

FIVE-MINUTE SERMON.

OPENING OF A NEW SCHOOL. "Every good tree bringeth forth good fruit." (St. Matt. vii. 17.) We should rejoice to-day, dear brethren, for the tree which God has planted in the midst of us. Although we have not yet seen its fruits, we know it is a good tree and that it will yield us good fruit, for "Every good tree bringeth forth good fruit."

Just now it needs much attention, that it may live and rear its head and spread its branches, for it is a tiny sapling. But in time it will repay us a hundredfold the care we bestow upon it now. With God's help it will grow in strength and height each day, and soon begin to bear fruit, such good fruit that our hearts will leap for joy at the sight of this faithful tree, first budding, then filling the air with the perfume of its blossoms, and at length weighted down with good and wholesome fruit.

Need we tell you, dear brethren, that we are speaking of the school—the school from which we hope so much good to come to us and to many who come after us? Indeed, we cannot tell you how much we hope for from this school, nor how much spiritual good we look for as its fruit. The school is, indeed, the tree which will bear spiritual fruit; for the school will give us, by God's grace, boys and girls adorned with virtue who, by their lives, will honor God and their native land. These boys and girls will be your sons and daughters, and your children's children. They are those to whom you are attached by the closest of all bonds—the bond of blood—and to whom we are bound by ties of a spiritual parentage. It is for their benefit this school is being established; they will be the fruit of its training, and through them God's glory will be increased.

And we believe that you are one with us, in hope, in this undertaking, as you have been one with us in the past.

This church is a monument of your zeal and self-sacrifice; as its walls lift themselves heavenward, an enduring pile, stone by stone and fitted to its place, declares your faith and your love. That love and that faith are written in the Book of Life—an everlasting testimony—although these massive walls crumble and fall.

You did well when you built to God this temple, strong and beautiful, although it is of lifeless stone. But now you do better, for now you are building a spiritual temple whose walls are not of granite but of living souls, whom faith and love shall shape and adorn that God may find great pleasure in them. These walls shall not grow old and crumble, for they are endowed with immortality and are as eternal as the everlasting hills, these walls are living walls, and they shall praise their God and yours with living voice; they shall glow with God's grace, and their beauty will as far surpass mere human beauty as Heaven surpasses earth.

It is not inspiring to know that we can aid by God's grace in rearing this spiritual temple of such great beauty? And does not the beauty of this holy house of God grow dim and fade before the loveliness of that spiritual "place where His glory dwelleth"? Does not that faith that sacrificed for this temple pant to strip itself for this holier one? Does not that love that would rest until the Lord had a house a little fit in which to dwell, enlarge itself at the thought of this other house whose every stone is a temple of the living God?

We have, indeed, cause for joy to-day. The tree has been planted which will bear precious fruit—souls for God. God grant we may lie down beneath the shade of this tree and praise Him for its planting and its fruit! Each of us will taste of its fruit in God's own time. Let us labor now to rear it a noble tree, for beneath its branches we shall rest in joy and much peace.

THE CHRISTIANITY OF THE AGES.

Bishop Hamilton of the Methodist Episcopal Church delivered a lecture recently in Tremont Temple on "The Religious Achievements of the Nineteenth Century." Many good and true words may be said of the faith and effort of our century; but in the enthusiasm of praising the immediate past, the speaker did not hesitate to decry the Christian life and achievement of preceding ages.

Among the groundless generalities, which this Christian teacher uttered, we may cite the following: "Since Jesus Christ died, the first Christian century was the nineteenth." There are but two evidences of Christianity in the twentieth century than the first. "Far too long had the Christian Church defined its faith by simple acts of worship."

These are rather startling assertions. For there are those who still think that the Christian fold of Peter and Paul and the other Apostles under their divinely inspired guidance and example knew something of Christ and His service. Else why did they die martyrs for love of it?

Then, too, whatever the succeeding centuries brought in the upheaval of the social, intellectual and religious world, no sane judge of history will maintain that the Christian faith of any century defined itself in mere outward worship. The devotion of the Fathers, labors of the monastic orders, the ideals of the Crusaders, the struggles against heresy and irreligion deserve too much of the Christian world to be cast aside by a sentence.

