

FIVE MINUTE SERMON

REV. J. J. BURKE, PHOENIX, ILL.
TWENTIETH SUNDAY AFTER
PENTECOST

THE DOUBTER

"Unless you see signs and wonders, you believe not." (St. John IV, 18)

These words spoken by our Lord to the ruler of Capernaum, are applicable to many of the present day. They are doubters. They believe not. They expect to see signs and wonders. They will not accept the testimony of ordinary witnesses. They want something extraordinary. And even if our Lord Himself came again upon earth and performed great wonders, many would not believe. There would be doubters even then. No one is so blind as he who does not wish to see, no one so great a doubter as he who does not wish to believe.

Deluded by his passions, deceived by his love of self and led astray by worldly motives, he shuts his eyes to the light of reason and will not notice anything that does not pander to his passions, minister to his self-love and further his worldly interests. Hence he tries to persuade himself that there is no God. But, what he may, he cannot fully stifle himself that feeling natural to man that there is a Supreme Being, that there is a God, the Creator and Lord of all things, whose will must be done if we would be saved.

The idea of God is natural to man: Cicero tells us that even in pagan times there never was a people in whom this idea did not exist. Man's reason leads to the knowledge of God. For order and harmony suppose an intelligent cause, and the order, harmony and beauty of the works of nature point to an intelligent author of all this beauty, order and harmony. This intelligent author can be none other than God.

Jews believe in God, pagans believe in a Supreme Ruler of the universe; Christians believe in God; it is only the fool, the Bible tells us, who says in his heart there is no God.

As reason rightly used leads to God, so reason likewise tells us we must obey God's will, if we would be saved. We must obey God strictly, uncompromisingly, unhesitatingly. We must not through idle curiosity try to dive too deep into the ways and mysteries of God. It should be sufficient for us to know that God commands a thing. Knowing that God commands something we should obey the divine command without turning back like Lot's wife and be lost when almost saved.

She had almost gained the mountain of safety. Had she not doubted and broken God's command, she would have been saved. Had she persevered a few minutes longer, she would not have been handed down to us as a fearful example of those whose curiosity prompts them to doubt God's word and disobey His commands.

She was already on the road to salvation. She had led a good life. She was selected by God as one of the very few just people in the wicked Cities of the Plain. Relying on her past good deeds, she thought she was sure of salvation. She thought God was certain to save her. Hence, she looked back to see if God had kept His word. Alas! He kept it too well for her future happiness.

Hundreds of Christians imitate Lot's wife. Remembering their past real or imaginary good lives; recalling to mind the fact that God's grace has led them to the true Church or caused them to be born of Catholic parents; they rest secure without making proper use of the sacramental aids furnished by the Church. Many, persuaded that the Catholic Church is the true Church, come to its threshold, doubt, look back and are lost.

Oh how dangerous it is to doubt God's existence or His word! It is terrible to hesitate, to look back when our salvation is at stake.

Let us never doubt God's existence. Let us never hesitate to do His holy will. Let us persevere in well doing to the end and merit the crown of glory.

TEMPERANCE

HOME RULE MAY REMEDY THIS

There is a custom connected with the drink evil that we only heard of recently. It was referred to in a case at Ennis Petty Sessions when a father and son were prosecuted. One of the magistrates said it was a farce to be fining some of these drunks, as it had no deterrent effect on them, and he was for sending the younger man, whom he described as "one of the worst boys in Clarecastle," to jail. "When some blackguards were fined," said this magistrate, "it was the decent people of Clarecastle who were paying their fines for them. They always went round with a book collecting money to pay the fines, and it was usual for them to have a surplus left after paying it to make a good 'booze' for those blackguards." A policeman said, "I am aware that it is usual for these fellows to go around collecting money to pay their fines. Certainly this is an extreme example of trading on the misguided sympathy of the public. One of the most demoralizing results of English misgovernment in this country has been the sympathy it has naturally tended to create against even classes of law-breakers who deserve no sympathy whatever. We can well understand a low ruffian who has been fined for

HE NOW BELIEVES
IN "FRUIT-A-TIVES"Because He No Longer
Suffers With Headaches

TAYLORVILLE, ONT.

