SIX

FIVE MINUTE SERMON

BY REV. F. PEPPERT TWENTY SECOND SUNDAY AFTER PENTECOST

Render to God the things that are God's.'

(Matth. xxii, 21.) God requires us to give Him our whole hearts, because they belong to Him; if we keep anything back, we are deceiving ourselves and forfeit-ing many graces. How much vexa-tion and sorrow should we avoid if we centred all our wishes and in-clinations upon God, neither loving nor siming at anything but what He ordsins, and making it our delight to do His will! The secret receases of our hearts, that we reserve for our. our hearts, that we reserve for our-selves, are the lurking places of dis-content, which embitters our whole

Let us put ourselves absolutely in God's hands, and then we shall find true happiness. Christian self denial is the first step toward this complete surrender to the will of God, and one of the commonset forms of montifier of the commonest forms of mortifica-tion is fasting, of which I propose to speak to day.

How can and must we practice fast ing so as to make it pleasing to God? It is very important to answer this question correctly. We know that many of the saints fasted very strict. Is, and although we are not required to follow precisely the same rules and to act exactly as they did, we ought nevertheless to imitate them as far as our circumstances allow, and to be enimated by the same spirit. What then is the spirit in which Christians should fast ?

1. They must have the intention of strengthening themselves, so as to conquer their animal appetites. If the spirit can not subdue the pas-sions, how can it remain free from sins ?

They must aim at enabling the 2. They must aim at enabling the spirit to soar more readily to the supernatural. St. John Carysostom eays: "Ships that are light sail quickly across the sea, but those that re overladen are apt to sink ; and in the same way fasting, by making the spirit lighter, enables it to traverse the sea of life with greater ease, since it considers only what is of heaven, and pays but little attention to the things of this present life."

3. Fasting is an excellent form of enance, by means of which we can punish ourselves for sin, which gen-erally is committed through yielding to our pas

our passions. The spirit, therefore, in which fast ing is practised, should be one of penance, self conquest and a desire of true perfection. To strengthen the mind rather than to weaken the body is the object of fasting, and to fast in a manner likely to undermine fast in a manner likely to undermine our health would result in defeating our own purpose. St. Francis of Sales warns us against making any mistake in this respect and says; "Two reasons deprive stags of their power of running; if their pasture is rich, they grow too fat, and if it is soanty they are too thin to run." The saint goes on to explain that we The saint goss on to explain that we are exposed to temptations chiefly when our bodies are too well nourished and when they are excessively exhausted ; too much food makes us arregant and self indulgent, whilst too little renders us gloomy and cowardly.

We may say of fasting, as of all we may say of lassing, as of all kinds of exterior mortification, if practiced in a wilful and imprudent manner, that, when it is cerried to excess, it causes precisely what it aims at averting, viz., temptation. The degree in which each individual should fast must necessarily be decided by his position and circum-stances. If a person can not fast much. let him fast little, but with the

TORTURED BY RHEUMATISM Sunday School Supt. Tells How "Fruit-a-tives" Relieved

Товонто, Онт., Oct. 1st, 1913. prohibiting the Sunday sale of intoxi-cating liquors at Newport (Mon) "T have lived in this city for more came into operation, large numbers of people are making a practice of travelling seven miles out of the town, and thus beyond the range of than 12 years and am well known. I suffered from Rheumatism, especially in my hands. I spent a lot of money without any good results. I have taken the area of restriction, in order to obtain drink. The result is that "Fruit-a-tives" for 18 months now and am pleased to tell you that I am well. into pandemonia. This is notably the case at Magor, where the Baptist All the enlargement has not left my hands, and perhaps never will, but the soreness is all gone and I can do any Church and other communities have kind of work. I have gained 85 pounds in eighteen months."

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trifling, but really of great importance. Let him, for instance, eat only at mealtimes, and take nothing between meals; let him not hanker after choice and dainty dishes. A taste for such things is often regard-ed as a mark of refinement, whereas it is really a proof of coarseness and self indulgence. The true spirit of fasting forbids our ever eating greed-ily ; we should partake with the right atention of what is set before us, and this intention is to strengthen the body to work and perform its various functions, not merely to satisfy our runctions, not merely to satisfy dur greedy appetite. Therefore St. Bern ard advises us, when more abundant food is offered us, to take somewhat less than we shouldliks (if we can do

so without attracting notice,) and thus to make a sacrifice to God. Voluntarily to refuse some little dainty, especially if it is very much to our taste, is a form of fasting that is always possible and profitable; be-cause others will probably not ses what we are doing, we run no risk of vanity or needless display, and at the same time it often requires great strength of mind to conquer oneself in things apparently so insignificant

