FIVE-MINUTE SERMON

FIFTH SUNDAY AFTER PENTE-

A PROFITABLE SUMMER

A PROFITABLE SUMMER

Brethren: Summer is come, and that means for many a great relaxation of attention to their religious duties. How very much more wisely our enemy, the evil spirit, acts than such careless Christians! Ever watchful, he avails himself of each opportunity. Our employments, our associates, our home surroundings, are all considered by him. The strength or weakness of our minds and bodies, our inclinations, our likes and dislikes, he makes good use of in his warfare against us; nay, he brings the very elements to his service's much as he may. A pleasant day helps him to get you to miss Mass, or a cold morning to rise too late to say your prayers. It is true that he sometimes overreaches himself and that he often falls in his efforts, but that is not because he has not tried to succeed. He seeks no rest. He takes no vacation. With him there is increasing endeavor to attain his ends. Obstacles which present themselves serve but to incite him to greater exertion.

And this powerful, crafty spirit is our enemy. A cheerful prospect, you will say! I say, not a very alarming one, if we but "watch and pray." The great difference between our mode of warfare against satan and his against us is, that we sleep at our posts while he entrenches himself, and we awaken only to find ourselves in a state of slege; indeed, we may be happy that we have not been surprised, stormed, and of

We are too fond of ourselves and of our comfort, especially in the summer months. We forget that we have all eternity wherein to rest, if we do now the work each day brings us. We forget, too, that in this life 'there is no standing still with us. Whoever we are, or whatever our place in the world, every period of our lives has its peculiar temptations demanding our attention, and we must be always moving either forward or backward, especially during the summer season.

Summer is at hand, and with the warm weather comes a whole troop of spiritual enemies to be met. Dangers threaten every one of us. For some, who have leisure and money, and who betake themselves to the sea-shore or the fashionable country resort, the danger will arise from idleness and dissipation. For others, it will spring from the desire of drinking. Others will be betrayed by the chance acquaintance formed at a promiscuous gathering.

Against all these dangers we must take a bold stand. We should not act as if we believed that there was one set of commandments for the winter and quite another for the summer. We are called to the constant service of God—spring, summer, autumn, and winter. You have heard of fairweather We are too fond of ourselves and of

are called to the constant service of God—spring, summer, autumn, and winter. You have heard of fairweather Christians. But some are better Christians in foul weather than in fair.

What do you think of one who will climb big mountains week-days, and be unable to walk a mile or two of a pleasant country road on Sundays?

What must we think of those who on Sundays, in warm weather, make no effort to hear even early Mass, but rush off to the sea - side or the country, stained with guilt or mortal sin? Will the sea wash the stain away? How can we hope to avoid the dangers of the season if we neglect the means of grace? Yet how many there are who never frequent the sacraments during the heated term. Living censtantly in the midst of temptation, more or less proximate occasions of sin all about them—in far greater peril, in fact, at them—in far greater peril, in fact, at this time than during the other parts

this time than during the other; parts of the year—many nevertheless go the whole summer long without confession and Communion, always to the great detriment of their souls and sometimes with the loss of God's grace.

Take your reasonable recreation during the hot spell, but don't fail to go to Mass every Sunday, and go to the High Mass, if not every Sunday, at least several times during the season. The sermon will help you. It will sag-The sermon will help you. It will saggest good thoughts and arouse you to spiritual progress. Receive the sacraments; they are chief means of obtaining; and preserving God's grace in the soul. Say your prayers morning the soul. Say your prayers morning THE TEMPERATE MAN and evening; they are your spiritual daily bread.

Do this, and then you can say with the Hebrew children: "O ye fire and heat, bless ye the Lord: praise and exalt Him above all forever. O ye winter and summer, bless ye the Lord."

TEMPERANCE

AN EVERYDAY VIEW OF TEM-PERANCE

The supernatural view of temperance as of all the virtues, is, of course, the highest one to take, and consequently the one generally taken by Catholics. Yet it would appear that the lower view, almost universally taken by others, is often quite effective. The failure of the more exalted consideration can not, of course, arise from the motive itself, but comes from our inability to reach it. It comes from our inability to reach it. It would be well, therefore, if Catholics, while holding up the higher motive, would also dwell on the practical effects of interpresence.

while holding up the higher motive, would also dwell on the practical effects of intemperance.