"I was a sufferer from Fearful Headaches for over two years. Sometimes, they were so bad that I was unable to work for days at a time. I took all kinds of medicine, was treated by physicians, but yet the Headaches persisted. A short time ago, I was advised to try 'Fruit-a-tives' and I did so, with I must confess, very little faith. But after I had taken them for three days, my Headaches were easier and in a week they left me."

"After I had taken a box of these tablets, my Headaches were quite cured. My appetite was always poor and my stomach bad—and now my appetite is splendid and my digestion excellent. I had become thin and weak from the constant Headaches, but now not only have I been cured of all these awful Headaches, but my strength is growing up once more and I feel like a new man."

BERT CORNELL.
Take "Fruit-a-tives", 50c a box, 6 for \$2.50—trial size, 25c. At dealers or from Fruit-a-tives Limited, Ottawa

drunkenness and bawling going round with a collecting book and a whine and imposing himself on ignorant and soft people as a victim of the law. In some cases he might be able to add a little intimidation to his appeal. One of the many solid advantages of Home Rule will be that the law will be put into its normal place. —Leader, (Dublin, Ireland.)

AN IMPERATIVE CALL

"A man staggering down the railroad that passes a couple of saloons," writes Father Lambing in the Pittsburgh Observer, "escaped the locomotive of the oncoming train, but lost his balance and fell under the passing cars, which cut off both his hands and his head. It was not a pleasant task for a saloon-keeper to acknowledge, when telephoning for the priest, that the unfortunate man was drunk. But, of course, he had not got his drink in the saloon. Saloons are not licensed to sell to men of intemperate habits—in fact, the license law forbids them to do so—and they are notoriously law-abiding, as every one knows. And there are no speak-easies in the neighborhood where the accident occurred. It did not lessen the shock much for the priest to find out that the wretched victim did not belong to his congregation. He had told his people just the day before that an intemperate Catholic did more harm to the Catholics of a community than all the 'Menaces' that could be circulated in it, and more harm to the cause of Christ; for he was right there and his conduct could not be denied nor explained away. But the bell in the poor fellow's church did not toll for prayers for his soul after the Angelus, as is the custom; that would have been too scandalous. So would it be to have the usual procession from the dead-house to the church and a requiem on the occasion of his funeral. But it was not considered a scandal for members of the congregation to sign petitions for licenses for these saloons instead of trying, as the Church directs, to induce them to withdraw from the dangerous business and betake themselves to a more becoming way of making a living. Comment would be useless."

HEAVY DRINKER CURED

SAMARIA CURED HIM AND HE HELPS OTHERS

A man who has been released from the awful cravings of drink, and whose first thought is to help others, shows the spirit of true brotherhood and philanthropy. Read his letter:

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Drink is a disease, not a crime. One drink of whisky always invites another. The inflamed nerves and stomach create a craving that must either be satisfied by more whisky or removed by a scientific treatment like Samaria Prescription. Samaria Prescription has been in regular and successful use by physicians and hospitals for over ten years.

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facts should speak with more persuasion than words. But to rise, to answer such a call, from reading an account of one of a party of three drinking men being burned to death when a burning lamp set off a can of powder is pretty shocking even to the hardened nerves of an old pastor. Is there not an imperative call for something more being done to check the ruthless march of soul-destroying alcoholic drink? Have you done your whole duty in the matter?"

MORE POWER TO BISHOP CONATY

The Tidings of Los Angeles, Cal., tells of a strong effort which has been made of late to place a cafe and dance hall, in which intoxicating liquors would be sold, under the shadow of the San Gabriel Mission and school, and beside the Mission Play House. The application was under consideration by the Trustees of San Gabriel, and an ordinance was in preparation that would permit of such an institution, but as soon as it became known a very general outcry on the part of the citizens was raised against the proposed action.

