6

FIVE-MINUTE SERMON. Seventeenth Sunday after Pentecost.

FANATICISM.

"Thou shall love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy mind. This is the greatest and the to this: Thou shall ive thy neighbor as the to this: Thou shall ive thy neighbor as the to the the whole law and the prophets." St Matt. xxii. 37.)

It is remarkable that our Lord's teaching concerning our duties to God and our fellow men are inseparably con-God and our fellow men are inseparably con-mected. The two precepts, the love of God and our neighbor, are united as if they were one; and the whole divine law is included in them. If we analyze the ten commandments

we shall see that the first three relate to our duties towards God and the others to our duties towards men.

In the Lord's Prayer also we are taught our duties to God, ourselves, and our neighbor. In the day of judg ment our Lord tells us that our approval or condemnation will depend proval or condemnation will depend upon our performance or neglect of daties to Him in the person of His people. In a word, our whole duty as Christians is declared in to-day's means

We all condemn as fanatics those we all condemn as fanatics those who select some particular virtue and make of it a religion, not indeed because we have a less appreciation of that virthe and goodness depend upon the love

of God and man. The men who would make of their favorite virtue the sum and substance of all religion are often opposed to true religion, and are at best only its mis-taken friends. Yet in our opposition the false spirit of these men we must not show indifference to the virtue which they unduly extol, remembering which they indify extent, remembering that it is impossible to love God with-out practising all the virtues. The saints, particularly St. Patl, abstained from what was lawful lest the weak brethren should be scandalized.

Fanaticism is invariably the offspring Fanaticism is invariably the dispring of error; sectarianism breeds it; it mass like a storm, sweeps over the land, and disappears as suddenly as it came. We have an example of it in Came, we have an example of 12 m Paritanism, which once almost over-turned society in England, Scotland, and America. Now a reaction has baken place, and society is more dan-geronsly threatened by irreligion and immorality. Catholics in this country affected by the influences which sur sur round them. There is certainly a dan-ger tenfold greater that the morals of our people will be corrupted by the license and profligacy which is so prov-slant than that they will become exsignt than that they will become ex-tremists in regard to the particular doctrines of fanatics; still we must, as car safeguard, keep before our eyes constantly the absolutely perfect standard of the Catholic Church. We must not imagine that men outside of her have got any higher or purer rule of action than she has to offer. Her doc trines and counsels are the identical ones of Jesus Christ Himself. No man can improve on His teaching, nor Say human society amend that of His Church.

TALKS ON RELIGION.

THE MASS AND PRAYERS FOR THE DEAD

To pray for the dead is a distinct Catholic duty. No one can absolve himself from this general obligation of charity. He is bound to be charitable and to help others in their necessities from the fact that God has placed him here on earth with other men. He is bound to be charitable to his departed brethren by the fact that he is united to them by the communion of saints. Blessed are the merciful for they shall obtain mercy.' Those neglect this daty are not only unkind, but in a sense, unjust, because they deprive the souls of the faithful of the sesistance that they have a right to

In the same way the sacrifice of the Mass is icexh-ustible in its merits and efficacy. "You shall draw water in joy from the fountain of your Savior" and "Of His fulness we all have received, grace for grace." There is no favor so great that we may not confidently ask it of God for the sake of this great Sacrifice which is put into our hands either for our-

is put into our hands either for ourselves or for others. He has given to us, if we may so say, a credit on which we may draw without limit.

we may draw without limit. If you cannot have Masses said for your departed friends, you can at least j in in offering for them the Mass at which you assist. You are as a Catho-lie not merely present at Mass as a spectator, you join with the priest in his offering. At the 'Orate Fratres'' the priest

