

# FIVE MINUTE SERMON

REV. J. J. BURKE, PHOENIX, ILL.  
TWENTY-FIFTH SUNDAY AFTER  
PENTECOST

ALL SAINTS, THEY HAVE SOLVED THE  
GREAT PROBLEM

"Eye hath not seen, nor ear heard, neither hath entered the heart of man, what things God hath prepared for them that love Him." (1 Cor. II, 9)

The world, as we know from history, has her galaxy of heroes whom she honors as warriors, statesmen, philosophers and poets. Scarcely are they placed in the tomb when the admiring public begin their demonstrations in their honor. Monuments are erected to their memory, their statues are placed in conspicuous places, while the press is lavish in its praise of their deeds.

As the world, then, has her heroes who have won renown in literature, on the battlefield, or in the forum, so, too, has the Catholic Church her heroes whom she calls us daily to honor. But the heroes of the Catholic Church are far greater than those of the world. Yes, as far superior as the supernatural is to the natural, as grace is to nature, as heaven is to earth, so far are the heroes of the Catholic Church above those of the world.

Although the Church celebrates almost every day a festival in honor of some special hero, some special saint, still, as the saints could not be specially honored every year, she has set apart this day as a general feast day of all saints. What we admire in the saints especially, is their fidelity to the will of God. They loved poverty, humility, obedience and mortification in order to more and more resemble their Divine Model, "Excelsior" is the motto of the world. Get rich and honors and be great in the eyes of men. "Blessed are the poor in spirit" is the motto of Jesus Christ and of His saints.

Pride and vanity are the teachings of the world. Humble yourself and you will be exalted, the saints teach us. I will not serve, I'll obey no one, is the silly maxim of the world. "An obedient man shall speak of victories" is the maxim of the saints.

"Eat drink and be merry, for tomorrow you die" is the advice of the worldling. "If by the spirit you mortify the deeds of the flesh, you shall live" is the lesson inculcated by the lives of the saints.

Take up the life of any of the saints and you will learn most salutary lessons for your admiration and imitation. You will see they have the same corrupt nature to restrain, the same passions to overcome, as you have. But in the long and bitter conflict they conquered and now enjoy the victor's crown.

If we wish to obtain a similar crown, we must imitate them in the conflict. The great virtue which characterized all of them was mortification. This is the foundation of all sanctity. Since our first parents' sin, human nature has had a strong inclination to vice and repugnance to virtue. Mortification checks this inclination to vice and inclines us to virtue. The mortification practised by the saints is almost incredible. Many of them had great possessions and comforts and retired from the world to deserts or convents where they spent the remainder of their lives in fasting and prayer. Others ate nothing but herbs and drank nothing but water, and slept on no bed but the cold earth. Witness, as an instance, the wonderful mortification, zeal, charity, patience and perseverance of St. Francis Xavier. In him were renewed all the gifts of the Apostles. He had the gift of tongues and of miracles. While talking in one language he was understood by those who spoke other languages. He raised the dead, he converted more than some of the Apostles. His travels would amount to over seventy-five thousand miles, while it is said that he baptized over one million two hundred thousand with his own hand. We cannot do such great works as St. Francis Xavier, but we can all be pleasing to God by doing our little works well. "No one can excel in great things if he does not first excel in small things."

Is it not, my dear friends, a consoling thought, that, no matter what our vocation in life may be, whether we are farmers, or cooks, or laborers, priests or students, if we perform all our duties well, if we do everything because it is pleasing to God and He wills it, we are meriting for ourselves eternal life and are sure to become saints in heaven? Yes; heaven is full of saints from the humblest walks of life. The farmer from his plow, the wife from the kitchen, the laborer from his spade, the poor widow from her washtub, as well as the student from his desk, the priest from his office and the religious from her cell—all join in singing hymns of praise to the Most High in the kingdom of the blessed. What a glorious thought it is that each of us has it in his power to gain heaven, the joys and beauty of which are beyond all the powers of the imagination to conceive. We can have but faint idea of heavenly beauty by a consideration of earthly beauty. Tourists are enraptured when describing the beauties of lofty mountains raising their snow-capped peaks far above the clouds. A running stream is a beautiful sight. Beautiful, too, is a rolling prairie, a forest's solitude, the rising or setting sun, a calm, clear sky, a vast body of water suggesting the immensity of God, or a wave rising mountain high. All these are beau-

## PLEASE PUBLISH MY TESTIMONIAL

So Other Sufferers Will Take  
"Fruit-a-tives" And Be Cured

Gratitude—heartfelt gratitude—prompted this letter. Madame Langlois was so thankful to "Fruit-a-tives" for restoring her to health and strength, that she gladly allowed her letter to be published.



