

FIVE-MINUTE SERMON

EIGHTH SUNDAY AFTER PENTECOST

EXTRAVAGANCE

The same was accused unto him, that he had wasted his goods.

Brethren: Let me say a word to you this morning about the vice of extravagance: or the gospel of this Sunday warns us, by implication, of wasting our Master's—that is, our Lord's goods; and everything we have, we have from His bounty.

This seems to be a wasteful age. Perhaps that is less a misfortune than if the age were pennurious and thieving. But stop a moment; wherever you find wastefulness you find vice by side with it the opposite vice of avarice. The truth is, you cannot be wasteful without being in some way unjust to somebody or other. Either you cheat your creditors, or you wrong your children, or you give your neighbors a false impression of your financial ability.

Love of money is a great folly, to be sure. But did you ever know a finer specimen of a fool than the girl who earns a few dollars a week and hoags it all on her back and on her head in the shape of extravagant clothing? Indeed, I think a little money spent in becoming attire—a pretty hat, a nice, well-fitting dress—is well spent; that is all right, and is quite consistent with a little account at the savings-bank. But where is the sense of a working-girl putting on the airs of a princess all tricked out with jewels and satins and furs? Where is the sense of so squandering your money that when the time comes to get married you haven't got a cent to your name; and when sickness comes you must be taken care of like a pauper?

While on this head, I wish to say that a girl who has lived at service, and married a working man, sometimes brings to his housekeeping the lavish extravagance of the rich man's house from which she has come. But, on the other hand, we know what excellent, neat, thrifty, and withal religious wives these girls generally make.

But what is any extravagance compared to the beer-drinker's, to that of the man who loses his blue Monday's wages, and many another day's wages, by his Sunday spree! Truly, there is no leak in the poor man's pocket equal to that which pours his money into the grog-seller's till. Capital may be, sometimes doubtless, unjust; but labor is notoriously unjust to itself. Come, my brethren, what gives capital its grip on the laboring class? Is it not that the men must work or starve?—that when wages are high the saloon-keeper gets what might be saved? Do you think you can fight for your rights against capital unless you have money? And how do you expect to have money unless by the discipline of economy, the restraint of temperance, the boycotting of the bar-room.

Look at it again; when wages are low, does the saloon-keeper complain of "depression in business"? By no means. The foolish workman levies just the same tax on his scanty as on his full earnings. He devotes to a harmful luxury what should meet the requirements of bare necessity. He robs his overworked body of nutritious food that he may drink his drugged beer. Hence his baby face and trembling nerves; hence his shabby clothes, good enough for the saloon but not for Sunday Mass. Hence his ragged wife, and his yellow-faced and puny children. Brethren, of all the stewards of the Lord who will hear those words, "I accuse you of wastefulness of My goods," the tippling working-man will not be the least terrified. When we consider this kind of extravagance of intelligent and Christian men and parents, we are not surprised that when they return to their senses they become fanatics in their hatred of the saloon.

Brethren, thrift is a natural virtue, common to Jew, Gentile, and Christian. But multitudes of men and women can practice the supernatural virtues of faith, hope and love only on condition that they, or those upon whom they depend, have provided for them a decent home. Thrift is a condition of life which is, morally speaking, necessary for most persons to start upon the practice of the Christian virtues. We all know that a good home can be secured by habits of saving.

But, you may ask, what about the extravagance of the rich? I answer: wait till next Sunday.

TEMPERANCE

A NATION WEAKENED BY ALCOHOL

(Correspondence New York Times)

Paris, May 31.—In a telling article in La Revue, Deputy Joseph Reinach calls the public's attention to the national danger of the great increase in alcoholism. The chief cause which has changed France from one of the soberest to the most alcoholic countries in the world, he considers to be the complete liberty in the sale of spirits here.

While America, he points out, has 1 licensed house to every 350 inhabitants, England 1 to 430, Sweden 1 to 5,000, and Norway and Canada, 1 to every 9,000, France has 1 for every 82 inhabitants, or 1 to every 25 to 30 adults.

To the appalling spread of alcoholism M. Reinach attributes the increase in the number of suicides which has almost tripled in the last 50 years; madness, which in 30 years has nearly doubled; and tuberculosis, which now carries off 150,000 victims a year.

