JUNE 2, 190

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Feast of Pentecost.

THE GUIDANCE OF THE HOLY SPIRIT. If any one love Me he will keep My word, and My father wil love him, and we will come to Him and make our abode with Him; he that loved Me not, keepeth not My word. (Goepel of the Day.)

To day, dear brethren, the church sends up her voice of praise for the coming of the Holy Spirit. On this day the Holy Ghost, the personal love of the Father and the Son, came upon the disciples in that upper chamber in Jerusalem, where they were gathered together in prayer awaiting the promise of the Father. He came upon weak and timid men, but when He had poursd Himself upon them behold we have the great Apostles, the teachers of the divine word, the fearless and untiring searchers after souls, the founders of

Ah! what a change had been wrought in these timid followers of Jesus, who had fled from Him in the hour of His need, and who, after His resurrection, lay hid with barred doors for fear of the Jews! Their fear and their weakness have discovered. lay and with barred doors for lear of the Jews! Their fear and their weakness have disappeared, and the whole world is not large enough for the exercise of their zeal, nor less than the conversion of all nations the end of their noble

ambition.

But, dear brethren, the self-same Holy Ghost, Who brought about this change in the Apostles, comes to us, nay, abides in us, if we fulfil the condition our Lord lays down—namely, that we love Him. And He makes the test of our love the keeping of His word. If we love Him the Father will have a and the Father and the Son love us, and the Father and the Son will come to us and make their abode with us through the indwelling of the

Holy Spirit.
The Holy Spirit is our sanctifier. It is He to Whom are ascribed the works of love. He dispenses the graces which the merits of Jesus Christ have won for us. He purifies from sin and unites our souls to God. He dwells in every one who is free from grievous sin, and by His light and strength He gives us help to overcome the temptations which

He is the Spirit of joy and sweetn filling us with the fear of God, urging us on in the love of God, guarding us from the loss of God's friendship by the winning sweetness of His consolations. How greatly, then, should we love and adore the Holy Ghost, the third Person of the Blessed Trinity! We should often call upon Him and pray to Him. We do not invoke the Holy Ghost enough. We pray to the Father and to the Son, and so indirectly honor God, the Holy Spirit but we should pray more frequently to Him directly. We should call upon Him directly. We should call upon Him to give us, if we have it not, th grace of God, and to increase in us the fire of divine love that we may realize in ourselves the promise of the abiding

of God in us by keeping His laws.
What folly it is for us to imagine that God can have a dwelling-place in our sin-stained soul! How can the Holy Spirit find pleasure in one who by mortal sin has made himself God's enemy; who has been guilty of a deliberate act of rebellion against his Maker and been unfaithful to or left unseeded His own eyest drawing? heeded His own sweet drawing? Ala for us, if this Pentecost finds us in this awful state! Alas! if the voice of our conscience has been silenced; this day then brings no joy to us! The Holy Spirit has no abiding-place within our souls. We have not loved the Son because we have not kept this words:
"He that loveth Me not keepeth not
My words." And because we have not
loved Him the Father and He will not
come to us. The loving Holy Ghost is not master in our house; we have driv en Him out Who was our best friend and thrown open the gate to our enemy. Will you remain thus, you who are in sin? Let not this day go by and tomorrow find you unrepentant. Grieve for your past offences, keep the law of God, and you shall have the fulness of the Holy Spirit.

#### TALKS ON RELIGION.

BLESSED ARE THE CLEAN OF HEART-"FROM THE HEART COME FORTH EVIL THOUGHTS." (ST. MATT. XV. 18.)

The attention of men is directed es pecially to external acts and to the external consequences of sin. They do not generally trouble themselves very much about that which really consti much about that which really consti-tutes sin, because it is the essence of sin. Sin by its very nature is an act, but it is not an act so much of the b dy as of the will. The external act which follows, or may follow, does not add much to the grievousness of the sin except that it gradually makes the act of the will more distinct and energetic and, on occasion, produces scandal.

