FIVE MINUTE SERMON

BY REV. N. M. REDMO SEVENTH SUNDAY AFTER PENTECOST

" BY THEIR FRUITS YE SHALL KNOW

"Wherefore by their fruits ye shall know them."
(Matt. vii. 20.)

The practical followers of our Lord distinguish themselves in their daily lives from those who are not so, their profession nothing to the conby their works. The lives of the former conform, at least in serious matters, with the divine law of God and the precepts of His Church, whilst those of the latter are no better than if there were no law or precepts. The practical followers of our Lord have the love of God in their hearts, whilst the others have 'If you love Me, keep My commandments." The practical followers of our Lord only are true Christians, whilst all others, be their profession or pretensions what they may, have to be classed with the heathen and the publican. "He that will not hear the Church, let him be to thee as the heathen and the publican." Our Lord is, as well asman, the God of all truth—Truth Those, therefore, who oppose His law and the precepts of Church, not being with Him are against Him. "He that is not with Me is against Me," and being against they are liars—"false ts." Not to speak of professed atheists, who curse the earth -not even to give thought to the teachers of heresy and their millions of dupes—what a deplorable spec-tacle presents itself when we think of the thousands who once made profession of following our Lord, but who are now daily ruining souls by their wicked company and irreligious and immoral example. Oh, wicked companions, how numerous ye are in the devil's service! What untold injuries you daily cause to the kingdom of Christ in souls!

whom we should give thought today. They are daily engaged in blasting good in souls. Every one they corrupt becomes in some way the occasion of spiritual injury to others. So their damnable work goes on, murduring souls in its wake; aye, long after sentence has been passed on them for their accursed work. Though humiliating, all of us must admit that there is a latent-germ in us which can be developed to our ruin and the injury, if not also to the ruin, of others. It is not, however, of equal susceptibility in all, which depends largely on the disposition of individuals For the most part, the disposition is not so much accountfor its quick and sad development in some as the influence of their associations. Whatever may be a man's disposition for good or for evil when left to himself, he will never reach that degree of goodness or wickedness that he could under the influence of others. The stage of virtue or vice which he reaches is in a great measure due to his associations. He may be educated to the highest degree; he may have the disdaily fortify himself with the strongest resolutions against vice, if without necessity he frequents the company of persons disposed to evil, he ere long become a pervert. He should never forget that the germ which can be developed is ever within; hence, the words of our Lord which are directed to all: "He that loves danger shall perish in it." If we ask why society is deluged with every species of vice, we have but to find the answer in the woeful fact that men are daily corrupting each This fact stares every community in the face, and yet how meagre is the precaution! Even Catholic parents, to an alarming extent, seem to have fallen a prey to indifference of the danger of their sons and daughters. We can but hint at grave points on which we would like to dwell of length. How many men unsuspectingly with a view to material benefit embrace the occasion of their religious and moral ruin in entering societies in which Take the words, substance of things the prevailing spirit is irreligious and immoral! Oh, the thousands of substance as foundation; St. Thomas to their companions—their counsels, just as the principles of any science their examples, as to waive con-science, religion, God, to be of their caste of character! This growing evil is the curse of society, the differently." enemy of religion, the ruin of souls. What must we do not to fall its vic-

We should be most choice in our associations. It should always be our aim to make companions of none save those whose religious and moral behavior are well-deserving points in their character. Chances we should never take. Doubtful characters should ever be treated as Should it so happen that we have been deceived, an immediate flight, whatever the consequences, is our only safe course. Our ruin is clude to continue. The words of our Lord should ever ring in our hearts: "He that loves the danger will per ish in it." He that loves the company of the immoral, will, ere long, think, speak, and act in their role; he that is a frequent associate of the unjust, will soon make light of sins against justice. The drunkard has

were it a source of scandal to us, with much stronger reason should we part with circumstances and persons that prove such. Neither reason nor faith will admit of an argument favorable to acting otherwise, for "what will it profit a man to gain the whole world and lose his