The enormous extension in crime is also proved, by the statistics of the Ministry of Justice, to be principally due to the drink curse. In 50 years the nation's consumption of alcohol is said to have increased nearly 6 times, the amount taxed, according to the last statistics, being equivalent to nearly 4,000,000 hectoliters of brandy.

M. Reinach points out that France is a country in which alcohol is taxed the least. While America imposes a duty of \$90 a hectolitre and England \$98, the French excise claims only \$44.

He declares the most deadly enemy of the drunkard to be abstinence of which France consumes more than all the rest

of the world put together, and he recalls that in 1903 the Academy of Medicine unanimously voted for a total suppression of all drinks composed of alcohol and natural and artificial essences. "Where is this unanimity now?" he asked in conclusion. "On one side are the working classes—the backbone of the nation. On the other the big distillers and wine merchants, whose chief interest is to multiply licensed houses. On one side are those who die from alcohol. On the other those who live by it. A choice has to be made. The principal cause of the alcoholism which has raged for the last half century is not the slackness of the law in suppressing drunkenness, nor the unrestricted sale of drink, nor the invasion of abstinence; it is the fear of the elector.

A STRONG ARGUMENT FOR TOTAL ABSTINENCE

Whatever their differences in other directions, social workers in Europe seem to be agreed on one point, namely, that one who is working to save victims of the drink habit, must, in order to be successful, be himself a total abstainer. Experience has shown that a moderate drinker can not work with advantage for the permanent uplift of drink victims. Total abstinence is the only safe ground for one who has been a drinker; and the only one who can inspire in a drinker the ambition to be free from the habit is one who is himself a total abstainer. The fact, conceded even by some who favor the restriction as against the abolition of the liquor traffic, is a strong argument in favor of total abstinence, on the principle stated by Paul: "Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." (1 Cor. 8:13) Life and Health.

HOW MUCH ALCOHOL MAY BE TAKEN DAILY?

Professor Abel of Johns Hopkins University is quoted by the liquor papers as stating that a man may drink one and one-half ounces of whisky a day without damage. This would be at most three-fourths of an ounce of alcohol. Dr. Arnold Lorand, a Caribbean physician, states that one or two tablespoonfuls of whisky three times a day is a large quantity; which would be at most an ounce and a half of alcohol. Of course, what a physician regards as a large quantity cannot be taken without damage. But whether the quantity of alcohol and consequent damage be great or small at first with the man who can drink and let it alone, they both grow, the damage becoming such that the man cannot let it alone if he would. It is only way to escape the damage is to avoid the cause.

THE MORTAL SIN OF DRINK

The following decisions as to mortal sins in connection with liquor were most lately made by Bishop O'Reilly, of Liverpool, about thirty years ago. He commended to the thoughtful consideration of those who look lightly upon the drink habit, and those who are given to speak of it as "a good man's falling," etc.:

1. Whosoever drinks deliberately to such an extent as to lose his reason commits a mortal sin.
2. Whosoever knows by past experience that when drunk he is accoutred to blaspheme, or utter other improper language, or injure others about him, besides the sin of drunkenness, is guilty of those other crimes committed during the state of intoxication.
3. Whosoever does not adopt the proper means for the correction of this vicious habit of drunkenness, remains in a continuous state of sin.
4. Whosoever entices or urges another to excess in drinking, whom he foresees will be intoxicated, commits a mortal sin.
5. Any seller of liquor who continues to supply to any individual that he knows will become intoxicated thereby with commits a mortal sin, because he deliberately co-operates with the grievous sin of another.
6. Whosoever is guilty of excess in drinking, though not to intoxication, in such a way as to cause distress in his family by squandering that which is needed for their support, commits a mortal sin against charity. In like manner, whosoever thus renders himself unable to pay his lawful debts, though he may not drink to intoxication, commits a mortal sin.—N. Y. Freeman's Journal.

What is Catholicism?

