FIVE-MINUTE SERMON

NINETH SUNDAY, AFTER PENTE-COST

RICHES ARE GOD'S Brethren, a rich man is entitled to the ownership of his wealth. Every civilized nation rightly guarantees to each of its citizens the possession and use of lawfully acquired property. But let us ask's question : Why is it that the evident, the irresistible providence of God makes some men rich and many men poor? Way is it God's will that there should be such painful inequality of the goods of this model. of God makes some men rich and many men poor? Way is it God's will that there should be such painful inequality of the goods of this world? Why are some men ready to perish of want, and others overflowing with superfluities? It is true to say, and ought often be said, that a good government will hinder the rich from getting richer, and the poor from growing poorer. But nobody except a dreamer will hope for a state of things in which there shall be neither rich nor poor. Why, then, does God permit this? A solution of this diffi-oulty is found when we ask, What says the Christian religion of the relation of the needy and the affluent? Just this: As long as the poor man lacks the necessities of life, he holds a mortgage on the rich man's superfluities. So that, for ex-ample, the taxes paid for support of public charities are due by virtue of divine, natural right to the community's poor. What does Cardinal Manning say? "Eren good and generous people say? "Even good and generous people do not know or remember that such a natural right, with its correlative natural obligation, exists. They pay their poor rate, as they think, as a tax or out of pure banevolence and gratuittheir poor rate, as they think, as a tax or out of pure benevolence and gratuit-ous charity. This habit of mind rests on a denial of the rights and obliga-gations of nature, and generates gan essentially erroneous, and even immoral, habit of mind. To combat this perver-ion of morals and to recall people if

habit of mind. To compare use post-sion of morals and to recall people, if possible, to a higher sense of duty, I affirm that the foundation of our poor-form that the foundation of our poor to among that the foundation of our poor-law is the natural right of the poor to work or to breathe. And this is the plain teaching of the Gospel. So man for the priosiple. We only wish to apply it against the rich man's wish to apply it against the rich man's extravagance, reminding him that by the law of God the poor have a claim upon what he wastes. Be it remem-bered, brethren, that the rich man is only the stewart of the Lord. Let him live fairly up to his state of life. Bat let him beware of reckless expense, princely state in a republic, the aping of lords and nabobs where such condi-tions of life are plainly antaconistic to tions of life are plainly antagonistic to the providence of God. Les the wives and daughters of the rich bear in mind

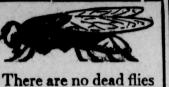
and daughters of the rick bear in mind that every penny they spend has some-where back, on its journey to their deli-cate hands, been stained with the psin-ful sweat of the poor. Cardinal Man-ning quotes St. Ambrose: "It is the bread of the famishing that you keep back, and the clothing of the naked that you next her", they is to any your wate you put by"; that is to say, your waste-ful extravagance hinders you from that charity which the fact of superfluity

Our society is organized for the bene-fit of humanity; for the uplitting of fallen humanity in particular; for the protection of the young man and boy who are surrounded with the constant danger of drinking. We should not neglect our temperance societies. No man can possibly succeed in this life without the assistance and support of his fellow-men, and it is only wise for us to continually surround ourselves with the greatest possible protection within reach. We believe that the total ab-stinence society has a particular infincharity which the fact of supermuty makes an obligation. Brothren, after so many words that may sound harsh, listen to a few that are pleasant. Thank God that our rich Oatholic people are so often exceeding-ly charitable, and that they so often present to their fellow-citizens the good present to their fellow-citizens the good example of wealth combined with sim-plicity of life and manners. And how often do we find men and women whose wealth would, as the world goes, put them at ease and luxury, devoting not only their money but their time and their personal attantion to the noblest works of charity! Still, where there is alth we know that there is a tende to luxury, to sloth, to selfishness of th the futury, to show, to be using so the most extreme type, and not only to for-getfulness but utter contempt for the poor of Christ. Against these tenden-cies it has been our purpose to protest in giving you this sermon.