The Tidings says that the Right Rev. Bishop Conaty, in the interests of the Old Mission Church, the parish school and the Mission Play, protested at once, in the strongest possible manner, and in this protest he was joined by a majority of the citizens of San Gabriel. At a meeting of the trustees a large number were present to voice their opposition to the plan of modernizing San Gabriel by the way of the cafe and the dance hall. The opposition caused the trustees to order a special election on the proposed ordinance to take place some time in September. It is certain that greater opposition will develop before the time of the election, and the citizens in San Gabriel will then give evidence of their strong disapproval of any plan that would in any way endanger the good name that the Old Mission town has enjoyed since the days of the Padres.

WEATHER WISDOM

Don't let the weather tempt you to take any sort of alcoholic concoction to keep cool. Even a moderate use of alcohol lessens the body's power of resistance. The United Kingdom Temperance and General Provident Institution of London has published a chart showing its experience with moderate drinkers and total abstainers from 1866 to 1910. The mortality among abstainers was 27.4 per cent. less than among non-abstainers. These non-abstainers were of course moderate drinkers; they were carefully selected, high-grade risks. The experience of the New England Mutual Life Insurance Company for the past sixty years shows the mortality among abstainers has been 12 per cent. less than among those who use alcohol rarely and 25 per cent. less than among those classed as temperate users. Other records covering hundreds of thousands of cases and extending over a long series of years give similar results. It has almost become a medical axiom that any man who uses alcohol at all as a beverage uses it to excess.—Sacred Heart Review.

WHAT WAS "MAGNA CHARTA?"

A correspondence in the New York Herald on the claim some Protestant Episcopalians make to be called Catholics, has given certain of their controversialists the opportunity of betraying their lack of history. One of these gives the following reasons for denying the fact that Henry VIII. was the originator of the existing Church of England:

"During the Middle Ages the English communion yielded an enforced obedience to Rome, which the English clergy were glad to throw off when Henry repudiated the Papal claims."

"The Pope had granted the King a dispensation to marry his deceased brother's wife, and afterward, when Henry asked the Pope to declare this no marriage, the Pope refused, giving the clergy the opportunity to reaffirm the dogma of magna charta."

Magna Charta was not a collection of decrees. We presume, therefore, that by "the decree of Magna Charta" he means its first chapter: "The Church of England shall be free, etc." That famous document is one of those things which many speak about without having any acquaintance with them. It is a royal instrument recognizing existing rights, or conferring privileges. Let us say a few words to explain what the Great Charter was, how it originated and what its first chapter really means.

It is commonly held to have been the foundation stone of English liberty. In a sense this is true; for it was a royal acknowledgment of rights never to be infringed again by royal tyranny. Still, were one to seek in it any specific mention of what are understood as an Englishman's rights, he would be disappointed. Though some of its articles are of great constitutional value, such as the fourteenth, which undertakes that the Great Council shall be summoned whenever there is question of extraordinary aids; the seventeenth, which fixes the Court of Common Pleas at Westminster, so that suitors shall no longer have to follow the royal court from place to place; the eighteenth and nineteenth, which regulate the itinerant courts and order that in minor, as well as in major matters, there must be a proportion between the crime

and its punishment; and the thirtieth and fortieth, which provide for everybody judgment by his peers and according to the laws of the land, and prohibit the selling, delaying, or denial of justice; the greater part of its articles, nevertheless, regard the feudal relations of the times.

The origin of the Charter is found in the tyranny of the Angevin Kings, of whom John was the worst. They tyrannized over barons and churches alike. In the present article it will suffice to consider their lawlessness in matters ecclesiastical. They had a habit of keeping sees and abbeys vacant, so as to appropriate their revenues. When they consented to the filling of the vacancies they would take away all liberty of election by presenting their nominees to the chapters, a practice confirmed by Henry VIII. when he gave, as Protestant Episcopalians imagine, liberty to the Church of England, with this addition, that to refuse to elect the nominee was to incur premonition, virtual outlawry, a law existing to this day. They infringed upon the jurisdiction of ecclesiastical courts and were guilty of other excesses.