TEMPERANCE

THE EFFECTS OF LIQUOR

The evil consequences of drink extend much farther than the drinker himself imagines, as is illus-

rated by the following story:
Mr. Burdick was a man who never touched liquor in any form, but he had several men in his employ who imbibed more or less. He had a habit of dropping into his office at any and asking for an interview with his chiefs of departments for

One afternoon about 4 o'clock, he came in quite unexpectedly, and sent for Mr. Boyle. The office boy returned and reported that Mr. Boyle had not been down all day. "Well." said Mr. Burdick, "ask

"Well," said Mr. Burdick, "ask Mr. Cutler if he can step in here for a moment." The boy soon returned. "Mr.

Cutler hasn't come down yet," said the boy Well," said Mr. Burdick, "find Mr. Congdon or Mr. Page, or Mr.

Wood-anyone; I must see one of them immediately.' The boy went away again but came back with the discouraging They ain't one of 'em down word

sir. There was some blowout last night and they all went." Mr. Burdick muttered something in an undertone. Then rising, he

Well, for a man who don't drink, I certainly suffer more from the effects of liquor than any one I ever

HOW THE HABIT GROWS

The Delineator, (May, 1916) has an article by former Governor Malcolm These are the false prophets to Patterson of Tennessee, who de scribes among other things the be ginnings and the hold of the alcohol

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 invi tation 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 an 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. -Sacred Heart Review.

ST. THOMAS AND DANTE

ON ST, PAUL'S DEFINITION OF FAITH

have seen it in print, that Dante's "Divina Commedia" is St. Thomas's Summa Theologica" in verse, writes William A. Sutton, S. J., in the Irish Ecclesiastical Record. Speak ing once to an eminent literary pro fessor and happening to mention this "Well," I replied, "if it were so, one would expect that both would interboth sexes that become such slaves as the key to God's treasure store, give the key to all the treasures of knowledge locked up therein. They interpret proof, too, quite

This was not the only occasion when the above assertion surprised those who took it for granted, that what many lovers of St. Thomas and Dante said must be true, and it was suggested that the matter would form a very interesting subject for a

magazine article. St. Thomas says: Substance is commonly said to be the first beginning of any thing, and especially when the whole of what follows is contained virtually in the first principle, for example, if we were to say that the assumed first almost a matter of fact, when, after we discover the deception, we conappertaining to the science in us are these principles, and in them the whole science is virtually contained In this way, therefore, faith is said to be the substance of things hoped for, because the first beginning of which virtually contains all things hoped for; because we hope to be his pupils, so has the gambler, and the same, alas, can be said of those who figure to the scandal of society in the various species of public and private vice. Cost what it may, we should ever guard against being the pupils of such vile masters. If we should part with an eye or a hand, intellect, is expressed in what is said

by the words, the argument of what appears not; argument is taken for its effect; for by argument the inte lect is brought to assent to what is true; therefore, here adhesion of the mind to the unseen truth of faith is called argument whence another reading has conviction (August tract. 79 in Joann. because by the divine authority the mind of the believer is made certain in assenting to what he does not

Now let us take Dante's interpretation. It occurs in the "Paradiso," canto xxiv, where St. Peter examines him touching faith, and Dante replies (Cary's translation)

E'en as set down by the unerring Of thy dear brother, who with thee

conspired To bring Rome in unto the way of

Faith of things hoped in substance and the proof Of things not seen; and herein dost

consist Me thinks its essence."- "Rightly hast thou deemed." Was answered, "if thou well discern why first

He hath defined it substance and

Their being: on which credence hope sublime Is built: and therefore substance it the debt we owe to religion. intends.

