#### FIVE-MINUTE SERMON.

Second Sunday In Lent.

THE ANGELIC VIRTUE. God hath not called us unto unclean t unto senctification." (I. Thess. iv. 7.)

The epistle of this Sunday, my dear brethren, is principally occupied with a warning against the terrible vice of impurity, which in the times of our Empt and His Apostles was so fearfully prevalent in the heathen world that the conversion of the Christians of those times from it is of itself a suffi client, indeed a superabundant, proof of the divine power of their and our relig ion. They had been partakers, not a few of them, in the almost universal corruption in the midst of which they lived. St. Paul, in another place, after speaking of those addicted to various shameful vices, says plainly to those to whom he is writing: "Such some of you were; but you are washed, but you are sanctified, but you are justified, in the name of our Lord Jesus Christ, and the Spirit of our God." "Such some of you were; but now you are washed"; that is, you practice these abominable vices no longer; you have become really pure and clean in soul and in body by the saving waters of baptism which have been poured

Thank God! we have not lost all claim to this honorable mark of purity. of which the Christians of that day could well be proud. But still there is not the broad line which then was plainly drawn in this matter, as in many others, between the faithful and the unbeliever. We mix in the world which surrounds us, still, no doubt, preserved to a great extent from the preserved to a great extent from the rottenness of pagan times by the savor of Christianity which it has kept, but werging more and more to its former corruption every day. And that world by its strength, by its splendor, by its control of the arts and resources of life, wins our admiration and sets the fashion for me. It calls itself Christian for the for us. It calls itself Christian for the most part, and we do not see how far from Christ it has gone. It even sucwe think that what it recognizes as right and proper cannot be much out of the way, and what it regards as at the most an unavoidable weakness of human mature cannot really and truly be a mortal sin. And so, if we yield to its fatal influence and measure our actions by its false standard, it drags us down to the depths which it has already reached, and to the lower ones to which It is surely going.

We must, then, free ourselves from this yoke which it would put on us and understand that it is our duty, especially in this matter of holy purity, to teach the world, not to be taught by it. If it will not listen to us, we must at least give it the example which the first Caristians gave to the more wicked one in the midst of which they lived. We must make it understand that we have our own laws and our own deas with regard to this virtue, and that when the world's customs and maxims are plainly contrary to these laws and these ideas, we will despise

them and trample them under our feet-We know that it is not only actions evidently contrary to the letter of the Sixth Commancment that are forbidden by it, but also indecent words and immodest thoughts; we know that whatso-ever is intended to suggest such thoughts is culpable in the same way as a direct temptation to sin would be. Whenever, therefore, this corrupt insence of the world comes to us, be it in the shape of an impure story such as those who do not know or do not sub mit to the strictness of God's ludgment in these matters enjoy telling, or in that of indecent fashions set by those that of indecent fashions set by those even in the highest social positions, such as unfortunately have gained ground in these last few years, or in any other form whatever; then is the time to show that we have our own creed and our own code of morals, which we are not going to surrender, whether the world believes in them or matter of intoxicating liquor makes the not. The current the other way is strong, I know; it always has been so, and atways will be; but what is our faith good for if it does not hold us up

"You are the salt of the earth," said our D vine Saviour to His disciples.

And He added: "If the salt lose its savor it is good for nothing any more but to be cast out." Let us take care that these words do not apply to our-

#### TEMPERANCE.

It is in the Lenten season that we are asked to mortify our appetites by taking little food and less drink of an intoxicating nature, if we do not, as many wisely do, cease using it alto-gether. Lent is a time of discipline, and if we are faithful to the exercise the effects remain afterwards. For all temperance, interpreted as modera-tion, should be the rule; but tempernce, understood as total abstinence from intoxicating drink, must be the practice for all who are apt to go to excess in its use. In fact many, to be on the safe side, never use intoxicating drink, whilst there are others, and not a few, who do not touch it them selves for the good example they may

