FIVE-MINUTE SERMORS. Sunday Within the Octave of the

THE INDWELLING OF THE HOLY SPIRIT

Watch in prayers. (1 St. Peter iv. 7.) Watch in prayers. (1 St. Peter iv. 7.)

To day is the Sunday of expectation, and it brings to our minds that upper chamber in Jerusalem, where the little band of the chosen disciples of the Lord were gathered together waiting for the coming of the Holy Ghost. There were the eleven Apostles and the faithful women, and Mary the Mother of Jesus and His brethren. "All these," says the sacred chronic-ler. "were persevering with one mind

"All these," says the sacred chronicler, "were persevering with one mind
in prayer." Hence the epistle of today urges us to imitate them, and begins with the exhortation: "Dearly
beloved, watch in prayers"

We too must watch and wait for the
coming of the Holy Ghost. He, has
indeed, already come into our souls in
Holy Baptism, cleansing them from original sin and making them His temples.
He has come again in Confirmation,
with all the fulness of His sevenfold
gifts, to make us strong and perfect
Christians and soldiers of Christ.
Yet He zomes to us continually every

Yet He comes to us continually every day, knocking at the door of our hearts and begging for admittance. Every impulse of what is known as actual grace is from the Holy Ghost, and such impulse of what is known as actual grace is from the Holy Ghost, and such graces we are receiving all the time, every hour of the day. We must, therefore, prepare ourselves for His coming, and when He has entered into our souls we must strive to keep Him there. The Holy Ghost is the life of our souls. It is His constant presence and indwelling which is the state of grace which makes us pleasing to God. To obtain and to preserve this abiding presence of the Holy Ghost we must imitate the Apostles in their watchfulness and prayer. We must watch lest the time of temptation should find us unprepared and off our guard; we must pray that the Holy Ghost may come into our hearts, bringing with Him ever richer treasures of divine grace; that He may take possession of our souls and make them all His own; that He may guide our minds, and with the fire of His love inflame our hearts to do His holy will in all things. His holy will in all things.

But we must first of all prepare for the Holy Ghost by cleansing our souls from sin. When sin reigns the Holy Ghost can never dwell. The Apostles prepared for His coming by penance.
To that upper chamber in Jerusalem
came St. Peter, who had denied his
Lord; St. Thomas, who had doubted His resurrection, and the others who had wavered in their faith, and, in the time of trial, had forsaken their Master time of trial, had forsaken their Master and fied. But now they had been convinced of their error, and they came together with sorrow for their past unfaithfulness, and a full determination to lay down their lives, if need be, for Him Who had died for them. This is the spirit in which we should prepare for the Holy Ghost. If your hearts are defiled with mortal sin, delay not the time of penance. The Holy Ghost is ready to descend upon you. He only waits for you to do your part. Make ready, then, a place in your heart, that ready, then, a place in your heart, that He may enter in and dwell there.

"O my dearly beloved brethren!" exclaims St. Gregory the Great, "think what a dignity it is to have God abiding as a Guest in our heart ! Surely, if some rich man or some powerful friend were to come into our house, we would hasten to have our whole house cleaned, lest, perchance, when he came in he should see any-thing to displease his eye. So let him would make his mind an abo God cleanse it from all the filth of

works of iniquity."

"And they were persevering with one mind in prayer." Our prayer must be persevering if we would gain that which we desire. This is what our Lord meant when He said that we our Lord meant when He said that we ought always to pray and not to faint ought always to pray and not to taint.
Unless we persevere in prayer we shall
without doubt faint by the way in the
journey of life. And let us do as the
A postles did—join our prayers to those
of Mary, the Mother of Jeaus, and we shall have a sure hope of obtaining what is most needful for us. Then, as the Holy Ghost once descend-ed upon her, and wrought within her the Incarnation, so also will He come into our hearts, and make them the abode of the Holy Trinity. Then, if we listen to His blessed voice within we listen to His blessed voice within us, we shall grow in grace and in the knowledge of our Lord and Saviour Jesus Christ, for the Holy Ghost will teach us all things, according to the

TALKS ON RELIGION.

