Fifteenth Sunday after Pentecost.

HOW TO HELP OTHERS.

At first sight, my brethren, this may appear to us a rather difficult way of ful-filling the law of Christ. We think, and very often express the thought, that our own burdens are already heavy enough; but to bear, over and above these, the burdens of others would seemingly make life unendurable, and that it would apply rather to the Apostle's heroic age than to ours. Such, I say, might be our first to ours. Such, I say, might be our first thought in regard to these words; but it does not need much reflection to see that such is not the meaning of the apostle, and that his command is as much applicable in our time as it was in his.

We who are Catholics profess, in

words at least, to be fulfilling the law of Christ; but, unfortunately, our works are too often tainted by the spirit of the world, and that spirit is selfish. It bids each one consider simply himself. Never mind your neighbor, it says; he must fight his own battle, and if he is weak and unable to do it, let him go under. Such is the way the world acts, and we but too often follow it, and the fruits of it can be seen in the countless burdens that men have to bear to-day, and that their neighbors allow them to bear, be-cause they do not have the Christian spirit, and do not undertake in the right way the way pointed out by the apostle, way the way pointed out by the apostic, to help them. Who does not see that the Christian spirit bids us help, with both sympathy and money and other goods of this world, those multitudes of unfortunates whom the world despises, but who are the true friends of Jesus Christ?

But it was not so much of the burden of this life that the apostle was speaking. He had in mind, as is evident from context, a far worse burden, much more suffering than that causes much more suffering than any temporal loss, and that is the bur-den of sin. "Bear ye one another's bur-dens." How can we help others to bear their burden of sin? How can we lighten it or free them from it alto-gether? My brethren, it is easy enough. Have you never, in a time of great sorrow, felt the consolation that came to loving words of friend? He did not say much, perhaps but you knew his words came from the heart; that he sympathized with you en as he spoke, the weight seemed lifted from you. He had helped you bear your burden, and his words of con-solution had lightened, and, perhaps, en-tirely taken away your sorrow.

Thus might we help others bear their burden of sin, by kind, cheering words, by words of encouragement and hope. Who can tell how much good we might thus do? Who can tell how many lives that are now full of misery might have kind words? If, when the first misstep of a young man became known at home, the fither had only spoken to him words of sympathy and hopefulness instead of bitter reproach, had helped him bear his burden of horror and remorse and have led him to repent-ance! Instead of this, parents and others drive sinners to worse things by violent language and by coldness and uncharitableness. There would be much less sin in the world if the sinful and miserable were dealt with in a spirit of charity rather than in that of severity

So, I say, each ofe of us can help others, more or less, to bear their bur-dens. It may be some one who has been burdened with sin for years. He longs to be freed from it, but he is afraid; he has become a coward; and the word that would help him on, that would give him courage and hope, is the word of kindthat any one of his friends may

But you may say, "I never have chance to do that; no one ever comes to me; they go to the priest." My breth-ren, that may be so; but why is it? Are we not to blame ourselves? Do we cultivate the qualities that would inspire others to come to us. When we ire others to come to us. hear that our neighbor has fallen, do we hear that our neignost spasip, and per-not make it a matter of gossip, and per-haps puff ourselves up, as did the Phari-see of old, and thank God that we are not like the rest of men? We can help others. There are many persons living in the world who have thus done untold good, who have comforted the sorrowful and che red the despairing, who have won by their words of kindness and hope souls that otherwise would have been lost for ever.

ALW D

ARCHBISHOP GLENNON'S ELOQUENT AD-DRESS, FEAST CF THE ASSUMPTION HISTORICAL FACTS, APPEAL TO SAC RED SCRIPTURES, A PROMISE FUL-FILLED. CIVILIZATION INSEPARABLE FIGURE OF HONOR ASSIGNED TO MARY.

