## FIVE MINUTE SERMON

REV. J. J. BURKE, PRORIA, ILL. SEPTUAGESIMA SUNDAY

FREQUENTING THE SACRAMENTS "Let the peace of Christ reign in your he

Frequent confession and Holy Com munion are, my dear brethren, the food which we need to take with us in climbing the mountain of heaven. If we try to get along without them, we shall faint by the way. Do not imagine, then, that confession is only a means of getting rid of mortal sin; lo not think for a moment of putting off confession till you have fallen into a mortal sin, or perhaps, into

anto a mortal sin, or perhaps, into quite a number of them.

For though we are not required by any positive law to go to confession unless we have fallen into mortal sin, still we are required to keep out of mortal sin, and we cannot do this without going to confession before we have fallen into it. So it comes to the same thing; we really are obliged, for the honor of God and the care of our own souls, to go to confession when we have nothing but venial sin on our conscience, and to go quite often too. Confession and Holy Communion may be compared, not only to food, but to medicine; and to a medicine such as people would take in a place, for instance, where the fever and ague, or some other disease, is prevalent, not to cure themselves of the disease, but themselves of the disease, but to keep from taking it. For we all are in a place where the terrible disease of sin prevails; and we ought to go to confession often, so as not to take it.

But some good people do not seem to understand this at all; and there is

a remark, common enough, and which I suppose you may have heard made about this matter of frequent confession. It is this: "I don't see confession. It is this: what these people have to tell who go to confession so often." One who makes such a remark as that cannot it would seem, have any idea of the reason why people are urged to frequent Sacraments at all. He would part, till he "did something," that is, fell into some mortal sin. For ch a one, if when the time came for his Easter duty, he had by good luck fallen into no mortal sin, the only course would be, one would think, to "do something" on purpose so as to have something to tell. He does not understand that these people who go to confession often are not not supposed to have any grave burden on their consciences.

Of course they will be likely to have venial faults, which, though the Easter penitent might not think them matters for absolution, really are so. And by the help of the Sacraments they may be overcoming these faults. But a good enough reason for their going to confession once a month, or even oftener, would be simply to avoid grievous sins; on the principle that "an ounce of prevention is worth a pound of cure.'

They go so often, also, in order to get light, as well as strength, to avoid sin; to know beforehand what they ought to do. You may think that they ought to have sense enough to tell for themselves without bothering the priest about it; but if I am not mistaken, many who think so will find, if they look back a little, that there were some occa-sions when they did not know exactly which course to take, and had to go very much at hazard. Perhaps they asked about it afterwards, and perhaps they forgot all about it. rather special to yourself and your own circumstances that you cannot get from books. It is good to have a guide sometimes, who has more brough knowledge than you, to show you the way to point the road up the mountain which you have to

You consult a lawyer, or a doctor, about your temporal matters; why not consult a priest about spiritual matters, in the place where he waits to help you so far as he can, and where the Holy Ghost also will help him to help you? For Almighty God has commissioned the priest specially to guide the faithful in spiritual matters, as you know; and he can often show others the way where he cannot well find it for himself.

But even if the priest does not help you much, our Lord Himself will, in the Sacraments which he has provided. He will guide and direct you by means of them, if you will only come to Him in them. That is one

Sacraments frequently, if you really have a purpose of amendment, and a desire to save your soul. Too much could not be said. Think of the matter seriously, and you will see this necessity more and more, and will seriously purpose to go often and regularly to confession and Holy

## LOOKING AT THE HOST

When the Sacred Heart is elevated during Mass, or Benediction, we can, if we wish, bow down and strike our breasts. This would be an act of adoration, and it would please our

Pope Pius X. the Pope of the Blessed Sacrament, whose greatest desire is to bring us nearer and nearer, in childlike confidence, to this Mystery of love, wishes to encourage us to repeat this act of affection. And for this reason he has granted a rich indulgence to all the faithful who raise their eyes to the consecrated Host, and say: "My Lord and my God." consecrated Host, and say: Lord and my God."

The indulgence granted is seven years and seven times forty days for each time, and a plenary indulgence once a week, under the usual conditions, for those who do it daily.-The Liguorian.