The peal of thurder calls attention to
the deadly flash, but does not add to
its force. Since sin is an act of the will, it may be complete and grievous without going beyond the mind of the sinner Suppose that any suggestion of hatred, of malice or impurity be brought before the mind, and the will accepts and welcomes the thoughts in stead of rejecting them, and has the knowledge that such ideas or thoughts are hateful to God, then the act of the will is a complete and distinct act o rebellion and a mortal sin, though there has been no external act or of what transpired within the mind of the culprit.

Sins of thought are our most danger ous enemies, because they belong to our moral kingdom and are so easily committed, and because sins of thought are the foundations of all the evil which men commit. "An evil man out of an evil treasure bringeth forth evi

things." (St. Matt. xii, 34)
We are not permitted to abuse or
misuse any of the powers of mind or
body which God has bestowed on us. These sins do not necessarily imply that injury is inflicted on others. However, it such be the case, a fresh ent of evil is introduced.

The sixth and the ninth Command ments prohibit all sins of impurity, be they of word, or act or of thought and imagination. The Apostle says: "The Lord is the avenger of all these things, as we have told you before, and have testified." (i. Thes. iv. 6) Every rank and station is exposed to

the glory of God. ONDERFUL PERSEVERANCE.

temptation, and, we may state, in a particular way to temptation against purity. The seed of this temptation may be considered as part of man's original corruption, and man is ever subject to it during his sojourn on earth. "Lead us not into temptation," is the petition our Lord taught all as a daily prayer. To convince all of the danger St. Paul tells us of himself: "Lest the greatness of the revolation should exalt me, there was given to me a sting of my flesh, an angel of satan to buffet me for which thing thrice I besought the Lord that it might depart from me, and He said to me: My besongnt the Lord that it might depart from me, and He said to me: My grace is sufficient for thee, for power is made perfect in infirmity." (II. Cor. xii. 7.)

These words, while they warn us that we cannot look for freedom from temptations, give us confidence that with God's help we need not fear them. The thief may try the doors and windows of the dwelling, but if they be properly secured, he can do us no

Faithful souls guarded by prayer and strengthened by the sacraments are in the midst of temptations, like the three children in the flery furnace: "Not a hair of their head had been singed, nor their garments altered, nor the smell of the fire had passed on God's grace is always suffic

Wilful and deliberate consent to any temptation against purity with a knowl edge of what you are about and fully meaning it, constitutes grave sin. The smallness of the matter does not find place as in other transgressions. Death can follow from the very slight prick of a serient's tooth, because the one drop of poison corrupts the whole mass of blood in circulation. To consent to slip down the first few yards of a precipice means the abyss. There are frosts that blight and destroy so this sin lays waste the inward kingdom are frosts that blight and destroy so this sin lays waste the inward kingdom of the heart. "Know you not, that to whom you yield yourselves servants to obey, his servants you are whom you obey, whether it be of sin unto death, or obedience unto justice." (Rom. vi.

He that loveth the danger shall "He that loveth the danger shall perish in it." (Eccl. iii. 27) Hence bad company, bad reading, bad conversation and bad plays are to be avoided. Temptations arise both from the senses and from the imagination. The imagination creates a world for itself and fills it with creatures which excel in brilliancy anything that the existing world can produce. These may be the source of temptation, and as such be avoided and must not be fed by bad shows, pictures or books.

avoided and must not be led by bad shows, pictures or books.

