

FIVE-MINUTE SERMON

FIFTEENTH SUNDAY AFTER
PENTECOST

HOW TO HELP OTHERS

"Bear ye another's burdens, and so will you fulfil the law of Christ." (Gal. vi. 2.)

At first sight, my brethren, this may appear to us a rather difficult way of fulfilling the law of Christ. We think, and very often express the thought, that our own burdens are already heavy enough; but to bear, over and above these, the burdens of others would seem to make life unendurable, and that it would apply rather to the Apostle's heroic age than to ours. Such, I say, might be our first thought in regard to these words; but it does not need much reflection to see that such is not the meaning of the Apostle, and that his command is as much applicable in our time as it was in his.

We who are Catholics profess, in words at least, to be fulfilling the law of Christ; but, unfortunately, our works are too often tainted by the spirit of the world, and that spirit is selfish. It bids each one consider simply himself, never mind your neighbor, it says; he must fight his own battle, and if he is weak and unable to do it, let him go under. Such is the way the world acts, and we but too often follow it, and the fruits of it can be seen in the countless burdens that men have to bear to-day, and that their neighbors allow them to bear, because they do not have the Christian spirit, and do not undertake in the right way, the way pointed out by the Apostle, to help them. Who does not see that the Christian spirit bids us help, with both sympathy and money and other goods of this world, those multitudes of unfortunate whom the world despises, but who are the true friends of Jesus Christ?

But it was not so much of the burdens of this life that the Apostle was speaking. He had in mind, as is evident from the context, a far worse burden, one that causes much more suffering than any temporal loss, and that is the burden of sin. "Bear ye another's burdens." How can we help others to bear their burdens of sin? How can we lighten it or free them from it altogether? My brethren, it is easy enough. Have you never, in the hour of great sorrow, felt the consolation that came to you from the loving words of some friend? He did not say much, perhaps, but you knew his words came from the heart; that he sympathized with you, and even as he spoke, the weight seemed lifted from you. He had helped you bear your burden, and his words of consolation had lightened it, perhaps, entirely taking away your sorrow.

Thus might we help others bear their burden of sin by kind, cheering words, by words of encouragement and hope. Who can tell how much good we might thus do? Who can tell how many lives that are now full of misery might have been made lives of happiness by a few kind words? I, when the first misstep of a young man became known at home, the father had only spoken to him words of sympathy and hopefulness instead of words of bitter reproach, had only helped him bear his burden of horror and remorse and have led him to repentance. Instead of this, parents and others drive sinners to worse things by violent language and by coldness and uncharitableness. There would be much less sin in the world if the sinful and miserable were dealt with in a spirit of charity rather than in that of severity.

So, I say, each one of us can help others, more or less, to bear their burdens. It may be some one who has been burdened with sin for years. He longs to be freed from it, but he is afraid; he has become a coward; and the word that would help him on, that would give him courage and hope, is the word of kindness that any one of his friends may speak.

But you may say, "I never have a chance to do that; no one ever comes to me; they go to the priest." My brethren, that may be so; but why is it? Are we not to blame ourselves? Do we cultivate the qualities that would inspire others to come to us. When we hear that our neighbor has fallen, do we not make it a matter of gossip, and perhaps puff ourselves up as did the Pharisee of old, and thank God that we are not like the rest of men? We can help others. There are many persons living in the world who have thus done untold good, who have comforted the sorrowful and cheered the despairing, who have won by their words of kindness and hope, that otherwise would have been lost for ever.

TEMPERANCE

TEMPERANCE TEACHING IN THE
PARISH SCHOOL

By The Very Rev. M. A. Lambing

The Church rightly insists on the establishment of parish schools wherever possible, to secure for Catholic children that religious instruction which those in control of the State will not provide nor permit in our Public schools, and also insists that the parish school shall be, grade for grade, up to the standard of the Public school in the secular branches, though it may not place the same importance on some of them.

