

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SEPTUAGESIMA SUNDAY

THE HEAVENLY GOAL

Brethren, know you not that they that run in the race, all run indeed, but one receiveth the crown? So run that you may obtain. (1 Cor. ix. 24.)

St. Paul compares heaven to a prize that all who run to obtain can win. But as it is a prize the race for it must be an earnest and a difficult one. Every one knows the manner of contesting for prizes in this world, and the great Apostle takes his metaphor from this source, that the truth he is endeavoring to lay before the people may be clear to them. Who has not watched a race or a contest in which the participants had a prize in view, and has not been aroused to enthusiasm by the eagerness, earnestness and manful exertions of the contestants. It sometimes seems that they are putting forth efforts that will be injurious to them, but they do it, sacrificing themselves for the honor and the prize. They never lose sight of one thing—the goal. If they did, the prize-winner would have no merit nor applause. It is a fact that the reward and honor that the prize brings the winner is really worth the greatest effort he can put forth in the contest. The successful contestant retires from the field perhaps scarred, or maimed, but this fact brings him only greater glory and wins for him more applause.

St. Paul wants us to realize that we are all in a contest for which the greatest of prizes possible will be given us, if we win. We must be participants in this race, as God has acknowledged us capable of winning and laid it upon us as a duty to run. This race, however, is different from other races; we need not fear those who are running with us, but those who are against us, headed unfortunately, for the opposite goal. Our enemies are not those who are in the race with us as contestants, but those who wish to deprive us of the prize without running for it themselves. They have another end in view; namely, their own satisfaction here on earth. In other words, they desire to obtain whatever this earthly life can offer them to satisfy the desires of their inordinate passions. St. Paul wishes us to run as to obtain, both unmindful of our enemies and with the greatest possible endeavor, because the prize will be given only to him who strives his best to obtain it.

This great truth is wisely brought home to us by the Apostle of the Gentiles, for there are many today, as there were some in his day, who are striving, but unfortunately in a doubtful manner. They may be said to be running, but their speed is not the fastest of which they are capable. They need to be spiritually slothful, the slightly indifferent, the frequent relapsers into sin.

There are also many today who manifest no active interest in the welfare of their religion; who partake of its blessings, but who confer no benefits upon the Church, except to do that alone which her law demands of them. Such are those who are running indeed for the prize, for heaven, but with no great certainty of reaching the goal. They need to be more certain, to shake off their sloth, to become interested in their religion, and to manifest more generosity toward the Church. They must not forget that they could not run the race, were it not for the Church, nor be strengthened to win, when running, without her help. They would faint on the way around the course, did not the Church afford them food for their hunger, aid when tired, and protection when on the verge of being outdone. The certainty, too, of their success will be in the proportion that they are helped by their religion. Without it all participants would soon faint and unless it aided them, they never could be revived sufficiently to start anew. Many long ago would have fainted by the way but for the encouragement, consolation, and indispensable help of the Church.

Every Catholic should say to himself today: "Thank God I am in the race with every chance to win the prize. If there is anything wanting, it is because of my own neglect or lack of interest. I must realize, too, that it is my duty to run. If I do not continue to be a contestant, there awaits me the alternative of losing, which means condemnation to punishment fully deserved. But how am I running? Am I manifesting the interest of the earnest participant in the race? Am I running at full speed, or am I stopping now and again and losing time, not necessarily but because of things foreign to my chief duty as a runner? There are many ahead of me now who left the starting-point with me. Is it my fault that this is so? It certainly is, as I have the same help, the same opportunities. Nay, even many who left long after I had started have passed me, and am not endeavoring as I should to catch up with them. This is to my shame and to their glory."

It is truly lamentable to consider the poor race many individual Catholics are running. They, indeed, should listen to St. Paul's words and by the truth in them be encouraged to resume new courage, hasten along again, never to slacken up. They must remember that there is allotted to them a certain period of time in which to run this race and this period is their life-

time, every day.—nay, every moment of it. To the negligent, the lazy, the slothful, this time is fast flitting by. It would be well for them to consider how much time they have lost, and how far, as a consequence, they are still from the end of the race that brings the prize. Many will need a speed almost superhuman to win, so let them hasten their steps and gain all the ground possible, remembering in their attempts that their Church is by them, helping, encouraging, and strengthening.

