#### FIVE-MINUTE SERMORS.

Trinity Sunday.

THE PRECEPTS OF THE CHURCH. THE PRECEPTS OF THE CHURCH.

If any man has not made his Easter duty this morning, or before to-day, he ought to think seriously on the frightful state of his soul. The decree of the Lateran Council which prescribed the Easter duty says of him who refuses to obey in law, "Let him, while living, be obey in law, "Let him, while living, be driven from the Church, and dying, let him be deprived of Christian burial." If this punishment meant simply a temporal exclusion from the society of the faithful, which at present it does not mean; or if it meant no more than a refusal of Christian burial, though

a refusal of Christian burial, though that would be hard enough for the sinner, and especially so for his friends; if it meant only what it says, it might be tolerable, to a sinner at least.

But really it implies more terrible things than it expresses. For the authority which put forth that decree is the same as that to which Christ said, "Whatsoever you shall bind on earth it shall be bound in heaven, and whatsoever you shall loose on earth it whatsoever you shall loose on earth it shall be loosed in heaven."

Thus is he excluded from the Church in heaven who is justly excluded from

the Church on earth.

This grievous sin of not hearing the Church does not take away the obliga-tion of performing the Easter duty until Easter comes round again, as too many think. The obligation hangs over the man who refuses to fulfil it until what it requires is done. As Moses said to the people of Israel in giving them the law of God, so might it be said to the sinner who scorns this be said to the sinner who scorns this pet important obligation: "If thou most important obligation : with not hear the voice of the Lord thy God, to keep and to do all His commandments and ceremonies, all these things shall come upon thee and overtake thee. Cursed shalt thou be in the city and cursed in the field. Cursed shalt thou be coming in and cursed shalt thou be coming in and cursed going out. The Lord shall send upon thee famine and hunger, and a rebuke upon all the works which thou shalt do; until he consume and destroy thee quickly, for the most wicked inven-tions, by which thou hast forsaken

Be assured, dear brethren, that if these temporal curses do not come upon him who has neglected his Easter duty, the worst of spiritual curses, the death of his soul by his mortal sin. And as has been said, the obligation is ever present to multiply evils upon the head of him who scann it is the bead o of him who scorns it, just as every blessing becomes a curse to him that abuses it. For every time the sinner resolves to fulfil the ever present ob-ligation, and then breaks that resolu tion, by putting off without reason the fulfilment of it, he commits a new mortal sin. And thus the curse increases

and multiplies.

Would that all might be impressed with the importance of this duy, and the gravity of the sin of neglecting it! Even if we did not have the explicit decree of the Church to bind us, we could not help inferring the obligation, from the strong words of Christ, "Un-less you eat of the flash of the Son of Man, and drink His blood, you shall

not have life in you."

Nothing could impress upon us more forcibly the obligation of holy Communion than these words of our Blessed Saviour. For, which of us desires the everlasting death of his soul? And if we cannot live, except by Christ, who will not rejoice, with his whole heart, that such a sweet Fountain of Perpetual Youth is provided for our souls?

"Drink ye all of this." How marvellous is God's goodness and mercy to us, poor sincers! And how base is the ingratitude of that man who requires a law to force him to partake of God's infinite mercies! grant that such ingratitude may keep none of us from the bounty of our all merciful Benefactor!

"He that eateth My flesh and drink-eth My blood hath everlasting life; and I will raise him up at the last day.'

#### " SOCIETY " INDIGNANT AT FATHER VAUGHAN.

Father Bernard Vaughan has been receiving from fine ladies and gentle-men of England letters of indignant men of England letters of indignant protest against his condemnation of "cat and dog worship" as among the sins prevalent in British "Society" or "The Smart Set." Telling about those letters in a sermon at Liverpool the rev. Father said he did not wish to descend to further particulars than to give samples of what some of his assailants had written. "My dog is assailants had written. "My dog is dearer to me than anyone else on earth." Another: "I don't know whether you have a soul, but I know my dog has." Yet another: "You seem to think I shall be damned be cause I love my faithful friend; well, I should prefer to be lost with him than saved without him." And again: You may say what you like, but my dog has may say what you like, but my dog has may say what you like, but my dog has more logic than any man, and more love than any woman I ever met." Once more: "I once thought of becoming a Catholic, but after hearing of your abominable cruelty to dogs I shall never join your Church."

