

FIVE MINUTE SERMON

REV. J. J. PURKE, PHOENIX, ILL.
 TWENTY-FIRST SUNDAY AFTER
 PENTECOST

PURGATORY

"And his lord being angry delivered him to the torturers, until he paid all the debt." (St. Matthew xlviii, 34)

The misery of the wicked servant delivered to the torturers reminds us of the suffering of the soul delivered to the tortures of Purgatory. As the unjust servant was delivered to the torturers until he paid all the debt, so the soul not yet purified must remain in the purifying fires of Purgatory until, all the debt being paid, it is fit to enter the realms of the All Holy, All Pure, Almighty God.

We are taught by Christian revelation that besides heaven and hell, a state of everlasting happiness and of everlasting pain, there exists a certain state in which the souls of the just who have not sufficiently satisfied the justice of God are purified by punishment before being admitted into heaven; and this is properly called Purgatory.

It is a dogma of faith that "there is a Purgatory and that the souls detained there are helped by the prayers of the faithful and especially by the acceptable sacrifice of the altar," by the Holy Mass. "This we must believe but not blindly; for this dogma is founded on reason, tradition and Scripture."

To one who believes in heaven and hell—a place of everlasting bliss and of everlasting pain—the doctrine of Purgatory must appear as a necessity. For, it is certain that nothing defiled can enter heaven. But it is possible that many die guilty of slight venial sins. Therefore, it must be said, that these are damned, which is impious; that what is defiled can enter heaven, which is unscriptural; or that there is a Purgatory, a state in which souls are made pure as the driven snow so that they can enter the presence of their Maker. For an infinitely just God cannot condemn to the same eternal punishment the child who dies guilty of a slight fault and the hardened murderer. No. He will render to everyone according to his works.

The Church from the very beginning always believed in the existence of Purgatory, as is evident from the practice of praying for the dead. She believed those prayers would be beneficial to the departed in obtaining for them the remission of their sins. Hence she prayed for those in Purgatory, since those in heaven needed no prayers and out of hell there is no redemption. The Fathers, Chrysostom, Cyril, Ambrose, Jerome, Augustine and others are witnesses that the doctrine of the Church in their time in regard to Purgatory was the same as it is now.

St. Augustine, in his Confessions, says that his mother St. Monica entreated him to remember her soul at the altar, and after her death he performed this duty in order, as he declares, "to obtain the pardon of her sins."

All admit that the early Christians—those of the first five or six centuries—practised the religion of Christ pure and undefiled. But they believed in Purgatory, because they practised praying for the dead.

What reason teaches and tradition affirms regarding the existence of Purgatory is confirmed by Scripture. In the 12th chapter of the 2nd Book of the Maccabees, it is related that the pious General Judas Maccabees, sent 12,000 drachmas to Jerusalem for sacrifice to be offered for his soldiers slain in battle, and the sacred writer adds "It is therefore, a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." From this we see that Judas and the Jews one hundred and fifty years before Christ believed in Purgatory and were in the habit of practicing some religious rites for the relief of those who departed in holiness but not free from every sin. Christ instead of condemning this belief of the Jews confirmed it.

St. Ambrose and other Fathers say Our Saviour speaks of Purgatory when He says in the 12th chapter of St. Luke "I tell thee, thou shalt not depart thence till thou hast paid the very last unit."

In the 32nd verse of the 12th chapter of St. Matthew we read "If he speak a word against the Holy Ghost, it shall not be forgiven him either in this world or in the next." These words imply that some sins are forgiven in the next world. But they are not forgiven in heaven where "nothing defiled can enter," nor in hell, since out of hell there is no redemption; hence we conclude that there must be a middle state, call it what you will; we call it Purgatory.

Reason, the teaching of antiquity, and Scripture then all prove the existence of Purgatory and that the souls detained there are helped by our prayers.

There are many reasons why we should aid those poor souls; first among these is charity. "Have pity on me, have pity on me," at least you my friends for the hand of the Lord is heavy on me," they constantly cry out to us.