It is a grace that God will give to all asking it, the grace of total at stinence, for it is a blessing for one's stinence, for it is a blessing for one's neightown good and the good of one's neighbor of the grace of total at great victors. all asking it, the grace of total abbor, and it is a boon for society at large. There are so many evils flow ing from the intoxicating cup that it is positively a danger to yield to it. It is Shakespears who says in "amlet that hower takes ligonomy to be some solution, and the start of the rish people in the past, is a puzzle beyond solution, and the It is Shakespears who says in Camlet that he who takes liquor puts an enemy into his mouth, and verily it is so, for experience shows us that many who use liquor are overcome and gradually destroyed by it. When liquor is taken destroyed by it. When liquor is taken to excess it destroys all the finer prin-ciples of the man. He becomes selfish in the extreme, and sacrifices name, fortune, family, friends to his unsatis-

not be rich," says Exclesiastes, and "He that contemneth small things shall fall little by little." In the Book of Proverbs we read, "Look not upon the wine when it is yellow, when the color thereof shineth in the glass; it goeth in pleasantly, but in the end, it will bite as a snake, and will spread ab coad poison like a basilisk."

The temptation to dripk liquor is one

The temptation to drink liquor is one that confronts us all the time. It is that confronts us all the time. It is considered the sign of sociability, and to except one's self is offtimes embarrassing and difficult. But the polite host or considerate friend will not in sist with us if we first insist with ourselves. He, indeed, would not be a true friend who would ask another to discontinue his custom of total abstinence, just to join him in a social glass. Every man ought be allowed to glass. Every man ought be allowed to tollow his own rule, for he knows by experience his own power and his own weakness as well. The many examples of misery and wretchedness, yes, of destruction and death, that indulgence in liquor have produced should deter all men from urging others to drink with them, when they see that they fear sad results. "Wine hath destroyed very many," says Ecoloriastos, and Proverbs ask, "Wao hath woe? Who hath contentions? Who falls into pits? Who hath wounds without cause? Who hath redness of eyes? Surely they that pass their time in wine, and study to drink off their cups.

It is declared by statisticians that there is ten times as much money spent for liquor as for all the rest of table liquids combined. It has been said that the drink bill for America's metropolis now reaches \$1,000,000 a day. What an awful extravagance and day. What an awful extravagance and wilful waste is this which will bring some day to many, especially from among the poor, a wolul want. When one thinks of the many that feel the need of the necessaries of life and then thinks of this ruthless and ofttimes riotous mode of living, one has to lament of the folly, not to say the hardheartedness of men and exclaim with the poet, "Man's inhumanity to man makes countless thousands mourn"
"He that is temperate shall prolong his life," says the Book of Ecclesiastes, and in another place it is written, "The chief things for man's life are water and bread and clothing, and a house." Any more than these are to be counted among the non-essentials, and yet one is allowed many othe things by the providence and of our good and generous Heavenly the earth are the Lord's, but He has given to man the use and the fruit of it. He only asks moderation and temperance in all things. Where there is danger He would be pleased with our abstinence.

For some, liquor is a positive dan-ger, and for those total abstinence is not only a wise thing, but it is a neces sity. The custom of treating is a most deplorable one, for it is largely re sponsible for the excessive use of in toxicating drinks. By it men drink twice for once, for they feel called upon to reciprocate. It is not the rule in eating, for then generally each pays for his own. It is to our shame, too, a purely American custom, for in other countries, in Europe for example, it does not prevail. He would be worthy of a monument, as was father Matthew the Apostle of Temperance, who would successfully found a lasting anti treating society. Life is short enough in which to save our souls, without lessening its years and dying b fore our time through an unwise indulgence in intoxicating drink. Better we give it up altogether, better for ourselves and better for our fellow men, who may be induced to do the same by our example.

The clear mind, the light heart, the strong will, the light step are the fruits of temperance. Yes, and when we consider the virtues that come to matter of intoxicating liquor makes the attainment of the higher virtues easily practicable.

Let us in Lent try total abstinence,

and we will find it so pleasurable and agreeable that after it we shall not find liquor any longer attractive. Our

#### ST. PATRICK.

There is something distinctive about the devetion of the Irish to St. Patrick, and especially about their annual celebration of his festival. Tais is something more than the festival of a saint. It is the festival of a nation, which feels and knows that it is in special favor with God—the grateful in these who may fairly regard. heaven.