There is one subject to which the parish school might well give more attention than it does: that of the physical and mental effects of alcohol, both in beverages and in medicine, and also of its social and economic effects. The moral aspect of the subject is not neglected, it could not be, in the parish school; for self-denial is of the very essence of Christianity. There can be no Christianity without it. "If any man will come after Me, let him deny himself," says Christ. Not only is drunkenness a sin excluding from heaven, but the intemperate use of drink is sinful. As a form of self-indulgence contrary to that self-denial so rigorously required by Christ in His followers, and as self-indulgence which opens the way to more and greater temptations than does any other, pupils of the parish school are warned of the danger attending the use of drink. But it is a danger, a vice, to which boys, and even girls, but not to the same extent, are so exposed that too much care cannot be

given to safeguarding them against it. The reformation of anyone addicted to drink is so very rare that so chances should be taken in the education of children in the parish school. Not only is the reformation of the intemperate next to impossible, but the fall of those who begin to drink is almost certain. Wine is a mocker, going in pleasantly, but in the end spreading abroad poison like a basilisk. He that contemns small things shall fall by little and little, and that loveth danger shall perish in it. If, then, the Ethiopian can change his skin or the leopard his spots, he who has learned to drink may reform.

As nothing is a greater bar than drink to the action of the Holy Ghost on the hearts of men to use the words of the great Cardinal Manning—so nothing offers a greater bar to a young man's success in this world. The authorities controlling each of these schools recognize these grave truths and act accordingly. But the affirmation of Christ, that the children of this world are wiser in their generation than the children of their generation, is not to be lightly brushed aside. For they neglect no means to attain their purpose. The parish school strives to prepare its pupils for success in this life as well as in the life to come; but it does not use all the means at its disposal. The Public school, to prepare its pupils for success in life, teaches them the beneficial effects of alcohol. The parish school should also use the same means of safeguarding its pupils.

The two states having the largest population and also the largest number of Catholics, New York and Pennsylvania, have laws requiring their schools to teach the physical, mental, economic and social effects of alcohol. What these laws require of the state schools might be added with profit to what is already taught on the subject of temperance in the parish school.—Pittsburg Observer.

REGULATING THE LIQUOR BUSINESS

The Catholic Universe recommends to its readers the amendment to the Ohio State Constitution, affecting the liquor business for while it is by no means so drastic as the Universe would wish, yet it is considerably more than half a loaf of proper and stringent regulation as compared with the present liquor law. First of all the proposed amendment does away with the brewery-owned saloon which, in the words of our esteemed contemporary, "is the vilest and the most rapacious, the last word in saloons." Secondly, the proposal provides for the automatic revocation of a license whenever a saloonist has violated the law. "The punishment may seem drastic," remarks the Universe, "but it is both just and necessary and its provision is another point in favor of the law."

Thirdly, it limits the number of saloons to one for every 500 inhabitants. What the proviso for the elimination of brewery-owned saloons does not do, to wipe out the predatory saloon, this proviso will accomplish. It will automatically reduce the number of saloons in Cleveland by half. "And then there will be enough," comments the Universe. "Five hundred people, goodness knows, are too few to be taxed with the support of a saloon. We would rather the figure had been put at a thousand or two thousand people, but it will help some. There will be no more corners with from six to eight saloons clustered about them. There will be no procession of brewery saloons lining the whole side of a block. A saloon will be nearly as among legitimate places of business as it ought to be, and that is about one in every fifty."

Fourthly, it prohibits the granting of licenses to aliens. Of this provision the Universe says: "The saloon business is a delicate one in that it is the hardest one, known to the law, in which a man may engage who at the same time wishes to preserve his law-abiding habits and his personal morals. Certainly there are enough citizens of this country willing to engage in the business to fill the requirements of the public thirst, and every alien in it is by that much one too many saloon-keepers."

The adoption of this amendment to Ohio's State Constitution will be up to the voters at the polls in September. Only two classes of the voters will in opinion of the Universe, be opposed to it: The one will be those who favor unregulated license for this dangerous business and who stand with the breweries against the public welfare. The other class is composed of those who favor statewide prohibition and who will refuse to vote for any other sort of regulation.