The care of avoiding all approaches of this sin might be so excessive as to lead to scrupulosity. Scrupulous resons create sin, and to create means to form out of nothing. So they make sin out of the ordinary occurrences of life, or the ordinary duties of life. No human being can be kept in ignorance of all sin, because he would have to be blind to all that is going on in the world. Innecence cannot be kept simply by ignorance of evil. As soldiers are trained for warfare, so Christians must be trained for the battle of life, otherwise the life of a Christian would not be a warfare. With an honest purpose to do what is right and to resist what is wrong with God's help, issue can be taken with temptations and with dangers which are met but

God is good and gives His grace to all. He called back Mary Magdalen and made her such a saint that He first appeared to her after the Resurnrst appeared to her after the Resur-rection. St. Augustine, through su-pernatural help and by the prayers of his mother, became a saint and doctor of the church. The prodigal repentant children are ever welcome to their Father's House.—Cleveland Universe.

#### THE DEVOUT AIMS OF COLUMBUS.

BY JOSEPH JORDAN DEVNEY. On May 20, 1506, Christopher Columbus, the gr reatest discoverer of all time. and one of the most remarkable men who ever lived, was called to his re ward. This year therefore, witnesses the four hundredth anniversary of his death. In commemoration of that even it is considered appropriate to call to mind a few of the pious acts with which his life, was filled, also to point out some of his sublime ambitions and show what an immense influence they had on his accomplishments. It is refreshing, too, in this materialistic age. to review the deeds of a truly great who had an infinitely higher aim in life than to make money merely for money's sake, but instead devoted his energies to the accomplishment of great works for the glory of God.

Many histories of the life of Colum-bus have been written, and consequently the story of how, on that never-to be-forgotten Friday morning, Octobe 12, 1492, the illustrious navigator and his wen caught the first glimpse of American soil is well know. Most of the events which led up to this inci dent, as well as the subsequent ones, have also oft been told. But there is a feature of his life which has seldom if ever, been made sufficiently prominent-that is, his ardent desire to de God's will as he saw it, namely, to rescue the Holy Sepulchre from the Turks; to carry the divine faith to the heathens beyond the seas; to found religious institutions; to aid the Pope in case of need; to educate missionar-ies; to assist the poor and do other pious works. Noble resolves these for a layman of humble birth, but they show unmistakably the lofty character of the man. That his zeal was deep seated cannot be doubted, for there is an abundance of evidence to indicate that it was his ambition to execute these projects which caused him to persevere a fifth of a century securlonger endeavoring to make his dis-coveries yield proper and adequate compensation. Instead of detracting, it adds lustre to his fame to make mani-fest the fact that what he did was for

What wonderful and commendable injects business perseverance he displayed! For four-

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een long years, he tells us himself, he besought the King of Portugal to provide him with the necessary means to sail westward to the land of the spices, but in vain. He would probably have been successful, but the share of the profits and the honors which he demand ed were considered too great. He would take nothing less, because he believed great riches were to be gained from the enterprise, and he wanted a proper share in order to execute his plous de signs. Finally, when the King, having secured his ideas, sent out an expedition surreptitiously to try the scheme, and thus avoid paying Columbus what he demanded, the future discoverer promptly and properly quit Portugal and sought the sovereigns of Spain to back the enterprise. Here he labored eight years more before good Queen Isabella, acting independently of her husband, King Ferdinand, made the heroid elegaration to undertake the enterprise of the property of the second section of the section of heroic declaration to undertake the enterprise for her own crown of Castile, and pledged her jewels to raise the

This assistance would have been granted Columbus sooner but for the same reason he failed in Portugal. They said he asked too much. But his high aim caused him to remain firm; it aided him in his arguments before the throne. In writing about it later be said: "In thinking what I was I was overwhelmed with humility, but in remembering what I brought I found myself equal to crowned heads. I was no longer myself, but the instrument of God, chosen and marked out to ac omplish a vast design.

But after eight years of working and but after eight years of worsing and waiting negotiations were broken off. 'Twas now twenty-two years since he first solicited aid, and he was getting along in years, but his zeal had not abated in the least. So, mounting his mule, he started for the court of France to press his suit. Ere he had traveled far, however, he was overtaken by a mes-senger, who brought him the happy news that the Queen had changed her mind. He immediately returned to the court and a contract was entered into April 17, 1492. As soon as it was signed Columbus, with tears of joy, de clared that he would devote a large share of what should come to him to the rescue of the Holy Sepulchre. Since the mouth speaketh out of the fullness of the heart, it is evident that this was uppermost in his thoughts.