On other saints' days we bless God for the graces He bestowed upon them; His glory in His saint, as for having glorified himself in His people. It is the feast of the most Catholic people on earth—the people who have done more for God than any other nation— the people who have upheld through unexampled sorrow and temptation, the

centuries of bitterest persecution, that steadily and steadfastly rejected every bribe to sacrifice its beliefs, and patiently endured every kind of suffering to preserve them; a nation that passed through the fire with the calmness of

Apostle from His whole Church a man according to His own heart. By nature, by grace, by his training under the hands of Providence, St. Patrick was fixed for the great work of the apostolate to which he was called. As a child he was remarkable for his plety and holiness; and Gid tried him in his youth as he tries all His saints, by bitter adversity. And, when he was tried ter adversity. And, when he was tried and found not wanting, God placed him under the care of three of the greatest under the care of three of the greatest saints of the Church: St. Martin of Tours, St. Germanus and St. Vincent of Lerins, and they prepared for him the great work for which God had chosen him. Looking back all these years to those wild and barbarous times, there is something very touching in the sight of that young saint, exiled from home a slave engaged in the most ser sight of that young saint, exited from home, a slave engaged in the most ser vile occupation, in a strange land and among a wild people, and finding his only consolation in worshipping the great unseen Father Who was so ten derly watching over him and preparing him for the most glorious mission that apparise ever received. apostle ever received.

All his strength came from prayer and from union with the cross of his Divine Master. He bore that captivity for six long years, his great heart all the time yearning towards the strong, passionate people that lived around him, who in their own rude way, were worshipping the unseen God in groves of oak and offering sacrifices of living beings toward the creations of their own imaginations.

St. Patrick could not approach them. he could not speak to them; he wept and prayed for them, but God's time and prayed for them, out God's time had not come, and the saint, with great sorrow, bade farewell to the Irish shores and left the people whom he loved in darkness and the shadow of death. But see how wonderfully God works. The saint thought he was abandoning his people forever, but the Eternal Father was only removing him for a moment to unite then again on firmer and more lasting bonds of spiritual affection. He removed St. Patrick to prepare him by study and prayer, a d the sac ament of hely orders and by the blessing of the Supreme Pontiff for his exalted mission.

And when the time was come, sleep, in a vision, he received from God his mission. And he rose and obeyed, and on the same shores that he had sanctified by his prayers before he landed again—no longer a slave, but a prince and prelate of God's Church.

It was not that St. Patrick made a convert here and there, but the whole nation rose at his bidding, and casting aside the traditions of two thousand years, embraced the doctrines that he preached to them, because the very instincts of the people told them that these doctrines were true. Convents and monasteries covered the land, and schools sprang by their sides, and the schools developed into colleges, and the colleges developed into univer sities, and when learning was bau-ished from Europe, by the Barbarians, it found home in the west. Europe looked in its despair to Ireland as a nation of Aposties, who were to evan gelize and educate it. Meanwhile the grand old saint had gone to his re-ward. His life was laborious but quiet, traveling from end to end of the island, preaching, catechising, healing the sick, consecrating bishops and ordaining priests, lectiving the vows of countless young virgins and clothing them with the consecrated veils, symbols of that immaculate purity which at all times has characterized the holy daughters of their blessthe holy daughters of their bless, edpatroness, Shint Bridget. And when the time of his reward had come, he received the Body of Christ from the hands of one of his B shops and passed away into heaven, bearing as his offering to God, and as the result of his life's labors, an entire nation, a nation of saints and doctors, whose fidelity to God is as certain as that of the angels, who have been confirmed in their glory by the E ernal God.

Such was the glorious Apostle of dear Ireland, the ever loved and venerated St. Patrick. May God make his people worthy of his sacred example.

#### TRADING - STAMPING RELIGION.

The following dispatch appeared in the New York Times recently: Garret, I.d.—Adam S:ewart's clothing store was stormed yesterday by 200 men who claimed suits of clothes as reconpense for accepting the Baptist faith. Mr. Stewart is a loyal Baptist and recently announced that he would present a suit to each man who came into the Church. The Rev. Dan Shan non, Baptist revivalist, has been hold ing meetings here during the last three weeks and has increased the number of converts at a surprising rate. Apparently every citizen in the place who themselves as the chosen people of heaven.

