with little or no sacrifice on our part, we have received from God the grace—for grace it is—to see and understand and embrace the gift, the treasure, the blessing of total abstinence. Freely, too, and zealously and generously we should strive to give around us of its benefits, to smoothen the way for its triumph, by removing prejudice, by taking every lawful means to weaken the enemy, and eventually to rout him. There is no disguising the fact, there is no denying that this mission of the total abstainer is a difficult one. The demon of intemperance, like those of other demons of old, has blinded men's eyes, that they may not see the evil he has wrought on the one hand, nor the blissful works of total abstinence on the other, and he has deafened men's ears, that they may not hear either the moanings of his victims or the sweet voice of the Saviour. It is all very discouraging at first sight, but we can and ought to take heart from that sublimest of all missions, that given by the Father to His eternally begotten Son, and transmitted by Him to His Apostles and Disciples."—St Paul Bulletin.

OF EVIL THOUGHTS

Perhaps one of the most striking differences between the average Catholic and the ordinary non-Catholic is to be found in their respective views as to the sinfulness of mere thoughts. It is possible, indeed, that there are even some Catholics so poorly instructed that they entertain erroneous opinions on this subject—imagining, for instance, that sins of thought are at the worst only venial sins. As for the too common man in the street who knows little and cares less about religion, he probably believes that, so long as an evil thought does not become externalized in word, and especially in act, there is no harm done.

For the Catholic, any ignorance of the truth of the matter is, of course, inexcusable. He is probably not so ignorant that he has never recited the Confiteor—the I confess to Almighty God, and as often as he has done so he has said: "I have sinned exceedingly in thought, word and deed." Sinning exceedingly is obviously not a venial offence. As a matter of fact, not only may we sin mortally in mere thought, in our mind and heart, but it is just in evil thoughts that the source and fountain of sin resides. It is not too much, indeed, to say that words and acts are sins only inasmuch as they spring from an evil mind and will, or are influenced thereby. This is made abundantly clear by the words of our Lord Himself: "From the heart come forth evil thoughts, murder, adulteries, fornications, thefts, false testimonies, blasphemies. These are the things that defile a man."

To get a correct idea of Catholic teaching on this subject, it is necessary to know that by the word "thought" is meant not only the working of the mind but the inclination of the will. It is the action of the will that determines whether or not any thought, (in the sense of ideas, notions, reflections) word or act is a sin. When theologians or moralists talk of sins of thought, they include in the term "thought" mental images, judgments, mental pleasure, desire and resolve. A very little reflection will convince anyone that mental images, ideas, notions, however bad in themselves, are not sinful unless they are voluntary, or acquiesced in by the will. Having, or not having such thoughts is really not a matter over which we always have control. They come into the minds of the most saintly as well as the least holy, and are sinful or otherwise according as one takes pleasure in them, or endeavors to rid oneself of them as speedily as possible. So long as an effort is being made to banish them from one's mind, there is no culpability involved. In other words, temptations are not sins. They may be indeed and in fact very frequently are, merely occasions for acquiring merit. Every temptation vanquished, every bad thought expelled from the mind, is an act of virtue.

The varieties of sins of thought are numerous, but they may best be classified under the heads of: sins against God, against our neighbor, and against ourselves. Of the first kind some examples are: doubting the faith, murmuring in one's heart against God's divine providence, failing to resign ourselves to His holy will, receiving trials with impatience and revolt, despairing of our salvation or of the possibility of amending our lives, presuming on God's mercy while continuing in sin, etc.

Among sins of thought against our neighbor may be mentioned suspicions reflecting on his probity or virtue, envy of his talents or fame or fortune; deep aversion, especially towards those who are our civil or religious superiors; anger and malice against a hatred; the desire of revenge and especially the resolution to wreak revenge should the

opportunity offer: wishing that evil may befall our neighbor or rejoicing that evil has already befallen him; coveting his possessions or position, and—an especially vicious form—rejoicing in the sins he has committed.

As for sins of thought against ourselves, some of them are: pride, vanity, contempt of others, an inordinate ambition for a higher state in life or for honors and glory and renown; and especially, the entertaining or dwelling upon thoughts and images against the virtue of purity.

