SIX

FIVESMINUTESERMON BY REV. F. PEPPERT

FIRST SUNDAY IN ADVENT "When you shall see these things come to pass, know that the kingd m of God is at hand" (Luke XE(31)

Our Lord enumerated the events which are to precede the last judg-ment, in order that men may then at least have recourse to Penance ; but, as far as we are concerned, the pre-diction of the events is equivalent to their occurrence. It is certain that sooner or later the terrible judgment will take place, and we ought there-fore often seriously to think about it, and this reflection will lead us to give up our sins and will encourage as to strive earnestly to acquire fresh virtues. As the Wise Man says : "In all thy works remember thy last end, (Eccl. and thou shalt never sin."

vii. 40). By giving us so solemn and so important a subject for meditation as that contained in to-day's Gospel, our Lord shows how good and expedient it is for us to meditate upon all the trutus of religion, as this tends to our edification and ultimately to our Thinking over these Salvation. truths is a form of prayer in the wider sense of the word, and is much recommended by all teachers of the spiritual life, who call it meditation. It behooves every Christian to know at least something about it, and so we will consider to day first the ad vantages of meditation, and then the

By making a meditation we mean penetrating into some truth for our dification, and not merely in order become acquainted with it or to obtain a better comprehension of it. If we, therefore, think over the truths of our religion simply with a view to learning them and to understanding them more fully, we are not making the sort of meditation of

which we are now speaking. When we meditate, we try to pene-tratemore deeply into one of the truths tratemore cceptyintconeorine truths of our holy religion, so as to awaken in our hearts picus feelings and affec-tions, holy resolutions and a firm intention to be zealous in acquiring virtues. Thinking over things in order to know them exhibits the order to know them enlightens the mind, but pious meditation warms the heart, and urges it on to pursue what is right. Even if Holy Sorip-ture and the great writers of the Church taught us nothing regarding the importance of frequently making pious meditations, we could find it out for ourselves. Any one who aims atachieving a task that demands great exertion and costly sacrifices, would be discouraged by the difficulty of his undertaking, unless he often renewed his purpose by thinking of his goal; but he would often not know how to reach this goal, unless he studied the means of doing so, and, by thinking of the suitability of and, derived fresh energy to apply them, in order thus to attain to the desired end. Thus serious meditation leads to an intense wish to reach the goal, and our one great goal is heaven.

Why has holy Church to mourn over many who do not lead Christian lives Chiefly because so many have not the faith. Yet the great majority of Christians although they do not live as they ought, have the faith and adhere to its truths, but never think about them. And just because they never let their minds dwell upon these truths, they are unaffected by them, their hearts remain cold, and in spite of having the true faith, they things of God."

late, because there is none that con-sidereth in the heart " (Jer. xii, 11) Such hearts are devoid of virtue and devastated by sin, because they never consider the truths of faith that they know. God's word is planted in them like seed in the earth, but it God. never grows, and it bears no fruit, because it is not quickened into life because it is not quite from medita by the warmth derived from medita tion. What more terrible doctrine can there be than that concerning hell? Yet there are some who firmly believe it, but never think about it, consider what everlasting punishment means, and so are unnever affected by the warnings that it im presses upon us. Such people live as if they did not believe in hell; they will even live as if hell did not exist at all. The faith of such Christians is like a flint, from which sparks of fire can be produced only by repeated blows with the steel ; otherwise there is no sign of fire about it. If only those who have the faith would frequently consider the vari-ous truths of our holy religion thoughtfully and with earnest piety, they would be led to make many good resolutions and to amend their way of life. We may, therefore, know and be lieve the truths of religion, but, un-less we think about them, we are only too likely to fall into a careless way of life and into the sins of the world. The man who meditates upon these truths is alone steadfast in his efforts to attain to eternal happiness. We read in Holy Scripture that the man is blessed who meditates day and night on the law of the Lord (Ps. i, 1, 2.) for the resolutions formed during meditation will not vanish and leave no trace, but they will remain with him day and night, and direct him in all that be thinks, does and avoids. Thus frequent media-tion becomes really a remembrance of the law of the Lord by day and by night. In another passage of Hely Scripture we read : "Blessed is the man that shall continue in wisdom, and that shall meditate in his jus-tice, and in his mind shall think of

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HOW LONG WILL THE WAR LAST? Amen.

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the all-seeing eye of God " (Eccl. xiv. 22)

In accordance with the teaching of Holy Scripture, the Fathers of the Charch lose no opportunity of urging men to meditate upon her doctrines St. Jerome b'ds us withdraw often into holy, silent meditaton, as into a quiet havea from the stormy sea of life, and he concludes his admonition with these words : " I give you this advice, not in order to cut you off from your family (as if you ought to them and spend your time in forget meditation upon secred things), but, on the contrary, you ought to medi-tate, in order to learn thereby how to behave towards others."