"I might," continued Father

"I might," continued Father Vaughan, "read whole volumes of quotations not unlike those I have given, all of which go to show that I was more than amply justified in condemning what has been called "cat and dog worship." I do not think ithat perversion of love, man's most God-like gift, could gone further. Surely it is not a wholesome sign of our times."

No, it is not a wholesome sign, never theless it will go on among the "Smart Sot." As to the charge of "abomin able crueity to dogs," it was hardly necessary for Father Vaughan to defend himself by saving that having dend himself by saying that having been brought up from his earliest years among all sorts of animal pets, it was not likely he had any dislike to God's dumb creation. He thought few people leved leafing about an aviary or a kennel more than he did.

But he won't worship birds and cats and dogs, therefore "Society" will have none of him. — New York Freeman's

#### AN INTERESTIEG SCOTTISH FAMILY.

Every reader of the novels of Walter Scott will recall that Sir Humphrey Colquhoun, twelfth laird of Luss, and chief of the historic and powerful clan of Colquboun, who figures so extensively as the principal foe of "Rb Roy" in the Waverly novel of that name. In fact, Scott's novel, "Rob Roy," is almost entirely devoted to the fueds and wars waged between Rob Roy, the chief of the MacGregors, and the clan of Colquhoun. The death, therefore, of Sir James Colquhoun, twenty-sixth laird of Luss, and chief-tain of the great clan of Colquhoun, cannot fail to excite a certain amount of attention in this country, where, by the bye, the clan has a number of re-presentatives. Some of them, however, no longer bear the name of Colquboun, but that of Gahn In fact, the Gahns in but that of Gahn In fact, the Gahns in America and in Sweden claim to be the principal representatives of the house of Colquboun, from which the late chieftain, and his successor and cousin, Col. Sir Alan John Colquboun, are only descended through the distaff side.

It seems that Sir Alexander Colquhoun had three sons—John, who was created a baronet; William and

William and George are vaguely described in the various British "peerages" as having "died abroad without posterity." But this is unreliable. For in the sixteenth and seventeenth centuries, when means of com munication between the various countries were difficult at the best, it was found impossible at home to keep track of younger sons of patrician families who have left for foreign lands in search of adventure and of fortune. Conse quently, when lost sight of, they were usually set down as having "died usually set down as having abroad without posterity."

Swedish records, however, go to show that both William and George entered the service of King Gustavus Adolphus, fought under his command during the Thirty Years war, and afterwards settled in Sweden. George died without issue. But William married and left a family of children, the eldest of whom, Peter, became chamberlain to the royal Duke Carl of Soderman-land, and died in 1633. In Sweden the name of Colquhoun came to be written as Kahun, in accordance with the Scotch pronunciation, and subsequent Scotch pronunciation, and subsequents by during the course of time became corrupted into Gahun, Gaan, and finally Gahn. A branch of these Swedish Colqubouns or Gahns, directly descended from Peter Colquboun, is now settled in America, and one of its members. Henrik Gahn, holds an office under the United States government at Washington.

Sir John Colquhoun, the elder of the two brothers, who had established them selves in Sweden, was created a baronet in 1625, with remainder to his male decendants, and from the inheritance o which his younger brothers were there fore excluded. The title is now ex tinct. The Gahns of Sweden have for the last two hundred years always made use of the armorial bearings of the Scotch house of Colqu houn, with the sanction of the Swed ish Crown and court of heraldry which, as in other monarchical courtries of the continent of Europe, quite strict about such matters.