HOW CONCLAVE TO SELECT NEW POPE IS ORGANIZED

Rome, Jan. 19.—The conclave by which the new Pope is selected opens officially on the evening of the tenth day after the decease of the Pope. Cardinals alone have a right to take into the conclave a secretary and a servant, the secretary usually being an ecclesiastic. Confessors, physicians and servants of various kinds are examined or appointed by a special commission and all are equally sworn to secrecy and not to hinder the election.

A large part of the Vatican Palace, including two or three floors, is walled off for the conclave, and the space is divided into apartments, each with three or four small rooms or cells, in each of which are a crucifix, a bed, a table and a few chairs. Access to the conclave is free through one door only, locked from without by the marshal of the conclave and from within by the cardinal camerlengo. Once the conclave begins the door is not open again until the election is announced, except to admit a cardinal who is late in arriving. All communication with the outside is forbidden under pain of loss of office and ipso facto, excommunication. Every precaution is observed to exclude those who have no right within the enclosure and also unnecessary communication with the outside. Papal legislation has forbidden any ante-election agreements binding on the new Pope, and it also has forbidden the cardinals to treat of the papal succession among themselves during the Pope's lifetime.

The cardinals are covered with cloth, purple if they are the last Pope's "creation," green if they are not. The government of the conclave is in the hands of the cardinal camerlengo and of the three representative cardinals, one from each of the three cardinalitial orders, who succeed one another in the order of seniority every three days.

The cardinals assemble in the Pauline Chapel on the morning of the eleventh day to assist at the Mass of the Cardinal Dean. They receive Communion from his hands and listen to a Latin allocution on their obligations to select the most worthy person for the chair of Peter. After the Mass they assemble in the Sistine Chapel where the actual voting takes place.

A paten and chalice are used in voting for the new Pope and six lighted candles are placed on the altar of the Sistine Chapel. The paten thence is removed and before each chair is placed a small writing desk. The cardinals enter the chapel accompanied by their conclavists bearing portfolios and writing materials. Prayers are then said by the bishop sacristan, the ballots are distributed and then all are excluded except the cardinals, one of whom bars the door.

Though since the time of Urban VI., elected in 1378, none but a cardinal has been chosen Pope, there is no law which reserves to the cardinals alone this right. The usual form of election is the secret ballot and in it the successful candidate requires a two-thirds vote exclusive of his own. When there is a close vote, and then only, the ballot of the Pope-elect, which, like all the others is distinguishable by a text of Scripture written on one of its outside folds, is opened to make sure that he did not vote for himself. Each cardinal deposits his vote in the chalice on the altar and at the same time takes an oath that he is electing the one whom according to God he thinks ought to be elected. When all the ballots are shaken up and counted, if the number agrees with the number of the electors, the votes are announced, each cardinal meanwhile checking them off as they are read.

When the required two-thirds vote is not obtained, the ballots are consigned in a stove whose chimney extends through a window of the Sistine Chapel. When there is no election, straw is mixed with the ballots to show by its thick smoke that there has been no election.

When the candidate has received the required votes the Cardinal dean proceeds to ask him whether he will accept the election and by what name he wishes to be known.

Since the time of John XII. each Pope takes a new name in imitation of St. Peter's change of name. The masters of ceremonies lower the canopies of all the cardinal's seats except that of the Pope-elect and he is conducted to a neighboring room where he is clothed in the papal garments. The cardinals then advance and pay him their first homage. The Pope then either confirms or appoints the cardinal camerlengo, who puts on his finger the Fisherman's ring. This is followed by the proclamation to the people, made by the senior-cardinal deacon in St. Peter's itself.

BOVRIL FLAVORS STEWS AND HASHES



THE MISSING LINK STILL MISSING

The discovery of a fossil skull in a Rhodesian lead mine has renewed the surmises of scientific men about the condition of primitive man. Many such missing link discoveries still continue to be made. But in spite of widely heralded "discoveries" the missing link upon close examination and careful sifting of evidence still continues to be "missing." In fact the reputed discoveries of prehistoric ancestors of man comes very near to being historic jokes. It is not long since one such discovery of prehistoric skulls in Australia turned out to be the skulls of criminals executed within living memory.