TEMPERANCE IN TIPPERARY
Dearly the appalling drink bill of Ireland—£13,546,472 last year, an increase of £236,000 over the preceding year—the Nationalist (Clonmel, Tipperary) remarks that the millions so spent are a blot on the fair fame of the country and a menace to its progress and happiness. And it adds: "If only half the money were diverted to more useful purposes, what a blessing and advantage it would be to the community at large and particularly the working classes whose homes are so often blighted by the curse of intemperance."

Continuing, the Nationalist says: "It has been said, and truly, that Ireland had been free from all crime but for drink. In other words, the little crime we have in the country is traceable not to any inherent criminality on the part of the people, but to brutalizing, demoralizing over-indulgence in alcoholic liquors. Our local court records bear this out."

Recording the many agencies working for an increase of temperance all over

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M.,
75 Yonge St., Toronto, Canada

References as to Dr. McTaggart's professional standing and personal integrity permitted by: Sir Geo. W. Ross, ex-Premier of Ontario, Rev. J. G. Shearer, B.A., D.D., Secretary Board Moral Reform, Toronto. 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.

Ireland, our Clonmel contemporary says: "Tipperary is specially interested in the movement by reason of the fact that our great countryman, Father Mathew, the Apostle of Temperance, laid the foundation of the movement now being revived with such promise of further good results. There is a regular network of temperance associations throughout Tipperary doing splendid work, and we hope to see them multiply and flourish."

"THE CHURCH THE MOTHER
AND INSPIRATION OF ART"

CONTINUED FROM PAGE THREE

Florence six hundred years ago. Thanks be to God it is so! Thanks be to God that when I lift up my eyes I may see so much of the purity of the face down which flow the last tears of blood! When I lift up mine eyes here it seems to me that I behold the face of the holy society of these men. It is the expression of the highest manly sympathy that comforted and consoled the dying eyes of the Saviour. It seems to me that I behold the Blessed Virgin, whose maternal heart consented in that hour of agony to be broken for the sins of men. It seems to me that I behold the Magdalen, as she clings to the Cross, and receives upon that hair with which she wiped His feet, the drops of His blood. It seems to me that I behold that heart, humbled in penance and inflamed with love—the heart of the woman who had loved much, and for whom He had prayed. It seems to me that I travel step by step to Calvary, and learn, as they unite in Him, every lesson of suffering, of peace, of hope, of joy, and of divine love!

Thank God, it is fitting in a Dominican church that this should be so! It is fitting in a temple of my order that when I look upon the image of my Holy Father over that entrance, in imagination, and without an effort, I travel back to the spot where I had the happiness to live in my student's days, and where in the very cell in which I dwelt, I beheld from Angelo's own hand a glorious specimen of his art. These are the glances of my eyes, the joy of my heart. They give me reason to rejoice with him who said: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth." They give me reason to rejoice, because they are not only fair and beautiful in themselves, but they are also the guarantee and the promise that the traditions of ecclesiastical painting, sculpture, architecture and music, in the new country, will yet come out and rival all the glories of the nations that for centuries and centuries have upheld the Cross. They are a cause of gladness to us, for, when we shall have passed away, our children and our children's children shall come here, and in reviewing these pictures, will learn to feel the love of Jesus Christ. Amongst the traditions of one of the old cities of Belgium, there is one of a little boy who grew up, visiting every day the cathedral of the city. One day he stood with wondering and child-like eyes before a beautiful painting of the Infant Jesus. According as time went on, and reason grew upon him, his love for the picture became greater and greater; and when he became a man, his love for it was so great that he spent his days in the cathedral as organist, pealing forth the praises of the Son of God. His manhood went down into the vale of years, but his love for the picture was still the one child-love—the young love and passion of his youth. And so he lived, a child of art, and died in the odor of sanctity of God. And that art had fulfilled its highest mission, for it had sanctified the soul of a man. Oh, may these pictures that we look

HOLY HOPE

Some natures seem to be so constituted that naturally, and almost unconsciously to themselves, they "look upon the dark side" as we say. They are apprehensive, timorous, full of fears. The future, for them contains gloomy pitfalls of ominous depths; and they foresee, or think that they foresee, sickness, want, old age, bereavement, loss of friends, awaiting them, very near at hand. Such natures as these are indeed to be pitied; and if possible, they should be brought to see and realize the advantages of holy hope. Gently and kindly let us lead them to put all their trust in God, and to hope in His tender, constant, unfailing love.

