#### FIVE-MINUTE SERMONS.

Sanday Within the Octave of the

THE CONSTANT STRUGGLE Be prudent, therefore, and watch in prays. (St. Peters iv. 7.)

What a happiness many Christians have at the Easter-time through confession and Communion, and how described the characteristics and the confession to the characteristics of the characteristics and the characteristics and the characteristics are characteristics. fession and Communion, and how desirable it is that this happiness should continue! I will tell you how to be always thus happy. Wage a constant warfare against your evil passions; for sin is the only thing that can deprive you of the jay which you now have. sin is the only thing that can deprive you of the joy which you now have. But you will say, "It is hard to be always striving." I answer, that the victorious in any contest do not notice the labor which their triumph costs.

Defeat is what makes warfare painful. the laber which their triumph costs. Defeat is what makes warfare painful. For your consolation, remember that you have only to be resolute and arm yourself with God's grace, which is given most abundantly, and defeat is ampossible. God has provided help for you in all possible difficulties. He will not abandon you unless you throw down your arms. You have already gained much in obtaining God's friendship. Your hardest fight was when you were doing penance to get this friendship. What a pity it would be to throw away what has cost you so much labor! what has cost you so much labor!
"Be prudent, therefore," and do not

let yourself be ensuared again by evil. let yourself be ensured again by evil.
Consider the great happiness which you now have, and compare it with your great misery when you were in danger of being lost for ever. Experience is a great teacher, and it is folly not to profit by it. See how it has been with your were consented to sin you Front by it. See now it has been with you. When you consented to sin you were cheated by a pleasure that you found to be unreal, you had to suffer an hour of pain for every moment of grati-fication, and your soul was agitated, depressed, and sorrowful. Besides, in this unhappy state you deserved only

everlasting pains.

Now that you have the happiness of being in God's favor, how you ought to strive not to lose it! Show your prudence by "watching in prayers." Since the Paschal Communion have you watched yourself? or have the old habits of neglect once more begun to apwatched yourself? or Bays the fits of neglect once more begun to appear? Have those morning and even ing prayers been omitted? Watch.

These are the beginnings which prepare the way for a fall into sin. You prayers are the chief defence. God's assistance is continually necessary for all, and it is granted through prayer.

The assistance of God continues while the habit of prayer lasts, but no longer. Pray, and all will be well with you. If you do not pray, nothing can save you. Watch for your failings in the duty of prayer, and continually repair and correct them. No temptation can move one who is faithful to prayer. Such a one's salvation is infallibly cer-If you do not pray, you are without excuse, because all, even the greatest sinners, can pray. It is a maxim of the spiritual life that one who is faith dul in prayer is faithful in all things. cures all the disorders of the Prayer cures all the disording faults, coul, diminishes one's daily faults, coul, diminishes one's daily faults, coul, diminishes one's merits, and due to sin, increases one's merits, and finally conducts to Paradise.

#### TALKS ON RELIGION

ST. JOSEPH.
The feast day of St. Joseph, coming ne least day of St. Joseph, Coming to Lent, cannot be celebrated with complete solemnity and joy as other-wise it would be. Hence the Church appoints the third Sunday after Easter to this great saint's honor, under the title of "The Patronage of St.

St. Joseph occupies a place of his own in the devotion of Catholics, such as is given to no other saint. The solid ground of this honor and devotion rest on the fact that St. Joseph was chosen by God Himself as the hus-band of the Virgin Mother and fosterfather of our Lord. In consequence of his divinely appointed his provident care, he is honored with the title of the "Father" of Christ Himself (Luke ii: 48), although, course, Christ had no man for His father in the proper sease of the