St. Augustine recommends meditation as a safeguard against sin, and says very truly that it is im possible for one, who has holy thoughts in his heart, to do evil deeds, impossible, that is to say, for one whose heart is really filled and

effects of meditation, and says : " It purifies first the source whence it proceede, viz. the intellect, which est quantity of liquor, even as medi-begins the meditation, and then it gives a right intention to all our all times and under all circumduties, directs our actions, corrects our faults, and orders our manners and our whole life; finally it pro cures for us a knowledge of all the

Meditation is most profitable not toxicants is here and now circum-only to those who desire to continue tosolation is all the land made deso late, because there is none that con-identify in the doctriant of our boly religion to the prophet in the heart " (Ler, xii, 11). Meditation is most profitable not toxicants is here and now circum-only to those who desire to continue illustrate the difference. It is right that parents should send their chil-nations concerned." The cruel treatment by Russia is of the doctrines of our holy religion. it renders our faith more lively, it adds strength to our hope, and warmth and fervor to our love of oumstantially.

to religious teaching. It may be that it does not take long to tell the tations, for thus you will not merely law : that we might receive the learn the traths of religion, but, adoption of sons." When the Incarnate God came into the world, the world had need of Him. The nations were seated in the valley of the shadow of death. Paganism held sway over a great portion of the earth. God was being robbed of His ion of sons.' learn the trains of religion, but, realizing their beauty in the depths of your hearts, you will burn with an ardent desire to lead others too to know the infinite beauty of God.

HE CATHOLIC RECORD

TEMPERANCE A WORD TO LAWMAKERS

Moral sussion and high examples are very good in their way, but no moral influence can counteract the shameless temptations that lie in the path of our young men and women to day. It is unnecessary to enumer-ate them here. We claim as a right to have them removed by act of Parliament. Our men on the way home from work on pay days, our women in the poorest districts, our young boys in their clubs with licensed bars, are all tempted to violate the

laws of sobriety, and it is the duty of every government to concern itself seriously in the matter. If acts of Parliament cannot make them sober, they can at least make possible and easy the practice of this hardy virtue. Human nature is not radically bad, and given fair conditions, it will be come strong in the practice of a virtue that makes for physical and

moral progress. To our law givers we say remove the induce nents to drinking that stare our young people in the face, and trust to religion, to self interest and love of virtue to make them sober and self respecting. -Father Mathew Record.

The centennial of the birth of the

argument that to take a drink is not wrong in itself. He said :

and in this class he said liquor held s

are yet rightfully prohibited. Speed-

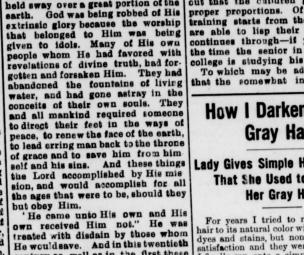
a city is not in se wrong, yet they are prohibited, because circumstantially

from the circumstances with which

action in the abstract. Some objects is always wrong. It does not derive its morality from circumstan penetrated with holy thoughts that no circumstances can make it right. are the outcome of his meditation. Being wrong, regardless of circumare the outcome of his meditation. St. Bernard speaks of the excellent stances, it is said to be wrong in se. If the sale of intoxicants were wrong in this sense, then taking the small-

that drinking is wrong in this sense, hings of God." Meditation is most profitable not toxicants is here and now circum-

that they are likely to communicate to the rest of the school, then sending them is wrong, not in se, but cir When liquorites argue that liquor



century as well as in the first these words are true of the reception accorded Him on the part of His people The world's unrest at the present, is a reality. Men are seeking peace in life and quiet in conscience, and as surance in prospect, and they will not permit the One Being Who can satisfy their longings to come into their lives. Advent time is the Church's preparation for the coming of the Redeemer, with His grace and truth into countless souls. May He

come even to the thousands who in their pride of knowledge bave turned away from the Saviour's teaching. May He illumine the minds and strengthen the wills even of those, to recognize His saving presence and blessed influence in human life, so that again it may be said, as was said of old : "Lo, this is our God ; we have waited for Him, and He will save us ; this is the Lord we have patiently waited for Him, we shall rejoice and be joyful in His

salvation."-St. Paul Bulletin. CATHOLIC POLAND'S

PLIGHT

Two Catholic countries are suffer ing most soverely on account of the war-Belgium and Poland. Irvin Cobb has called Belgium "Europe's Rag Doll." It is an apt and sad comparison. Poland comes next in the severity of her afflictions. What will Germany do with her, is the

question now asked very often. A Catholic writer eays: "A people peacefal, and free from the blame of setting this hideous war the action, when done, will be tinder ablaze, the Poles are suffer clothed; or, in other words, the ing beyond all telling. They have suffered much in their history, too, as here defined have a morality of their own. Thus, to blaspheme God been heavy upon them. Yet the been heavy upon them. Yet the wonder of it all, they have never lost their nationality. You may talk of Austrian Poland, Russian Poland, Prussian Poland ; the adjectives are nothing ; it is the noun that counts, and Poland has ever remained Poland. The Treaty of Vienna tore the body of Poland into three parts. Austria, Russia and Prussia each taking a share, while Cracow became a republic. All the great powers, England, France, and the nations re-ceiving the spoils guaranteed that the Polish language and religion should be held sacred. A political crime was to be made lighter by



