#### FIVE-MINUTE SERMONS.

Fifth Sunday after Easter.

PERSEVERANCE IN PRAYER. Yet if he shall continue knocking. I say to you, although he will not rise and give him, because he is his friend; yet because of his importunity he will rise; and give him as many as be needeth. [St. Luke xt. 8]

Many people complain that their prayers are not heard. Again and again they have made some special requests for temporal, or it may be even for spiritual, blessings, and nothing seems to have come of these petitions. Others get what they ask for, but they are not so favored; and they almost make up their minds that it is of no use for them to pray. They of no use for them to pray. They think, perhaps, that they are too great sinners for God to hear them; or that they do not know how to pray right; they are even tempted to believe at prayer is a mistake altogether; at God's will is not moved by it; that, if any one does seem to get anything by it, it is only by chance, and would have come without it just as

Now what can be the reason of the failure of these good people in prayer? Is it, perhaps, because what they asked was really an evil for them, and so God could not in mercy grant it, but had to give them something better instead, which they have not noticed? Or is it that they did not strive to do their that they did not strive to do their best to win what they wanted also by their own exertions as well as by prayer; that they would not put their own shoulder to the wheel? If it was some virtue, such as charity or pati ence, that they were asking for, and meanwhile took no real pains to culmeanwhile took no real pane to the tivate and practice it, no wonder that God would not give it to them. Or, lastly, is the reason for their disappointment that they were praying for others whose will was obstinately set against their prayers? A mother prays son, and her prayers are heard, though they may not seem to be. Graces are granted to him, but he God has not promised to resists them. God has not promised to send them in such a torrent as to sweep away ard break down all opposition, though He may yet do so, if she will

only persevere.

Persevere! Ah! that word suggests Persevere! Ah! that word suggests what may be the real difficulty, the true reason for the seeming uselessness of so many good prayers. They are good as far as they go, but there are not enough of them. The effect that is to come of them is to come all at once; it is like the fall of a tree in the woods under the blows of the axe: the woods under the blows of the axe the tree will come down, but not at the first, the second, the tenth, or perhaps even the hundredth stroke.

Yes, my brethren, our Lord could no doubt grant our prayers as soon as we made them, but He does not wish to do so. And I think we can see at least two reasons why He does not. First, if He grants what we ask at once we will go off with what He has given us, and go off with what He has given us, and have no more to say to Him. And, strange to say, He enjoys our society. He has Himself said His delight is to be with the children of men. So He keeps us around Him, though it be only to tease, as a father would the children he loved, if he could not keep them. any other way. And, secondly, He ary man, would be an overwhelming knows that it is good for us to be with avalanche of executive duties, this Him; and that every time we pray in earnest we come nearer to Him, and our souls become stronger. So it is that, both for His own sake and for our good, He sometimes will not grant our prayers unless we persevere in them

for a very long while.

Our Lord has given us to under stand this importance of persevering in prayer very plainly in the Gospel read on these days, called Rogation Days, between to-day and the Feast of the Ascension. He represents to us in the parable of this Gospel a man who has gone to bed, and is roused at midnight by a friend who wants to borrow some bread to set before an unexpected guest. He at first tells the disturber to leave him alone; he says that he cannot be bothered to get up at such an inconvenient time; he pretends to drop off asleep, and keep his friend out side knocking and pounding for so long a time that he almost gives it up as useless. "Yet," says our Lord, "if he useless. "Yet," says our Lord, "if he shall continue knocking, I say to you although he will not rise and give him because he is his friend, yet because of his importunity he will rise and give

him as many as he needeth."

This is the lesson, then, it may be, for those who have had no success at their prayers. They did well to be gin, but they did not keep at it long enough. Lat them go at it once again. Let them go at it once again, enough. Let them go at it once again, and keep on. Let them ask, and keep asking, and they shall receive; let them seek long enough, and they shall find; let them keep knocking and making a disturbance, and at last the door shall be opened, and they shall obtain what they desire. what they desire.

#### "HIGH MASS" ON LOW SUNDAY AT A PROTESTANT CHURCH.

BY "LLARETAW."

