

FIVE-MINUTE SERMON.

Low Sunday.

TRUE AND LASTING PEACE.

Jesus came and stood in the midst, and said to them: "Peace be to you." (From the Gospel of the Sunday.)

Peace be to you! This is our Lord's Easter blessing, thrice repeated in the Gospel of to-day; and a blessing which all His faithful may obtain. And it is the one for which we are continually seeking, each in his own way, but which we can find nowhere but with Him who to-day offers it to us.

What is this peace? Is it freedom from conflict? Is the Christian to have no battle to fight, no enemy to overcome? No, surely our Lord does not promise us such an easy road to heaven as this. "Do not think," He says, "that I came to send peace upon earth; I came not to send peace, but the sword. We must make up our minds, for the sake of the Christian faith, to sustain not only the assaults of the devil and of our evil passions, but also the opposition of those who should be our friends. A man's enemies," our Saviour goes on to say, "shall be they of his own household."

In this sense, then, we cannot hope for peace in this world. No, our lot must be, if we have really enlisted in Christ's army, that of all soldiers: war, and its turmoil. As St. Paul says it, was for himself so much it is for us: "combats without, fears within." Struggles for our temporal life; for God has said to Adam our father, and in him to us his children: "In the sweat of thy face shalt thou eat bread"; struggles far more terrible and momentous for our spiritual life, against flesh and blood, also "against principalities and powers, against the rulers of the world of this darkness," in which a single slip may mean eternal ruin, a single wound instant death.

Where, then, is our peace in this inevitable war, this contest which demands all the energies of our body and soul? What peace can we have while its issue is still uncertain, its events yet unknown? Surely it seems a mockery for our Lord to say, "Peace be to you," when He sends us not peace, but war and its alarms.

But it is not a mockery; He who cannot be deceived also cannot deceive. His words are faithful and true. He has really peace to give us—peace in the midst of combat, calm even in the storm.

When the storm arose on the sea of Galilee, and He was asleep in the boat, His disciples came to Him, saying: "Lord, save us, we perish." But He answered: "Why are you fearful, O ye of little faith?" Was there not reason for them to be fearful, to lose their peace of mind, when death was staring them in the face, and all their efforts to save themselves were vain? No, not if they had faith to show that God was with them.

This, then, should have been their peace; this should be ours: the possession of God. He has given himself entirely for us and to us in the battle in which He has placed us. He fights on our side. What, then, have we to fear if we will only keep close to Him? We are sure of the victory if we call Him to our aid. As St. Paul says, "If God be for us, who is against us? He that spared not even His own Son, but delivered Him up for us all, how hath He not also with Him given us all things?"

Peace, then, we should have in our spiritual combat; but how in the battle for our temporal life? Here we are not promised success; no, it must be defeat, at least in the end. We must lose at last by death all that we seek of the world gives us: then a delusion; it lasts but for an hour; the shadow of death is upon it. "O death!" says Holy Scripture, "how bitter is the remembrance of thee to a man that hath peace in his possessions!" Here again, therefore, our true peace is in the possession of Him who is eternal; this is the peace which the world can neither give nor take away. All the storms of this world will not shake or disturb Him whose house is built on this rock. "Who," again says St. Paul, "shall separate us from the love of Christ; shall tribulation, or distress, or famine, or nakedness, or danger, or persecution, or the sword?"

This, therefore, is the true peace of the Christian: confidence in God, indifference to all that is not God. It is the peace of our Lord Himself. "My peace," He says, "I give unto you." Let us ask Him indeed to give it to us, now and for evermore.

MIRACLES.

Materialists, free-thinkers and such like scoff at the mention of the word miracle. Miracles, they say, are the product of weak, superstitious minds, and have no existence in reality. But when they are brought face to face with facts which cannot be accounted for on natural lines, and which have baffled science and over which doctors candidly state they were powerless, then those atheists and free-thinkers shrug their shoulders and say, "Oh, it's all the trickery of the priests or it's due to some hidden power of nature that we know nothing about." They endeavor in such a way to throw cold water over those extraordinary cures that have taken place at Lourdes and smile a sickly smile at the liquefaction of the blood of St. Januarius.

