## FIVE-MINUTE SERMON

FIRST SUNDAY IN LENT

SERVING THE DEVIL

"Again the devil took Him up into a very high mountain, and showed Him all the kingdoms of the world, and the glory of them; and said uato Him: All these will I give Thee, it, falling down, Thou wilt adore me. Them Jesus saith unto him: Begone, satan, for it is written: The Lord thy God shalt thou adore, and Him only shalt thou serve." (St. Matt. iv. 8

This offer, my dear brethren, which the devil made to Our Divine Lord, he the devil made to Our Divine Lord, he repeats, in its measure, to each one of us. He is obliged to promise good wages to those whom he wishes to be his servants; he could get few, certainly if any, who would serve him on his own

Does the devil, then, ask us to adore or worship him? Yes, he does. He does not ask us to build churches in his honor or to say prayers to him, it is true; he knows that he cannot expect that. But he does ask us to be his servants, and to obey his commands; he wants us to take him for our master, though he does not care much whether we acknowledge him to be so. He asks for the substantial part of worship, our for the substantial part of worship, our money, our labor, our time and our life; if he gets that, may he not well be con-

But does he offer us all the kingdoms of the world? Oh, no! He is not so foolish as to offer his whole stock in trade for what can be got for a trifle. the mamed this price to our Saviour because, though he did not know fully what He was, still he valued his services highly, and thought them worth any sacrifice to obtain; but for us very little out of his treasury suffices. Despising us; he only promises us what he has good reason to think will be enough, a little sensual pleasure, a passing fame or notoriety, or even a few dollars, is or notoriety, or even a few dollars, is the price which he generally names for our allegiance. Thirty pieces of silver he found to be all that was needed for one of the Apostles; what wonder that he is not disposed to bid very high for us! Once the newspapers told us of a young man who shot an innocent passer-by simply to get reputation as a des-perado. Fortunately he did not live to shoot another one; he met the fate he shoot another one; he met the fate he deserved on the scaffold. Perhaps he thought that a grand thing, too; but I question much whether, in his secret heart, it seemed to him at that moment worth while to be sent out of th worth while to be sent out of the world by an ignominious and painful death, and to go before God with murder on his soul, even for the sake of being con-sidered an humble imitator of the law-less men of whom he had read. And yet there are others following in his steps, many perhaps here in this city of ours; Christians, so-called at least, bought with the blood of Christ, and even having some knowledge of religion and its precepts, who would sell their immortal souls, and despise the crown of eternai life, to be distinguished as a burglar or a ruffian, or as the hero of a dime noval!

Now, this is absurd, foolish and con-Now, this is absurd, foolish and contemptible enough certainly, to throw away salvation and the kingdom of heaven, not for a kingdom on earth, but for such inglorious things as these. We think, no doubt, that they would be no temptation to us; and, indeed, it is to be hoped that there are few, on the whole, to whom they would be. But, after all, what is the great difference, when we come to look at it fairly, between such things and those which do lead us to sin? Is the fame of a clever infidel much better worth the loss of the lead us to sin? Is the lame of a clevel infidel much better worth the loss of the kingdom of heaven, than that of an abandoned outlaw? Or is any fame worth having, if we must sin to obtain

Or are riches worth possessing, if acquired by dishonesty, or if they take our hearts from the desire of true our hearts from the desire of true riches? Or is pleasure worth enjoying, if it takes away the happiness of the soul and the peace of God? Is the miserable pittance which the devii offers us, laughing at us for our folly as he does so, or is even all that he has to offer, werth the heavy price we must pay for it? Is anything worth loving and serving which puts out the love of God from our hearts, and takes us away and serving which puts out the love of God from our hearts, and takes us away from His service? I need not answer, for those hearts tell us that it is not; for it is plainly written in them, as well as in God's law, that the only thing to make us happy is to love God and serve Him alone.

Him alone.

Think of these things, then, my brethren, in this holy season of Lent. Think
well, and make your decision which
master you will choose. Some time you
must decide for ever; why not now?

