

FIVE MINUTE SERMON

By Rev. N. M. REDMOND
QUINQUAGESIMA SUNDAY
KNOWLEDGE OF OURSELVES OUR
GREATEST NEED

"What wilt thou that I do to thee?" (Luke xviii. 41)

Great and numerous are our needs, but how few know that which to them is of greatest moment. Our ignorance of ourselves is very profound. We run hither and thither in quest of knowledge; we read books and papers in great numbers; we are well "made up" in current topics, but the study, of all, the most important—self, remains untouched. Through life we go with this unpurged book always with us, and when our divine Lord asks what we most need, we know not how to answer. He spoke well who said: "Truly to know ourselves, is the highest and most profitable lesson. Without self-knowledge we can have no true humility, and without the latter we can have no supernatural virtue. Behold, therefore, how momentous it is to know ourselves! An education in the science of self, then, is at the bottom of true humility. How comes this? Whence we came, what we are, how we shall be—all preach humility. An animal body, a soul from nothing, the simple offerings of charity, are all each one of us brought into life—yea more, the original cause of our future we brought. But lo! the tale tell now, what a crusher of pride it is! The forbidding scenes of black ingratitude, the varied species of venial and the murderous consequences of mortal evil, fill almost the history of the past. How we have provoked God, how we have grieved the Angels, how we have persecuted our souls! What confusion has reigned within us, what horror at times our condition bespoke, what occasions have called for our damnation! How much better are we today? Ah, that we were educated in the science of self, as the Saints have been! Then we would comprehend our utter unworthiness of all regard from God and His creatures. What hatred we would ostracise ourselves as traitors to God; with disgust we would condemn ourselves as slaves to the devil; and with great gratitude, we would thank and glorify God for not ere this having sent us to the place of our deserts, in hell. We would honestly, as the Saints have done, in our hearts pronounce ourselves the worst of all; we would hail, as our well-merited portion, the united action of all God's creatures, to revenge upon us the cause of their Creator. Our groaning under miseries, our blindness to good, our ill control of passions, our want of virtue, and our propensity to evil, would all, to our great humiliation, appear clear. But oh, what humility we find in the study of our future! We are on life's stage to-day; to-morrow we will be in the broad eternity. How soon this to-morrow will come, we know not, but it cannot be very far distant. What shall be the circumstances which it will bring? How will stand our moral relations with God, when it comes? God only knows. To us they are shrouded in mystery. But this we know—that the earth will feed on our bodies, and either heaven or hell will have our souls. Which shall it be? Ah, this is the uncertainty which haunts us through life—"We know not whether we are worthy of love or hatred." How terrible is this uncertainty! At the thought of it the greatest Saints have trembled. Sinned we know we have, but we know not absolutely whether our repentance has been adequate to our guilt. We hope it has been, and we fear it has not been. Hence, between hope and fear we must go through life and enter into eternity. Then, and only then, will we have absolute certainty of our eternal lot. Where then, O where, is there room for pride, presumption, and self-love? The answer therefore which each should make to our blessed Lord, Who in His loving kindness says: "What wilt thou that I do to thee?" is, "Lord, that I may know myself." This knowledge, as far as it is possible for us, in the awful uncertainty which hangs over our lives, is undoubtedly that which to each of us is most important; without it we are poor; without it we are blind or blind of Jericho's wayside; a faith, which under the most repressive circumstances would appear full of life and energy—which the world could not silence, which no one could not discourage. Then would each of us cry out, nothing daunted by the circumstances surrounding him: "Jesus, Son of David, have mercy on me!" Then would the reproaches of our spiritual enemies be answered with a voice "much louder than before," till the reward of our faith would be the knowledge of ourselves.

These few thoughts should suffice to remind us that the sad misery under which we, alas, groan, is ignorance of ourselves. This want of knowledge in the science of self is the great cause of our spiritual poverty and blindness. Of it we must, at least, be partially cured, or our salvation will be the forfeit. Whatever then will prove a remedy should be most zealously hailed. It is undoubtedly true that sermons, instructions, and good religious books and papers are as mirrors which afford us at least partial views of ourselves. They, at least, give us the cue which brings us, as it were,

face to face with ourselves by frequent and serious consideration. When this has been effected, the extent of our need in this particular will grow upon us till we will be convinced that ignorance of ourselves has been the great misery of our life. Then, like the Saints and the poor blind beggar, having fully realized our great need, each will give a hearty response to Jesus by constantly praying: "Lord, that I may know myself."