It was a famous scientist who said that he never found a working theory of the world that did not have God hidden in it somewhere. The explanation of the Great Architect of the universe. Who fashioned man from nothing, still remains the one tangible fact in the mist of the theories, hypotheses and conjectures that so called science has thrown around the origin of man.

Mr. H. G. Wells can discourse volubly and eruditely upon how Homo Sapiens evolved from the ape. He can picture pleasantly the appearance of Pithecanthropus, no mean achievement when we remember that the entire remains consists of a thigh bone, two molar teeth and the top of a skull. He can construct a theory of evolution that would make the average reader conclude "It must be so." That is if the average reader does not know what Mr. Wells is careful not to tell him, that the Java remains called Pithecanthropus is the discredited harbinger of the missing link theory, which most scientists have rejected pretty generally. Mr. Wells can chatter blithely about arboreal apes, and about Pliocene and Neanderthal man, but when he comes to the knotty problem of connecting present man with Simian ancestry he can "only guess where and how, through slow stages, parallel with the Neanderthal cousin, these true men arose out of some ape-like progenitor."

Mr. Hilaire Belloc with his customary acumen prophesied for Mr. Wells' "Outline of History" a prodigious vogue in its own world and an early grave." But while the vogue lasts, it is well to remind the average reader that the missing link doctrines therein set down are not scientific demonstrations but discredited theories, and vague conjectures, that have no scientific value. In this connection, it is useful to remember the warning of Father Hull, S. J., in God, Man, and Religion.

"The evolutionists," he says, "while giving up geology as hypothesis in regard to the record of the

evolution of plants and animals, still cherish the hope that by digging long enough, they will manage to come across the 'missing link' between the monkey and the man. As soon as any human remains are dug up they begin to measure the skull and bones, and to find out how many points of resemblance they have to the apes. If the brain pan is a bit shallow or small, or the eyebrows prominent, or the slope of the face acute, or the teeth and jaws large, they begin shouting out that the 'missing link' has been found; and the papers are full of learned lectures and paeans of triumph. But after a while they begin to grow more modest, and end in finding other points which show either that the specimen was an unmistakable ape or an unmistakable man, and not something between the two. One could find a whole museum with discarded 'missing links'; and yet men refuse to learn caution, and repeat their shoutings every time a new find is announced, just as if the experience had never taught them a lesson. The only use of this kind of thing is to provide the comic man with material for skits. It does not reflect credit on science, nor does it contribute anything to its solid advancement. If you want to find 'missing links' you need not dig for them. You can find loads of men even in civilized countries, with skulls inferior to any which have been found amongst archaic men; and yet no one mistakes them for apes, or even for compromises between apes and men."—The Pilot.

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that be His purpose for one, it must be His purpose for all. I believe that it is His purpose for all, and that he will persevere in it until it is accomplished in all.—Thomas Erskine of Linlathen.

Why We Should Bathe Internally

ADDS MANY YEARS TO AVERAGE LIFE

By R. W. Beal

Much has been said and volumes have been written describing at length the many kinds of baths civilized man has indulged in from time to time. Every possible resource of the human mind has been brought into play to fashion new methods of bathing, but strange as it may seem, the most important as well as the most beneficial of all baths, the "Internal Bath," has been given little thought. The reason for this is probably due to the fact that few people seem to realize the tremendous part that internal bathing plays in the acquiring and maintaining of health.

If you were to ask a dozen people to define an internal bath, you would have as many different definitions, and the probability is that not one of them would be correct. To avoid any misconception as to what constitutes an internal bath, let it be said that a hot water enema is no more an internal bath than a bill of fare is a dinner.

If it were possible and agreeable to take the great mass of thinking people to witness an average post-mortem, the sights they would see and the things they would learn would prove of such lasting benefit, and impress them so profoundly, that further argument in favor of internal bathing would be unnecessary to convince them. Unfortunately, however, it is not possible to do this, profitable as such an experience would doubtless prove to be. There is, then, only one other way to get this information into their hands, and that is by acquainting them with such knowledge as will enable them to appreciate the value of this long sought-for health-producing necessity.

Few people realize what a very little thing is necessary sometimes to improve their physical condition. Also they have almost no conception of how little carelessness, indifference or neglect can be the fundamental cause of the most virulent disease. For instance, that universal disorder from which almost all humanity is suffering, known as "constipation," "auto-intoxication," "auto-infection," and a multitude of other terms, is not only curable, but preventable, through the consistent practice of internal bathing.