MADAME VALERIE LANGLOIS

ST. ROMUALD, QUE., SEPT. 23rd, 1912.  
"I have pleasure in stating that I have been cured of severe Dyspepsia and Chronic Constipation by using 'Fruit-a-tives.' I was a terrible sufferer from severe Constipation for many years, and I tried every remedy I heard of, and also was treated by physicians without any permanent benefits.

Then I tried 'Fruit-a-tives,' and this fruit medicine has completely cured both the Constipation and Indigestion. I cannot praise 'Fruit-a-tives' enough."

MADAME VALERIE LANGLOIS.  
50c. a box, 6 for \$2.50—trial size 25c. At dealers or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.

tiful; but this earth is only God's footstool. How beautiful then must be His abiding-place.

If a traveller who has been around the world should tell you of a certain island visited by him where there was neither unhealthiness of climate nor change of season—no summer too hot, no winter too severe—where there was no unsightliness, but perfect beauty; where flowers always bloomed and sweet songsters continually warbled; where there was no poverty and no exhaustion; where disease never entered, old age never came and death was unknown, where there was neither mourning nor weeping, but perfect joy; would you not tell all you have immediately and make preparation to depart for this new Elysium, this island of the blessed?

Let us, then, sell all and prepare to depart to this island, to heaven. We sell all when we give up our attachment to things of earth and begin to do all for eternity. Do you think more of your money, of your land, of your stock, of your wife, of your children, of worldly pleasures, of things you will quickly lose than you do of religion, of God? If so, change before it is too late and begin to work for that which you will never lose. Consider the value of all the martyrs were nothing in exchange for eternal happiness. Immediately begin to work for God, to offer up all your little actions to God, faithfully persevere, and your reward will soon follow—which will be no other than that of which St. Paul speaks when he says, "Eye hath not seen, nor ear heard, neither hath entered the heart of man, what things God hath prepared for them that love Him."

## TEMPERANCE

EXPLAINING THE REVENUE FIGURES

The W. C. T. U. Bureau of Publicity warns people against the Internal Revenue Report of 1913 as proof of an increase in drinking. The Bureau does not challenge the accuracy of its figures, but it does maintain that the press of the country has given them too hasty consideration and that the public has readily accepted the conclusions of the newspapers. The Bureau explains the situation thus:

"First, it is not so generally known as it should be that the figures of the Government report are based on the number of gallons withdrawn by wholesalers from the bonded warehouses, and that the amount for any one year may or may not represent the actual consumption for that year. It happens that for the year just closed the amount withdrawn does not represent actual consumption.

"To the average reader the situation is somewhat confusing, but it is easily explained. Under the law, liquor may remain in bond not long-

## LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M.,  
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References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir W. R. Meredith, Chief Justice, Sir Geo. W. Ross, ex-Premier of Ontario, Rev. N. Burwash, D.D., Free. Victoria College, Rev. J. G. Shearer, B.A., D.D., Secretary Board Moral Reform Ontario, Right Rev. J. F. Sweeney, D.D., Bishop of Toronto, Hon. Thomas Coffey, Senator, Catholic Record London, Ontario.

Dr. McTaggart's vegetable remedies for the liquor and tobacco habits are healthful, safe, inexpensive home treatments. No hypodermic injections, no publicity loss of time from business, and a certain cure.

Consultation or correspondence invited.

er than eight years. At the expiration of that time it must be removed from the Government warehouses, whether there is a demand for it or not. During the year covered by the 1913 report a large amount was, it is stated, thrown upon the market because the bonding period had expired. The fact that such a large quantity remained in bond until forced out by the time limit is sufficient proof that the sale of spirituous liquors has been decreasing.

