nd heretics.

#### FIVE MINUTE SERMON

SECOND SUNDAY IN LENT He was transfigured before them." ( Matt. xvii :

Our Lord was transfigured before thres most highly disciples. Peter. James and John, on a lonely mountain whither He had led them. He shows Himself in His glory to those who seek Him spart from the world, in prayer and meditation. He was transfigured before the three Apostles who were especially to bear witness to Him; before Peter, the Head of the Church: James, who as bishop of Jerusalem was the first of the Anostles to die a martyr's death, and John, destined to outlive all the rest, and to preach to the saithful even to the end of the first sentury, defending our Lord's divin ity against the attacks of unbelievers

He was transfigured before them, that His subsequent Passion might not make them waver in their faith. He was transfigured before them that, when afterwards He should hang apon the cross, they might see in Him not a weak, dying human being, but God incarnate, revealing His majesty most gloriously in the humiliation and shame of His suffering. He was transfigured because of His Passion, and His Passion was His transfiguration. The Church points to this truth by ordering the gospel account of the transfiguration to be read in Lent. Suffering and pain transfigurs men also, for pain marks a man off from others, and to gener. ons hearts a sufferer is more worthy of honor than a prosperous person Pain borne with patience gives us the impression of being something great; it arouses our sympathy and draws us nearer together. Sorrow endured in common has far greater power to unite men than joy. Pain can transform men, and we feel the truth of this fact deep in our hearts, and it is confirmed by a sort of affectation, very common at the present time, which aims at imitating pain, and makes people delight in faucied misfortunes and imaginary sufferings, so that they delude themselves and others with the idea that they are lonely and forsaken, hoping thus to make themselves interesting to them selves and others, and to have at least the appearance of being transformed by pain. Of course this kind of imaginary suffering has no transforming effect whatever, but only obscures one's understanding, for morbid desire of pain, a fancy that one is unhappy, is a proof of want of

Real pain not only transforms us in the sight of others, but a soul that actually suffers is transformed by manifold kinds of experience, dearly bought but very precious, and by a kind of steadfastness and courage derived from pain. This is true of merely ordinary suffering, but it is still more true of that endured by a Christian who strives to follow our Lord's example.

Before His transfiguration on Thabor the face of Christ shone as the sun and His garments became white as snow, and when afterwards He was transfigured by the infinite love with which He suffered on Calvary, His head was crowned with shorns in token of His transfiguration by suffering. To this crown of thorns the Church refers the following prophecy of Holy Scripture : "Go forth, ye daughters of Zion (ye faith. ful souls) and see Solomon in his diadem" (Cant. iii, 11.) "Solomon" means peaceful, and we know who is with the most glorious diadem, even transfiguration by pain. It is also the crown of His mercy, for when was divine mercy ever displayed more unmistakably than when our Saviour, being crowned with thorns, suffered for us, when He cried with a loud voice: "It is consummated. a loud voice: "It is consummated, Father, into Thy hands I commend my spirit ?"

At that moment the angels in heaven exulted, crying: "Praise ye the Lord, for His mercy is great, and of His goodness there is no end." But on earth there was a solemn silence as when the spirit of God moved over the waters at the crea-tion, for now the great work was accomplished which should cause a new race to rise from the waters of baptism, free from the dreary darkness of sin. Christ's crown of thorns was also the crown of His mercy and like wise of His triumph on earth.

As a crown it reminds us that He Who wears it is a King, the King of righteousness, and in heaven it has been changed into a crown of glory. As Jesus on the Cross bent His head, comes as Judge, wearing the crown of glory, all graves will be opened, and all the just will rise again. With With what gratifude will they then pain will be transfigured in eternity.

Our own crown of thorns will often inspire us with sympathy for the sorrows of others. He who has sufcomfort and help others, and thus his crown of thorns is also turned into a crown of mercy.