turns to the people with these words : "Brethren, pray that my sacrifice and "Brethren, pray that my sacrifice and yours may be acceptable to God the Father Almighty." You can therefore have your own special intention in hearing Mass. When you receive Holy Communion at the Mass you join in the sacrifice in a most complete way. Our Lord then gives Himself to you, as it were, and as it were places at your disposal the merits of His most Precions Blood for your own salvation Precious Blocd for your own salvation and that you may offer it up for your brethren. How must the holy souls and even the angels in heaven envy you the great privilege you enjoy! What would they not give to be able to avail themselves of the infinite mer-its of our Lord Jesus Christa as you can? Can you doubt that our Lord will hear you at that time if you plead earnestly for the suffering souls, or that earnestly for the suffering solis, or that He will allow you to apply the treas-ure you have received towards the payment of their debts? To receive Commanion devoutly for the souls of the faithful departed and especially for those near and dear to you is one of the great ways in which we should try to help them. It is well for us to remember that " as you measure unto others, so shall it be measured unto you again."—Catholic Universe.

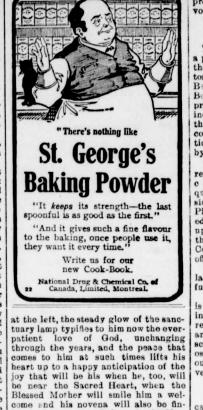
FINISHED IN HEAVEN

CONTINUED FROM PAGE THREE.

vated his heart to a height of happiness in which he give up the last remnant of his unbelief and humbly last lovingly acknowledged that he was in the presence of God.

Vaguely he wondered where was Margery? He never doubted but that where He was, she would be there, too, in adoration, and so when in the almost impenetrable darkness he was conscious that a figure he well knew left the Dupres pew and walked slowly to the altar rail, he did not exclaim in astonishment. His heart only beat the faster, throbbing tumultuously in joy ful surprise and delight. The taber nacle doors shone now with a dazzling brilliancy and seemed to envelop lov-ingly the kneeling girl. Spellbound with awe, his old reverence in her presence came back to him, and fearful of breaking the perfect hush, he scarcely breathed as he watched her pray. And how she prayed i in earnest tones so low and gentle he could not distinguish the words, yet he felt somehow that her plea was for him, and it was in a perfect transport of happiness that he finally heard her loved voice again, as raising her head she concluded with, " And now, dear she concluded with, "And now, dear Jesos, my Lord, my novena is ended, and Thou wilt grant my request if it be for Thy honor and glory. Confi-dent that Thou wilt not abandon him, I abandon his soul and body entirely

into Thee !" Her face seemed to be still radiant with reflected light from the tabernacle doors as she turned to leave, and when her eves rested on him calmiy and lovingly, he was unable to repress his yearnings longer, but reaching out his hands to her entreatingly, he cried out with all ths earnestness of his pent-up tion, that her novena prayer already been granted; that at last they were one in faith, and that surely she would not now refuse him her love in story told of him when he was a guest of the master of Trinity, Cambridge. He was standing under the famous pla-ture of Henry VIII, by Holbein, when some one asked with half jest, half jee., "What would you, Father, as a Jesuit, it built built was to content out its entirety. A happy glance of tri-umph, of understanding and approval was her only answer as she turned and do, if his Majestv was to step forth out of that canvas?" "I should request the ladies to leave the room," he disappeared in the darkness surround-ing the Blessed Mother's altar, and when his hands, still outstretched in expectancy, finally came together again through sheer weariness and despair,



FATHER VAUGHAN OUT OF THE PULPIT.

World.

Father Vaughan, the preacher, the lenouncer of the sins of modern society the eloquent outspoken priest, is known to every one.

ished-in heaven .- Dolores in the New

Father Vaughan, the tireless worker the East End, the glad resource of all the hungry and suffering, the sick and needy, and above all, of the chil-dren, is a stranger beyond the dull, narrow streets where he has worked.

At one time he used to spend two nights a week at his residence in Lucas street, Commercial Road. The resi-dence was one room on the ground floor, furnished with two deal chairs, a deal table, a camp bedstead and a frying pan. There you might find Father Vaughan busily engaged frying liver

and bacon-a portion of his own dinner -for some old creature who had come to appeal to his benevolence. There are two sides at least to Father Vaughar. He will pass from a fashion able congregation in Farm street, from a passionate attack on what he ceives to be certain aspects of modern life in the West End, to the squalor and abject poverty of the East. There perched upon a table in some con-venient square, with the children gathered around him, he will start a service. first catechising the children and then passing on to an easy, simple address to the rough people gathered round.

