#### FIVE MINUTE SERMON

BY REV. M. BOSSAERT

TWENTY-THIRD SUNDAY AFTER PENTECOST

THE AWAKENING FROM SPIRITUAL DEATH

Dear brethren, when our divine As nothing defiled can enter Saviour entered the house of the Heaven, these hely sculs must pass ruler, of whom today's Gospel speaks, He said: "Give place, for the girl gold they must be tried by fire so as is not dead, but sleepeth." And the to shine forth in the splendor of Gospel says that the people laughed Him to scorn because the girl was real and severe. Theologians teach really dead. While our Lord thus that the pains of purgatory are equal said of the dead girl that she was to the pains of Hell except in dura-only sleeping, we can of many Chris-tians say they are dead although there are prisoners of hope awaiting they seem to be alive. They are alive in body but dead in soul, because their soul is burdened with mortal sip, and therefore dead for heaven and salvation. In the awak-ening of the girl from bodily death we have an illustration of the awak-ening that is possible for men who are spiritually dead.

(1) The first condition is the summoning of Jesus. Dear brethren when the girl had died the father realized that she was past human help, for what human being can recall to life a dead person? Therefore, he hastened to Jesus and said with confidence: "Lord, my daugh-ter is even now dead; go, lay Thy hand upon her and she shall live." Behold, dear brethren, the first step which one spiritually dead (the when we stand by the newly made sinner) must take to seek his remound of earth in the cemetery. lease from this death of the soul is But time heals the hurt that death to hasten to Jesus, seek his help in has made, and too often, not until Jesus, and this help he must seek by All Souls day comes with its sad means of prayer and supplication, reminder of our cold forgetfulness

to secure for him the grace of conbe filled with confidence in the gence applied to them, or best of all meroy and grace of God. In the story of the Gospel, a relative of the repose of their souls. girl had to hasten to Jesus because By the faithful remembrance of she herself could not appeal to the Holy Souls in Purgatory on All Jesus; and in like manner it may, Souls' day, through the whole month in the case of a sinner, become the of November and the rest of the duty of others to pray for him. The year, our Faith will be strengthened, sinner may not be able, or not be our devotion increased, and our conwilling, to pray for his conversion, because he may not fealize his condition, or he may have become attached to his sin. In such a case should be the duty of others, friends and relatives, to undertake the step that the einner omits to undertake; and they should hasten to God praying Him to have mercy on this sinner, and to inspire him with contrition and penitence, so as to secure his spiritual awakening from death. Such prayer will not be

The second condition was the help of Jesus. The dead girl remained lifeless until Jesus took her by the hand. Thus, my dear brethren, is the help of Jesus necessary for the raising of the sinner from spiritual death. Even if the sinner has the intention to return to God from his evil ways, he can not with which a Greek of the second do this by his own strength, he can not do it without the help of God. God must meet him with His grace, and must, as it were, take him by the cultured city or haunted wilderness. hand, and unless Gcd does this the sinner will remain in his miserable condition. Only God can inspire the sinner with sincere repentance and contriction, and thus prepare his return to grace; and then the raisireturn to grace; and then the raising of the sinner from the death of the soul is accomplished in the holy Sacrament of Panace, by the prices, provided the sinner graces the help-ing hand and cooperates with Divine grace by sincerely and contrictely confessing his airs. If the sinner resists Divine grace, and resists the Divine inspiration to do penance and Divine inspiration to grace in think as I please. This under one of the other of those two punctions of the smade far more precise. It is, all human liberty must group itself all human liberty must group itself all human liberty must group itself and the hour of these two penances. It is all human liberty must group itself and the hour of these two precise. It is, all human liberty must group itself and the hour of these two precise. It is, all human liberty must group itself and the way of explanation or the other of these two penances. It is hand, and unless God does this the brethren, it is important for us to ecoperate with Divine grace for the salvation of our soul, and whenever one is in mortal sin he should not if it is the same in the Catholic Errom morning till evening fail to hasten at once to Jesus, and school. From morning till evening grasp the hand which our divine Lord so graciously offers us. The plain and beautiful symbolism of sinner who remains in spiritual protecting and merciful powers. death until the death of the body overtakes him, is lost for all eternity. May the Lord graciously preserve us all from such terrible fate. Amen.