Mr. Loth has an interesting article in the Universe (L'Univers), in which he puts forward a number of facts which are patent and perpetual, facts which baffle criticism and which are regarded by Catholics as miracles. He devotes a good space to the dealing with the miracle of the liquefaction of the blood of Januarius. This miracle takes place twice a year, in May and September, and a legion of witnesses have attested to its veracity. Atheists and such like have advanced different theories to account for it. It is owing, they tell us, to some secret chemical, to the air warmed by the candles, the heat of the hands of the priest holding the vase or some such trickery. But all these statements of theirs have taken to pieces before the report of Signor Sebastiani, a member of the Academy

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of the Sciences of Paris, and Signor Punzo, a noted Italian chemist. In their report these men stated that neither the action of heat nor the action of chemicals could account for the phenomenon, and their report concluded with these remarkable words: "Even if the contents of the ampoula were not blood, the liquefaction would still be a great miracle." Signor G. Sperindeo, a distinguished authority on such matters, made a conclusive experiment by established the fact beyond, yea or nay that the contents of the ampoula were blood. On the 26th of September, 1902, at the Cathedral of Naples, he made the experiment and in the making of it was assisted by Professor Januario of the University of Naples and many more prominent professors. The result of this investigation established the fact that the contents of the vessel were really blood, for the spectroscopic reaction, instead of the dark and green bands with a clear band between them, which those skilled in such matters recognize as the characteristic of blood, and being blood its liquefaction could be accounted for by no other way except that of a miracle. But this is not all. Besides the liquefaction which takes place there is an increase and decrease of the ampoula. As the end of the extension, in May, the increase of the blood is so much that it fills the vessel, and then it gradually decreases until September, when it assumes again its normal proportion. This increase and decrease in weight has been established by experiments made by Signor Sperindeo and others, these experiments being conducted by the aid of accurate balances. It should be remembered that the ampoula is hermetically sealed so that the increase and decrease is physically inexplicable. This liquefaction of the blood has taken place three hundred times, so that materialists and such like cannot attribute such happening to chance, and therefore the only conclusion that can be arrived at is; the miracle. But free-thinkers will never recognize a miracle. They have eyes and see not; they have minds and believe not. They will in their blindness and folly never recognize the hand of God working through His creatures. —Intermountain Catholic.

"PERSONAL LIBERTY" AND "CHURCH INTERFERENCE."

TIMELY TALK ON A CRAZE THAT HAS AFFECTED SOME OF OUR CATHOLICS.

The "Personal Liberty" craze, which is nothing more or less than the license of unrestrained will, affects some of our Catholics. It crops out now and again in the affairs of our Catholic organizations, or, if you prefer the term, our organizations of Catholics. Elements for harm have a sinister way of uniting while the elements for good remain hopelessly scattered. And so does it often happen that the strong element, the ruling element, is the few; and the few are the very ones who represent the society or the Church least of all.

The priest is sometimes called upon to "pour oil upon the troubled waters." He intercedes; he is the father and friend of all, of saints and sinners alike, but he must do his duty; advise, counsel, warn, threaten; sometimes put his foot right down.

Then the cry arises from the few: "Church interference." And why not, pray? It was time for some one to interfere. Of course he took the right side. He had to; though some didn't like it and some even resented it.

Any society is better off without the dissonant element who "will not hear the Church," or who "hear" reluctantly or sullenly. And speaking of "interference" brings to our mind those other occasions when from time to time the priest speaks of "mixed marriages" to his people. He will always address some who are satisfied with the marriages they have made. As one woman put it, after hearing a plain reasonable talk on the subject: "My husband is better than most of the Catholics." She left religion entirely out of her calculations. She herself was superior no doubt, to most of the Catholics. Her children attended the public schools. She was a champion of the public schools, which usually means a defamer of the Catholics. They were in their teens, but had not yet made their first Communion. Their father made money and supported them in comfort; but his attitude and example towards religion was a cipher. "Let them alone," he would say when she had occasional spasms of conscience; "let them choose for themselves later on." And she was satisfied. Her husband was broad-minded and the priest narrow.