Oa the feast of the Assumption Arch-On the least of the Assumption Archi-bishop Glennon of St. Louis preached the following sermon in Salt Lake City. We are indebted for the report to the Intermountain Catholic. The Evening Telegram of Salt Lake City stated that the discourse was filled with the state-liness and splender of a great anthem. The Archbishop said:

To-day we dedicate to Almighty God, our merciful Father, this new and beautiful temple. And we place it under the auspices of the great sain who, representing humanity in her penience, heard from the Blessed Saviour the words of consolation, 'Thy sins are forgiven thee because thou hast loved much.' It was she who became in her penitence and devotion the illustrious follower of the Master, rejoicing wit Him in His joy, following Him in His journey to the cross, and at that by others deserted, standing with Mary, His Mother, at the foot of the cross: she was to be the last beneath the shado of the dying Saviour and the first to welcome Him risen from the tomb. It is her forgiveness and life that remain for all time the sublime expression of the great charity of our Lord and Savi-He Who will not break the bruised reed, nor quench the smoking flax, who came to save sinners, to call them to repentance, to bring back the lost sheep

of the house of Israel and to teach that, however bruised and broken the individual be, yet that human life, though a broken vessel, is still deemed worthy of the life and sacrifice of the Almighty. This is, therefore, a day when God's mercy to men should stand as the first lesson of our heautiful argament. lesson of our beautiful ceremony.

"It must be a day of special joy, and of special thanksgiving for your venerable Bishop, who now sees crowned the labor of many years, and to day watches the transferring of this majestic temple from the hands that toiled in its uplift. in its uplifting, to the Lord for Whom it was built. Again, it is an auspicious day, for have you not with you a group of prelates so numerous as rarely to be seen in the westernland—men individually eminent in their various dioceses as in the church at large? And yet they are pleased to be with you and your Bishop on this occasion. Auspicious is it because of these distinguished visitors from outside, and particularly because at their head to-day, in this sanctuary as at their head in all these United States, stands that prince among pre-lates, that prince of the Church Univer-sal, His Eminence James, Cardinal Gibbons. It is a long way from here to Baltimore. It is longer from here to Rome, yet distance is to day overcome, and the pleasing spectacle is presented of the prince pastor of Santa Maria in Trastevere coming to greet his brother, the pastor of Santa Maria in Salt Lake City. Lastly it is an auspicious day be cause it is the feast of the Mother, the feast of the Virgia, the Assumption Day of the Queen, the feast known wherever the church is known as the 'Lady Day of Christendom and the Church.'

"I would ask your thought for this feast of ours, because it is the feast day of the Blessed Mother, and because through the Blessed Lord's public min-istry as well, and particularly toward its close, the Mary whose feast we cele-brate and the Mary to whom a temple we dedicate, were friends : the one a ways the recipient of Our Blessed Lord's honor and affection, the other of his mercy and forgiveness. And I would direct your thoughts especially to the position of the Blessed Mother in her elation to the Catholic Church and Catholic devotion; in her relation to society and social well-being; in her relation to Christian morals and their permanency.

"Do we speak of the Blessed Mother in her relation to the Catholic Church, the Christian religion? We may have to meet at the very outset the objection of the modern religious purist who would claim that 'Mary has, or should have, no place in Christian service, in Catholic devotion—for what was the Blessed Mary but an humble maiden of Israel who became accidentally an instrument unto the Incarnation of the Blessed Lord? We will admit,' they say, 'that she was pious and virtucus, but there were many other such as she amongst the women of Israel. When Christ would become man it was necessary that He be born of oman — and Mary was the woman dected; but the selection was not selected; but the made with regard to the personal merit of the Virgin; it was only an act of divine condescension to one of His creatures.'

"This my dear friends, is the average teaching outside the Catholic to-day concerning the Blessed Virgin and if it were true, it would follow that Mary deserves no more than passing notice, to be ranked at best with Esther and Judith and the other good women of her race. "But we may not agree with such a

view, for it is false to history; it is false to fact, it is false to Our Mother. "True, M ry was a creature-a human

being-just as human as we are; and true is it also as a consequence that, as there must ever remain an infinite distance between the creature and the Creator, we may not, cannot, give to Mary or to any other creature the worship and adoration due to God alone. This we admit. Catholics the world over and during all the history of the church have so held and taught and

"But while this is true, we next and with equal energy profess that Mary a mere pious woman of Israel; but that she was preordained, and by God's grace and the merits of the Redeemer, pre-pared by her high and holy mission, the highest and holiest ever performed by a human being; that she was prefigured human being; that she was prengured in type and prophesy, and by the singu-lar providence of God preserved im-mune from the slightest stain of sin DEVOTION TO THE BLESSED VIRGIN. that, therefore, honored by the Lord in singular a manner and proclaimed by Him as His mother, it becomes pleasing duty to honor and to look to her with highest reverence and deepest affection.