Colquboun family was founded, ac cording to one tradition, by the Caledonian chieftain Galgaeus, who commanded the Scottish forces against tradition, by the Romans under Agricola in the battle of the Grampian mountains in the year 80 A. D., the name Galgacus the year 80 A. D., the name Galgacus being converted Galgahoun, Calhoun, and Colquhoun, According to another tradition the family was founded by a kinsman of the old earl of Lennox, Umfridus Kilpatrick by name, who, in the reign of King Alexander II., acquired from Maldowin, earl of Lennox, the lands of Culchone, or Colquhoun, within the earldom, adopting for him self and for his descendants the name of the lands as their patronymic. The Colqubouns of to-day have still charters containing the grant of the lands of Colquboun, bearing the signature of King Robert Bruce. Luss, in the country of Dumbarton, which is yet in the possession of the family, came to it through marriage in the reign of King David II., and from that time forth the chief of the Colquhouns has always been known as the laird of Luss.

The annals of the Colquboun family may be said to constitute the history of Scotland and is one long succession of sanguinary struggles, raids, wars, deaths on the field of battle and on the scaffold, trials for sorcery and for high treason, deeds of daring both in Scot land and in foreign lands, and last, but not least, of the extraordinary feud with the MacGregors, phases of which served as the theme of Sir Walter Scott's most spirited Scottish novel, Scott's most spirited Scottish novel, "Rob Roy." It was King Charles I. who first bestowed a baronetcy on the laird of Lass in 1625 as stated above. Sir Humphrey, the fifth baronet of that creation and the laird of Luss who figures in "Rob Roy," had no male issue of his marriage. So he secured from the crown a new great of secured from the crown a new grant of secured from the crown a new grant of the baronetcy in favor of James Grant of Pluscardine, married to his only daughter and heiress. Owing, how-ever, to a provision in his will, accord-ing to which the estates of the Grants and the Colquhouns were never to be united a good deal of confusion and litigation ensued, which was finally settled by James Grant's fourth son and namesake succeeding to the chief taincy of the Colqubouns and to the Colquboun estates, a new baronetey bearing the date of 1786 being granted by King George III. in his favor. The Grant estates passed to the earls of Seafield, who are the head of the clan Seafield, who are the head of the clan of Grant, and are now in the possession of the dowager countess of Seafield. It may be just as well to add that owing to the various deeds of settlement none of the Swedish or American descendants of the house of Colquhoun have any rights capable of being enforced either to the Colquhoun or to the Grant estates in Scotland both of which are large.

The principal seat in the chief of

Colquhoun and laird Luss is at Rossdhu Luss, built by Sir John Colquhoun, lord high chamberlain of Scotland under James V. and ambassador to the court of Queen Elizabeth during the reign of Mary Queen of Scots. It looks out on to Luch Lomond, standing on a proportion, flanked by glorious on a promontory flanked by glorious woods on either hand, and facing Ben Lomond. Another possession of the family is Arrochar house, and a third Ardencaple castle, near Gareloch, which belonged to the Duke of Lennox, who was grandfather and guardian of James VI. of Scotland and James I. of England, and father of the ill-fated Lord Darnley, who married Mary Queen of Scots. Ardencaple castle is now rented on a long lease to the great ironmaster, Sir James Graham of Glasgow. It has no ancestral associations for the Colqubouns and was merely purchased by the father of the late Sir James for the purpose of completing the "ring" of his wide estates. He purchased it from the third wife and widow of the seventh duke of Argyle, without the knowledge of the stepson, the late duke of Argyle, or of her stepgrandson, Lord Archibald Campbell (now heir to the dukedom of Argyll) and to whom gow. It has no ancestral associations the dukedom of Argyll) and to whom she promised to bequeath it. They were both of them much distressed by her action in the matter, being deeply attached to the place, especially the late duke, who was born there, while his mother and elder brother died

The late Duke George of Argyll used to tell a curious story in connection with the demise of his brother John with the demise of his prother John there at the age of sixteen. He related that he had been walking on the grounds when summoned to his brother's bedside, and that then and not until then did he realize how dangerously ill then did he realize how dangerously ill John was. As he walked to the window to hide his emotion he noticed on the bough of a great beech tree which spread its branches close to the castle turrents a white pigeon motionless. Never before had he seen a pigeon in that tree. British pigeons, descended as they are from the blue rock dove, rarely perch on trees. The bird rerarely perch on trees. The bird re-mained in that same position through-out the following night, during which John Campbell passed away, and on until the lad's funeral took its way from Ardencaple, across the waters of the Perth to Kilmun, which has been the burial place of the Argylls for centuries. When George returned to the castle, after helping to lay his elder brother in the tomb, the bird had dis appeared, and never from that day until this have pigeons been seen to perch upon those trees. The late duke, in spite of his extraordinary scientific attainments — he was one of the most stitions, and to the day of his death re mained under the impression created upon him in his boyhood by the presence of that white pigeon just outside of the window of the room where his brother lay dying .- The Marquise de