Our Lord's crown of thorns reminds us also of His divine justice, which will one day exact a terrible penalty from those who have been disloyal to their King and have rejected the crown of earthly suffering. A man makes a right use of suffering if he encourage him to practise of arduous training involving in

Christian justice, and is led on by it most cases great personal sacrifices. to virtue and away from evil. better for us to suffer and to be united with God than to live in pleasare and amusement apart from Him. Every sorrow ought to remind us of the justice of God, Who in His love leads us to heaven on a thorny path, in order that eternal suffering may

not be our lot hereafter. Let us, therefore, profit by the thorny crown of suffering, and never forget to live so as to please God, and then our crown will some day obtain for us the crown of glory, transfiguration on His holy mountain, and complete fulfilment of all that He in His infinite love has promised us through Moses and the Prophets and the holy Apostles. Our Lord's transfiguration was effected by suffering, and so is that of every true Christian whose heart gathers strength from suffering, and who is encouraged by it not to swerve from the path of duty, but to go forward bravely until he attains the crown of evariasting glory.

We have looked at Jesus transfig ured on Thabor and crowned with thorns on Calvary, and we have learned that pain is intended to transform a Christian ; but if it only casts a cloud of discontent and anger, of selfishness and sin over his soul, there can be no transfiguration either on earth or in heaven, but thorns of suffering in both this life and the next. May the crown of earthly pain some day be changed for us all into that of everlasting glory and happiness. Amen.

#### TEMPERANCE

MILITIA MEN ON LIQUOR-

DRINKING By command of Major General O'Ryan, of the National Guard of New York State, an official bulletin was recently issued giving the results of the prohibition of the use of liquor on two recent occasions in military service, stating facts concerning the relation of alcohol to health and urging officers to lead by precept and example in the en-couragement of sobriety. The bulletin from which the following paragraphs are extracts was ordered to be posted for ninety days after its receipt on regimental and company bulletin boards.

In the summer of 1913 the use of liquor in any form was prohibited at the Infantry School of Application at Peekskill, and all student officers, as well as instructors, put on honour not to use liquor on or off the post during the school period. So beneficial to the individuals concerned and to the work of the school were the results attending this departure from former custom, and so marked was the sentiment of approval among the officers affected, that a similar regulation was perscribed and followed at the Schools of Application for the other arms of the servce, established by various division orders since that time.

During the recent field exercises at Fiskill Plains, N. Y., the use of liquor was prohibited by division order at division headquarters and in the organization directly attached thereto, namely, the cavalry, field artillery, engineer, signal and sani-tary organizations. In the infantry the subject was regulated by regi mental commanders. In several of the infantry regiments the probibition referred to was prescribed and

So unanimous and strong has the the true Solomon, the real Bringer sentiment against the use of liquor of Peace, whose head was crowned in camp developed among the organizations affected by the prohibition, the crown of thorns, marking His that the subject is believed to be of transfiguration by pain. It is also sufficient importance, to publish for the information of the division some consideration in support of a continuation and extension of the present policy in respect to the use of liquor

The decision to prohibit the use of liquor, made in the first instance at the Infantry School of Application in 1913, was not based on a fear that there might be excesses, nor was the action intended as a movement in support of the moral aspect of the non use of liquor. But it was known that the course of instruction was such that the student officers would require the application of their physical and mental powers un-impaired by distracting conviviality, late hours, digestive disorders and superstimulation. It was further realized that the prohibition would furnish opportunity for practical and substantial development of military morals in that it would require a subordination of animal desire to the power of the will. Discipline being the most important factor in the crowned with thorns, many graves of attainment of military efficiency, and just men were opened: and when He discipline being the result of moral as well as physical training, the rule against the use of liquor furnished an opportunity to test as well as advance the standard of discipline of joy will they behold the glory of their King, from whose hand they will themselves receive their crown. think of the crown of thorns that obtained such glory for them! In the same way, for the disciples as well as for their Master, all earthly hibition during the periods of field schools met this test in a manner hibition during the periods of field service, is most satisfactory.

In addition to the educational and disciplinary advantages accruing to the military service from non-use of fered much himself knows how to liquor by its personnel, there results a benefit to the individual which is now authoritatively recognized, and concerning which officers of the line charged with the physical welfare of the men entrusted to them should have accurate knowl-

edge. The state military service now exacts from its soldiers a high stand-ard of discipline and a vast amount

Their interest demands there should be some substantial recognition by the state of their sacrifice and serv ice, but while awaiting such legislative recognition, there is much that can be done of permanent and immeasurable value to the future of our young men, by raising the standard of moral, physical and mental training applied to them. No greater opportunity in this regard exists at the present time than for the officers of the division, by precept and example to inculcate in the minds of their men an intelligent knowledge of the subject of this bulletin, looking to their own self interest, and to spread among them a high conception of the underlying principle of military service-self-denial.-Sacred Heart Review.

