

**FIVE MINUTE SERMON**

REV. F. P. HICKERY, O.S.B.  
FOURTH SUNDAY AFTER EASTER

**OUR DESTINY**

"Whither goest thou?" (John xvi, 5.)  
This is the important question for everybody. In concerns of this world how keen men are about the "whither" they are going! The captain of a ship, taking his observations, studying the charts, watching the wind; anxious if a fog envelop the ship, or a gale arises. Why? "Whither goest thou?" he asks himself. The engine-driver speeding along, his eye now on the signals, now on the register; his hand ready to check the heading rube. Why? He is keen about the safety of the train. And the man of business, he keeps his books, balances his accounts, looks to every detail, is absorbed in the one question, making money or losing it? "Whither goest thou?"

Everyone seems on the alert, my dear brethren, except about their souls. Our soul is hastening through the short years of life; how seldom do we question it—"Whither goest thou?"

Whither we are going cannot be important, or we should be anxious. Can we come back again and make a second journey? Are we bound, are we compelled to go at all? For most men seem to be satisfied with this world; to have forgotten that they are simply wayfarers; to have something that they have fixed their hearts upon, that makes them content and even longing to stay.

It must be, then, that our going is a long time off; that there will be years of warning and preparation. That is not so. The very opposite is the truth, for our Blessed Lord has said: "Watch ye, therefore, because you know not the day nor the hour." (Matt. xxv, 13.) That we are going to the home of our eternity is a solemn truth, and how childish and foolish it is of us to try and forget it, and not, rather, to be hourly solicitous to see if we are going safely and securely.

The "whither" we are going is to our Eternal Father. The dreadful chance is He may disown us instead of giving us a welcome. We may be cast out into exterior darkness, or the angels may lead us into paradise—all depends upon ourselves.

Here in God's house, during Holy Mass, we can ask our souls seriously, "Whither goest thou?" We can see whether we have wandered from the path of duty or kept to it manfully each week; whether we have loitered, grown lazy, and lost heart. And each Sunday we can ask Him, Who said "I am the Way," to help us once again—to start us on the right road; to show us the direction; to give us strength to persevere. How glad we shall be some day if regularly one soul has studied this question, "Whither goest thou?"

But what will those do who never come to Holy Mass, or come just when they like, or are careless and distracted when they are present? Are they taking any observation whether their soul is going? Have they no fear that the end is nearer than they expect? No, they have no fear. The worries of the pleasures of life give them no time to think. The voice of conscience cannot make itself heard amidst the gossip, the quarrels or laughter of their foolish days. If the thought does, by the grace of God, manage to catch their attention for a moment, they put it aside with an excuse. They will put their souls in order sometime or other, they flatter themselves, but not now. Sometime is any time and anytime is often no time. Sometime, but not God's time! And they trust the safety of their immortal souls to sometime, instead of seeing to their security now.

"Whither goest thou?" is a question that requires more than an answer. It has to rule and guide our lives. Yet men leave it to be answered in sickness, in the delirium of fever; to be answered when speech has failed, and they can only look round with mute, imploring eyes; ay, leave it to be answered in the consternation of a sudden death! When we come to die these words, "Whither goest thou?" may haunt us then. Never to the thought of it, never to have cared for our neglected soul till then! With all our sins upon us what a mockery will the beautiful prayers of the Church sound then! "Go forth, Christian soul"—oh, horror! go forth! Whither?

"Oh, my poor soul, that 'whither' should have been our care and anxiety years and years ago!"  
Please God, we that are here are not putting off the saving of our soul to the end. We will not insult our Blessed Saviour by putting Him off. We will say now, "Thou art the way: lead me aright." Let us thank God for this word, "Whither goest thou?" and pray that it may live in our memories, to awaken us to our duty, if we are growing careless; to speak to us in the hour of temptation; to leave us no peace, if we have fallen, till we repent again. What a change that memory would make in our prayers! how fervent our Masses and Holy Communions! what contentment and resignation it would give us in all the sorrows of life! What do trials and hardships matter if our soul is sure whither it is going?