The sheer, inevitable directness of his speaking gives Father Vaughan his great power. His words are carefully chosen; he begins slowly, impressively, and perfectly natural. Some of his points are made almost in asides, some come with a direct sledge hammer orce, but whatever the manner they strike home. As a speaker Father Vaughan is of the school of Mr. Bal

masterful in fact and skill, and with it there come spaces of intense earnestness that thrill and sway a

"No," he said, "for you must know I have been accustomed to preach in the presence of Oar Lord." — Indian A - vocate.

THE CATHOLIC RECORD.

THE CLERGY IN CIVIC LIFE.

The Catholic priest proves himself a power in the civic community when the occasion presents itself. The Bos-ton Herald of last Saturday says : "In ton Herald of last Saturday says: "In Belfast during the recent riots and in Boston recently, Roman Catholic priests have aided the police in saving individual's lives, men who were threatened by mobs. What the police could not do by force or by the asser-tion of their will, the clergy have done by their personal or efficial prestige."

This has ever been the case. We recall the fact that Archbishop Hughes c me out and effectively assisted in quelling a riot. Then on a later occa-sion in the great railroad strike in Pittsburg, Bishop Tighe was represent-ed in our illustrious papers standing upon a wrecked locomotive exhorting the rioters to peace. The Pennsylvania Company did not forget his good offices. recall the fact that Archbishop Hughes offic Judged solely from the standpoint of

law and order, the clergy are a power-ful conserving force in any community. It is, however, deplorable that there

is in our country a system of education in vogue that must inevitably furnish recruits for advanced Socialists and an archists. Why ? Religion and con-scientious respect for authority are ostracised from the schools that shut out God and His law .- Catholic Universe.

Have confidence. Great enterprises must have patience; plant and water. God will give the increase at the mo-ment marked out in His eternal decrees, and which is not always that which we with our weak foresight, have arranged -Canon Lottin.

VALUE OF STARCH AND SUGAR

THEIR IMPORTANCE IN A DIET IS TO GIVE THE GREATEST STRENGTH WITH THE LEAST TAX UPON THE DIGESTIVE ORGANS.

It is strange how people get the otion that because an ox is strong, human beings can get strong by eating beel. It is stranger still when you re-flect that the or gets all his strength from eating grass and cereals. He is a strict vegetarian. In a recent interview Dr. Wiley,

chief chemist of the Department Agriculture at Washington, is quoted as saying : I think we eat too much meat for

I think we eat too much meat for health. For the sustenance of physi-cal exertion if you have hard work to do there is nothing better than starch or sugar. The cereal eating nations can endure more physical toil than the meat eating nations. That is not the accepted view, but it is true. You cannot tire out a Japanese, who eats rice. He will draw you around the town on a pound of rice and be as fresh at the close of the day as when he started. You could not do that on a

pound of meat to save your life. Whether Dr. Wiley is correctly quoted or not, the statements attributed to him merely affirm what nearly every recognized authority on diet tics has said many times and which every physician knows to be true. But it is one thing to have a food that is rich in starch and sugar and quite another thing to have it in digestible lorm.

In shredded whole wheat the starch of the wheat kernel, combined with the brain-making phosphates and the muscle building nitrates, are prepared in their most easily digested form. It is, the whole wheat other scaled whole vast audience. Then Father Vaughan has a keen wit and also a genial humor—a quite ex-traordinary combination. There is a



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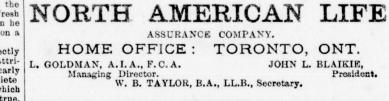
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SEPTEMBER 14, 1907.

it is a wise course to make proper preparation for the coming months of Winter, and so in youth-the Summerwhiter, and so in youth—the Summer-time of life—it is only right that pro-vision should be made for the Winter months of old age. Nothing is more pitable than an old age of want and helplessness, especially where it fol-lows a youth of plenty.