TEMPERANCE

ALCOHOL AND HEALTH

There is nothing so dependable as the law of average. Throw up a penny three times and it many come down heads every time or tails every time; but throw it up 300,000 times or 3,000,000 times and you will find the result about half and half. Life insurance companies fix their premium rates on this law of average. They have studied this law for many years and their findings can be depended on. They know what diseases carry most people away, what accidents are most liable to happen, what habits most conduce to death. Life insurance companies will reject a drinker and look doubtfully upon a risk who drinks even moderately. They have found that the average of those who drink extremely moderately live a shorter time than a teetotaler. There are exceptions, of course, but we are speaking of the average. The average longevity of teetotalers is much greater than that of even moderate drinkers. The true figures may be obtained from any actuary.

Science has found that every one of the vital organs of the body is impaired by alcohol. Also, that the brain is injured thereby; the power to think is lessened; memory is impaired; and all the faculties deadened and benumbed. Correspondingly, we grow deficient in morals, courage, energy, skill, accuracy and general worth.

HOW THE HABIT GROWS

The "Delineator" had, recently, an article by former Governor Malcolm Patterson, of Tennessee, who described among other things the beginning and the hold of the alcohol habit.

"A child will instinctively turn from liquor, and if given it, its body will shudder at the unnatural administration. The first drink I ever took was at an open bar on the invitation of some friends, at the age of twenty. I did not want it, but was asked to try it, and did so from the wish to appear companionable. This first drink almost nauseated me and the thought came, how could any human being crave it."

"I was never a habitual drinker at any time in my life; but later on the craving would come at intervals, especially after fatigue, when one drink would follow another in rapid succession, with the inevitable result of disordered nerves, lowered vitality, incapacity to act or think clearly, and a feeling of inferiority and disgust. When I would compare the misery that was mine after a day or a night of moderate drinking I would gladly have paid any price in exchange for the fatigue of constant work, for I had to begin work, again with the fatigue and the effects of drink combined."

FOLLOWING CHRIST

In the holy season of Lent, which opens on next Wednesday, we should strive each day to meditate quietly for even a brief interval on the closing events of our Lord's last days on earth. As well as we can let us try to follow Him, bearing our own crosses patiently because His Cross is so heavy with the burden of the sins of the world. As He goes His painful way to Calvary He does not command us to follow Him; we must come of our own free will.

"The very phrase 'Following Christ,'" says Dom Bede Jarrett, O. P., in his "Meditations for Layfolk" shows how voluntary must be our service of Him. He recognizes the freedom of choice that He Himself has given us. There must be no compulsion; no long line of captives led grimly behind Him. His own ministry among men—though it might be at the behest of His Father—I am come to do the will of Him that sent Me."—though even His death, according to His own phrase, might be "necessary," was yet the free and willing service of His subjection.

As His own ministry was freely undertaken and pursued to the end, so of the same nature was His appeal to men who wished to walk in His footsteps. He compelled their love, not by words of command, but by the example of His life, by its purity and strength, by the tenderness of His love, His great sympathy, His justice and truth.

What alone He asks of us or would be willing to accept, is the devotion of a son, as we learn from His sermons and parables and prayers. Through His apostles, He is ever insistent upon "the glorious liberty of the Sons of God." Therefore, we can take or reject His yoke. We can follow Him, or we can turn away from Calvary; but His love encompasses us and draws us back to the

cross, and to the acceptance of our own share of sorrow and suffering.

There is something to be borne by us, some difficulties to be overcome, some disappointments, some agonies in the garden, some cross-carries in the busy streets, some loneliness, some betrayals, some jeers. We are free, yet have called ourselves followers, and He will take care that we do follow Him. . . . We follow freely in the footsteps of love. Not spasmodically like Peter, at one time zealous and promising to die for Christ, at another denying all acquaintanceship with Him; but deliberately and with full knowledge of what the consequences are likely to be; calmly striving to keep up to His stride and pace, we hurry after Him. Certainly we shall never catch up to Him. He will go forever swinging down the great highway, His figure heading the great crusade, right away, His form showing against the grey and dusty pathway, can He be seen leading His followers. But at least I am going in the same direction; stumbling, falling, foot-sore, hot, weary, it is a blessed thing for me to be still following with a heart glad and gay.—Sacred Heart Review.