### TEMPERANCE

THE PEAK OF INDUSTRIAL ACCIDENTS AND DRINK

It is an established fact that intoxicating liquors are the cause of many industrial accidents. The reason for this is not far to seek. Small quantities of alcohol such as would produce no vital signs of in-toxication are yet sufficient to interfere with mental alertness. The effect of these small doses upon the consumer is that he is unable to concentrate his mind as closely on his work as when he is free from alcohol. He becomes careless and is apt to take chances which he would not think of taking in his natural condition. The result is that the wage-earner who has a drink or two on his way to work is making him-self liable to injury, reducing his

self liable to injury, reducing his
efficiency and exposing others to the
possible consequences of his reduced
mental efficiency.
A well known French scientist,
Grebant, has shown by careful experiments upon animals that when
alcoholic beverages are taken into the stomach the percentage of alco-hol in the blood supplying the brain increases gradually until it reaches its manimum from 2½ to 3 hours after the liquor was introduced into the stomach. Many experiments have shown us that in human beings also the brain is most deeply affected by alcohol from 21 to 3 hours after drinking.

In this connection it is of great significance that in the first bulletin of the Massachusetts Industrial Accident Board, published in September, 1912, the board reports that in this state most industrial accidents occur at 10 o'clock in the morning and at 3 o'clock in the afternoon. This is exactly in accord with the report of the Bureau of Labor of Minnesota for the years 1909-1910 which contains a detailed study of industrial accidents in that state. This report gives a chart, showing at what hour of the day the accidents occurred. The "peak" of the curve is at 10 o'clock in the morning and at 3 in afternoon. In other words, practi-cally three hours after the men tarted in work they were most liable to get into trouble through lack of attention and carelessness. If the men's carelessness were due to fatigue, the high point of the curve would be reached at the end of the morning—between 11:30 and 12 o'clock—and again at the close of the afternoon's work. But between 11:30 and 12 o'clock in the morning there are only about one-third many accidents as occur at 10 o'clock, and at 5 in the afternoon about one fourth as many as at 3 o'clock. Fatigue, then, is not a satisfactory explanation.

Alcohol is undoubtedly a cause of

many of these 10 o'clock and 3 o'clock industrial accidents. They occur perhaps they forgot all about it.

But why not ask about these matters beforehand? For, after all, though you can read, there are some things on the way to the factory are beying the factory are beyong the on the way to the factory are having their most marked influence on the brain. The same thing happens in the afternoon. The alcohol taken during the lunch hour has its greatest effect at 3 o'clock in the after-

In view of these facts it seems rea sonable to believe that the 8 o'clock Opening Bill, proposed in the Massa-chusetts legislature this winter, if enacted, would prevent many of the morning industrial accidents, by making it possible for the men to go to work sober. If the employers of labor would furnish lunch rooms in the factories where the employees could be supplied with coffee or tea to take with their lunches, there would be little inducement for the men to seek the saloon during the noon hour. In this way many of the afternoon accidents might be prevented. - Scientific Temperance

## HIS DRINK CURE

dear brethren, to give you some idea of the necessity of approaching the Sacraments frequently if you are in the same of the necessity of approaching the sacraments frequently if you are into sacraments frequently in the of whom the lawyer bought most of his liquor administered the cure,

and it has been effective.

For several years the lawyer had been buying nearly all of his drinks at this particular saloon. Finally the saloonkeeper bought a house and lot, and he employed another lawyer who never bought drinks to prepare the abstract and the deed and transact other business in connection with the deal. The lawyer who had been the regular customer heard about it. He was filled with rage, and he went at once to demand

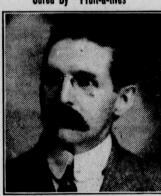
an explanation. Lord. But there is something that Jesus in the Blessed Sacrament desires more than adoration, and that is love. And it is more in accordance with love to raise our eyes and gaze tenderly upon the Sacred Host, while we see the veil behind which our God and our All is hidden.

"Here!" he yelled, as he leaned over the wed in a tew days. A vegetable medicine, and only requires touching the tongue with it coccasionally. Price \$2.

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Marvellous results from taking his remedy for the liquor habit. Sate and inexpensive home treatment, no hypodemic injections, no publicity, no loss of time from business, and a cure guaranteed. Address or consult Dr. McTaggart, 155 King Street East, Toronto, Canada. 'Here!" he yelled, as he leaned

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R. A. WAUGH, Esq. TORONTO, ONT., Oct. 1st, 1913.

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R. A. WAUGH, 55 DOVERCOURT ROAD. "Fruit-a-tives" will always cure even the most stubborn cases of Rheumatism because it is the greatest blood purifier in the world and acts on the bowels, kid-

nt the world and acts on the bowels, kidneys and skin.