Right Rev. Mgr. Hugh Benson, son of the late Archbishop of Canterbury, in a recent lecture delivered in the ballroom of the Hotel Astor, New York, before 1,500 people of various creeds, answered the question "What is Catholicism?" in the following manner: "It is that faith that has all the chief beliefs of all other religions. It is that religion that has been many times pronounced as dead—by Luther three centuries ago and others before him. It is that faith that after being declared dead had been

A MARTYR TO HAY FEVER

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NOVEMBER 27th 1911. "I was a martyr to Hay Fever for probably fifteen years and I suffered terribly at times. I consulted many physicians and took their treatment and I tried every remedy I heard of as being good for Hay Fever but nothing helped me. Then I heard of "Fruit-a-tives" and decided to try them, and I am thankful to say that this remedy cured me completely.

To every sufferer from Hay Fever, I wish to say—"Try Fruit-a-tives". This medicine cured me when every other treatment failed, and I believe it is a perfect cure for this dreadful disease—Hay Fever.

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entombed, so to speak, and a heavy stone rolled up to the entrance and a contingent of guards stationed on the outside to watch, fearing that its disciples might come and open the way. It is that faith alone, that although all these things have been done, time and time again, that has always risen and stands to-day as the largest institution in the world."

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ANTI-CLERICALISM

WRITER IN AN ENGLISH CATHOLIC PAPER SUGGESTS COMMISSION TO ENQUIRE INTO CAUSES

The following interesting article, written by one of its regular contributors, appears in the Catholic Herald, of Manchester, England, June 8, 1912. "Some people have recently endeavored to find the root of Modernism in certain of Newman's writings. The suggestion is, I believe, entirely unjustifiable; but then, as St. Augustine is often referred to as the real inspirer of the Calvinistic doctrine of Predestination, we must not wonder that the work of such a pioneer as Newman has had its opponents and its traducers.

"The abuse of a thing, however, is no argument against its proper value. Even the Scriptures have been made the foundation of an untold number of heresies. The abuse of scholastic philosophy was no argument against its use. The abuse of learning is no argument against learning per se. The fact that the Renaissance, is one of its phases, tended ultimately towards paganism, was not allowed by the best minds in the Catholic Church to obscure its value even as a weapon for the establishment of truth.

"Liberty is not license; and so the advocates of political liberty and those who, from time to time, protest, and feel bound to protest, against all misuse of authority, do not require to go outside the four corners of Catholic history to find the fullest justification of their attitude.

"I must here dismiss any further consideration of Newman's work to what was called the 'Liberal Catholic' movement and his efforts to secure for the laity a proper place in Catholic affairs, with the remark that those who think he was wrong in his aim to preserve the proper balance between the lay element and the ecclesiastical element in Catholic matters cannot be impartial students of the history of the Catholic Church.

"When the Church was all-powerful, and when all Europe was Catholic. WHEN 'KINGS WERE MONKS AND MONKS WERE KINGS,' in the age had of its own to combat and these ultimately proved destructive and the religious revolution of the sixteenth century was the outcome.

"Nor is it from reading Catholic history alone that impartial deductions may be made on these matters. If we go back to the time of the Jewish religion it will be found that the evils most denounced by Christ Himself were evils heaped upon the people by the tyranny of the theocracy under which they lived.

"Religion was made a burden and a yoke, and one of the chief works of the New Dispensation was to break that yoke and lift that burden from the necks of the people.

"The Law that had become intolerable, the practices, the penalties, the burdens, the exactions of priest and Levite, had become the most veritable of tyrannies; the 'whited sepulchres' not only wore broad phylacteries but they 'devoured the substance of the poor.' Now that which happened under the Old Law can easily grow and develop even under the New Law, which was intended utterly to prevent it.

"If we go into Russia to-day where we find the Church and State so intertwined that they can hardly be separated in thought let alone in practice, we shall see a state of affairs that is as deplorable as that which existed amongst the Jews.

THE OUTBREAKS OF ANARCHY IN RUSSIA have at times startled and even terrified the whole world. The savagery which has been imported into the various struggles that have gone on in that country is almost without parallel. And even now we find education a thing almost unknown; superstition largely prevailing amongst the people there; the clergy held in disesteem; and no one would venture to say for a moment

that the political, moral, or social condition of Russia does not present a very lamentable picture and is not a very strong indictment of those both secular and ecclesiastical, who have been so long responsible for its government.