"And for proof of these things we need do no more than open the sacred scriptures, these very scriptures which the religious purist proclaims to be the sole source of his belief and the only court to which he is willing to make an

At the very beginning, in the very first chapter of Genesis, when the sacred writer records the history of the primal fall, the Almighty gives hope to fallen man. If the enemy has conquered, and evil is for the moment triumphant, yet between the evil one and 'the woman there shall be constant enmity; she, as the vulgate reads, 'shall crush the serpent's head.' So at the very dawn of history, when man emerges therefrom, though the light of God's presence is withdrawn because of sin, yet there is a rift in the clouds, and distant though the day of Redemption be, He sees through the rift the blessed promise of the coming Redeemer, Mary's child, who was to conquer sin and death.

TOBACCO HABIT

LIQUOR HABIT

in hypotenine injections, to partity, the time from business, and a cure guaranteed.

Address or consult Dr. McTaggart, 75 Yonge street, Toronto, Canada.

Onward we got through the pages of the Old Testament; and whenever these pages return to that first blessed promise, when the prophets of hope arise, when the poet-seers, looking into the future, tell of the great day that is yet to be—as the outline of the vision becomes clearer and clearer, so also do they more accurately define the dignity and prerogatives of Mary. Isaiah tells of a Redeemer; how was He to come? Behold, a virgin shall conceive and bear a son. Seer-like, they behold in vision this virgin approach, and ask in pear a son. Seer-like, they benoid in vision this virgin approach, and ask in the eestacy of this vision who she is: Who is she who cometh up from the desert?—and the answer comes: "Thou desert?—and the answer comes: I had art all fair, oh my beloved, and there is not a spot in thee. Is she not even as fair as the moon, as bright as the sun, terrible as an army set in battle array? To these ancient prophets the Virgin mother was no accident, but a being of definite outline, virginal, beautiful,

"And when we come to the New Testament—the fulfillment of the promise—we find all this verified. The rift in the clouds broadens, the air is warmed with the flush of the coming day, the rustle of the angel's wings is heard, and the great angel messenger of God, Gabriei, comes with the message to the humble Virgin at Nazareth, and salutes her in erms never before spoken to human being: 'Hail, full of grace! The Lord the with thee. The months pass by and the Virgin mother gives birth to the Saviour, while angels sing glory and peace. The Virgin mother trains the Child so that, subject to her, He grows in wisdom, age and grace; she seeks Him when lost in the temple; she journeys the with the temple; she journeys in the same and table marries. when lost in the temple; sne journeys with Him to the temple, and to the marriage feast; she rejoices with Him in His joys, treasures His words and love in her heart; and when the hour comes to test her love and fidelity, she fails not, but stands by the cross—a Mater Dolorbut stands by the cross—a M osa—to watch her Son die.

clothed with majesty and honor.

osa — to watch her Son die.

"So, blessed by her Saviour and Son, honored asjno one ever has been honored, she will be honored and revered by the people who in all the after years place their faith and hope in that Son Who their fath and nope in that 350 medeemed them, and gave the life that He received from Mary in atonement for their sins, and Who, greeting Mary on the resurrection morning, proclaimed His conquest over death and sin and