## LENT

We Catholics should be careful how we keep the coming Lent. Careful for our own sakes, first of all, since we are not hypocrites; but careful also for the sake of others who need our good ex-

ample.

The Lent of the society folk, whose doings will be duly chronicled in the papers, is not Lent, any more than "Parsifal" is religion.

A good Catholic said to us recently, "There's no longer any Lent." He re-

A good Catholic said to us recently, "There's no longer any Lent." He referred to the modifications made by the Church in recent years, suiting her discipline regarding the fast, abstinence and kind of food to climate, age and the labor some must perform; even extending her indulgence to the families of those who have to toil.

Ab but year many families are still

those who have to toil.

Ah, but very many families are still bound by the Lenten regulations regarding the kind and quantity of food; many who dislike fish and eggs, and who get headaches from fasting and abstaining. Let all conscientious Catholics who have any doubts about their exception from the law apply to their confessors, who do not take it upon themselves to exempt themselves.

We know very many hard-working Catholics who live up to these regulations very strictly, refusing to be exempted or dispensed.

Lent means many things besides fast-

npted or dispensed. Lent means many things besides fast-Lent means many things besides fasting and abstaining. Lent is a time of
almsgiving; a time to remember the
poor. Lent is a time to mortify the
senses, as well as the appetites; a time
to deny ourselves unnecessary pleasures
and amusements; a time to withdraw as
far as possible from the public. The
best Catholics never attend the theatre during Lent. Their names are never



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seen among those who attend balls and dances during Lent. Innocent recreations and amusements of a private character, say at home or at the home of a friend—these are a virtual necessity. But public affairs we deem quite contrary to the spirit of the holy season.

Lent is a time of prayer; a time to increase and fortify our faith. In this respect the Lent is a strict and prime

increase and fortify our faith. In this respect the Lent is a strict and prime necessity to every Catholic; most needful is these days of spiritual slough and unrest. Hate and prejudice may be dying out in the world, but more subtle and potent enemies to our faith have taken their places.

Reason, unregenerated, blinded by conceit and self-admiration, a god unto itself, is at work, most bitter and unrelenting. The penny press is doing its

itself, is at work, most bitter and unre-lenting. The penny press is doing its deadly work, reaching even the poor and illiterate.

Catholics must be on the lookout;

Catholics must be on the lookout; alert and resourceful; staunch and unwavering. Lent, with its devotional exercises, its special sermons, its great feasts culminating in Holy Week and the glories of Easter, is the period every soul needs; to retire within itself, to think, to meditate, to pray; to imitate Christ; to tone up the spiritual life of the soul; to make it vigorous, active and strong.

Catholics will be urged by their priests to keep Lent strictly in this regard at least, however leniently the laws of fast and abstinence may apply to many of them.

many of them.

They will be urged to come to the devotional exercises and sermons, and to live strictly up to the spirit of self-denial in their recreations and pleus-

ures.
Lent is still Lent to the sincere Cath-

olic.

The giddy, thoughtless throng will continue during these weeks to pursue the phantom pleasures; they will, as usual, eat, drink and be merry.

The sincere Catholic will retire from the crowd, will set up Christ in his heart, will curb his appetites and learn to deny himself.—Intermountain Catholic.

#### ART OF PRINTING AND ITS SPREAD OF THE WORD OF GOD

CATHOLICITY

Lying before me, writes Canon Barry, D. D., is a page in fac-simile of the first book ever printed from movable types. The book itself bears no date; but it was created, as we may truly say, by Gutenberg at Mayence in Germany, and sent out before the year 1456. What, then, was the first printed book? It is known as the "forty-two line," or the Mazarin, Bible; and it is nothing else than the Latin Vulgate, the official text of Holy Scripture approved by the Roman Church, and used by Catholics for at least nine hundred years previous to its appearance as the beginning of printed literature. All educated persons in the fifteenth century read Latin Bible was, therefore, the most public and ready to hand of all forms in which the Sacred Scriptures could be given. So soon as movable types were invented, the Church hastened to put within reach of her children the treasures of Holy Writ in this new shape. The first volume printed with a date is the Latin Book of Paslms, at Mayence, 1457. The first whole Bible dated comes from the same city, 1462. Venetian presses began their work on Scripture in 1475, and sent out twenty-two complete editions of the Vulgate in not many years. Half a dozen large, or folio, editions were published before a

complete editions of the Vulgate in not many years. Half a dozen large, or folio, editions were published before a single Latin classic had been committed to the printer's hands.

