

HOW TO PRAY.

Preaching at the High Mass at the Church of St. Dominic, Haverstock Hill, Eng., recently, the Rev. Clement Walsh, C.P., took for his text the words, "Two men went up to the Temple to pray, one a Pharisee and the other a publican." The rev. preacher said one of the countless proofs of the omnipotence of the Creator was the diversity of His work. Strange to say, it would seem as though God were unwilling to perform the same work twice. Throughout the length and breadth of the world we could not find two men exactly alike. From time to time we did hear of two men closely resembling one another, but when we came to see them face to face, some one characteristic always stood out, which separated them immeasurably from the other.

We never should find two people with exactly the same taste: we might find two men who agreed on some particular point, but many, almost all men, would be found to differ strongly on others. If the face was supposed to be the mirror of the mind, or the index of what it contained, then we need not wonder that as to character men strangely differ. The same rule held good of every phase of nature. We should not find two leaves or flowers alike, no two grains of sand on the seashore, if examined, would be found exactly similar. All this was wonderful proof of the resources and fertility of the mind of God.

This was not so with regard to human creations. With regard to these, the rule seemed to be similarity, not diversity. An artist had an idea, it might be a scene or a figure, and traces of that idea were noticeable in all his work. It might be a face, and the artist would reproduce it again and again almost unconsciously. The same might be said of the poet or writer. The architect, too, was known by the likeness one to another of the buildings he designed. Thus, with regard to worldly creations, the law of similarity must prevail, because men must act according to rule, and could not go outside it. God acted according to His own good will.

In those two men—the Pharisee and the publican—who went into the Temple to pray, we had a wonderful contrast, and one that could not but be instructive as well as striking. We could not imagine two men more contrary or different. They had no point in common except that they went into the Temple to pray at the same time. The Pharisee, as they knew, took their name from a sect. They were supposed to be apart from the rest of mankind, especially the Jews, on account of their religious convictions, holiness of life, and high standard of morality. Their pride and hypocrisy would be a byword until the end of time. Their pride was not confined to things of this world. They regarded Heaven and all happiness there as reserved for themselves, whilst all others would be excluded.

The publican was a type of a different class of man. As his name implied, he was a tax gatherer, a toll gatherer, in the employ of Rome, to gather taxes levied upon Judea, and it was not surprising that such men should have been cordially hated and detested, for they did not scruple to extort money from the people. A greater contrast than that which existed between the two men who went up into the Temple to pray could not exist, but we had only to do with their difference of worship, with their different ideas on the subject of prayer.

With regard to the prayer of the Pharisee, it needed a slight stretching of the word to be able to call it a prayer at all. He seemed to forget that he was praying; he was too busy making a speech to God about himself. He said: "O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, such as this publican. I fast twice in the week, and give tithes of all I possess."

No doubt he remained standing during his prayer, and at the end of it looked around to see the effects of his words upon the people. He must have felt satisfied, and thought that if he died the world would be the loser and Heaven the gainer.

Perhaps he did keep the first great commandment to love God with his whole heart and soul. But to the second—to love his neighbor as himself—he paid no heed. Turn to the prayer of the publican, and we should see as great a difference between his prayer and that of the Pharisee as could possibly exist. He stood afar off, he would not draw too near to the sacred precincts, and, striking his breast, he says: "God, be merciful to me, a sinner."

Note the defects of the prayer of the Pharisee. He was full of self-praise and he was wanting in the essential feature of real prayer. His prayer was not humble, but was based upon his own pride. It was impertinent, for there was no mention of reverence to God. He asked for nothing, for he did not seem to have wanted anything. He made no mention of sin, but attributed sin to others.

The prayer of the publican was just the reverse. His prayer was short and to the point, and we should do well to imitate him. We said that a little done well was better than a lot done in a half-hearted manner, and it was better to say a short prayer well than to say a long prayer in a distracted and half-hearted manner. The prayer of the publican was humble; he was penitent, and contrite. Note the conclusion. The publican went down to his house justified, but the haughty Pharisee went down to his house and was not justified. The word justified meant that grace and forgiveness had been poured into the heart of the publican, and he went home with his sins forgiven him, while the Pharisee went home with his unforgiven, for his prayer had never reached the throne of God.