From the earliest ages of Christian From the earliest ages of Christian church we find that Mary's name is sung in paeons of praise. A monk, Nestorius, denies her holy place in the great plan of the incarnation; says she is only the mother of the man Christ. But a solemn ecumenical council meeting at Ephesus rejects with indignation the false teachings, and selemnly defense and dealers. ings, and solemnly defies and declares Mary to be the mother of God. "Is it not proper, then, that we should

honor her; that we should join the Prophet in proclaiming her 'Ave;' join Christ, Himself in saluting her as Our Mother? When we hear criticism from without on the Catholic devotion to the Virgin mother, it comes with poor grace from those to whom the sacred scriptures are the only gospel; because we feel in honoring Mary, these scriptures so advise us, and that they in their criticism dishonor the blessed Savior's and disdain the injunctions of scriptures themselves. The Archangel as 'full of grace.' The Catholic in all ages repeats angelic words in the language of sacred scripture. What think you then of those who criticise Catholics, who take from the scripture. and from the Angel the words of praise for Mary, His mother? Or what think you of a church which, claiming in any way to be the church of Christ, or, in other words, the family of Christ, would rise up to say that in that family the mother of Christ shall have no place; that in that church the one 'blessed mongst women' shall receive no bene true to our Master, true to all that is beautiful and good in human life, we shall remain devoted to our mother: because she for her virtues merits our honor, for her august position she proves her worth and makes her place beside her Son a place of power and dignity, while her title as 'mother of all living merits our reverence and affection.

"But again the Blessed Mother has not only a close and holy bond, uniting her to the Church and binding all the children thereof in a holy and reveren-tial union, the Blessed Mother has also a relation to this civilization of ours which is paramount. You will, I think, admit that one of the tests of a civilization's greatness, a test of its progress or decay, is the position that woman attains therein. Her place in the home, her place before the children, her place in the popular mind—these indicate the standard that civilization has attained in the world. Now, if we take this as the test of civilization before our Blessed Lord came, we will find that though in some aspects there were civilizations noted for domestic and national virtues, yet not in one of them (Grecian and Roman not excepted) had woman, whether as wife, mother or daughter, any recognition—her influence was un-felt because she had none to wield—a e of honor denied her because she

was deemed unworthy of any.
"When our blessed Lord came on earth to redeem and save it, the blessed Virgin who guarded His infant life, who followed Him to Calvary, who stood beneath the cross, who was honored as His mother, became to all His spiritual children, henceforth a mother, and be-came then and for all time the type of what the Christian wife and mother should be. And as the Kingdom of the Cross became more firmly established, so also she who stood by the cross grew so also she who stood by the cross grew in influence and power. Womanhood, that at her coming was degraded, help-less and hopeless, finds in her a friend and an inspiration, for as Mary was honored so should be honored the mothers, wives and daughters of those who would revere and adore the Christ

"But it was only when barbarism was conquered that woman began to fully benefit by the protection of their Christian faith and the example of Mary,

their mother. In those crude but vital ages, now for In those crude but vital ages, how lot better or worse forever gone, those middle ages, called by various names as men love or hate their memories, we witness the coming together of barbar-ism and faith. We watch the struggle

and hear the clash of arms and the voice of the preacher. The men swore and drank as did their barbarian forefathers in the forest of the Northland; but anon, above their passions and their pride, there arose the conquering symbol of peace and good will. The standard of the Crucified One rises over city and hamlet, and the strong, impetuous children of the Northland lower their standards and accept the sweet yoke of the gospel; while close to that cross, as on Calvary, stood also for them the sweet Mother Mary, compelling not alone their deepest admiration, but eliciting also their heart's love. Her name will they honor: for her will they henceforth draw their swords. She will govern their homes while they go forth, onored to-day it is because the Mothe to-day—gentle women, queens — and they owe it after Christ to the first Lady who could say that henceforth all generations shall call her blessed. "But not alone for woman's elevation

hving. Sne enters the temple and there her litanies are chanted. She appears to the little children, and there her shrines are builded. She enters the heart of the artist, and he seeks to fix on canvas—but all in vain—the majestic presence that fills his soul. Yet he would try, and behold! the canvas glows with his creation. There is the Madonna—a virginal face, all pure, or a mother all teader, or a mater dolorosa wrapped that the state of th in the mantle of despair. Whence comes these effects? He can see in that youthful face of the Virgin, shining through her eyes, the dawn of the eter-nal day. He can see the hues of the morning, the solemnity of the eve, the gladness of the accomplished promise, the sorrow of the sword-pierced heart all gathered in that one beautiful, pity-ing Madonna face. Whence comes it that all this could be seen and set on

canvas by the artists of the long ago, while to-day those who would be their successors cannot even be their imitators, and can only look with despair on these masterpieces of ages of faith? It was because when Rafael lived and Corthese masterpieces of ages of rath 1 was because when Rafael lived and Correggio and Murillo and Fra Angelico, the hand that painted was clean and the heart of the artist was filled with visions of faith and pure love. Mary was the queen over all hearts, and at once their inspiration and reward.

