

FIVE MINUTE SERMON

By Rev. N. M. REDMOND
THIRD SUNDAY OF LENT

THESE WHO ARE POSSESSED BY A
DUMB DEVIL

Jesus was casting out a devil, and the same was dumb." (Luke xi. 14.)

Christians in a state of mortal sin who absent themselves from the sacrament of penance, or who willfully conceal mortal sin in confession, may truly be said to be under the influence of a dumb devil. No Christian, knowing and believing the cardinal truths of divine revelation, who has the misfortune to be in a state of mortal sin, can question the necessity of confessing his sin. He knows and believes that it is the sole means in his power by which he can have the guilt of his sin, and the eternal punishment which he deserves for it, remitted. He is aware that by it only can the grace be restored which he forfeited by the commission of his sin, and that without it no means is left him to become reconciled to God. In his early instructions he was made aware of this fact. It is a part of his faith, that Christ instituted and placed in the catalogue of Sacraments this great Sacrament to meet these wants; that when a man is guilty of the commission of mortal sin, he falls from a supernatural state, and that to rise from his sin he must have a supernatural medium. Since baptism can be used but once, this, therefore, is the sole supernatural medium at his disposal. Its necessity is as great to him for the remission of actual sins committed after baptism as that of baptism for the remission of original sin or the actual sins committed before its reception. Should he claim perfect contrition, another and independent means, then his instruction is at fault. Contrition is not perfect or sincere in him who neglects an opportunity to confess, or who is devoid of the will to confess should the opportunity be at all in his power. He cannot well be without the understanding that by his sin he has lost all claims to the merit of his former good work, and has placed himself in a state in which he is incapable of meriting no matter how good his work may be in the eyes of men. "Unless," says Christ, "the branch remain in the vine it cannot bring forth fruit, so neither can you unless you remain in Me." His conscience gives him no rest; the eternal well-being of his soul constantly calls aloud to him, and the precept of the Church defines the time beyond which he cannot be silent and obey her precept, but all to no purpose, he remains dumb. Why then this silence? Why with the conviction that his eternal ruin may come at any moment does this Christian man, contrary to reason and faith, remain silent concerning his sad state? Ah, it is because he is under the influence of, and he is tongue-tied by a dumb devil.

Though sad indeed, as this case is, sadder by far is the case of a person who is knowingly dumb in the sacred tribunal concerning a mortal sin. Of all sins this is the most awful and soul-dooming. On this especially, "the devil," says St. Chrysostom, "inverts the order established by God: for the order established by Him is, that we should be ashamed to sin, and glory in confessing our sins; the devil inverts this order, and gives us a confidence to sin, and a shame to confess." This is a stratagem which the devil has ever found most fruitful. But how should we account for the action of the Christian who, with the light of faith and reason to guide him, commits this crime, which with all propriety may be called a complication of crime? He is guilty of sacrilege, or in other words, of the abuse of the Sacrament which Christ instituted to remove actual sin from his soul, and communicate His grace. He is guilty of hypocrisy, for he makes use of a solemn act of religion to cover sin. Under the guise of humility he practices a diabolical pride. He covers a sacrilegious wickedness by affecting to be religious. Whilst he pretends to repent he adds to his guilt, and prepares to "eat and drink damnation to himself by a sacrilegious communion. He is guilty of ingratitude to God, for, in this sacrilegious act, he manifests most insultingly an entire disregard for the greatest pledges of God's goodness toward him, and frustrates, as far as is possible for him, the designs of His mercy. He does more—he actually lays hold of God's most singular blessings as mediums with which to insult Him. Though awful and damning as the foregoing may seem, they do not constitute the proper and specific malice of the sin. We have to look for this in another, and deeper phase. We shall find it, and we will know it upon reflection. Wilful and premeditated lying to the Holy Ghost is the real source of the proper and specific malice of a sacrilegious confession. The power used in the sacred tribunal is God's own power; the priest, therefore, is God's representative. Hence to lie to him in the sacred tribunal when he is solemnly and sacramentally using God's own power to forgive sin, is to lie to the Holy Ghost. Our Lord tells us that "to despise His ministers is to despise Him, and to despise Him is to despise His Father who sent Him," so to lie to His minister in the sacred tribunal is to lie to Him. This, therefore, can only be the work of one deeply under the influence of the devil. The season of Lent is specially intended for our worthy recep-