Finally, in everyday life opportuni-ties often occur unsought of practis-ing the spirit of fasting. It may happen that we are prevented from having our meals at the usual hour, or that some dish is distasteful to us. What would be the use of imposing voluntary fasts upon ourselves if in such circumstances we give way to

irritability or bad temper ? It is quite certain that a man, who observes no self-imposed fasts, but is easily satisfied, and neither gluttonous nor dainty, displays far more real piety and self-control than one who fasts on certain days of his own accord, but at other times insists upon having everything to suit his own taste, and can not dispense with any thing without showing bad tamper

and falling into sin. Let us always follow the advice given on this subject by St. Francis of Sales, for as we have seen, he tells us exactly how we can best practise the spirit of fasting in everyday life. I think we ought to be guided by the words which our Divine Redsement addressed to His disciples : "Eat such things as are set before you" (Luke x, 8.) Let us carry out this precept by regarding it as a matter of indifference what we eat and drink.

TEMPERANCE

Amen.

THE CATHOLIC RECORD

among men as well as women." With 1 these happy results staring them in the face, how can the Government hesitate to extend the same measure of protection to the rest of the coun-try? Here at one stroke we can effect a great mational economy, stop up the great waste pipe that is drain-ing the strength of the nation, and at the same time empty the gaols and the lunatic asylums. The effect of purely local restric-tions may be gathered from the fol-lowing statement: "Since the order prohibiting the Sunday sale of intoxi. lastly (though some theologians have entertained academic disputes on this point in past centuries) the monarch. point in past centuries) the monarch, although he can resign, cannot be deposed. Nor can he be impeached for the breach of the Church's con-stitution, for the simple reason that he is the supreme judge as to what that constitution means. So ultima-tely, if it comes to talking of the possibility of abuse of power, the Pope constitutionally is absolute and subject to no earthly control. We have certainly the highest assurance

subject to no earthly control. We have certainly the highest assurance that the Pope will not abuse his power, in essentials at least; but this assurance rests not on any earthly restraint, but only on God's provi dence and assistance, by which, in all essential points, the Pope will be prevented from going astray. "Therefore, although the Church in certain respects is worked in a republican and democratic spirit, it cannot be correctly called either a republic or a democray."

republic or a democracy.

Very early one morning I was called

very restless during the night, and that he had given way to repeated

attacks of violence during the course of which he had torn several of the

bed clothes. He had jumped out of bed and straggled with some imagi-

nary enemy on the floor, though she could not understand how one is

weak and helpless as he was could

give such manifestations of strength She further told me he could not

last long, but was yet in perfect pos

session of his mental faculties. Con entering the room I could see

that she was right, the patient had

not very long to live. He looked up at me with piercing eyes, whose brightness was accentuated by the death like pallor of his emaciated

fase. In a weak voice he enquired :

"Yes, my friend," I replied, "I am a Catholic prisst, and I want to help

you." "Well," he continued, "my gool

'Are you the Father ?"

pital ?

passed resolutions of protest. The passed resolutions of protest. The same abuse prevails at Maesycwmmer. At a meeting of the local district council, Councillor, W. G. Ganderton said the Sunday scenes were positive-ly disgraceful. Mr. T. C. Probert sub-mitted a resolution from Tabernacle Partiet Church Henced urging the REPENTANCE A MOTHER'S PRAYERS By Rev. David Egan

Baptist Church, Hengoed, urging the to a hospital in a Kansas town. On my arrival the nurse led me to the room of a patient who had asked for the ministrations of a Catholic prist. council to put a stop to the scandal, and end the 'appalling drunken de-bauchery' that had taken place on

Sundays at Maesycwmmer." Mr. James Johnson, of Manchester has received a letter from one of the most distinguished surgeons in Russis, which contains some very inter-esting passages as to the effects of the abolition of vodka. The writer says: "You ask me what effect the colition of vodka has had on the Russian people from the military, hygienic, economic, and social point of view. Well, it is, of course, difficult to prophesy yet, although we expect very great results. It has had such splendid results up to the present that we feel we can hardly prophesy what fine fruits it will bear in the future. Crime has decreased to a remarkable degree. The sav-ings banks all report great increase in the deposits of the working people.