We can arrive at a just conception of the eminent virtues and worth of this great saint only by piously con-templating the sublimity of the dignity conferred upon him and the sacred trust imposed upon him by the Eter-nal Father, whose earthy shadow him To be in such intimate relations with the Son of God, to guard and protest the Virgin Mother, to labor and provide for both, to act as their hu-man superior—which in reality, by reason of his God-given office, he was, to be the means and the instrument of working out and effecting the eternal decrees of the immutable, eternal God surely all these sacred and sublime files presuppose the highest graces and the most consummate sanctity. and the most consummate sanctity.
And this sanctity the Holy Scripture And this sanctity the Holy Scripture sums up, in pithy but inspired style, by declaring of St. Joseph: "He was a just man"—that is, he was a holy, perfect man, a saint justified by the outpouring on his soul of the highest wifts and graces of God. In the partial silence of the Gospels concerning the personal characteristics of St. Torent as also of his Virgia apouse, we Joseph, as also of his Virgia spouse, we do but see the indications of their deep, true humility of heart, of their love of silence, modesty and retirement in God, for God, and with God.

But when evil men spoke and taught evil of the Son of God then did the Church call Mary forth to defend the setraged honor of her Son, and placed her before the world on her rightful throne, with the twelve stars of the A pocalypse around her head, blazoning forth her most glorious title of "Theo and for the first time slept directly under the matchless skies of the cloud-less desert. The second day being the feat of their special patron St. Joseph, did the ever watchful Roman Pontiffs after offering the accustomed prayers call on the foster father and guardian of Jesus to come forth and show his gower and give of his aid to the suffering Church militant. Thus we find Gregory XV. and Urban VIII. making St. Joseph's day, the 19th of March, a feast of obligation. Benedict XIII. sees," or Mother of God.

ordered his name to be inserted in the Litany of Saints and the Litany used in the "Commendation of a departing

In 1871 Pius IX, confirming a de cree of the Congregation of Rites, put the whole Church under the patronage of St. Joseph, chose hin as the Church's protector, and made his feast a double of the first class. It was fitting that Christians should appeal to him who care a revealed to the state of ting that Christian about the human him who once protected the human life of our Savior, and ask his inter-cession in behalf of Christ's mystical cession in benait of Christs any serical body. In many ways, especially during the pontificate of Leo XIII. the Church has marked her approval of the growing devotion to St. Joseph.

Among the saints who had a special and tender devotion to St. Joseph may be mentioned St. Bernard, St. Francis of Sales, and St. Teresa. In the sixth chapter of her life, she writes thus: "I chapter the regions St. Lycaph for my chose the glorious St. Joseph for my patron, and I commend myself in all things singularly to his intercession. I do not remember ever to have asked anything of God through him which I did not obtain. I never knew any one, who, by invoking him, did not advance exceedingly in virtue." St. Francis in his numerous writings recommends do his numerous writings recommends de-votion to him, and extols his merits, votion to him, and extors his merits, principally his virginity, humility, constancy and courage. "What a happiness," says St. Bernard, "not only to see Jesus, but also to hear Him, to see Jesus, but also to hear Him, to carry Him in his arms, to lead Him from place to place, to embrace and caress Him, to feed Him, to know the heavenly secrets hidden from the heavenly secrets hidd worldly wise and great.

"O astonishing elevation! O unpar-alleled dignity!" cries out the pious and learned Gerson, in a devout ad-dress to St. Joseph, "that the Mother dress to St. Joseph, "that the Mother of God, queen of Heaven, should call you her lord; that God Himself, made you her lord; that God Himself, made man, should call you father and obey your commands. O glorious Triad on earth, Jesus, Mary, Joseph, how dear a family to the glorious Trinity in heaven, Father, Son and Holy Ghost. Nothing is on earth so great, so good, so excellent."

We have written these lines in honor of this great saint as an act of gratitude for special favors obtained from God through the intercession of St. Joseph, and in the hope that our readers may increase in devotion, love and confidence towards the foster-father of our Lord-dear St. Joseph.—Catholic Universal

STORY OF PIONEERING HOLY WOMEN ON A PIOUS MISSION.

DANGEROUS JOURNEY OF ST. JOSEPH SISTERS WHO CROSSED THE DESERTS MANY YEARS AGO.

