

## FIVE MINUTE SERMON

BY REV. F. P. HICKEY, O. S. B.

## ALL SAINTS

## ETERNAL REWARD

The glad and joyful, for your reward is very great in heaven. (Mark, v. 12)

All Saints is a great and consoling festival for each of us, who believe what we learned in the Catechism as a child: "God made me to know Him, love Him, and serve Him in this world, and to be happy with Him for ever in the next." Yes, it is the vision of the next world, blessed and glorious, that lifts up our souls today. We behold the multitude of those blessed ones, who in life knew, loved, and served God, and are now happy with Him for ever in their Father's home. It was not merely the festival of the great saints of God, whose names and lives we know and venerate, but of every man, woman, and child whose piety and fidelity have been rewarded with the crown of life. In humble hope and yet with loving confidence we too may count upon that reward, for God is faithful, if we now in life strive strenuously to know, love, and serve Him.

The example of the saints should encourage us, in spite of our past sins and negligences and weakness and cowardice. What they did by the grace of God we too may accomplish with the help of that same grace, which will never be wanting to us if we pray for it. True, the heroism of the martyrs, hermits, apostolic men may daunt us, but we must remember that it was by the power of God's grace they became the great saints whom we venerate. It was not the great actions and events of their lives that made them saints, but because they were so holy that they became famous.

The foundations of their holiness we read of in the gospel today. "Blessed are the poor," said our Lord, not only despising what the world could offer them, but the poor in spirit—that is, cultivating humility and the fear of God. "Blessed are the meek," those who forgive and bear no resentment. "Blessed are those that mourn," mindful of their sins and wasted opportunities. "Blessed are those who hunger and thirst after justice," putting God first in all things in their daily lives. "Blessed are the merciful," for God takes as done to Him as we do to others, even to the least of our brethren. "Blessed are the clean of heart," for those who refrain from all taint of evil and act with a pure intention are rewarded, "for they shall see God." "Blessed are the peace-makers," thus imitating our Lord Himself. "Blessed are they who suffer persecution," and our Saviour warned His followers that this would be their portion, for the world hates those who are not of the world, for there is the Kingdom of God. These things are the foundations of the holiness of the saints. And the more faithful in their observance, the more holy they became in life, and the more blessed now, "for great is their reward in heaven."

It is on such a day as this that we realize the transforming power of God's grace. What the world makes no account of, that it might sneer at and despise, if done with a pure intention and for the love of God, is precious in His sight. Obedience, forgiveness, kindness, humility—little thought of, yet, perhaps ridiculed in this world, are the secret springs of holiness, that have raised up countless thousands to become the saints of God.

Though now secure and blessed and glorious in heaven, the saints are deeply interested in our welfare and endeavour to serve God. Their Lord and Master loves us, died for us, is offered on our altars for us, as He loved and died for them. He nourishes us, as He did them, in His tender mercy, with His own sacred Body and Blood. For His sake, then, for His glory, they are willing, yes, anxious, to help to save us by their example and their prayers.

We see why they are interested in us—because we are the redeemed of Christ. Our worth is what we are: and we are Christ's, and He ransomed us at a great price. And though we may have defiled our souls with many sins and much neglect, nevertheless we are worth the precious Blood of our Redeemer, for that has been given for us. For God has so loved the souls of men! And the saints are most anxious that we should remember this, and with all earnestness should cast off by repentance all that disfigures the soul that the Almighty values so. Let us ask the saints to make us think of this, and be brave enough to attempt anything to make ourselves fit for heaven. It is all included in one word for us, by our great own English saint, the Venerable Bede. He says: "Give thyself and thou shalt have that"—that is, the Kingdom of heaven. "Give thyself!" That should be the thought that make us break with sin, to cast aside anything that is not leading us to God. And then with all our soul, give ourselves in faith and hope and love to God's good service. In His mercy, He accepts ourselves—with all our powers, thoughts, words, and deeds, our whole self offered to Him; and in return He gives us Himself, the light, glory, and joy of heaven. "Be glad and rejoice, for your reward is exceeding great in heaven."