SCANDAL. Scandal is the name given to all sins which injure the souls of others. It is "a stone of stumbling or a rock of offence." It is hard to exaggerate the offence." It is naru to saugusta the enormity of this sin. The murder of the body is not so bad as the murder of the soul, yet scandal tends to the murder of the soul.

The giver of scandal injures the Alexander of the soul.

mighty by depriving Him of the glory and service which belongs to Him by robbing Him of the love and service of His creatures. The scandal giver co operates with him who "goes about as a roaring lion seeking whom he may devour." It is no wonder that our Lords says: "Scandals must come, but woe to him by whom they come."
He continues: "It were better for He continues: "It were better for him that a mill stone were hanged about his neck, and he were cast into the sea, than that he should scandalize one of these little ones. (St. Luke xvii. 1.) Retribution will be demanded: wil. 1.) Retribution will be demanded:
"The wicked man shall die in his
iniquity, but I will require his blood at
thy hands." (Ezech. iii., 18)
Some men are diabolical in actually

Some men are diabolical in actuary plotting and planning against the innocence of others, because, like the devil, they hate good. Sometimes it is done by weakness and without any premeditation. Amendment cannot be too quickly or too thoroughly made.

It may be well to know that there

It may be well to know that there are nine ways by which persons may share or co operate in the sins of others. share or co operate in the sins of others.
These ways are: By counsel, or suggestion to sin; by command or by nsing authority over others to make them commit sin; by consent; by

provocation; by praise and flattery; by concealment; by partnership; by silence and by defending the ill dome. Scandal may be given innocently, as for instance, when on account of ill-health a person may have a dispensa-tion to eat meat on a fast day. If op-

tion to eat meat on a fast day. If op-portunity presents itself a person so dispensed ought to make that explana-tion. Then again on account of ignor-ance or weakness some may take scandal when that is done which is perfectly lawful. This is the "scandal of weak brethren."

There are some Protestants who have prejudices. They have exaggerated notions of Sunday observance and consider it sinful to play the piano, or to toss a ball or have any amusement on Sunday.

As far as possible we should try not to increase their prejudices against the Then there is "pharisaical scandal,"

as when the Pharisees were scandal-ized at the actions of our Lord, as the as when the Pharisees were scandalized at the actions of our Lord, as the healing of the bed-ridden man on the Sabbath. Our Lord rebuked them, saying: "If you have an ox or an assiall into a pit on the Sabbath day will you not immediately draw him out on the Sabbath Day?" We ought to remember that scandal may be given by omission as well as by commission, as when persons in authority fail to perform duties incumbent on them. Parents may give scardal by failing properly to instruct their children or by not keeping them from bad company or bad reading, or when they permit them to take situations in which faith or morals will be endangered, or who do not firmly correct their faults and do not firmly correct their faults and failings. We need scarcely refer to the times that parents actually give scandal by bad language, by instigating their children to lie or steal. Teachers and others in positions of authority should remember their responsibilities along these and similar lines.

Good example is opposed to scandal.

Our Lord teaches us this duty when He our Lord teaches us this duty when He says: "Let your light shine before men that they may see your good works and glorify your Father Who is in heaven." Then the prophet Daniel says: "They that instruct many to justice shall shine as stars for all eternity." (Daniel will 2) eternity." (Daniel xii. 3)

The Lord has left two important offices to each of us—namely, to give glory to Him and to give good example to our neighbors. There is no one so humble or in such a lowly station of life as to be unable to give good example. The good example of the lowly and their consistent lives have often served as the guiding lights leading others to the church as the wonderful star led the Wise Men to the

wonderful star fed the was aften to the stable of Bethlehem.
St. Gregory says: "A large portion of mankind is more moved to the desire of heavenly things by example than by argument.

A Catholic newspaper in a parish is a continual mission. (Leo XIII.)