Some day the priest may have to take the family in blue and fashion them into winsome first communicants. It

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Testimony From A High Authority As to the Value of Orange Meat

In an address to the Canadian Association of the Master Bakers at their Convention held in London, Ont., August 14th and 15th, 1908, Prof. H. H. Harecourt of the Guelph Agriculture College, said among other things as follows: Various types of breakfast foods may be roughly divided into the following classes: 1st, The uncooked, such as granulated oats, etc., which require long cooking to make them palatable and aid digestion. 2nd, Partially cooked such as rolled and flaked grains. In this process the cell walls are ruptured by the crushing, consequently they require less time in their preparation for the table; 3rd, Cooked foods; 4th, Foods termed pre-digested, such as Orange Meat, etc.

A large number of foods have been analyzed and some of the results are incorporated in the following table. In nearly every case the figures are the average of a number of analyses:

	Calories per gram.
Orange Meat	3.908
White Bread	2.721
Entire Wheat Bread	2.496
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will be a pretty occasion; so showy and dressy, and he and she will be there to witness it.

But after that, what?

The priest is also talking to a younger element—the unmarried, the marriageable—who have sweethearts, friends, acquaintances outside the pale of the Church. Religion has never made any difference between them. What if they do fall in love, become engaged and wish to be married? What's the difference? They are as good as we are. Why should the Church interfere? Precisely. It's none of the Church's business. This is their own affair. In other words, the Church with them is such a negligible quantity that they resent her interference as they would the turning of the traditional wheel.

Yet some of these smart young people live to see the day when they would give everything in this world to have followed the Church's advice and warning. This is particularly true of our Catholic girls who have married non-Catholic men and have lived to become mothers; girls who have tried to keep the faith, who have not bartered their birthright for a mess of pottage. We speak of the rule, not the exception. We know some of them manage to get along somehow. It is in the nature of Catholics to bear up with the trials and disappointments after marriage.

Is it the passion of love that aways the minds and hearts of our young people? Is their faith so feeble that it never enters into their calculations one way or the other? At all events no one can advise them. To advise them is to oppose them. Opposition makes their attachment stronger. It has sometimes unfortunately driven them to the minister or the Justice of the Peace. So that the Church and parent must make the best of it.

The courtship, the engagement, the day and hour of the wedding ceremony—it is entirely their own affair. Parent and priest shall wait upon their very good pleasure, and no thanks to them. Poor fathers add mothers! We pity them often. They have raised them only to be ruthlessly thrust aside for others.

It is in the nature of things to marry and to leave home. Hence the tears and the cruel heart-burnings parents feel at the parting. But these courtships that have gone on against the advice and wishes of the parents—these marriages that culminate in a silly girl, attended by two or three friends; presto, they are a man and wife, and off they go about their business. Where were the parents, the relatives, the friends? That is the style of marriage alas, too frequent even among our Catholic young people.

Again Church interference when the parties of a mixed marriage come to the rectory "to arrange to be married." This is putting the thing politely. They have already completed their arrangements and have come to inform the priest of their sweet will and pleasure. They are prepared for a cross-examination. The Catholic has put the other party wise. He (or she, which is worse), is prepared to promise anything, sign anything. Precisely. Some of these promises and signatures mean anything—anything to get the girl or fellow. In the aftermath they mean nothing.

It is a serious step you are contemplating, a step that without the light of faith to guide you may and often does mean a jump into the dark. Think a bit before you refuse to be interfered with by a "personal liberty" card.—Rev. William P. Antwell, L. L. D., in the Monitor, Newark.

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CARDINAL GIBBONS.

MAKES SOME VERY DISTRESSING COMPARISONS FOR AMERICANS.

"Comparing ourselves," recently said Cardinal Gibbons, of Baltimore, "with the Canadians, where religion enters the schoolrooms, we have to hide our faces when told of our thousands and tens of thousands of divorces annually granted in the United States, whereas divorce is scarcely known in much of Canada. More exactly, taking an average of divorces granted in the United States and Canada during twenty years prior to 1886 in the United States 10,000 were annually granted, whereas in Canada only six."

