TWENTY-SECOND SUNDAY AFTER PENTECOST

Many men drink who desire to stop the habit. Whiskey, however, has in determined the constitution and created a caving surest guarantee of saving our souls in the end. They are the special means of keeping us in close union with God, they satisfy every want of the soul, and, unless we put an obstacle in the way, they will infallibly work for our sanotification. One of these sacrament—the Sacrament of Matrimony; and with good reason, for on this sacrament reats the whole structure of civil society, and on its worthy reception depends much of the happiness which should follow every. Christian marriage.

What you are to hear to-day, brethren, is intended for all—for those who

whole structure of civil society, and on the work preception depends much of the happiness which should follow every Christian marriage.

What you are to hear to-day, brethere, is intended for all—for those who are not; for without doubt there is not one of the sacraments about which people give evidence of so little knowledge as about this, and I think you will agree with me when I say there is none other which is open to so many abuses, so much irreverence, so little respect. And there is a reason evident enough for this. Do what we may, there is no denying the fact that we live in a Protestant atmosphere, and that our outward conduct is more or less influenced by the tone of those about us. If the Reformation has succeeded in accomplishing anything decidedly positive it is this; that while it has destroyed in the minds of many of its followers the dignity and sanctity of this sacrament, it has substituted in its stead the fatalidea that marriage is simply a contract to be entered into and broken again at the heartery and breat marriage to simply a contract to be entered into and broken again at the best of results. One week after I started using the fact for succession of its followers to dispute the fact for mental the succession of the sacrament, it has substituted in its stead the fatalidea that marriage is simply a contract to be entered into and broken again at the best contract to be entered into and broken again at the best of results. One week after I started using the fat what it did for her:

"It is four months to-day since I started to use of its follow which people give redeady she after I started to a super Read what Mrs. G.—, of Hull, gue. The fat what it did for her:

"It is four months to-day since I started to be set of results. One week after I started using the fat what it did for her:

"It is four months to-day since I started to give feet well be fit in four months to day since I started to give remedy the directions, and had the best of results. One week after I started to give remedy t it has substituted in its stead the fatal idea that marriage is simply a contract to be entered into and broken again at the whim or fancy of the contracting parties, if they can only do it under cover of some process of law.

Thank God! no one calling himself a Catholic holds any such notions of this holy and Christian state. But still there is the danger of our giving count-

or every means in her power, b.th civil and or eligious, upheld the sancity of marriacs. She has fought its based on the contract of the state command, what does had point and the port in the state command, what does had point and the port in the state command, what does had point and the port in the state of the st

marriages let me say one word. Don't act as if the church were a theatre and you were present at a play; don't act as you would never think of acting when the other sacraments are administered; in a word; behave yourselves on such occasions as becomes good Catholics.

THE HOLY EUCHARIST AND THE SOCIAL QUESTION

In the frequent reception of the Holy Eucharist is to be found a clear and definite solution of the manifold and definite solution of the manifold and distressing problems in the social order that weigh heavily upon thoughtful minds to-day. If we will carefully study the Decree of Pius X. on Daily Communion, Dec. 20, 1905, in connection with the Encyclical of Pope Leo XIII, on the condition of the working people, May 15, 1891, we shall see a remarkable and helpful connection between them. Let us consider, in the first place, that when Christ came to earth, He found a tremendous gulf existing between the rich and the poor, the employer and the employed, the master and the slave. The masses of mankind were little better than dumb animals or soulless clods in the opinion of kings and nobles. The trials, degradation, oppression, the manifold wee of the laboring people may be said to defy description.

defy description.

Into this terrible condition of society Into this terrible condition of society came the Man-God, Josus Christ; and He wrought therein an extraordinary change. He taught that we are all one family—that rich and poor are alike in God's sight—that the laborer is to Him of as much importance as is the millionaire—and that God's laws apply to rich and poor, and also to the State. As the result of His teaching, there appeared result of His teaching, there appeared in the midst of the haughty city of Rome a Christian society called the

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day.

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Catholic Church, wherein rich and poor met together as brethren, bound by an Catholic holds any such notions of this holy and Christian state. But still there is the danger of our giving countenance to it in others, of making the plea for them that they know not what they do, since they have been brought up to believe that way. All of which, after years filled with such experiences, weaken our grasp of the true doctrine and induce a less exalted respect for the sacrament itself and of the responsibility connected with it.