#### ALL SOULS

The feasts of All Saints and All Souls bring the invisible world very close to us. The former units us

the salits in Heaven, and the suitering souls in Purgatory.

We see the Catholic Church as a mighty organization composed of three great units, the Church Militare, the Church Triumphant, and the suitering contemplate in the ancient Church has maintained its hold upon humanity.

"In the Catechism, which is the base of the teaching, the children are given not only the doctrines of sin and prayer and forgiveness: they the Church Suffering. Contemplating the struggles, the glories, and the sufferings of the Church here and hereafter we behold with clearer Sacrament of Matrimony gives a vision, with quickened conscience, and with deeper devotion, the important part that the Communion of Saints plays in the economy of our salvation.

phant in Heaven. through a period of purgation. Like more anxiously than human mind can conceive the joyful summons that will release them and unite them with God.

They are powerless to help them-selves, but they can be helped by our prayers. From the depths of their prison house they stretch forth invisible hands in supplication to us; from them come piteous appeals, which, if we could only hear them, would rouse us to heroic endeavors

to free them. Among them are our relatives and friends, our neighbors and bene-factors, those whose memories we promised faithfully to cherish, but whom, alas, perhaps we have forgotten. It is easy to promise prayers and to vow eternal remembrance following the example of the father do we perform the promised acts of of the dead girl.

Although the prayer of the sinner, like any good work performed in the state of mortal sin, has no merit for salvation, it is nevertheless required memorials to them. But if they could speak they would ask not version. He must seek the help of Jesus, with a sincere desire to escape his miserable condition and he must memento in Holy Mass, an indul-

solations doubled. We shall be assisting into Heaven souls who when our period of suffering begins, will not fail to stoop down into Purgatory and lift us up to Heaven with them .- The Pilot.

### SCHOOLS

Mr. H. W. Nevinson, the widely known English author and journalist who recently visited the United States, pays the following beautiful compliment to influence of the Catholic school in forming the daily life of its children :

"As you pass within Catholic walls from the common streets, you may understand the curious surprise century, or a savage worshiper of Thor, came upon some early Christian home in the midst of a There at last he found a peculiar

"It is the same in the Catholic school. From morning till evening From morning till evening The crucifix hangs upon the walls. The Virgin, with flowers round her feet, watches them like a mother more beautiful and considerate than their own. Three times a day their prayers go up, and three times a day they are instructed in the definite teachings of the Church, so reasonable and satisfying that I think everyone would wish them to be true. When you see the children in spirit with the Blessed in Heaven; the latter recalls the ties that bind us to the suffering souls in Purgatory. That most consoling doctrine, the Communion of Saints is visible. tory. That most consoling doctrine, the 'Hail Mary,' and remember that the Communion of Saints, is vividly the first part of it was made by the impressed upon our minds and hearts by the first two days of November. At this time we have visible evidence of the union that of the poor is one of the four sins exists according to Catholic teach-ing, between the faithful on earth, it is not difficult to understand why the saints in Heaven, and the suffer- the ancient Church has maintained

On All Souls' day the church bed, and to begin the day by making reminds us of our duty of sympathizthe Sign of the Cross and saying ing with the Holy Souls in their some short prayer, such as 'O my sufferings, and of assisting them by | God I offer my heart and soul to our prayers. The church teaches Thee! Thus the child passes on that the souls in Purgatory are suf- into life, believing himself to be fering. They have pageed from this attended by powers and defenders life in the state of grace, but with much for which to atone before they are worthy to join the trium-

#### LIBERTY AND RELIGION

One of the most striking curiosities of modern theology is the theory that Protestantism is in some unex-plained way directly related to liberty. To this, of course, is coupled the necessary implication that Catholicism is related, with equal direct-

ness, to servitude.