If a man was in a fire or in a pit from which he could not escape, would you not try in your power to help him out? They are in a fire from which they cannot escape. Then, do not rest a moment until you assist them by your prayers and especially by having the Holy Sacrifice of the Mass offered for them.

Gratitude and justice may call upon you to assist them. Some of them may be near and dear to you

a fond father—a beloved, tender-hearted mother who may be there suffering for being too indulgent to you—a kind brother, sister or friend may be there suffering on your account. Then assist them by your prayers every day of your lives. Say the rosary for them, and have a Mass said for them, and be sure they will not forget you.

We have seen that to one that believes in a place of everlasting happiness and of everlasting pain the doctrine of Purgatory must appear as a necessity. We have seen that this doctrine is founded on reason, tradition and Scripture. We have seen, too that the souls detained there are relieved by the prayers and alms of the faithful and especially by the Holy Sacrifice of the Altar. Is not this a consoling belief and practice? And will you refuse to pray for them, will you refuse to say the rosary for them and have a Mass offered for them who cry to you "Have pity on me, have pity on me, at least you my friends for the hand of the Lord is heavy on me?" No, we will not neglect them for we know that death cannot dissolve the communion of saints which subsists in the Church nor prevent an intercourse of good offices between us and our departed friends.

We may be able to help them more in the other world by our prayers, our sacrifices and alms than we could in this world by temporal benefits. Hence we celebrate the obsequies of the dead by such good works and our funeral service consists of prayers and Psalms offered for their eternal happiness. These acts of devotion pious Catholics perform for the deceased who are near and dear to them and for the dead in general at all times, but especially on their anniversary, and during the month of November. Such benefits we may be assured will be repaid by those whose happiness we assist in attaining, or by the God of Mercy, who will reward our charity.

And what a comfort it is to us to reflect that when our time comes to descend into the grave we will not be forgotten by our Catholic relatives and friends. How consoling is this intercourse between the living child and the deceased parent—between husband and wife—between friend and friend—between life and death—"What a beautiful feature in our religion to impel the heart of man to virtue by the power of love and to make him feel that his prayers, his alms, that even the very coin which gives bread for a moment to a needy fellow-being entitles perhaps some redeemed soul to an eternal position at the table of the Lord."

"Hasten, Lord, their hour, and bid them come to Thee, to that glorious home where they shall ever gaze on Thee."

TEMPERANCE

HOW LONG WILL HE LAST?

As a good example for other saloon-keepers the following public notice of a seller of liquor in Watervliet, N. Y., is printed by a New York contemporary. The notice shows a very fine spirit—not an intention to make a pun—on the part of the who signs it; but we can not help wondering how long he will last in the liquor business: "To Whom It May Concern:

"Know ye, that by payment of \$570, and compliance with the laws of the United States, the State of New York and the City of Watervliet, I am permitted to retail intoxicating liquors at my place of business.

"To the wife, who has a drunkard for a husband, or a friend who is unfortunately dissipated, I say emphatically: Give me notice in person of such case or cases in which you are interested, and all such shall be excluded from purchasing liquors at my place of business. Let mothers, fathers, sisters, and brothers do likewise, and their requests shall be granted.

"I pay a heavy tax for the legalized privilege of dispensing vinous and malted spirituous liquors, besides other expenses, and I want it distinctly understood that I have no desire to sell to drunkards, minors, or to the poor and destitute, and I will not sell to persons that they save there money and put it where it will do the most good.

"With men of honor and men who can control their habits and appetites, I desire to trade. A man who has never used vines or liquors can not be my mentor nor can he dictate to me.

"Respectfully,
 "EDWARD NALLY."

DEBAUCHING A NATION
 The demoralizing effects of governmental control of the traffic in alcohol are startlingly shown in official reports from Russia for the last ten years, and the government's financial returns from the monopoly in the sale of intoxicants, which is published in connection with the new budget.

The liberal press calls it "the drunken budget." The annual sale of alcohol is stated to have grown from 170,000,000 to 240,000,000 gallons, and it is estimated that in the current year the total income from this source will be \$400,000,000, or than one-fourth the entire revenues of the empire.