When the liquor is taken from the bonded warehouses the Government tax is paid, and it is then officially recorded as 'consumed.' The truth of the matter is that much liquor reported as 'consumed' from June 30, 1912, to June 30, 1913, is now stored in private warehouses waiting a demand. Those who understand the state of affairs, both liquor men and prohibitionists, have expected just such a showing as that now put out by the Internal Revenue Department. They have expected, too, that it would be generally interpreted as meaning a 'marked increase in drinking.' They know that while an unusual amount of liquor was withdrawn last year from the bonded warehouses it by no means follows that all of it went down the throats of American citizens.

"A point to be remembered, also, when we talk about increase of drinking, 'notable,' 'alarming,' 'shameless,' according to the point of view of the talker, is that the so-called consumption includes spirits used for scientific, mechanical, and all other purposes—and 'consumption' in these directions is increasing with great rapidity.

"Second, in their effort to discredit the 'reform wave' and to make the per capita increase appear large, liquorites have a way of bunching together the figures referring to all kinds of liquors, distilled and malt. And newspapers have a way of repeating without investigation this manifestly unjust estimate. For example, some 'wet' authority states that per capita liquor consumption has risen in twenty years from fifteen gallons to twenty-one gallons (this of course, including all liquor on which tax has been paid), and the misleading statement goes the rounds."

## "DOWN IN OLE KENTUCKY"

A correspondent of the Louisville Catholic Record tells how for thirty-five years, on the feast of the Assumption, the renewal of the total abstinence pledge, attended with solemn ceremonies, has taken place at St. Catherine's parish, New Haven, Ky. For several weeks before the zealous pastor, the Rev. William P. Hogarty, had been laboring strenuously to stir up in the hearts of his devoted congregation enthusiasm for the cause of who received Holy Communion in reparation for sins of intemperance gave evidence that his labors had been blessed with untold success. The sermons were most earnest appeals for the practice of temperance.

The afternoon services commenced with vespers. After this temperance truths and principles were presented by Dean Hogarty to an immense throng of interested listeners. The taking of the pledge followed. Men, women and children to the number of three hundred and seventy-two marched up the main aisle two by two, and on bended knee placed their right hand on the Mass book and pledged themselves to the practice of a virtue which would lead them to higher aims in life and safeguard them against the many pitfalls spread broadcast by the demon of drink.

Away the tones of the voices died ere the sweet sound of the grand church bell took up the strain, and all wended their way through the principal streets of the town reciting the rosary. On returning to the church, benediction of the Most Blessed Sacrament followed, and the services were brought to a close with the Te Deum.

The congregation owes a debt of deep gratitude to Rev. Joseph Hogarty for his presence on this occasion. He assisted in hearing confessions all day and until after 9 at night, when he returned to his home at Lebanon. After fulfilling his arduous duties in his own church on the morning of the feast, he drove twenty miles in the heat and dust of the afternoon and assisted in the demonstration.

A ladies' total abstinence society was organized about a year ago and is in a flourishing condition. A recent ruling in both societies admits non-Catholics who wish to take the pledge as honorary members. It is gratifying to note that a number have already availed themselves of this privilege.—Catholic Abstinence.

## SALOONS NOT OBJECTS OF PRIDE

A correspondent of the Springfield Republican writes as follows:

"In a recent trip to the western coast, when in Los Angeles I was taken on a bus tour of inspecting the finest business and public buildings of the city, and out into fine residential sections, at the expense of the board of trade; in San Francisco, Portland and Seattle I was shown the same class of buildings and attraction, by a licensed lecturer, whose business is to direct the tourist's attention to objects that may win him to settle among the people of the city and invest his money, but in no instance was my attention directed to a saloon or liquor dealer's establishment. Talking with an intelligent policeman on Market street in San Francisco, he took special pains to point out the magnificent business houses and public buildings erected

in the last seven years, but never spoke of the splendid saloons and their contribution to the city, though there were many in sight. Will you be kind enough to give your explanation of all this? Why are the sight-seeing 'bus lecturers silent in the presence of million dollar saloons? Why do they not stop and take the travelers through them, that they may see their furnishings, wares and products? They were well patronized in all the cities and abundant in their fruits. Though I visited twenty-five cities, no one pointed to the saloon as an institution that made them more desirable."