"Now Catholic Christianity is the one form of religion less liable than any other to promote the development of these evils. Laying aside the shortcomings of individuals and the defects and sins of human nature, the more closely we study the principles of the Catholic Church, the clearer does it become how thoroughly she aims at protecting the rights, the liberties, and the consciences of her children.

"The principle of Catholicism are sound and have stood the test of time. They are principles to profess which every Catholic may well be proud. The Church in her legislation has provided against every conceivable evil. She has made laws that, if properly enforced, would produce an almost perfect state of society. But

THE HUMAN ELEMENT

exists in the Catholic Church as in other Churches and in other institutions, and the Catholic human being is just like other human beings. Whatever his position, whatever his circumstances, he is liable to be assailed by the temptations, which attack other men, pagan or Christian. The commandments are for Catholics as well as for non-Catholics, which proves that Catholic human nature is the universal human nature. "True liberty, we know, means obedience to rightful authority, but

RIGHTFUL AUTHORITY DOES NOT MEAN ABUSE OF AUTHORITY

in its own domain nor does it mean the exercise of authority outside that domain. If the Catholic Church is to make her way amongst democratic peoples, her rulers must be democratic, or, rather, must accommodate themselves to and work in harmony with democratic methods in secular affairs.

To that end the rights of the Catholic laity must be jealously guarded, not merely by the laity themselves, but by ecclesiastical authority; for sooner or later, if one class invades the rights of another, the injustice will make itself manifest, the intrusion will be resented, and in a conflict of this kind not only will liberty suffer, but religion also.

REBELLION BENEATH THE SURFACE

and sooner or later, that which exists beneath will manifest itself above ground, and a catastrophe will ensue.

"If there is one lesson more than another that every Catholic, clerical and lay, may draw from the history of the Catholic Church, and the history of society, it is that if scientists, for instance, should sit impinge upon the realm of theology, so too must theologians be extremely careful not to impinge upon the realm of pure science; that if secular authority should show due respect for religion and confine itself within its own proper sphere, so also should ecclesiastical affairs within the Church potent and respected, follow the same golden rule.

THE SPHERE OF THE STATE AND THE SPHERE OF THE CHURCH

are in the main, separate and distinct. There is need for conflict any more than there is need for conflict between theology and science. And if this be true of Church and State, it is equally true of secular and ecclesiastical affairs within the Church itself.

"And in this respect the modern development of the free Church in the free State" has its special dangers for lay Catholic liberty not less grave than those which were to be found where the State and the Church were both Catholic.

"If ecclesiastical authority is to be revered, esteemed, honored, and obeyed, in its own domain, it should show consideration and respect for lay authority, lay opinion, and lay influence in those affairs, over which clergy and laity meet on terms of equality.

"When the ecclesiastic comes upon the political platform, for instance, he speaks and acts merely as a citizen, and this principle was very clearly laid down not long ago in an address by the present Archbishop of Tuen to an ecclesiastical gathering at Maynooth.

"One great danger of the present day, and one which will always be present in Catholic affairs, is the liability of ecclesiastical authority to intervene in secular matters with the same dogmatism, which it exercises in its own special domain. No one saw this more clearly than Newman, and no one worked to avert the danger more earnestly than he did.

"In view of the coming self-government for the Catholic nation of Ireland, it is of supreme importance that this grave question should be thoroughly considered by Catholic authority. A commission of Catholic laymen and Catholic ecclesiastics, or of Catholic laymen alone, or of Catholic ecclesiastics alone, that would study impartially and make an impartial report upon

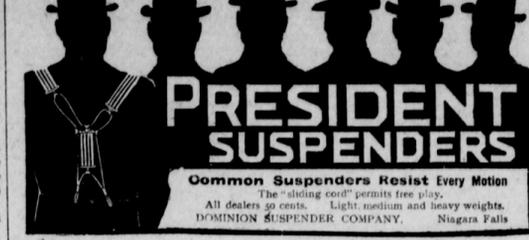
THE RISE AND THE CAUSES OF ANTI-CLERICALISM

in many Catholic countries would render an enormous service to the Church.

"One has often wondered when investigations into so many matters, some of greater and some of lesser importance, are being pursued—how it is, why it is that the Church authorities have never appointed a commission to enquire into the report upon the causes of the anti-clerical spirit rising amongst Catholic peoples and assuming an almost diabolical form.

