FIVE MINUTE SERMON

REV. J. P. HICKEY, O. S. B.

THE FORGOTTEN DEAD

Few of us, my dear brethren, realize the power we possess doing good one to another by our prayers, and yet in the Holy Scriptures and the lives of the Sainis there are count-less instances of even miracles being worked by the prayers of a good man. Even in our own day, how many conversions, graces, happy deaths are the result of good friends' prayers one for another!

But if charity demands that we pray for those who, if they wished, could pray for themselves, how much more does the love of our neighbor press us to pray for the dead? Do not those who are helpless need their pity and succour all the more? Are the souls of our deceased friends, who are now in Pargatory, grateful to us for remembering them wi hout ceasing in our prayers, or are they crying out with Job, "My kinsmen have forsaken me, and they that knew have forgotten me"? (Job

To pray for the dead is a duty. Charity demands it, justice demands it, the glory and honour of God de-mand it; and is not that the very object of our existence in this world? My dear brethren, let us not forget the dead. It is a very bad sign, from which we can surely tell the state of our souls. If we soon and easily forget the dead—those who were near and dear to us, and have claims upon our love-it shows unmistakbly that we are not spiritual-minded. It shows that we think very little of heaven, have no longing for it; that the gaining heaven is not a motive

urging us on to strenuous endeavour.
It is a bad sign, for it shows that
we think very little of sin and the punishment of sin, which is keeping our poor friends from the blessed vision of God. It is a bad sign, for as we have done to them it will be done unto us, and we, too, shall be forgotten in our sad and weary sojourning in that place of punish ment. We acknowledge all this is true, and all our feeble excuse is— We forgot! An insult, and not an excuse. Our present life, its joys and cares, leave little leisure for piety: "out of sight, out of mind," is so true, and the souls in Purgatory know it well: "They that knew me

have forgotten me."
Whereas "remembrance of them in our prayers without ceasing" is a blessed thing indeed: for, first, it is an act of mercy to them. Their own time for mercy is over, and God's justice is exacting the payment of teer debt; but we are privileged, poor sinners though we may be, to being mercy to them instead. Prayers, alms, sacrifices, good deeds, sufferings, may be offered up to God for them, and He most graciously accepts them on their behalf. "Betaking themselves to prayers, they besought Him that the sin which had been committed might be forgiven . . . and sacrifice be offered for the sins

of the dead. . . . It is therefore a holy and wholesome thought to pray for the dead, that they may be sed from their sins." (2 Mach.

about that for which He is longing—the hastening of those souls to heaven. Can it be possible that the rible losses that he has sustained, and the world now sees more clearly. place a double value on these prayers, and accept them as pleading for our own sanct fication as well? A prayer for the suffering souls blesses them and blesses us who offer it. And could this pious practice of constant praying for the dead be continued by one living in sin? perseverance in prayer for them fits us to be with them. The more we shall pray, the less we shall sin. The more remembrance we shall have of them, the less the hold that the world and its sinful pleasures will have upon our hearts.

This life and this world to most of

us is almost a continued series of disappointments. And why? To teach us that this is not a lasting home, that our souls are meant for heaven. We should, therefore, thank God each time that this world proves itself to us a fraud and a failure. And remembrance of the holy souls in constant prayer is the surest and easiest means of despising this world and looking for our home in heaven Busied in securing our friends' and brethren's entrance there, can we fail to realize that we are one of beat with a new delight when we say

"Our Father, Who art in heaven."

Let us do our utmost to acquire this holy habit. "Making a remembrance of you all without ceasing." Each day will strengthen us to pray the more devoutedly the next day. God will reckon up all the good we shall effect, and the souls themselves, whose entrance into heaven we shall have hastened, will show their gratitude by befriending us through life. And we ourselves, fill-d with the blessing and peace of God, will live more and more each day in the re-membrance, and longing for, and the contemplated joys of heaven.

FREQUENT COMMUNION

@ Pope Plus X. encouraged the laity to receive Hol, Communion fre-

quently.
That is the tressure that makes us rich. That is the fount of grace. That is the source of victue. That is the pledge of eternal life.

Happy are they who, in the state of grace and with good will, receive Christ every day. They shall have peace for their souls on earth and bliss eternal in the world to come.—Catholic Columbian.

OLD FAITH REVIVES

Much is being said and written about France today and both speakers and writers are unanimous in asserting that there is a spiritual in asserting that there is a spiritual regeneration among the French people. They note particularly that the old time spirit of France is returning and giving new evidences daily of increasing vigor.