Turn your eyes away from this present life; do not let it take up all your interest and love. Look at the road that leads whither you should be tending. It is not lonely and bleak. It is not the road leading to

exile. It is the road to your Heavenly Father. Look at it, and you will see it peopled by those you know, who are beckoning you on and encouraging you. The saints have all trod that road, and their example is a beacon of light before us. Take heart and be manful. Little children have cheerfully toiled along; poor sinners, in spite of the burden of all their past, have started and have persevered. And your Angel Guardian is ready, if you have the goodwill, to take you by the hand, and lead you safely, as Raphael did Tobias.

And when you reach the "whither" will not all your toil be well repaid? The eternal rest, the security, the contented joy will more than recompense the carefulness, the watchfulness, the prayers, the Masses, the Communions, the sufferings of this short life. It will be our eternal blessedness then that we trained our souls to heed "Whither goest thou?"

**A LIVING WAGE**

II.—THE UNDERLYING MORAL PRINCIPLES  
BY REV. JOHN A. RYAN, D. D.  
(Catholic Press Association)

In the preceding article, we saw the meaning of "reasonable comfort," as determined by man's nature and needs, and estimated by authoritative social standards. Pope Leo XIII. declared that the workman's claim to a wage, that provides reasonable comfort is a "dictate of natural justice." That is to say, a living wage and reasonable comfort are not merely desirable advantages, goods which we should all like to see possessed by the working man and his family, things necessary for reasonable life; but they are required by the principles of justice; they belong to him as a right. To a large proportion of employers, and to many other persons, this is still "a hard saying." How can it be justified?

Pope Leo could not present an extended justification in a document, that dealt with the whole field of industrial relations. Hence, he contented himself with laying down the general principle that a living wage and a condition of reasonable comfort are required, in order that the wage earner may fulfil his duties of life and self-development. Obligations cannot be charged without the necessary means; for the laborer, wages are the only means.

The latest ethical doctrine of the right to a living wage is that presented by the Rev. Dr. Cronin, in the second volume of his "Science of Ethics." It is, in brief, that a wage, which is not sufficient to provide reasonable comfort, is not the just equivalent of the wage earner's labor. Why, because the worker's energy or labor is the one means that God has given him to provide the essentials of reasonable life and comfort. When the employer appropriates to his own uses this energy, he is bound in strict justice to give in exchange for it that amount of welfare, which the laborer's energy is the divinely given means of obtaining. Other writers give other arguments and authorities to prove the essentiality of reasonable life and comfort. In this matter are differences of viewpoint rather than of principle. The following argument seems to be more fundamental and thorough than some of the others.

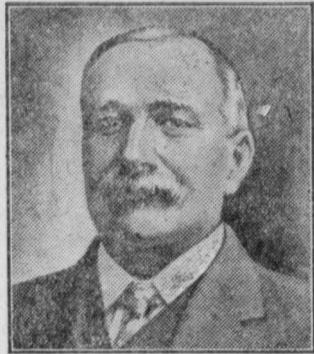
When we consider man's position in relation to the bounty of nature, we are led to accept three fundamental principles. The first may be thus stated: Since the earth, intended by God for the support of all persons, all have essentially equal claims upon it, and essentially equal rights of access to its benefits. On the one hand, God has not declared that any of His children have superior or exceptional claims to the earth. On the other hand, all persons are made in the image and likeness of God, composed of the same kind of body and soul, affected by the same needs, and destined for the same end. Therefore, they are all equally important in His sight. They are all equally persons, endowed with intrinsic worth and dignity, ends in themselves, not instruments to the welfare of others. Hence they stand upon an essentially equal footing in the face of the animal, plant, and mineral bounty of the earth. This bounty is a common gift, possession, heritage. The moral claims upon it, held by those equal human persons are essentially equal. No man can vindicate for himself a superior claim on the basis of anything that he finds in himself, in nature, or in the designs of nature's God.

Nevertheless, this equal right of access to the earth is not absolute. It is conditioned upon labor, upon the expenditure of useful and fruitful energy. As a rule, the good things of the earth are obtained in adequate form and quantity only at the cost of considerable exertion. And this exertion is for the most part irksome, of such a nature that men will not perform it except under the compulsion of some less alternative. The labor, to which the earth yields up her treasures, is not put forth spontaneously and automatically. Therefore, the equal and inherent right of men to possess the earth and utilize its benefits, becomes actually valid only when they are willing to expend productive energy and labor. This is the second fundamental principle.