Good For Children

Mothers! Physicians agree that flavo and the body building elements of grains lie in the dark parts usually thrown away. So also do the lime salts which your child needs to harden bones and teeth. Children fed upon coarse dark cereals develop greater resistance.
Witness the Bulgars and Serbs. Roman
soldiers who conquered the world fed
upon two brands of entire grain food a
day. Dr. Jackson's Roman Meal is a day. Dr. Jackson's Roman made is a scientifically balanced ration made from several entire grains. It's delicious, easily prepared in a variety of ways and nourishes better than meat. It's a natural laxative. Most grocers sell it.

Made by Roman Meal Co., Toronto, Canada

#### THE TRUTH THAT LIBERATES

The motto of this journal is to be seen upon the title page and reads "Veritas liberavit vos—the truth will make you free." The motto is adopted by a distinguished English convert, Mr. Boothman, of Cambridge University, who in a Catholic Truth publication, tells how 'after years of thought, examination and enquiry, he made his submission to the Holy

For over twenty-eight years, he had been a cleric in the Evangelical Protestant, or Episcopal Church. Mr. Boothman was already the rector of a very large Protestant congregawhen he decided that the Church which he served did not contain all the needful heart satisfying truths which were necessary to his enquiring intellect. He resolved, however, to do nothing precipitately, and when he had resolved that the Church of England was to be his no more, he also decided that he should make no explanation to his exparishioners until three years had passed.

The time of silence being over, that of utterance has come, and he has a thanksgiving to make, he says, and also an explanation. As Mr. Boothman tells, when the Protestant Bishop of his old diccese (Dr. Leggs) went to his old parish in order to introduce the new rector who had come to take his place, on his going over to Rome, that prelate spoke of the severe shock which the congregation must have felt "at the recent unfaithfulness of one who had been wont to administer to them." The Bishop was willing to believe, however, that Mr. Boothman had obeyed the dictates of his conscience.

Mr. Boothman read the report of the Bishop's introductory address, in a local paper, and wrote to his late superior, objecting to the word "unfaithfulness." to which, he said, his conscience would not allow him to plead guilty; he described the word as "ill chosen," since during his pastorate, he had proved a "faithful steward," at least, and the obligation taken at his "ordination"-Mr. Boothman was unkind enough to use quotes in his letter to the Protestant Bishop-had been fulfilled to the

letter.
The Bishop replied admitting the use of the word "unfaithfulness, adding that he knew no other term by which to describe a man's repudia-tion of the faith to which he had once sworn full allegiance.

Mr. Boothman retorted, quite politely, by saying that if he had proved "unfaithful" by obeying the dictates of his conscience, then the same charge might be made against St. Paul. whose conversion took place whilst acting under the full "author ity" of those whom he was obliged to repudiate; yet St. Paul had been adjudged faithful enough to be placed in the Apostleship, although he had also been "faithful" in the Jewish communion. The Bishop, however, refused to withdraw the offending "unfaithfulness," and replied word to Mr. Boothman, saying "Doubtless am the Jew and you are the Christian."

The ex-rector goes on to explain the reasons for his leaving the Episcopal Church, always a matter of interest indeed, to all men who are interested in matters of the mind and heart. During his self imposed silence of three years, many a time he received letters from his friends and even from strangers, asking him why he had left his first Church, and why he had not remained true to the its loathsomeness and contagion, but "Catholic Faith" into which the Archbishop of Canterbury had ordained him. Mr. Boothman makes hospitals and refuges overspread and a kind of "Apologia" in which he retails the various steps of belief through which he passed from his youth upwards. Incidentally, it is of operating in the village hamlet and interest to hear, that he always understood, up to manhood, that the

Irish." After a spell in the world, he was affected by the Ritualists or "High" Church people, and resolved to be-come an Anglican parson. At Cam-

strengthen in the conviction that the Protestant Church was the true Church. At that time he had no thought whatever of enquiring into the claims of the Catholic Church which acknowledges the Pops-the only Catholic one, in other words. He argued complacently that as the Bay of Biscay is part of the Ocean, so the Church of England seemed to me to be part of the great ocean of the Catholic Church and Faith."