There was a good and wholesome lesson in that familiar yet simple parable. We were living amongst a Christian people, and yet there were Christian Pharisees amongst us. There were those who came to church ostensibly to pray, but who in reality devoted a great deal of time to making a mental inventory of the faults and failings of those about them. There were publicans who came to church to pray, and who, with beads in their hand, stood afar off, and called upon God to have mercy upon them in a humble and fervent prayer. We, too, should pray in that way if we want to go down justified. If we went to church and prayed as the Pharisee, we should go home without the grace of God being poured into our hearts.

Another lesson we should learn was our duty of fervent and unremitting prayer. We need God's help in so many ways in this world of sorrow, and God has not promised to give us that help unless we ask Him. He had given us many things without our asking Him, but He would not take us through the world and take us to Himself without we ask Him for grace and strength. Let us approach God as little children, with child-like humility, tell Him of our difficulties and trials, of our hopes and fears, and then He will from His throne of mercy grant us all we ask. This was an difficult life, an uphill struggle all the way. There were thorns in the path that would cut our feet and make them bleed, and brambles in the way, but by prayer we should receive graces which would give us strength to journey through it. When affliction came upon us when the world seemed against us, when even God seemed afar off, then prayer would be our comfort and our strength, and by it we should receive grace sufficient to carry us through all the difficulties of the world, and bring us one day to the gate of heaven.

THE INVENTOR'S WORK.

The following Canadian and American patents have been recently secured through the agency of Messrs. Marion & Marion, Patent Attorneys, Montreal, Canada, and Washington, D.C.

Information regarding any of these will be supplied free of charge by applying to the above-named firm.

Nos. CANADA.
88,651—Wm. Lord, Surry, Eng., Apparatus for generating gas for illuminating and heating purposes.

88,766—Sven Carlson, Stockholm, Sweden, Spiritus-igniters for petroleum lamps.

88,772—Major F. J. Anderson, Watford, Ireland, Slide Rules.

88,873—Martin Ekenberg, Stockholm, Sweden, Method and apparatus for heating substances containing liquid or moisture.

88,848—James Brake, Christchurch, New Zealand, Improved means for attaching breeching straps to shafts of vehicles.

88,898—Mrs. Alex. Clarke, Paris, France, Process for obtaining cattle food.

UNITED STATES.
766,295—Wm. Thorp, Rat Portage, Ont., Shingle cutting machine.

766,457—Messrs. Michaud & Desjardins, Montreal South, Que. Sleigh.

766,821—Auguste Gamache, Bartlett, N.J., Telephone transmitter.

767,040—Nli Cayouette, Amqui, Que. Hay press.

767,075—Samuel M. Martin, Vancouver, B.C., Hay tedder attachment for mowing machine.

767,102—Benjamin F. Chapman, Meaford, Ont., Horse collar.

OUR BOYS AND GIRLS.

BE ON TIME.—The writer was not long ago instrumental in securing a good position in a store for a boy about 15 years of age. He needed the place very much, for his mother was a widow.

At the end of two weeks the mother came to me to ask if I would be willing to go to the store and ask the proprietor to take Willie back again.

"Take him back again?" I said. "Has he lost his place?"

"Yes, sir, they sent him back home when he went to the store yesterday morning." A call on the proprietor of the store elicited the fact that the boy had been discharged because he was "never on time."

"He was late every morning," said the proprietor. "He always had some excuse, but I could not have a boy of that kind in my employ. If I excused him I must excuse others. I insist on every person in my employ being here on time. I am here myself on time, and it is only right and just that they should be here also."

It is right and just that every boy who is paid for his time should beat his post on time. He will find that punctuality is of high value and that the lack of it will be a stumbling block in the road toward success.