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SEPTEMBER 14,

CHATS WITH YO

Making the Best "A wise man has said

"A wise man has said hat we do that count we do it ; and how true Mr. Mufileby, "and in ho goes on to illustrate a li "I heard a man sayin day of another that we li big man didn't go ar this man didn't go ar everything, but was al and I couldn't help thin that was of him, and o him, and how it help

him, and how it help around him. "He is an able chap prosperous. He can d still with him, as it is v us, it isn't so much whi counts as it is the w People take to him a with him, and he's getti "And as to all the v of life. isn't a little fa

of life, isn't a little fa bestowed upon us by a r ing us all he can, more than a big one given with an ill grace? Sur "Why the way we dull things gay, turn into an automobile and

or homely board hospit ing. I have eaten simpliest foods that we ful far than others of th cause of the finer grace simpler offering was pe "We are so apt to

that, for instance; to can't compete with pe sand times more means. What's the use ? we say anything with what

should we try to do any "A worse mistake it sible to make. Let us ourselves, or of our hom a mackerel is not a sha china fine porcelain; reason why we shouldn of what we have and p on it?

And ours may in t enjoyable entertainme welcome will make and turn stone - chin Sevres in the taste guest. One need not walls if his hearth fire

"Let us all take he we may do, it is not the way we do it th Young Catholic Messe Power of

The youth who is t small sum of money o little value, because i because nobody will ning a habit which un once, will finally rui act, a youth may say much difference. Y make a difference, Aside from the sinful self, it is by single ac formed, and habits characters as men. of indulgence in drin comes another and an Each fall makes the n easier. Each act wea deadens the conscien link in a chain which bind the heart and sou strongly that only a

grace can break it. The unfortunate m dark hour of death c temptation to steal minister who prayed because the ruling was so strong that death on his brow Co He did it because th had begun in youth so overmastered his when all else failed, sense deserted him. survived and compel himself to attempt Stealing had become of his life, and even its empire over him, Soit is with every allows to master h science. It assails even when he would loathing from his sin of his misdeeds tort made up his mind t Look at the drunkar a time, disgusted w the pledge and res forth sober. What back to the boon co What is it that s grades him to the habit which is to break. And remen ful force, against v was begun by a consequences flor act whereby habits come passions which baneful power ov until God summons Him, and which, moments of the un itself vital to the The moral of al ginnings. Be cal act. Root out I tendency to lead y a word, master vo master you.-Sacr Learn to Read Mer The young man self ought to make of penetration, of ability. He ough to study men, est ties and the mo them. He should ize their actions. cies in little thing them as an open h The involunta manner of a man does his studied c cannot lie. It sp languages. It tongue. While deceive you with telling you the indicative of the tongue may only i the man who is a A very succe New York, noted men, will sometim or an importan



look for and by which God perhaps meant them to be helped. We can help the souls of the departed

only in so far as we are instruments of the Precious Blood of Christ. Every thing we do must have its efficacy not from our own deserts, but from the merits of our Lord. Here on earth we mre, in a sense, "dispensers of the are, in a sense, mysteries of God."

The most direct way in which we osn apply the merits of Christ's Pre-cious Blood to our brethren is by the sacrifice of the Mass. Every priest at his ordination receives "power to offer sacrifice to God and to celebrate Mass both for the living and the dead in the name of the Lord." In every Mass a commemoration of the faithful departed is made at the most solemn moment. The Mass, hewever, may be applied in a more definite way. Every Mass is said first for a general inten-tion, that is for the universal ends of the sacrifice-adoration, thanksgiving, praise and petition-and then for some special or particular object which de pends upon the intention of the priest that celebrates the Mass. In the old law sacr fices were or

dained for all kinds of objects, both canned for all kinds of objects, both public and private. Those who were in trouble and alliction either for obsenselves or for their brethren came the the altar of God and had their sacri-fies offered for themselves and their and the sacrispecial intentions. It is similar in the new law. We have indeed but one sac-rifice. This one includes in itself all the ancient sacrifices and is offered for all the objects for which they were As these ancient sacrifices red. had their efficacy 'from the Passion of Lord which was then to come, men in general, and each individual for shimself might draw unceasingly from ohis one great fountain of salvation. All this and much more our Lord has given to Christians in the sacrifice which He has provided for them. The wery sacrifice of Calvary was renewed for their daily sacrifice and may be of-lored each and scain not only for the fered again and again, not only for the general wants of the Church, but to provide for the necessities and the