That is, contains in its definition, concept, idea. Then he goes on to give the meaning of proof:

And inasmuch as we must needs From such belief our reasoning, all

respect To other view excluded, hence of

The intention is derived.

faith. After his explanation of this, Dante goes on to state how he is led up to it, how his mind is convinced of its infallible certainty, in other are not here concerned.

the foundation of all, he would have taken care to consult and give the explanation of his master. truth is that he and St. Thomas become a handle for separation. were each poraries. when St. Thomas died, nearly fifty,

both deep in Aristotellan philosophy, physical and metaphysical; both well seen " in theology; both " great at the pen." whether in prose or verse. Now, when a learned man like Dante wrote a poem "to outlast imperial Rome designed," it had to be dream of learning." No wonder, then, the same learning which both St. Thomas and Dante had made it their province to possess, should Perhaps this is all that is meant by competent critics, when they say that the "Comedy" is the "Summa" in verse, but outsiders understand on it is not founded on I have often heard it said, and there is no hint on his side or theirs of any such intention.

However the matter may attention to Dante's and St. Thomas's independent interpretation of St Paul's definition of faith.-N. Y Freeman's Journal.

FALLING AWAY FROM CHURCH Who will insure that the faith

which now rules the conduct of your Catholic household will last beyond the present generation? The Church, will last, but the Church does not come to the people.

The people are said to "fall away from the Church." Study the meaning of the expression: They "fall away" from the Church by neglecting to go to church.

They lose their interest in religion. They do not come to hear the priest. They do not come to gain spiritual inspiration. One remedy for "fallen away Cathwould be for the priest to go to their household - or for their Catholic neighbors to visit them and

is rarely or ever done. We know of no better means of bringing religion to those who fail to come for it than the silent missionary of the press—the fifty-two-timesa-year visit of a Catholic paper speaking to every member, young and old, and speaking by every device from the insinuated Catho-

licity of the story to the five minute No Catholic father and mother can better insure the Catholicity of their children than by cultivating among them a taste for Catholic reading. It is difficult to induce them to read books, but this is the age of newspaper reading and a good Catholic newspaper is a power for good in this time, we live in, that no one has as yet begun to realize.—Catholic

OBSTACLES

Even We meet them everywhere. good people are confronted with an obstacle to their goodness now and Those early champions of the cause of Christ, the holy women found a hindrance to their work of love in the great stone that sealed His tomb. But it was only an imaginary one, and so are most, if not all, of the obstacles which people fear when the cause of Christ is in question. We are always so ready to find some "great stone' on the door-step of our religion. Strange that we find so many there and so few in our haunts of ease and pleasure. anything will prove an obstacle when we are called upon to perform the reasonable service" due to God, but it takes nearly the hand of death to stop us in the unreasonable service which we imagine is due to ourselves.

We're a selfish lot in the final analysis. It's not such a difficult matter, according to one of the doctors of the Church, to give away our possessions, but its a mighty hard task to give up ourselves. selfish by nature, and it's only by the grace of God that we are ever rendered unselfish.

then proof."
"The deep things," I replied, "which beve I scan Distinctly, are below from mortal much to keep us from the obligation of Sunday Mass-a little fall of rain, So hidden, they have in belief an early trip to the beach, a game of golf, almost a suggestion of a head-ache, or even less, will prove sufficient justifying causes to free us from change the picture ; let the object of our duty be something of an emolu-ment to self, and all the rain in the heavens, all the pleasures of the seashore, all the games imaginable, all worst physical pains possible, will not keep us at home. There are no "great stones" in our way then, because at the end of the way we see in big letters of gold the word self.

Engagements with God are easily broken, but heaven help the one who forgets or treats lightly the engage-St. Paul's definition is of the act of ment made with us. Let some one fail to keep with us an engagement to go to the theatre, and the results are awful. Friendship, that sacred bond, is shattered. Excuses are all words, what motives of credibility in vain, we will never forgive such brings him to it, but with these we indifference. Man will not forgive the offense of his fellow-man, We see, then, that on this, what God must always forgive His creamay be called crucial test, Dante had tures. Our feelings must never be no notion of rendering St. Thomas in tampered with; His feelings are not

The our life partner in marriage to "masters of them that are almost glad to find matter for They were nearly contemes. Dante was about ten sacred bond of matrimony. On God's property there must appear no signs prohibit us from trespassing, but They had both taken "all knowledge for their province." They were every inch of it the words: Keep Off! His Sacraments are mere nothings, whereas our rights are simply every thing. Our judgment must be the course of appeal. Our selfish self must be considered before all

else, first, last and always. Nothing to our eyes appears more sacred than the complete gratifica tion of our every desire. We must never be thwarted. There must be no obstacles in our path : the whole plentifully appear in Dante's world, and God Himself, must step "Comedy," "Dream," or "Vision." us is of the greatest import, and we will tolerate nothing outside of the realm of self.