A powerful, nay a wonderful work, is being done at St. John the Evangelist, Montreal, to win souls to the true church, breaking down the thick fences of prejudice and ignorance which the English race have inherited from their forefathers, the pioneers of Deformation which some fanatics style "the Great and Glorious still style Reformation." They teach the Catholie Faith, not openly as the True Church teaches, but insidiously, as a few extracts from the sermon will convince. The preacher told his hearers to "confess their sins to God," and, speaking of the Immaculate Mother, he styles her "a worthy woman." Let us be thankful for small mercies! Are Halfway houses like this doing God's work at all? We may draw the conclusion from what He says Himself: "He that is not with Me is against Me." But it may be that this does Me." But it may be that this does not apply to our imitators, the Ritual-ists—for imitation is the sincerest form of flattery. Enticed by an alluring ad-vertisement in the Star that there was vertisement in the Star that the total to be a "High Celebration" (of Mass) with orchestral accompaniment, I vertisement in the Star that there was to be a "High Celebration" (of Mass) with orchestral accompaniment, I wended my way for the nonce retrogradely. The inscription under the Rood Screen images arrests the atten-

tion "His own self bore our sins in His own body on the tree." This text emanates from St. Peter and is ap-propriately fixed under the crucifx. In the true church at the celebration

of Mass we are satisfied with six lighted candles; here in addition to seven lighted sanctuary lamps and the Paschal candle are numerous lights on the altar, which was adorned with lilies and other which was adorned with filles and other pretty flowers, looking like a Catholic altars at time of exposition, minus the Host—the play of "Hamlet" without Hamlet! In spite of the Pope's order's whom they love to call "Holy Father," we had orchestral Mass music by a we had orchestral Mass music by a celebrated composer (Gounod) and it was all that could be desired. The singing was hearty and devout. The usual listless standing at the long rendering of the Creed, instead of sitting, was tiresome. The usual isolated feminine examples of kneeling at the "incarnatus est" took place. The anomaly of receiving Holy Communion after a hearty breakfast by a body of anomaly of receiving Holy Communion after a hearty breakfast by a body of men and women was gone through. The beautiful hymn "Agnus Dei," although illegal (to Anglicans), was sung, and the trumpets, coronets, or gats and fiddles recently condemned by the Vicar of Christ rejoiced and were exceeding glad. "Gloris in excelsis Deo" was sung at the end of the service was sung at the end of the service where the renegade monk Luther and where the renegate monk littude and his ilk placed it, instead of the com-mencement, and everything was done in the Anglican, ritualistic, respectable style. I said to myself: "but where are the poor? surely this Protestant sect cannot have one religion for the rich and one for the poor? In the true church, the nobleman kneels next to the mendicant, the titled lady next to the shop girl. Not one poor or ragged pauper did I see; and yet sureragged paper dil 1 see, and yet." I ly in the parish they must exist." I came away with sad reflections which ran something like this: clothe your church with rich tapestry, decorate it with lights and flowers, sing in it

beautiful music, genuflect, cross yourselves, bow at the Holy Name, sing the Mass in English instead of Latin it will be a church built not upon the Apostles, (Jesus Christ Him self being the chief corner stone, but a church built upon lust and blood: the lust of a greedy Blue beard, Henry VIII., and the blood of murdered priests, nuns and monks who refused to recognize him as the first Pope of England

As I came away, they were singing the hymn:
"The Church's one Foundation is
Jesus Christ her Lord." It should have been :

"The Protestant church's foundation
13 Henry the VIII. her lord;
She is his new creation.
By murder and the sword.
Fair Anne Boleyn he sought her
To be his second bride.
With fals promises he bought her
And for his lusts she died.

### CATHEDRAL WAS SAVED.

PRIESTS AND CADETS BATTLE IN BLAZING TOWER. Correspondence Oakland Times

Oakland, Cal., April 29. -I saw Arch bishop Montgomery yesterday morning, and in the midst of what, to an ordinwell known prelate gave a graphic ac count of the marvelous saving of St. Mary's Cathedral from the flames. the corner of Van Ness avenue

and O'Farrell street stands this noble pile. The beauty of its eccessation pile. The beauty of its eccessation architecture has been one of the sights of the city. To day it is the very center of a vast relief army.

"We have the greatest cause for a cover this remarkable pres-The beauty of its ecclesiastical

"We have the greatest thankfulress over this remarkable preservation," said the Archbishop. "As a feat of human exertion it seems almost incredible. We give thanks to the Almighty that this certre of church activity has been preserved in the very midst of such peril.
"It was right here that the noble firemen made their last stand against

the fire. Here they centered every available force, and they themselves declared, 'If the flames take the cathedral, then all our hope of saving the

rest of the city is gone.

