FIVE MINUTE SERMON it shows they are given to God.

TRINITY SUNDAY

THE POWER OF THE CROSS

"Going, therefore, teach ye all nations baptis ing them in the name of the Father, and of th Son, and of the Holy Ghost." (Matt. xxviii. 19.)

Custom, my dear brethren, from times immemorial, custom, sanctioned and authorized by the Church, has united the names of the Blessed Trinity with the sign of the Holy Cross. The very naming the Blessed Mainity is a profession of faith in the Mystery, the signing curselves with the cross is an acknowledgment of our Redemption. The revelation of the names of the Trinity, "Father, Son, and Holy Ghost," was made by the Son Himself. The Cross, hither-to a term of reproach, the accursed gibbet, was the instrument by which He redeemed the world, and with which He will come again to judge

The naming and signing—blessing ourselves, as it is commonly called—is an epitome of our religion. One God in three Persons; the Redemption and the Judgment.

In the earliest ages of the Church, those under instruction were taught about the cross before mention was made to them of the Blessed Sacra-Being questioned, 'Do you

The Church, in every blessing, in every Sacrament, in every Mass, one fleeting, happy moment, when makes use of the sacred sign of the two nuns, in veil and habit, quietly cross. The Holy Oils used in the administration of the Sacraments are blessed with many signs of the Holy Cross. Holy Water, the Ashes, the Palms all are purified and sanctified by the cross, signed over them

Watch the number of times the Holy Cross is made during the Baptism of a child. Watch, and wonder, and have respect. And when we have confessed our sins, the priest gives us absolution, with the sign of the cross and in the name of the Father, Son, and Holy Ghost. When you are married, the very ring is sanctified by the cross, and the mutual promise, for whilst your hands are joined, the cross seals the compact and blesses it. When we are dying, the Holy Oil is given us with the sign of the cross, on our eyes and ears and mouth and hands and feet, that God may pardon the sins we have committed. Over your dead body, at your burial, the cross

will claim you as God's own. Your very grave is guarded by the Cross.

But in the Sacrifice of the Mass you will see, in its fulness, the use you will see, in its ruiness, the use and veneration of the cross. Mass must be said facing a cross. The altar-stone is marked by the cross, the vestment likewise. The very first words and action are the sign of the cross, and "In the name of the Father, Son, and Holy Ghost." The opening passage read from the Missal of strife and dissension, one great that the theorem. The Gesmit of the cross and the acquisition of rich both. The opening passage read from the Missal of strife and dissension, one great that the control of their own the missal of the cross and the acquisition of rich both. The opening passage read from the Missal of strife and dissension, one great that systematic co-operation between the Pope and State that reached its culmination during the Middle Ages. "Coming to a later period we read how Pope Innocent III. settled a dispute between Philip Augustus of France, and Richard the Lion Heartsanctified by the cross. The Gospel begins with the cross signed on the book, the forehead, mouth, and breast of the priest. And the bread and the chalice after being offered are laid on the altar with a cross. At the Sanctus, "Blessed is He that cometh in the name af the Lord;" how did He come? With the cross, and so it is made again. During the Canon of the Mass, time after time, both before and after the Consecration, as if the words were not sacred enough with-out it, the cross is signed as they are pronounced. Even with the Blessed Sacrament in his hand, the priest makes the cross over the Precious Blood three times over on two occasions. And the Communion, his own and each of the faithful, is given with the sign of the cross. And the Mass ends with the Blessing

Let no one dare to think that this is idle repetition. The very sign of the cross is a power, a sanctifler, a safeguard to those, who have the faith and use it reverently. When should I end if I were to tell of the Saints, who had such faith in the cross that miracles innumerable have attested

The cross is given, too, as a safe-mard. "By the sign of the cross, O guard. "By the sign of the cross, O tod, deliver us from our enemies" is the prayer of the Church. It is a safeguard to our soul, as a lightning conductor is to a building. The spite, the machinations of the devil are averted by the cross. Let us be constant in its use. Let us defend ourselves with it, signing our hearts with it, when tempted, and saying with St. Philip Neri: "Lord, let me not prove a traitor to Thee.'

The cross is given to us to sanctify us. Make it on awakening, before prayer, on entering a church, and it recalls you to yourself, and you give your heart to God. It dedicates all you do. It sets the seal upon all your actions, words, and sufferings;

And we need not wonder whence its power. From the Redeemer, "be-cause by Thy holy cross Thou hast redeemed the world." It is the standard of our King. How zealous should we be to uphold the honor of the cross of Christ. By our piety, constant use of it, respect for it, let us preach its power and glory to the world. "In the name of the Father, and of the Son, and of the Holy

HOW THE SIGHT OF CATHOLIC NUNS IMPRESSES HIM

BY MILTON MCGOVERN

Whenever I see them, two nuns, in eil and habit walking together, a feeling of peace, of calm, steals over

Whether it be in a busy bank, teem ing with people, at noon on a Satur day, that I see them, or on the public square, or on a street car, or in a merchant's shop, I invariably am better for the sight. Their presence recalls me from the troubled consideration of petty work-a-day problems and earthly cares, and reminds me that all is not prosaic, humdrum, harsh and cold. I remember that far from the merciless din of the city there are places of retirement—ah how restful is the thought—seques tered corners of this old world of ours where, in convent gardens and believe in Christ?' He would answer, 'I believe,' and signs himself monastic halls, one can live in quiet

swer, 'I believe,' and signs himself with the cross of Christ, carries it on his forehead, and is not ashamed of the cross of His Lord." (St. Augustine.)