Concerning all these varieties, it is never to be forgotten that only when the will acquiesces in the thoughts, or, in other words, when the thoughts are willingly entertained, are dwelt upon with pleasure, are consented to, do they become sinful. As has been said above, the coming of such evil thoughts into the mind is not always a matter that we can control; yet there is one important point in this connection that should not be lost sight of: it is possible to be directly responsible for their presence through imprudence, our want of proper guard over the senses, etc. The person who deliberately reads a dangerous book, or who voluntarily attends a lascivious or quasi-lascivious drama, is simply inviting the presence of innumerable bad thoughts, not merely at the time of the reading or during the presentation of the drama, but for days or weeks perhaps years thereafter. He has sown the seeds, and the naturally corrupt soil of the human heart will ensure a plentiful crop of evil notions, sinful images, and dangerous imaginings.

On the other hand, many pious souls are unnecessarily troubled by the presence in their minds of thoughts against faith or charity or purity, to which they have not consciously given any occasion; and they sometimes even consider that such thoughts are a sign that God has abandoned them. They need to remember that where there is no will to sin, there is not, and cannot be, any sin committed. The senses may be in revolt, but unless the will consents to evil, the senses can do us no injury. Only when they are yielded to do temptations become transformed into sins; so long as they are resisted, they are occasions of merit and reward.—Ave Maria.

CONVERTS

SOME PROMINENT PEOPLE OF ENGLAND RECEIVED INTO THE CHURCH SINCE JANUARY 1

Alice, Countess Amherst, daughter of Edmund Probyn, Esq., of Hantley Manor, Gloucester, England. Lady Amherst, as widow of the fifth Earl of Lisburne, married the third Earl Amherst, who died in 1910. She is now the wife of Prince Sapiaha.

The Rev. Richard Owen, M. A., King's College, Cambridge, for the last ten years Vicar of St. Giles's Cambridge, England. Mr. Owen is a grandson of the late Sir Richard Owen, whose biography he wrote in 1894.

Miss Etheldreda Wilmot-Duxton, F. R. Hist. S., author of "Britain Long Ago"; "Makers of Europe"; "The Story of the Crusades," etc. Daughter of the Rev. H. J. Wilmot-Duxton.

Mrs. Alice Herbert, wife of Mr. John Alexander Herbert, of the British Museum (also a convert), and widow of the late Walter Low, M. A., editor of The Educational Times. She is the author of a volume of verse and several novels, and a reviewer for The Saturday Review, St. James Gazette, etc.; daughter of Colonel Aufrere Baker, R. A.

Lieutenant Griffith Wilgild Norman Downton, R. N., of Hainthorpe Hall, East Yorkshire; his son and heir of Sir Griffith H. Boynton, twelfth Baronet, of Braunston, York. His mother, Lady Euphemia Violet Boynton, daughter of John Inglis Chalmers, Esq., of Aldbar Castle, Brechin, Scotland, with her daughters, entered the Church in 1904.

Lieutenant Gilbert Hart, R. A., now fighting somewhere in France; mentioned in dispatches, and has received the Military Cross for conspicuous bravery.

Mr. Bernard Holland, one of the most brilliant of British writers. Through his constant contributions for many years to such magazines as The Outlook, The Independent and The North American Review, Mr. Holland has become well known to Americans. He is a son of the late Rev. Francis J. Holland, Canon of Canterbury, and chaplain to Queen Victoria and King Edward VII., by his wife, Mary Sibylla Frances, a most remarkable woman who turned Catholic in 1889, and whose life has been written by her son. (Mrs. Holland was the daughter of the Rev. Alfred H. Lyall (1795-1855), the philosopher, traveler, author, and rector of "Hartlepool, Kent). Mr. Holland is a graduate of Eton and of Trinity College, Cambridge, a barrister and a politician. He is a constant contributor to all the British reviews. Among his published works may be mentioned: "Life of the Duke of Devonshire"; "The Fall of Protection"; a book of verse, and a volume of essays. Mr. Holland was created a Companion of the Bath in 1904.

