

The HOME CIRCLE

A DUTY OF PARENTS.

When a Catholic child is so situated that he must be sent to a non-Catholic school, then the parents must the more carefully supply at home the necessary religious education, says the Catholic Universe.

PARENTAL DUTY.

Doing one's duty by one's son too often implies merely food, lodging, clothes and education supplied by the parents. Why, a public institution would give that? What the boy needed most was deep drafts of love.

GOD KNOWETH BEST.

God knoweth best what is needful for us, and all that He does is for our good. If we knew how much He loves us we should always be ready to receive equally and with indifference from His hand the sweet and the bitter.

THE CHILD NEEDS LOVE.

"The most fatal fault on the part of parents is injustice and cruelty," said the Rev. Robert Kane, S.J., in the course of one of his brilliant sermons on "The Home," delivered during Lent in the Jesuit church, Dublin.

DON'T FORGET IN SUMMER.

To give pure cold water to the baby two or three times a day. To prevent sore mouth by rinsing with a little cold water and borax. To shade the baby's eyes from strong light, especially from full sunlight.

USES FOR SALT.

Salt used in sweeping carpets will keep out moths. Salt and vinegar will remove stains from discolored linens. Salt in water is the best thing to clean willow ware and matting.

LAUNDRY LINTS.

Sprinkle clothes with hot water and whisk broom. Bran water is thought by some housewives to be the best thing in which to wash fine silk stockings, as soap is apt to make the silk tender.

WORTHY OF STUDY.

The Lamp, organ of the extreme high wing of the Episcopal church, quotes the following from Truth: "A most striking fact in testimony of the truth of Catholic faith is that a Catholic never leaves the Catholic Church on his deathbed or when the certainty of immediate death stares him in the face.

many Protestants and others, when about to face the judgment seat of God, when the shackles of this world have fallen practically from them, embrace the Catholic faith and become members of the Catholic Church. The reader will be astonished if he will note in the execution of criminals how many turn to the Catholic Church in their last hour; how many sick at our hospitals do likewise and how often the priest is called in to attend the deathbeds of non-Catholics.

RICE THROWING AT WEDDINGS.

Rice throwing and other similar practices after wedding ceremonies were roundly condemned as superstitious customs by Rev. Father Tennian, pastor of St. Mary's church, Pawtucket, and by his two assistants, Rev. Fathers McCabe and Gillan, at all the services on a recent Sunday.

Rev. Father Tennian in expressing his disapproval of the practice spoke in part as follows: "Rice throwing at newly married couples before they have scarcely left the church has grown into such a gross abuse that we desire to have it discontinued. It is disrespectful to the sanctity of the sacrament of matrimony which the Church has ever guarded with most scrupulous care.

The custom of decorating the carriages of bridal couples with cards bearing coarse and vulgar legends is equally reprehensible. Other customs incidental with wedding ceremonies and feasts, which are growing more and more vulgar every day and which tend to render the wedding day a day of torture rather than a joy for married couples, should likewise be discontinued."

THE LATIN TONGUE.

Why does the Church use the Latin language? For these reasons: First—Because a universal community requires a universal language. The Church of Christ is universal. Second—Because it does not change. If, for example, the Church should use French in one of her formulas alone, that of baptism, she would have been obliged to change it over sixty times.

To Cleanse and Purify the Blood AND INVIGORATE THE ACTION OF LIVER, KIDNEYS AND BOWELS YOU MUST USE Dr. Chase's Kidney-Liver Pills

In calling your attention to Dr. Chase's Kidney-Liver Pills it is only necessary to point to their success in the past, for they are known in nearly every home.

By means of their direct and specific action on the liver—causing a healthful flow of bile—they regulate and enliven the action of the bowels and insure good digestion in the intestines. At the same time they stimulate the kidneys in their work of filtering poisons from the blood.

This cleansing process set in action by Dr. Chase's Kidney-Liver Pills means a thorough cure of biliousness, intestinal indigestion, torpid liver, kidney derangements and constipation.

It means a restoration of health, strength and comfort where there have been pain, weakness and suffering. It means a removal of the conditions which lead to backache, rheumatism, lumbago, Bright's disease, appendicitis and diabetes.

Mr. L. W. Dennis, Welland, Ont., writes: "It gives me pleasure to testify on behalf of Dr. Chase's Kidney-Liver Pills. For many years I was seriously afflicted with kidney and liver troubles. At times my back would ache so badly I could not rise from a chair, and then again I would be confined to my bed. I was treated by the medical profession, but they all failed to understand my case.