No one in our day can fail to see how deplorably handicapped the drinking man is in every walk of life. That he can not be safely trusted in responsible positions goes without saying. He must therefore be ratisfied with a place inferior to that which his talents otherwise qualify him for, if he is to work at all. Socially, his condition is quite as bad. His friendship no one can value, for the drinking habit so debases his nature, that he can not be loyal, if he would. There comes a time in the process of degradation when the victim of alcohol can scarcely tell the truth.

But what drinking man ever begins with the intention of becoming an inebriate? Probably none. But let us look at the matter sanely. There are few people who drink at all that do not go to excess sometimes. Indeed, it is much easier to abstain totally than to drink always in moderation. Consequently, we would say to the young—

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Prof. J. F. DAVIG

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and it is for these we are writing—leave the seductive beverage severely alone. You have no natural appetite for it. Indeed, you have appetites eaough, some of which you will have to strive earnestly against. But don't add a dangerous artificial one to their number. It is not uncommon to see juvenile hopefulness spurn rules of caution. The young man, confident in his strength, and feeling that since now he can take a drink or refuse it, just as he pleases, can not see why this may not be always so. The experience of others counts little for him. Hundreds of thousands of his fellow mortals, who have gone down in disgrace, had at one time such confidence. What of it? He will show them how a men may drink without becoming drink's slave. And so the experience of mankind is lost whenever presumption dominates the young mind. Let us grant, what is unquestionably true that there are men who can drink nd it is for these we are writing—leave

perience of mankind is lost whenever presumption dominates the young mind. Let us grant, what is unquestionably true, that there are men who can drink without ever going too far. But their number is small, so small, indeed, that it were next to madness for the average individual to claim company with them. But even though one should possess this very especial strength, it will take many years to convince his fellow-men that he has it. In the meantime he must suffer from suspicion wherever he goes. Insurance companies will discriminate against him, certain positions are altogether closed to him, and his best friends must view the probabilities with alarm. And for what is all this sacrifice made? Simply for a stimulant that is neither necessary nor beneficial, and for which there is no desire that is not superinduced.

THE TEMPERATE MAN

THE TEMPERATE MAN

The temperate man is the one who is admired by all—no matter how depraved those admirers may be. There is something essentially manly about the man who can use the gifts God gave him without making a "fool" or an "ass" of himself. The man who drinks to excess takes the gifts of God, and instead of using them to beneft himself and friends, injures himself with them and causes mischief and sorrow for those who are interested in him. There is something pitiable about the drunkard, no matter how much we condemn his actions. The strongest men mentally, morally, physically have fallen victims to the drink habit only because they were not on their guard. They thought foolishly that they were stronger than they really were—they courted occasions and finally they fell—perhaps never to rise again.

Hence one suggestion would be:

never to rise again.

Hence one suggestion would be:
"Be on your guard?" Do not cultivate
the treat habit. Keep away from the
clubs whose members indulge to the extent of being what is known as "good
fellows." Generally they are good for
nothing save to waste their time and
money and to drag others into following
their vile habits. The man who sets a
watch about his soul these days can
generally laugh at the world, the flesh
and the devil when they tempt. But if
he wants to come off victor he must be
fully prepared before the assault comes.
Otherwise his flimsy forces will be

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ed and the enemy will be in full sion of the citadel. Those of us possession of the citadel. Those of us who have had acquaintance with the actions of men given to the use of drink to excess, know that these men often go so far as to be almost helpless, so that when they see a sign advertising liquor, or when they smell the vile stuff, they have absolutely no control over the demand of their nature. They are in the literal sense of the word slaves to their passions.—Catholic Tribune.

GREAT TEMPERANCE LEADER

GREAT TEMPERANCE LEADER

"Throughout his life as priest and Bishop," says the C. T. A. U. Advocate,
"Archbishop Ireland has cast his influence upon the side of temperance. It was to be expected that one who has always been so genuine and so strong a man, and so honest in his convictions, would seal his convictions on any question by his deeds as well as by his professions. The Catholic Total Abstinence Union of America glories in the name of John Ireland. He was one of its founders. In the second year of its existence Father Ireland was its VicePresident. In after years he acted as its Spiritual Director, and has always been associated with it in its work for temperance. As with every other cause that he has espoused, we feel that we have been profoundly honored by his connection with our national union. In the early years of his priesthood, he won the title of the Father Mathew of America. All members of our national union are glad now to salute him as the most splendid leader and the most powerful champion of the cause of total abstinence."