LAST OF MAY.

TO THE CHILDREN OF MARY CATHEDRAL OF MOBILE.

In the mystical dim of the temple, In the dream-haunted dim of the day,
The Sunlight epoke soft to the shadows,
And said: "With my gold and your gray,
Let us meet at the shrine of the Virgin,
And ere her tair least pass away,
Let us weave there a mantle of glory,
To deck the last evening of May,"

With garland of lilles between;
And the steps leading up to the status
Flashed bright with the roses' red wheen;
The Sungleams came down from the heavens
Like angels, to hallow the scene,
And they seemed to kneel down with the
Shadows That crept to the shrine of the Queen.

The singers, their hearts in their voices, Had chanted the anthems of old, And the last trembling wave of the Vespers On the far shores of silence had rolled. And there—at the Queen Virgin's siltar—The sun wove the mantle of gold. While the hands of the T wilight were weav A fringe for the flash of each fold.

And wavelessly, in the deep silence.
Three banners hung peaceful and low—
They bore the bright bine of the heavens.
They wore the pure white of the snow.
And beneath them fair children were kne
Whose faces, with graces aglow,
Seemed sinless, in land that is sinful,
And woeless, in life full of woe.

Their heads were the veil of the lily,
Their brows were the wreath of the rose,
And their hearts, like their flutterless banne
Were stilled in a holy repose.
Their shadowless eyes were uplifted,
Whose glad gaze would never disclose
That from eyes that are most like the heave
The dark rain of tears soonest flows.

The banners were borne to the railing,
Beneath them, a group from each band;
And they bent their bright folds for the bless
ing

ing
That fell from the priest's lifted hand.
And he signed the three fair, silken standards
With a sign never foe could withstand.
Whab stirred them? The breeze of the evening? Or a breath from the far angel-land?

Then came, two by two, to the altar,
The young, and the pure, and the fair,
Their faces the mirror of Heaven,
Their hands folded meekly in prayer.
They came for a simple blue ribbon,
For love of Christ's Mother to wear:
And I believe, with the Children of Mary,
The Angels of Mary were there,

Ah. faith ! simple faith of the children ! You still shame the faith of the old ! You still shame the faith of the oid:
Ah, love; simple love of the little,
You sail warm the love of the cold;
And the beautiful God Who is wandering
Far out in the world's dreary wold,
Finds a home in the hearts of the calldren,
And a rest with the lambs o, the fold.

Swept a voice: was it wafted from Heaven? Heard y u ever the sea when it sings, Where it sleeps on the shore in the night time Heard you ever the hymns the breeze bring from the hearts of a thousand brigt

summers.
Heard you ever the bird, when she springs
To the clouds, till she seems to be only
A song of a shadow on wings?

Came a voice; and an "Ave Maria"
Kose out of a heart rapture-thrilled;
And in the embrace of its music
The souls of a thousand lay stilled.
A voice with the tonos of an angel,
Never flower such a sweetness distilled,
It faded away—but the temple
With its perfume of worship was filled.

Then back to the Queen-Virgin's altar
The while veils swept on, two by two;
And the holiest halo of heaven
Flashed out from the ribbons of blue;
And they laid down the wreaths of the roses
Whose hearts were as pure as their hue;
Ah! they to the Christ are the truest,
Whose loves to the Mother are true!

And thus, in the dim of the temple,
In the dream haunted dim of the day,
The Angels and Children of Mary
Met ore their Queen s Feast passed away.
Where the Sungleams knelt down with the
Shadows.
And wove with their gold and their gray
A mantle of grace and of glory
For the last, lovely evening of May.

—FATHER RYAN.

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MAKING AMERICA CATHOLIC.

EDITOR OF THE AMERICAN FOCLESIASTI CAL REVIEW OUTLINES METHOD FOR MAKING CONVERTS.