"About the time I was most discouraged I heard of Dr. Chase's Kidney-Liver Pills, and they were so strongly recommended that I decided to try them. Before I had used all of five boxes my old trouble had entirely left me, and I was again as healthy as in boyhood. I freely give this testimony for the benefit of those who suffer as I have."

clearness or its beauty. It is the language of science and civilization and deserves to be the language of an unchangeable religion.

Fourth—Because it lifts the liturgy of the Church above the every-day usage of words, which alters their sense and debases it by licentiousness. This misfortune has actually befallen the English liturgy of the Anglo-American Episcopalians.

Fifth—Finally a universal language speaks of a universal brotherhood and makes a Catholic at home in all Catholic churches of the world. Besides he understands the language, though unlearned, by the ceremonies of the Church or from his prayer book, which contains its entire meaning in his own tongue.

METCHNIKOFF ON WHITE HAIR.

This interesting question was discussed by M. Metchnikoff at a meeting of the Academie des Sciences held on May 7. One of the explanations which have been suggested for the hair turning white is that the individual hairs become dry with age, and that the air penetrating into their interior destroys their pigment. Others have said that the coloring matter of the hair of any part of the body disappears under the influence of a chemical substance. M. Metchnikoff, however, is persuaded that the whitening of hair is a vital phenomenon due to cellular activity.

In order to make a scientific study of the whitening of hair M. Metchnikoff used animals whose hair is white in winter and dark in summer, and in this way he found that in some species of Russian and Alpine hares the change from dark to white follows the same course as in the human subject. Moreover, when a person's hair turns white in a single night under the influence of mental shock, it is certain that the change is due to excessive excitation of the chromophagous cells, which thereupon destroy the coloring matter of the hair in a few hours.

GENERAL INTENTION FOR JUNE

The nineteenth century has the instinct for organization strongly developed. Societies, unions, associations sprang up everywhere. Other ages had probably the same inclinations, but the means of communication and the speed of it were not present to help them on. Last century an earnest worker was mastered by an idea; he made of it a cause. The post, the telegraph, the printing press, steam, electricity removed the difficulty of distance, and his organization spread everywhere.

The direct good done by these societies is great indeed, but there is an indirect bearing on frequent Communion. These societies had their patrons, their feast days, their stated times for approaching the Sacraments. The rule, the example of fellow-members, the working of society spirit, all contributed to bring more to the altar-rail and to bring them oftener.

Who shall say what part in all this the League of the Sacred Heart has taken? Communion in other organization was practised as a means and the practice was fervent and fruitful, but in the League Communion was at an end. It was one of the three degrees into which its members were distributed. Everything in the League led up to the tabernacle as its destination. The Communion of Reparation was the crown of its work. The other degrees made some reparation, displayed a certain amount of gratitude; the Holy Hour was the sentry duty of grateful and compassionate souls, but the daily, weekly, or at least the monthly Communion was the best expression of gratitude, the fullest act of reparation that the League could offer to the love of Christ which under the symbol of His Divine Heart was the soul of its existence.

The First Friday devotions have been effective in making Communions more effective and more fervent. The phrase of some on who was more clever than deep has gone the rounds. "I believe," said he, "in the fifty-two Sundays rather than the nine Fridays." So should we all, is the obvious answer, if a choice was necessary, but the better answer is, "I believe in both." Thus the matter has worked out in practice. The fervent souls who in a spirit of living reparation went to Communion on Friday in memory of the Passion, the supreme expression of the love of Christ's heart, and in atonement for the ingratitude of mankind towards the Eucharist, they were truer for that Communion to the Mass and other duties of a Catholic Sunday, and were found often at the altar during the month. Besides, it was important that the faithful should be brought to feel that Communion was not a Sunday practice only. Every day in the week was a visiting day for our Guest in the Tabernacle, and it was good that all should appreciate the fact. The First Friday Communion had that effect, and now it will not be so hard to induce Catholics to go even farther and practise even more. The phrase now

should be, "I believe in the 365 days of the year for devotion."

It is not in any spirit of contented vanity that this review of the past has been made. The success won is not to be a lullaby of flattery to induce sleep, but the cry of success to bring laggards into the fight and make the victorious reap the further and fuller fruits of their triumph. The spirit of organization, the various socialities, the League, the devotion to the Sacred Heart have helped to increase the number and frequency of Communions. What they have begun they must bring to perfection. When Communion was yearly, they helped to make it monthly, they helped to make it weekly, and now they must make Communion a daily practice.