TEMPERANCE

OUR REAL SOURCE OF STRENGTH

The C. T. A. U. Advocate very per-tinently reminds members of the Catho-lic Total Abstinence Societies and inligion. dividuals affiliated with the national union, of the annual Communion day. Catholic total abstainers are not likely to lose sight of the fact that temperance is only one virtue and that the practise is only one virtue and that the practises of that one virtue is not sufficient for salvation. Foremost in all good works Catholic total `abstainers should be models in every parish of correct Catho lic living. Particularly should they be noted for their devotion to the Holy Eucharist. Frequent and even daily Eucharist. Frequent and even daily Communion should be common among them; and the annual Communion day of the total abstinence society in any church should be an edifying and inspir-ing sight for young and old. "Constant prayer and frequent Communion," says the C. T. A. U. Advocate truly, "must be the unfailing sources of strength for all who have pledged themselves to total abstinence. The blessing of Christ upon our work will far outreach our small human endeavors." WORK MEN MUST BE SOBER This statement recently made by a constructor of elevators in a Philadel-phia newspaper preaches a most" effec.



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are used as directed.

All Druggists, Gro-

cers and General Deal-

nade in my life. He has yielded and

JESUITS AS PROHIBITIONISTS

BENEFIT OF TEMPERANCE

SOCIETY

ers sell them.

when he took the platform at the opening of his talk, Rev. Father Burns devoted a moment to making plain to his audience that the purpose of his address was not to teach or to open an argument. He stated that he had come argument. He stated that be had come at the invitation of Rev. Mr. Hunting-ton, merely to speak upon the Roman Catholic Religion and explain what the Catholics believe. He said plainly that there was not to be any argument and that it was not proposed to be argumentative in nature. Delving then into his topic, Rev. Father Burns said that, in the first place, it must be understood in what lying about when WILSON'S

Father Burns said that, in the first place, it must be understood in what respects the Catholic and Protestant religions agree. 'We all agree that there is a God, one God, a creator, who is three persons, whom we call the Holy Trinity, the Father, the Son, Jesus Christ, and the Holy Ghost," he said. 'We will agree also that He created you and me for two purposes, first to glorify and honor Himself and that we might honor Him more this that we might honor Him upon this earth." He then took up some of the points wherin the two beliefs do no not agree. The first point is that of grace. Pro-testants, he explained, believe that if a parson has faith and grace they will

of Fred S. Walts that a vote of thanks be extended to the speaker for his

When he took the platform at the

testants, he explained, believe that if a person has faith and grace they will reach heaven. The Catholics, he stated, scoure grace through prayer and by the seven sacraments of the Church. "What is meant by the sacraments?" he asked. "We might term them vis-ible signs of an invisible influence." He then took up the various sacraments and explained each in detail. His ex-lanation of each was very condise. Yet

made in my life. He has yielded and fallen at last, but only because all of his strength is insufficient to overcome the disease that possesses him." Teach your children that drunkenness is a horrible disease, as bad as leprosy. Teach them that it can be avoided: that the disease is contracted in youth through carelessness, and that it is spread by those who encourage drink-ing in others. Tell them that the avoiding of whisky is not merely a question of morals or obedience to parents, but a question involving mental and physical salvation, success in life, happiness and the respect of others.—Catholic Bulletin. JESUITS AS PROHIBITIONISTS planation of each was very concise, yet very plain and simple and easily understood. The first taken up was the sacrament of baptism, which, in the Catholic Church, is divided into three Catholio Church, is divided into three classes baptiam by water, the baptism of blood and of desire. That of water is performed by the priest: that of blood occurs in the case of a person who might be killed in an effort to carry out his religious faith, while that of desire might apply to an ignorant person who died, unable to procure the sacrament through lack of sufficient knowledge or ability.

The words "prohibition" and pro-hibitionists" have a sound not slways welcome to Catholic ears. Even Cathoability. The sacrament of Communion was the weicome to Catholic ears. Even Catho-lics who believe in the principle of pro-hibition are slow to enter into any movement in favor of it inasmuch as a good many very earnest prohibitionists are often very narrow-minded toward Catholics. Yet, as pointed eut in the American Catholic Historical Re-

The sacrament of Communion was the second taken up, and in succession those of confession, confirmation, matrimony and the last rites of the dying. He then spoke of the hereafter, explaining that the Catholic religion believes in a heaven for those who are without sin; a hell for those who commit a great sin, or a morisal sin as it is termed; and a purgatory for those who commit lesser sins, descring of punishment but not of