## GENERAL INTENTION FOR NOVEMBER

## RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

## THE SALVATION OF THE DYING

Our Redeemer Jesus Christ suffered and died upon the Cross for the salvation of all men without exception. The dogmatic teaching of the Church on this point is found in the Council of Trent (Sess. vi, ch. 2); Him (Christ) God hath proposed as a propitiator, through faith in His blood, for our sins; and not for our sins only, but for those of the whole world." This teaching is clearly set forth in Holy Writ: "But if any man sin, we have an advocate with the Father Jesus Christ the just; and He is the propitiator for our sins; and not for ours only, but also for those of the whole world" (1 John, ii, 1-2). St. Paul (1 Tim., ii, 1-6), asks that prayers be said for all men, because God wills the salvation for all, "for there is one God, and one mediator of God and men, the man Jesus Christ, Who gave Himself a redemption for all."

Yet this universal atonement of Christ for the sins of men is not absolute, but conditional. Only those are saved who fulfil the conditions necessary for sharing in the redemption wrought by Christ. He that believeth and is baptized, shall be saved; but he that believeth not shall be condemned" (Mark, xvi, 16). Hence the Council of Trent teaches: "But though He (Christ) died for all, yet not all receive the benefit of His death, but those only unto whom the merit of His Passion is communicated" (Sess. vi, ch. 3). "The blood of the Lord," says St. Augustine, "is given for thee, if thou wilt; if thou wilt not, it is not given for thee."

Thus our free-will, that great gift of God, which is the badge of man's nobility, carries with it a stupendous responsibility. By it we can co-operate with the grace of God, walk in the way of His commandments, and win for ourselves the glory of everlasting life. By it, too, we can harden our hearts to the inspirations of divine grace, rebel against the laws of God, and, persevering in rebellion even to the end, merit the punishment of eternal death. It is a dreadful alternative, all the more dreadful when we consider that in a single moment, even in the last instant of our conscious existence on earth, we may determine our lot for all eternity. It is an alternative we all have to face. Our life here below is but a short preparation for a future life, a few years of warfare sharp and unrelenting, wherein we hew out our eternal destiny; soon, sooner than most of us faint would realize, "the night cometh, when no man can work" (John, ix, 4), and we shall stand before the judgment-seat of Him "Who will render to every man according to his works" (Rom., ii, 6).

There is no escape from physical death. It is as universal as the human race. It is part of the penalty we are all forced to pay for the sin of Adam. The germ of death lurks in every child that is born into the world. It has only to bide its time to claim its victim. We know a great deal about death, but we are loath to sit down and calmly review our knowledge. Our nature abhors death and shrinks even from the thought of it. We know that death is certain, that all the science of the learned, all the tears of loving friends, cannot cheat it of its prey; we know that death closes the chapter of our earthly existence and robs us of everything except our merits before God, that our bodies will hardly have grown cold before the ranks will close in and our place be filled, and our memory fade from the minds of men. What we do not know is when and how we shall die. When we awake in the morning, however brightly the sun may be shining, we awake in the shadow of the silent Reaper. When we go to our rest at night, he still stands over us. At any moment we may fall beneath his sickle.

Yet physical death, the dissolution of soul and body, is but a thing of time, a mere passing phase in our existence. It is by no means the end, for the soul will return to its dwelling, the dead bones will be re clothed and live again. Far more appalling than the physical struggle that ends our earthly career is the eternal issue that is irrevocably settled as soon as the spark of life is quenched. Is the soul already poised to wing its flight across the border of time going to turn at last to God with a cry of love and resignation, or, if it is already turned towards God, to remain unshaken before the final assaults of its powerful enemies? Is it going to find its eternal rest in the bosom of its Creator, or to be cast away into the outer darkness in final and hopeless exclusion from the infinite Being for Whom it was created and Who alone can satisfy its longings? This thought of death has made even the saints tremble. If we could bring ourselves to realize its full import, we too should at least tremble, yet, like the saints, stretch forth our arms in loving trust to the Heart of boundless mercy, and for the glory of God, the salvation of our fellowmen and our own interests, join in the apostolate which is urged upon us in this month's Intention.