There is beginning to be a greater demand for books and newspapers, and also a demand for more intal lectual amusements. Hooliganism has practically vanished. Before the abolition of vodka not a Sanday assed without cases of wounding to e treated in some of the hospitals

of people hart by fighting in a drunk-en state."—London (Eng.) Tablet. IS CATHOLIC CHURCH

A DEMOCRACY OR **REPUBLIC**?

"Democracy," says the learned Father E. R. Hull, S. J., of the Bom bay Examiner, as quoted in the Catholic Fortnightly Review, 'msans that the rulership is ultimately in the hands of the people, taken as a whole every man counting more or less on equality with any other man in the power of his vote. Clearly, there is nothing of this sort in the Catholic Church. The clergy and laity stand as two distinct bodies corresponding to rulers and ruled; and, as the clergy are a selected body, it may be said that for practical purposes the clergy stand as the aristocracy among whose ranks the right of ralership

exclusively resides. This aristoc-racy, it is true, is not founded on social rank, culture or breeding as is the aristocracy of the world. The clergy are selected from the laity of all or any class; and, given the neces sary moral character and the capa-city for education, there is no man

even of the lowest order who is not a potential candidate for the priest-

Joy can never be entirely lacking in more estentive to it than Protestants are when they are on a vacation. "At hotels I noticed on Sunday morning, whatever the weather, the Catholics all went to church. They might go fishing or boating or on some other amusement Sunday after-noon, but I do not know of any Roman Catholic at the hotel where I was domiciled who did not go to shurch on Sunday. my real saint, even in the most susters ascetic or the strictest preaches of penauce. It comes into view like the ray or foregleam of the saintly halo and the heavenly glory. In this respect, too, the saints must show themselves to be the disciples and the images of Christ, so that "the goodness and kindness of God our goodness and kindness of God our Saviour" may appear in them as it appeared in His own human nature. An essential element of holiness, therefore, is the hearty, practical, tireless effort to give joy to others, to comfort the afflicted, and to throw church on Sunday. "I heard comments on this fro long rows of healthy looking Protest-ants who stood out in the hot sun in

PRAISES CATHOLICS FOR LOYALTY ON VACATION

The Rev. Dr. S. H. Woodrow, pas tor of Pilgrim Congregational Church, St. Louis, paid a tribute to the religious faithfulness of Catholics on vaca tion in his first sermon to his congre gation, following his own vacation of two months.

"I don't know whether Catholics are more faithful to their religion when they are at home," said Dr. Woodrow," but they are certainly On our way down the corrider she informed me that this man had been

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an open boat for four hours steadily, saying they went to church when they were at home and it was too much to ask on vacation. Too much sunshine upon every need of body and soul. This beneficent external activity makes the saints look like "royal administrators of affairs." to go to church in a cool place for an hour—the services were never longer From "More Joy."



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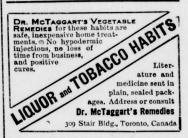
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OCTOBER 28, 1916

than that-when they could stay in the sun all morning

"I am a Protestant from the crown of my head to the soles of my feet, but I am convinced of this—that the people who pay attention to their re-ligion will continue to have it, while the people who neglect their religion will soon lose it."—Catholic Standard and Times.



A Sad Letter from a lady whose Husband was Dissipated

How She Cured Him With a" Secret Remedy





right intention ; he will accomplish more and earn more merit in this way than he would do by fasting a great deal without the proper inten-

St. Jerome, eminent both by his teaching and his example, says: "What is the use of reducing the body by fasting, if the soul is puffed up with pride ? Shall we deserve praise or having cheeks pale with fasting if meanwhile the pallor of envy disif meanwhile the paint of the second figures our souls? Can there be anger and hatred ? "

anger and hatred?" Let us try to acquire the spirit that guided the saints in their pro-tices of exterior mortification and in their efforts to refrain from sin. It also had a most excellent effect. is God's will that their extraordinary forms of exterior mortification should ly reveal this spirit to us ; this is the lesson He desires us to learn from them. We can not and must not fast as many of the saints did, but we can follow their example, in accordance with the rules of holy Church, by conscientiously observing with very good results in this district. the fasts of the Church, unless pre-vented by some just cause. In this respect the world is far from con-scientious, and this fast gives us an opportunity to practise a little humility and to endure a little ridicule for the sake of Christ. People are en-thusiastic in their admiration of the steadfastness with which the martyrs of old bore the mocking taunts of His enemies, and yet a single word of ridicule is enough sometimes to make us transgress the commandments of the Church! How weak we are! How would such cowards be likely to behave in face of more violent temptations?

