

FIVE MINUTE SERMON

BY REV. F. PEPPER
EIGHTH SUNDAY AFTER
PENTECOST

The children of this world are wise in their generation than the children of light. (Luke xvi, 8)

However great the wisdom of this world may be, it proves eventually to be mere foolishness. It is seen to be folly when the worldly wise man comes to die, and all the possessions that he has accumulated avail him nothing, and when he looks in vain for friends to secure him admission to heaven. The worldly-wise man employs all possible means, even such as are sinful, to acquire earthly wealth, and his folly is manifest, for he barter the grace of God, his greatest treasure, for what is trivial; he gives up what is eternal to gain what is temporal, and sacrifices eternally for a momentary gain. He is seen to be a fool when he has recourse to clever devices to deceive mankind, since God, on whose judgment everything depends, can never be deceived. He alone is truly wise who never forgets that God sees all our actions and knows our secret intentions, and who lives in conformity with this knowledge.

God's eye is more searching than the light of the sun; it sees all the ways of men, penetrates to the depths of their hearts, and beholds all, good and bad, wherever they may be. God is present everywhere, providing for all His creatures; He observes all our steps, watches over us day and night, and witnesses all our actions, as if forgetting heaven and earth. He was caring only for each individual amongst us. He regards each individual as if he alone existed. He sees all collectively as if they were but one. He is with us wherever we go, so that He is always the source of our life, and for this reason, because He is constantly mindful of us, we ought likewise to be mindful of Him. Greatly requires this of us; if the infinitely great God cares for us continually, ought we not to think of Him? He is always looking at us, and we surely ought not to forget Him. It is therefore an excellent thing to accustom ourselves frequently during the day to turn our thoughts to God, and to remember His presence. There is no better way of advancing in virtue. Our good resolutions, made when we pray, avail nothing, if, having finished our prayer, we at once lose sight of God and of the resolutions just formed. We are usually carried away by our passions, unless we are restrained by the thought of God's presence.

His benefits that we enjoy day after day leave us cold and indifferent, and instead of lifting us up, plunge us deeper in the mire of sensuality, unless we think of the Giver. The obstacles in our way, when we try to do right, seem insurmountable, unless we remember Him, by whose aid even what is hardest becomes possible.

God's eye is ever upon us, and the eyes of our mind ought always to be turned towards Him, for then only shall we rightly perceive what we ought to do, and how we ought to do it. We require to know how to act at every moment of our existence. Many have a general idea of what God's will is, but they often fail to notice an opportunity for performing some good action. For instance, they overlook the moment for practicing humility, self denial or obedience, in spite of having resolved to practice these virtues. Thus they waste opportunities through not recognizing them as such, and are quite self-satisfied, although they ought rather to be dissatisfied with themselves for not having benefited by their opportunity of doing right.

If we look up often to God, our souls will be strengthened and enabled to see these opportunities when they occur. God is ever present with us, and willing to bestow them, if only we are ready to make use of them. Therefore during the course of each day let us often lift up our hearts to Him with a fervent prayer for light to see when we have it in our power to do a good action; let us ask Him to help us not to make the mistake of supposing that God is so-called by extraordinary works, but to recognize the truth that the smallest incidents in life supply us with opportunities of showing our love of God.

The thought of God's presence encourages us not only to recognize and use our opportunities of doing good, but also to have the right intention of pleasing God in all that we do, for this is more important than the work itself. Works done without this good intention are like dead seeds that can never produce blossoms and fruit for eternity. Let us always strive to have this intention, because this is what God looks at most.