By the year 1500 no fewer than ninety-eight distinct and full editions of the Church's Bible in its Latin text had come forth, "besides twelve others which contained the Glossa Ordinaria, or the Postils of Lyranus."

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But what of translations which those might read to whom Latin was either an unknown or a difficult tongue? I will deal with them in a moment. First however take note that Church authorities welcomed or even themselves brought out editions of Holy Writ in the original Hebrew and Greek, with which learned men might compare the Latin. Thus from 1477 onwards the whole Hebrew text was printed by Italian Jews; and in 1517 the Rabbinic Bible, issued in four volumes at Venice, was dedicated by its editor, Felix Pratensis, to Pope Leo X. The famous Greek text, called the Septuagint, was printed in his remarkable Polyglot by Cardinal Ximenes in 1514; but the first published Greek New Testament is due to Grasmus a priest, and appeared in 1517. Catholic ecclesiastics were evidently not afraid of scholarship as regards the inspired volumes, on which they spent their zeal, their resources and their labor.

Now let us look at what was done for the people at large. The name which casts a shadow upon this enquiry, as we all know is that of Luther. Luther was born in 1483, and died in 1546. Take, then, the Fatherland, to which, as the story once went, this man first gave a knowledge of the divine volume. Well, we possess the original German Bible printed in 1466, seventeen years before the miner's son of Eisenach saw the light. Twenty ditions of the whole Scriptures followed down to 1520—the year in which Luther was condemned by Leo X,—these in Upper Germany; and four besides in Lower Germany; and four besides in Lower Germany. No fewer than ninety Plenaria containing the Sunday Epistles and Gospels, with fourteen editions of the Psalms in the vernacular, must be added.

fourteen editions of the Psalms in the vernacular, must be added. • Luther's New Testament appeared in

Luther's New Testament appeared in 1522, his entire Bible not until 1534. From a collation of his work with earlier German renderings it is certain that he made use of them, and so was not the pioneer whom Protestants take him to be. By 1534, in fact, as many as thirty editions of the whole Scriptures, or of portions of them, were issued by Catholics in Luther's native tongue. Since then, the German Bible of Dieten-Since then, the German Bible of Dieten Since then, the German Bible of Dietenberger, and more recently that of Allioli, have kept the faithful acquainted with Holy Writ under orthodox approbation. These facts and dates speak for themselves. Luther was by no means first in the field of translators. And the very forms of these early versions, largely in miniature and pocket editions, indicate how wide-spread was their nee.

Outside Germany the same work of translation, which had begun before printing was invented, went on apace. At Delit the Old Testament in Dutch came out in 1477; the French New Testament is dated Lyons, also of that year. The Spanish Scriptures, translated about 1405 by Boniface, brother of St. Vincent Ferrer the Dominican, were printed in 1478, and republished with license of the Inquistion in 1515. The standard French by Lefevre, who was

standard French by Lefevre, who was not entirely sound in the Faith, underwent revision at Louvain by Catholic divines and passed through fifty editions down to the year 1700. In 1471 two versions of the Bible in Italian were printed at Venice; eleven full editions with imprimatur of the Holy Office, are anted previous to 1567. Of the hemian and other outlying versions I

will only make mention.

But I may add that a printer of Nuremberg had set up a warehouse in London for the sale of the Latin Vulgate in 1480. Caxton's "Golden Legend," 1483, contained nearly the whole of the Pentatural and a large portion of the gengels. contained nearly the whole of the resize teuch and a large portion of the gospels. Yet no English Bible was printed until the New Testament of William Tyndale made its appearance in 1525. Why was this? And how came there to be such an exception to the rule which elsewhere a provided churchen to saster.

an exception to the rule which eise-where provoked churchmen to scatter the Bible broadcast?