THE AGREEMENT.

The conditions of the agreement which he had sought so long were that he be made admiral over that part of the ocean lying west of an imaginary line, drawn from pole to pole, one hundred leagues west on the Cape de Verde and Azore islands; that he be made Viceroy and Governor over all continents and islands he might discover in these offices by his heirs forever; that he be granted a tenth part of all valuables found in said jurisdiction and valuables found in said jurisdiction and of all rents and revenues arising therefrom, and that he be permitted to defray one-eighth of the expenses and receive one-eighth of all lands, etc., together with the salary corresponding to the rank of admiral, viceroy and government.

But though the long sought for agree ment was signed, much had yet to be done before the expedition could sail.

It was difficult to get ships and still the voyage, which was popularly looked upon as foolhardy. But at last all was in readiness. The expedition was placed under the special protection of the Blessed Virgin, and the crews of the three small ships, with Columbus at their head, marched to the monastery of La Rabida, where they heard Mass and received Holy Communion. What an edifying spectacle it would be now a days to see a party of explorers, bound for the North Pole, for instance,

emulating this devout example!

A favorable wind having sprung up
on August 3, the admiral boarded his flagship, the Santa Maria—which name he had changed from Galleya — the anchors were weighed, and with a loud voice he ordered the sails unfurled in he name of Jesus Christ.

AFLOT. At last he was aflot. Over a score of years he had longed for this moment. So confident was be that he would reach Asia that he carried with him a letter from the King and Queen to the Great Kahn, the ruler over a vast territory in the East, whom he hoped and believed would accept the Catho-lic faith and be baptized with all his people. He felt sure also that the necessary funds which he needed for the rest of his work would be forth-coming. This must truly have been a

happy moment.

The story of his heavy trials on this voyage are well known. His sailors begged and entreated him to turn back, and finally even threatened to throw him into the sea, but he re

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mained firm as adamant in his determination to proceed. It took bravery of the highest type to sail on and ever on, day after day, week after week into that sea of darkness, with its accumulated superstition of ages, and with three crews on the verge of mutiny. But Columbus was equal to it. He placed his trust in God, which gave him the strength he required. He shut himself up daily at a certain time to meditate and say his office like a monk. He encouraged his men, and at last every heart was overjoyed with the every heart was overjoyed with the sound of the signal which indicated that land had been sighted. In the early morning they disembarked, and for the following description of that event we are indebted to Murray:

"Scarcely had he (Columbus) touched the new land when he planted in it the standard of the Cross. His heart—great, noble heart that it was!—swelled with gratitude. In adoration he pros-trated himself before God. Three times bowing his head, with tears in his eyes, he kissed the soil to which he had been conducted by the divine goodness The sailors participated in the emotion of their commander, and kneeling, as he did, elevated a crucifx in the air. Raising his countenance towards heaven, the gratitude of his soul found expression in the present the first according the gratitude of his soul found expres-sion in this prayer, the first accents of which have been preserved by history: "'Lord! Eternal and Almighty God! Who by thy sacred work hast created the heavens, the earth and the seas, may Thy name be blessed and glorified everywhere. May Thy Majesty be ex-alted Who hast deigned to permit that by Thy humble servant, Thy Sacred Name should be made known and preached on this other part of the world." this other part of the world.

"Standing up with great dignity, he displayed the standard of the Cross, offering up to Jesus Christ the first fruits of his discovery. Of himself he thought not. He wished to give all glory to God, and he named the island San Salvador, which means 'Holy Saviour.

bus home again and back on his three subsequent voyages to America. If we could so, we could see that up to his very death his life was marked with great devotion as before. Whether feted by kings and princes or suffer-ing the humiliation of being a prisoner in chains: whether on the top wave of prosperity and popularity or in the depths of misery and neglect, he never forgot his Creator. One of his very ast acts was to confirm his will which bound his heirs to execute designs for God's bonor mentioned in the begin ning of this article.