WONDERFUL GROWTH OF CHURCH

CATHOLIC POPULATION IS NOW WELL OVER 16,000,000

Thirty-two years have elapsed since the third Plenary Council of Baltimore. The archbishops and the bishops of the country, then assembled in joint pastoral council, commented on the remarkable growth of the Church during the eighteen years since the second Plenary Council. They dwelt with special emphasis on the growth of religion and civilization in the Western States.

In relating the full story of the Church during the past thirty-two years, many books might be written, for each diocese and almost every parish has a story to tell of sacrifice and struggle.

ONLY FIVE LIVING

The roll of honor of the Third Plenary Council contained the names of 12 archbishops and 71 bishops present, either personally or by proxy. Only 5 of those names are on the roll today: Cardinal Gibbons, who presided as Apostolic Delegate; Archbishop Ireland, Bishop Chatard, Gallagher and Richter. To these may be added the Abbots of Conception and St. Benedict. Seventy-eight archbishops and bishops and 4 abbots then present have since been called to their reward.

In 1884 there were 12 Arch-episcopal Sees, to which have since been added those of St. Paul and Dubuque. Episcopal Sees, together with Vicariates Apostolic numbered 59—in all, 71 Sees. At that time America was represented in the College of Cardinals by 1 member, Cardinal McCloskey. Today the American Church has 3 cardinals; 111 dioceses, of which 14 are arch-dioceses; 120 archbishops and bishops and 2 bishops of the Ruthenian-Greek rite.

The Apostolic Delegation was established in 1893 with Cardinal Sotoli as first Apostolic Delegate. Four years later, in 1897, he was succeeded by the present Cardinal Martinelli, who, on being raised to the cardinalate, was succeeded by Archbishop Falconio in 1902. The present delegate, Archbishop Bonzano, the fourth in office, was appointed in 1912.

In 1884 there were 7,763 churches in the United States. The Catholic Directory for this year gives the number of churches at the beginning of 1916 as 14,900. It may safely be said that the present day the number of churches is double that of thirty-two years ago. But the growth in the number of the clergy is even more remarkable. Balancing the losses through death in the ranks of the clergy with the ordinations during the current year, the total number today is well over 19,000 secular and regular. In 1884 the total number of both was 6,835.

NOW OVER 16,000,000

Bishop McQuaid, in a sermon at the Third Plenary Council of Baltimore, estimated the Catholic population of the United States at 6,500,000. The Catholic Directory for this year gives the Catholic population as 16,564,409, which, according to many well versed in Catholic affairs, is much too low, for the Catholic population approaches very nearly twenty million souls. Either estimate places our strength at approximately one-fifth of the entire population of the country. If one extreme is too high the other is too low; so, assuming the middle term to be correct, the Catholic population of the United States would be almost 18,000,000, or half the entire Christian people of all denominations of the country. It is not a difficult matter to account for this splendid growth, for the same causes and principles of increase have been at work almost throughout the whole history of the Church in America.

In 1884 there were in this country 2,532 Catholic schools in which were taught 481,834 children. Today there are 6,397 parochial schools taking care of the elementary education of 1,456,206 children. Thirty years ago there were 708 seminaries, colleges and academies for the education of young men for the service of the altar and for the higher and professional education of the youth of both sexes.

The million and a half pupils under Catholic care and training do not include those who are engaged in the study of the higher branches. There are over 1,500 other educational institutions consisting of seminaries, colleges, academies, universities and technical schools. In our academies and colleges there are over 120,000 students; in the professional and university schools about 9,000; in Catholic orphanages, about 30,000; in seminaries, 6,200; in all other schools about 27,000, giving a grand total of 1,648,400 young people in Catholic educational institutions in the United States. Father Wynne, S. J., who is authority for these figures, estimates the physical value of those institutions at \$100,000,000.—The Tablet.

A CHASTENING EXPERIENCE

A New Zealand Tablet suggests a remedy for carpers in the following: "A Swiss Catholic Bishop, who had been an editor, and speaks from first-hand experience, says: 'I do not wonder that many editors grow old early and that there are many tragedies of overwork in the journalistic profession bringing in their train heart disease and death. Scarcely another profession is responsible for so much heart and nerve trouble as that of the newspaper man, whose troubles and whose trials I have learned to rightly estimate. It would be wholesome for those who glance through a paper and then criticize it to take service for six months in an editor's office.'"