American Catholic Historical Re-searches for July, the first agitation for prohibition of the sale of intoxicating liquors, and the first actual prohibitive legislation in North America took place not in Maine but in New France, sins, deserving of punishment but not of everlasting separation from God. Rev. Father Burns explained what is meant by the granting of an indulgence "Some people believe that this is the granting of permission to commit sin," he said. "Is is no such thing. No one can give permission to commit sin. It means merely a remission of the tempor-al punishment; if a man commits a sin the guilt is forgiven him but he must still suffer the penalty." The invocation of the saints and the Biessed Virgin was explained, Rev. place not in Maine but in New France, and that as early as the seventeenth century. This probibition, however, was planned to prevent the debauching of the Indians with liquor. Our society is organized for the ben

leceived. It does not mean that the Pope cannot sin or that he is inspired on

ficially he cannot go wrong. He took up various other things of

the reasons for the Church feasts, explaining each so that any existing mis-understanding concerning each might be removed, while at the same time his

THE CATHOLIC RECORD

DOCTORS COULD

NOT HELP

"Fruit-a-tives" Cured Me

MY KIDNEYS

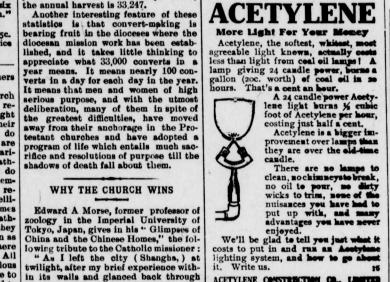
who has other interests besides business about which they can talk." So the average commercial traveller, we fear, would hardly be a very success-fol salesman in Latin America.— America.

CONVERTS NUMEROUS

There were 33 247 converts received into the Catholic Church during the year 1911. These figures have been se-cured by the Apostolic Mission House from the reports from chancery, offices throughout the country, and they pos-sess all available accuracy. They are the aggregate of adult baptisms taken from the baptismal records. So conservative is the figure that many discerning judges say that they under-represent rather than exaggerate the number of conversions. The aver-age of converts to the population in all the discess of the country is one in 400. Using this aver-age with the 15,000,000 Catholics given by the directory would run the number of converts no to 37000. These might

age with the 15,000,000 Gatholics given by the directory would run the number of converts up to 37,000. There might be added to the actual reports of the chancery offices some thousands that have never been reported, the number dying in hospitals, received on their deathbeds, the number received in con-vents, the whole families that are vents, the whole families that are brought back. An observant prelate says that the aggregate of these might be 10,000. But, however, we discard all these guesses and come back to actual reports and we place the aggregate of conversions in the United States at 33,-247. These donness presents a somal-

247. These figures possess a remark-able interest because they are a measable interest because they are a mess-ure of the growth of convert-making. The Apostolic Mission House hav gathered these figures at the end of three year periods. In 1908, in prepar-ation for the missionary congress for that year the number of converts re-ceived into the church during the pre-vious year the number of or the previous year, the number rose to 28,789, and now after three years more of missionary work, the annual harvest is 33,247. Another interesting feature of these



WHY THE CHURCH WINS

Edward A Morse, former professor ask questions concerning points of Cath-olic doctrine or practice. Were they half as solicitious about their religion as zoology in the Imperial University of Tokyo, Japan, gives in his "Glimpses of China and the Chinese Homes," the fol-lowing tribute to the Cathollo missioner : they are about worldly affairs, there would be a different story to tell. All lowing tribute to the Oathollo missioner : "As I left the oity (Shangha,) at twilight, after my brief experience with-in its walls and glanced back through the gateway to take a last look at its narrow streets and low buildings, and recalled the mass of filth, misery and smallpox, I noticed a Jesuit priest with heavy black beard and unmistakable French face, but dressed in full Chinese continue. cannot exert the influence of the zealons cannot exert the influence of the zealous woman whom seventy converts have to thank for setting them on the road to the True Church. That requires more than ordinary tact as well as knowledge and zeal. But all can be ready to give to others a reasonable account of their religion and thus help to remove the barriers of prejudice that keep so many away from the Church.—True Voice.