The fault lies not with the centuries past, but exactly with much of this so-called Christianity of the nineteenth century. This noble title, which once stood for a definite faith and life and service, now shelters at times so little of its ancient meaning that it may signify everything or nothing.

Yet with the Christian of earlier times this could not be. For him, truly, a clear definite faith in Christ was the basis of sound religious life. He could not follow One Whom he did not know; but knowing Him through faith, he could not pick and choose his beliefs, as fancy or prejudice might sway him. The Christian of those days accepted Christ, as He revealed Himself with all the

truths that He uttered with the divine power that He manifested, with the sacrifice He consummated and perpetuated, the Church He established and the moral standards He laid down for His followers.

If the spirit of Christ did not always manifest itself in the titanic struggles of the past, the true meaning of Christianity was never questioned, nor the necessity of a clear faith in and obedience to Christ, the Son of God, ever doubted by those who were rightly called Christians. Whatever good has come from the true Christianity in the nineteenth century has not sprung full-blown from its brain alone. Some of its virtue and all of its truth has come, because the Christian Church of a more distant past believed strongly and fought bravely the battles of Christ's faith and service.

One likes to think that the times, in which one toils are great in their beneficence. Yet one would be blind, if he did not see the weakness, dangers and evils of his age. Against the Christian faith, as its Founder gave it to the world, the nineteenth century has formulated errors and dallied with insidious influences as deadly to true religion and morality as any age that is passed.

No lover of the pure Gospel of Jesus Christ can look with complacency on the vague ideas of Christian faith and service, or the pernicious standards of education, marriage and ethics, that have reached their bitter fruition during the last hundred years. These destructive influences will only be overcome when real Christians drop high sounding platitudes and define their faith and conduct in the simple, sound doctrines of the Apostolic Church of Christ.—Boston Pilot.

CATHOLIC IDEALS.

Catholics can have no lack of distinctive ideals if they wish to find and follow them. These ideals should be put forward and their superiority to the ideals of the world will be easily manifest. Catholics should become acquainted with the history of the Church and with the marvelous work which the Church has accomplished in the centuries which have passed. She has successfully grappled with every problem which has confronted her. She is not afraid because the spirit of truth guides and protects her.

Many of the pioneer Catholics have presented high ideals of life and of conduct. They had high moral standards and made many sacrifices for religion and for the Christian home. Some of the children lack the virtue and the stamina of their forefathers. A recent speaker has well said:

"Catholicism will progress while it teaches its people to differentiate between the demagogism which makes its appeal to the mob and the statesmanship which appeals to virtue and morals; to distinguish between clamor which is an excitement created by selfish interests to influence the passion of the multitudes and cause them to act without reflection or judgment; and public opinion, which is the thought entertained on any given subject by the best informed, most intelligent and moral persons in the community, whose idea is gradually understood and spread among the people, finally to be adopted as their sentiment."

"Catholics must not be satisfied until their influence for good is in accordance with their numbers. The duty of present-day Catholics lies in the formation of public opinion. The first essential in this formation of public opinion is self-respect; only as we respect ourselves and our religion will others respect us."

"A Catholic who allows an unfit Catholic to remain in public life is contributing his mean mite to the degradation of government and making it hard for his people to achieve that success for which our fathers labored so long, laboriously and painfully."—Catholic Universe.

REVERENCE IN CHURCH.

WHAT MOST IMPRESSED A PROTESTANT MINISTER AT A CATHOLIC SERVICE.

The St. Louis Globe-Democrat gives an outline of a sermon preached by Rev. Earl Hewson in a Congregational Church of that city. Mr. Hewson said in part:

"Catholics can teach us much in respect and reverence for church buildings. Protestants enter and leave their churches with about as much reverence as they enter and leave a street car. I entered a Catholic church one night not long ago, and taking a back seat I watched the worshippers as they came and went, and was deeply impressed with their reverence and devotion. Before leaving I dropped on my knees and prayed that I might live to see the day when Protestants would enter and leave their churches in the same spirit that was manifested by the worshippers that night."