Oh, for the dawn of the day of the it to mean more, and in this common unselfish man! Will the sun of that day ever rise when we can behold act. Had Dante any such intention the face of such a one. It did rise "interviewed" St. Thomas and short; but thirty-three years. And other great Doctors in Paradise; but at its end selfish man found no obstacle to prevent Him from being nailed to the Cross. Thirty pieces of silver looked greater to poor Judas than the great reward of the faithful John. Judas was in the plan of Divine Providence not only to procure man's Redemption from the sin of Adam, but to obtain likewise for man the great possession of unselfish ness, which so gloriously shone forth from the Cross and Tomb of Christ.

"BEHOLD THY MOTHER!"

One of the sweetest graces Our Lord gave us was at the close of His life, when, in the person of St. John, He made His Mother ours-she who had stood by the cross and willed the death of her Son because it was God's will. God's interest and hers were one. After the long training of the thirty years she had lived with Jesus, she had no self left. Imagine what it must have meant to have lived with and watched Our Lord for thirty years—how she had imbibed His spirit; and when the time of parting came, as we look into those two human faces and human hearts, we exhort them to come back. But this understand that God does not want our human hearts to be crushed but

And what has Mary done for us? She has loved us, taken joy in us, and interest in our work. From our very birth she has had her arms around us. What have we done for her? Can we look up and say sincerely, "Yes, I have done something for her in my life; I have always been glad to do or say whatever could promote her honor?" Still with all this we have many times given her pain. But there is this about wrongs done to Mary—we may have pained her, but have never made her angry. God created her without anger. She is the reproduction of His kindness. His mercy, His love, His compassion, but not of His love, His compassion, but not of His justice. Even with the cruel executioners she was not angry; in the ring of the bell, whilst outside speak plainly concerning some move-

and when we do things that would the cannon raged clamorously. The make another mother angry, the pain we cause her turns her eyes in pity to Our Lord with a prayer for us.-Rev. A. Dignam, S. J.

OCCASIONS OF SIN

The following passages from a pastoral of the late Bishop of Newport, England, are peculiarly timely:
"There are those," says the Bishop,
"who will not profess the creed of
the libertine, but will refuse to

renounce the frequentation of places the company of persons and the read ings of books which are plainly and experimently dangerous occasions of These occasions occur under pretext, sometimes of amusement and sometimes friendship. The following principle may here be laid down If a thing is a grievous sin we commit a grievous sin by exposing ourselves to the strong temptation of committing it. There are practically no exceptions to this rule, for the large majority of persons. Next, a thing that is a grievous sin to do, it is a grievous sin to desire, and even to dwell upon the thought. finally no excuse of friendship relationship or company can make thing not to be a sin which would be

under other circumstances 'It is wrong to read books and newspapers which tend to excite the No doubt, it is very diffi to choose what to read, and to avoid all that is objectionable. But sin is sin in spite of such difficulty. There the self-restraint and self-denial to be practised. Parents have a mos serious duty not to allow books and newspapers indiscriminately in the house. Trades-people are bound not to sell what is really bad. Young men and young women must be deter mined to avoid what is corrupting, and must absolutely give up what they find by experience has led them into sins of thought and desire. Again, there are in every ements that are productive of

The fact is-and it cannot be stated too plainly-that the world does not recognize as wrong many actions, imaginations, desires and situations which the Catholic Church teaches to be grievously sinful Hence it is quite possible that in the ordinary forms of amusements-such as theatricals, variety entertainments, dances and some kinds of gamesthere may be grievous harm. The same may be said of company-seeking with or without a view to mar riage. It is well known how strict an older generation was on these matters and with good reason. It is certain that no pretense of custom, of altered times, of modern ideas, can make a thing lawful which is wrong in it -Sacred Heart Review.