How often in Holy Scripture do we find exhortations to the practise of this beautiful virtue; promises in its regard, examples of the happiness granted to those who cultivate it. The Psalmist says:

In peace the selfsame I will sleep, and I will rest: For Thou, O Lord, singly hast settled me in hope. Let all them be glad that hope in Thee: they shall rejoice forever, and Thou shalt dwell in them.

The king hopeth in the Lord; and through the mercy of the Most High he shall not be moved. I have hoped in the Lord: I will be glad and rejoice in Thy mercy. For Thou hast regarded my humility, Thou hast saved my soul out of distress.

O how great is the multitude of Thy sweetness, O Lord, which Thou hast wrought for them that hope in Thee, in the sight of the sons of men. Thou shalt hide them in the secret of Thy face, from this disturbance of men. Do, ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

Why art thou so sad, O my soul? and why dost thou trouble me? Hope in God, for I will still give praise to Him the salvation of my countenance, and my God.

Thou art my patience, O Lord, my hope, O Lord, from my youth. Cast me not off in the time of old age; when my strength shall fail, do not Thou forsake me. And unto old age and grey hairs O God forsake me not, until I show forth Thy arm to all the generation that is to come.

It is good for me to adhere to my God to put my trust in the Lord God. The Lord taketh pleasure in them that hope in His mercy.

Let us make to ourselves a rosary of these enlightening, encouraging, in-

The Rosy Bloom
On a Woman's Cheek

Is the most alluring beauty in the world. It is a prize within reach of almost every woman, if she will but give proper attention to her skin and her general health.

To restore the complexion, roughened and tanned by summer outings, to that soft, velvety clearness so envied in the social season, use

NA-DRU-CO
Ruby Rose Cold Cream

This is a snowy-white preparation with a delicate rose perfume. It cleanses the skin, nourishes and fills out the deeper tissues, smooths out wrinkles and imparts a velvety softness, free from roughness, redness or chaps. It keeps the skin healthy, and Nature supplies the rosy bloom.

In 25c. opal glass jars, at your Druggist's.

NA-DRU-CO
Witch Hazel Cream

Is a delightfully soothing preparation of Witch Hazel, presenting all its wonderful cooling and healing properties in a most agreeable form.

For the skin irritation which follows too much exposure to sun, wind, salt water or dust, it is a remedy as pleasant as it is effective.

25c. a bottle, at your Druggist's.

Always look for the Na-Dru-Co Trade Mark when you buy.

National Drug and Chemical Co. of Canada, Limited.

The Northern Life
Assurance Company of Canada

ENTHUSIASM is the key note of success in the profession of a Life Insurance man.

Enthusiasm for the work: Enthusiasm for the Company. The Northern Life has room for good men who are honest and have the ability to write Life Insurance.

W. M. GOVENLOCK,
SecretaryJOHN MILNE,
Managing Director

Your Family AND Your Business

demand adequate insurance protection—protection that you can depend on.

North American Life

Policies offer a maximum of protection at a minimum of cost.

North American Life
Assurance Company

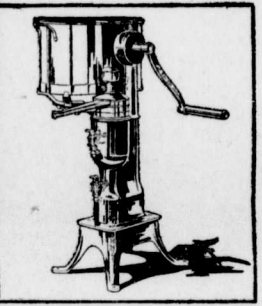
Head Office: 112-118 King St. W. - Toronto

CHURCH SEATING & FURNITURE

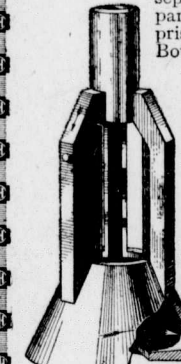
THE VALLEY CITY SEATING CO. LTD. DUNDAS, ONT.