And with the appearance of the cross in the heavens, followed by the victory of Constantine and the freedom of the Church, came the public honouring and veneration of the cross. The emperor decreed that never again was the cross to be the instrument of death: the cross that

instrument of death; the cross that had brought life to the souls of men.

I see the clean, immaculate corridors, the small, bare rooms, and the That he might build a church, in low-ceilinged dining room of the rewhich the cross should be venerated, his mother, St. Helena, though inmates! I see them moving alertly eighty years of age, went to Jerusa-lem to find it. Her searching was many duties, and in their recreationblessed by God, and miracles attested the genuine cross. A portion change of wholesome and elevating ed the genuine cross. A portion was left in Jerusalem, and the empress returned with the precious and night, however tried may be relic, and the Church of the Holy their souls or wearied their bodies, Cross was built by Constantine in always wearing an expression of Bome.

All these things I hear and see, in one fleeting, happy moment, when

Yes, down through the vistas of the ages have walked these holy women, serene and beautiful, their eyes cast low in maiden modesty, and on their faces an impress of the

THE INTERVENTION OF POPES

From the Light of Truth

"In order to realize the great achievements of the Vicars of Christ in their work for peace let us trans-fer ourselves back to the time when the greater part of Europe was as less region, distinguished only for its barbarity and savagery.
"If Europe had at any time under-

gone a crucial test it was most assuredly during the Early Ages, a period so well marked in history by the migration of nations. With pagan Rome's fall Europe was left to the mercy of fierce, uncivilized tribes. peoples actuated by barbarous principles and ruled by brutal customs booty. Under such circumstances
Europe was made a prolific hot-bed
of strife and dissension, one great
battlefield of blood. It seemed that
there was more accounted the between Philip Augustus of
France, and Richard the Lion-Heart there was no power sufficiently strong to check the tide of barbarity. The Roman armies, once an insurmountable bulwark for the barbarous tribes, had melted away long ago and the days of the Casars were passed. The future looked altogether gloomy. But at this terrible crisis the Pope, the father of all humanity, hastened to succor war-stricken Europe. What were his endeavors, how great

express The first marked achievement of the Pope during the Early Ages was his energetic protection of the Roman people against whom all nations seemed to aim their blows. What would have become of the helpless Romans, had not the Pope become their advocate, is not difficult to conjecture. But thanks to the zealous Pontiffs of that period, the Romans had but to look up to their spiritual father and he, moved by paternal love, would exert his influence to avert the danger. History is full of such examples. When Attila, who through his excessive cruelty had earned for himself the title of of the 'Scourge of God,' was sweeping over Europe carrying terror and devastation wherever he went, and when he had already crossed the of Germany when he had already crossed the Alps and was threatening the Romans with utter subjection, Pope St. Leo out Christendom, the Pope was contact the Great met him at Mantau, and Attila, overawed by the appearance his wronged and persecuted, the wronged and persecuted, the lines of kings purpose and returned to settle in Pannonia. That same Leo the Great, a few years later, again saved the

Romans from slaughter by the bar-barous Vandals. "At another time during the Pontificate of St. Gregory II, Luitprand, a man of great ambition and daring courage, marched with an army to Rome and prepared to lay siege to the city. But when Gregory visited him in his camp, Luitprand was so

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of that Pontiff that he threw himself at his feet, accompanied him to Rome, laid his armor and other rich presents on the altar of St. Peter's and humbly begged the Pope's

"At a later period, when Rome was again besieged by Rachis, king of the Lombards, Pope St. Zachary hastened to the camp of the invader and pleaded with him to such purpose that Rachis not only raised the siege but laid down the crown and embraced with his wife and sons the religious state. Thus over and over of Italy had no better protector than the Pope.

"However great was the vigilance of the Popes in securing peace for the Romans, it was by no means confined to them, last extended to all without discrimination—both friends and enemies. Wherever justice had to be vindicated, wrong to be punished, Christian principles inculcated, peace to be established or maintained, or a war to be averted, there also we can trace the influence of the Pope, ever working, ever striving for the good and welfare of all. When the Byzantines and Longobards had prepared for a great war, Pope Gregory the Great, though loaded with various cares, did not hesitate a moment to intercept their warlike preparations and bring them to terms of peace.