EDDIE'S DREAM.—Little Eddie Kennedy had been thinking very hard as he trudged along through the beautiful May wood. Coming to a standstill under a great oak tree, he spoke aloud his thoughts.

"Oh, how I wish there was no such thing as lessons to be learned such hot afternoons as this!" And Eddie looked around, longingly at the cool green shade where all the birds and insects seemed to be dozing so contentedly.

Then the thoughts of the times he had fallen asleep over his lessons on just such hot afternoons as this, and how Miss Prim's ruler had waked him up; and, this last painful recollection almost decided the struggle that was going on in little Eddie's breast. It was a fierce struggle between duty and inclination, and, as he threw himself down on the cool mossy bank beneath the oak tree, it seemed as if inclination had won the victory.

Suddenly a change passed over the fresh young face. Into the blue eyes shot a wistful expression, and the under lip began to tremble.

What caused this sudden change? The remembrance of a few words kindly spoken by mother that very morning when he had asked permission to stay home from school.

Could he bear the sorrow on that dear face when she learned that her little boy had not heeded her kindly words?

Would he be one of the "idlers who have no place in God's beautiful world," if he played truant just this one afternoon?

All around him in the wood it was so delightfully cool and quiet, not a sound to break the complete silence save now and then the lazy creak of some crow in the rookery beyond. "Twice little wonder, then, that Eddie was soon fast asleep under the oak tree and mother's kindly words all forgotten.

Suddenly he was startled by a great rushing and roaring of noises. His first impulse was to jump up and rush home to his mother; but to his horror, he could not move a muscle of his body. In an agony of fear he lay there praying for help.

All at once, above the terrible din, he heard a hoarse chuckling laugh, close to his head. Looking up, he saw a great ugly crow sitting on the limb of the tree just above him.

"So you like lying there better than going to school, do you?" and the crow, in a hoarse, grating voice, and he glared fiercely down at Eddie while he spoke.

Poor Eddie could not answer for fright. Then the hoarse croaking voice went on again:

"You thought the trees, and grass, and flowers did nothing but idle all day long. You did not know, O slothful boy? that each plant and flower you see before you has within its leaves the tiniest work-shops called cells—whose machinery is continually in motion, preparing the food of the plant. This plant-food consists of the gases, which the plant breathes in from the air, and water and minerals drunk up by its roots from the ground."

"So you see, all this rushing and roaring noise is simply the machinery of these millions of work-shops, working out the life of the plant."

"Learn, then, my slothful friend, from these humble things that all life is work, and all idleness is death, for he who will not work must now eat."

RAILROADS.

GRAND TRUNK LABOR DAY

SEPTEMBER 5th.

Round Trip Tickets will be issued at SINGLE FIRST CLASS FARE

Going Dates—Sept. 2nd, 4th, 5th, 6th, 7th, 8th, 9th, 10th, 11th, 12th, 13th, 14th, 15th, 16th, 17th, 18th, 19th, 20th, 21st, 22nd, 23rd, 24th, 25th, 26th, 27th, 28th, 29th, 30th, 31st.

Return Limit—Sept. 10th, 1904.

EXHIBITIONS.

TORONTO and RETURN.

Sept. 3 and 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

Train Service—Leave Montreal 9:00 a.m. and 10:30 p.m. daily. 8 p.m. week days.

Arrive Toronto 4:30 p.m., 7:15 a.m., 6:35 a.m.

QUEBEC and RETURN.

Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

Return Limit—Sept. 12, 1904.

Return Limit—Three days.

CITY TICKET OFFICES:

187 St. James Street, Telephone Main 460 & 461, or Home Avenue Station.

CANADIAN PACIFIC LABOR DAY,

SEPTEMBER 5th.

Round Trip Tickets will be sold at ONE WAY FIRST CLASS FARE,

To all Stations in Canada, Fort William and East.

Good going September 3rd, 4th and 5th.

Good to return until September 6th, 1904.

