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FIVE-MINUTE SERMON

FEAST OF ALL SAINTS

FEAST OF ALL SAINTS All saints, my dear brethren, and all sinners who attain to eternal life, are closely joined together in the solemn-ities of the first two days of Nor-ember. The morrow of All Saints' day is All Souls' day. The joy of Paradise and the weariness of its vestibule are both offered to our thoughts and almost at the same time. We quickly leave praying for the saints in glory to begin praying for the sinners in purgatory. And this is a beautiful way of medita-ting on the future life, for love is too unselfish to tarry long with a happy friend while there is another friend out-side the door in a state of great unhap-piness.

Holy Church would have us measur

Holy Church would have us measure our charity for the souls in purgatory by our value of the joys of heaven. And experience tells how very great an effect this has on us, for we see everywhere among Catholics an intense affection for the poor souls waiting at heaven's gate, much intensified by the sights and sounds from within that gate, which have been granted us beforehand on the feast celebrated to-day. Now, there is a strict duty of friend-ship to be fulfilled in praying for the departed. They are our relatives, our former companions in the journey of life, our former associates in business and in pleasure. Can there be any doubt of this? Do you suppose that the suffer-ering souls were any worse Christians than you are yourselves at this moment? In some cases, yes; but these were exceptions. Nearly all who have gone whom they have left after them—poor,

with great accuracy and skill, not only in regard of our sad state which, after all, is in one respect, namely, the uncertainty of our end, sadder even than theirs. But we will be the more minful to prepare in the the great debt, but what about their great debt, but what about the last farthing—the affections still elinging to motives, the gross inclinations chained, indeed, but not tamed? What about the lowness of motives, the gross inclinations chained, indeed, but not tamed? What about the same every day—the nasty little lies, the greediness at table, the worship of man's opinions, the vanity, the self-con free. It is only in "Gleen The tot our about the self the great table tot as and three the more marks opinions, the vanity, the self-con free to increase the box absolutely in "Gleen The tot about the self the senarched tot about the self the senarched tot." mean selfishness, the slothfal habits, the h greediness at table, the worship of man's opinions, the vanity, the self-con-ceit, the snappish temper, the sillness and giddiness, the harbored aversion even for relatives, the petty dishonesty —what about all this which we know must be atoned for by them, because like ourselves they were commonplace Christians? Ah! brethren, we ought to have a fellow-feeling for "them; we to have a fellow-feeling for "them ; we ought to thank God that we can inter-pose in their behalf. Blessed be the friendship; blessed the Masses offered for them in this their day of gloom and desolation 1 How well they realize the truth of the Scripture saying, "Blessed is the man who hath found a true Triend."

desolation 1 How well they realize the fruch of the Scripture saying, "Blessed as the man who hath found a true friend." But there is a yet closer bond be-tween us and the souls in purgatory than that of friendship, however strong that may be. I mean the bond of com-mon guilt. I mean the dreadful fact to the year participators in that guilt of theirs for the imperfect repentance of which they now suffer even after for-giveness. They committed venial sins, but who made them do it? Who but you, my brothren, their former relations and friends? You provoked them to the anger they suffer for, you poisoned their minds with envy, you failed to teach them rightly if they were your children, you embittered their hearts if they were your parents. Come forward, then all of you, and bear your own share of the burden. If not from friendship's love, at least from the urgent call of justice, take a share of the sufferings of the poor souls in purgatory, for you had a share in their guilt. By so doing you will hasten the happy hour of their deliverance, and earn a share in their heavenly joy.

earn a share in their heavenly joy. NOT SO MORIBUND FATHER BENSON SHOWS CAUSE FOR BELIEF IN A CATHOLIC REVIVAL REVIVAL

REVIVAL

and rise again; she has seen a re-oublic give birth to a monarchy or an empire, and an empire yield to a republic; she has seen every dynasty fall except her own; she has seen, in religious affairs, every 'modern' sect.—whose one claim to efficiency lies in its modernity—fail to keep pace with herself who has the centuries on her shoulders; and she remains to-day the one single sacred and secular common-wealth which has faced the revolutions and the whirling religions of the West **Gure Your** Rheumatism 50,000 BOXES FREE

wealth which has faced the revolutions and the whirling religions of the West and has survived, with a continuity so unshaken that not one of her enemies can dispute it, and an authority which they can only resent; she arouses more love and obedience on the one side and more hatred or contempt on the other than the most romantic, the most brutal, or the most constitutional sovereign, sage, or thinker ever seen."—The Mis-sionary.

THE HOLY SOULS [From "Seedlings" by the Right Rev. Charles H

Cotton, D. D.] It is a duty we owe ourselves to pray for the faithful departed. In helping them we shall be helping ourselves. Their release will serve powerfully to save us. Their happiness attained will be the forerunner of our own. They will return our goodness a hundredfold. Our Lord and the whole heavenly court will show their greating for the scole ago, Sciatica, Pain in the Bac Our Lord and the whole heavenly court will show their gratitude for the souls we add to the number of the elect by greater graces for ourselves. Our charity will be doubly blessed and the justice we satisfy for others will justify us before God and make us pleasing in His sight. Whilst praying for the dear de-parted, we will be made fully conscious of our sad state which, after all, is in one resuet, namely, the uncertainty of

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aries, priests preparing for Mass, priests making their thanksgiving; they are innocent maidens and there are penitent sinners; but out of these many minds rises one Eucharistic hymn, and the great Action is the measure and the scope of it,"—Cardinal Newman Don't fear to lose by sacrificing just a little-you'll be happier for it Since it Began Business

