## FIVE-MINUTE SERMON. Nineteenth Sunday after Pentecost

GOOD AND BAD READING.

GOOD AND BAD BEADING. Brethren: I want to ask you a serious question this morning: What do you read? You read something, that is sure. The man or woman who does not read much cannot read at all, and that is a class growing smaller and smaller every year. You read much, therefore a great quantity; but of what quality? Here I ddo't ask you how much, but For I didn't ask you how much, but

For I didn't ask you how much, but what you read. What do you read? One says, I read politics, and that is good; another. I read business, and that is good; yot another says, I read for recreation, and that is good; and finally one says, I read to kill time. But, brethren, has it never struck you that it would be good to read some eternity? But, Father, one will say, I read my prayer-book when I come to Mass. Oh, yes! And a poor little vest pocket edition of a prayer book it is; and I wish it was thumbed a little more at prayers for confession and preparation for Commun-ion, and came to High Mass with you a ion, and came to High Mass with you a

Another might ask : Father, what do you me'n? Do you wish us to read the Another might ass: rather, what do you mean? Do you wish us to read the lives of the saints? Just so. Nothing so interesting and so profiable; and I would like you to begin with the Saint of saints, our Lord and Saviour Jesus Christ. It is a runn little school.how of saints, our Lord and Saviour Jesus Christ. It is a puny little school-boy who has not read the life of George Washington or Robert Emmett once at least. But I would like to know how many of you biz Christians ever read straight through one of those little lives of Christ which we call the Holy Commeter Christ the Founder of your Gospels ?- Christ, the Founder of your religion and the Redeemer of your soul. There is a Bible on your parlor table; why do you not read it, or have Mary why do you not read it, or have Mary Ann read it, for a half-hour during the long evenings of Advent and Lent? Mow often do we see a Bible on the centre table which cost many a good days' wages and is not worth a cent to yon, but is all for show. There it lies, shut up tight and clasped, knowing only the visitation of the feather duster from one and of the year to the other. from one end of the year to the other save when a baby is born or somebody ave when a baby is born or somebody dies; then the great book is opened, a name is written down, the book is shut and clasped again. Brethren, what does this ignoring on your part of the Word of God practically mean? Just this: The Catholic religion is not yours; it belongs to the priest. Once a meak ray come to the church, the a week you come to the church, the priest farms you out a little bit of the faith, and at more or less irregular infaith, and at more or less irregular in-tervals you come and see him privately and render an account to him of the use you have made of his property. Relig-ion is not per onal; it is a family mat-ter, part of a race tradition. If relig-ion were a personal matter with you, you would read more about it, for you do no with all that really concerns you you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition and that is about all. This sounds very hard, but it is in many cases all too true. Make your religion your own, let it be something person-ally yours, and begin with the Scrip-ally yours, in the false Pertestant tures; not in the false, Protestant sonse, but reasonably and like a Catho What will the Scripture do for me?

I answer it will give you courage to bear your burdens: "This hath com-forted me in my humiliation, because thy word hath enlivened me." (Ps.

give you liberty of spirit : "I have walked at large because I have sought after thy commandments." (ibid. 45).

Mass of the Vigil and feast of Christ-mas. This was at Linoluden, near Dumfries. The people were so an-vious to hear him preach that they forded the River Nith to elude the guards posted on the bridge to pre-vent their going ; the water was up to their waists, and thus, wet through they kept their Christmas festival. At Eigin High Mass continued to be sung till 1594. In fact, for thirty years after the Catholic religion was proscribed and its worship made penal half the parish churches of the king-dom were in the hands of the Catho-lies. Bat it was in vain for the people to stem the tide. Church after church was given to the flames. Those that remained were put into the hands of the new preachers. Except in a few favored localities there were no priests to say Mass, to hear confessions, to instruct the children. A new gen-eration arose whose sole knowledge of the old faith was derived from calum-ny and misrepresentation. What wonthe old faith was derived from calum-ny and misrepresentation. What won-der if it at last disappeared in large portions of the kingdom ? In the Highlands and islands, however, the bulk of people remained faithful to the old religion; no doubt it was more difficult for the innovating per-centors to resch them.

secutors to reach them.