"I was so deeply impressed at what I had seen that I went home and wrote to Archbishop Glennon and asked him for the opinion as to why Catholics were more reverent than Protestants. He made a prompt and courteous reply, setting forth a number of reasons. The two that made the strongest appeal to me were: 'Their belief in the Real Presence of Christ dwelling in the Church, and 'The Catholic Church teaches life, death and eternity in the spirit of realism, and the Catholic mind is subdued and reverent in the presence of these mysteries so presented.'"

Most always, anticipating a pleasure brings a disappointment. Some are here to-day, gone to-morrow and back again next day.

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Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

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Marvelous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed.

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It consumes the coal, but through leaks and cracks wastes the heat. It is not economy to have such a furnace in your own home, or in your tenant's home.

If you are thinking of building you should be interested in Sunshine Furnace. It adds 100 per cent. to home comforts.

As soon as you let the contract for your house decide on your furnace. The "Sunshine" man will be pleased to tell you just how the rooms ought to be laid out with an eye to securing greatest heat from the smallest consumption of coal.

If you want to experiment with the question don't specify "Sunshine."

If you want to settle the question specify "Sunshine."

McClary's

It's the Crimp

That's the part that counts in a Washboard. And the Crimp that insures Easy Washing and Few Destroyed Linens is the RIGHT Crimp. And you'll find the Right Crimp in

Eddy's "2 in 1" Washboards

Three Different Crimps in One Board means the Minimum of Wear and Tear on Clothes.

Donald McLean, Agent, 426 Richmond St., London

"Galt" Shingles advertisement featuring an illustration of a house with a fire and a man carrying a bundle. Text: THIS IS THE SHEET METAL AGE. Fire or lightning are no menace to the safety of a structure protected by the new "Galt" Steel Shingles and Galt "Art" Sidings. The "Galt" is not the first shingle—but it's the first perfect shingle. Why shouldn't it be—haven't we the weaknesses of all others to warn us? The fiercest gale can't drive rain or snow through the Galt-proof, Closed-end, Side-locks, or the continuous overlapping and interlocking bottom lock of the "Galt" Shingles. Covered nailing flanges both top and sides—no wind can loosen them. No openings or cleats. Easiest and quickest to lay. Handsome Bold Gothic Tile patterns—fit for a palace. Best British Galvanized Steel Sheets—Guaranteed to last a life time. Ask for Catalog "B-3"—It tells all about them. THE GALT ART METAL CO., LIMITED, GALT, ONT. Sales and Distributing Agents: Dunn Bros., Winnipeg and Regina.

JOYS OF HEAVEN.

What shall we say of the joys of reunion in Heaven, when friends long parted meet again to part no more? We shall know our own in heaven. Their family ties will be formed again;—nay, they were never really severed, if, on earth, they were formed and ever kept strong in Christ. The broken-hearted but patient and unrebelling mother shall clasp to her own breast her darling child again; the grown man shall meet the mother lost in childhood, whose memory he never ceased to cherish; friend shall meet friend and they shall walk and talk together in the Paradise of God.

Nay, more; the priest shall meet the spiritual children whom he helped and guided into heaven. The writer shall meet the souls that his books or even his brief and seemingly evanescent writings touched with some eternal and unflitting or restraining truth. Each little, tiny act, done for God's love in any way whatever; the cup of cold water given; the genuflection reverently made to the Blessed Sacrament when no human eye could see; the kind deed done, the small prayer said, the act of resignation made, the charitable speech, the daily work ennobled by devout intention, yes, the floor swept for God's glory, the meal cooked in obedience, sleep itself slept for God's honor, all shall be remembered, recognized, rewarded. There goodness, our life as God's loving child and servant, shall find its fulfillment and its complete out-blooming into eternal joy.

Not the greatest scientist or scholar, or poet, or artist shall have the highest

place in heaven, merely as artist or poet or the like. The man or woman who here served God best, whether as carpenter, or maid-servant, or physician, or merchant or laborer—no matter what—to the power of God shall give development of every faculty within them, and shall give new powers, and shall lift them to the highest rank in heaven.

And there the weary and heavy-laden shall enter in and gladly rest. No more tears, no more wearing labors, no more storms, no darkness, no injustice, no broken hearts any more. Peace shall be theirs, but a peace in a calm accord with supreme activity; music, indeed, for the soul must burst forth into singing, to praise our eternal King; love shall be there, and the loftiest intellect shall know that love is the gift of the Spirit, and love is God, and whoever loveth Him in heaven knoweth Him, and in Him can never lack any good thing, or be weary of Heaven forever.