tion of the sacrament of penance. The time for complying with the annual requirement of confession begins on the first Sunday of Lent. If, heretofore, we have been careless let this Lenten season arouse us to make a true and worthy confession. Let not the dumb devil seal our lips, and deprive us of this necessary means of grace, without which this holy season cannot be of benefit to us.

TEMPERANCE

WHEN HE WAS WITH DRINK

The "book of the unknown dead" is a record of the persons found dead or dying with no traces of identity, whose bodies at the morgue are unclaimed by relatives and who are buried in the potter's field. Before burial a very minute description is written of the appearance and clothing to help establish identity in case any one comes after burial to inquire for lost ones. According to one mortuary district, where hundreds of such cases are received every year 90% are unknown when received, but of these all but 10% are identified within a few days and the majority of the remainder within a year. "The dreary list," wrote a reporter who visited the gruesome place recently, "is a monument to the struggle of living, telling of poverty, failure, disease and sudden death." It tells also something more.

At the time of this reported visit a woman was there seeking a clue to a lost husband. She could not tell what he might have worn at the time for she was in the hospital. He was in the habit of going away and staying for two or three weeks, so she thought nothing of this last disappearance until he had been missing a month.

So the records were read to her. One was of a man about her husband's size, with a beard. "No," she said, "that could not be him for he was always clean shaven." But the record added "apparently clean shaven." "Oh, yes, not recently shaved." That would have been him when he was with the drink. "You see," she explained, "after he had been with the drink for a while he would forget and let it go."

Then the age, about fifty. "That's him! That's him!" the wife wailed. "But, my dear lady," objected the official, desiring to offer comfort where possible, "you said your husband was only forty." "But when he was with the drink, he looked that old," she answered. "And his hair was getting grey. Yes, yes, it must be my man. If only I had tried to find him sooner, but how could I? I was in the hospital." Here we have a glimpse of real life and effect between that temporary banishment of restraint, claimed by certain alcohol advocates as beneficial at times, and that total disregard for appearance that made the man neglect to shave when he was "with the drink," a condition which his wife recognized as one of his characteristics.—Scientific Temperance Journal.

ST. JOSEPH, EXAMPLE OF EVERY VIRTUE

This month of March, with all its hidden promises of leaf and flower, with its days of blustering breezes and brilliant sunshine, waking to life the myriad folded buds on tree and hedge-row, while "pale primroses" and "violets dim" peep forth from their sheltering leaves, is dedicated to St. Joseph. In this month he is invoked by all his devout clients throughout the world. On the 19th, from the Holy Father on the Fisherman's throne to the poorest and humblest and most obscure Catholic, all will rejoice to celebrate the sweet feast of the great patriarch, who was given the wonderful mission of being the foster father of our Divine Lord. There is a little indulgent prayer, no doubt known to most of our readers, "St. Joseph, Friend of the Sacred Heart, pray for us;" and this ejaculation, simple as it is, contains much. "Friend of the Sacred Heart," could there be a more sublime title, or one more peculiarly appropriate to St. Joseph, who so often felt it beating against his breast, when he had the happiness of carrying the Divine Infant in his arms? Then as the Holy Child "grew in grace with God and man," what innumerable opportunities St. Joseph must have had in witnessing and experiencing so much of the love and tenderness of the Sacred Heart in the daily intercourse of Jesus with Mary and Joseph. As he taught the elements of his trade to the Son of Man, he must surely have been initiated by Jesus into many a marvellous secret of His Sacred Heart, always full of love for the just and humble spouse of Mary Immaculate. Thus the years passed swiftly over the obscure town of Nazareth, nestling in a lovely hollow, formed by fifteen hills, under the Syrian sky. Every day saw St. Joseph laboring for the subsistence of Jesus and Mary, just like any ordinary hard-working, God-fearing Hebrew citizen, with the same toll-hardened hands, shoulders bent from labor, hair and beard gradually bleaching from age. Did one see him in the cool evening air, succeeding the fierce heat of an "Eastern summer" day, seated in the gate among his kinstalk, and the ancients of the people; or saw him praying reverently in the synagogue, or passing to and fro with his workmen's tools in the narrow streets of the