The Abbot of Caldey, South Wales, England, had the happiness of receiving into the Church recently his mother, one of his sisters, and his little nephew, at the Church of the Dominican Fathers, Haverstock Hill. Mr. Charles Carte Dooley, till recently organist and choirmaster at the magnificent Anglican Church of

St. Mary's Beverly, England, has been received and has accepted the post of organist at the Church of the Sacred Heart, Wimbledon. As a true exponent of real organ music, Mr. Dooley has few equals, and as a recitalist he has made a name for himself throughout the north of England.

A FEW OF THOSE RECEIVED LAST MONTH IN THIS CHURCH
On Easter Sunday twelve converts were received in the Church in Denver.

On Thursday evening, April 27, a class of fifty-eight converts received the sacrament of confirmation at Wheeling, W. Va., administered by the Bishop of Wheeling.

Cardinal Gibbons confirmed thirty-five converts in St. Dominic's Church, Washington, on April 29.

Miss Ruth Patterson, Detroit, formerly of Richmond, Va. The Patterson family has been identified with the Methodist church of Richmond for half a century.

The late Eugene P. McAdams, Hawkessville, Ky.; graduate of Washington and Lee University; successfully circuit and county clerk, deputy revenue collector of Owensboro, and for seventeen years head of the secret service men of the Birmingham district.

Henry Stern, a Jew, of Milltown, N. J.

Miss Margaret Fenton, a niece of Seymour M. Judd, of Bridgeport, Conn., a young woman who was injured in the recent wreck on the New Haven road at Milford, Conn., was received a few weeks ago into the Church. She has always been a Protestant, but was so impressed by the self-sacrifice and devotion of the Sisters of Mercy at the convent at Lauralton Hall, to which the injured persons were taken, that she expressed a desire to join the Church which had produced women with such devotion.—Our Sunday Visitor.

THE HIGH COST OF WAR

INCREASES THE COST OF LIVING FOR THOUSANDS OF CANADIANS

"Meat Takes Another Jump." This has become a familiar headline in your daily newspaper. Meat takes a jump so often nowadays, however, that a rise of one or two cents a pound astonishes no one. As a matter of fact, the steady advance in price is not confined to meat, but affects nearly all the necessities of life.

At this particular time the war is blamed for the increases in cost of everything that enters into household management. The cost of the war is a colossal burden, and Canadian consumers must pay part of the bill in the increased cost of living.

At such a time happy is the housewife who knows something about food values. Happy is the man or woman who knows that the most expensive foods are generally the least nutritious. Happy is the person who knows that meat is not a necessity for any one in Summer. Excessive meat-eating at any time imposes a heavy burden on the liver and kidneys. Two shredded wheat biscuits will not only supply more real, digestible nutriment than a pound of beef, but its daily use tends to increase the vigor of the digestive organs and it also serves the useful purpose of keeping the bowels healthy and active.

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For luncheon or dinner an ideal combination is shredded wheat biscuit with fresh fruit and green vegetables, such as spinach, lettuce or asparagus. Such a diet in Summer is healthful and wholesome and means top-notch mental and physical efficiency.

PROTESTANT AUTHOR

PROVES CONVINCINGLY THE NECESSITY OF AN INFALLIBLE GUIDE
By W. H. Mallock (Prof.) in his "Life of Christ"

"The characteristic I speak of is an absolute infallibility. Any supernatural religion that renounces its claims to this, it is clear can profess to be a semi-revelation only. It is a hybrid thing, clearly natural and partly supernatural, and it thus practically has all the qualities of a religion that is wholly natural. In so far as it professes to be revealed, it of course professes to be infallible, but if the revealed part be in the first place hard to distinguish, and in the second place hard to understand—if it may mean many things, and many of those contradictory—it might just as well have never been made at all. To make it in any sense an infallible revelation or in other words a revelation that interprets the testament that shall have equal authority with that testament itself.

"Simple as this truth seems, mankind has been a long time in learning it. Indeed, it is only in the present day that its practical meaning has come generally to be recognized. But now at this moment, upon all sides of us, history is teaching it to us by an example, so clearly that we can no longer mistake it.