It was not very long, however, before his ship of Faith split against the fateful rock of multi doctrinism or in other words, against the dark ness consequent on there being no illuminating authority to guide his ship when adverse currents set in to his destruction; and while he noted that many sects which professed to belong to the same "Catholic" Church as himself were teaching different views authoritatively, he also saw that there was only one Catholic Church which everywhere taught in the same way and the same truths.

He also found that when the Epis copal Church broke away from this authority, it lost its own integrity or power of cohesion, and became sub servient to the political authorities. He was (he declares) moved to the final step in his conversion, not so much by the difficulties which coclerics sought to throw in the way of his teaching the old pre Reformation Catholic truths, but in reality by the "shocking" oath which the late King Edward VII. found himself obliged (probably against his will) by the English Constitution, to take in regard to the Most Holy Sacrament of the Body and Blool of Christ. That a monarch, who was to assume the title "Defender of the Faith," could also take the Coronation Oath of England, forced Mr. Boothman into the realization that he really was acting as cleric for a non-spiritual body which was wholly devoid of a spiritual authority.

Mr. Boothman records duly his reason for leaving Episcopalianism, as follows

the justice of the claims of the Holy See, and therefore must submit to her authority. (b) I had become aware of the

purely social and temporal character of the Establishment, and had come to look upon it merely as a social club and department of State. (c) I felt the spiritual powerless

ness of the 'Episcopate,' and conse quently the helplessness of the Angli can ministry.
(a) The action of the House of

Lords, in refusing to allow Anglican parsons to teach the Catholic truths that were taught before the Reforma tion-yet which the Establishment still professed to be teaching—this wrecked all "religious education." The House of Lords refused to sanc tion certain religious instruction in

I felt. says Mr. Roothman, that I could not conscientiously remain in the Establishment. He cannot, he says, describe how much he rejoices in the freedom of the real Catholic Church. It is, he says, a joy which is not confined to individuals or nations, but is universal throughout all the Catholic Christendom and all who belong to her, realize the blessing of this glorious liberty. It is a glorious privilege to be free-spiritually free; free from wrangling and dissension, doubts, anxieties and questionings; free from State bonds, parliamentarypolitics, from episcopal commissions and autocracy : free to pray always and at all times for our dear departed-and freed from bondage of materially conceived teach-

### STUDY TO PLEASE GOD

Many persuade themselves that they have no true sorrow for their sins if they do not practice many and great corporal austerities. Let us learn, nevertheless, that he does a good penance who studies to please God alone, at all times and in all things. This is a very perfect thing and of great merit .- St. Francis de Sales.

THE CHURCH COVERED THE GLOBE WITH INSTITUTIONS OF MERCY

William Lecky (in European Morals

"As time rolled on, charity as-sumed many forms, and every monastery became a center from which it radiated. By the monks the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored.

"During the darkest period of the Middle Ages, monks founded a refuge for pilgrims amid the horrors of the Alpine snows. A solitary hermit often planted himself, with his little boat, by a bridgeless stream, and the charity of his life was to ferry over the traveler. When the hideousness of leprosy extended its ravages over Europe, when the minds of men were filled with terror, not only by in the lonely hospital, staunching the widow's tears and following all Catholic Church was only for the rish."

the windings of the poor man's grisfs, presents few features the imagination can grasp, and leaves no

desp impression on the mind.

greatest things are often those which

are most imperfectly realized; and

tian Church are more truly great than those which it has affected in the sphere of charity. For the first time in the history of mankind it has inspired thousands of men and women, at the sacrifice of all worldly interests and often under circum-stances of extreme discomfort or danger, to devote their entire lives

bridge his faith seemed (he says) to surely no achievements of the Christ to the single object of assuaging the sufferings of humanity. It has covered the globe with countless in stitutions of mercy, absolutely un known to the pagan world.



# **HUNDRED-CENTS-TO-THE-DOLLAR MONEY**

will be demanded from you when you buy a piano. Why not, for your part, demand hundred-cents-to-the-dollar piano value? You are entitled to the full purchasing power of every dollar you spend - and you get it, when you buy a

### SHERLOCK-MANNING Century PIANO "Canada's Biggest Piano Value"

Your money — \$100 less of it — buys superior piano quality — an instrument containing the highest grade action, hammers and strings that money can buy.

Canadian families to the number of 1,200 bought Sherlock-Manning instruments last year, and each saved \$100 by our direct-

and each saved \$100 by our directto-user methods and prices.