town, who would imagine that there could possibly exist any difference between Joseph, "the carpenter," and the other individuals of Nazareth?

Yet those hardened, toll-worn hands, in anticipation as it were, of the priestly dignity, conferred by the sacrament of holy orders, had frequently held the living, beautiful, infantile form of the Son of God made man; had often held those august hands (to be pierced one day for our sins,) while instructing Him how to handle plane or saw. Those venerable shoulders had long "borne the burden of the day and the heat," laboring for the support of Jesus and Mary, and the whitened hair probably told of the long, weary marches across the desert to and from Egypt, where he lived with the Mother and Child, until the angel came again to tell him to take them back "into Israel for they are dead that sought the life of the Child" (St. Matt. ii, 20). The recollection of the flight of the Holy Family into Egypt seems to have always been carefully preserved by the Coptic Christians, and many a place has been traditionally pointed out in Southern Egypt and Abyssinia as having been the abode of Jesus, Mary and Joseph during their exile from Palestine. Consequently it was only very natural that devotion to St. Joseph should have found its earliest home in these wild African districts. Father Matthew Russell, S. J., in his charming volume, entitled "St. Joseph of Jesus and Mary," says that "before St. Athanasius, in the fourth century, sent missionaries to instruct the Copts in the rites of the Church of Alexandria, the sojourn of the Holy Family in Egypt was commemorated in Abyssinia, and a special festival was kept in honor of St. Joseph. So, too, among the Christians of Syria, so ancient is the devotion that there is no record of its introduction among them. There can be no doubt, too, that in the Greek Church the devotion is of great antiquity, as may be gathered from their hymns, and the custom that everywhere prevailed in Greece of calling their children by the name of Joseph."

St. Joseph, as we all know, is the patron of all virtues, the example of every state in life, the teacher of young and old, married and single, the model for priest and people. But there is one office that is universally proclaimed as his. Even those who take little care to deserve his help look to him as the powerful aid of the dying. Yes, it is in our last hour that he shall fully understand what his intercourse means to those who have endeavored to live near him. Remembering his singularly holy and favored death, the Christian's strongest hope is that a ray of that divine light that shone around St. Joseph's bed, reflected from the faces of Jesus and Mary, may penetrate the gloom of our departing hour and somewhat the harshness of our soul's going out.—St. Anthony Messenger.

THE DIVORCE QUESTION

MINISTER UPHOLDS CATHOLIC POSITION

DR. WRIGLEY BLAMES LAITY FOR FAILURE OF EPISCOPALIANS TO FOLLOW IT

An eloquent apology for the position of the Catholic Church in reference to divorce was preached by Rev. C. F. J. Wrigley recently at Grace Church, on the Heights. Dr. Wrigley spoke as strongly in favor of the stand that the Catholic Church now holds, and has always held, as any Catholic priest or layman has ever seen fit to do.

Another point that he emphasized was the incongruous fact that the laymen delegates to the recent convention at St. Louis were able to defeat the resolution calling for a prohibition of the re-marriage of divorced persons, the flock leading the shepherd! Dr. Wrigley was one of the ministers most active in seeking to have the convention go on record as against the re-marriage of divorcees.