This theory has, for many years, been so constantly impressed upon the public, that it is doubtless accepted by many as a truism. The suparficial facts, which are the only facts with which a multitude ever deals, all seem to conspire in its support. It is indeed beyond question that Protestants may believe beyond question that Catholics can believe and must believe only what

prescribed. If scientific philosophical opinion preponderates today in one direction and tomorrow in another, it is a simple matter for Protestantism to accommodate itself to either or to both. There is certainly no rigidity in its nature; nothing of that quality which we speak of as "hide-bound." On the contrary there is a complete adaptability to every wind and wave of thought; utterly unhampered by fixed standards or by historical precedents. Dogma has been in great measure discarded as being too two great obstructions to liberty; liberty has been perfected.

this partial truth I propose to probe. for insuring. The picture which I have drawn, fragmentary as it is, is in vivid contrast with the system of the Catholic Church, but the system of the Catholic Church is quite as amenable to a superficial reading as that of Protestantism. As seen by the mentally untrained man, it is a system of inexorable precision, obstinate in its nature, medieval in its thought, hostile to criticism, and inaccessible to light. It is, in short, the very last institution which we would, in any way, connect with liberty, as modern Protestantism understands it. And TRIBUTE TO CATHOLIC the question which I am about to consider is, does modern Protestant-

ism understand it at all? Now at the very outset, and in order to penetrate beneath the mere surface views of which I have been speaking, it will be necessary to indulge both in a definition and in a distinction. This is, I know, distasteful to most Protestant thinkers and to much of the thought with which they ally themselves. I trust, however, that its necessity will become apparent as I proceed. Analysis is the only remedy for errors of inexactitude; and it is the penalty incurred by the perpetual sense of inexactitude which is

peculiar to Protestantism. Liberty, then, in its broadest

#### The Tortures of Dyspensia Relieved By "Fruit-a-tives"

LIPTLE BRAS D'OR, C. B. "I was a terrible sufferer from Dyspepsia and Constipation for years. I had pain after eating, belching gas, constant headaches and did not sleep well at night. Finally, a friend told me to try" Fruit-a-tives". In a week, the Constipation was corrected and soon I was free of pain, headaches and that miserable feeling that accompanies Dyspepsia. I continued to take this splendid fruit medicine and now I am well, strong and

vigorous". ROBERT NEWTON. 50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

what they please; just as it is equally divisions, or rather grouping itself under two heads. For the sake of convenience I will term one of these heads residuary, and the other transient. A very little thought will render the difference obvious.

Residuary liberty is that which every well-ordered State guarantees permanently to its citizens; some-thing similar if not identical with what the framers of the Declaration of Independence meant, when they spoke of "inalienable rights." ! Its field may vary in different communities; but its existence is everywhere recognized. I have called it residuary because it is unceasingly resident. To annul it would be to fixed and inelastic; and logic, which annul my right to follow conscience lent itself to the same objection, has to elect my state in life; to lay and followed dogma. These were the develop the foundation of my fortune. two great obstructions to liberty; These are permanent and funda-and it is by their obliteration that mental in their nature. They are ends in themselves: the continuity All this is in some sense true, and of which the State is but a means

Transient liberty, on the other hand, is merely a means to an end. It is liberty related to the investigation of fact, and in full consciousness that the fact, when found, will exterminate the liberty. And as every known fact contracts the field of speculation or research, so the liberty, which we relate to that speculation, has, for at least one of its objects, self-extinction. It is an instrument only for the apprehension of truth; and when once the truth has been apprehended, it is, for all practical purposes, useless.

would forthwith vanish.

least, be indistinguishable from that which I have called residuary. Mere duration of time, however, does not express the difference. What it does express, is simply failure to reach the end of which the libertywas but a means. But it is no less a means because of failure than it would have been had it met with success. Its nature is wholly in-dependent of results; and though we may say it is, in a sense, anticipative of success, that success is in no way guaranteed; nor is it other than purely accidental to the process.

