A GOOD BEGINNING "We should live soberly, and justly, and godly in this world."—(Titus ii. 12)

my dear brethren, ring out at the beginning of a New Year! St. Paul strikes the true note, and in these words teaches us now to start and how to persevere through the year, if we would please God. "We should live soberly, and justly, and godly in this world.

Soit is not your priest, but St. Paul, who preaches to you to day. And you see how his words of wisdom divide themselves naturally, and embrace all the duties of a good lifeduties to ourselves, our neighbour

minds, and tongues. The common meaning of soberly is carefulness against drink — not only against in temperance, drunkenness but against even the indulgence in or against even the indulgence in or liking of drink, lest "we put an enemy into our mouths to steal away Because our first Parent became bound to be sober as regards our appetites.

Then, to be sober-minded-on the guard against dissipation, giddy thoughtlessness, as if we had no soul to save, nothing more serious to do than enjoy life and have a good time. For following quickly on this would come sensuality, and our passions, unrestrained, would lead us to the worst excesses. Oh! the sins of youth, the impure thoughts, words, and deeds, because we had no restrainst upon our desires and pas-

Our tongue, too, has to be sober and restrained. What an evil is an and restrained. The intemperate tongue! "For the tongue is a fire, a world of iniquity. tongue is a promise evil, full of An unquiet evil, full deadly poison," (Jas. iii. 6, 8.) It is humbling indeed to find that St. James says that man can tame all candants, God deprived them of the the tongue no man can tame." (Ibid.,

"We should live soberly and justly, continues St. Paul; and this word embraces all the duties toward our neighbors. We feel as if this would apply to very few churchgoers; are we not all honest and respectable people?

Are we living justly if we needlessly get into debt? or being in debt, do not try and plan and pinch ourselves to repay it? Are we living justly if we drive hard bargains and overreach our neigh-

And there is more than his money that we can steal from our neighbour. There is his or her good name. And how is that stolen but by whispered calumny and detraction, by unkind gossip, by repeating ill natured re-What miseries and enmities and crimes have been caused by malicious tongues! Who can look back and say, "I have always lived justly in this respect"? "If any man offend not in word, the same is a (Jas. iii. 2.) Live justly towards our neighbours-and who such neighbours, bound so closely in love and responsibility to each other, as parents and children? In justice, then, see that your children are brought up good Catholics, knowing and practising their holy religion. In justice, keep a good and blameless home for them. In justice, give them good example, so that they cannot help but honour and obey

you. How much can St. Paul say in How much can St. Paul say in three words—soberly, justly, and god. ly! This old English word explains itself. It bids us be pious, reverent and obedient to God. There are pagans and obedient to God. There are pagans who have been sober and just; a Catholic must needs be godly as well. s "to know, love, and serve To know Him, he must have been brought up in a Catholic school, prepared for the Sacramenls and well grounded in his faith. And even in after life, no one can despise sermons, instructions, and good books. For the more we know God, the more we shall love Him; and the less we know Him, the less we shall love Him. And yet our Blessed Lord has said: "Thou shalt love the Lord Thy God with thy whole heart, and with thy whole soul, and with thy whole mind." Matt. xxii. 37.) How thoroughly, then, should we know Him, if we have to love Him thus. This loving God is not a mere matter of sentiment, of devotion : it is "the greatest and the first command-

But how can one tell wherher we do love God? We can test our love. Our Lord has said: "He that hath My commandments and keepeth them, he it is that loveth Me." My commandments and keepeth them, he it is that loveth Me."
(John xiv. 21.) Keeping the commandments is serving God. VSo, unless we serve Him by obedience, serve Him by worship, serve Him by submission to His holy will, we do not love Him.

That word serve is one that most recovered to not like. Service is doing

reople do not like. Service is doing something that we are told, when we are told, and as we are told. And how we dislike that! But God is the Master, and does not reward us for doing what we like, but what He orders. And our holy religion in God's Name orders us to serve God, by prayer, attending Mass, receiving the Sacraments, keeping the mandments. This is serving God.

It is not, then, as easy as we perhaps thought "to live soberly, justly, and godly." Not one of us could

FIVE MINUTE SERMON persevere this year of himself. But Paul does not leave us with the REV. F. P. HICKEY. O. S. B.