Fra Angelico has striven to portray on his glowing canvases, and Dante to describe in his famous poem, the wonders of the eternal Paradise. The world still stands gazing, enraptured, on the long processions and shining throngs of angels and saints as by them depicted, rejoicing in the glory of the Beatific Vision. The highest refinement and culture holds these scenes in admiration, as shown to us by men whose noble intelligences were fed on Holy Writ and the sublime theology of the Catholic Church.

But all this is only a mere type and shadow of the joys above, and of that Truth in which, as Beatrice said, "all intellect finds rest."

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PEWS advertisement. ALTARS PULPITS FONTS LECTERNS INTERIOR FITTINGS and PANELLING. The Valley City Seating Co., Ltd. Dundas, Ont.

Ary Scheffer paints the lady of Dante's vision as Dante finally saw her, when as the great Florentine tells us, I turning, saw where Beatrice stood. Upon the sun gazing as never eagle fixed its ken! In Heaven, we too shall gaze, like her, undazzled, upon the Sun; and in His light we shall see light, and shall be satisfied.—Sacred Heart Review.

Man had been sentenced to death; but, now that he has God for a brother, he shall not die, he shall live. And could he spend his life better than in praising the works of that God Who has saved him?

Let us understand that no man can be truly wise without Faith, which reveals to us that we must all be united by love, so as to form one body in Christ, partaking of His life, His wisdom, His light, His kingly character.

If we live let us live for Jesus Christ and for the souls He died to save.—Venerable J. Eudes.

Let us remember that it would not be so meritorious to free all the poor souls detained in purgatory as to rescue one soul here from the state of mortal sin. Then often pray, often strive, for the salvation of such a soul.

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JULY 17, 1909. CHATS WITH... About Ambition... Ambition is something which is a matter of fact, as the great moving force and proper ambition... It is, after all, not design to advance or take many forms, but as to the means of the object. The man who respects the means, money, may degenerate into a miser. The man who respects the end, may succeed in his calling in consequence of that he is scrupulously honest. The object of one's ambition is to be rich. Some men desire a knighthood of the name or honor. They are under the impression that to employ unfair or dishonest means to the attainment of their ambition is honest. Others may pursue to an end, means to an end, notoriety or fame or men are seldom serious when they employ to purpose. The character is exhibited every world—the school-room. Some pupils work for class honors. They about acquiring a knowledge that will be of use to them in the future. Their sole object is to pass the examination and neglect their education. They are so tired because they work and realize the and they think little of their own fortunes. good work in their life of the rewards that who aim at mere prizes they are content they are after, not that it represents. But the man with could not be content with merit. A prize in his eyes if he did not earn it. Sometimes those who have earned the object more often they fall earned them without object of their labor fall to those who so may, perhaps, account observed that prize seldom do more than labor. It deserves not than repression, but worthy ambition. How are we to tell is a worthy or an only fallible test, is a bit of selfishness, is altogether selfish. win personal prizes, office, it is an honor desire is to do good public welfare, to of the world in an advance knowledge, ing, the ambition may bring to those prizes that of them objects. To count down ambition is to away the incentive to labor should be. It should be the ambition for the benefit humanity; the am for the sake of the upon others; the rather than the something for one's fame or official distinction. Keep If I could give the word of advice, it would be to study, when he great artist out larger. Raphael word meant volum I advise every motto. Hang it in store, in your office, you work, where a face. Constant c make your life deeper. One of the mo you to do in any ing. You leave positive, hopeful, great things that You dream of stud of travel, of the and on ideal hor get into business will be an almost to neglect you of a little study to postpone the You visit to a loss and less fee hurried breakfast slowly with you dreamed of doing your store or of There will be drop to the com standards, and will find it excee becoming a part the right place, the actual delight danger that th after a while a higher enjoyment life narrowing u unless you are and persistent i better things. That life is a fa paid into grea tions with adva Make up you ever come to large fortune o thing you will ing; that no d and find you a little better property, if anywhere are bla