We maygive the answer in one word and that word "Wycliffe." A hundred years before Luther was born the English nation had been fever-stricken by a great movement towards anarchy and communism, of which the Oxford graduate, Wycliffe, OLD FACTS REFRESHINGLY TOLD

THUS REFUTING A TIMEWORN SLANDER AGAINST

AGAINST

WORD SLANDER AGAINST hands of a mob of tanatics, the Archiebishop of Canterbury was murdered; and public order seemed to be on the brink of dissolution. The Bible in English translated by these "Lollards"

#### CURED OF DRINK BY SIMPLE REMEDY

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A loving father and a careful provider when sober—her husband had gradually fallen into drinking habits which were ruining his home, health and happiness.
Drink had inflamed his stomach and previous and dreated that were and dreated that were the store of Drink had inflamed his stomach and nerves and created that unnatural craving that kills conscience, love, honor, and breaks all family ties.

But read her letter—

But read her letter—

"I feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle thinking I would try them in secret. My husband and only taken them a week when he told me he was going to Port Arthur for the summer, so I had te tell him all about the Tablets. He said he would take them just the same, so I sent and got the second bottle for feat one would not be enough. He writes me saying that he has taken the contents of both bottles, and he feels splendld, does not care for drink. In fact, he has not taken any liquor from the first of my giving it to him. I feel I cannot say too much in favor of your wonderful Remedy.

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of Samaria Prescription. If you have a husband, father, brother or friend on whom the nabit is getting its hold, help im yourself. Write to-day.

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was thus made an apology for sedition, theft, and slaughter; it was wickedly wrested from its true meaning to become the Great Charter of crime.

We cannot marvel, then, if a few years later, in a convocation held at Oxford (1408), Archbishop Arundel enacted that "no man shall hereafter by his own authority translate any text of the Scripture into English: " and that none should read the versions "lately composed in the time of John Wycliffe or since," until the said translation " was approved by the Ordinary or a Provincial Council."

On this subject the latest comment will be found in the new Encyclopedia Britannica. The writer, Canon Henseley Henson, stands at the opposite pole to Catholicism; but he is thoroughly well-informed; and he says: "It would be a second to be a say and the standard of the says and the says are says and says and says are says and says are says and says and says are says are says and says are says and says are says and says are says are says are says and says are says and says are appear, however, as if at first at all events the persecution was directed not so much against the Biblical text itself as against the Lollard interpretations which accompanied it." And again, "It must be allowed that an enactment of which accompanied it." And again, "It must be allowed that an enactment of this kind," meaning Archbishop Arundel's decree, "was not without justification. The Lollards, for instance, did not hesitate, to introduce into certain copies of the pious and orthodox Commentary on the Psalms by the hermit of Hampole (Richard Rolle) interpolations of their own of the most virulently controversial kind, and although the text of their Biblical versions was faithful and true, the General Prologue of the Latter Version was interlarded with controversial almatter." Nevertheless, Canon Hensley Henson goes on to remark, "For all this, manuscripts of Purvey's Revision were copied and recopied during this (the fiteenth) century, the text itself being evidently approued by the ecclesiastical authorities, when in the hands of the right people, and if unaccompanied by controversial matter."

It is certain that manuscript copies of at English Bible were in possession of such orthodox Catholics as Thomas of Woodstock, Henry VI, Humphrey Duke of Gloucester, and the Briggitine nuns of Syon House. English Bibles were bequeathed by will, and given to churches or convents. From these

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things it has been argued, as above by Canon Henson, that authority tolerated the use of a version made by Lollards— and no extant Bibles do, in fact, show heretical taints in their text—or else. as by Abbot Gasquet, that there was an acknowledged Catholic translation.