Shannon and Stewart will decide who of the converts are actually converted before giving them clothing. The "suit of clothes" argument is an

stolen from the faith of his father by the bribery of Protestant proselytizers. Many a weakened Catholic has accepted position for the surrender of his aith. In fact it is only the way of bribery that leads from the Catholic Church to the shifting sands that men call Protestant sm. When the good ladies from the Protestant churches of the community start a sewing class and coax the little Catholic child into its comfortable quarters with promise of lessons in needlework and crocheting, what is needlework and crocheting, what is this but the snit of clothes' argu ment for religion? When the Presby-terians build a church for the Italians, furnish them with a minister, sweetly smile on them, give them presents and books and entertainments, pat the chil-dren on the head and dangle candy be-fore their eyes, what is all this but the

though the fire with the calmness of the passed through the fire with the calmness of the unless death, as it generally does, cuts short his career.

The Word of God, as spoken in Holy Writ, proclaims against intoxication.

And God looking upon this people with eyes of love, chose for their was and dangle candy before their eyes, what is all this but the "Suit of clothes" argument? A "Suit of clothes" argument? A Catholics to partake of its fine buildwith eyes of love, chose for their passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed through the fire with the calmness of martyrs, and that passed the calmness of martyrs, and that passed that passed the fire with the fire with the fire with the calmness of martyrs, and that passed the calmness of martyrs, and that passed the calmness of the calmness of martyrs, and that passed the calmness of martyrs, and that passed the calmness of the calmness of martyrs, and that passed the calmness of mart

tures, mixes Bible readings with its sparring bouts, what is all this but the "suit of clothes" argument?

Dan Shannon did not discover this argument. It is as old as the hills, Possibly it was tried on Dan's grand father in the old land, when they came to the starving peasant with a loaf of bread in one hand and a B ble in the other. The former was to be taken only on condition that the hungry man accented the latter. Possibly Dan accepted the latter. Possibly Dan Shannon is himself the victim of the "suit of clothes" argument. At any rate the Rev. Dan's eloquence when clothed in a nice new suit captivated all his bearers and a multitude professed conversion and a desire for a new suit.

What a mockery of religion all this what a mockery of religion at this is! How disgusting the so called con-versions! The shrewd folks of the little Hoster town soon reduced it to the absurdity which all decent men knew to be. The American people have no longer any use for the "suit of clothes" argument. Religion must result from conscientious convictions, not from bribery and "suits of clothes." It is worse han folly to pay a min a dollar a day to be a Christian.

#### TYPES OF THE TIMES

"Need a man belong to a church when he sees lots of good men outside and plenty of bad men inside of them?" was one of the questions asked at a m ssion for non Catholics in Youngstown, Ohio. The answer given by Rev. Thomas O'Hearn, of the Cleveland Apostelate was as follows:

"Recently while traveling I fell in with a gentleman who, surmising my calling, turned our talk into religious channels. The man was a banker, generous to every worthy cause, a faith ful husband, an honest man, a Christian at heart, but associated with no church
'My mother was a loyal church member,'
he said 'but for myse I believe the
spirit is more than the form, and I read
my Bible or Sunday newspaper in the tower window of my home, which, by the way, looks like a steeple.'

"He answered my arguments with the story of his neighbor. He is a man whom nothing could keep from Sunday service or prayer meeting, but a harsh grocer and butcher; and occasignally his drunken spree disgraces an of erwise respectable n ighb rhood.

"These two men are types of the times. We daily hear the phrase, 'I am just as good as those who go to church,' or 'It does not matter where you go to church or whether you go at all, so long as you have the spirit of Christ.

Both men were partly right and partly wrong. The banker had indeed something of the spirit of Christ, of justice and charity. He was living on the memory and example of his mother. But he neglected to support by his membership and his talent, as well as by his wealth, the church which made his mother what she was, and but for which the very name of Christ would

have been long ago forgotten "The neighbor was right in belon-ing to the body of Christ, but woefully wrong in failing to be regenerated by His spirit. "—True Voice.

Peace is better than joy. Joy is a very uneasy guest, and is always on tiptoe to depart. It tires and wears us out, and yet keeps us ever fearing that the next moment it will be gone. Peace is not so. It comes more quietly it stays more contentedly, and it never exhausts our strength nor gives us one anxious forecasting thought.



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