"The purpose of the new canon," said he, "was passed by a large majority of the clergy and failed only because a few votes necessary to a majority among the laity were lacking, means that the Episcopal Church is to take her stand upon the statement made in the prayer book that the man or woman whose marriage is blessed by the Church are married until death parts them.

NOT CHRISTIAN TEACHING
"The chief objection was a contention that Christ allowed divorce for one cause, yet He had never even suggested the re-marriage of divorced persons. The plea that the statutory offense breaks the marriage bond can not be made, under Christian teaching because Christ has said that no act of man could break the bond.

"More than that, we find a passage in the New Testament in which Jesus forgives a woman that great sin, and if Jesus forgives, then must a Christian forgive. Indeed, in the 'Shepherd of Hermas,' a book written about 125 A. D., it is distinctly stated that if a man's wife sins, she is to be given a chance to repent, and if she repents he must take her back, and, moreover, if the husband, who is the innocent party in the case, marries again, he not only commits adultery, but he commits a great sin against his wife, because he shuts her out from the possibility of repentance.

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Jesus gave to His apostles. They were to forgive not only seven times, but seventy times seven—that is, an unlimited number of times—and that rule applies to the case of the man and his wife, as well as to other kinds of sin. This destroys the idea that the innocent party may marry again, because in that case the guilty party is cut off from repentance.

THE FRUITS OF LIBERALISM

"The stand of liberalists has resulted in an orgy of divorce such as the world has never seen, save in the debauched days that preceded the fall of the Roman empire. Objection to the law on the indissolubility of valid marriages on the ground of cruelty has its companion in any law to the infraction of which a penalty is attached.

"The canon which it is proposed to pass does not forbid people separating if they cannot live together. It does not propose to continue a hell on earth. But it does declare that it is not seemly for a minister of the Church to give the Church's blessing to the re-marriage of people who have once promised before God that they would take each other for better or worse until death parted them."—Brooklyn Tablet.

ZEAL TO BE ENCOURAGED

"Zeal for the Catholic press is one of the forms of enthusiasm most to be encouraged in the Church today," observes Henry A. Doherty, writing in America. "But it is a tragic thing, I think, that those who most sorely need to have their faith stirred up and kept at some ordinary level of activity are the very ones who seldom come in contact with Catholic papers at all. Meanwhile they steep themselves in reading which, apparently non-religious, is in reality fruitful of an anti-religious attitude of soul."

EXILES OF ERIN

The following tribute to the Irish race was contained in the late address of Senator Reid, of Missouri, to the U. S. Senate respecting the emigration question: "There was a time, sirs, in this country when the 'American Aristocrat' sneered at the Irish who were coming to our land. The American aristocrat pointed to the fact that the Irish immigrants were priest-ridden and Pope driven, to the same miserable cry that is to a large extent to-day responsible for this bill. It is charged that they were ignorant, and to a large extent they were, although only a century or two back of that time the Irish had been better educated than the English; but English oppression had destroyed Irish opportunity. They pointed to the fact that when these Irish came to our country they came poor; clad in tatters; that they crowded into tenements, ten, fifteen and twenty living in a room. They declared that these Irish were the leprosy of the earth; that they would pollute our civilization. Yet what happened? The Irishman took his pick and shovel and went on to the railroad. He worked at anything he could get and in a little while the Irishman was living in a little cottage of his own; in a little while his children were in the Public schools; in a little while the Irishman with his pick had become the manager of the railroad; in a little while you heard his eloquent voice ring out in the forums of debate; you heard the magic and music of Irish poetry; you saw the mystery of Irish genius transformed to the deathless canvas. You find the Irish to-day as good in blood, as good in brawn, as exalted in soul, as aspiring as the people of any race. They have passed in the test of life those who stood sneering at them as they came. I use that one race as a type, but it is true of others."—Catholic Transcript.