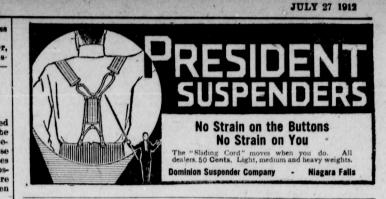
costume. "He was entering the city in which he lived surrounded by all this squalor

and misery. "I could not help admiring his noble devotion, and could readily understand why the Catholics make such progress in China in comparison with that made by In Harper's Magazine for July there the missionaries of the other sects, whe is a paper on the American business man by Arnold Bennett, whose observausually live in the foreign settlement. associated with many of the comforts of

man by Arnold Bennett, whose observa-tions during his visit to this country make him conclude that the business of our average merchant is not his toil merely, "but his hobby, passion, vice monomania—any vituperative epithet you like to bestow on it 1 He does not look forward to living in the evening; he lives most intensely when he is in the midst of his organization. His instituts are best appeased by the hourly excite their more sinful brethren. "I further realized that a convert of this pricet might compare notes with a Catholic convert in Thibet or Cochin China, and there would be no divergence of doctrines in the minutest particular."

Told to Stick to Religion

Henry B. Mitchell, professor of math-ematics in Columbia University, told sixty Episcopal ministers of New York



SIGN OF THE CROSS ON BREAD

before the birth of Christ, it was cus

tomary to make two cuts; on each of the round loaves of bread the form of

prophetically pointed out that the

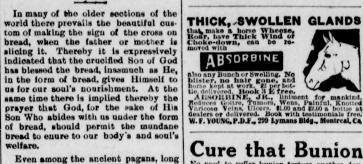
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velfare.

bread would at length be hallowed on the cross by the self-sacrificing Re-deemer of the world.



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CHESTERVILLE, ONT., JAN. 25th, 1911 CHESTERVILLE, ONT., JAN. 25th, 1911 "For over twenty years, I have been troubled with Kidney Disease and the doctors told me they could do me no good. They said my case was incurable and I would suffer all my life. I doctored with different medical men and tried many advertised remedies, but there was none that suited my case. Nearly a year ago, I tried "Fruit-a-tives". I have been using them nearly all the time since, and am glad to say that I am cured. I have no trouble now with my Kidneys and I give "Fruit-a-tives" the was impossible. I am seventy-six years old and am in first class health." GEO. W. BARKLEY. 50c a box, 6 for \$2.50, trial size 35c.

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

they would be anxious to bring to others

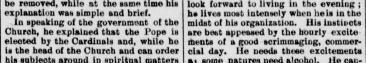
the light of faith. It is a fact that converts to the Church are generally more zealous in this re-spect than those who have been brought up as Catholics. These latter take their ap as taken of course. These factor takes the the faith as a matter of course. They do not know the misery of those who are seeking but not finding rest in the vari-ous forms of religion outside the Cath-olic Church. In many cases they do not take the trouble to inform them observed balantic according their reselves sufficiently regarding their re-ligion to be able to explain it intelli-gently to non Catholics, who sometimes

The invocation of the saints and the Biessed Virgin was explained, Rev. Father Burns stating that in this the Catholics do not pray to the saints or to the Biessed Virgin, but that they are asked, as a member of a church might ask the pastor, to pray for the sinners. He explained the Immaculate Concep-and then took up what is meant by the "Infallibility of the Pope." By this it is meant that, when the Pope defines any-thing officially he can not deceive or be deceived. It does not mean that the

stinence society has a particular influ-ence in itself. A faithful member does not become contaminated with the castom of drinking which is so preval-ent.—John F. McGroarty, Kingston, Pa. gets any special revelations. It is believed that God directs the Pope and A TALK TO NON-CATHOLICS

the Church, such as the various statues images and relics seen in churches and at shrines, the use of the sign of the cross and of the Latin language, the government of the Catholic Church and (From the Watertown, N. Y., Daily Times.) Plainly, in simple, concise language, void of aught that might in any way an-tagonize those of any sect, Rev. Father M. R. Burns, pastor of the Holy family Catholic Church, addressed the mem-bers of the congregation of the Hope Presbyterian Church and a large num-ber of visitors at the church Monday evening, upon the Roman Catholic re-

evening, upon the Roman Catholic re-ligion. Rev. Father Barns explained what



phia newspaper preaches a most effective temperan ce sermon:

"So essential are steady hands and bright wits in our trade that under the rules of the union no drinking man can stay in the organization. The first time a member of the union goes on a job under the influence of liquor he is suspended for a month and fined. For the second offense he is summarily ex-pelled, without hope of reinstatement. It's pretty drastic treatment but we found it the wisest way to deal with closed, all joined in seconding a motion

Not in this business only, but in nearly every other trade and profession, the drinking man is losing his standing as a steady, dependable workman.

ways it agrees with the Protestant re-ligion and those respects in which the two religious differ. he has no control over them in tempor-