## NEW LIGHT ON JOAN OF ARC

By far the most important of very recent additions to human knowledge is that concerning Joan of Arc. A troublesome query for her most thorough devotees has always been: Did she herself formally acknowledge that her visions proceeded from the powers of evil? I can do no better than summarize the position, as it has hitherto presented itself, in the masterly sentences of Mr. Thos. Davidson. "The judges did not disallow the possibility of heavenly visions, but they declared those of Joan to be visions of the devil. They were now ready to send her to her doom, but they wished first to force her to an abjuration in order to degrade her in public opinion, and they tortured her by alternate threats and promises until the bewildered girl at length declared that she submitted, and blindly subscribed everything they asked of her. They then condemned her to perpetual imprisonment. But it was far from meant that she should escape the fire. As she lay in her cell overwhelmed with self reproach and despair, she was subjected to new indignities. She was stripped of her woman's clothes, so that to protect her womanhood she was compelled again to put on the forbidden warrior costume she had laid aside. This was at once made the ground for a charge that she had relapsed, and she was without delay brought to the stake. The woman's tears dried upon her cheeks and she faced her doom with the triumphant courage of the martyr, announcing that she knew her revelations were from God, and that she had only submitted to the last held up the cross before her eyes. And in the midst of the flames that wrapped her round, she ceased not to repeat the sacred name. At last time she was heard to exclaim it. Then her head sank down; she had finished her prayer in heaven. So perished the great unrecognized saint of France, leaving an ineffaceable stain upon English honor."

The able writer, you will notice, accepts the common statement that she 'blindly subscribed everything they asked of her.' It has fallen to a descendant of her brother to remove, within the past few weeks, this last cloud that hung upon her fame. He has brought to light a number of her authentic letters. One can trace there the rapid self-education of the one time illiterate girl. The signature, at first shaky

## This Washer Must Pay for Itself.

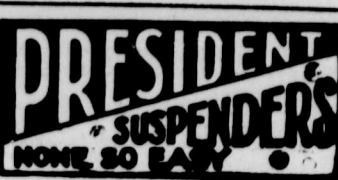
A MAN tried to sell me a horse once. He said it was a fine horse and had nothing to matter with it. I wanted a fine horse. But, I didn't know about horses much. And I didn't know how much they cost. I said I'd never buy a horse until I saw one. Well, I didn't like that. I was afraid the horse was 'all right' and 'I might have to wait for my money.' I said I'd never buy a horse until I saw one. Well, I didn't like that. I was afraid the horse was 'all right' and 'I might have to wait for my money.' I said I'd never buy a horse until I saw one. Well, I didn't like that. I was afraid the horse was 'all right' and 'I might have to wait for my money.'

You see I make washing machines—the '100 Gravity' Washer. And I said to myself, I will do it myself. I thought about the horse and about the man who owned it. But I'd never know, because they wouldn't write and tell me.

You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse. Now, I know what my '100 Gravity' Washer will do. It will wash the clothes without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine.

I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that, without wearing out the clothes. My '100 Gravity' Washer does the work so easy that a child can run it almost as well as a strong woman, and it doesn't wear the clothes, fray the edges nor soil all other machines do. It just drives soapy water clear through the fibre of the clothes like a force pump might.

So, said to myself, I will do it myself. I thought about the horse and about the man who owned it. But I'd never know, because they wouldn't write and tell me. You see I sell my Washing Machines by mail. I have sold over half a million that way. So, thought I, it is only fair enough to let people try my Washing Machines for a month, before they pay for them, just as I wanted to try the horse. Now, I know what my '100 Gravity' Washer will do. It will wash the clothes without wearing or tearing them, in less than half the time they can be washed by hand or by any other machine. I know it will wash a tub full of very dirty clothes in six minutes. I know no other machine ever invented can do that, without wearing out the clothes. My '100 Gravity' Washer does the work so easy that a child can run it almost as well as a strong woman, and it doesn't wear the clothes, fray the edges nor soil all other machines do. It just drives soapy water clear through the fibre of the clothes like a force pump might. So, said to myself, I will do it myself. I thought about the horse and about the man who owned it. But I'd never know, because they wouldn't write and tell me.