At last, when the fire swept across Van Ness avenue, and began to curl around the cornice of the Baltimore, the firemen began one of the most strenuous struggles of those terrible days of devastation. They knew that this was the decisive point. worked on the Baltimore Hotel until they simply fell back in complete ex-haustion, and were carried down and laid out in the streets, where streams of water were turned on them to help revive them.

CATHEDRAL CATCHES FIRE. " Just at the time when victory over the flames at the Baltimore was certain, and almost every fireman at this point was incapacitated from exhaustion, we were horrified by a cry that the cathedral was on fre. Looking upward we saw the flames eating their way up the saw the hames eating their way up the large cross at the very apex of the tower. A call was made for volunteers to help save the cathedral. Two priests and three youths stepped to the fore, and undertook the dangerous mission. The preservation of St. Mary's Cathedral and the task is action of a framen. dral is due to the action of a fireman whose name I have not been able to learn so far, and to Rev. Philip O Ryan, Rev. Charles Fann, Frank Smith and Henry Olsen, members of the League of the Cross cadets, and John Lang,

sailor boy. . "These men, by great exertions, climbed up the tower. Part of the way there is a slim ladder. This reaches to the base of the last section, and from that point it is a sheer climb. How these men ever made the perilous as sent

can scarcely imagine.
"In the stress of the moment all obstacles seemed trifles. They tried to reach up and cut away the burning cross, but the terrible heat drove them back again and again. It seemed they certainly would fail and that there was no help to save the beautiful St. Mary's from destruction, which doubtless meant the destruction of the entile Western Addition.

EDIFYING SPECTACLES THAT ARE WIT-NE-SED ONLY IN CATHOLIC EDIFICES. **Babies** Thrive on Nestlé's Food, because it contains all the food properties of rich, creamy cow's milk—in a form that tiny babies can as-Ready for the bottle by adding water -no milk required to prepare it. Nestle's Sterner sex being strongly in evidence at every parish Mass. But the "all men" congregations are Food

makes sturdy, heal-thy babies. FREE SAMPLE (sufficient Monday last:

"Sixteen hundred men receiving
Holy Communion at 7 30 o'clock yester
day morning was a feature of Palm
Sunday at St. Xavier's Church, in Six-THE LEEMING, MILES CO., LIA.

sumeed to draw it by first ands, ard slid back, striking us dumb with fear. Every minute the flames grew in strength and reached their crackling, orked tongues downward into the roof of the tower.
"At last by a supreme effort the men succeeded in pulling to their hands the hose, and soon had a stream of water

ufficed to draw it up, inch by inch.

playing on the flames. playing on the flames.

'Fully ten thousand people watched this dramatic fight from their vantage noints on near by hills. When the flames disappeared a great shout of victory arose from hundreds of throats. When it was over, the men had to be helped to the street, where they lay in other parameters.

atter exhaustion. St. Mary's Cathedral stands to day almost intact. We have had promi nent architects, examine it, and they have pronounced it safe. There are only a few noticeable cracks in its

walls. The altar is ruined, but we are indeed thankful it is no worse."

This altar, Archbishop Montgomery told me, had been erected at a cost of \$15 000, as a memorial from Bryan O Conner and wife It is of purest Carrara marble and many tons weight rested on two brick pillars built up directly from the substructure of the cathodrel. Namit less than the cathodrel of the cathedral. Now it lies a mass of shattered marble, a great hole having been torn through the very center of the beautiful creation of the sculptor, as the heavy dome crashed from its pil-lars. On the spot where the heaviest crash occurred Archbishop Montgom ery would have been standing a few moments later in celebration of Mass. He stated he had special cause for thanksgiving.

#### " BRIGHT MOTHER OF OUR MAKER "-HAIL!

Light and brightness above us. Light and brightness above us, warmth and genial air around us, and grateful vendure 'neath our feet combine to make May fair, bright and beautiful, worthy to be Mary's month, our Heavenly Queen of May. Her altar is decked with earth's choicest flowers, first and fairest tributes, and myriad lights tell of the fulness and armth of our love.

Who that loves his Lord and Saviour, but loves His Virgin Mother with a true and childlike love? It is love of the immaculate queen that gives to Christian souls a spirit of nobility that lifts them above mere earthly affections and makes their lives breathe of the pure and the heavenly.