Let your cash buy all piano
value. Not a dollar of it should
be spent for a name only. We
are willing and anxious to prove
our claim to give "Canada's Biggest Piano Value"—a beautifully
toned, handsomely cased instrument, backed by an unfailing tenyear guarantee — all for \$100 less year guarantee — all for \$100 less than you'll pay for the same

value anywhere.

Ask Dept. 3 to send you our Art Catalogue "M".

(No street address necessary) LONDON

The Sherlock-Manning Piano Co.

Colonial-Style 70

# Stop that weary waste of Time and Money which goes with Hand-Milking!

You can milk more cows in a fraction of the time—you can increase the average yield—improve the purity of the milk—and do without extra hired help—by using the

### MECHANICAL MILKER

germs.

outfit, consisting of one double unit, can milk ten to fifteen cows in half One man can operate two double units.

The action of the "Empire" is just like that of a sucking calf—is soothing to the most "fidgety" cow Interesting literature will be sent you on request. Write



problem of hired help and makes **Empire Cream Separator** Co. of Canada, Limited MONTREAL, TORONTO, WINNIPEG.

And, what is perhaps most important of all, the "Empire" Mechanical Milker solves the



# 3 Grand Varieties-Good as Gold

Beans—Refuse Wax—Peds round, clear and transparent and of hand-some appearance is tender, very productive, free from rust, and stands dry weather well. ½ lb. 15c., 1 lb. 45c., 5 lbs. \$2.00 Corn

Golden Bantam—An early, hardy, productive variety, of finest quality and delicious flavor. It is a rich, cream yellow, deepening to orange-yellow when ripe. 1/4 lb. 10c., 1 lb. 30c., 5 lbs. \$1.40. Postpaid.

FREE Our handsomely illustrated 128-page catalogue of Vegetable, Farm and Flower Seeds, Plants; Bulbs, Poultry Supplies, Garden Implements, etc., for 1916. Send for it.

John A. Bruce & Co., Ltd., Hamilton, Ontario



The EMPIRE WALLPAPER Co. Montres TORONTO Winniped

#### DRUNKENNESS CAN BE CURED

It is a disease - not a habit

Some years ago I was a heavy drinker. Demon drink had me in his grip. Friends, business, family were slipping from me. Ruin stared me in the face. But one friend remained, a physician. Through his efforts

#### I WAS SAVED

This man had made a scientific study of drunkenness as a disease. He had found a cure for it."

It was a case like this that made me realize how many others were in need of aid, and determined me, if possible, to offer Samaria Prescription to the world.

The treatment is absolutely different The treatment is absolutely different from others. It can be given without the patient's knowledge if desired. Thousands of wives, mothers, daughters

## and sisters have saved their men-folk from the curse of alchol through it. IT CURES

In a few days, all craving for alcohol is gone, and the patient is restored to health, happiness, family and friends, and the respect of all.

I am ready to tell you about it absolutely

### FREE-SEND NO MONEY

Just send me your name and address, saying. "Please tell me how I can cure drunkenness," that is I you need to say. I will understand and will write you at once telling you all about my wonderful cure for DRUNKENNESS, and will also send you a TRIAL and will also send you a TRIAL PACKAGE, which will show you how the treatment can be given without the patient's knowledge. All this I will send you ABSOLUTELY FREE in a

send you ABSOLUTELT FREE In a plain, sealed package, at once. Do not delay; send me a post card, or write me a letter to-day. Do not be afraid to send in your name. I always treat correspondence as sacredly con-

E. R. HERD. Samaria Remedy Co. 1421 Mutual Street Toronto, Canada





lars, rates of pay, send 2c. stamp. AUTO UNITTER HOSIERY CO. and Leicester, England)

### Lovely Easter Cards GIVEN AWAY Beautiful





14th and K Sts., N. W. Washington, D. C.

THE New Cochran is just a short walk from the White House, Department Buildings, Churches, Theatres, Hotels and hopping district.

The Hotel New Cochran com-bines all the comforts of home with the added luxuries of an up to date hotel. RATES

European Plan
Room without bath—
one person \$1.50 and up
Room with bath—
one person \$2.00 and up American Plan

Room without bath—
one person \$3.50 and up
Room with bath—
one person \$4.00 and up Ask for booklet

Eugene S. Cochran - Manager ANTONIO CALCULER: CHICAGO COMUNIO C