THEN AND NOW

An artist painted a picture of Innocence—a gentle boy it was, sitting with a hold of his mother's hand. Many years after he wished to paint, as a companion piece, a representation of Guilt; and for this purpose he sought and obtained admission to a

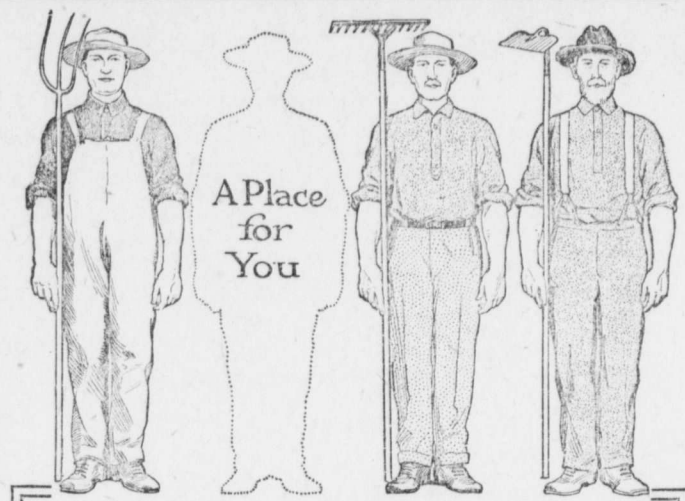
condemned criminal in his cell. He made this poor wretch his model, and produced a picture of remorse and anguish truly affecting. He then brought in the former picture, that by placing the two side by side, he might be better able to judge of the effect. The moment the eyes of the prisoner fell upon this one, he was greatly excited, and burst into tears. He recalled an episode of his boyhood. The truth was he had been the model for both.

The story has been often told, but the truth which it embodies cannot be too often uttered or too deeply pondered. No one day leaves any man as it found him; for just as certainly as we grow older with time, so certainly do we grow either better or worse—more strengthened for good, or more inclined to evil.—Our Sunday Visitor.

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To feed the French soldiers around Verdun, more than 25,000,000 pounds of food a week were required. This gives a faint idea of the colossal task of feeding an army. Canada and Britain have a huge army of fighting heroes on the line; every man must have plenty of food, in spite of a world shortage. Upon Canada's food production all principally rely.

The Farmers of Ontario Urgently Need Help

The Department of Agriculture appeals to men and boys to enlist in the farm help campaign. The Department appeals to men unfit for military service, or who find it impossible to enlist in the army. Do your "bit" by helping to increase production of foodstuffs. This is your hour of opportunity.

The farmers of Ontario need the help of retired farmers, of men following no occupation (retired), of business men who can spare a portion of their time. We appeal to all who can so arrange their ordinary affairs to plan to help some farmer friend, particularly in seed time and harvest.

Confer with your county District Representative of the Department of Agriculture, or write, "Farm Help Campaign," care Department of Agriculture, Toronto.

Ontario Department of Agriculture

Parliament Buildings Toronto

First Announcement

We have in preparation a new book under the suggestive title:

"The Facts About Luther"

which will be ready for the market about October 1st, 1918. The work is written by the Rt. Rev. Mons. P. F. O'Hara, LL.D., who is well known as a writer and lecturer on Lutheranism. The object of the volume is to present the life of Luther in its different phases as outlined in the contents.

The forthcoming celebration to commemorate the 4th centenary of Luther's "revolt" which occurs October, 1917, lend to invest the volume with a special timeliness. But, apart from this consideration, the need has long been felt for a reliable work in English on Luther based on the best authorities and written more particularly with a view to the "man on the street". Monsignor O'Hara admirably fills this want, and the book will be published at no nominal price that those whose religious interests may readily procure additional copies for distribution. We also beg to call your attention to the fact that this work will be an excellent addition to the mission table.

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A half pint should be enough to darken the gray hair, and relieve the dandruff. It does not stain the scalp, is not sticky or greasy, and does not rub off. It promotes the growth of the hair and makes harsh hair soft and glossy.

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