BIGOTRY IN GEORGIA

The forces of bigotry in Georgia, in aiming to cripple Catholic education in that State, have overshot their mark.

Recently the accusation was made that two Catholic schools in Savannah were receiving State aid "in violation of the policy of our Government in regard to the use of State funds for denominational schools." The report reached Mr. Britain, superintendent of schools in Georgia, that the Savannah county board of education was aiding these two Catholic schools. It seems, the Savannah schools were established prior to the Constitutional Convention of 1877, and formed an independent local system. However, the State superintendent directed the superintendent to see that no sectarian schools were illegally aided.

The question was submitted to the attorney general, and it developed that some fifteen Protestant schools, six conducted by Methodists, six by Baptists, one by Presbyterians, etc., with the probabilities of many more, were receiving not only State aid for the conducting of the schools, but that the school buildings had been erected for these denominational schools and the grounds purchased with the State funds.

Consternation spread in the Protestant camp when the attorney general announced to the State superintendent that if it was illegal for him to aid the two Savannah Catholic schools, the same rule would oblige him to withhold funds wherever church connections were found. The attorney general also ruled that the State superintendent could not legally withhold funds from the two Savannah schools, through inability to anticipate a violation of the law of 1877, although Mr. Walker regarded the arrangement in violation of the policy of the Government. Thereupon the superintendent sent notice last week that he would withdraw State aid from all denominational schools.

The Methodist and Baptist schools especially have been hit; a great many more schools are concerned therein than mentioned, and the legality of the high schools of Georgia under the constitution will be brought into the case. At any rate, the sweeping changes that will be made, will involve great financial loss and the possible closing of many schools. This has the fierce anti-Catholic war waged against two Catholic schools in Savannah, resulted in a grand expose of how Methodists, Baptists and Presbyterians were receiving large sums from the State for the support of their schools, and in some instances these schools will now be compelled to close their doors.—The Monitor.

A STERN LESSON


"While I was a student, I once spent my vacation with a good Catholic family in the western part of 'Switzerland,'" wrote an eminent prelate. "We were just at dinner when the door opened and the eldest son entered. He had been at a college in Southern Germany and joyfully returned home for his vacation. I noticed that the father's countenance suddenly wore a frown, and before his son had closed the door behind him, he called out: 'Where have you been to Mass to-day?' The young man stammered an excuse saying: 'The stagecoach (it was previous to the time of railroads) left B. this morning at 6 o'clock, and consequently I could not get a chance to go Mass before.'"

"The father refused to shake hands, treated him as a stranger and had him waited on at table like a guest at a hotel. Next day it required the mother's mediation before the father would recognize the young man as his son, and before he would again speak to him and treat him as one of

the family. In all my experiences," remarks the Bishop, "I remember but few incidents that impressed me

more forcibly than did this lesson given on the duty to assist at Mass on Sunday.—Sacred Heart Review.

PRC



Well, I'm
Glad There's
a "Safford" at
Home to Keep
the Folks Warm

The man whose wife and children are protected by a Safford Hot Water Heating System has his mind at rest when he's away from home in bad weather.

He knows that, by means of the choke damper at top of the Safford boiler (an exclusive Safford feature), his wife or son can control the Safford and have a warm house no matter how hard the wind may blow or how low the temperature drop.

He knows, too, that the Safford boiler is built to hold the fire, without coaling up, much longer than an ordinary boiler. The Safford will retain the fire for 24 hours. No danger of it going out if the folks oversleep.


Women find it easy to attend to the Safford, too. It is easy to shake, because you stand erect. It is easy to put coal in the roomy door. The ashes are readily removed.

The Safford System is built by specialists with 30 years' experience in steam and hot water heating. It costs no more than others. Send us your name and address on a post card and we'll mail you promptly our "Home Heating" booklet. A mighty interesting booklet to those interested in learning about the most advanced ideas in home heating.