SUNDAY AFTER CHRISTMAS

SUNDAY AFTER THE NEW YEAR

SUNDAY AFTER THE NEW YEAR

St. Pall does not leave us with the bare command. What are his next words—the grand motive that should urge us. on? "Looking for the blessed bope and coming of the glory of the great God and our Saviour Jesus Christ." (Titus ii. 13.) That is the why and the wherefore that should make us live soberly, and How clearly the words of the text, justly, and godly; that should start us in this new year.

GENERAL INTENTION FOR JANUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

SALVATION OF THE DYING

In the beginning man was created have to keep ourselves under due restraint, our appetites, desires, minds, and tongues. The control of the second Every year a hundred thousand ainst human beings—we ourselves shall but soon be of the number—fall like our brains." So, then, first we are guilty of a grave sin. The disobedi-bound to be sober as regards our ence committed in the Garden of Eden was a revolt of man against God, of the creature against the Creator. Adam's sin made his soul unfit for sanctifying grace; in other words, he dispelled grace from his soul by his own act. If this had been the only result, his descendants might have become quickly reconciled to a personal act of the irprogenitor; but unhappily, Adam's disobedience had consequences which have left their impress on the world. He was the juridical and moral representative of mankind; in him the whole human race existed in germ, and he transgressed a law binding the human race. His sin was the sin of mankind, because the actions will of the head are the actions and will of the whole body.

The wages of sin is death. In order to punish Adam and his des strengthening agencies of the soul. thereby leaving the body to its own native weakness and a prey to disso lution. Since that first transgression carries within itself the germ of death; as a result, an army of human beings are passing every day from this world into the next; they are gliding from this fugitive life into another life which never

ends. When a person is dying it is usual to say that he is in his agony. Why do we employ this expression? Because the word "agony" means a struggle or a combat; the agony which is the ordinary prelude of the last human sigh is nothing but the struggle between life and death; between life which wishes to continue living, and death which is determined to blot it out. Nature abhors the journey to eternity: it clings to life until it is no longer able to hold its own. When the vital spark is quenched, the separation of the soul from the body has taken place, the soul is winging its flight to judgment and the flesh of the body is waiting to return to dust Death has won its victory—as easy victory, in all truth—for what is life but a bubble, that grows, gliss and then bursts? What is bursts? What is this temporal life of ours but the short life of a flower that buds, blossoms, wilts, and then disappears? Death is the price we are paying for the sin of Adam; the penalty that God exacts is the return of dust to dust.

And yet the physical struggle between life and death is only a thing come to be a keynote in some of it, again vivily the ashes of the dead. a close view of the meaning of one of the man, who probably as Another and far more bitter agony at the moment of death is the apprehension of what one is to meet hereafter, the moral struggle that takes after, the moral struggle that takes after, the moral struggle that takes are the presence of evil, to wake people up God was under advisement. Mr. H. place between the life which will to the foolishness of a superficial last forever and the death which will philosophy which thinks it can disnever end. Eternal death which will philosophy which separation of the soul from God, the final and hopeless separation from Him who is the very life of the soul that has occurrent. looming up before them, we can well understand the intensity of the moral agony that accompanies the last moments of the dying. It is an awful struggle which takes place in ning, he works to no end." This is the soul between the true and only which is of God, and the results tries to hold the soul in revolt. Still, as man lives he is liable to die; as the tree falls so it shall lie. How many there are the tree falls so it shall lie. How of sin inherited from Adam which many there are who live as if they had not to die, who go through life How many are there to day in sin, a state which is not merely the image of death, but death itself! Their souls are spiritually dead. "They seem to be living," says St. Augustine, "but it is only their house of flesh that lives; the inmate, the soul, is nothing but a corpse." And how easy it is for such souls to pass into the final state of death, many of the final state of death, but death itself! Their words as their best advertisement of it:

"The time draws near when mankind will awake . . . and then there will be no nationality finally the world, but humanity, and no line world." the final state of death, many of them to day possibly, without hope or means of recuperation unless our to proclaim that "The Great War,"

even those who have grown old in

and when the stricken soul is besieged by bodily pain, or disconcerted by the terrors of death, by temptations, and by the final efforts of the passion, false education, bad ex ample, human respect and ignor all lack of serious thoughtfulness. that held them to earth, the dormant impressions of a pious childhood, burning love of the Heart of Jesus, noved by our prayers, will second mercy to lord it over His justice? The mercy of God is limitless; human souls are loved by Him with power has at its disposal resources of infinite efficacy; in the twinkling of an eye He can inspire acts of sorrow. Let us lend our prayerful efforts, in union with His Sacred help into Paradise many souls that might otherwise have been lost.