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found a cure for it." It was a case like this that made me realize how many others were in need of aid, and determined me, if possible, to offer Samaria Prescription to the world. The treatment is absolutely different from others. It can be given without the patient's knowledge if desired. Thous-ands of wives, mothers, daughters and sisters have saved their men-folk from the curse of alcohol through it. IT CURES IT OURES

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NOT WRONG IN ITSELF, BUT-

The centennial of the birth of the late Monsignor Bersonies was cele-brated recently in Father Mathew Hall, Indianapolis. The venerable prelate was a Frenchman, who preached total abstinence and gave up wine as an example to others Rev. C. J. Baron, who spoke on the occasion, alluded to the oft.repeated

There is no doubt any State has the right to enact laws prohibiting those things harmful to its people,

prominent place. "A thousand and one things are not in se (in themselves) wrong, and

ing an auto in a crowded street is not in se wrong, operating a powder mill or a slaughter house in the heart of

wrong. wrong. "According to theologiane, all human acts derive their morality from the object, the end or the cir-cumstances attending the act. By the object is understood that to which the will primarily tends, apart

stances. "Needless to say, temperance people do not contend, and never did,

At first it may not be easy to meditate, but much of the difficulty is overcome by means of spiritual reading. Whoever has not learned how to make a meditation, may begin by reading a short passage in some good book, and then thinking over what he has read : afterwards he may read on further, and stop again to impress the subject well upon his memory, making such good resolutions as suggest themselves, and bearing them carefully in mind, in order to

put them into practice. It is very necessary for you t

accustom yourselves to some extent to make meditations, if you wish to show others the way to lead a good life and to attain everlasting h ness. By meditating you will learn to do this, not so much by means of dry precepts, as by having your bearts inflamed with real zeal for souls. Therefore pray God to give you grace to acquire the habit of making medi



selling is lawful because Christ changed water into wine, or because the Old Testament seems in places to sanction the drinking of intoxicants, their argument is beside the mark. "The prohibition question is not sands of years ago, nor about beer drinking in Germany, nor about the use of absinthe in France, but is con-

cerned about the selling of intoxi-cants here and now."-Catholic Columbian.

ADVENT

The season of Advent, which marks the beginning of the ecclesiastical year, embraces the time between the Sunday nearest to the Feast of St. Andrew the Apostle, November 30, and the Feast of Our Lord's Nativity. During these days the faithful are exhorted to prepare by works of penance and by prayer for the celebra tion of the aniversary of the Saviour's coming into the world. With beautiful appropriateness the Church has arranged her liturgy in such a way he to keep before her mind that long period from the fall of man to the coming of the Redeemer. She goes back in spirit to the time befere the Incarnation, and in the words of the holy men of the ancient dispensation she prays, "Send down the dew, ye heavens, from above, and let the clouds rain the Just One : let the earth be opened, and bud forth the Restheemer." She borrows the language of ardent longing and for vid expression of the prophets of old, in which the prayers of His people

ascended to His throne, and after receiving and answering them, "when the fulness of the time was come, God sent His Son, made of a woman, made under the law : that He might made under the law : that He might case. The fact is that a surplisingly redeem them who were under the small amount of time is given over

"Russian Poland's history up to

year of revolutions was 1830, and

there was scarcely a year from then till 1863 that did not see a Polish

rising, and that year was the red

year in Russian Poland. After 150,

000 Poles went to Siberia, while at

least 30,000 had gone down in battle, the process of Russianizing began

No Pole could purchase land in Lithuania or Ukraina, they were per-

secuted for their Faith, and it was a crime to speak Polish in public. When the twentieth centary began there were not as many schools in Russian Poland as there were in the

same territory at the close of the sixteenth century. But Polish nation

ality refused to die. Though bleed

the Poles, and partially succeeded, but their natural patriotic spirit could not be driven out. Austria

reated them some better and gave

them a degree of autonomy which

May not all Catholics and good

men hope for the restoration of the kingdom of Poland !--Intermountain

AN OLD TIME OBJECTION

In the course of a forcible and

ing fearfully, it is living still."

Catholic.

1830 can be summed up in a single word, misgovernment. Secret police overrunning the country, choole suppressed, the right of free speech in and out of parliament crushed : in brief, every promise guaranteed by the Constitution was broken. The

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considering the source, a somewhat remarkable appreciation of the parochial school, the Brooklyn Citizen thus disposes of one old time objection to our Catholic schools : "The statement—or misstatement rather-is ofttimes made that too much attention is paid to religious instruction and that other things are sacrificed. But such is not the

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