THE DOMINION RADIATOR COMPANY LIMITED
Toronto, Canada
Branches at Montreal, Winnipeg, Calgary, Vancouver, St. John, Hamilton

Safford
Boilers and Radiators

**STAINED GLASS
MEMORIAL WINDOWS
AND LEADED LIGHTS**



**B. LEONARD
QUEBEC: P. Q.**

We Make a Specialty of Catholic Church Windows

Altars Pulpits Pews
Confessionals, Vestment Cases
Baptismal Fonts, Etc.

Any style, from the least expensive to the most elaborate

**School Desks, Teachers' Desks
Laboratory Tables**
PRICES AND FULL PARTICULARS ON APPLICATION

London Art Woodwork Company, Ltd.
LONDON, CANADA

TO INVESTORS

THOSE WHO, FROM TIME TO TIME, HAVE
FUNDS REQUIRING INVESTMENT
MAY PURCHASE AT PAR

DOMINION OF CANADA DEBENTURE STOCK

IN SUMS OF \$500, OR ANY MULTIPLE THEREOF

Principal repayable 1st October, 1919.

Interest payable half-yearly, 1st April and 1st October by cheque (free of exchange at any chartered Bank in Canada) at the rate of five per cent per annum from the date of purchase.

Holders of this stock will have the privilege of surrendering at par and accrued interest, as the equivalent of cash, in payment of any allotment made under any future war loan issue in Canada other than an issue of Treasury Bills or other like short date security.

Proceeds of this stock are for war purposes only.

A commission of one-quarter of one per cent will be allowed to recognized bond and stock brokers on allotments made in respect of applications for this stock which bear their stamp.

For application forms apply to the Deputy Minister of Finance, Ottawa.

DEPARTMENT OF FINANCE, OTTAWA
OCTOBER 7th, 1916.

"I earn \$2 a day at home"

You may say that, too—if you want more income. Easy to learn. Steady work at home the year round. Write Auto-Quitter Hosiery (Canada) Co., Ltd. Dept. 213 F. 207 College St., Toronto

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME AND PEAL
BELLS A Specialty

LAUGHLIN
Automatic—Non-Leakable
SELF STARTING
FILLING PEN
10 Days' Free Trial

You don't have to fill the Laughlin, it's a Self Filler. You don't have to monkey with awkward or unsightly locks, extensions, so-called Safety devices—There are none. You can't forget to seal a Laughlin against leaking, it seals itself automatically. You can't lose your cap from a Laughlin—it secures itself automatically. You can't break your cap or holder on a Laughlin—They are non-breakable. Holder and cap of scientific reinforced construction throughout—see illustration. You don't have to wait until a Laughlin is ready. It is ready to write when you are; the air-tight leak-proof construction keeps pen and feed "primed," insuring a free uniform flow of ink instantly—even though not previously used for a year. It performs these functions with no maintenance or writing inspiration. You can't get a pen back. These features are peculiar only to this patented construction.

\$2.50 By insured mail. Prepaid to any address. Just enclose \$2.50 with this coupon containing your name and address; we will send the pen by return mail. Delivery guaranteed.


Name _____
Address _____

Laughlin Mfg. Co.
292 W. 4th St., DETROIT, MICH.
Gentlemen—Here is \$2.50. Send me the pen described in this advertisement. If pen is not satisfactory you refund the money.

**SHE PATIENTLY
BORE DISGRACE**

A Sad Letter From a Lady whose
Husband was Dissipated

**How She Cured Him with
a Secret Remedy**



"I had for years patiently borne the disgrace, suffering, misery and privations due to my husband's drinking habits. Hearing of your marvellous remedy for the cure of drunkenness, which I could give my husband secretly, I decided to try it. I procured a package and mixed it in his food and coffee, and, as the remedy was odorless and tasteless, he did not know what it was that so quickly relieved his craving for liquor. He soon began to pick up flesh, his appetite for solid food returned, he stuck to his work regularly, and we now have a happy home. After he was completely cured I told him what I had done, when he acknowledged that it had been his saving, as he had not the resolution to break off of his own accord. I hereby advise all women afflicted as I was to give your remedy a trial.

FREE—SEND NO MONEY

I will send free trial package and booklet giving full particulars, testimonials, etc., to any sufferer or friend who wishes to help. Write tr. day. Plain sealed package. Correspondence sacredly confidential.

E. R. HERD, Samaria Remedy Co.
1421 Mutual Street Toronto, Canada