When the government monopoly of the sale of spirits was established in 1895, it was confined at first to four government departments, but within a decade it has been gradually extending to the whole of Russia, with the exception of a half dozen of the smaller outlying provinces. Since the establishment of this system the government has sold to the people

A GREAT BELIEVER
IN "FRUIT-A-TIVES"

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 Merchant Has Faith Because
 "Fruit-a-tives" Cured Him



MR. JAMES DOBSON

BRONTE, ONT., MARCH 1st, 1912.

"Fruit-a-tives has made a complete cure in my case of Rheumatism, that had at least five years standing before I commenced the treatment. The trouble was principally in my right hip and shoulder, the pain from it was almost unbearable. Not being able to sleep on that side, if I chanced to turn on my right side while asleep, the pain would immediately awaken me. This kept up until I started taking 'Fruit-a-tives.' I started by taking one or two tablets with a large glass of water, in the morning before breakfast and experienced pronounced relief very shortly. After a continued treatment for about six months, I was cured and am now in first class health. This, I attribute to my persistent use of 'Fruit-a-tives' and I heartily recommend your remedy to any Rheumatic sufferer."

JAMES DOBSON.
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of Russia nearly 3,000,000,000 gallons of vodka alone, and sociologists agree that the amazing prevalence of drunkenness and crime among the lower classes is attributable almost solely to this fact. At the same time the government piously announced that in taking over the liquor business it was actuated less by the hope of financial advantage than by moral and hygienic considerations. They said the private saloonkeepers were ruining the people and the government must step in and prevent so much intemperance.

The result has been just what opponents of the project predicted: systematic alcoholization of the Russian people. Graphic illustration of the system was furnished in the recent official inquiry among school children of Ekaterinodar. Out of 5,721 pupils it was learned that 63 per cent. drank. Of these 25 per cent. had taken to drink at the age of eight; 20 per cent. at the age of seven, and 11 per cent. at the age of six while many were found who had been supplied with a steady diet of vodka at four years of age.

God help the nation that becomes prey to an evil so deadly!—Catholic Union and Times.

TEMPERANCE NOTES

The Father Matthew Society of the Sacred Heart parish, Springfield, Mass., will attend the big diocesan day at Westfield on Columbus Day.

In defiance of the baker law, which limits the number of Milwaukee saloons to about 1,900, the Common Council recently voted to license 266 additional saloons. The Catholic Citizen comments: "When we helped to elect a non-partisan ticket we hoped we were putting in power a law-abiding not a law-defying body of men. The matter will be carried into the courts."

It is not the province of Catholic society and of the Church to enact and enforce the civil laws by which people should be governed in this matter, (temperance), but it is the part of Catholic men to co-operate with their non-Catholic fellow-citizens in wiping out an evil wherever an evil exists, whenever it threatens the well-being of society; it is the duty of society, with all its factors, to eliminate that evil by whatever means that seem to be decent and proper and expedient for the results. Therefore, it is the right and the duty of civil society to guard itself from the evil of drink.—Rev. Thomas E. Cox, LL. D.

We read that the German Emperor has spoken words of stern caution against the beer drinking habit. But was it not the great Von Moltke who said: "Beer is a far more dangerous enemy to Germany than all the armies of France." We hear much of the excellence of the Munich beer. But we hear rarely that investigations in the Munich hospitals

LIQUOR AND TOBACCO HABITS

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 Sir Geo. W. Ross, ex-Premier of Ontario.
 Rev. N. Burwash, D.D., Pres. Victoria College.
 Rev. J. G. Shearer, B.A., D.D., Secretary Board Moral Reform, Toronto.
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have proved that one in every sixteen of the hospital patients died of the disorder known as the "beer drinker's heart."—Monitor.

"We can say with justifiable pride and without fear of successful contradiction that if all classes were as free from the liquor habit as are the railroad men of the present day, there would be little left for the temperance workers to do. To convince oneself of this fact it is only necessary to mingle with railroad men at their gatherings, to attend some union meeting in any part of the country and note the entire absence among them of any desire or tendency to visit saloons or to indulge in the use of intoxicating liquors. In our own brotherhood the great virtue of total abstinence is one of the first lessons our members are taught at its altars. Our men know how deeply impressive this lesson is, and the imposing and solemn conditions under which it is so forcibly impressed upon them."