## BEFORE THE REFORMATION.

An article on "Fourteenth Century Mysticism" in the Hartford Seminary Record contains many of the usual Protestant misunderstandings and misinterpretations of the life of the Church in the Middle Ages, but is constrained to pay tribute to the deep re ligious spirit which permeated Europe in the days before Protestantism. in the days before Protestantism. The author of the article errs absurdly, we believe, in saying that the mysticism of the fourteenth century paved the way for the Reformation It used to be the custom in bygon years to decry or ignore every Catholic person and every Catholic movement which existed before the Reformation. Nowadays all the great Catholic saints and all the great manifestations of spirituality (such as mysticism) are seized upon by Protestant controversialists as forerunners of Martin Luther's religious revolt. The writer of the present sketch has followed this course of action in the present case. Yet we hope that the wish he expresses in his concluding sentence may be granted and that his readers "may realize what is so often forgotten—that there was a deep, rich spiritual life in the days before the Protestant Reformation and that Christians of the twentieth century have much to learn from their prothers of the distant past." -Sacred Heart Review.

# Religion and Affection.

Do not imagine, as some do, that when the love of God enters into a man, his perfection consists in the hardening of natural affections. Whenever the spirit of devotion or piety narrows or contracts the heart, and makes our homes to be less bright and makes our nomes to be less oright and happy; when it makes parents imperious to children, or children undutiful to parents, or lessens the sympathy of brothers and sisters, or chills the warmth of friendship—whensoever the plea of religion, of fervor, or of piety has the effect of lessening the natural affections, be sure that such piety is either perverted or not true. The best son will make the best priest, and the best daughter will make the best nun; that is to say, the best training for the most perfect character, as a disciple or a handmaid of Christ, is to be found in the natural affections home. Love to kindred and friends, with all tenderness due to them, and not only to friends, but to your enemies, to those who are displeasing to you, to those who offend and treat you spite fully-this is the fruit and proof of true and happy piety. - Cardinal

#### ST. PHILIP NERI FEAST, MAY 26TH.

We shall pass over the history of his clous childhood and begin at the period when he lived in Rome in the exercise when he lived in Rome in the exercise of the sacred ministry up to the age of eighty. Through humility he had at first been unwilling to receive holy orders but, through obedience, he at last consented because his confessor imposed it on him as a duty. From that time his whole life was devoted solely to the duties of his ministry. He went to church very early every He went to church very early every morning to hear confessions when no-body came he would walk slowly in the vicinity of the confessional, while waiting for some penitent to come. From 11 o'clock until noon he gave religious instruction at his house to all who chose to come. The number of conversions effected by St. Philip Neri reached an incredible figure and among those converts there were even some Jews. He introduced into Rome the custom that still prevails of visiting the sick in the hospitals, to comfort and exhort them. Twice a week he went to the prisons to carry the succord and teaching of religion to those who were confined in them. Pope Gregory XIV. sent Philip Neri a diploma of Cardinal. The saint sent

for such a mark of high esteem, but that he would himself inform the Sove-reign Pontiff when he would feel pre pared to accept the dignity offered

This meant that he did not wish to be a Cardinal.

As a rule, he was exceedingly severe toward himself; nevertheless, it would be wrong to think that he was gloomy and sad. The apostle St. Paul has written: "The Kingdom of God does not consist in drinking and eating, but in the wases and joy of the Hely." not consist in drinking and eating, but in justice, in the peace and joy of the Holy Ghost." These words were fully borne out in St. Philip Neri. The inward joy and peace he enjoyed spread outwardly and imparted a remarkable galety to his exterior. The history of his life is full of ancedotes that show the evenness of his usual good temper.