MODERN "DISCOVERY OF GOD

E. J. DEVINE, S. J.

DR. JAMES J. WALSH CITES CASE OF NOTED ENGLISH

those who will die today, poor sinful

souls who will before night be stand-

ing at the judgment seat of God.

NOVELIST Probably the most interesting piece of recent popular literature, including even the "best sellers" is the very complete revolution of opinion and expression with regard to the existence of God and the place of religion in the world, that has

Mr. Wells, the English novelist, is the typical example of this change that has occurred. In his novel, whom it lives and moves and has being. With this separation oming up before them, we can all understand the intensity of the first thing and the last thing and until a man has found God and been indeed a striking expression from a writer who has been usually looked

ance and superstition.

In his more recent book frankly entitled, "God, the Invincible King," without ever recalling the end of it! Mr. Wells says in such emphatic How many are there to day in sin, a way that his publishers quote the

At the beginning of this War there good prayers are offered for them. for it is literally the greatest conflict.

Why are we asked to pray for the humanity has ever waged, repredving? Because there are thousands sented the failure of Christianity who live their lives neither fearing who live their lives neither fearing fillows. Gilbert Chesterton, the English nor loving God, thousands who die daily without faith or the sacraments.

There are among them a large that we had tried Christianity for number who stifle their conscience that the tried Christianity for number who stifle their conscience that the tried Christianity for number who stifle their conscience the faiture of Christianity.

What is to be their fate when the dread hour comes? If the thought of death has made the saints shudder, tianity."

Here now comes Mr. Wells with prayer and penance, what should be the sentiments of those who have lived all their lives in indifference or in sin? Undoubtedly the Divine mercies are infinite, but in the affair Mr. Wells talks of "no king no of salvation God requires the cooperation of His rational creatures; He not mean that man could get along will not save us without ourselves; without authorities under God to and when the stricken soul is be-

Before the War a great many of archenemy to secure his prey, there are many reasons to fear that the movements of parched and dying opportunities for education, were inclined to think that they were the clined to think that they were the movements of parched and dying lips find no response in the heart. We have here the reason why our prayers are asked for the dying, especially for those who are not praying for themselves. God wishes to save souls, all souls, each soul in particular. It was for souls that His Divine Son shed His precious Blood; and we should pray fewerthy. and we should pray fervently and perseveringly that this precious Blood may not have been shed in vain. While it is true that the prayers of the living may not have their infallible efficacy, since the will of the dying may persevere in evil and while it is not prophale evil. prayers of the living may not have their infallible efficacy, since the will of the dying may persevere in evil, and while it is not probable that our prayers shall save the souls of the thousands who will die today, still it is morally certain that the suffrages of our millions of members, united with those of the rest of the Christian world, will have at the end of the day obtained marvelous reof the day obtained marvelous results. Our prayers should be said especially for those souls who are beliefs in Him and especially the especially for those souls who are beliefs in Him and especially the dominated by apathy, or blinded by cult of Him known as religion were due to lack of knowledge and above

ance. Few people at the moment of death are knowingly and obstinately impious, and we may hope that their of the senior class of an important souls, being on the threshold of eastern university, though I think it eternity, and feeling themselves was only the portion of the class who alone and detached from the objects that held them to earth, the dormmany of them believed in God. the instructions of a Christian Nearly one-half of them, well above mother, or the good examples of forty per cent. as I recall it, declared others, vill come back to them from that they had no belief in a personal the depths of their memories. May God. A little more than half the rethe depths of their memories. May God. A little more than half the rewe not have confidence also that the that they did believe in a persona God. The rest replied that they had their feeble wills and will cause His | the existence of a personal God still under advisement.

Now, it is not the large number of wonderful love, and His Divine ists that interest me particularly just now, for after all youth and health and strength easily cozens a man into thinking that there is no need for a God in the world. is of special interest, however, is the little further experience have to con Heart, to triumph over death and help into Paradise many souls that are weighing the universe in their balance of their little minds and who What greater work of zeal is there as a result have the question as to than to try to people Heaven? The apostles in all ages exercised this under advisement. Almost witha result have the question as to form of zeal; we as members of the Apostleship of Prayer should imitate out exception they are surely sons of thorough going, old-fashioned them by our prayers, sufferings and good works, and aid souls, especially believers in God and a hereafter of reward and punishment, who have been more or less faithfully taught from being an earnest seeker. He religion by their parents, but who have been gradually having the basis ago in one of his books he discussed of their religious teaching sapped by modern university life. For it has ome quite the fashion to think is smart to deny free will and responsibility as well as to scout at immortality and the many problems and to suggest that a belief in a personal God, and, of course, in a per sonal devil, is old fogyish and out of all sympathy with the modern spirit which questions everything and accepts only what it wants to. Mark you, what it wants to, not at all what its reasoning brings to it.