CARDINAL NEWMAN'S

The perennial fascination exercised by the famous Oratorian has this year reserved an added filip from the publication of Mr. Wilfrid Ward's "Life."

The cordial welcome extended to the biography written by the Editor of The Dublin Review was approached only by that given the Editor of The Tablet, when a couple of years ago, he published his Life of Cardinal Vanghan.

Most students of the "Apologia" remember the simple letter in which Newman announced his intention to join the "One Fold of Christ," as he expressed it. "I am," he wrote, "expecting Father Dominic, the Passionist. * * He is a simple, holy man, and withal, gifted with remarkable powers. He does not know of my intention; but I mean to ask of him admission into the One Fold of Christ."

Newman's conversion was the prelude

of him admission into the One Fold of Christ."

Newman's conversion was the prelude to the break-up of the most famons intellectual coterie Oxford has known. Some, like himself, entered the Church; others, like Pusey, came near; many drifted into agnosticism, and, in any case, the galaxy of which Newman was the center, disappeared never to come again together.

Mr. Gladstone, speaking many years after of Newman's relation to the religious mind of Eagland, said: "Of this religious mind, thirty years ago, he held the leadership; an office and power from which none but himself could eject him. It has been his extraordinary case at a critical period, first to give to the religious thought of his time and country the most powerful impulse which for a long time it has received from any individual, and then to be the main, though no doubt, involuntary, cause of disorganizing it in a manner as remarkable, and breaking up its forces into a multitude of, not only severed, but conflicting bands.

It is noteworthy that the first step in the conversion of Newman to Catholicity is to be traced to the period when the Church of England put forward a proposal to reform the Roman Breviary and adapt it to the uses of the Anglican Church. In undertaking the enterprise, Newman plunged into the history of the fourth and fifth centuries by which, above all others, the real character of the Church must ever be determined, aince these centuries embrace

and for which there is no desire that is
not superinduced.

Let our young people, therefore, put
aside foolish visions of what seldom
comes to pass and survey the situation
calmly and practically. Let them see
themselves as they see others, or as
others see them. If they do, they will
readily discover that even the consistency of the Church's settlement of her doctrine
on the Incarnation. The light that then
came to him, says Dr. Luke Rivington,
came not when he was ill at ease, or already distrustful of his position, but in the course of his historical studies. It was then that, as he himself said, he re-received "the first real hit."

The history of the early Councils had revealed to him the fact that Rome had

revealed to him the fact that frome had some right to the claim of antiquity, and the actual state of affairs before his eyes, namely, the isolation of the Church of England from the rest of Christenof England from the rest of Christendom, could not be reconciled with St.
Augustine's arguments as to the universality of the Church. How could
England be right and the rest of the
Christian world be wrong? It was then
that he declared his mind as being in
the presence of "a vista, the end of
which I do not see."

In all his perplexities. Newman at this

which I do not see."

In all his perplexities, Newman at this juncture, was most tortured by the effect likely to be produced upon others by his secession. How could he justify himself to others while his conscience assured him beyond doubt of the Papal character of the Church in

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the fifth century? Further historical research; however, leads him irresistibly to the conclusion that "the Church of England is not One."

As wind, he said, is fatal to a heap of sand, which at rest and undisturbed has the appearance of solidity and unity, so any movement within the Anglican Church is bound to make clear its lack of real and living unity; it would reveal that there was no center of gravity. In 1842, while still engaged in pamphleteering in the interests of the English Church, he declared: "I wish to go by reason, not by feeling," and he sought to give himself some comfort by comparing the difficulties in which he found himself with the imaginary difficulties in the Church of Rome as to the seat of infallibility—evidently (says Dr. Rivington) showing that he was drawn towards Rome and had to erect safegaards against any impulsive action in that direction. Indeed, it seems he was destined to sound to its depths every reason for staying, where he was, so that no one who came after him might be able to say that he had discovered a reason for remaining which had not come also to Newman's own mind. On September 25, 1843, he precohed his last sermon at St. Mary's, Oxford. It was of this sermon a learned toxonion, Dr. Shairp, declared: "Since then many voices of powerful teachers may have been heard, but none that ever penetrated the soul like his."