The Catholic Church, wherein rich and poor met together as brethren, bound by an even closer tie than that of the children deven closer tie than that of the children were feat at one Divine Saviour. were sanctified by one Divine Saviour. were sanctified by one Divine Saviour. Were fedemed by one Divine Saviour. Were sanctified by one Divine Saviour. Were fedemed by one Divine Saviour. Were sanctified by one Divine Saviour. Were sanctified by one Divine Saviour. Were fedemed by one Divine S Catholic Church, wherein rich and poo

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sible Says Dr. Treves.

Special Cable to The Mail and Employer Over Own Leased Wires.

London, June 26.—Dr. Sir Frederick Treves astonished the public last week by declaring that "the idea that calls has old ever had suche anyolate College at the bright not of distable.

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CAUSED A COLI

question Sir

Frederick's statement but there can be no doubt whatever as to the evil

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EXTRACT OF

building up the

it."
The natural theologian argues from Nature to Nature's God in the following way: "Taking the three factors of the Universe, namely, matter, force and mind we find this state of things: The

Toronto, - Canada Masonic attack on religion and religious, and there are signs appearing from day to day that the Continental Freemasons now think their position sufficiently powerful to throw off the mask. At any rate they allow information to leak out which a few years ago would have been jealously guarded. It is evident, for instance, that the proviso in have been jearously guarded. It is evident, for instance, that the proviso in the attack on Spain that no association of religious shall be recognised who come from another country is proposed for the purpose of putting an end once for all, as far as Latin Europe is concerned, to the religious houses. It is not to be expected that, if they are allowed to work their will in France, Spain, Italy, and Portugal, they will hold their hands, and it remains to be seen in what form the attack on England will begin. In this connexion it might not be out of place for Catholics among others to watch carefully the origin and progress of any attempt at disestablishment and disendowment of the Church of England, study the forces at the back of any such movement, and endeavour to estimate how far it is likely to go, how much good it is likely and endeavour to estimate how far it is likely to go, how much good it is likely to do, and what harm may follow for religion in general if the movement continues after its original work is accomplished. In Italy it is becoming increasingly evident that the Anticlerical influence of the Roman Bloc and other similar bodies is extending far beyond its legitimate sphere. A city counsellor with considerable influence acknowledged that his position in city counsellor with considerable influence acknowledged that his position in the Bloc would be the guiding factor in his course of action with regard to the present election of a member of Parliament for the first division of Rome. Such is the activity and, it must be added, the capacity for organization of tho Masonic rulers who are in charge of the destinies of Rome and other large cities in Italy, that unless an equally strong organization can be formed to oppose them, they will sooner or later hold undisputed sway over all Italy. That the situation is very difficult and delicate cannot be denied in view of the

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more pitiable than that of the man seeking employment who is met with the response; "You are too old, we require a younger and more vigorous man." Yet sooner or later that may be your own experience unless some provision is made against it now. Life insurance in one form or another

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CHATS WITH YOU

OCTOBER 15, 1910

THE SHAM CATE By many an honest and to olic the question is freque "Why is it, that so many who ought to be stering C to be critical, snobbish, faith, careless about at Mass, are seldom seen munion, and are frequent after they have acquired pusiness or political life?"

It is a matter of gener that they owe about all the and advancement to the le fellow Catholics, who principally because, in adability, they are supposed religion. Yet, with exect ude, after their exact down the ladder by which was made possible, effect of haughty superiority, brold-time friends and benthe society of the "smart manners and their vice flattered, patted on the society of the "smart manners and their vice flattered, patted that the ent from the others of them used as tools to adversal interests of those when the same than the same than the same and which was to adversal interests of those when the same as the same and the

olics are increasurity prindependence in word a are willing to be convint their business ability are too brainy to submit an organization like thich Christ said, "The always with you." He the rich, whether Catholic, would always be well the more often arrayed a in defiance of her laws. cannot serve God and Mr. Toplofty regrets

Mr. Toplofty regrets his faith are such ignob inferiority when communitarity states and the such that the such tha ence he faucies that he Puffed up by their co do not see that, instead they excite only content

flatterers have gained use of their tools tready to show them t (after Kipling.) They "Why don't these men stay, where they belong That is just the essequestion—Where do the stay." Not with tee Church precepts, sacraments

Not with the peo race, who are despised and who know it. Not with Messrs. Si Not with Messrs. So after these gentlement they, like Mr. Toploft ladder by which they Dumpty gets a great

It is very difficult remotely the results lives of renegade Catterial or political not fluence the weak-mi distinction is to be gagainst the Church instructors in greate imitators in greate Their own rejection religious principles t

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