"That example is Protestant Christianity, and the condition to which after three centuries, it is now visibly bringing itself. It is at last beginning to exhibit to us the true results

of the denial of infallibility to a religion that professes to be supernatural. It is fast evaporating into a mere mutualism, and is thus showing us what, as a governing power, naturalism is. Religion, it is true, we shall find in it; but it is religion from which not only the supernatural element is fast becoming nebulous; it is indeed growing, as Mr. Leslie Stephen says it is, into a religion of dreams. All its doctrines are growing vague as dreams, and like dreams their outlines are forever changing. There is hardly any conceivable aberration of moral license that has not, in some quarter or other, embodied itself into a rule of life, and claimed to be the proper outcome of Protestant Christianity.

Now considering the way in which I have just spoken of Protestantism, it may seem to many that I have missed this question already. With the enlightened English thinker such certainly will be the first impression. But there is one point that such thinkers all forget: Protestant Christianity is not the only form of it. They have still the form to deal with, which is the oldest, the most legitimate, and the most coherent—the Church of Rome. They surely cannot forget the existence of this Church or her magnitude. To suppose this, would be to attribute to them too secular, or rather too provincial, an ignorance. The cause, however, certainly is ignorance, and an ignorance which, though less surprising, is far deeper. In this country the popular conception of Rome has been so distorted by our familiarity with Protestantism, that the true conception of her is something quite strange to us. Our divines have exhibited her to us as though she were a lapsed Protestant sect, and they have attacked her for being false to doctrines that were never really hers. They have failed to see that the first and essential difference which separates her from them lies, primarily, not in any special dogma, but in the authority on which all her dogmas rest. The Church's primary doctrine is her own perpetual infallibility. She is inspired, she declares, by the same spirit that inspired the Bible; by her voice is, equally with the Bible, the voice of God.

Her doctrines, as she one by one unfolds them, emerge upon us like the petals of a half-closed bud. They are not added arbitrarily without, but are developed from within. When she formulates in these days something that has not been formulated before, she is no more enunciating a new truth than was Newton when he enunciated the theory of gravitation. Whatever truths, hitherto hidden, she may in the course of time grow conscious of, she holds that these are always 'implied in her teaching.

"But the picture of the Church thus far, is only half drawn. She is all this, but she is something more than this. She is not only the parliament of spiritual man, but she is such a parliament guided by the Spirit of God. The work of that Spirit may be secret, and to the natural eye untraceable as the work of the human will in the human brain. But none the less it is there.

"If we would obtain a true view of Catholicism, we must begin by making a clean sweep of all the views that, as outsiders, we have been taught to entertain about her. We must, in the first place, learn to conceive her as a living, spiritual body, as infallible and as authoritative now, as she ever was, with her eyes undimmed and her strength not abated, continuing to grow still as she has continued to grow hitherto; and the growth of the new dogmas that she may from time to time enunciate, we must learn to see, are, from her standpoint, signs of life and not signs of corruption. And further, when we come to look into her more closely, we must separate carefully the diverse elements we find in her—her discipline, her pious opinions, her theology and her religion.

WAR AND THE CHURCH

The war has brought the Catholic Church into prominence. It has abolished the mass of anti-clericals which had been rampant in France and Italy, and so it was no longer fashionable on the continent to be anti-clerical. This triumph of the Church has been gained simply by the devotion and heroism displayed by the clergy and religious congregations, of whom, in the first six months of the war, over 200 had received the highest of military decorations. In the course of the past year many more had been similarly honored.

The hundreds of thousands of non-Catholics at the front—soldiers, doctors, nurses, etc., had learned that the Catholic Church, which in England they regarded as the creed of a small minority dwelling in the back streets, was practically the only religion practiced by the millions of their allies. The erstwhile bigoted clamor of convent inspection as a remedy for the supposed iniquity of monks and nuns had found occasion to modify his views under a forced stay in the hands of religious nurses. The large-minded non-Catholic who had been minded to admire up to a certain point the magnificent ritual of St. Peter's or Westminster Cathedral, had been taught to distinguish between the externals and the spirit of Catholicism, and had

been enabled to appreciate the essential value of the Mass and the Sacraments when seen in the rude conditions of a battlefield. The spectacle of the devastation of Belgium, revealing as it did the great prosperity to which that country had attained in the course of thirty years under a Catholic government, had given the lie to the clumsy that Catholicity and civilization were incompatible.—Intermountain Catholic.

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