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That's what you do. You go and-

"Vell," interrupted the old Ger man in the midst of the harangue of accusation, "when I got business, I

The offending lawyer turned and walked out, and his friends say he has drunk nothing stronger than

THE TRAFFIC IN FRANCE The anti-alcoholic congress of France, called to consider methods of checking the evil of alcoholism, adopted the following resolution:
"That the number of saloons shall be restricted by law; debts for liquor sold by the glass shall not be legal; that the proprietor of a saloon shall be held responsible for crimes committed by a person or persons who have become intoxicated in his saloon; that the court shall declare the forfeiture of paternal authority in all cases where habitual drunken ness shall have been proved; that prefects shall exercise more frequently the right conferred upon them by the law to close saloons," France ranks first among alcoholic nations, with an annual per capita consumption of 4.8 gallons, which is three and a half times that of the United States, and has a saloon for every 83 inhabitants. — St. Paul Bulletin.

## CANDLEMAS DAY

February 2nd

the Mosaic law. It was decreed, as we find in the book of Leviticus, that mother who had given birth to a male child was not permitted to enter the sanctuary (temple) for a per-iod of forty days. The time of exclusion was doubled in the case of female children. The law prescribed that when the time was over she was to bring the child to the temple offer ing specified gifts to the priest who shall offer them before the Lord, and

shall pray for her."

The compliance of Mary with this law was marked by deepest humility. The end of the law was twofoldsacrificial and penitential, as we see from the purpose which the pre-scribed gifts were to serve, "a lamb for a holocaust and a young pigeon er turtle dove for sin." Mary was free from aught that made the law appropriate under the Mosaic system. Yet she fulfilled it. Doubtless she realized the high import which her fulfillment meant in the career of our Blessed Saviour, her Son. It was the first solemn introduction of Christ into the house of God, and the beginning in the flesh of that supreme sacrifice which found its climax upon the Cross. Saint Bernard speaks of this presentation as a sacrifice, coupling it with the sacrifice of Calvary; the one was the dawn of the other; one, the morning sacrifice because Christ offered His Body to the Father at the beginning of His life; the other the evening sacrifice because it occurred at the close of His life.

The feast, therefore, is celebrated in the New Law to represent this

## TOBACCO HABIT Dr. McTaggart's tobacco remedy removes all de-re for the weed in a few days. A vegetable medi-ne, and only requires touching the tongue with it ccasionally. Price \$2.

entry of Christ into the temple of Jerusalem as well as the beginning, fittingly it occurred in the House of God, of Christ's sacrificial life. The use of candles, associated with the keeping of the day, is appropriated in that they typify the Light of the World, the "Lumen ad revelationem

### THE "REFORMATION" IN ENGLAND

HEAD OF ENGLISH BENEDIC-TINES SAYS IT WAS DUE TO A "MERE LOVE AFFAIR" OF HENRY VIII. - DISINTEGRA-TION GOING ON. ALARMING TO THOSE WHO CLING TO SHREDS OF REFORMATION DOCTRINE

By Abbe Gasquet

Abbot Dom Gasquet, President of the English Benedictines and Chair man of the commission appointed by Pope Pius X, to revise the Latin Bible or Vulgate, delivered the first of four sermons at St. Patrick's Cathedra recently, says the New York Times on "Catholic Principles Abandoned at the Reformation.' His subject was "The Papacy," and he said that the supremacy of the Pope had been firmly upheld in England, in common with the other countries of the western world, from the very earliest times. He added that, despite what "professional controversialists" might say, it was the love affair of Henry VIII. which made England break away from the Church of

To prove that England had been loyal to the Pope until the time of Henry VIII. Abbot Gasquet pointed to a profession of loyalty to the spiritual jurisdiction of the Holy See made in 1417 in the Council of Conmade in 1417 in the Council of Constance by more than a hundred English and Irish Bishops. A century before the days of Henry VIII., he said, the Archbishop Chicaeley of Canterbury, conjointly with the University of Oxford, wrote to the Pope: "We profess without doubt Pope: "We profess without doubt and from our hearts (that you are) the one Supreme Pontiff, the Vicar of Christ on earth, and the true suc cessor of St. Peter."
"That this remained the firm and