—Locomotive Firemen and Engineers' Magazine, December, 1912.

"Many of you have assured me," says an eminent doctor, "that your digestion is so weak, that nothing but the little quantity of alcohol you take keeps you up and enables you to digest your food. So far from beer wine and ardent spirits aiding digestion, they have exactly the opposite effect. They alter the state of the digestive fluid of the stomach, and thereby impair digestion. When you have overloaded your stomach, the relief from pain you feel after a glass of spirits is nothing but the deadening of the nerves of sensation. The narcotic so blunts the feeling as does chloroform, that you no longer feel oppressed or pained, but the overdose of food is still there, and can not be digested until your stomach is freed from the alcohol. Three-fourths of the cases of indigestion which I see arise from drinking. Strong drink of every kind is, therefore, not necessary nor a useful article of diet. It is not needed, and it is no good for health."—Sacred Heart Review.

CATHOLICS AND THE CHURCH

"No true Catholic, no one who really has the faith allows the personality of the pastor to interfere in the least with his attendance upon church or his religious duties," says the Catholic Herald. "The Catholic's devotion is to the Church which Christ founded, and to observance of the rules that He laid down. The personality of the pastor is a mere secondary matter; and although there are and have been, and of course will be Catholics who allow themselves to be influenced in religious matters by their likes or dislikes for the pastor of the church they are attending, they do not understand the real spirit of Catholicity. To a genuine child of the Church the nationality of a priest is immaterial; his ability as a speaker even is a secondary matter, because a sermon is not a primary part of the service. Sermons are important, we should hear them, as far as possible, we naturally prefer to hear a good speaker to a poor one, but after all it is the service and not the sermon that takes us to church; the subject not the language which should make us appreciate the sermon."

THE GLORIES OF MARY

Sheila Mahon

Do you ever think how sweet it is to spread the Glories of Mary among the poor negroes of the South? There are millions of the colored race who have never heard the name of Mary Immaculate, the Mother of God, and who would look at you wonderingly if you spoke to them of this sweetest devotion of the Catholic Church—veneration of the Mother of the "Crucified."

"At the cross, her station keeping, stood the mournful Mother weeping."

—weeping with her Divine Son for the sins of the world—for your sins and for my sins. Is it not the duty of every Catholic to make some reparation for the agony she suffered by trying to be the means of bringing souls to God? In the south there is a big harvest and the gleaners are few and far between, while the harvest field is vast. The work is started but without your help and my help, little can be done. Now, during this beautiful month of August, in which "Lady Day" falls—the feast of the Assumption of the Blessed Virgin into heaven, what an opportunity lies in our hands to help propagate the devotion of "Mary Immaculate" among the negro children of the south. The board of missions established by the hierarchy for the propagation of the faith through the building of parochial schools and churches needs all the help it can get to carry on the glorious work.

And the recompense gained by the helpers, what of that? The crown of a good life is a happy death. It has truly been said that those who have devotion to "Mary" will never be lost. No one has had recourse to her intercession in vain. The most learned men and women humbly ask her intercession knowing that Our Divine Lord's first miracle of the request is repeated daily, hourly, nay every minute of the day—throughout the Christian world.

To teach the negro children of the South to say the "Hail Mary." Think of it, and help to provide the teachers. The Board of Missions Headquarters is in the Metropolitan Building, 1 Madison Avenue, New

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York City. The Rev. John E. Burke is the director general. A letter to him, or a call at the office, which is on the fourth floor, on the Fourth Avenue side, and you will hear all the particulars of how this great work is carried on.—Catholic Sun.