St. Augustine composed the following beautiful prayer: "Thou seest, O Lord, whence proceeds the spirit that prompts my actions, for Thou weighest the spirits, and Thou, the true Judge, who surveyest my inward thoughts, knowest whether the root of my actions, from which fair leaves appear to grow, be really sweet or bitter; Thou canst penetrate to the very sap of this root; Thou perceivest, in the bright light of truth, not only our intentions, but the most secret depth underlying them, so that Thou art able to requite to each, not merely according to his actions, but also according to his intentions; not only according to his intentions, but also according to the secret depths underlying his disposition. Thou seest what is the real aim of my efforts when I do any work; Thou knowest what hidden thoughts are in

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my mind and in what I take delight; Thine ear heareth all things, and Thou listenest, recording them, both good and bad, in Thy book, in order that Thou mayest assign rewards to what is good, and punishment to what is evil, when at the last day Thou openest Thy book, and men are judged according to what is written in that record of omniscience and justice."

If we consider these words of the great Doctor of the Church, we must inevitably feel overwhelmed with shame, for we must acknowledge that our actions may often have appeared as fair leaves, but their root has been bitter, for our intention was not pleasing to God or praiseworthy. At the same time we ought to fear that perhaps in many cases when we believe ourselves to be acting in conformity with the will of God, our actions may not have been pleasing to Him, because we had not the right intention. This fear ought to make us careful about our intentions, but it should not degenerate into scrupulosity, for this would in its turn be a source of many temptations and sins.

Let us examine ourselves to see whether our intentions are good, and if we find them to be more or less faulty, let us try to abandon them at once, doing our best in this respect, but not depending, if from time to time, owing to our natural weakness, our intentions are not so pure as they should be. The God of all seeing justice, who always and everywhere surveys our inmost thoughts, is also the God of infinite love, knowing our frailty, and ready, in His infinite mercy, to make good our failures, if only we, poor weak mortals that we are, do our best to do what is right. Our fear of God should therefore give place to a childlike, trusting love, and we may look up to Him as His loving children, whilst He looks down on us with a father's tenderness. Our weakness may make us stumble, but love lifts us up again after each fall; weakness may lag behind, but love presses forward. May our love of God help us to acquire ever greater perfection in His holy sight. Amen.

TEMPERANCE

ABSTAINERS ARE GOOD RISKS

The strongest argument against the use of alcoholic liquors is found in the attitude of the business world toward the evil. We have so often pointed to the attitude of employers of labor toward drink as it relates to their men, for gratification to offer them additional profit. And yet it presents itself with such increasing insistence it is difficult to ignore its force. The latest of these irrefutable arguments is afforded by a movement among a certain health and accident insurance company that is to issue a special policy at a cheaper rate for total abstainers.

Some life insurance companies have for years recognized such policies, finding it possible to issue them at profit. This is the first application of the prohibition clause to health and accident. The claim is made, however, that it is more reasonably operative in the latter form than the former. It not only stands to reason, but has been proven by end less experience, that a man under even the slightest influence of liquor is not alert to danger or is unable to guard himself in case of its proximity. The total abstainer's policy in health and accident companies is

Old Dutch Cleanser For Crockery as Old Dutch the Hygienic Cleanser

likely also to prove more popular than in life insurance, because the policies run for one year only, while taking an abstainer's policy for life insurance almost amounts to taking the pledge for life.

Insurance companies are not in the business from altruistic motives, however beneficent their business has proven to be. If a company can shave down the expense of a policy by the mere fact of it, will it. It is purely a matter of business. The fact is becoming more clear every succeeding year that the effect of alcoholism on the human body is deleterious; that the drinker is a bad risk and that he should be penalized for insisting upon his cup. This conclusion, now generally acknowledged by life insurance companies, is based upon a long period of most careful estimates, and is as accurate as known facts can establish. It therefore is of the highest importance as proof of the fact that the man who voluntarily drinks thus places himself under a handicap such as no one in this day of strenuous competition requiring the keenest exercise of every faculty can with reason ignore. —Sacred Heart Review.

COME

Since the outbreak of hostilities in Europe, the Czar has forbidden the sale of vodka in Russia. This is gratifying news, for the curse of vodka was only one degree removed from that of opium. Vodka might aptly be called the national intoxicant of Russia—and it has worked havoc among the subjects of the Czar for many years. The liquor is made of grain and potatoes; it is a cheap preparation, deadly in its results, but eagerly sought after, especially by the poorer classes who endeavored to drown their misery in its stupefying draughts.