Like St. Anselm, he was convinced

Like St. Anselm, he was convinced that one of the best and most fruitfu works a priest can perform is to foster the hearts of young people When already old, he used to go band of young men outside the city gates to be present at their games and partake of a rustic meal. He would be seen sitting on the ground among his dear children, telling

them stories and giving them familiar instruction. When the young men who were being educated in the institution under his direction, made too much noise while playing and people com-plained of it, he would say: "Let them split wood on my back if they like, pro-vided they do not sin!" When he observed any one sad or thoughtful, he would strike him gently on the cheek, saying: "Be more joyful!" He asserted that joyful natures were nearer visite than gloomy concerns.

asserted that j yith nature which asserted that j yith nature wirtue than gloomy ones.

He took great pleasure in testing the virtue of his disciples by laughable means and he practised the same on himself.

The famous Cardinal Baronius disciple of St. Philip Neri. To make him practice the virtue of humility St. Philip ordered him one day to g to a wine-merchant well-known for his rude ness, with a large jar capable of holding several measures, to buy only a few quarts from him, to make him wash the cellar and see that the wine was correctly measured. To increase his em parasament Philip gave him a piece of gold from which the innkeeper was to gold from which the innkeeper was to take the few coppers due him. Baron-ius obeyed to the letter. The people of the inn imagined that he wanted to make fun of them; they called him in-sulting names and even threatened to

Our saint did the same for himself. On one occasion a resident of Sienna, a very pious man, came to Rome on business and lodged in St. Philip's house. When he saw the saint chat nouse. When he saw the saint char-ting in a friendly manner with his colleagues and laughing with them he was surprised and said himself that the holiness of St. Philip Neri did not seem to him as great as his reputation had led him to think. On the following day he went to confession to St. Pailip, but said nothing of his suspicions of the previous day. Now, St. Philip had the gift of reading the depths of consciences, so he said to the penitent: "Be careful not to conceal any sins. Why, for instance, do you not say that you were scandalized by my conduct last evening?" More astonished even than he had been the day before, the penitent admitted his fault and from that day he was more fully convinced of Philip's true sanctity.

During his long career St. Philip was day he went to confession to St. Pailip

During his long career St. Philip was afflicted with many diseases which he suffered with perfect resignation with-out ever losing his cheerfulness. On the feast of Corpus Christi in the year 1595, he said Mass and contrary to his usual custom, he chanted the Gloria in excels is instead of reciting it. During the following night, as he had pre-dicted, he peacefully died the death of the just.

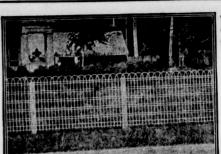
The lives of the saints and gener

ally of all true Christians in nowise resemble those of the worldly. We have just seen that St. Philip Neri found pleasure in things which others would have considered tame and in-sipid. To complete this sketch of his character, we may say that he fre-quently wept bitterly at the blindness of mankind and the impenitence of sinners. But they who imagine that sadness lies at the bottom of the nature of the Christians are greatly mistaken.
On the contrary gaiety should dominate in the Christian. In fact what does he lack to make him always happy and contented? On the one hand, he has not the anxieties of wounded selfesteem, the terrors of avarices and cupidity, the torments of other passions which constantly torture most men.
On the other hand, he asks one thing only: the fulfilling of God's will in all and over all things. It may be said that the saints are continually full of inexpressible happiness, unknown to other mortals, which gives their souls

the security which metal cellings and walls afford, by making their rates which metal cellings and walls afford, by making their rates one-third less on homes constructed of this material.

Illustrated catalogues and complete information as to cost may be obtained by writing the Metal Shingle & Siding Co., Limited, Preston, Ont.

57



# PAGE ACME White Fences

Any height to 8 ft. Any length you say. From Gates to match, from \$2.25. Last longer. Easy to put up. Get booklet.

PAGE WIRE FENCE CO., Limited Walkerville - Toronto - Montreal St. John - Winnipeg 212

# A Good Tonic



against worry and anxiety for the future, and no man, especially one with others dependent on him. should be without its invigorating influence.