answered promptly. Some years ago he brought a libel action against a paper, which charged him with being "steeped in sedition." His conduct of the case was one of his most brilliant they clasped-nothing. The aged sexton, coming in at that me to illuminate the church for the time to first Friday devotions, was astonished to see a man kneeling in a pew in the middle aisle, his head bowed on his successes. As some one remarked, was a good witness, a good counsel fo the defence, and for the plaintiff, an the seat in from of him. "Asleep!" thought the old man, drawing near to a good judge directing the jury. Asked at the time by a rabid anti Jesuit "Do you believe in the principle that thought the old man, drawing near to rouse him, but as he approached he was touched at the sight of tears coursing down the man's face. Motionless and silent, the strange worhsipper knell for many minutes. Then a resigned and the end justifies the means?"-It was the time of the King's illness-"I hope so," he replied. Otherwise Treves must be hanged for plunging his knife into the King's body." Father Vaughan understands how the catch and hold the attention of his audience. In Manchester, before he peaceful face was lifted toward the altar. He arose and went away.

" My Dream Beautiful," muses Judge came to London, he preached at the Church of the Holy Name. The title of one of his course of sermons Coburn, as he sits during long winter evenings before the open fireplace in his sister's home, watching the blazing logs. The soft radiance colors his that attracts huge audiences "Is life worth living in hell?" logs. The soft radiance colors his cheek with the hue of youth, softens the lines of sorrow on his fine old face, and accentuates the reminiscent smile also addressed a large audience in a well-known music hall, and met a critic with the reply that "with such a good cause as he had to advocate any Tears that plays around his mouth. platform would bear him up." Another, Father Vaughan is the sometimes fill his eyes as he lives over again in memory that happy dream of long ago, but they are not the tears of unavailing grief-rather of gratitude to skilfal organizer and administrator Two Manchester bazaars organized by him made £11,000 with which he buil the God whose Providence watched over him when he most needed but least expected it, and gave him a real-But Father Vaughan is chiefly th

ization of the power of a good woman's love, so vivid and lasting as to remain preacher. He was once preaching i Rome on behalf of the charities of Pope Leo XIII. He was called up an with him, his precious joy and consolacongratulated by His Holiness, and when one of the Cardinals declared tion during all those long years of sep aration.

And when on first Friday evenings he is late for dinner, the meal is de layed in a beautiful boulevard home that Father Bernard preached like an Italian, the Pope asserted that he was an Italian. "He was born on Versu Sered again and again, not only for the general wants of the Charch, but to motified for the necessities and the series of her children.
The sacrifice which our Lord offered on the offered in the deepening darkness and speak to bear with his God. The white altar and the tabernacle doors still gleam with the light from votive candles
an Italian. "He was born on Versuming that He did and anfifered for us had an infinite falle." He was born on Versuming that He did and anfifered for us had an infinite falle.
an Italian. "He was born on Versuming that He did and anfifered for us had an infinite falle."
Address, most characteristic story is his answer infinite falle.
an Italian. "He was born on Versuming that He did and anfifered for us had an infinite falle."

H

while the so-called "pre digested" foods weaken the stomach by depriving it of the functions which Nature intended it to perform. Science has not yet perfected a food that will en-

not yet porfected a food that will en-able the human organism to dispense with saliva and the gastric juices. In making Shredded Wheat the whole wheat kernel is not only thor-oughly steam cooked but it is after-wards drawn out into fine porous shreds and then thoroughly baked. This process leaves the starch in a condition where it is easily converted condition where it is easily converted into sugar by the stomach. The shreds, being very crisp and porous, compel thorough mastication during which the food is completely insalivated, which is the first process in corn or oats and with much less tax digestion. Sar dded Wheat not only upon the digestive organs. All supplies the greatest amount of nutri-

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