unshaken faith of the church and people of England and Ireland right up to the final breaking away from Rome we have ample and positive proof," he continued. "Let me cite one testimony. When the teachings of the reformer, Luther, began to find adherents in other lands, King Henry VIII, with the help of Bishop Fisher, himself composed a book in defense of the sacramental teaching taken to Rome by one of the English Bishops and presented to the Pope in full consistory on Oct. 2, 1521. On behalf of Henry, the envoy in the presence all the Cardinals and Am-bassadors made public declaration of the entire aloyalty of the English Nation to the Holy Roman Church and its Supreme Pontiff. 'Of other nationalities,' he says 'let others speak. But assuredly my Britain— my England, as in later times she has been called—has never yielded to Spain, never to France, never to Germany, never to Italy, never to any nearer nation, no, not even to Rome itself, in the service of God and in the Christian faith and in the obedience due to the Most Holy Roman Church: even as there is no nation which more opposes, more condemns, more loathes this monster (i. e., the Lutheran apostasy) and the heresies which spring from

"It was for the volume then pre sented and for the declaration then made that Henry received the title of 'Defender of the Faith' from the

GRAVE EVENTS FROM SMALL CAUSES "Suddenly and almost as a bolt from the blue, difficulties between the King of England and the Fope began to show themselves. Grave events often spring from slight causes, and, whatever may be said by professional controversialists, there can be no doubt that it was a mere love affair of Henry VIII, which initiated the royal policy and finally dragged England into schism and neresy. To some people, indeed, in these days the action of the Pope in refusing to allow Henry to have his own wilful way in putting aside his wedded wife, Katherine, and in marrying another woman, with whom he had had illicit relations, may appear to have been the height of unwisdom. Certainly as a result it has had the most disastrous con-

sequences to the English Church.
But this at least all must confess That the Pope's courageous action is a manifest proof of the impossibility of ecclesiastical authority interfering without right reason with the indisoluble sanctity of a true Christian marriage."

EXTORTED SUBMISSION

With the royal hand on the throats of his ecclesiastical subjects, according to Abbot Gasquet, Henry VIII. extorted from convocation an unwilling recognition of him as "the Protector and Supreme Head of the English Church." This, said the speaker, was the thin edge by which the cleavage from Rome and the Pope was subsequently effected. This was followed, he said, in 1532 by an act called "The Submission of the Clergy," which deprived the Church of England of any synodical action and made it promise not to legislate in convocation without the royal license. The next step was the statement of Royal Supremacy, and all ecclesiastics were required

to make oath that they accepted it. This time said the speaker, the terms renouncing the Papal Supremacy, were not ambiguous, and it was taken with few exceptions by Bishops, monastic, and capitular bodies, and the act of schism was

complete.

After describing the spoliation of the monasteries and the martyrdom of ecclesiastics who refused to sanc-tion the break from Rome, Abbot Gasquet said that the reason that there was not a more radical reconstruction of the Catholic religion in England during the days of Henry VIII. was the fact that Henry was by no means disposed to go the whole way with the innovations of the German Lutherans.

Henry, said the speaker, curious as it may appear, never entirely lost his Catholic instinct and maintained with a strong hand the ancient Catholic teaching in regard to the sacraments and in particular as to the Holy Eucharist and the doctrine of Transubstantiation. The reforming party, however, awaited the oppor tunity furnished by the King's death to make further changes.

The branch was out from the tree and disintegration was merely a matter of time," said Abbot Gasquet. "We, who look back over the centuries and can see for ourselves how this process has gone on ever since and is still proceeding at a rate which is alarming to those who still cling to the shreds of the religious formularies evolved in the Reformation settlement, may well thank God that we maintain the principle of a supreme authority in religion.'

What I condemn in others I will myself to the best of my ability abtain from doing.—Herodotus.

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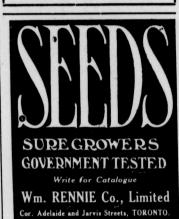
## MOTTO FOR 1914 Don't Worry

Worry impairs efficiency and thus tends to bring about the very evils that we dread. It will greatly help if we carry a policy of life insurance, because most of our anxieties are on account of those dependent upon us. Don't worry, but insure in some absolutely reliable institution such as

THE

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You, Mr. Farmer, can have this profit, plus the amount spent in Customs duties and long freight hauls importing eggs and poultry from the States, and you will always have an eager market waiting to buy up all the poultry and eggs you can raise. Read what this British Columbia farmer says:

Greenwood, B.C., Dec. 1, 1913.
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