#### THE PAPAL SECRETARY.

So much has been written in the past few years of the fascinating per-sonality of that popular prelate, Car-dinal Merry del Val, that it is well to consider exactly in what consist the functions appertaining to the lofty office he has occupied during one of the most momentous crises of the Catholic Church.

The Papal Secretaryship of State, as now constituted, was created in the fifteenth century, and came into being as the result of the change of politicoreligious situation arising from vari-ous schisms. Previously, the Govern-ment of the Church had been theological or canonical, political negotia-tions being practically unknown, since the Holy See only commanded and affirmed, and never discussed. The growth of the Papal States naturally gave rise to political exigencies requir-ing the creation of a new office. The importance of the great post, which really entailed all the energies and attention of the occupant, won for its holder the title of Cardinale Padrone, or Master-Cardinal, a prestige which still attaches to it. He is above every other Cardinal in official importance and dignity. How necessary is it that the Vatican

should have its Prime Minister, can be seen when one considers that the following countries have their special representatives at the Court of the Sovereign Pontifi. Austria, Spain, Prussia, Bavaria, Portugal, [Bolgiun, Brazil, Colombia, Ecuador, Peru, Haiti, San Domingo and Monaco.

On her part the Church has her diplomatic representatives in Austria, Spain, Portugal, Belgium, Bavaria, Holland and Brazil, with delegates-apostolic for Ecnador, Bavaria, Peru, San Domingo, Haiti and Venezuela, Russia has also an official representative at Rome.

Twice a week, on Tuesdays and Fri days, the Cardinal Secretary receives in turn the ambassadors and special envoys. This is the Secretary's first function, his second being the conduct It will strengthen your faith. "Thy word is a lamp to my feet and a light to my paths." (ibid. 105). The reading of the Scriptures will give you liberty of spirit. "I have taking place on the occasion of the holding of Consistories. Esiquette forafter thy commandments." (ibid. 45). It will keep you out of the saloon and other occasions of sin. "Signers have laid a snare for me, but I have not erred from thy precepts." (ibid 110). It will give you a well-spring of hope: "I have purchased Thy testi-monias for an inheritance forwark.

tary is received by His Holiness, when the "situation" as regards the Church is discussed, the Pope having been previously supplied with all the latest newspaper-despatches affecting the political or religious condition of the world. On leaving the Pope, usually at 9 o'clock in the morning, a day of hard mork harding for the Scaratary the hard work begins for the Secretary, the strenuousness of which is not surpassed in the cabinet of any prime minister or

for the Cardinal Secretary ; and that of "Extraordinary Ecclesiastical Affairs," a body of prelates specially enjoined to watch the whole political drama of the world, day by day, and to report upon such events as they think impinge upon the province of the Church. It is in these administrative bureaux that all distinguished prelates of the Church begin their careers.—N. Y. Freeman's J. urnal.

THE CATHOLIC RECORD.

#### THE BOASTED SUPERIORITY OF PROTESTANT COUNTRIES.

Preaching at S'. Joseph, North Woodside Road, a few days ago, Father Macluskey, S. J., compared the state of the world at the time of the coming of Christ with the state of the world to-day after 1900 years of Christian teaching. In the course of reference to the fidelity of Catholics to their faith, Father Macluskey said that a few days ago the chief constable that a few days ago the chief constable of Glasgow went into the pulpit of one of the churches of the city and there he thought it to be his duty to make some comparison between the North of Ireland and the South of Ireland. He seemed to desire to point out that as the North of Ireland was Protestant,