LORD NINIAN

CHAPLAIN'S MEMORIES OF LAST DAYS OF HEROIC FIGURE

A French priest who was a vicaire in one of the Paris churches and is now serving as a priest-interpreter with the English staff has sent the Croix the following letter in which he tells of the last Communion received by Lord Ninian Crichton-Stuart, son of the late Marquis of Bute, and brother of present holder

of title, two days before his death:
"This accursed war, with all its horrors, is yet fruitful in thousands of encouraging incidents. of September in Artois, of which I make us sad. All life is one. They general confusion lost contact with before; nor shall we. Life, in the the English unit to which I was words of the poet, will not say good attached as interpreter, I wandered bye but in some happier clime bid us in the cold and rain all night until good morning. the small hours of the morning, when church standing amid ruins. I made for us! If an angel told you that to had I crossed the threshold when my foot tripped in the gloom against a answer the "one clear call," what Mass.

THE LAST CONFESSION

At the mention of this word the good colonel rose quickly and said, 'We will go and see.' Signing to me to follow him, he went before me between two rows of wounded men lying on the straw with which the floor of the nave was covered.

"We climbed over a heap of chairs and got into the sacristy, where we introduced ourselves to each other and then set to work to search for vestments and the necessaries for Mass. Lord Ninian found what was wanted like a familiar of the house. Scarcely had I vested before the colonel asked me to hear his confession, and cut short any hesitation on my part by offering me a chair, and going down on his knees beside it.

It goes without saying that he wished to communicate at the Mass which he was going to serve. But there was no small altar breads, but a large one broken into quarters quickly got us out of our difficulty and so I could proceed to the celebra tion of the holy mysteries.

AN UNFORGETTABLE MEMORY

"I shall never forget this incident in my military life, and this Mass, celebrated in such a place, will always live in my memory. From time to time in the poor church, still

windows rattled with the sions. The Mass proceeded without incident. The good colonel received Communion, as he had made his confession, with a faith and fervou only found on the battlefield. And this confession and Communion were, also, to be his last, for two days after, on October 2nd, a bullet struck him in the head whilst with audae ious bravery he was flying to the help of one of his officers at grips with the enemy.—The Casket.

DEATH

DO YOU EVER THINK OF IT

Do you ever think that you will ie? I do not mean thinking in a general way-it is appointed unto all men once to die-it will be all the same a hundred years from now—when I am gone—; but as you look up sometimes from your work, and your window shows you a funeral procession filing past, do you stop and think : some morning I, too, shall make that last journey through the haunts of/living men, while the heedless passersby look on, and drivers and motormen fret because the cortege causes them delay? Or when you hear a church bell toll do you say to yourself: some morning I, too shall lie before the altar; some orning for me the Requiem shall, too, be sung; some morning I shall leave the old church to enter it no

But even if you do think thus, that day is always thought of as off in the future; you will be very old, all your friends of earlier times shall have assed over to the other side, and you shall be glad to cross yourselfyou shall be glad to go, then; but now? Very rarely, if ever, do you say, watching that processi ing that sad bell, shall I be the next This horror of death is Life's

envelope for her protection; nature is merciful and when the final moment comes it passes and we are content with what is to be asked a triend who had death in the eyes, in a railroad wreck what were her feelings. She was young, surrounded by love, and the uture was full of promise; yet she said, in those moments that seemed an eternity, when she believed the end of life had come for her, she felt absolutely no fear, nor dread, no regret. Something within her seemed to mount gladly, bravely and she kept saying to herself, this is death. But after the terrible grinding of the wheels ceased, and the over-turning coach lay still, and she knew that that coach had escaped the worst disaster, then all that calmness of soul departed, and frantic desire for life succeeded When the wings of death had passed over her head, life made its fierce claim upon her. Another, for whom death had stood many days with his hand on the latch, said the world and its people and affairs seemed away off, and he was conscious of a

feeling of readiness to depart. But the subject of death in modern days is carefully avoided; we even think it shows want of proper feeling when it is discoursed upon in the pulpit. In hardier days, it was not so, and when they assembled at banquet board or in festal hall, they "Gave the Stranger place,