A CANDIDATE FOR CANONIZATION.

Columbus has been honored by having been promoted as a candidate for canonization, and excellent evidence of the genuineness of several miracles at-tributed to him has been produced. Count Roselly de Lorgues who made extended researches, declares he was a saint as far as it is permitted to apply Father Knight, S. J., who also wrote his life, agrees with this opinion. Indeed, all who study his life are deeply impressed with his piety and many a beautiful tribute has been paid him by non-Catholics. One of the former, Washington Irving, says this of him:
"He was devoutly pious. Religion
mingled with the whole course of his
thoughts and actions and shone forth

in his most private and unstudied writings. Whenever he made any great discovery he celebrated it by solemn thanks to God. The voice of prayer and melody of praise rose from his ships when they first beheld the New World, and his first action upon landing was to prostrate himself upon the earth and return thanksgiv Every evening the 'Salve as' and other Vesper hymns were chanted by his crew and Masses were performed in the beauti ful groves bordering the wild shores of this heathen land. All his great en of the Holy Trinity, and he partook of despairing grief. Almost touching her the Communion previous to embarks tion. He was a firm believer in the efficacy of vows and penances and pilemcacy (I vows and penances and pir-grimages and resorted to them in times of difficulty and danger. The religion thus deeply seated in his soul diffused a sober dignity and benign composure over his whole demeanor. His lan guage was pure and guarded and free from all imprecations, oaths and other irreverent expressions.'

Such was the man who conquered the Sea of Darkness, loosed the chains of bondage and caused the size of the known world to be doubled; whose known world to be doubled; whose courage was maintained by his faith in God, and who died four hundred years ago at Valladolid, Spain, with these God, and who died four hundred years ago at Valladolid, Spain, with these true Christian words on his lips: "Into Thy hands, O Lord! I commend my spirit." Requiescat in pace!

#### VICTORY IN DEFEAT.

The road of life runs uphill to the very end. It is a climb from the day reason dawns on the mind to that in which all the faculties are sealed in death. And few but find it a hard, stony way, ever seeming to demand more strength, more endurance, more patience than they can give. Disap-pointed, depressed, discouraged men drag on, some trusting, some hoping, some complaining. Yet no one ever goes so far on that road, but taking one more step, however toilsome it may be, the views spread out below a broader prospect.

Shadowed by the care and weighted Shadowed by the care and weighted with factorow, it is hard for some to see others pass them and torge ahead. It gives birth to Discontent and Jealousy—the parents of absolute misery. It either makes one feel as if there were no further use in trying, or or it arouses the baser part and re-places right ambition with a dogged determination to keep pace by foul means if need be, to win at any cost. In either event the moral perspective of life, as planned by the all wise In-telligence, is twisted and distorted be-

telligence, is twisted and distorted beyond repair.

Such a sad state is brought about by a misconception of what victory really is. The great lesson we must learn is that sometimes—yes often—it is defeat! It all depends on what you are beauty of His moral maxims, but their intrinsic excellence is enhanced by the splendor of His spotless life and matchless virtues which shed a ha'o on His words.

Jesus never inculcates a moral duty which He does not practice in an em-

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# **All Thinking Men**

must take thought of the time when their energies will become impaired, when their ability to produce the necessities of life is not sufficient for the requirements of old age. Such reflections suggest the usefulness of a policy of

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racing for-what you are fighting for. | inent decree. He taught by example If your goal is the establishment of yourself as high and mighty in the sight of men, as rich and powerful in the sight of matter, then indeed you must lay aside all other considerations and hend all energy to crossing the tape ahead of your fellows; planting the flag on the conquered fortress. But if you feel that self-respect counts for something: that honor and truth and decency amount to anything: that all does not die at the close of this little day—then you must be content to be classed among those who rau," if you did your very best honestly, or to be found wounded in the last rank of the common soldiers, if you fought as well as you possibly

There is in such defeat a victory that outshines the most glowing triumpha at all time. It is when there is no voice that the temptation to lag behind c desert is strongest: and in just such measure as one determines to face the odds bravely and go down honorably, it it must be so, is victory worth the having.