Nothing else will so brace a man up for his daily work as a good life insurance policy, with its attendant feeling of protection and secur-

A policy secured now in the

# North American Life

will not only prove beneficial to yourself, but to your family also.

NORTH AMERICAN LIFE

ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT.

JOHN L. BLAIKIE, GOLDMAN, A.I.A., F.C.A.

Managing Director. W. B. TAYLOR, B.A., LL.B., Secretary.

### METHODISTS AND PURGATORY.

Two Methodist editors are apparently, at opposition over the question of prayers for the dead. One of them, Dr. Levi Gilbert, editor of The Western Christian Advocate (Cincinnati), in a recent book called "The Hereafter and Heaven," advances the plea that such prayers be introduced into Methodism. MIGHT ENTAIL BELIEF IN PURGATORY The other, editor of The Central Advocate (Kaneas City), wonders what would be the logical limits of that in-

novation. He writes thus : "May we be permitted to ask by whom and with what intentions we may expect prayers for the dead ultimately to be offered? And from whom as well as for whom we may ultimately be expected to draw the suffrages of these prayers? We do not argue now; we ask for definitions and limits. For we must remember that not even Rome allows us to pray for the damned. Her ations us to pray for the damned. Her system of purgatory is only a system of purification, of discipline, and heavenly leading. Would our prayers mean less? Would we adopt the word pur gatory? To be sure, there is the understanding in Rome that this puriacation is purchased by the sacrifices of the Mass and by the superabundance of good works on the part of those now alive and dead. We would not expect to cross that chasm—though many might."

It is pointed out as possibly "strange" that the "doctrinal literature of Meth-odism is so scant on the actual state of the soul just beyond the grave."
"Perhaps," continues the writer, "it is time to take up what Dr. Gilbert might call a lost article in our creed. Perhaps Methodism should have closer continues the writer, " it

Perhaps Methodism should have closer kinship to Rome, to paganism, to 'eternal hope.' We say, perhaps !''

John Wesley, it is said, was at one time cartooned by Hogarth 'as a Jesuit in disguise,'' and by another contemporary was accused of a tendency to '' popery,'' [especially in commending prayers for the dead. Wesley replied not by denial of the practice. replied, not by denial of the practice, but by denying that praying for the dead was " popery."

AN AGNOSTIC METHODIST.

This passing episode, says the editor of The Central Christian Advocate, "is matter which should be weighed in all its aspects before bringing it forward as an exhortation for an innovation so repugnant historically, to the entire Protestant world." He continues:
"We do not think that it is strange

## Build a Metal Home

In every way metal is superior to wood or plaster for the interior of nomes. Classified Metal Ceilings and Walls, designed and manufactured by the Metal Shingle & Siding Co., Limited, of Preston, Ont., are to be preferred over all others for their beautiful and harmonious finish. They are made in a great variety of designs to suit all tastes, and are classified according to the prevailing styles of architecture. Metal ceilings and walls are fire-proof and vermin-proof, are sanitary and easily cleaned. They may be beau-tifully decorated at small cost.

tifully decorated at small cost.

Those, who are tired of the yearly expense of re-plastering, re-painting and re-papering, should make a change to metal ceilings and walls. They may be put on over the old plaster, without dirt or muss, and in much less time than plastering would require. They last a lifetime, and never need repairs, so that the first cost is the only cost. last a lifetime, and never need repairs, so that the first cost is the only cost.

Life insurance companies recognize the security which metal ceilings and walls afford, by making their rates one-third less on homes constructed of this material.