"My brethren, if ever in the world's history, this day is the day and this nation is the nation when we must take the Blessed Mother—her place, her history and her example, and apply them to the social conditions that surround us. We may boast of an advanced civilizaprosperity; we may boast of great commercial prosperity; we may boast of a commanding position among the nations of the earth, but what will these stand for, if beneath the surface there be a beginning of our decay and fall? What solves is those in inches we may boast of great commercia solace is there in riches, power or influence if the standard of life is lowered; if the home begins to fall, and with their failure a happiness that heretofore dwelt therein also disappears? What use to speak of greatness abroad, if we only have to contemplate weakness at home? And yet is it not true that paralleling our advancing wealth and prestige there is also through the nefarious influences around us the gradual decay of the home and all it stead to the same and all it stead to the same around us the gradual decay of the home and all it stead to the same around us the gradual decay of the home and all it stead to the same around us the gradual decay of the home and the same around us the gradual decay of the home around the same around us the gradual decay of the home around the same around us the gradual decay of the home around us the gradual decay of the home are same around us the gradual decay of the home are same around us the gradual decay of the home are same around us the gradual decay of the home are same around us the gradual decay of the home are same around us the gradual decay of the home are same around us the gradual decay of the home are same around us the gradual decay of the home are same around us the gradual decay of the home around the gradual decay around us the gradual decay of the home and all it stands for? Is it not true that the position of a great multitude of women is made miserable, if not impossible, by the deadly action of the divorce court, while

of the injustice done their sisters before them, expecting that their time will soon some to be made wives that are aband oned, mothers that are compelled to struggle for themselves and their children alon ? The upbuilding of two thousand years in the blessed mothers the blossoming out of the influence. Christian home and all it stands for are now imperiled, and it looks as if that first and best result, humanly speaking, of our Christian civilization is soon apparently to pass away. Have we not reason then to turn to her whose influence have been for woman's elevation, whose example has been for the stability and the perpetuity of the home, and whose life has by its many virtues en-

PURE

BAKING

PURE FOOD

INSURES

GOOD

HEALTH-

Magic Baking Powder

henceforth draw their swords. She will govern their homes while they go forth, and home-coming they will bring to her shrine the treasures that they gather. And as they honor Mary, so they will honor their own wife and daughter and mother, for of all these Mary is the type, and as God has honored her, so shall her sex be honored. So we have, in the beginning of chivalry under the influence ginning of chivalry under the influence of faith, the proper place finally accorded to the wife and mother and daughter in the economy of the Christian world. So that if to-day the degradation and miserable lot of the women of pagan times has given way; if the woman is no longer regarded as the property and slave of man: if she reaches up to her dignity and can assume the proud position she holds to-day; if, I say, woman is honored in the home, it is because that Nazareth home where Mary ruled has been its type and forerunner; if the Christian matron and mother is of the Christ on being herself exalted has lifted her up and ennobled her. The slaves of antiquity are the ladies of

has the blessed Virgin been a power. Her refining influence is felt in every form of life. She becomes an inspiration unto all noble endeavor, unto all heroic sacrifice, unto all holy and exalted living. She enters the temple and there her litanies are chanted. She appears

canvas by the artists of the long ago,

who have not had recourse to this same tribunal await with anxiety the outcome

North American Life ASSURANCE COMPANY

The policy contracts issued by the Company are concise, lib-Continent eral and up-to-date.

Its financial position is unexcelled.

"Solid as the Continent."