Thoughts of her refine the mind, love

of her purifies the heart and makes the spiritual triumph over the mere material in us, and causes nature to yield to the ennobling power of grace. Hundreds and thousands fill our churches during the lovely May month to proclaim their love of their Blessed Mother and to profess themselves as her devoted and faithful children. Do not such scenes send our thoughts heavenward? The heart and mind are at rest, and the soul is all with Ged and His Blessed Mother. Heaven's music seems to echo to our earthly strains, and our words of glory to God and praise to His Heavenly Mother thrill with joy the whole heavenly

court. ourt.

In praising our Blessed Lady we are
not unmindful of the power of her prayers and of our need to be aided by ers and of our need to be aided by them. And hence as we hail her as Mother of God, Mother of Christ, Queen of Angels, Queen of Saints, as we do in reciting the Litany composed in her honor, we always piously and confidently add the words "pray for us." As prayer is the balm to wounded souls, how comferted we feel after a fervent recitation of her Litany! She is our good mother and is ever ready to hear and help her children. Let us have recourse to her prayers always, but especially when temptation and danger assail us, for then she will show us her power and her love by shielding us and saving us from the dangers that threaten us.

Hail, bright Queen of May, To thee we love to pray— In life naught us dissever, In death be ours forever. Bishop Colton in Catholic Union and

### LIQUOR AND TOBACCO HABITS

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MEN IN THE CHURCHES

Giving his impressions of a Catholic dission recently conducted in an East mission recently conducted in an East ern city, a Protestant writer says that the sight of the vast congregation, in which not a woman was visible, fur nished a reply to the question, "Have we a religion for men?" The spectacle so impressive to the Protestant scribe, and which appealed to him as something nevel and extraordinary was of course one with which Catholics are familiar. As a matter of fact the question Have we a religion for men? Is answered affirmatively several times question Have we a religion for men? is answered affirmatively several times on every Sunday and holy day in every Catholic church in the world, the

what impress and amaze the non-Cath-olic. Several such have attracted public attention during the past ten Says the New York Tribune of

teenth street. It was the culmination of the annual Passion Week retreat given under the auspices of the Xavie Alumni Sodality. This retreat began a week ago and co sisted of a series of sermons by the Rev. William O Brien Pardow, S. J., addressed to men only. Each evening the large church of St Francis Xavier was crowded with men and the last evening, Friday not only were the aisles filled with chairs to ac comedate the numbers, but the choir loft was required to hold the over In Cleveland the third annual re-

treat under the auspices of the Knights of Columbus has just come to a close at the Cathedral.

The spectacle, says the Catholic Universe, of nine hundred representa-tive Catholic men, each with a white carnation in his buttonhole. marching into the Cathedral at 7.30 o'clock filling almost the entire nave of the filling almost the entire nave of the big church, singing the hymns in a mighty and fervent chorus, devoutly approaching the altar rail together in an almost endless line, was one of the most edifying sights the Catholics of Cleveland ever witnessed. It stirred the Catholic pride of all who saw it with its practical manifestation of living faith among Catholic menfaith willing to make sacrifices, eage to proclaim itself, at a time when such feeble religious feeling as exists among men outside the church is always flying to covert for fear of discovery.

### THE SECRET OF CONVERT

St. John of Avila, a famous missionary of the sixteenth century, was once asked by a young priest for instruction asked by a young priest for instruction how to succeed as a preacher: "What can I say to you," he answered, "except to tell you to love our Lord deeply. Lovest thou me? 'Feed my sheap?" This is the Redeemer's own method of successful preaching." The saint's ad vice applies to lay people as well as to the clergy. Zeal for making converts needs inspiration, and inspiration comes from prayer, the devout reception of the sacraments, alms deeds, self-denial. To cultivate the human side of convert-making, and meanwhile to neglect the practice of personal virthe and the observances of the interior life, is to engage in God's work apart from God's blessing. And yet it some-times happens that a tepid one gains fervor of devotion by becoming interested in spreading our holy faith. Zeal for souls is an effect of love. If a man has self love, he is zealous fo self. If he loves God he is zealous for God's rights and is an ardent lover of His Kingdom. If he has brotherly love as Christ had it, he is eager to save immortal souls. He soon fixes his ffections on one and another of Protestant friends, he manages easily (for love is full of ingenious contrivance:) to obtain a hearing for Catholic truth, to have a good book to read, a lecture heard. There are no victories so renowned as those of love, nor are any so numerous. And as religious the supreme emotion of life so its achievements are the most glorous .- Tre Missionary.

Remember Jesus is never separated from His Cross. Never think you love Him till you love His Cross, for it is planted in His Heart.

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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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