Some years ago the editor of this journal was told by Father Brannan, the famous Texas missionary, that in his opinion a few Catholic journals do more harm than good to the Catholic personal of the Catholic personal of the Catholic personal of the contraver. cause by engaging in bitter controver-sies with Protestants and using abusive sies with Protestants and using abusive language. A Catholic journal should be firmly Catholic, he said, in sub-stance, but, except in rare instances, should be filled with "sweetness and

should be filled with "sweetness and light" rather than gall and wormwood.

Apparently Father Herman J. Heuser, editor of the scholarly American Ecclesiastical Review, has reached a similar conclusion. In a lengthy article in the March issue of that periodical he asserts that a time has come iodical he asserts that a time has o for the Catholic press to turn away from sharp polemics and adopt con structive methods, if this country is to be won to the faith. Speaking of the Catholic missionary movement of recent

years, he says:
"Whilst any one who looks over the literature produced or occasioned by this evangelizing movement during the last ten years, must congratulate the Catholic body on what has been achieved by its most zealous represen-tatives, he will also be struck by one thirg—namely, the predominance of the polemical and defensive (as contrasted with the expository and assertive) attitude of the apologists in the Catholic field. This is perhaps not so noticeable in the sermons and addresses of the regular mission courses to non Catholics, nor in the better part of pub lications of our various Truth Societies intended for non Catholics, as in the Catholic journals, especially when these, under plea of protesting against the assertions of individual Protestants take them to task for misrepresenting Catholic faith or conduct. This journalistic phase of present day apologetics is, of course, also a partial reflection of the manner of missionary work done in the other fields of Catholic propaganda, and therefore suggests similar views touching it. To express these views would indicate a criticism which at first sight must seem unwholly uncalled for, inasmuch as both the aim and the work are of a nature to be aim and the work are of a had not color of the concouraged as being calculated to dispel error and to give light. We must, it would seem, conquer, as did the Israelites the citadels of Jericho, by proclaiming our right and power, and proclaiming our right and power, and by overthrowing the strongholds of the dversary, which implies that we must

also promptly repel his attacks.

But there is such a thing as spending one's strength in pursuing the enemy into byways and engaging in skirmishes which weary and divert the attention from the main movement of dyname. The work of conversion is advance. The work of conversion is not entirely, and sometimes not at all, work of overthrowing an opponent a work of overthrowing an opponent; its main purpose is to associate with us in a bond of fellowship those who are more or less disposed to join in the same work and life purpose with us under our common Leader and King, Christ. This association is effected mainly by preservation not by destructive means. This association is effected mainly by preservative, not by destructive, means. We may indeed teach our people to 'stand up' for their faith, that is, to beat down those who oppose it: thus rendering a service to liberty for the exercise of truth; but the far better way is to teach them to kneel down in proof of their faith, and to show others that there is good reason and wish for everyone else to do likewise. In this way, the malignant opponents will have title room for argament, and their misrepresentations will refute them selves by the strongest sort of an argu mentum ad hominem. Of course, there must be occasional defense and rebuttal,

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and a proper exposition of the historical facts that establish the sanctity and divine origin of the church as teacher of Christian doctrine and dispenser o its sacramental graces. But there may be too much of this for the good of the common cause, which requires something more positive and constructive continually to recommend it. We are all too much like a class of young theologians who, without having a full grasp of the facts and the philosophy of general history, occupy themselves with questions of the early and medieval heresies, which have long ago lost their significance, except in principle, under new forms or as bits of literary archeology, or who enter upon an analysis of ology, or who enter upon an analysis of the quarrels between Calvinists and Lutherans about creedal tenets which Lutherans about creedal tenets which the present representatives of these sects will hardly recognize as their own. In short, the fault in much of our relig-ious teaching is that it is too often polemic; and the fault of our polemics is that they are too often antique, whereas we would gain our end of con-conting or at least consiliating nonverting or at least conciliating non Catholics much better by laying more stress upon teaching simply pure Christian doctrine and living up to it."

MISSIONARY TRIALS.