We are bound, at all events, to accept the remarkable witness of Sir Thomas More in his Dialogue. "I myself have seen and can showyou," says the martyr, "Bibles fair and old written in English, "Bibles fair and old written in English, which have been known and seen by the Bishop of the diocese, and left in the hands of lay men and women whom he knew to be good and Catholic people." More himself was decidedly in favor of vernacular translations; but "the New Testament newly forged by Tyndale, altered and changed in matters of great weight," deserved, in his opinion, to be prohibited. Cranmer and Foxe, the martyrologist, both allude to translations of the whole body of Scripture, "as well before John Wyc!iffe was born as since," observes Foxe. At any rate West Saxon and Lindisfarne Gospels, not to speak of other documents known to history, are sufficient to prove that all along the centuries, as far back as the time of Venerable Bede, if any man desired to render Holy Scripture into his mother tongue he was at liberty to do" which have been known and seen by the

But surely at no time could the Catholic Church allow, in principle or in practice, the contention of Protestants that the Bible alone is the rule of faith that the Bible alone is the rule of faith or that individual Christians must get their religion by reading its pages. Moreover, if the Church held, as she does hold, that Scripture is the written word of God, she was bound to protect it from heretical and profane handling. As I have quoted one Protestant, Canon Henson, in defence of the Oxford Synod which dealt with Wycliffe translations, I will quote another, the late J. A. Froude, an illustration of Sir Thomas **ACETYLENE** No, you don't need to keep on cleaning and filling coal-oil lamps every day of your life. You can get rid of that job, and at the same time have a better lighted home, by using Acetylene.

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Acetylene gives a soft, white light that is nearer sunlight than any other artificial light More. First, as regards Tyndale's ver-sion, Froude remarks: "The offense was less in the rendering of the words was less in the rendering of the words than in the side-notes prefaces, and commentaries" yet even the "words" had many of them to be corrected by and by, and always in deference to Catholic criticism, so that the Authorized version of 1611, which is now being glorising the same upon it layer trages of the criticism, so that the Authorized version of 1611, which is now being glorified, bears upon it large traces of the Rheims New Testament where Tyndale is supplanted. Again, as Froude tells us, "In 1539 appeared Tavernor's Bible, with a summary at the commencement 'of things contained in Holy Scripture,' in which Protestantism of an audacious kind was openly professed. The priesthood was denied; Masses and purgatory were ignored; the sacraments were described as nothing but outward signs and the Eucharist as a memorial supper, without sacrificial character, figurative or real." How could any Catholic Bishop endure this? Henry VIII. was even compelled to forbid under penalties the original annotated editions of Tyndale in 1543, "The Bible, as edited by Cranmer," says Froude on this event, "was lelt untampered with; but a temporary limitation was imposed, perhaps wisely, on its indiscriminate use." We have all read Henry's words to His Parliament in 1539; "I am very sorry to know and hear how unreverently that most precious jewel, the Word of God, is disputed, rhymed, snng, and jangted in every alehouse and tavern." He had 'incended his loving subjects to use the commodity of the reading of the Bible humbly, meekly, reverently, and obediently;" but quite other consequences speedily became visible, and private judgment started on its career towards the goal of unbelief which we now see it is attaining.

These are considerations that throw now see it is attaining. These are considerations that throw

light upon the decrees of the Council of Trent and the discipline long prevalent Iren and the discipline long prevalent in face of a religious anarchy. But history shows that the Catholic Church first preserved Holy Scripture, has always protected it, and was willing to have it rendered into all languages, on condition that it should be devoutly handled and rightly interpreted. Any other reading of her action is false, un-



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grateful, and I hesitate not to say mali-cious. I leave, however, to abler pens the explanation and defense of Catholic the explanation and defense of Catholic policy after the great Revolt. It is enough for me, if I have proved that until Protestants by abusing the reading of the Bible had made it a pretext for heresies and divisions beyond counting, the first thought of ecclesiastics was to sanctify the printing press, and to employ it in the multiplication not only of the Latin Vulgate, but of translations from it in the spoken languages of Christendom.—Church Progress.

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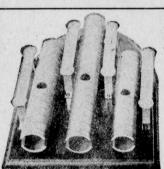
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