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Solid



NOVEMBER 5, 1910 THE READER'S

CONDUCTED BY "CO I was present at the in ing of a certain Ladies' Li the other evening, and on ers all unconsciously ga elle—it was a reverend ge ferred to the Society as culture. It was this has me thinking. Culture! how little it means. Wi Is it the reading of bool the acquiring of facts? edge is a very good thin culture, nor can it pr Our mind may be a var facts without having the the adjective cultured wing filling of our mind minute facts is itself th obstacle to culture. A is a cultivated mind, as and the walking energe all the difference that t the wareroom of an up well furnished house. CONDUCTED BY " CO

Culture is not synon reading of books. If it body would be culture adays everybody reads. than literature is the r ture. A cultured perso unread person because tured is he who thinks tured is he who thinks rightly, uniformly a People read too many a saying that we should one book. Rather should of no book. Good and is an aid to culture, confound the end with other obvious mistak confound the end with other obvious mistak culture with our cult that because people ha we have read that thi illiterate. We meet never opened his Br moral nature is revo tured indifferentism and straightway we and straightway we -intellectually-a bo know his Homer and know his Homer and 1 have a keen apprec peare, and may be able Pope, or Dante on 1 you think he has mu-way of art from the new poem? Fashions other things, so in 1 elements of thought o do not dware. do not change.

There is a great culture will be rend too much reading. I serve his intellectu by not reading at by hot reading at when every second society has writtle when every man see sirable to read all ten? Perhaps of the less evil to read not reading everything. reading everything. terests of true cul not at reading the laborat books. It is su best books. It is so what everybody will in a hundred or two to fill our minds wit that will be out of p We have upon our t with the dust of n books which we mind books which we manother hundred ye another hundred y⁴ they have already 1 in the case of H hundred years. Wi save our pocket-boo that we improve of them to the dust an if we would only at for love of art. of for love of art, or knowledge, not for of expression, but e



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open—the unbeliever awed if not con-vinced. One thing more. Worship in its essential elements is, and has been guences give it a cast which it must ever retain until the disease has been completely cured and done away. Wor-ship as we, who are imprisoned in this "body of sin" render it, is and must be in its general character propitiatory and sacrificial ; it has had this cast from the time of the fall; it will retain it until the work of Redemption in its fullness is accomplished and is complete. The worship now offered in heaven, to judge from the teachings of the theolog-ians and the glimpses permitted us in the Apocalypse is a sacrificial worship its cancels of the Great High Priest, at a golden altar where He stands to glorify the triune God and to make in-tereession for us. Worship, humanly speaking, is a sacred science ; it has its principles canons, and laws to which human inven-tion and the ideas of the age must yield respect. In the Christian Church work ship has ever been liturgical in char-acter. All existing liturgies may be traced to one fountain head and thei ference is that God must have indicated **WASH THAT ITCH AWAY** It is said that there are certain springs in Europe that give relief and ture to Eczema and other skin diseases.

The world's shrewdest observers, like Gilbert K. Chesterton and H. G. Wells, Gilbert K. Cnesterton and R. G. Weis, for example, are going on record as con-vinced that we are about to see the greatest Catholic revival of history. Father Robert Hugh Benson, the bril-liant Catholic novelist and convert, in a recent article in the Atlantic Monthly, gives some reasons why this opinion is taking hold of acute minds outside the Church.

"When men in France like Bruneti-ère, Coppee, Huysmans, Rette and Paul Bourget, come forward from agnosaism or infidelity; when Pasteur agnosticism or infidelity; when Pasteur, perhaps the most widely known scientist of his day, declares that his researches have left him with the faith of the Breton peasant, and that further re-searches, he doubts not, would leave him with the faith of the Breton peasant's wife; when, in Great Britain, an Irish Bestortatt, professor of biology, a prowife; when, in Great Britain, an Irish Protestant professor of biology, a pro-fessor of Greek at Glasgow, and per-haps the greatest judge on the bench, in the very height of maturity and of their reputation, deliberately make their submission to Rome; when, with-in the last few mon its the Lutheran professor of history at Halle follows their example; when two of those who are called 'the three cleverest men in London,' not only defend Catholicism, but defend it with the ardor of preach-ing friars; when, in spite of three cen but defend it with the ardor of preach-ing friars ; when, in spite of three cen-turies of Protestantism, enforced until recently by the law of the land, the Catholic party in the Eaglish Parlia-ment once more has the balance of power, as also it holds it in German; when, as is notorious, the 'man-in-the-street' publicly declares that if he had any religion at all, it would be the Catholic religion; when a papal legate elicits in the streets Protestant Lon-don a devotion and an hostility that are alike the envy of all modern 'leaders of religious thought,' and sails up the Rhine into Cologne to the thunder of guns and the pealing of bells; when guns and the pealing of bells; when this kind of thing is happening everysions in the East are the Catholic mis

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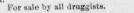
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It is said that there are certain springs in Europe that give relief and cure to Eczema and other skin diseases. If you knew that by washing in these waters you could be relieved from that awful itch, wouldn't you make every Would you not be willing to spend your last cost to find the cure? curve to Eczema and other skin diseases. If you knew that by washing in these waters you could be relieved from that awful itch, wouldn't you make every effort to take a trip to Europe at once? Would you not be willing to spend your last cent to find the cure? But you need not leave home for these distant springs. Relief is right there in your own home town ! A simple wash of Oil of Wintergreen, Thymol and other ingredients as com-myounded only in D. D. Prescription will bring instant relief to that terrible burning itch, and leaves the skin as smooth and healthy as that of a child. If you have not already tried it, write the D. D. Laboratories, Dept. B. 49 Colborne St., Toronto, for a free trial bottle, and prove its wonderful affectiveness. We assure you of instant relief. For sale by all druggists.

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