ILLETERACY IN SPAIN

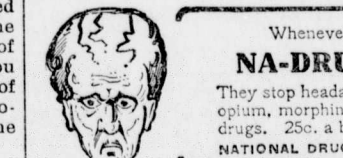
Sixty per cent of the population of Spain are said not to be able to read or write. Not only do the great newspapers vouch for the truth of the statement, but even official documents are proof of its correctness. Thus we find in the recently published Report of the U. S. Commissioner of Education for 1912 that according to the Spanish census of 1900, out of the 17,000,000 of people in the country, 12,000,000 are illiterate. The information is further vouchsafed by one of our great dailies that the present Prime Minister, Count Romanones, was so startled by the revelation that he began to take measures to do away with the national reproach. It is comforting to know, however, that in spite of all these authorities, the statement is not true.

In the first place, asks the Razon y Fe, why should Romanones, who is only one year in office, be so stirred up by the census of twelve years ago? Why did he not address himself to the census of 1910, which adds a few millions to the population given by the census of 1900? It is now 19,892,534. It was then 17,000,000. Is he bothering about the question at all more than his predecessors, and if so, does he consider this increase of nearly 3,000,000 in the population of no consequence in his calculations?

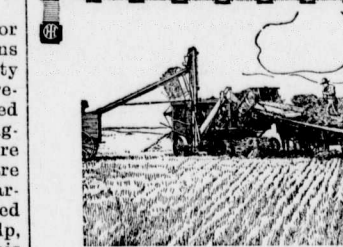
Moreover, even if we adhere to the census of 1900 we find that its classification of illiterates includes all those under the age of ten. Now in Spain there are 4,274,109 children under the age of 10, and if that number is subtracted from the 12,000,000 Spanish illiterates, as it ought to be, we reduce the number to something under 8,000,000, which is not so bad, for it is the same as the number of illiterates in the United States. We were not as stupid as the Spanish census takers, for we start our classification of literacy at illiteracy after ten; had we added our 14,000,000 or 16,000,000 children under the age of ten, our 8,000,000 illiterates would run up to 22,000,000 or 24,000,000. It all depends on how you manipulate the figures.

But the figure of 8,042,828 illiterates in Spain, that is 5,615 illiterates in every 10,000 of the population, compares favorably enough with many of the European countries in 1900. It is, for instance, a far lower percentage of illiteracy than that of Russia. It is nearly the same as that of Greece, and not much higher than that of Italy, which is a modern State in which education has been substantially out of the hands of the clergy for the last fifty or sixty years.

Moreover, we must remark that Spain is annually lessening the percentage of her illiterates, and that in some of her provinces illiteracy is as low as in Austria and Belgium.



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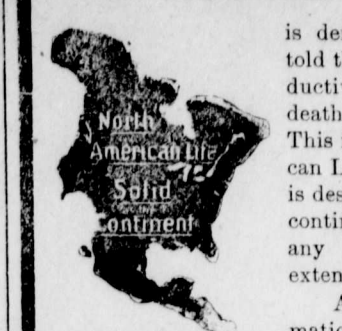
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it is lower than eastern, and far lower than western Prussia, and if in these Spanish provinces we take men only, illiteracy is much lower still; in Burgos and Alava, for example, it is on a level with England, and nearly on a level with the United States. But is not the theory of illiteracy a good deal of a superstition or a fetish? It supposes that even if no literature worthy of the name is produced, even if the general intelligence of the people is not advancing, yet, provided a larger number know how to read and write, no matter what they read or write, the nation is progressing intellectually. After all, were not the greatest discoveries, the highest developments in literature, in laws, and art, and relatively even in war, made in the ages when

the percentage of illiteracy was far higher even than it is alleged to have been in Spain in 1900?—America.

How can we recognize the benefits of God, except by offering Him all the love of which our heart is capable? In fact, there is no better acknowledgement of love than a return of love.—St. Anselm.

M. L. A. C.
Question Drawer. II.
What is a Mutual Company?

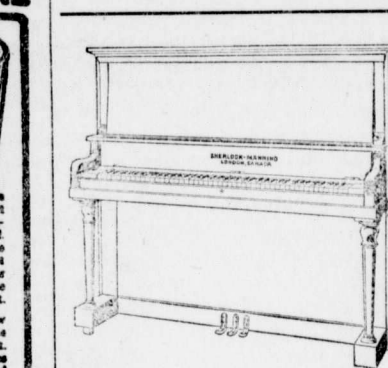
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