And when the joyous catch was

were told, They looked him in the face.

witness. Having in the have not ceased to be who have gon

And how much a closer realization I found myself near a little country of this uncertainty of death would do way quickly to it, but scarcely morrow, or next week, or next year human form on its knees on the cold damp floor. I found that I had and act and word! Yea, it of your enemy disturbed the prayers of a colonel of the brave English army. I excused swiftly would this hate lose its hold myself as well as I could, and telling him that I was a priest, and that I had come in to see if I could say or her, lest for you should henceforth or her, lest for you should henceforth be the dire burden the unforgiving of the dead lays upon the living.
Or if you knew the hand of the

dial of time were drawing near the hour marked as your last, how lovely you would strive to make these remaining days! how gallantly you would keep up your fight! how bravely you would strive to gain more abundantly the goods that perish not! Gracious deeds and loving words would crowd the re maining hours: easily could you offer the hand of pardon to your foe knowing how soon you should be past the bounds of his hating; generously could you forgive as beseem ness: splendidly endure as one cer tain so soon of the Hills of Victory. Since our only certainty is life's uncertainty, if we were wise would

we not act now as if that announce C. Minogue, in The Tablet.

WHEN EDITORS MUST SPEAK PLAINLY

"An editor's task," remarks America, "would be a pleasant one had he never to write anything but what is agreeable to his readers, and never to receive any letters but such as tell him he is a great man, and

ment of which the principles, or at least, the development are our Christian accordance with

APPLES, ORANGES, FIGS AND PRUNES

Are The Four Fruits Used in Making "Fruit-a-tives

"FRUIT-A-TIVES" is the only medicine in the world that is made from the juices of fresh ripe fruits. Thus, it is manifestly unfair to say, "I won't take Fruit-a-tives because I have tried other remedies and they did me no good". On the other hand, the fact that "Fruit-a-tives" is entirely different from any other preparation in the world, is just why you should give it a fair trial, in any trouble of the Stomach, Liver, Bowels, Kidneys or Skin. "Fruit-atives", is composed of the active principle of fruit and the greatest nerve tonic ever discovered. 50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

Altars **Pulpits** Pews

Confessionals **Vestment Cases** Baptismal Fonts, Etc.

Any style, from the least expen sive to the most elaborate.

> School Desks Teachers' Desks **Laboratory Tables**

Prices and full particulars on application.

London Art Woodwork Co. London, Canada

Don't Use Dangerous Antiseptic Tablets

It is an unnecessary risk. Use the safe antiseptic and germicide, Absorbine, Jr.—it kills germs quickly and surely without any possibility of harmful results; made of pure herbs, nonpoisonous, and there is no danger whatever if the children get hold of the bottle. It retains its germicidal powers even when diluted one part Absorbine Jr., to 100 parts of water—and its anti-

septic powers one part Absorbine, Jr., to 200 parts water. The germicidal properties of Absor-bine, Jr., have been treated and proven both in laboratory and actual practice Detailed laboratory reports mailed upor

Absorbine, Jr., \$1.00 and \$2.00 per Gave the Stranger place,
And when the joyous catch trolled,
And toasts were quaffed and tales

And toasts were quaffed and tales

The Lights of 65 Years Ago

Are still doing duty in the shape of

Eddy's **Matches**

Sixty-five years ago the first Canadian - made Matches were made at Hull, by EDDY, and since that time, for materials and striking qualities, EDDY's have been the acknowledged best.

When Buying Matches, specify EDDY'S