In any case this group of young men of ages from twenty to twenty-five who have taken God under advise-ment is something to think about. ment is something to think about. forehand? Doubtless had he con-In the old-fashioned phrase, it gives sulted the penny catechism before he

G. Wells, has as a result of thinking deeply enough about the War and its problems, come to the discovery of the existence of God. Considering how old that discovery is in mankind it is rather surprising that Mr. Wells should have come to it only now. It is perhaps even more surprising that Mr. Wells should have been the favorite reading of a large number of people who looked upon them-selves as very well informed, at least, doubt that they were to be looked upon as intellecuals, because intellect his disciples were of those who considered that believers in God and in personal responsibility and in a here-after of reward and punishment were old fashioned people who were not using their reason properly or who were letting it be clouded by mystical notions, the old-time heritage of

Mr. Wells being a few years older than our sophomoric seniors, and above all having had a little more experience of the realities of life thrust upon him by a great war, has discovered God for himself. One does think, but only think that they think, while all the time reflecting

their environment. But what are we to think of a man who at this late date in the world's during life and who at the time of death do not show the contrict heart which is required for justification.

now it was time to try something development of middle life and either does not believe in God or has God

"FRUIT-A-TIVES" Brought The Joy Of



MADAM LAPLANTE

35 St. Rose St., Montreal. April 4th. "For over two years I was sick and niserable. I suffered from constant Headaches, and had Palpitation of the Heart so badly that I feared I would die. There seemed to be a lump in my stomach and the Constipation was dreadful. I suffered from Pain in the Back and Kidney Disease.

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still under advisement. Of cours there is only one thing to think, and that is that he is too superficial to reach down to the belief in God. Above all he is thinking with the surface of his mind and not with his heart and soul and his whole being Only the man who thinketh not in his heart says that there is no God. We have heard much of the narrowness of unbelievers, but what are we to think of the narrowness of unbelievers who were so ready to proclaim their unbelief and now after only a fess their absurd self sufficiency. I wonder if they themselves would not be the first to recognize now when the lens of war has made vision so their belief in a personal God still much clearer than it was, that fools, tread.

Mr. Wells has indeed been a rather striking example of such ridiculo self-sufficiency. And he has been far from being an earnest seeker. He had made up his mind. Some years the dogma of the Immaculate ception as the Catholic Church has oclaimed it and showed very clearly that though he was ready to pub lish his opinion with regard to that subject he knew nothing at all about it. He actually gested that by the Immaculate Conception Catholics meant the Immacu late Conception of Christ and appar-Immaculate Conception of the Blessed Virgin herself. A penny catechism would have told him the difference, but then what was the need of consulting a penny catechism since knew that he knew all about it berushed into making his ridiculous Recently we have heard much statements of the Immaculate Conception he might possibly have disvered God sooner.

It is surprising how many intelligent men-that is, they who have a soning faculty and they who have had opportunities to educaed it make such absurd mistakes as this of Mr. Wells. I once attended, by special invitation in a city nearly 500 miles away from New York, a meeting of a medical society the members of which rather prided themselves on their general information. It was a special medical society, organized to bring certain kindred spirits together who felt that they had intellectual interests above those of the general med ical profession. I was rather sur prised to have them discuss the Im maculate Conception from just the standpoint, from which Mr. Wells wroteshoutit. They too thought that the Virgin birth of Christ was what we term the Immaculate Conception. When I was asked to take part in the dispussion at Immaculate Conception. the discussion, as I was, very courteously, they were all rather shocked turned and went his way—they to learn how far from the real doc-trine of the Church they were and trine of the Church they were and the witnesses was so impressed by they actually doubted whether I was this proof of the power of prayer not perhaps making some mistake that his thoughts took a serious and about it. They were quite sure that the rank and file of the Church must not understand this and when I told them that any child in the street years had passed one of them entering would answer the question for them, for it was very clearly explained in old comrade partaking of the Com-

hesitate at all to present their views | Sunday Visitor.