its prosperity proved the truth of Pro-testantism, while the falsehood of Catholicism was proved by the poverty of Catholics and the Catholic districts f Ireland. Such things had been said of Ireland. Such things had been said before, remarked Father Macluskey. They had been told so over and over again by Protestants, notably Frede-rick Harrison and M. Emile de Laveleye. Did people who said such things think that Christ had changed His mind? Was Christ not a poor man born of a poor mother? Was He not born in a stable that did not belong to Him? Did He not live and die as a poor working man? Did He not say ; poor working man? Did He not say; "Blessed are the poor." "The poor ye shall have always with you." "I this easier for a camel to pass through the eye of a needle than for a rich man to enter heaven?" Had Christ changed His mind? When Christ, nineteen hundred years ago, said "Blessed are the poor," did He mean "Blessed are the prosperous and the rich?" They pointed to Ulster and Connaught. Ulster was prosperous, and Connaught was poor: therefore the prosperity of the one showed the superiority of its religion over the religion of the the one showed the superiority of its religion over the religion of the other. Yes, religion was the cause of the poverty of Catholic Connaught and of the prosperity of Protestant Ulster, but in a sense that they seemed to forget. Was it not true, as one of the two Protestants mentioned himse f acknowledged, that " before the teenth century, Ireland was the focus of civilization, while Scotland was a den of barbarism?" Then came the Reformation, and then came Cromwell at the head of his troops. They per-secuted Catholics and robbed Catholic

proprietors of every bit of land they possessed. It was death to be seen in a Catholic Church or near a Catholic priest. Education was forbidden, and the scholar was treated in the same way as the priest caught saying Mass. They turned the Catholics out of their lands to go where they knew there would be no chance of prosperity—" To Hell or to Connaught." After they had done to death, or shipped as slaves to the Barbados, 80,000 Catholics, they sent the remainder to Connaught. They who compared the poverty of Connaught with the prosperity of Ulster forgot that Ulster was a land naturally fertile, and with every natural condition which tended to fertility, whereas Connaught was a land of bog and marsh, and mountain pass, where the soil was poor and stony. They sent Protestants and hountain pass, where the solid has poor and stony. They sent Protestants to Uister where they could not help be-ing prosperous and then turned up the whites of their eyes and said, look how It was how prosperous Protestants are. It was because Catholics stuck to God's word

that they were driven from their homes and persecuted. Because they believed God's word, "You cannot serve God

acles of Lourdes, one of which, as wrought on a friend or my own, came under my notice. I do not mean, es-pecially in the former case, that these facts proved any doctrines ; that the miracle of the Thorn made for Jansenist teaching or those of Lourdes for the Immaculate Conception ; but rather, that the Thorn must from its effects, have been one that had touched the that the Thorn must from its effects, have been one that had touched the Sacred Head, that the spring at Lourdes couldonly have had its healing power by the gift of God through our Lady. It was not that miracles having been de-clared in the Bible made these latter occurences possible, but that these properly attested in our own days,

properly attested in our own days, and in times so near our own, made the Bible miracles more credible than they were before adding their tes-timony to that which the Church bears to Holy Scripture. And it was on the testimony of a living Church that I would accept the Scripture, if I accept-ed it all ; for surely of all absurd fig-ments, that of a closed revelation to be its orn interpreter is the most absurd.

# THE POWER OF EVIL HABITS.

A correspondent having written to the Examiner (Bombay) on the preval-ence in his neighborhood of jealousy and backbiting. Father Hall treats the subject in a journalistic sermon in the course of which he says :

"We think that many people habitually indulge in jealousy and back-biting, not out of deliberate wicked-ness, but for want of reflection of the unreasonableness, repulsiveness and moral perversity of such conduct. Argument, however, is not of much use in such cases. The best way of curing them is to bring them face to face with the beauty of the contrary virtue. A man full of good feeling and friendliness toward all. \* \* \* a man free from the least touch of jealousy, rejoicing in good wherever he sees it and putting the most benign interpretation on evil -such a man is a most delightful and attractive personality. And when people feel this, a certain magnetic influence will pass into them. A light will penetrate into the hidden recesses of their hearts, will reveal the vermin and filth lurking there, the result is a spring-cleaning of a far more effectual kind than any treatise on the virtues and vices would bring about. In fact it is a general principle of practical psychology that if you wish to make others what you think they ought to be you must show yourself a model of the me. Hostility is conquered by friendliness, moral depravity is conquered by friend-liness, moral depravity by uprightness, hatred by love; and it is the soft an-swer which turneth away wrath." A propos of this sin of detraction, the

point that needs to be insisted upon, "orportunely and inopportunely appears n season and out of season,' be that it is a sin, far more grievous than theft, and presenting far greater difficulties in the matter of restitution