temptations? 2000 d It is an absolute duty to observe the fasts of the Church, but everyone can voluntarily accustom himself to fasting, if he is careful at all times fasting, if he is careful at all times to be strictly moderate in eating, and. limits himself to what is necessary. He will not be able to accomplish this without many a struggle regard-ing food and drink, things apparently

The following are extracts from the published reports from four main in-dustrial districts scheduled under the Central Control Board (Liquor Newcastle-on Tyne, Traffic) : -There has undoubtedly been a dimin-ution of drupkenness and better behaviour in the streets since the new restrictions came into force. This is

since the acceptance of any candidate to the clerical body is determined by the clerical body itself, the Church is not democratic in principle. She may rather be defined as aristocratic attributed to the restriction of hours and also to the prohibition of treat in principle, but with a chance for any one by personal qualifications to rise to the ranks of the aristocracy.

"For can the Church strictly be called a republic. By a republic we this district. There is much less mean a form of government in which the rulers are elected by the people, whose acts are subject to the criti-cism, and depend upon the sanction Liverpool.-Since the restrictions or and approval of the people, and can be vetoed or rescinded, if unacceptathe hours of sale of drink there has been much less drunkenness in this ble, by the public vote. In short, a republic means a people governing themselves through selected repreneighborhood, and a great improve ment in the general behavior ; partic ularly is this noticeable amon soldiers and sailors. Cardiff.—Th among sentatives, whose entrance into office and continuance in the same depends new restrictions have been attended upon the collective will of the nation "On the contrary, the Church is a constitutional monarchy, in which, There is much less drunkennes

not representative.



Dutch Cleanser

-as Chesterton room as clearly as I see you now. understands it-is taken to mean know my end is near. I want to die that no man merely on grounds of birth or rank is excluded from the Catholic."

and the doctor.'

The poor fellow made his confes highest positions in the State, then sion and I administered the Hely the Church may, in this practical sense, be called democratic. But Viaticum. I shall never forget th look of faith and love and peace that came into his dying eyes as I held up the Sacred Host. Ten minutes after I had anointed him he expired, holding my hand and repeating after me prayers for the departing soul.

There in Satan's presence she begged me to send at once for a Catholic

priest, and to make my peace with God. That's why I called for you."

"But your mother wasn't here. Why, the nurse told me that no one

had entered this room save herself

is in Oklahoma. She is old and bad-ridden. But I saw her here in this

"Ah," he continued, "I know mother

Explain the circumstances as you will. For my part, I can see in the case forceful evidence of a definite answer to a devout mother's prayers who for long years had petitioned God for the return of this child of hers to the true faith. And I am sure that at the moment the dying man beheld her in his room at the hospital she was praying for him. — Extension Magazine.

JOY AND HAPPINESS

(By Bishop Keppler)

The halo, that mark of particular honor with which art adorns the heads of the saints, is a symbol of their moreover, the voice of the people, as heavenly glory; but it also reminds us of the halo of joyfulness and kindlia whole, plays no active part. It is true that the monarchy is elective and not hereditary; but election of ness encircling their features even the Pope is achieved by a small and select body of cardinals, who themduring normal life. It is because of an utter misunderstanding that worldlings are unable to conceive of a selves in turn have not been elected, but appointed by the previous mon-arch. So the election is oligarchical saint without the attributes of sadness, pessimism, and melancholy. As a matter of fact, the essential The monarchy of the Church is characteristic of a saint is joyfulness.

The monarchy of the Church is constitutional, because the Pope's ruling power is not arbitrary, but is limited in two ways: (1) In defin-ing faith and morals the Pope is limited by the deposit of revelation, which he can only declars and emphasize and interpret, bat which he can neither add to nor take away from: (2) In the exercise of discip-line the Pope is governed by the canons and decrees of the Church in times past, which he can only abro-In old legends, and occasionally in life, we mest with "whimsical saints"; but, either they are not saints at all, or else their oddity has a gracious side. The saints themselves have spoken very strongly against melan gloom. St. Francis of Assisi calls it the Babylonian malady. St. Teresa tells us plainly: "I fear nothing so much as to see my daughters lose this love of the soul, for I know to my cost, what a discontented religious times past, which he can only abrogate or change for grave reasons; is like."

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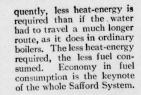
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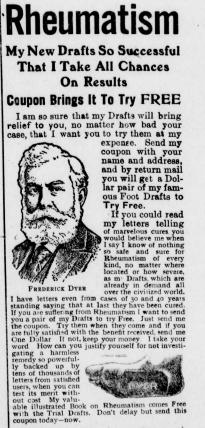


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