Illustrated catalogues and complete information as in cost may be obtained

ineffable joy, a mysterious and supernatural gaiety so great that frequently their last sigh mingles with a smile or even with a song of joy.—Annals of Ste Anne. de Beaupre.

that Methodism has not produced a literature on this thing of prayers for the dead. Methodism is practical. The land immediately beyond the grave is shrouded in loving mystery; there is shrouded in loving mystery; there is shrouded in loving mystery; there is shrouded in loving mystery. that Methodism has not produced a is shrouded in loving mystery; there is scant revelation. Therefore Method

### A SOCIALIST APOSTLE.

There was a socialist among the apostles. He carried the purse; and was the business man of the apostolic body. When a banquet was prepared for our Lord after the resuscitation of Lazares, the latter's sister poured precious ointment on the feet viour and the whole house was filled with the perfume. It was a very gra-cious act and pleased the Lord greatly. It was the highest honor that could have been paid a guest according to Eastern etiquette. But one member of the party was indignant at the extravagance. He said, "Why this waste; these spices should have been sold; they would have brought three hundred pence; and that money would have been given to the poor. The Evangelist tells us that the ma did not care a straw for the poor ; but he was a thief and had custody of the funds. Need we say who he was? His name is spelled with five letters. -Western Watchman.



-That's what makes St. George's

# **Baking Powder** so satisfactory. It is the purest Cream of Tartar Baking Powder

that Science can make. Send for our free Cook-Book-full of choice new recipes.

National Drug & Chemical Co. of Canada, Limited, Montreal.



JUST RECEIVED

# Beautiful Lace \*\*\* **Pictures**

STEEL ENGRAVINGS ASSORTED SUBJECTS

Size 3x41 ins.-30c, per doz. " 2½x3½ ins.—20c. "
" 1½x2½ ins.—15c. "

GOLORED PICTURES Plain Edge. Assorted Subjects.
Size 2½x4½ ins.—15c. per doz.
\$1.00 per hundre.

THE CATHOLIC RECORD

LONDON, CANADA

MAY 25, 1907.

CHATS WITH YOU

True Motives For W The leading motives to men to action are three fear, self-interest and k which determines us m strongly to work. But what the self-three combined and all three combined and united strength to bear there sloth should be an and the danger to be gue should rather be excessive dormant energies that ne

rouse them to action.

If we carefully reflect

fession we follow or the which we are employed, in that one or more of the m self-interest, and love consciously or unconscious consciously or anconscious proportion to the estimat our work and the way in charge its duties. Take of a physician. He has practice, and is rising repression. But suppose practice, and is rising a profession. But suppose passion for drink and a will be the consequence will have no confidence i drop off one by one. His be reduced until it be port his family. He will and deeper into debt us out. Eventually, brol health, a confirmed drarace to his profession, commit suicide, or end mad-house, or meet will commit suicide, or end mad-house, or meet wi melancholy death. The result has a considerabl professional and business of them, indeed, would their self-interest, and for the other motive of family; but when they degradation—the loss and caste—to which slo will inevitab their self-respect is redetermine to save their

any sacrifice.

It would be easy other examples how interest sustains us in ous enterprises and love of ease and repos naturally incline.

naturally incline.

As to the motive of love of our family deptheir support; love of chas laden us with kinds of our work itself, to w thusiastically devoted. as a counter motive to effective stimulus to st What I would reco

this. Keep always ha vivid picture of the which neglect of duty This is the motive present to yourself the application to your t self-interest. Thirdly for its own sake; love you labor, if it be at especially love your determined to leave die, if not wealth, the erate competence, and something infinitely n memory of an upright an unsullied name. motives together; it you, as the miser kee vision of golden store long and steadily creeps on you and yo the day oppressive, a to the cool, wayside find them an unfailin vigor and renewed lighten your burde most oppressive, and when it is most over

It may cause some not include duty a motives to work. A ever, has but slight will, unless it be con consequences, or los so spiritual as to authority for its ow you wish to enforce the motives that re they must be those of spoken.—Catholic C Some Pract

When a young ma to the great world a other men of all cha professions — espec from home and has in social intercours many blunders if he He should lay dow for his guidance, s by these meetings as to establish a manners and good participate in no ways in which t First of all the will be respectful wisdom and high to show that rev false notion of or Real worth is m conceited thrust and occupy the posten to their own are called back.
is in a company
his elders, it is
act as if he "knew be a college gradi that is garnered of life. When h of life. When h smile often rests any common sens listen to others, to learn, these tion. He may quiet, pleasant has any special i not well for him

the stage and detraction. In

of men the abs paragingly. Doings of others. rule, behind a