But where most of them err is in failing to recognize what they should know from history, that France is and always has been intensely Cath-

Now that the frightfulness of War has brought grief to many a happy home and covered the fields with the dead and dying, naturally the spirit of France is asserting itself. But that spirit is not one of superstition, it is not one of doubt, but rather of the containty that it has a there. of the certainty that if those they loved are gone forever, they live in happiness with the God whom France has faithfully worshiped and nobly

What non Catholic writers express astonishment at and accribe to superstition is but the visible outpouring of faith. It is the uncon-querable and unconquered will of a nation to believe, and in that belief it seeks its strength and consolation especially in times of trouble and

The faith of the French is an inex-haustible well out of which the world has drawn its inspiration for centuries, and it is this very pro-foundity of faith coupled with French chivalry that has won for France the fair title of the "Eldest Daughter of the Church!" It is this chivalrous faith that has inspired her sons and daughters to cross great oceans and mighty continents in order to spread the light of the Gospel among those not yet illumined with the truths of Christianity. It was this quickened faith that gave us our early missionaries who in commemoration of the happy, consummation of their religious endeavors builded cities and named them after saints.

Throughout all America, from the farthest north to the southern boundaries and from the Atlantic to the Pacific, there are found cities that derive their names from the Church's Calendar of Saints, St. John, St. Lawrence, St. Augustine, San Antonio, San Francisco, St. Louis, St. Paul, and so on. This whole country is dotted with cities that derive their origin and names from French missionary spirit and endeavour. And it is that same spirit, that same zeal for souls that inspired these early missionaries to traverse land and sea in olden days, when dear ones are no more and sorrow has

clouded shell-torn France.

It is the indomitable Catholic spirit, it is the external expression of belief, in a merciful God, and in the doctrine of Purgatory that is loosed from their sins." (2 Mach. xii. 42-46.)

Moreover, these prayers are pleasing indeed to God, for they bring about that for which He is longing—the hastening of those souls to to religion is accentuated by the ter and the world now sees more clearly.

But it were idle to say that super-stition is the drawing force. Catholicity is the power that is moulding their lives. The Catholic faith never seems so cogent nor its influences so warm as when discouragement hovers near and heart breakings are the rule. And none will say in the light of truth that Catholicity is a superstition. This is a companion of the superstition. My dear brethren, this holy practice must purify our souls; sinfulness and itself cannot find a resting place in the one same heart. Therefore, perseverance in prayer for them fits ance to such an absurdity

A nation, like an individual, may stray for a while from the straight path, but in sorrow it finds itself. And surely France of all the world has found itself, and is giving to all men a most sacred lesson of the nobility of the Catholic religion, of the cogency of its doctrines and of the consolations it imparts when all earthly comforts fail and the soul forces a union with its God at the foot of the Cross .- Boston Pilot.

THE LAYMAN'S OPPORTUNITY

A letter from a Protestant correspondent makes a rather unusual request. "I am a member of a reading circle composed entirely of Protestants but we feel that it would be interesting to make our next meeting a Catholic one. We are interested in the Catholic Church and feel we should know about her beliefs, ceremonies and spirit; and so I am writing for sources of infor-

mation and references." This opens up a very pregnant subject, writes the editor of The Queen's Work. Without question, here are very many open minded Protestants in our country who are growing more anxious to learn something about the Catholic amazing with whose Church, vitality and singular spiritual power they are being brough; constantly

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minded Protestant friends that it would be well for them to study Catholicity even from the standpoint of their own self respect, so that they will know something accurate on a subject of such present importance. Offer to lend them the sort of books that will give them authoritative and first hand information. Propose to them to bring up this subject in the study clubs and reading circles to which they belong. Get them to come to meetings of Catholics and to lectures where Catholic subjects are treated. Tell them that at most Catholic churches instructions are regularly given at which they can be taught the elements of Catholic be-lief and obtain answers to the ques-tions and difficulties that come to mind concerning it.

THE ALBERT MADONNA

All the world knows the story of the Madonna which was dislodged by German shell fire from its perch on the tower of the parish church at Albert during the first mad rush of the German Army through France in 1914. The statue did not fall, nor precariously over the main road from Amiens to Bapaume which passed under the very wall of the beautiful old church. For some reason, when the red tide of was it greatly damaged, but the reason, when the red tide of war swept westward through Albert, the enemy did not complete the destruc-tion of the tower, and the statue still maintained its strange poise after the invaders had been rolled back by the Battle of the Marne.

army, and the Russians were advan ing almost at a gallop through East Prussia. In fact there were optimists who thought Germany would sue for peace before Christmas—Christ-mas, 1914! Some hint of the trend of popular thought was given by the quaint conceit which grew up in the hearts of the people, namely, that when the Virgin of Albert fell (as fall she must, in the opinion of all who saw the statue) the War would end in a victory for France and her