PRESIDENT'S SUSPENDERS  
NONE SO EASY

and difficult, grows gradually clear, firm, decisive. It is beyond dispute that Joan had learned to write, and more than a year before she was tied to the stake she was handling the pen with some freedom. While the sticks were crackling round her she was confronted with the famous retraction. It is still in existence written in the first person. But—it is unsigned. We know that it was thrust before her in her final hour, and that she was called on to approve it. We know also that she could write. The absence of her signature at the foot of the retraction points, therefore, to one only conclusion—that she did not retract at all. That parchment, too long regarded as hers, is now definitely exposed as the parchment of her accusers. She was true to herself in that supreme instant. And Truth, the daughter of Time, has emerged to vindicate the noble martyr.—The Irish Rosary, Dublin.

## FEAST OF ALL SAINTS

SATURDAY, NOVEMBER 1ST

All Saints' Day, as the name indicates, is a day set apart by the Church for the purpose of honoring all the saints, known and unknown, whether their memory is commemorated on any other feast of the year or not. This custom of honoring all the saints in heaven can be traced back to the early centuries of Christianity. In the beginning it was customary to set apart special days in honor of the martyrs only, but gradually other saints were added to the list, and when it became impossible to give each one a special feast, one day was set apart in memory of all. At first the date varied from year to year; but in the eighth century, Pope Gregory III, fixed the anniversary for November 1st. For some time it was observed only in Rome; but in the following century Gregory IV, extended the festival to the entire Church.

On All Saints' Day we are afforded an opportunity of showing our veneration for the saints whose names are unknown to us, and who, no less than those whose names are familiar, have fought the good fight and are now in the enjoyment of the beatific vision of God. We fondly hope that the majority, if not all, of our relatives and friends are now numbered among the saints in glory. This day, therefore, is for all Christians a family festival on which, in spirit, they may visit the mansions of bliss and commune with relatives who are now enjoying the reward of the just.

This feast suggests the thought that those whom the Church honors on this day were men and women like ourselves, subject to the same frailties and placed in similar conditions of life upon earth. They encountered temptations such as buffet us, and in the struggle for the preservation of holiness and virtue they were victorious. The same faith which is our portion sustained them in the midst of the difficulties of life and the same God who rewarded their fidelity watches over us. Their example, therefore, should stimulate us to greater exertion in the spiritual life and enable us to emulate their deeds of saintly heroism, knowing that a like reward is laid up for us in heaven.

## MULTUM IN PARVO

In 1835 Belgium had a population of 4,000,000 and a general commerce of \$45,000,000 imports, \$27,000,000 exports, and \$4,500,000 transit trade. In 1906 its population had doubled and its general commerce had run up to \$593,584,045 imports, \$471,148,126 exports, with its transit trade above \$331,500,000. Among commercial nations Belgium holds the fifth place, but in proportion to its population it ranks first.

It is because of its rich soil? It is true that it has coal mines which employ 150,000 workmen, but it is not fertile; every inch of it, however, is made to yield something. It has no diamonds: the diamonds of South Africa go to Antwerp, where there are 75 laboratories, with 4,000 workmen. Naturally, one asks: Why should they be sent to Antwerp and not elsewhere? It is all due to Belgian enterprise, and diamond cutting is only one of its many enterprises. In brief, it is not necessary for a nation to have vast territory and an immense population to be great. Belgium proves it, and it would be still greater if its Liberal and Socialist politicians had not striven for the past thirty years to ruin its industries. The recent strike is a specimen of their methods. At any cost they are determined to rule. Fortunately the rule or ruin policy of their enemies has brought out the best fighting qualities of the Belgian Catholics. They have made their little country great in spite of their treacherous fellow countrymen and are determined to increase its greatness. It used to be the fashion to point to Catholic nations as examples of failure in commerce and industry. Belgium gives the lie to the charge.—America.

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