"Owing to the Pope's repeated acts of friendly mediation between various nations there gradually arose

The quarrel was of a serious nature and would have re-sulted in a great war, but the Pope, by stepping between the kings as a mediator, negotiated a peace with such effect that not only was the imminent war averted but friendly re-

lations were again restored.
"In this way of harmonizing the discordant parties by mediation, the Roman Pontiffs continually exerted themselves in maintaining peace and in restoring amicable relations be-tween rulers. In such cases, however, if ordinary means of reconcilia tion had been exhausted, the Pope at first threatened with, and then pronounced the ban of excommunica-tion. How much the Popes accomplished for peace through the exercise of this power cannot be over-estimated. The ban was a safeguard against both despotism and rebellion. It was looked upon as monstrous that a king or prince excluded from the Church should rule over the Christian people. Though sparingly in flicted and only for serious transgre tive means of curbing the passions of haughty rulers. It had its effect on the despotic John Lackland of England and on the Emperor Henry IV.

wronged and persecuted, the acknowledged arbitrator of kings and princes. The Papal laws were universally accepted as public laws. The kings and princes of their own accord sought the Papal confirma-tion of their laws, treaties, judicial sentences or revocations of the same The monarchs addressed the Pope as their father and were addressed by

Roman Pontiffs had so solidly established during the Early Ages and had so energetically maintained throughout the Middle Ages, was destined to be swept away by the immense subsequent upheavals that resulted from the great so-called Reformation. The introduction of Reformation. The introduction of society?" Not churches, not new religions severed the ties of schools, not hospitals, he contends, riendship among governments, broke the great union of the Church and State, and plunged Europe into the mire of vice and the abyss of wars. Nation rose against nation, lissensions became the watchwords

In this critical moment the Vicar of Christ again raised his voice and ism rather than by a desire of politin the name of the Prince of Peace called upon all nations to forsake men of strong Christian faith, who war, to join in friendly negotiations, and to live in peace. Although the dreadful tempest gradually abated in fury, its results could never be underesting a state of the strong furnishing in the factors of the strong furnishing in the done; the co-operation of State and Church with its untold blessings was buried in the wake of the storm. Yet in spite of all the reverses, the Popes never ceased to labor for the good and welfare of all nations They advised and admonished the monarchs on important undertakings, warned rulers in times of imading dangers, and above all strove to propagate friendly rela-

One of the latest examples of this great zeal we find during the Pontificate of Leo XIII., who mediated between Germany and Spain in a dispute about the possession of the Caroline Islands, with such result that the quarrel was settled and the parties were reconciled.

Thus we see that ever since the institution of the Church of Jesus Christ the Popes have proved to be its worthy heads, the defenders of justice, the upholders of right, the world's greatest peace advocates and the true Vicars of Christ, the Prince

IT WAS "THE CALL OF GOD"

CARDINAL MANNING FIRST FELT A LEANING TOWARD THE FAITH IN A CHURCH IN ROME

Says The Missionary: In a private onversation Cardinal Manning himself related the following :

"I was in Rome, visiting the museums, the churches, and viewed the city from all points. I had never had the shadow of doubt as to the truth of Protestantism, and had not the slightest notion of changing my religion. Nothing of all that I saw had made an impression upon me, and I was as far from Catholicism as I was at my departure from England.

"One morning I entered the Church of Saint Louis of France. The Blessed Sacrament was exposed at one of the altars, probably on There was account of a novena. nothing out of the ordinary: a few candles were burning, the priests vested only in their surplices, knelt in the sanctuary; and a few of the faithful were praying in the church. "Nothing of the pomp of Saint

Peter's was there; but it was God's time. I felt in my heart a mysterious emotion, partly illumination, partly attraction. For the first time in my life it appeared to me that truth might be here, and that possibly I might one day become a Cath-

"But I was not yet converted. It was still far from the truth. not reject the call; but I prayed, I sought and studied with all the sincerity of which I was capable. Light increased from day to day, and grace accomplished the rest.' Considered from a temporal point

of view, no conversion could have been connected with more disadvan-tages. There was for a clergyman and a scholar no more agreeable position than that of Archdeacon Manning. As a dignitary of the Anglican church he possessed riches,

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doms into the family of Catholic nations. In a word, the Pope was the father, the judge, the arbitrator These were all lost on entering the and peace-maker of all the Christian countries.

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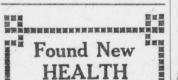
"What," says Cardinal Gibbons. is the greatest need of our times for the betterment of Christian but men. "What the times call for is men-sturdy Christian men, en-dowed with the courage of their convictions. We need men con-trolled by their conscience rather prince against prince, Protestant than by expediency, men who are against Catholic. Wars, strifes and guided by principle rather than by popularity, men who are influenced by a sense of duty and not by self-interest, who are swayed by patriotare prepared to uphold their religious convictions in the face of oblo-

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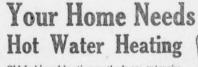
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