There are men and women in every part of this land to day who are growing into the full stature of true heroes. They are little known, save to the few whose lives touch theirs, and when they pass on the world will not note their absence. But earth will be poorer and heaven richer for all that.

### UNSEEN ANGELS.

THEY ARE ABOUT US EVERY DAY. There is a picture called "The Angel Consolation." A woman site

the low rocks, looking out upon the sea. Desolation is all about her—not a flower, not a tree on the shore; only sand, rocks and breaking waves. Down into the waters her heart's treasures have gone. Her face is stony in its shoulder, hovering over her bowed form, is an angel, white robed, softly striking the strings of a harp. Does the mourner know how near to her the music? No; she sits in dumb uncon sciousness, sad and lonely, while God's minister of comfort waits so close, and the notes of sweet music fall unheeded on her ear.
Is not the picture true of many

sorrewing ones? Is it not true, too, of many hungry lives, starving for other blessings? They do not take the gifts that the common days bring. Angels come to them unawares in homely or unattractive disguise, walk nomely or unattractive disguise, walk with them, talk with them, and then only become known to them when their places are empty. We do not begin to recognize the worth of even our nearest human friends. With a wealth of precious love, and almost infinite help-fu'ness, they move beside us along the fu'ness, they move beside us along the years; but their garb is plain, and we years; but their gars is plain, and we do not see the splendor that is in them. It would be well were we to pray to have our eyes opened that we might see the common angels God sends to bless our lives.

### HE WHO PRACTICED AS HE SPOKE.

When a Christian statesman conwhen a Christian statesman con-spicuous for his civic virtues as well as for the integrity of his private life addresses the public in behalf of some political, philanthropic, or economic measure, his words are listened to with marked attention and respect, independently of the intrinsic meri-of his arguments and of the eloquence with which he enforces them. But let a demagogue or a time server advocate the same cause, we will hear him with impatience or a smile of incrudulity because his public utter-ances are totally at variance with his private character.
This line of reasoning acquires over-

whelming force when it is applied to our Saviour. We admire, indeed, the our Saviour. We admire, indeed, the beauty of His moral maxims, but their

before He taught by precept. "Jesus," says the gospel, "began to do and to teach." We are drawn to Him more teach." We are drawn to Him more by the charm of His public and private life than by the sublimity of His doc-trines and the eloquence of His words, of the Day of Redemption. They generally consist of the Rosary the chanted "Litany of Loretto, "a brief instruction drawn from Our Lady's life and a hymn in her honor. There is, too either at the beginning or the end of the month, a May procession and the solemn crowning of her statue.

And yet, what mean all these cere-

monies? Whence their warrant? Ask the moon whence its lustre. As that gentle luminary draws its mild radiance from the light and life giving sun, so does Mary draw her splened from Him for Whom she was created, Whose havored one she is, Who choes so oft to act through her and by her in favor His other creatures.

As implicitly we praise the source light, when we praise the mild orb that reflects its glory to us, so do we oraise the Lord and Life giver when we praise His all perfect work, His

we praise His all perfect work, His masterpiece, Mary most holy.

And so we honor her without misgiving. So daily and many times a day, more especially daying the bright days of the month particularly consecrated to her, we receive undoubting and unfearing, the angel's salutation:

"Hail, full of grace, the Lord is with thee."

And then mith a keeper sense thee." And then, with a keener sense of our own necessities—pray for us sinners now-to-day and every day we nevitable hour, the hour of death, Catholis Union and Times.



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