Obviously we are speaking here of the original rights of men to the earth, not of those rights which they have acquired through the possession

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sion of private property. The rights in question are those, which inhere in all men, whether or not they are private owners.

From the two principles of equal rights of access to the earth, and universal obligation to perform a reasonable amount of useful labor, follows a third fundamental principle. It is that men, who at any time or in any way control the resources of the earth, are morally bound to permit others to have access thereto on reasonable terms. Men, who are willing to work, must be enabled to make real and actual their original and equal right of access to the common bounty of nature. For the right to subsist from the earth implies the right actually to participate in its benefits on reasonable conditions and through reasonable arrangements. Otherwise, the former right is a delusion. To refuse any man reasonable facilities to exercise his basic right of living from the common bounty by his labor is to treat this right as non-existent. Such conduct by the man, who is in possession, implies a belief that their rights to the gifts of God are inherently superior to the rights of the person, whom they exclude. This position is utterly untenable. It is exactly the same basis as would be the claim of a strong man to deprive a weak one of liberty. The right to freedom of movement is not more certain nor more inalienable than the right of access to the bounty of the earth. Were a community to imprison an innocent man, it would not violate his right more vitally than does the proprietor or the corporation that deprives him of reasonable access to the resources of nature. In both cases the goal that he seeks is a common gift of God.

This, then, is the moral basis underlying the laborer's right to a living wage. Like all other men, he has an inalienable right of access to the goods of the earth on reasonable terms. Obviously, the conditional clause "on reasonable terms," is of very great importance. Neither the laborer nor anyone else has a right of direct and unconditional access to those portions of the earth, that have rightly become the property of others. Such a claim would be the height of unreason. The laborer's right to participate in the common heritage must be actualized in such a way as not to interfere with the equally valid rights of others. The laborer's right must be satisfied with due regard to existing acquired rights and the existing form of industrial organization.

In the following paper, we shall show how this right becomes the right to a living wage from the employer.

**THE CHAPLAIN'S WORTH**

How much is a chaplain worth today to an army? I mean what is his worth in the estimation of the generals? Before the world got turned upside down four years ago he was not rated highly by those at the head of armies which I could name, says a Roman correspondent. But all this is changed. For a chaplain the English Government is now ready to give a good deal, simply because of his value among the men as a personal fountain of courage which he diffuses among the troops, as one to whom both officers and common soldiers look up as a model, and as a man who keeps the Catholic soldiers in the good trim, fearless in face of death,

gentlemen whether in or out of the trenches. Plainly the fighting value of such an individual is high, so high that the British Government has introduced what it calls "the process of substitution." This means that the English Government is willing to forego taking an ecclesiastical student who is liable to military service on condition that his Bishop in England or Scotland gives it a military chaplain. It is just a quid pro quo.—Providence Visitor.

**THE LESSON OF LOUVAIN**

By Henry Somerville

"Some time ago I had a conversation with a distinguished Belgian gentleman, and I asked him how it came about that the Catholics of Belgium were able to face their opponents and defeat them, time after time, at the hustings, and keep the Government in their own hands against the bitter hostility of Socialists and doctrinaire Liberals. 'The one explanation of it all is,' he said to me, 'that the University of Louvain has given the Catholic body not only great leaders—statesmen of European reputation to whom the King may safely entrust the Government—but it has filled every district in the country with capable and educated men, men who understand Catholic principles and how to defend them; and these men keep the people out of the hands of the unbelievers and Socialists, and show them the way to political power.'"

The foregoing is from an article by the late Dr. O'Dwyer, Bishop of Limerick, written when the Catholics of Ireland were still deprived of University education. Bishop O'Dwyer was a leader in the fight to secure redress of that grievance. He added:

"That is what we want in Ireland at the head of our popular movement; some few men of intellect and high culture; and throughout the country a large body of really educated men."