### Bishop Matz Denounces Carnegie

and Rockefeller. Preaching in his cathedral in Denver, Colo., on Sunday, Bishop Matz denounced Carnegie and Rocke-feller for helping to increase public libraries and secular colleges for mere

self-glorification. Referring to the Biblical injunctions concerning the giving of alms, the Bishop said the widow's mite, given in The right spirit, is more acceptable in the sight of God than the princely en-dowments of colleges which million-aires are praised for giving. "Look at Carnegie," said Bishop Matz. "How the world praises him because he sands money all over the

Matz. How the work praises fith because he sends money all over the country to found libraries which shall perpetuate his name. Libraries place within the reach of all classes the indel teaching of Voltaire and the sensational dime novel, both getting in their work of destruction only too

In chronic constipation there

whole wheat, with nothing added or no

SEPTEMBER 28. 1907.



WOULDN'T you like to get all the only fertilizer produced on the farm? There's an alarming waste in the way manure is ordinarily handled. It is an most farmers are now getting from it. Don't let it lie in piles in the barnyard indefinitely, to ferment and burn up from a third to a half of its fertilizing to mathing to the streams the rich most fant are so valuable for plant tood. Don't haul it out and throw it in piles

d. bon't haul it out and throw it in piles spreader which provides the necessary be fields to waste.

Don't haul it out and throw it in piles in the fields to waste. Haul it out as it is produced, when it is fresh, while it is in its most valuable form, while it contains all its fertilizing elements, and distribute it evenly and thinly so that the land will receive every particle of its fertilizing content. The Corn King return apron spreader and the Cloverleaf endless apron spreader are both made exceptionally strong and durable. The operation of each machine is controlled by a single

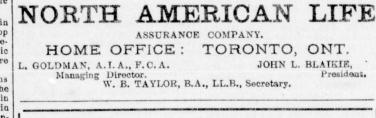
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# The Habit of Thrift

formed early in life tends greatly to one's future advantage. One of the best ways to com-mence, and the surest way of continuing the habit, is to take out a of life insurance, by means policy of life insurance, by means of which a person is enabled to

save money. By this approved method of thrift one's own future comfort is ensured. as well as that of those depending upon him during the meantime. You had better get the habit at once by consulting one of our representatives regarding a policy or by writing to the

O'KEEFE'S





#### SEPTEMBER 28

# CHATS WITH Y Lukewarm Water Will Engine.

Before water gener mast register two hund degrees of heat. Two will not do it; two ten will not do ten will not do must boil before it will steam to move an entrain. Lukewarm wat

anything. A great many peop move their life trains water-or water that is water—or water that if and they are wondd are stalled, why get ahead. They are boiler with two hund dred and ten degrees can't understand why anymhere.

anywhere. Lukewarmness in h the same relation to ment as lukewar to the locomotive boi hope to accomplish a this world until he soul, flings the force into it. In Philips Brooks'

In Philips Brooks people he used to use thing with all their m It is not enough general desire to acc There is but one wa that is, to try to be the concentrated ene

Any kind of a hun for a thing, can de strong, vigorous to purposes can do thin Your Purpose Should

There is an infinit the wishers and th desire is lukewarm will take a train to purpose must boil, live steam to do the Who would eve Theodore Roosevel mediate community committed himse committed himse had undertaken, i only a part of task? The great s has been that he h life, not a part of it mination and ener could muster, into undertaken. No faint hearted effo

purpose for him! Every life of pow master purpose wh of all other m principle which is so imperative in cognition and exer be no mistaking its the water of energy the boiling point, get anywhere. The man with a

positive, construct No one can be original, or creati concentration; an ing of the mind is the line of th purpose. We can upon a thing we is and enthusiastic : A man ought to

as a great artist l piece, as an out self, upon which pride and a satis se can give. Y loosely connected that they are eas. --O. S. Marden i A Word