"Why does this spirit arise where the Church has been practically supreme, and why is the phenomenon entirely absent in mixed communities where the criticism and even the hostility of non-Catholics are brought to bear upon Catholic matters, and especially upon Catholic ecclesiastics and upon the exercise of ecclesiastical authority?

"The evils that too often arise in entirely Catholic communities are almost always absent in mixed communities, and this is a fact that has due significance, although up till now one does



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not see that that significance has been properly appreciated by those to whom it should give ground for thought. "As a Catholic and an Ultramontane, and even a Clerical by sympathy and training and conviction, I would urge upon those, who have influence in Catholic affairs, and who have a responsibility for the proper exercise of the authority which is in their possession, to give some consideration to these points.

"Whether they do so or not, I think no one will deny that ANTI-CLERICALISM IS A MOST AWFUL EVIL,

that its results have been disastrous to the Church in many Catholic countries, and its spread amongst peoples and governments is one of the greatest misfortunes from which the Catholic Church suffers to-day.

AN IMPERIAL INVESTIGATION

into its causes, and a plain and straightforward statement on the subject, would be one of the greatest services that could be rendered to Catholic progress.

"The Council of Trent met as a great ecclesiastical gathering for the purpose of reforming its own members and the clerical order generally. There was great opposition to the meeting of the Council and much difficulty in enforcing to decrees because of the hostility of many of the clergy, higher and lower, to the much needed reforming programme which it put forth.

"The Council met to study the evils which it had to combat, to investigate the disorders which it desired to remedy. Of course, it also met to decide and reaffirm certain points of doctrine. There is no question of doctrine to be considered to-day, but

A STUDY OF ANTI-CLERICALISM BY THE CLERGY THEMSELVES,

or by the best minds among them, would not unlikely have the result of removing some, at least, of the causes that give it strength and virulence.

"In this connection one might ask as 'Liberal Catholicism' the outcome of retrograde Catholicism? Was the movement against ecclesiastical authority a result of the undue exercise or abuse of that authority? And is anti-clericalism the outcome of an unenlightened clericalism, creating enmity for itself by interference in matters outside its province, and by the attempt to keep Catholics in leading strings, and to deny them in secular matters a liberty which their reason and their manhood alike demand? Who shall say?

"Anyhow the question surely deserves the closest consideration?"

MISSIONARIES TO THE LATINIS, PLEASE READ

The following is from the Pittsburgh Leader:

"Henry Clay Ide, our minister to Spain," said a Washington official, "gets on well in Madrid because he has a great affection for the Spanish people.

"Mr Ide, while no champion of the bull-fight, hates to hear the Spaniards abused for cruelty on this head.

"He tells an anecdote of a Spaniard traveling from San Sebastian to Biarritz in a first-class compartment with an American.

"You Spaniards are a great nation, the American said. 'But I can't understand how a nation that produced Valasquez and Velas can stomach the savage cruelty of the bull-fight.

"The Spaniard rolled his black eyes at this, inhaled a great cloud of smoke, and said:

"You have in America a number of societies for the prevention of cruelty to children, I believe?"  
"Yes."  
"And they do good work?"  
"Oh, splendid work!"  
Now the Spaniard showed his white teeth in a smile.  
"Well, senor, such societies would be useless in my country," he said.

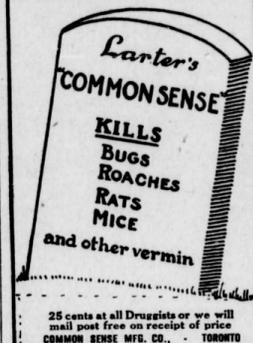
"The man who would lift his hand against a little child has not been born in Spain."

There are other kinds of devilry, too, which are popular in North America, which are hardly known in Spain.—Antigonish Casket.

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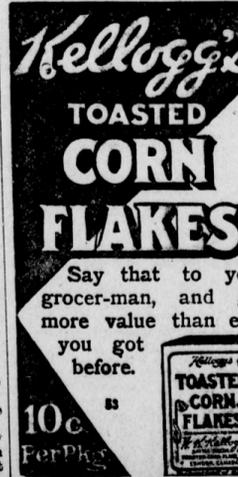
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