In his recently published "Reminiscences," Lord Morley, the distinguished writer and Cabinet Minister, speaks of his days at Oxford and he remarks on the extraordinary success of his fellow-Oxford men in winning political distinction. When Palmerston made his Government in 1859 his Cabinet held six Oxford first class men (three of them double firsts) and out of the Cabinet four first classes. In these more democratic days the University man has not lost his leadership. Two out of the five members of the War Cabinet are Oxford men, and of the other positions in the Government only a minority are held by men without a University training. The present Imperial Chancellor of Germany, Von Hertling, was a professor of philosophy in a Catholic college; everybody knows that President Wilson was head of Princeton University before going to the White House; and M. Poincaré, the President of the French Republic, is also a University professor.

The man with the trained mind becomes the leader of the people, and it is the University that gives this training; the mind and produces such leaders. Of course there are men who rise in leadership through sheer natural genius without many educational advantages. But such men as Lloyd George, Joseph Chamberlain and Abraham Lincoln are exceptions. A nation cannot depend upon such rarities but it must provide the schools where leaders of the finest quality can be trained. As Lord Haldane says:

"The elementary school raises our people to the level at which they may become skilled workers. The secondary school assists to develop a much smaller, but still large class of well-educated citizens. But for the production of that limited body of school-leaders whose calling requires high talent, the University or its equivalent alone suffices."

It is from the Universities that we get the Higher Command, the men with the very finest intellectual powers, the greatest gifts of leadership, minds that can master the hardest problems, and fashion and carry out comprehensive plans, giving inspiration and direction to their fellows. The nations of the world know the value of such men and they grudge no money spent on their discovery and training. The Church needs these men as well as the State. Who can estimate the value to religion of such a man as Cardinal Mercier considering nothing he has done during the War, but only his services to Catholic thought and learning through his work at Louvain! No one can read the history of the re-birth of the Catholic Church in England without being struck by the enormous importance of individuals—Wiseman, Manning, Newman.

Scholarship and the capacity for affairs are qualities valuable not only for secular purposes; the Catholic body can never afford to neglect their cultivation; and for the Church as for the State the means of their cultivation is higher education. Neither our clergy nor the Catholic laity can be intellectually inferior to Protestants if the Church is to fulfil her proper mission. If Catholics are to keep, or rather gain, their places in the public life of Canada, they must, like the Catholics of Belgium, avail themselves of higher education to train the men fitted to lead and to rule. "Some few men of intellect and high culture, and throughout the country a large number of really

educated men. That is what we want in Ireland at the head of our popular movements," said Bishop O'Dwyer. And that is what we want in Canada.

**MY LADY APRIL**

April's eyes are wet with tears,  
Raindrops glisten in her ears,  
Misty clouds of silver lace  
Veil her pretty, piquant face.

April is a changeful maid,  
Dancing light and sulking shade,  
Full of quaint coquetish wiles,  
Tears and sobs and tender smiles.

April's gowns in shades of green,  
Silken shine and sunny sheen,  
Wreaths of flowers in her hair!  
Ah, but she is sweet and fair!

—SCANNELL O'BRIEN.



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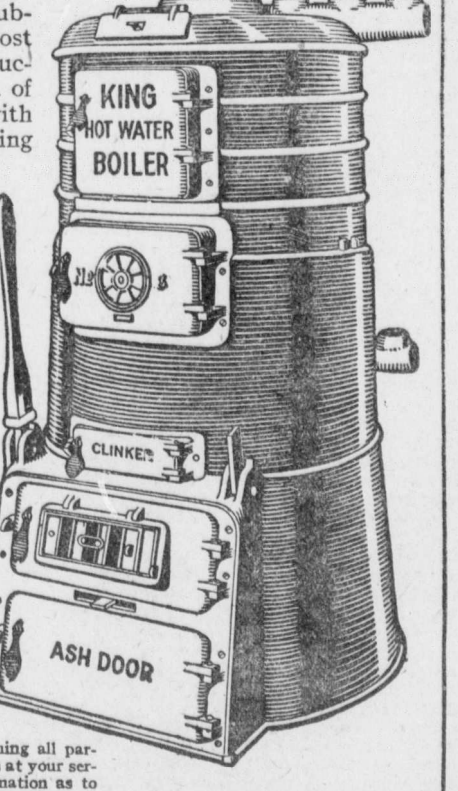
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