The following story of the long and dangerous journey of the bloneer Sisters of St. Joseph who, thirty six years ago, established themselves in Tucson, is told by a writer in The Tucson Post. The narrative reads like Tucson Post. The Barratter of the fiction and throws a strong light on the intrepid character of the men and women, priests and nuns, who, in obedience to the voice of duty, endured to the voice of duty, endured the strong triping and triping a the hardships of a transcontinental pilgrimage before the era of overland expresses and through Pullmans, or even the primitive conveniences of the earliest steam transit. Our esteemed

contemporary says:

As they are sped over the sweeping mesas and through the mountain passes, to the carefree tourist of today and the happy contented resi-dent of this prosperous and peaceful land of Arizona, there comes little or no sense of the perils and priva-tions which the first settlers of the desert land experienced. Carried in easy riding Pullman palaces from St. Louis to Arizona in a little over two days the traveller in 1906 stepping off at the modern City of Tucson little realizes the tollsome journey over burning sands and chilling moun-tains which barred the passage of the arst messenger of civilization in their search for gold or the more unselfish quest of kindly deeds and noble service.
From the Pacific railroad depot at St. Louis in the soft evening hours of April 20th, 1870, a little party of Catholic Sisters of Mercy departed bound for Arizona. The first transcontinental line then in operation was the route chosen via San Francisco as the most direct way to Tucson and through the wearisome hours of seven e little company of Sisters en dured the hardships of railway travel in those days. At last arrived in San Francisco, the 27th of April, they were allowed two days for rest, then started immediately for San Diego, California,

the second stage of their journey, this the second stage of the second stage of the second stage of the second stage of the second se Gabriel, began the march towards Tucson, setting out eastward to cross the worst strip of country on the continent and protected only by their stage driver, no other passengers accompanying the Sisters. The epistic written afterwards by Sisters. Monica to the Church in the east is still preserved verbatim and tells the story with a realism and simplicity which passes all mere copyist works. Sister Monica is the only surviving member of that initial missionary party.

Across the white sands of Southern California the old fashioned stage reeled into the staggering heat of the desert. The morning of the first day the international boundary line was crossed and the party entered Lower California. Noon found twelve miles of the trip ac complished and lunch was eaten evening sun found the party on the desert alone and camp made at the foot of a mountain, a light supper prepared and the Sisters made their couches on the ground under the wagon, in the wagon and some on a rock and for the first time slept directly

Egypt. The noon of this day brought the little party to a large ranch house where lunch was furnished by a generous hearted American pioneer. At this point many ranchmen from the surrounding country beseiged the ladies and, seeking wives, urged that massacre by the Indians if not death by thirst or wandering on the desert.

thirst or wandering on the desert, stared the unprotected women in the face. The simplicity and earnestness of the anxious would-be hasbands comof the anxious would be hasbands com-pelled the respect of every Sister but duty held all steadfast and, knowing better than before, the reality of their oneoming perils they left, bound on eastward for Tucson.

The night found them again on the waste of absolute desert and the cold waste of absolute desert and the cold of its peculiar nights pierced them through and through. The party had but one blanket among seven, and a few shawls. In the middle of the night the cold compelled them to make a fire of all available stubble, but the early sun bursting through flooding colors of a desert dawn, saw the faithful Sisters again in procession chanting their favorite hymns as they faced again the fatigue and experiences of another day.

Around and over the desert hills of

Lower California the party labored that day and the next, the evening of the second day arriving at Mountain Spring a kind of entrance to the worst part of the American desert, now commonly known as the Salton Sink. At this point Sisters were four thousand feet above sea level, and being compelled to walk on account of the dangerous road, a few were so worn out that they lay down by the side of the rocky road for rest and breath. The south-eastern part of the Sink was at that time covered with a salt sea. At the dread appearance of dead sea salt bordered appearance of dead sea sait bordered with a still more deadly waste of drift-ing sands, hemmed in by towering mountains, courage could well have de-serted them, but joining hands to support one another they began the des-cent into the basin of the Sink. Through the weary miles of this part of their journey the Sisters saw the fateful signs of an angry desert. In one place a thousand head of cattle half buried in the sand, in another fifteen hundred head of sheep with a like fate, the remains of a government stage which had been lost and buried in the sand storms and many single wagons and skeletons of animals and men, vic tims of the treacherous waste. traveled on across the cooler sands by night and for three days endured the tortures of heat and thirst which are known only to the inhabitants of that part of this country. Barely alive with fatigue and compelled to stop often for a little rest, on May 13th the seven a little rest, on May 15th the seven faithful women crossed the Colorado river on a raft and entered Arizona. A few hours later they arrived at Arizona City or Fort Yuma. A hearty