And again in the same discourse: "Catholics pay faithfully their share of this (the cost of the public school system), and yet over and above that they by themselves, for conscience sake, pay annually for the schooling, schools, books, etc., for 1,300,000 American Catholics children whom they teach without any cost to the State."

And what would that amount to, according to the State's cost of operating schools in New York, as given above? As each child costs the State of New York nearly \$39 annually, and as Catholic schools educate 1,300,000 children free of cost to the country, Catholics annually save the United States over \$50,000,000. In other words, they present our government each year five battalions of the Dreadnought class."

—Church Progress.

THE POWER AND THE EVIL OF THE NEWSPAPER.

Some wholesome truths regarding the power of the newspaper and the evil use of that power in our time were uttered recently by the Jesuit Father, Widdowson, in a lecture at Glasgow (Scotland). Remarking on the tremendous influence of the press, he asked what was the power of books and sermons compared with the innumerable editions of the newspapers? In the United Kingdom alone there were 2,353 papers; in Ireland there were 188; in Scotland there were 255. What, then, would be the number of readers? It had been calculated that in Europe alone the press had a circulation of 16,000,000.

These figures would give an idea of the immense power of biasing the minds of the people the press possessed. It was practically the educator of the adult race. Like the various parts of the body, the mind was built up and the character formed from the food that was given to it. The press was pouring into the minds of men views of human conduct and views of the tendency of the press world. It was the tendency of the press to misrepresent. Even the words "Free Trade" and "Tariff Reform," were misleading, for "Free Trade," in the real meaning of the word, was quite impossible.

Father Widdowson then cited some insidious principles laid down by certain publications. Public control of public money was a principle much advocated, but the papers did not state that in the matter of education it meant that public management of the schools were to follow public money. It had appeared in the press that religion was a matter of public opinion. It was the Divine Creator no say in the matter? Another newspaper maxim was "A man should follow his conscience," but what if the man was evil and his conscience had been dulled by wrong-doing? "Drink is a disease, not a sin," was another fallacy. Had the disease not been brought on by sin? There was something of truth in the principles, but they were misused. It has been stated that it did not matter what a man believed if he did right by his neighbors. That was misleading and degrading humanity.



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"Religious Thinkers are narrow," was another statement of the press. Why were they narrow? Because they went in for absolute truth, like the mathematician, who would not admit that two and two make five. The press was certainly broad-minded in the sense that it accepted many things as true. The public had a right to protect itself against the false teaching of the press. Was it really a good thing to have a free press? Was it good to have those teaching who had not themselves learned? The "freedom of the press" was a catch phrase. The press had not always been free. In 1637 a censorship was exercised in England over foreign books, and in 1688 all writers of false news were punishable.

If all such writers were punished now we would require a vast deal more of courts and judges. But Father Widdowson suggests, "holding them up to public contempt," as a punishment, and that an organization for this purpose should be formed. We hardly think such punishment would be adequate or effective. It would not suppress the newspaper lying, unless, indeed, the public contempt should take the practical form of ceasing to buy or read the offending papers. That of course, would settle the business, but we fear such settlement is far off. —N. Y. Freeman's Journal.

WHEN ALL MEN PRAY.

Seldom do we find priest and parson so well agreed upon the significance of a terrible disaster like the Calabrian earthquake as the two whom we are about to quote. Rev. D. S. Phelan, in an editorial in the Western Watchman, writes:

"The world has ceased to fear the Lord. We do not now speak of death or judgment or hell, or heaven. * * * These terrible visitations will put the fear of God in the hearts of the people if anything will. * * * Argue and reason over it as you may, wroth of the elements is the anger of God, and beholding it men quake with fear."

The Rev. Hugh Pedley, preaching in a Congregational church in Montreal, spoke as follows: "Our danger is that we shall forget God. He speaks to us in the genial sunshine, in the soft drip of the fertilizing rain, and we hear Him not. He sends us His messengers, the beauty of the flower and the splendor of the stars, and we give no heed. He draws near to us in the vigor of health and in the warmth of human affection, and we make no response. But when sudden calamity startles them and when they are at their wit's end, all men pray."

Let us have faith that right makes might, in that faith let us to the end dare to do our duty as we understand it. —Abraham Lincoln.

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