All was not yet smooth, however Newman declared himself to be incapable of going to Rome on account of his disbelief in the devotions to the Blessed Virgin—accommon objection with non-Catholics who are, on other grounds, drawn towards the Church, Dr. Russellof Maynooth who had more to do with my conversion than anyone else, as he said, sent him some cheap tracts which enlightened him as to the real nature of Catholic devotion to Our Lady and the Saints.

Further reflections, in a chosen retreat, removed from him all doubts as

Further reflections, in a chosen re-Further reflections, in a chosen retreat, removed from him all doubts as to the existence of the supremacy of the Holy See from its foundation, through the primitive Church and the centuries, and with the result that, in 1844, he declares his "deep and unvarying conviction that the Anglican Church is in schism and that my salvation depends on my joining the Church ol Rome. Can I be saved in the English Church? Am I in safety were I to die this night?"

At this time he began his famous essay on Development in which he

essay on Development in which he showed that the See of Peter stood out as a Divine foundation, and the Church as a Divine foundation, and the Church then, in communion with that See, was shown to be the same in substance from end to end of her career.

On October 8, 1845, at the age of forty-four, he entered the Catholic Church.—N. Y. Freeman's Journal.

A Legend of St. Patrick

ven weary years in bondage the young St. Patricl pass'd, Till the sudden hope came to him to break his bonds at last; on the Antrim hills reposing with the North star overhead,
As the gray dawn was disclosing "I trust in God," he My sheep will find a shepherd, and my master find a But my mother has no other hope but me this side the grave."

He sought the open Ocean through the by-ways of the land, was his bed,
Till looking from Benbulben, he saw the sea outspread.

Sound
There lay a ship at Sligo bound up the Median sea,
'God save you, master mariner, will you give berth to
me?'
I have no gold to pay thee, but Christ will pay thee yet."
Loud laughed that foolish mariner, "Nay, nay, he might forget!"

"Forget! O, not a favor done to the humblest one, Of all his human kindred, can 'scape th' Eternal On a his indicated, can scape in Eternative Son!"

In vain the Christian pleaded, the willing sail was spread,

His voice no more was heeded than the sea birds overhead –

And as the vision faded, of that ship against the sky,

On the briny rocks the captive prayed to God to let him die.

But God, whose ear is open to catch the sparrow But God, whose ear is open to catch the sparrow's fall,
At the sobbing of His servant frowned along the waters all—
The billows rose in wonder and smote the churlish crew,
And around the ship the thunder like battle arrows flew;
The screaming sea fowl's clangor, in Kish-corran's inner caves,
Was hushed before the anger of the tempest-trodden waves.

Like an eagle-hunted gannet, the ship drove back amain, To where the Christian captive sat in solitude and pain— Come in," they cried, " O Christian! we need you company,
For it was sure your angry God who met us out at sea."
Then smiled the goals have Then smiled the gentle heavens, and sable veil,
Then sunk to rest the breakers and died away the gale.

So sitting by the pilot the happy captive kept
On his rosary a reck'ning, while the seamen sung or
slept.
Before the winds propitious, past Achill, south by
Ara.
The good ship gliding left behind Hiar-Connacht
like an arrow— From the southern bow of Erin they southern of Gaul.

And in holy Tours, St. Patrick findeth freedom friends and all.

In tholy Tours he findeth homes and altars, friends, and all;
There matus hail the morning, sweet bells to Vesendure,
Nor need he to dissemble in the pious streets of
Tours;
But ever, as he rises with the morning's early light,
And stil erewhile he sleepeth, when the North stashines at night
When he sees the angry Ocean by the tyrant tempest trod,
He murmurs in devotion: "Fear nothing! Trust
to God!" nurmurs in devotion: "Fear nothing! Trust to God!"

-THOMAS DARCY MCGEE.



Deep hearts, sage minds; take life as God has made it; it is a long trial, an incomprehensible preparation for an unknown destiny. This destiny, the true one, begins for man with the first step inside the tomb. In the meanwhile, love and suffer, hope and contemplate. Woe, alas I to him who should have loved only bodies, form, appearances I Death will deprive him of all. Try to love souls; you will find them again.—Victor Hugo.

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