Such is the desire of the Church expressed in the Council of Trent, which asks Catholics to go to Communion as often as they go to Mass. Such is the desire of Christ, whose Body was to be bread and manna, and therefore daily food to all His followers. According to the Fathers of the Church, the daily bread we ask for in the Our Father should be referred also to Communion. The desire of Christ and His Church for daily Communion is enforced by our own needs. The struggle against passion and sin is daily. The strength for the struggle should come daily.

Daily Communion was the practice of the early Christians, and the history of the Church in recent times proves its desire to return to the fervor of the first days of Christianity. The Church condemned the heretical notions of the Jansenists that looked on the Blessed Sacrament as the reward of virtue, and asserted it should be rarely received. It condemned the notion that certain classes of people were excluded from frequent Communion. It condemned, also, the teaching of Baius, which required "the most pure love of God without admixture of any defect as a preparation for those who approached the Holy Table."

Urged by constant teaching and practice of the Church, and desiring to remove all traces of Jansenism and to settle all disputes about the disposition necessary in communicants, Pope Pius X. approved this new legislation on the matter of frequent Communion. Frequent and even daily Communion is especially to be encouraged among religious, among seminarians, and among Christian youth of all classes. As for dispositions, although the fruit of Communion will be greater where the preparation is more careful and the thanksgiving more fervent, yet freedom from mortal sin and the exclusion of motives of vanity and of human reasons constitute a proper and sufficient disposition for daily Communion. The confessor's advice must be sought, but he is exhorted not to keep anyone from the altar who is in a state of grace and has a right intention.

Such is the substance of this remarkable and far-reaching decree. It furnishes the teaching, the practice, the law of the Church with regard to frequent Communion. The united intercession of the League is to be offered for an intention which is dear to its heart and one of the principal reasons for its existence. Frequent Communion is frequent reparation, and frequent gratitude. If the whole spirit and purpose of the League is to offer reparation, show gratitude and convert by prayer, then no practice realizes more fully all that the League wishes and strives for than frequent Communion.

The League is happy for what it has contributed in the past towards this intention; it is happy in the opportunity of giving immediate and powerful enforcement of the Pope's wishes; it is happy in praying for its own more complete success in the future. Frequent Communion is therefore an intention to enlist the zeal of every Associate, and one which can be advanced by practice even more powerfully than by prayer. It will be on the lips of the Associates every morning, and if the words of prayer ever find an echo in the hearts of those who utter them, then surely during this month of June, which friendship has set aside for the Heart of Christ, frequent Communion will be the daily duty as well as the daily petition.

"It is clear," declares the decree on Daily Communion, "that by frequent or daily reception of the Sacrament, union with Christ is augmented, the spiritual life increased, the soul better fortified with virtues, and a stronger pledge of eternal life bestowed." Such are the fruits of frequent Communion. They are the fruits which the hallowed month of the Sacred Heart will, by united prayer and by united practice, see reaped in all lands where His Heart's home opens for Him to be the food and friend of the hearts of men.—Messenger of the Sacred Heart.

Table for the month of June 1906, titled 'SIXTH MONTH 30 DAYS' and 'THE SACRED HEART'. It lists days of the month, days of the week, and colors of vestments, along with specific feast days and observances such as Pentecost, Trinity Sunday, and the Second and Third Sundays After Pentecost.

Advertisement for 'STATUARY' by W. E. Blake, Church Supplies, 123 Church St., Toronto. Includes contact information and phone number.

Advertisement for 'HOUSEKEEPERS' featuring 'EDDY'S WARES' and 'WASHBOARD AND AN EDDY FIBRETUB and PAIL'. Promotes labor-saving products for washing.

Advertisement for 'GOLD MEDAL FOR ALE AND PORTER' by 'JOHN LABATT' at St. Louis Exhibition, 1904.

Advertisement for 'THE TOMLIN LOAF' by 'THE TORONTO BAKERY'. Includes address: 420, 422, 424, 426, 428, to 438 Bathurst St.

Large advertisement for 'White Label Ale' by 'JOSEPH E. SEAGRAM' from 'THE DOMINION BREWERY Co., Limited'. Includes address: 30 Wellington East, Toronto, and agent C. T. Mead.

Advertisement for 'Dr. Fowler's Wild Strawberry' medicine, claiming to cure various ailments like dysentery, diarrhea, and cholera.