To pray for the dying is an apostolate that is within easy reach of everyone. It is an apostolate that is abso-

lutely Catholic and world-wide. It is an apostolate that can be exercised efficaciously, at any moment of the day or of the night. Statisticians tell us that every year an army of 38,000,000 souls passes in review before the tribunal of God. Every day death claims an average of 91,554 victims; every hour, 3,766; every minute, 62. Every second of time marks the passing of a soul. These figures stagger our imagination, but since they are only figures and represent the death-rate of the whole world, they do not impress us as they ought. Our horizon is too limited. We stand aghast at the empire of death when war or pestilence, earthquake or shipwreck, fills the front pages of our newspapers with stories of hundreds or of thousands snatched from life at one fell swoop of the Harvester; but we think little of the aggregate toll that he is exacting day by day from the human race in every quarter of the globe. We should be astounded to read some morning that the earth had opened overnight and swallowed completely one of our cities of over 90,000 souls. There would be public prayer and country-wide mourning; the disaster would be recorded in history. But we do not stop to reflect that the routine work of the Angel of Death, if less spectacular, is just as effective as his master strokes.

If we are not moved to sympathy and a desire to help the thousands of souls that every day enter the final struggle, it is not because we are heartless, but because we are heedless. Yet in such a cause can we afford to remain heedless? Can our charity remain lukewarm and inactive when we remember that for each of these souls the Heart of Christ encountered the Agony of Gethsemane, that He gave His life-blood to the very last drop that they might all be saved? When we remember that we bring the greatest glory to God, the fullest consolation to the Sacred Heart of our Saviour by coming to the spiritual aid of countless souls in their moment of direct need? Christ knows full well what it is to be abandoned. He experienced in all its bitterness the utter blackness and loneliness of death, when the Father seemed to have forsaken Him. He cried out in anguish of desolation, even though His Mother Mary and John, the beloved disciple, stood close beneath His Cross. His is a Heart that can and does sympathize with the dying and is ever waiting to give them grace and show them mercy, even as it forgave and consoled the penitent thief. But the key to that grace and mercy He often leaves in our hands. Among the 90,000 or more who are passing through their death agony today how many are infidels and idolaters, how many are veteran sinners who have little thought of God in their hearts, how many are yet imprinted in the flesh beyond the influence of the Sacred Heart. Through that merciful Heart our prayers will carry our apostolate where it is needed most. While kneeling at our bedside we may be helping the dying and winning souls for Christ in lands that have never been trodden by the feet of our Missionaries. And not only by our lips and our hearts may we carry on this fruitful apostolate for the glory of God and the salvation of our neighbor, but also by our good deeds and our sufferings patiently borne. What is to prevent us from offering to God for the dying the trials and afflictions, great and small, which beset our path through life; our days well spent in the simple and light-hearted performance of the little acts of the will which we have to make at every hour to put down our petty passions; the unkind thought quickly cast out; the uncharitable word left unspoken, or, better, turned into a charitable one; the frequent renewal of our resignation to God's will and His plans on our life? The field of apostolate is as wide as the world, and the means of helping the dying are within easy reach of everyone. All that is wanting is our zeal. And if God's glory and the salvation of souls are not motives strong enough to impel us to enter heartily into this great work of mercy, we may remind ourselves of our own interests.