Both Cream and Skim Milk
Are Delivered Pure and Clean

GOOD reasons are the basis of all buying. It follows then, that the best buyer is the man who has the best reason, or the most good reasons for buying. When this rule is applied to the purchase of a cream separator and each separator on the market is carefully studied for reasons why it should be chosen, the most careful buyers invest their money in

I H C Cream Separators
Dairymaid or Bluebell

Assuming for the sake of argument that the best separators are equal in skimming capacity, simplicity, and durability, there is still one best reason why your choice should fall on an I H C separator. The reason is—the dirt-arrester chamber which is found only on I H C separators. More or less reason, or the most good reasons for buying. When this rule is applied to the purchase of a cream separator and each separator on the market is carefully studied for reasons why it should be chosen, the most careful buyers invest their money in



Dirt-arrester chamber with part of side broken away to show how the impurities are collected.

There are points in the construction of I H C separators, such as the heavy phosphor bronze bushings, trouble proof neck bearing, cut-away wings, dirt and milk proof spiral gears, etc., which taken in connection with the dirt-arrester chamber, make I H C separators beyond any doubt the best of all to buy. There are four convenient sizes of each style. Ask the I H C local agent for demonstration catalogues and full information from him or write nearest branch house.

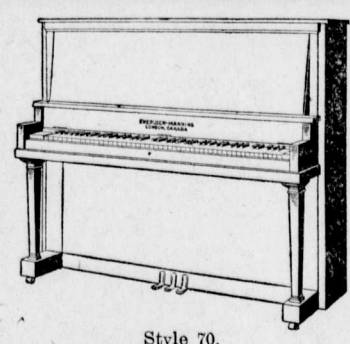
CANADIAN BRANCH HOUSES
International Harvester Company of America

(Incorporated)
At Brandon, Calgary, Edmonton, Hamilton, Lethbridge, London, Montreal, North Battleford, Ottawa, Quebec, Regina, Saskatoon, St. John, Weyburn, Winnipeg, Yorkton.

I H C Service Bureau
The purpose of this Bureau is to furnish, free of charge to all, the best information obtainable on better farming. For any inquiry, write to the I H C Service Bureau, Harvester Building, Chicago, U.S.A.

Dirt-arrester chamber with part of side broken away to show how the impurities are collected.

Any coward can fight when he is sure of winning, but give me the man who has pluck to fight when he's sure of losing.—George Eliot.



Style 70.

A Piano is no better than its hidden parts. That's why we so confidently ask you to compare the Sherlock-Manning 20th Century Piano with the best makes.

MARK you, we do not urge you to buy a Sherlock-Manning Piano—we simply ask you to compare the Sherlock-Manning with the world's best. We know that the Sherlock-Manning 20th Century Piano is

"Canada's Biggest Piano Value"

and we believe that your judgment or the judgment of any unbiased master musician, will confirm our opinion.

But, before you decide, find out the essentials of a perfect piano—the features that make for lasting tonal beauty.

The piano you buy should have—
—The Famous Otto Higel Double Repeating Action.
—Pohlmann Wire, the best piano wire made.
—Weickert Felt Hammers, the Hammers that endure.
—A Full Iron Plate, and

—Billings Brass Action Flange, the latest improvement. There are other essential features, but ask to be shown these—the most essential. You will find that only high-grade, first quality instruments possess these. Now Sherlock-Manning 20th Century Piano is the embodiment of quality. It possesses every feature that makes for piano excellence and the lasting life of the instrument. Yet—you can save money, a considerable amount of money, if you buy a Sherlock-Manning Piano. Ask us to show you where and how the saving comes in. Write for inside information anyhow.

Sherlock-Manning Piano & Organ Co.
London (No Street Address Necessary) Canada