We don't know following which change, but it co vice which shou and carefully h man in the count Young man, di the world une many fill a drun is employment, yes, honorable often see young cal and mental away the sprin utter worthless sider, remember be that our c our superiors, honor and use beyond your your future re ber the world Neither can y nor gain a r Bide your tin severance and lead to succes If in your po a profession, Work is no dis credit to any o wages, but h idleness and v greater der than ever than ever be who are not for market is sup men, sound fi and w steady as the who know the Young men, too proud to eat what the Talent is have it, impr got it, then a Educate you down to the t to ruin. W selves, you selves and to is worth mon stant friend a consolation as you are and for your hire others your machin to your own let other pe confidantsalways be tr not your enara injured exc Young m yeur albun



monies for an inheritance forever, be cause they are the joy of my heart " (ib d. 111).

Brethren, the reading of a chapter or two daily in the Holy Scriptures is both a cure and an antidote to sin; will make going to Mass and receiving sacraments easy and joyful, will help you to a peaceful and quiet life, and secure you a good death. Amen.

#### HOW SCOTLAND BECAME PROTESTANT.

The ruin of the Old Church in Scotand was due to no accident, but to the malicious design of a pack of greedy nobles, who fattened and grew rich on the confacated Church lands. It has been well said that "the Raformation was a question not of faith, but of sacrilege, not of Gospel truth but of monastic lands." The new Gospel was set up by fire and sword. The apostate Lords brought over Knox from Geneva to stir up rebellion. With this firebrand to preach, a howl-ing mob of roughs was easily gathered ready for any mischief. The churches and monasteries were plundered and burnt and soon the country was cov ered with smoking ruins.

A further inaccuracy of Dr. Scott we have not yet noticed. He says: We have not yet holded. The says.
"These alterations, these reformations \* \* were all demanded by the people themselves." Now let us look at the facts. In 1500 Parliament made it a criminal offense to hear or made it. say Mass; the first offense was pun-ished with confiscation of goods (not a more fine, but full confiscation), the

The very next year after this hor-rible law was enacted, Paisley Abbey was burnt by order of the Lords of the Secret Council.

When the preachers of the new doc-When the preachers of the law does trine came to Paisley they were re-fused admittance to the church and the people staked the doors against them. Mass continued to be said in the burned and blackened ruins for the community, the people gladly at-tending. As late as twenty-five years after the savage act of Parliament just mentioned, Father John Drury sang the office and celebrated the more than eleven years by members of

sovereign in the world. Under his orders are a score of ecclesiastical sec-retaries, to whom the Secretary of State dictates or sketches the nature of instructions in certain difficulties. This done, a series of propositions have to be prepared for presentation on the next day, to the Pontiff, since nothing is done without his orders or instruc

As the Angelus ring , the Cardinal Secretary leaves his cabinet in order to receive his guests in the reception halls, set aside for his particular use. Here may be seen people of distinction from all countries of the world. In the case of Morry del Val, the peculiar fascination he exercises over people, made him the most-visited man in the Eternal City. It is no uncommon sight to see the following company at his receptions : An English duke, not a Catho tions: An English date, not a Cano-lic; a New York newspaper-man belong ing to a nonsectarian journal; the Chief of an Irish Jesuit College; an Irish parish priest; a sporting English squire; the Austrian ambassador to Italy; a member of the House of Com-mone: a Chiege millionaire with a

mons; a Chicago millionaire with a couple of Harvard sons; an officer in the English Horseguards ; a Spanish bishop; a missionary from Africa-surely as interesting a collection of human beings as any host could desire. At his "business " receptions he has need, says a French writer, of more mental agility than is given to most of the sons of men. He cannot plead that anything is outside his province, since he is acting for the Pope in whose prov-ince for adjudication everything lies. In many ways the Cardinal Secre-tary must be a mental gymnast and it is universally admitted that the pres-ent dignitary is equal to all demands on his tact, patience and capacity for

Beard.

easily. and mammon," they stuck to Christ and poverty. Our forefathers met poverty in the past for God's word, and they would have the executioner's knife or the hangman's rcpe rather than give up their faith.-Glasgow Observer.