"Give," says our Divine Lord, "and it shall be given to you: good measure, and pressed down and shaken together and running over shall they give into your bosom. For with the same measure that you shall mete withal, it shall be measured to you again" (Luke vi, 38). "Take heed what you hear. In what measure you shall mete, it shall be measured to you again, and more shall be given to you" (Mark iv, 24). "Blessed are the merciful for they shall obtain mercy" (Matth. v, 7). These are Christ's own promises to us, often repeated. The cup of water given in His name will not go unrewarded, yet the cup of water fills but a slight temporal need, quenches but a passing thirst. It

can in no way be compared to a prayer or good work offered for the dying, which fills a spiritual need and may prevent the eternal thirst of an immortal soul for which Christ shed His blood. If we are mindful of the dying, we can rest assured that when our own last moments come and the chill hand of death is stealing down over our features we shall not be forgotten. The souls of those whom we have helped will in turn intercede for us; God will not refuse us that crowning grace of a happy death, which through the years of our life we have begged of Him for others in our love for His glory and in our charity for our neighbor. Our work of spiritual mercy will be returned unto us with interest not otherwise than if we had performed it for Christ Himself. Who will be our Judge? "Amen, I say to you, as long as you did it to one of these My least brethren, you did it to Me" (Matth. xxv, 40).

"Most merciful Jesus, Lover of souls, I beseech Thee by the Agony

of Thy most Sacred Heart, and by the Sorrows of Thy Immaculate Mother, cleanse in Thy Blood the souls of sinners throughout the world who are now in their agony and who are to die this day. Amen.

"Agonizing Heart of Jesus, have pity on the dying." By a decree of February 2nd, 1850, an indulgence of 100 days is granted each time this prayer is recited, and a plenary indulgence once a month to those who recite it three times a day at intervals, and fulfil the usual conditions of approaching the Sacraments and praying for the intentions of the Sovereign Pontiff. These Indulgences are applicable to the Souls in Purgatory. J. I. BERGIN, S. J.

Common sense is the root of good government. Apart from a political slogan, common sense is perhaps the rarest of the virtues, and certainly the utility most needed by mankind today is common sense. Under the scheme of things it counts for more than genius.

**Coats of Beauty.**  
The newest of the World's fashions  
Any woman wearing either of these coats would be admired by all. You can have either or both for less money than elsewhere in Canada, and the price is the same no matter where you live.  
Our method of selling "Hallam" Furs and Garments "direct to wearer" by mail saves you the retail profit.  
There is a wonderful array of bargains in wearing apparel illustrated in  
**Hallam's Fashion Book**  
showing the newest popular modes from Paris, London, New York and Toronto in  
**Furs "from Trapper to Wearer"**  
Fur Coats Scarfs Chokers  
Dresses Millinery Shoes  
**Cloth Coats** Fur Trimmed or Untrimmed  
This book is FREE—Send for your copy today, address as below.  
Hallam Mail Order Corporation Limited  
452 Hallam Bldg., TORONTO

## MAKING OUR RAILWAYS PAY

The sure way—the only way—that our perplexing railway problem can ever be solved.

Temporarily our Canadian National Railway system is in a hole. To deny the fact would be rank untruthfulness, to belittle its importance would be sheer folly.

But this huge public ownership enterprise CAN and MUST be pulled out of the hole, and it's up to the men and women voters of Canada to do it!

## A Loaf Big Enough for Two

If our foresight had been as good as our hindsight, we would never have built the excessive railway plant we have today. But what is done cannot be undone. There is no use crying over spilt milk. The problem now is to chart for ourselves the course that will most quickly and most surely place the Canadian National Railways on a paying basis.

Thus far the main effort of its management has been to get more business—freight and passenger—for the C.N.R. by taking it away from the C.P.R. By that method, the cost of securing business is greatly increased for both systems, with no real advantage to either. They are merely fighting over the division of a loaf, which isn't large enough to provide sustenance for both.