But the War did not end, nor did the statue fall, and the opposing armies settled down to nearly four year of trench warfare, with the odds greatly in favor of the invader; and access constantly attending his forts and those of his ill omened

helpers, the Turks. The Germans, who certainly never miss a point in their efforts to undermine their opponents morale, seized on the legend. Varying it to suit their purpose they spread the story far and wide that when the statue fell France would lose the War. Now, the town of Albert possesses a most patriotic and efficient parish priest. No sooner did the German priest. version of the story reach his ears than he sought out a skilled blacksmith. The two ascended the halfruined tower surveyed the broken base, and so braced and riveted the base, and so braced and riveted the statue in its recumbent position that fall it could not until the tower must end in Prussia and elsewhere. that fall it could not until the tower itself gave way So, for many a day, every British Tommy who marched face to face in the occurrences of the War. If they are judicious they must realize that they have less accurate and reliable information concerning the Catholic Courch than on almost the Madonna high above his head, and few there were of any denomination of anything like any other subject of auything like similar importance, and they will be rather ashamed of their ignorance tion.

line bent before the fury of a German are turned in hope, for when the assault, aided, as it was, by long-confrish problem is solved, then the tinued fog, and the enemy was once again in Albert. When the British lish speaking Catholics will be solved retired the statue was still intact, with it to the enormous advantage but, whether, by accident or design is both of the Church and of human

a word, the luck of the Germans has deserted them since the Virgin of Albert was dethroned. From being the truculent conquerors of nearly all Europe they are now on their knees begging for mercy. The foregoing facts cannot be gainsaid. Viewed in retrospect they form one of the most curious and interesting episodes of this the greatest of all wars.—N. Y. Catholic News.

PRIEST TRAVELS 6,500 MILES TO OFFER HIS SERVICES AS CHAPLAIN

After travelling 6,500 miles to offer his services as chaplain to the United States, the Rev. Robert Luis MacNeely has arrived in New York from Santiago, Chile. He was for-merly well known in New York and Brooklyn and has still many friends there. He has spent the past six years attending to the spiritual wel-

fare of the English speaking Catho-lies on the coast of Chile.

Father MacNeely, who is hale and strong despite his fifty-five years has received a year's leave of absencefrom the ecclesiastical authorities of Santiago for the patriotic purpose of offering his services to the United States. He has applied for appointment as a K. of C. chaplain at one of the cantonments and hopes that the desire of his heart, to be permited to serve his country, will be grat

Father MacNeely is the son of veteran of the Civil War who laid down his life on the blood-stained field of Gettysburg. He feels that his age should be no handleap to his appointment as chaplain, as he says that "there are many officers on the firing line older than he is," -Church Progress.

ERIN'S FUTURE

IRELAND TO HAVE FULL SUPPORT OF ENGLISH CATHOLICS SAYS BISHOP KEATING

Bishop Keating of Northampton was one of the speakers at the notable assemblage at the Catholic University Thursday Oct. 31st when, be side the English and French eccles iastical delegation, noted American churchmen and statesmen were present. On this occasion the Bishop gave the solemn word that in the future the Catholics of Ireland could look to the British Catholics for co operation in the just aspirations of

thier country. Said Bishop Keating:
"No such scheme of co-operation
among English speaking Catholics has been the foremost evangelist in the English tongue and that has planted or replanted the faith in every land where that tongue is spoken. It is the Church of St. Patrick that has colonized this great determination. Britain was speadily increasing ber small but wonderful priests, with religious men and men and with a laity which sets bounds to its generosity loyalty. In every age the eyes of the greatest leaders in the English Church have been turned in longing expectation toward the Church of St. Patrick, from Milner to Manning and Wiseman, and especially Newman in the imperishable lectures delivered to the Irish Catholic University. "English Catholics today are no less

warm in their affection or less eager for co operation. For the moment, in-deed, the hodzon is overclouded by maddening political intrigues which have put Ireland in a false position before the world. With these political intrigues the Irish hierarchy considers itself bound to deal, because the Irish people are accoustomed to look for guidance to their clergy in temporal as well as spiritual matters. But the English hierarchy, like the American hierarchy are very differently situated. We have nothing to do with party politics anywhere. But this I can say: that the British public in general, and British Catho-lics in particular are determined that the findings of the Irish conven-tion shall not remain a dead letter, and we shall give our support 'en masse' to the Government when it incorporates those fledings in a new and final Home Rule measure. The red hand of Uister cannot be allow No British party, certainly no British government, will ever again be willing to play Ulster's hand or seek to perpetuate the intolerable situation which has wrought misery to so many generations.

"Gentlemen, in spite of present appearances, a new day is dawning for our Sister Isle; a day of political free Here is the Catholic layman's opportunity. Suggest to your open-

not yet known, the Germans brought society. For the world of English down the tower, and with it fell the Virgin and Child. And here comes the strange part of the story, to which latest development public attention is now directed for the first time. Here the story to the first time. ment public attention is now directed for the first time. Hardly a yard farther did the German advance progress. From that day to this the gray green hordes have been pressed. back, slowly at first, but with an everinceasing celerity which now threatens to develop into a rout. In a word, the luck of the Germans has ous creation, and the face of the earth will be renewed."-Chicago

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