In July, 1205, the Archbishop of Canterbury died, and a part of the chapter, to forestall a royal nomination, met by night and chose in his stead their superior and sent him to Rome for confirmation. Some days later John appeared with his nominee, John de Grey, and forced the chapter to go through the form of election, and sent him to Rome on the heels of the superior. Innocent III. solved the difficulty by rejecting both and consecrating for the vacant see Cardinal Stephen Langton. John refused to allow the new Archbishop to land, and the Pope, excommunicating in vain, laid England under the interdict. This lasted for five years, until in 1213, the Pope deposed John, giving him to the first of June of that year to make his submission. He yielded, and on the fifteenth of May, having sworn to receive Cardinal Langton, to annul every injustice and to make restitution for all wrongs, in the midst of his barons and the bishops of the realm, who approved the act as their best security for the future, he surrendered his kingdom to the Legate Pandulf, and received it again as the vassal of the Vicar of Christ.

In 1214 was the battle of Bouvines. On this decisive field the King of France crushed his barony utterly. John returned from it a beaten man at the mercy of his. This the barons recognized; and towards the end of the year they drew up a list of the grievances of Church and State demanding a reform. John appealed to the Pope, who, considering only the fundamental relations of suzerain and feudatory, forbade the barons to take action, but promised to obtain for them satisfaction. In this the Pope acted as a temporal sovereign, not as the spiritual head of Christendom. The barons would not submit. Langton here made his great mistake. He knew the justice of the demands on the King. He knew, too, that they were in the main according to the Pope's mind. He looked upon the appeal to the suzerain as a mere subterfuge; for of all the Angevins none was more wily and astute than John. He persisted in opposition, and joined the barons who had proclaimed themselves the army of God and of Holy Church, to extort at length the charter of Runnymede. But, contrary to the common idea, this was not the Great Charter of England. John appealed again and the Pope annulled it on the ground that the mode in which it was obtained was a violation of the suzerain's rights and a degradation of the royal dignity. What would have happened had John survived it is useless to attempt to settle. But this is certain, that the place of the Charter in the British Constitution is due directly neither to Langton, nor to the barons, nor to John, but to the Holy See. A little more than a year after Runnymede John passed from earth, and was succeeded by his son, Henry, still a child. The Papal Legate, Gualo, was one of the guardians, and, with his approval, the second charter was granted freely, which contained all the substantial clauses of the one extorted at Runnymede. A few years later the King reissued the Charter, with a few slight alterations, and in this form it is the authentic constitutional document.

Hence, the meaning of the first chapter providing for the freedom of the Church and the freedom of election is clear. It was not directed against the Pope's jurisdiction, or the "encroachments of Rome." The whole history of the Charter proves that it was directed against royal aggression. To Langton who, as Archbishop of Canterbury, was a visi-

PIONEERS OF TRADE AND INDUSTRY

"In another branch of trade and industry Irishmen were found prominent. As mechanics, their work lives after them, and the various public buildings, as well as private residences, which have been placed under the master-hands of these workers, the early Irish masons, carpenters, etc., are there to-day, the stone and brickwork especially, as firm and intact as it was seventy or eighty years ago. In every branch of the public service, as well as trade and commerce, Irishmen took a most prominent place. It is to them in a very large extent, that we owe the political and religious liberty that we exercise to-day—the former won by the untiring exertions of such men as Kent, Morris, Little, O'Brien, etc., and the latter, by the firm stand taken by Right Reverend Michael A. Fleming, fourth Bishop of St. John's."