The only way our railway problem will ever be solved is for the voters of Canada to see to it that our railways are given a bigger loaf to divide—a loaf of freight and passenger traffic that will be large enough for both systems to thrive on.

## We Have the Acorn, We Must Grow the Oak

How to increase freight traffic—that is the kernel of our problem! The average Canadian freight train earns \$5.00 per mile travelled; the average passenger train earns only \$2.00. So it's upon the freight end of the business that we must concentrate.

Of course, some kinds of freight are more profitable than others. There is very little margin of profit in carrying grain, first because the rates applicable to it are lower

per ton per mile than the rates on any other commodity, and second because the grain movement is a peakload traffic, calling for an enormous investment in cars that are idle the greater part of the year.

But there is a substantial margin of profit in hauling general merchandise. What can we do to ensure our railways getting more of it?

## Higher Tariff the Cure

Increase our population—start a big immigration movement—and the rest will follow as a matter of course! Easier said than done? Not at all! All we have to do to start the tide of immigration flowing through our ports is to hold out to the prospective immigrant the assurance of a steady job at good wages, or the chance to engage profitably in farming or some other form of production or service.

A higher tariff, that will be a real Protective Tariff, will give him a guarantee covering every point. And nothing else under Providence will!

## A Lower Tariff is Poison

A Tariff policy that allows the Canadian market to be supplied more and more by outside workers, automatically operates to reduce the freight traffic available for our railways. When for instance, due to insufficient tariff protection, the Libbey-Owens glass factory in Hamilton was forced to surrender the Canadian field to its sister plant in Belgium, Canadian railways lost the hauling of 2,000 carloads of raw material per year!

If Canadian cotton and woollen mills only had the making of the textiles, that

we import every year, our railways would have the hauling of another 50,000 carloads per year of raw material freight.

Picture to yourself the scores of other things that under a low tariff policy we import, when under a higher tariff policy we would be making them in our own workshops, and you can hardly fail to realize that the same—the sure—solution of our railway problem is all ready-made for us, and awaits only our order via the polls to put it into operation. The necessary traffic is there. All we have to do is reach out and get it!

## Increasing Imports Mean Bigger Railway Deficits

Every time that low duties take away a portion of the domestic market from a Canadian industry and give it to a foreign industry, our railways suffer in four ways.

1. They lose the hauling of the raw material that such industry would have used.
2. On the finished product, instead of the full local rate, they get only their proportion of the through import rate—a much lower net.
3. When it results in the Western Canadian market being supplied from a U.S. factory, they lose the long East and West haul, and get only the short haul from the international boundary.
4. They lose the hauling of all the merchandise that would have been consumed by the workers who, due to the resultant unemployment, emigrate to the United States.

Lower duties throw people out of work. They just as surely throw railways out of work. We can never save our railways by giving them less work. We must use our brains and our courage to secure them more work—better paid work! Higher tariffs will do it.

## VOTE CONSERVATIVE

FOR HIGHER TARIFF AND FOR LOWER TAXATION

Liberal-Conservative Victory Committee, 330 Bay St., Toronto 8

**BRITISH AMERICA ASSURANCE COMPANY**  
HEAD OFFICE — TORONTO  
Incorporated 1833  
Fire—Marine—Automobile—Burglary—Guarantee  
Security to Policyholders—\$1,981,642.19

## Respecting Exchange Rates



ON all matters of foreign exchange our arrangements for keeping in touch with the world's exchange markets assure you prompt service. Direct wire connections with the large financial centres enable us to quote the closest possible rates.

**THE DOMINION BANK**  
ESTABLISHED 1871  
HEAD OFFICE, TORONTO.

## TEA - COFFEE

Finest Importations always in stock at lowest market prices.  
Samples and quotations sent promptly upon application.  
Special attention given to requirements of institutions.

**Kearney Brothers, Limited**  
TEA - COFFEE. IMPORTERS and SPECIALISTS  
33 St. Peter Street Established 1874 Montreal, Que.