with regard to a religious subject without appreciating that there is a very important science, that of the-ology, underlying all these religious questions. That science of theology requires at least as much careful study as any other science, and deserves more, for its subjects are the basic questions not only of God and the hereafter but of human origin and destiny; yet a good many people seem to think that anyone who wants to has a right to an opinion with regard to the subjects it includes. Apparently they do not realize how open they leave themselves to make themselves supremely ridiculous. Mr. Wells's belated discovery of

God would remind one rather vividly of some of Herbert Spencer's expressions in his last book, "Facts and Comments." This was the book which disturbed so many of Spencer's ardent disciples because the master retracted or at least modified very seriously some of his earlier expressions. For instance, as a young man, just like Mr. Wells, Mr. Spencer had been quite sure that all the thoughts that come to a man he should utter no matter what minds they might disturb. Thought was thought and a very precious thing, and it was to be spread abroad for the benefit of mankind. When Spencer had come to be a man of three-score years and ten, however, and had seen something of the trials of life, he knew better, and therefore came to advise his disciples to be careful about the feelings of others, who had just as much right to think about the great problems of destiny den of daily duties fulfilled without enabled to bear their ills by the conviction that after this life will come a life free from pains and weariness Nothing but evil can follow a change creed of such; and unless cruelly thoughtless the agnostic will carefully shun discussion of religious subjects with them.—Providence

ROSEBUDS AND TRIFLES

Visitor.

The sentiment is somewhat trite, for it has rubbed against the storied corridors of time these many years, claiming, at various periods high authority of Phidias, Michael Angelo, and the Spanish ascetic, Alphonsus Rodriguez. It is, therefore, of no mean lineage. Counted among the commonplaces of grave writers, it has been accorded by the moralists a degree of reverence that is wholly edifying. "Perfection" it is weightily said, 'is no trifle." What poor erring mortal, inured to failure from his youth, ever held that it was!
"But perfection," continues the
sentiment, "is build upon trifles."

There is encouragement here. Old apothegms are like old friends; that, perhaps, is the reason why we occa-sionally allow ourselves to treat them with neglect. But the field is wide and for those who live in the midst of trides varying from crowns resting uneasily upon royal heads to bits of gilded gingerbread that children cry for, a classification which includes the whole of our race, a wise choice is necessary. Some may set them selves to transmute difficulties into opportunities, a task calling for a spirit of exploration no less keen and hardy than that which fired Col-umbus, or these undaunted navigators who first gazed upon the peaks of Teneriffe. Others, bread is not a ration of bristling diffi culties, might with greater personal and communal profit, begin the round of those countless little acts of courtesy and self-sacrifice would remain unnoted, did they not make this hurly-burly of existence more like the City of Peace, the last-ing City of God. These are the trifles upon which perfection is built, and they are not far from any one of us "Gather ye rosebuds while ye may," is the admonition of the poet, for "Old time is still aflying" towards the night when roses droop, and the hands that might have gathered them, the rosebuds of little kind-nesses, are still forever.—America.

THE EFFECT OF THE ANGELUS The following touching incident is told by a correspondent from an

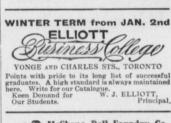
Eastern paper:
"Two naval surgeons, were once walking in the streets of Lima, when they came upon two men engaged in a furious fight. Suddenly the could not finish their fight. One o the penny catechism, they were rather shocked and even yet gave me the feeling of being a little skeptical of not mind the youthful prigs who have God under advisement, so much, because after all they do not really think that the state of the past, the influence of the present hour, were alike mighty, and he, too, so amazing that so many presumably so amazing that so many presumably intelligent men who have accumulated a large amount of information with regard to other subjects and who would not as a rule venture to expense of them have accumulated a large amount of information with regard to other subjects and who would not as a rule venture to expense of them have accumulated as a rule venture to expense of the catholic faith. Both of these naval surgeons are now with the dead, and when millet's 'Angelus' became world remained to the catholic faith. Both of these naval surgeons are now with the dead, and when millet's 'Angelus' became a convert to the Catholic faith. Both of these naval surgeons are now with the dead, and when would not as a rule venture to expense. press opinions with regard to a scien- bought an engraving of it as a sacred tific subject without very careful relic of a beloved parent; through it study of it in the authorities, do not he 'being dead, yet speaketh.'"—Our

Learn to bear the faults of men as thou sufferest the changes of weather—with equanimity; for impatience and anger will no more improve thy neighbors than they will prevent its being hot or cold.



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