EXHIBITIONS.

OTTAWA and RETURN.

Sept. 19, 21, 23, 25, 27, 29, 31, 1904.

Return Limit—Sept. 25, 1904.

QUEBEC and RETURN.

Sept. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31.

Return Limit—Sept. 12, 1904.

Return Limit—Three days.

Ticket Office, 129 St. James Street (Next Post Office.)

Catholic Sailors' Club

ALL SAILORS WELCOME

Concert Every Wednesday Evening

All Local Talent Invited: the finest in the City, pay us a visit.

MASS at 9:30 a.m. on Sunday.

Sacred Concert on Sunday Evening.

Open week days from 9 a.m. to 10 p.m.

On Sundays, from 1 p.m. to 10 p.m.

Tel. Main 2161.

ST. PETER and COMMON Sts.

death, for he who will not work must now eat.

"Now, since you seem to be sorry, I will let you take your choice. Will you become a worker, like the flowers and trees, and live, or an idler, and die? Come, hurry up and answer me, for I must be off to punish other idlers that I know."

In his great haste to cry out that he would be a worker, Eddie woke up.

You know Eddie had only been dreaming this, while he dozed under the oak tree, and the clanging of the school bell calling the children to work, was the noise that awakened him.

Eddie never forgot the lesson learned that day, though, and he still believes his good angel took this method of teaching it to him. And who knows, perhaps his good angel did; for every word he dreamed was true, as you will find out for yourself, dear children, when you are old enough to understand.

ABSTAINERS.

Abstainers from spirituous liquors show a marked superiority over non-abstainers in the records of longevity

LABOR DAY.

St. Ann's Young Men's Society will hold an excursion to St. Ours on Labor Day.

A MEAT FAMINE.—Orders have been issued, says a despatch from Chicago, for a general strike of all butcher workmen throughout the country. The order will affect 2000 men in Chicago, and in other cities it is claimed that over 10,000 men will, if the order is observed, quit work.

THE S. CARSLY CO. LIMITED

Carsley's For Boys' School Clothing

We've been getting ready for the Boys' School Suits, Reefers, Rain Coats, Jerseys, and Caps. The styles are smart and manly. The quality of cloth unequalled, and the prices are the lowest in the city.

BOYS' TWO-PIECE SUITS

Boys' 2-piece Tweed Suits, for school wear. Price \$1.50

Boys' 2-piece Navy Blue Serge Suits. Price \$2.50

Boys' 2-piece Fancy Tweed Norfolk Suits. Price \$3.25

Boys' 2-piece College Suits, extra quality serge. Price \$5.25

Boys' 2-piece Tweed Suits, strongly made. Price \$4.50

Boys' 2-piece Suits, worsted. Price \$6.00

Boys' 2-piece College Suits. Price \$3.50

Boys' 2-piece College Suits, extra quality serge. Price \$5.25

BOYS' SCHOOL ROSE

Boys' Heavy Ribbed Wool Hose, double knee, extra quality. Sizes from 6 to 8. 26c to 42c

Prices range from, per pair

BOYS' SCHOOL UNDERWEAR

Boys' Scotch Knit Wool Underwear, with long sleeves, drawers to match; sizes begin at 22, ranging up to 32. Prices from, 22c to 47c

Boys' School Pants, made of strong tweed, from 55c

Boys' School Pants, navy diagonal. Price 85c

Boys' Worsted Tweed Pants, strongly made. Price 95c

Boys' School Headwear

Boys' Tweed Caps. Price 15c

Boys' Navy Golf Caps. Price 25c

Boys' Scotch Caps. Price 25c

Boys' College Caps. Price 45c

Boys' Federal Hats. Price \$1.25

Boys' School Boots

Boys' Black Buff Laced Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10

Boys' Black Calf Laced Boots, strongly made, good fitting, heavy soles. Sizes 1 to 5. Price \$1.60

Boys' Black Boots, good, strong, heavy soles, a splendid wearing boot. Price \$1.10