# MODERN MIRACLES.

In miracles as in everything else, error counterfeits truth. One of the reasons why so many non-Catholics disbelieve the miracles of the Old and Nor Mertamont is the monulence of

New Testament is the prevalence of fraudulent miracles, proclaimed but never satisfactorily proved by faith curists, "divine healers," Christian Scientists, and all such heretical zealots. Serious persons, who have never examined into the testimony for well-authenticated Catholic miracles, seeing this heap of imaginary cures supposed to have been wrought outside of the Church, but never supported by such constipation. evidence as would stand in a court o law, naturally conclude that the crowd of Biblical times were deceived as ar crowds of our day. Bat Kegan Paul, in his Memoirs, 1899, shows how the Catholic mind is prepared by familiar ity with well-attested modern miracle to yield assent to Biblical miracles treat as they deserve, the sophistical a prori, objections of narrow-minded rationalists.

"Apart from the direct leadings of God's grace, and the general effect of the Imitation and Newman's writings left an easy prey to the various in-fectious diseases. it may be well to specify more closely some of the arguments which weighed with me to accept the faith I had so nothing so effective as Shredded Wheat which should form a part of every long set at naught. "First, and above all, was the over

meal. It is made from the choicest "First, and above all, was the over-whelming ewidence for modern miracles and the conclusion from their occur-rence. A study of Pascal's Life, when I was engaged in translating the Pen-sees, directed my special attention to the cure of Pascal's nicee, of a lachry-mal fistula, by the touch of the Holy Thorn preserved at Port Royal. It is impossible to find anything of the kind better attested, and readers may judge and the conclusion from their occur-seed, the conclusion from their occur-reace. A study of Pascal's Life, when I was engaged in translating the Pen-sees, directed my special attention to the cure of Pascal's nicee, of a lachry-mal fistula, by the touch of the Holy Thorn preserved at Port Royal. It is impossible to find anything of the kind better attested, and readers may jadge for themselves in the narrative written of the facts by Racine, and the search-ing investigations by unprejudiced, and certainly not too credulous, critics, Sainto Beuve and the late Charles Beard. "Next in importance were the mirthing taken away. It does not possess better attested, and readers may judge for themselves in the narrative written of the facts by Racine, and the search-ing investigations by unprejudiced, and certainly not too credulous, critics, Sainte Beuve and the late Charles Beard

Sold Everywhere in Canada Take a package of EDDY'S SILENT MATCHES IMPORTANCE OF PROPER DIET. MANY OF PREVAILING ILLS DUE TO Home with you to-day EATING FOOD WHICH IS NOT ASSIM ILATED BY THE STOMACH, DONALD McLEAN, Agent, 426 Richmond St., LONDON. Many of the prevailing ills from which the average person suffers can be traced to errors in diet. People now-a days do not exercise sufficient care in the selection of food and as a It is not only thoroughly masticated but its porous and shredded condition enables the gastric juices of the stom-ach to very quickly take it up and assimilate it after it has gone through care in the selection of lood and as a result dyspepsia, indigestion, flatu-lency, chronic constipation and kindred ailments are on the increase. Every well-informed medical man in Canada ull mit is comparison the othermost the process of salivation. Shredded wheat does not pall the appetite and while it is an article of diet, suitable will unite in supporting the statement that the people of this country eat altogether too much meat for their own good. The evil results of this are more noticeable in the summer months, in all stages of sickness where food is permissable, it is also by reason of its more noticeable in the summer motions, a yellow and puffy complexion and a general feeling of heaviness and lassi-tude, testifying to the effects. Obser-vation shows that meat eating induces nourishing properties and palatable qualities well adapted as a st-ple article of diet in health. Try it with milk or cream or creamed vegetables There can be no good general con dition of health where constipation obtains. Medical experience proves that women are particularly prone to かい that women are particularly profile to it. There are several causes contri-buting to this, among them indoor life and the lack of oxygen, only to be gained by outdoor exercise. Constipa-tion superinduces anzemia, loss of appetite follows, and there being no replenishment of the natural drains on a woman's strength, such a person is woman's strength, such a person is