How little do we realize in our com-ortable homes the trials of our good missionaries and Sisters of not one hundred years ago! When the first Sisters rovidence arrived at their destina tion in Indiana in 1840, they found for their abode, to shelter ten persons, one small room and a corner left, with a shed outside for the kitchen. Their chaplain lived "in a little hut, called also the church, which is only ten feet wide and 12 feet long." What was wide and 12 feet long. What was termed, by courtesy, an altar, was really "three boards resting on sticks;" and over this "altar" was thrown by day a blue calico cover. At the op-posite end of the room was a miserable pallet. There were, also, a trunk, an old chair, and two small tables, one covered with books, the other used for

writing-table.

Here had a former Parisian dwelt for four years—"he who was brought up in the comforts of the most opulent city in Europe, where now in the flower of his manhood and with his brilliant education, he might be one of the most prominent in ecclesiastical circles.
The Archbishop of Paris made him the most advantageous offers to retain him there; but he refused everything, to come and work and suffer for and to gain souls for His Heavenly Kingdom. This truly apostolic man told me laughing that he had yet to learn where the trials and privations are. Is he then to be the most pitied? do not think so."

Many persons fail to advance in sarctity for the reason that they undertake to master too many sinful habits at a single stroke. Obstacles in the way of worldly success are best overcome surmounting them one at a time. same is true in regard to things that oppose spiritual advancement. These, oo, must be overcome in a similar man

THE PARISH PRIEST.

JOHN DRYDEN.

A parish priest was of a pigrim train;
An awful reverend and religious man.
His eyes diffused a venerable grace,
And charity itself was in his face.
Rich was his soul, though his attire was poor
(As God hath clothed His own ambassador)
For such, on earth, his bless'd Redeemer bore,
Of sixty years he seem'd, and well might last
To sixty more, but that he lived too fast;
Refined himself to soul, to curb the sense,
And made almost a sin of abstinence,
Yet, had his aspect nothing of severe,
But such a face as promis'd him sincere,
Nothing reserved or sullen was to see;
But sweet regards and pleasing sanctity;
Mild was his accent and his action free.
With elt quence innate his tongue was arm'd;
Though harsh the precept, yet the people
charm'd.
For, letting down the golden chain from high,
He drew his andience upward to the sky;
And oft with holy hymns he charm'd their
ears,
(A music more melodious than the spheres);

And oft with holy hymns he charm'd their ears,
(A must more metodious than the spheres);
For basic lieft him, when he went to rest,
His lyre, and after him he sung the best,
He bore his great commission in his look;
But sweetly tempered awe, and soften d all

he spoke
he preached the joys of heaven and pains of
hell,
And warn'd the sinner with becoming zeal;
But, on eternal mercy loved to dwell.
He taught the Gospel rather than the law;
And forced himself to drive; but loved to

draw.
For fear but freezes minds; but love like heat.
Exhales the soul sublime, to seek her native seat.
To threats the stubborn sinner oft is hard,
Wrapped in his crimes, against the storm pr

Wrapped in ins crimes, against the pared; But when the milder beams of mercy play He melts and throws his cumbrous cloak away Lightning and thunder heavon's artillery) As harbingers before the Almighty fly; Those but proclaim his style and disappear; The stiller sounds succeed and God is there.



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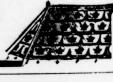
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CHATS W

MAY 2

When a gr what one thin success, he an admonition of When I start he said to me, by, Jim, be home for my I Jim, be a n gave me his f well, Jim, be follow that be tather, in all father, in all I have attain God has give

> The best peace with t far as one tion, see t regard the less and tem feat itself. above it, mu we must not ordinate. suffer from and especia on other p _Carl Hill

> > " Are yo

Thomas A. you while ; by acciden any of my through a graph. No that a reantil it c strictly ally usefu to catch t don't kno my mind, from it ur "Why make th

> want yo do." Yes, want to this wa call on t friend is the online they'll is don't when the heard a You see It w college to give it is ju folk co

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