The sale of spirits in Russia has been conducted as a monopoly by the government, which has regulated the manufacture and sale of liquor, for its own profit. Nearly one third of the revenue of the country has been raised from this source. At the beginning of the war the Czar issued an order prohibiting the sale of vodka. It was generally thought that this was but a temporary proceeding, calculated to keep the people in better condition during the war. But a trial of the plan has proven of such great benefit to the citizens, their condition, physically and industrially, has even so immeasurably improved by the prohibition, that it has been decided to make the order permanent, and bar the manufacture and sale of vodka by the government altogether.

The financial loss to the Russian exchequer will be heavy, but the victims of drink will be so improved in health and general conditions, that the loss will be more than recompensed by the greater thrift and industry of the people. —Catholic Advance.

BIGOTRY REPUDIATED BY NON-CATHOLICS

Recently the town of Farmington, about twenty miles from St. Paul, was visited by one F. B. Jordan of Minneapolis, editor of a sheet that apes the Mence and a self-constituted herald of free speech, so-called, who was billed to give a series of eight lectures against Catholicism. He met with a very chilly reception from the citizens of that thriving town. On the opening night the audience consisted of about twenty persons and the number did not increase at the subsequent lectures. His advertised lecture "for women only," brought out one lone woman who, after waiting about forty minutes, left after receiving her money, whilst ten men went to hear his tirade against the Knights of Columbus which so discouraged him that he likewise refused their money. He found it impossible to secure a hall for these lectures and the proprietors of a lumber yard refused to rent him lumber for seating accommodations in the tent which he brought with him.

Jordan no longer claims to have studied for the priesthood. In fact, he declares that he never was even a Catholic. If he persists in telling the truth about himself, he draws the power of his own argument against Catholic bigotry to an open reach the vanishing point and then he will be discarded for some one who is not afraid to bolster up a losing cause with calumnies and lies manufactured out of whole cloth for the delectation of the dupes who pay their money to hear crafty demagogues denounce the alleged iniquities of Rome.

The bigots will find it convenient hereafter to give Farmington a wide berth. Its citizens are not easily taken in by the class of itinerant peddlers of anti-Catholic lies to which Jordan belongs. The non-Catholics have determined that they will discourage in every possible way any attempt that may be made to foment sectarian strife. The spirit of the community is shown by the action of the Methodist minister who did all in his power recently to remove whatever false impressions may have been made by Jordan's utterances. The non-Catholic business men of the town issued the following "Protest and Petition" which shows their attitude towards this campaign of bigotry:

"We, the undersigned citizens of Farmington, Minnesota, believing it to be to the best interest of our community to discourage the raising of religious controversies, especially by strangers who have no interests here, and who further their cause for

secular reasons, respectfully ask that our good people ignore them and refrain from attending gatherings of this nature.

"This community is enjoying a spirit of harmony and we desire to keep it so. We sincerely ask your cooperation."

All honor to the non-Catholics of Farmington for their noble stand on behalf of religious toleration and for the unanimity with which they have cooperated with their Catholic fellow-citizens in guarding the community against the invasion of bigoted lecturers whose sole purpose is to enrich themselves by slandering the Catholic Church and setting citizens against citizens on religious grounds. We commend the action of the non-Catholic business men of Farmington to other communities which may be threatened with a similar attack on the sacred rights of a class of loyal American citizens.—St. Paul Bulletin.

MAY LEARN MUCH FROM CATHOLICS

SAYS PROTESTANT MINISTER IN CONVINCING SERMON

The Rev. Walter M. Walker, D. D., pastor of the Immanuel Baptist Church of Scranton, Pa., recently preached on "What the Protestants May Learn from the Catholics," outlining three important features of the Catholic Church that members of the Protestant churches may "imitate and admire."

"From our Catholic friends we may learn to appreciate the value of the outward forms of religious worship. While many of our Protestants were still asleep, hundreds of men and women this morning were on their way to offer up their prayers in the house of God. The heart must be right to secure the Divine favor, but the outward forms of worship possess an importance far beyond what we often give to them. Neglect them, and you will find the springs which feed your spiritual life drying up completely."