here and for three days they were forced to rest and recuperate for the final stretch of the journey.
Fort Yuma was located at the junction of the Gila and Colorado rivers and presented the strange appearance of a real adobe city, a novel sight to easterners. Some four thousand people, Mexicans and Americans, constituted the population of the town, and the Indians round about were peaceable which was a most im portant factor in those days of hor rible massacres and outrages.

welcome from Tucsoa's first representative, Father Francisco, awaited them

At surrise of May 17th the last lap of the trip was commenced. For two hundred miles along the banks of the Gila the stage bearing the party wound its way into the heart of boundless Arizona. The cold of piercing nights and the staggering heat of sunny days continued. The fourth day out a burned ranch house and the graves of massacred whites were passed, a terrible reminder of but recent depredations. Later on the Later. tions. Later on the Indian cave for worship crude with its rough images cut in the rocks, and remains of feasts This is no more than politeness and and war dances, gave evidence of the malicious inhabitants of an inimical land. All night of the fifth day was spent in travel, one of the Sisters being compelled to drive as the regular teamster and the accompanying Father were so worn that they fell asleep. The evening of May 23rd they spent at the ranch of Mr. Cosgrove, described by Sister Monica as a "generous hearted Irishman" with the additional remark that wherever Mexicans or Irishmen were encountered hearty welcome was always in store.

The next day the particular danger-ous part of their journey was under-taken, attacks from the Indians being expected at any time. Seventy-five miles out from Tucson the Pima Indians were met for the first time. Living in their little inverted cone mud huts, clothed with two pieces of calico, hair and mud aprons or the inner bark of trees, these desert smitten humans gave a stolid, mute recognition of their guests. The following night a detail of sixteen soldiers rode out of the silent desert, baving been despatched to accompany some travelers they knew not who. The following day they were not who. The following day they joined by three citizens of Tucson a number of miners accompanied the party for the protection of the soldiers and later the remaining members of a and later the remaining meaning welcoming party from Tucson were met.

They could speak neither French nor
English, so that little conversation
could be held, but happiness spoke on
the faces of every one. At midnight
Picacho Peak loomed in front. But a week before a large party had fallen victims here to the Apaches. The pass was a favorite ambuscade and every man prepared his firearms. The sol-diers scouted on each flank. The horses began to neigh which was a sign of the proximity of Indians and whip and spur

applied to every animal, the men yelling like mad to give evidence of a large party the cavalcade tore over the rocky mountain road until 4 o'clock in the morning.

With only a short stop for a hasty meal, the party moved on until within fitten miles of Tucson where another rest was taken and with deepest thanksgiving the Tucson welcome an-

thanksgiving the Tucson welcome anticipated. Three miles west from this city a procession of some three thousand people greeted the travelers in truly western style. Led by four priests on horseback, who dismounted in salute at meeting the dismounted in salute at meeting the procession, discharging guns and pistols, waving torches and with uncovered heads a royal welcome, as sincere as demonstrative, greeted the heartweary but happy Sisters as they were driven for the first time up the streets of Tucson. The house-tops were covered with women and children who would not mix with the crowd, and balls of combustibles crowd, and balls of combustibles were ignited along the route, and amid the continuous fusillade of fireworks and firearms the faithful seven entered their new home, the Convent of St. Joseph.—Church Progress.

DUTY TO THE CHURCH.

WHY CATHOLICS SHOULD CONTRIBUTE TO ITS SUPPORT-CONDUCT AT MASS.