Again I am perfectly conscious that even if transfert liberty does, in any instance, gain its end, yet that my physical right to persist in that liberty remains untopaired. Thus I am perfectly free to investigate the existence of the moon or the rotundity of the earth; nor does this in any way militate against my distinction. To investigate that which is transparently patent is at least suggestive of the superfluous and the abnormal; and I am not here concerned with either. So, too, it will be urged that the

distinction, as I have made it, simply marks off the abstract from the concrets and that the liberty which I have termed residuary, is simply of sufficient vagueness to render universal in its application. This. however, is not so much an argu ment as a misunderstanding. My freedom to select a meal, a vacation, or an hour for retirement, is residuary in the strictest sense, yet it is no more vague or abstract than These may arise and depart, they may be many or few; but their number can never exhaust or even affect the permanant, and abiding quality of the liberty which is conditional to their choice. It is a fixture of my rational nature.

And now there remains the question, as to how all this is to be related to religion. Protestantism, we have been told a thousand times is coextensive with liberty. But with just what liberty is it coex-tensive? That it should be in an equal sense with both, is logically impossible, for one is an end and the other a means, and each is, as a rational consequence, exclusive of with the first or with the second. And as the problem is this reduced to only two heads, it will be not without interest to note the difficulties attending the application of Let us then remember, that the

precise claim of Protestantism is, that it offers us the fullest freedom to accept or to deny any doctrine of religion. Let us consider also that In order to illustrate this in a concrete sense, let us take the present medical problem of cancer.

Now if we are to consider that the present medical problem of cancer.

Now if we are to consider that the relaction of a degma Protestantism applies, to all doctrinal It surely requires no argument to selection or rejection of a dogma prove that all possible freedom both stands upon substantially the same of experiment and of thought is absolutely prerequisite to the discovery of a specific for this dread disease. Let us suppose, however, that a specific be found. What is the residue of the reasonable enough. The difficulty is, the result? All the wealth of money however, that what religion of this and of energy, all the institutions kind would gain in freedom, it would and of energy, an the institutions now devoted to cancer research, would, in an instant, become useless and unnecessary. The thought of thousands of learned men would be quenched; and, what is most important to my illustration, theliberty, which was inherent in all this, would gain in freedom, it would go in freedom, it would gain in freedom.

the more assured.

Transient liberty is the means to an end, and that end is the acquisi-tion of fact. I may relate it to a search for pleasure. If I am successful, my consciousness of the pleasure is my proof that the fact has been acquired. If f am a scientist, I shall verify my results by experiment; it a logician, by rational demonstration but in every instance there is clearly in my possession a standard, by which I may definitely measure success or failure. Without such a standard, transient liberty would be wholly useless; for while its very nature demands one, it is, from that same nature, utterly incapable of

of a class essentially unique, and J. D. Tibbets, in America. that neither logic nor science, nor human experience can penetrate to the plane of transcendental faith. Unless, then, I can measure these transcendental facts by some sort of the world, or how molded into

will, in this particular instance, at the conception which I have termed The first refused me an end other Our task is therefore to than itself; the second demands an examine whether its success is any end, but is ultimately incapable of its verification.

Yet, curiously enough, in that denial of all objective authority, which is the very corner stone of its existence, Protestantism has itself removed the only standard exactly corresponds to the demand of both reason and experience; and in so doing it has, of necessity, divorced itself from all rational alliance with liberty, in a transient sense. It is true that this process is, in Protestant literature, invariably obscured. Sometimes an appeal is made to a standard demonstrably false. Sometimes it is frankly recognized as subjective. Sometimes as unnecessary or unessential. But from whatever viewpoint it may We have, then, in applying this conception to the Protestant system, first of all to determine what standard it can supply. Let us remember that we are seeking facts of a class essentially unique and

supernatural approval or disapproval. I shall find myself forced to the conviction that this second form of liberty is quite as impossible an ally as I have already found the first. of the world, or now moided into another form by contact with adverse circumstances, there yet remains hidden in him the youth that, as a poet tells us, is the father of the man.—Donn Piatt.

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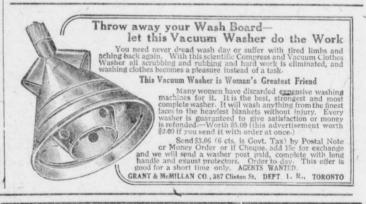
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