"A second lesson which we may learn is that of reverence. The Catholic Church instills in the hearts and minds of its followers a spirit of reverence of sacred things and sacred places."

"Miller's 'Angelus' has won the admiration of multitudes by its portrayal of the spirit of reverence in two peasants toiling in the field. They have been busily engaged in hard, laborious toil, but as the clear light of day fades into the glow of evening they hear the bell in the distant tower calling to prayer, and as it rings out its message they cease their work and stand there in the field in an attitude of reverent worship. Say what you will, it is worth not a little to have that spirit so inwrought into the very fibre of the soul that even about the common tasks of life almost unconsciously it reveals its presence. In discharging forms and liturgies so largely, I sometimes fear that we do not attach to this matter of reverence the importance that we ought."

"A third lesson which we may learn is that of loyalty. They attach their followers to their Church and to their faith by ties that are almost indestructible. In order to succeed in our work we must imitate their example. A Church that influences the life of a community must have not an uncertain, wavering attachment from its members, but a loyalty which will not falter even when subjected to the severest tests.—Buffalo Echo.

A TRIBUTE

In a pamphlet entitled "Roman Catholicism and American Citizenship," Amasa Thornton, a Congregationalist, gives some views on the public and Catholic schools that may be of interest to the Guardians of Liberty. In the course of a plea for a better feeling among Americans of all denominations he says:

"We send our little girl to a Catholic Parochial school and she talks to her mother and myself about what happens in the schoolroom. If there was anything like teaching disloyalty to our country's institutions and spirit, I would be certain to hear of it. She is taught that there is but one flag, that it is her duty to love the Stars and Stripes and all they stand for. She goes to a Congregational Sabbath School on Sunday and is distinctly Protestant. I send her to the Parochial school because I feel that the moral atmosphere there is safer and better to be in than the atmosphere of the public schools. I am as loyal to the American Public school of my boyhood as any man of the United States. I have a board off the old red schoolhouse in which fifty-seven years ago I began to learn my A, B, C's, in my office, and I look at it with affection many times a day, but the Public school of to day lacks the spirit that hung around and pervaded the old red schoolhouse and is no longer so anchored in the great underlying fundamentals necessary to a correct development of the child, as it was once. Catholics should not be considered un-American because they wish their children to be trained in religion and morals when they are being educated. For the sake of my country I wish the moral and religious training applied by the Catholics in the Parochial schools would be largely applied in the Public schools."

Mr. Thornton will never be President of the United States nor get a seat in the Cabinet for that matter. —America.

CARDINAL BOURNE ANSWERS CRITICS OF THE POPE

Cardinal Bourne, presiding at the Westminster Cathedral recently, condemned as unbecomingly officious on what is alleged to be the silence of Pope Benedict on the war.

Cardinal Bourne cited the November encyclical and the address to the College of Cardinals in January, showing that the head of the Church has not been silent. Moreover, the Cardinal declared, the Pope is excluded from the deliberations of the nations at The Hague by politicians and is thus deprived of free action in the matter. He added that anything in the nature of a judicial process in the present case is entirely out of the question.

"The Pope," the Cardinal added, "as shepherd and teacher of the whole flock has to consider every nation alike. He does not doubt that terrible things are done, especially in Belgium, and similar things of hardly less gravity have been done against Russia. If the Pope had to speak publicly in condemnation of all these questions they must come before him and then he is certain not to fall in duty, in justice and impartiality."—True Voice.

THE VENERATION OF IMAGES

"It was one of the great Popes who said that pictures were a text book for those who could not read. Even in these days of abundance both of reading and ability to read the saying is true. Pictures are a text-book for those too, who can read, but who willingly accept a picture that saves them the trouble and imparts what no reading gains. The painting of Scriptural scenes on the walls of churches had a quite prosaic purpose. It gave information of the contents of the Bible. Incident-

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