Let us consider the Holy Sacrifice of the Mass the great feast to which we are invited; the church, the banquet hall, and the pews, the places set apart for the guests.

There is nothing more conducive to the pleasure and purpose of an assem-blage than the good order and proper arrangement of everything connected with it, and we often hear persons speak of some event which they an-ticipated as being most enjoyable because everything was so well ordered and arranged. Now, all this applies with double force to the public services of religion. Catholics gratefully enjoy the public services of the Church when everything is well ordered and ar ranged, and there is nothing to distract them or jar upon them. For at every service there is the Divine Presence, and where perfect order reigns it soon makes itself felt; its calm peace steals in upon the soul, it communes sweetly and worships "in spirit and in truth."

But in order to secure an external condition of things in our churches so essential to recollection and prayer, each one must know his place and oc cupy it without delay or confusion, and in our present system of church arnt each worshiper is supposed to have his or her special place as ed, and the regular seat in church has become a requirement of devotion as well as a necessity of church finance.

Hence, to secure a permanent place in the church is a duty of devotion as well as something of an obligation; and we find that truly pious Catholics almost invariably try to secure seats in their parish churches, be they ever humble. Indeed, Catholics who fail to do this are not apt to be very steady in the practice of their religion; and in the practice of their religion; and there can be no doubt as to the neglect of duty in the case. To contribute to the support of religion is as much a positive law of the Church as to attend Mass on Sundays and the ordinary revenue for the support of religion comes from the pew rents. We insist, therefore, that every Catholic who can possibly afford it should have his seat in church or moderate and control or the control of the contr possibly afford it should have his seat in church; good order requires this as well as duty and devotion. It is a poor business to be all the while oc cupying other people's pews, and sometimes, perhaps, be required to vacate them. Pew-holders have their rights, and they must be protected in them. Nevertheless, to secure good order and harmony at the services of the church, pew-holders must be willing at times to waive their rights and allow strangers and others to occupy the vacant seats in their pews. common Christian charity refuse a vacant seat in church to a stranger is selfishness gone to seed, and they are few, I hope, who would be guilty of such vulgarity. But while all who possibly can should

have their regular places in church, there will, no doubt, always be a very considerable number who, through pov-erty or perverseness, will be pew-hold-ers at large, and to them I would also address a few remarks. The Catholic ors at large, and to mean I would asso address a few remarks. The Catholic Church is the Church of the poor. This is our glory and our pride. No one can be too poor to attend the Catholic Church. God is no respector of per-

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ors, nor is His Church. The poor are sons, nor is his course. The poor are always welcome in her grandest temples, and none should ever miss a single service of religion because they are too poor to hire a regular seat. In this Church, thank God, everything is free to them, and there are always vacant seats for them to occupy. We not only wish non-pew-holders to oc-cupy the vacant seats in our church but we insist on their church but we insist on their occupying them, for the good order and harmony of the services require that, as far as possible, all should be seated. The only condition we impose is the Gospel injunction: "Do not sit down in the first place," or in the place of another; and if you are told to move up higher do not refuse. Crowding up higher do not refuse. Crowding around the doors is more objectionable than anything else for there is nothing else that interferes so nothing else that interferes so much with the good order and arrange-ment of the services.—Catholic Mirror.

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MAY 11, 1907.

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are to achieve su wherein true succ youth has an ambi or a carpenter or a fessional man, he s what it is that he go about making rmed with the s earry his purpose the the young people matters which con of a lifetime. The truly successful ar Western Watchman Gladstone !

It is not always example of good a when advised to d personal incident famous English st to a small visitor, He said :
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his guest. My good fathe "My good father me on my way to 'Now, William, w board, be sure y does.' Well, I we house and sat do anxiously watches served the guestic the guestic things on the served the served the served the served the guestic things of the served the served the guestic things of the served the s following my fath actly as his lords nad been served up from his pla several times. soon I sneezed times I had noted ing was said, the out interruption utes, then his lor

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