How many people realize that normal functioning of the bowels and a clean intestinal tract make it impossible to become sick? "Man of today is only fifty per cent. efficient." Reduced to simple English this means that most men are trying to do a man's portion of work on half a man's power. This applies equally to women.

That it is impossible to continue to do this indefinitely must be apparent to all. Nature never intended the delicate human organism to be operated on a hundred per cent. overload. A machine could not stand this and not break down, and the body certainly cannot do more than a machine. There is entirely too much unnecessary and avoidable sickness in the world.

How many people can you name, including yourself, who are physically vigorous, healthy and strong? The number is appallingly small. It is not a complex matter to keep in condition, but it takes a little time, and in these strenuous days people have time to do everything else necessary for the attain-

ment of happiness, but the most essential thing of all, that of giving their bodies their proper care.

Would you believe that five or ten minutes of time devoted to systematic internal bathing can make you healthy and maintain your physical efficiency indefinitely? Granting that such a simple procedure as this will do what is claimed for it, is it not worth while to learn more about that which will accomplish this end? Internal Bathing will do this, and it will do it for people of all ages and in all conditions of health and disease.

People don't seem to realize, strange to say, how important it is to keep the body free from accumulated body-waste (poisons). Their doing so would prevent the absorption into the blood of the poisonous excretions of the body, and health would be the inevitable result.

If you would keep your blood pure, your heart normal, your eyes clear, your complexion clean, your head keen, your blood pressure normal, your nerves relaxed, and be able to enjoy the vigor of youth in your declining years, practise internal bathing and begin today.

Now that your attention has been called to the importance of internal bathing, it may be that a number of questions will suggest themselves to your mind. You will probably want to know WHAT an Internal Bath is, WHY people should take them, and the WAY to take them. These and countless other questions are all answered in a booklet entitled "THE WHAT, THE WHY and THE WAY OF INTERNAL BATHING," written by Doctor Chas. A. Tyrrell, the inventor of the "J. B. I. Cascade," whose life-long study and research along this line make him the pre-eminent authority on this subject. Not only has internal bathing saved and prolonged Dr. Tyrrell's own life, but the lives of multitudes of individuals have been equally spared and prolonged. No other book has ever been written containing such a vast amount of practical information to the business man, the worker and the house-wife. All that is necessary to secure this book is to write to Dr. Tyrrell at Room 452, 163 College Street, Toronto, and mention having read this article in The London CATHOLIC RECORD and same will be immediately mailed to you free of all cost or obligation.

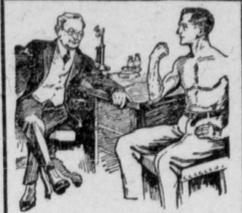
Perhaps you realize now, more than ever, the truth of these statements, and if the reading of this article will result in a proper appreciation on your part of the value of internal bathing, it will have served its purpose. What you will want to do now is to avail yourself of the opportunity for learning more about the subject, and your writing for this book will give you that information. Do not put off doing this but send for the book now, while the matter is fresh in your mind.

"Procrastination is the thief of time." A thief is one who steals something. Don't allow procrastination to cheat you out of your opportunity to get this valuable information, which is free for the asking, if you would be natural, be healthy. It is unnatural to be sick. Why be unnatural when it is such a simple thing to be well?

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Strength

Strength of muscle does not indicate strength of nerves. On this account many people who look healthy enough suffer from nervous troubles and cannot understand what is ailing them. Sleeplessness and irritability are among the early symptoms. Indigestion and tired feelings soon follow.

Read this letter from an Ontario man:

Mr. W. L. Gregory, Charles St. E., Ingersoll, Ont., writes: "I had been troubled for quite a while with indigestion. At times there would be a twitching of the nerves of my stomach; and I also found it difficult to get a good night's sleep. I am a moulder, and owing to the nature of my work my system became run-down. I took a treatment of Dr. Chase's Nerve Food, and found great benefit from this medicine. They did me a great deal of good. I have not been bothered at all with indigestion since, and can sleep much better. I have recommended Dr. Chase's Nerve Food to many of my friends, as I think it splendid for anyone run-down and needing a tonic." Dr. Chase's Nerve Food, 50c a box, all dealers, or Edmondson, Bates & Co., Limited, Toronto

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