HOME OFFICE

TORONTO



FONTS

PULPITS LECTERNS

INTERIOR FITTINGS and PANELLING

The Valley City Seating Co., Ltd. Dundas, Ont

It's the Crimp

That's the part that counts in a Washboard. And the Crimp that insures Easy Washing and Few Destroyed Linens is the RIGHT Crimp. And you'll find the Right Crimp in

Eddy's "2 in 1" Washboards Three Different Crimps in One Board means the Mini-

Donald McLean, Agent, 426 Richmond St., London

nobled all her sex? Have we not a right to turn to her to-day and to pray to her that she may restore Christianity to the home and such blessed influence as she exercised in Nazareth long ago, guiding still and guarding those who would claim kinship with her divine Son and membership in the family of Christ?

mum of Wear and Tear on Clothes.

"In truth, it is high time to call a halt, and say to the neo-pagan—the de-stroyer of the home, the leaders in this ruthless revolution—to say, before it is too late, that the homes we have builded are sanctuaries, and that no enter either by the decree of the court or the desire of the libertine to desecrate these homes or pillage them of their treasures; that with all the strength of our Christian faith and will not allow to become broken links those we hold to be the golden chain binding our civilization together, uniting generation to generation in the solid bond of their devoted lives.

"This new and hopeful land of our has been specially dedicated to Mary under the title of her Immaculate Conception. It is our duty as Catholics, as well as citizens, to uphold that which Mary, our mother, represents, to make her reign complete in the duty and strength of her daughters; in the per-manency and stability of our homes; and thereby in the ennobling and strength-ening of our national life. For as the home is to day so shall be the republic home is to day so shall be the republic to morrow; as life in the home 's to-day so shall be the national life to - morrow. We build wisely, therefore, who build under the influence of the Blessed Mother; we worship wisely when we stand with her at the foot of the cross; we pray wisely when we say with the angel, 'Hail, full of grace, the Lord is with thee,' or, kneeling with the sinners,

SURE F

MAGIC

BAKING POWDER

INSURES

PURE FOOD.

we say to her, 'Holy Mary, mother of God, pray for us sinners now and at hour of our death."

Oshawa You can gain buying from us Fireproof everything in the line of Fire-Building Exteriors and In Materials Catalogue for the PEDLAR People of Oshawa

"THE WOMAN IN THE CASE' May be one's own mother, wife, or sister, any one of whom may need the protection which life insurance in



gives, and it is, therefore, the duty

"THE MAN IN THE CASE' to whom she has a right to look for protection, to insure his life while yet in good health, for her benefit

when his strong arm and active brain shall have been stilled in death!

Head Office, WATERLOO, ONT

O'KEEFE'S LIQUID EXTRACT OF MALT WITH IRON,

is an ideal preparation for building up the

BLOOD AND BODY

It is more readily assimilated, and absorbed into the circulatory fluid than any other preparation of iron. It is of great value in all forms of Anemia and Ceneral Debil-

For Sale at Drug Stores

W. LLOYD WOOD, Toronto, - Canada

CHATS WIT Self-Analys Too much intr health killer. N ways thinking abo seems to be an in tween the nerves and in the min

SEPTEMBE

everything is little ache or a symptom to come. These nagging themselve for eating too muselves to draugh they will not slee will hurt them. eyes are always never see life in They get morbid, out of mole hills.

l know people have carried the some incipient the system, int which would soo What a terri through life wistaring one in tand destructive with the specter one's side . To drag through

conviction that live long, that gnawing at you timately kill you over yourself an is also fatal to a Health and su pendent upon ba velopment, pl mony, that we sl which also me poise. A large overstimulating starving others feeding. Scien of vast important of overeating a among the curs of the people compatibles in same time and trums to get ri

> handicapping l What a path the world-a o have been a sy sor of a colossa by a dyspeptic and crabbed, that he did no but he was the of exhausted ever have son a study of the He would pro failure. He slender, sickl

what it is. I

and well and

The first re

One of the m

vorld is that

Latin, Greek they frequent ing of physio Isn't it pit dominate the to be a giant trifle in his little things robust man! There are country who death, who a that they them are col

hands are t education, t for a great If we conhealth ideal health star measurably The time upon all th opportunit upon many tive sin. world resu who are in

ill health!

normal law

You can by the way
and petty
exaggerat
about the over them big-souled little thin indicative of nature weakenin The re himself to wants to a great a

> picayune characte Some postruct "go ali blunderor a cler above su Some have the

ness, the business shelves discord

not wor