The Irishmen of this colony never forgot their Motherland, although commencing in the early days of the past century was confined entirely to the summer months, or to the happy arrival of some ship engaged in trade between Newfoundland and Newfoundland. To give some idea of the size of those ships, the writer mentions that his ancestors came to Newfoundland from Waterford over a hundred years ago in a brig called the "Daphne," after a passage of thirty-four days. He pays a tribute to Right Reverend Dr. Mullock, fifth Bishop of St. John's, who amidst his other achievements, was foremost in getting the first cable communication between St. John's and the Old Country on July 27, 1866.

PRESIDENT
SUSPENDERS
NONE SO EASY

ble testimony in favor of Papal jurisdiction against royal supremacy, and Gualo, the Legate, more than to any others it due the fact that it ever became a reality. It was, therefore, a vindication of the rights of the Church and of the Holy See. So far, then, was this chapter from being reaffirmed at the Reformation, that the assumption of the supremacy by Henry VIII. was an open violation of it, as has been every act of his successors exercising their usurped supremacy. Episcopalians profess an anxiety to have real English history taught. Let them begin with Magna Charta.—Henry Woods, S. J., in America.

CATHOLIC PIONEERS
OF NEWFOUNDLAND

FOREMOST IN EVERY BRANCH
OF TRADE AND INDUSTRY—
IRISH PRIESTS MINISTERED
TO THEIR RELIGIOUS NEEDS
AT RISK OF LIFE

In a recent issue of the Chimes, of St. John's, Newfoundland, H. F. Shortis had an article on "The Irish in Newfoundland." The writer, who is a Waterford man, describes how he has traced many a family of Irish exiles, from 1760 onwards, by perusing and copying the inscriptions on timeworn tombstones in Newfoundland. In part he says:

"It is a well known fact that the religious requirements of these Irishmen were attended to by the priests of their own nationality. These priests were few in number. From day to day they had to proceed, often in open boats and when sailboats were not procurable, the hardy fishermen would row the clergymen miles along our coast, until he arrived at his destination and administered the comforts of his holy religion. It often happened that those pioneers of religion and civilization were driven upon a lee shore, and their escapes from death were most miraculous. And it also happened that those same missionaries were overcome by blinding snow storms or caught far out to sea in heavy gales of wind."

PRIEST GIVES LIFE FOR FLOCK

"The first Irish priest, whose life was lost in carrying out his sacred duties along our coast, was Rev. Patrick Phelan, whilst en route in a boat along the shores of Conception Bay, on September 3, 1799. His body was found, floating erect in the middle of the bay, with his breviary under his arm, and I have heard it stated by very old residents (handed down from their predecessors) that the leaves of the book were barely damp with the salt water, and that it was kept in the succeeding priest's house for many years afterwards."

"The Irish pioneers in Newfoundland were engaged in the cod and herring fishery, with which they combined farming. As time went on they became possessed of schooners and went as far as the coast of Labrador in search of seals and cod. One has only to look up the past records of our shipping fleet, to find the names of the Walshes, Burkes, Houlahans, Ryans, Fitzgeralds, Lynchs, O'Briens, Morris, Geras, Murphy, etc., whose thorough knowledge of their dangerous avocation placed them in the front rank and who were the means of placing Newfoundland in that position which she holds to-day—the first fishery country in the world. Until the end of the sixties Irishmen commanded the most expensive and well-built vessels in the seal fisheries."

"In another branch of trade and industry Irishmen were found prominent. As mechanics, their work lives after them, and the various public buildings, as well as private residences, which have been placed under the master-hands of these workers, the early Irish masons, carpenters, etc., are there to-day, the stone and brickwork especially, as firm and intact as it was seventy or eighty years ago. In every branch of the public service, as well as trade and commerce, Irishmen took a most prominent place. It is to them in a very large extent, that we owe the political and religious liberty that we exercise to-day—the former won by the untiring exertions of such men as Kent, Morris, Little, O'Brien, etc., and the latter, by the firm stand taken by Right Reverend Michael A. Fleming, fourth Bishop of St. John's."

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