(From the Watertown, N. Y., Daily Times.)

he has no control over them in tempor-al affairs. In closing Rev. Father Burns ex-pressed his thanks for the invitation ex-tended him to speak at a Protestant church, saying that while he had made no appeal in his talk, he desired to ex-The audience which heard Rev. Fa her Burns speak was, from the standpoint of religious denominations, most cosmopolitan. There were present not only the greater part of the Hope Prespress one desire before closing "I be-lieve that the Catholic Church is the only true Church and I would fight to byterian Church congregation, but also many Catholics and people of other de-nominations from throughout the city. The address was held in the church only true Church and I would nght to the last breath to support that," he said. "You, however, believe that this is wrong and you would fight the same. If, then, men cannot find a way of finding a corporate union then there is one who

can, God and He will find a way of bringing about unity. I ask of you al-ways to pray that God will bring about this union so that we may all be one day united beneath the banner of Jeaus Christ." At the close of his talk Rev. W. P. Moody, pastor of the Stone Street Pres-byterian Church, spoke briefly, thanking

Rev. Father Barns, and Fred S. Waits also expressed his thanks and called for a rising vote, which was given. was listened to with the most intens

interest upon the part of his hearers. THE WORK OF ONE CONVERT He spoke in a manner in which carried with it no feeling of augumentation of at-tempt to convince those who heard him that he was endeavoring to teach them in any way; it was an exposition, de-livered in the most concise and simple language possible. Its complete sim-plicity was impressive and pleasing. So well did it appeal to those who heard Rev. Father Burns that when he

TOBACCO HABIT Dr. McTaggart's tobacco reme sire for the weed in a few days. A cine, and only requires touching poccasionally. Price \$2.

not do without them. On no other hypothesis can the unrivaled ingenuity and splendor and ruthlessness of American

TWO SORTS OF AMERICAN

MERCHANTS

business undertakings be satisfactorily explained. They surpass the Europea explained. They surpass the European, simply because they are never out of the tho ghts of their directors, because they are adored with a fine frenzy. And for the same re son they are decked forth in magnifi-cence. Would a man enrich his office with rare woods and stuffs and marbles if it may not a temple 2 Would be be be specialists in spiritual things. To be such they must stick to their special-ty."-Sun, New York.

if it were not a temple? Would he be-stow graces on the environment if while he was in it the one idea at the back of his head was the anticipation of leaving it? Watch American business men to-gether, and if you are a European you will clearly perceive that they are de votees.'

Among our Latin American neighbors. however, according to the testimony of men like Mr. John Barrett, Head of the Bureau of South American Republics merchants while very successful, do not make business the be all and the end-all of their existence. In what contributes

of their existence. In what contributes to true refinement and promotes real civilization, the South American is in many respects far ahead of us. He is so old-fashioned, for example, as to find something worth while in life besides riches and comforts, for without neglect-ing his business the catually dereter

The story of the conversion of a re-markable woman, Olga Maria Davin, is published by the Ave Maria. Ten years ago she became a Catholic, and daring these ten years she has brought more than seventy other persons into the True Church. And she is not a ing his business he actually devotes some of his time to the cultivation of his intellect, and even to the improvement of his tastes. Consequently, Dean David Kinley, of

member of any religious order, but an artist and composer; a woman of the world, many would call her. Yet her appreciation of Catholic truth and her joy at having herself found it has been the University of Illinois, who is another authority on Latin America, warns commercial houses that a representative sent to develop in our neighboring con tinent a market for goods "made in U so great that she has become a veritable S. A." must be a man who can. of course postle. It is not given to everyone to ccomplish the work that this woman speak Spanish—but he should also "be able to talk about history and art and postle SELF-CONTROL One of the ablest men, and one of the most earnest in America, said to his friend very recently, "I never drink, as you know. But when I see a man lying drunk in the gutter. I know that he has probably make that very day a harder effort a self-control, a nobler struggle to control himself that I ever

and vicinity to preach the Gospel and let Mayor Gaynor, Governor Dix, Presi-dent Taft and his treaties, the labor strikes and such men and matters alone He spoke at the fortnightly lunched of the Churchmen's Association. "If ministers bring into the pulpit economics and all such questions is to bring into it religion ?" asked the mathematics professor. "This is the day of the specialist. Ministers should A Eddy's matches because "If you're sure they're Eddy's you're sure they're right.'

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