FIVE MINUTE SERMON

BY REV. P. PEPPERT TWENTY-FIRST SUNDAY AFTER PENTECOST

FEAST OF THE MATERNITY OF THE

BLESSED VIRGIN To day, my dear brethren, Church celebrates the feast of the Maternity of the Most Blessed Virgin Mary. This maternity, or mother-hood, is usually taken in one of two sences; if ret with regard to the glorious privilege by which she was selected to be the Mother of Him who was and is God of God, Light of Light, true God of true God, born of the Father before a'l ages; secondly, as referring to that gift of her made to us by her Divine Son on the cross, by hich she became our Mother, and atches over and defends us with

ore than a mother's love.
But there is another sense still in which her maternity, or motherhood, may be taken. And this seems to be especially conveyed in the lesson read at Mass for this feast, the word of which are applied to the Blessed Virgin by the Church. "I am the mother," we read in this lesson, "of fair love, and of fear, and of knowl-edge, and of holy hope." By which it would seem, evidently, we are to understand that it is she who brings forth in our hearts those virtues of the love and fear of God, of hope in Him, and of knowledge of His will. And if we read still further, we shall find even more

"In me," the lesson continues, "is all grace of the way and of the truth; in me is all hope of life and of virtue." Now, our Lord expressly telle'us that He Himself is the way, the truth, and the life; if then, indeed, it is true that in our Blessed Lady is all grace of the way and of the truth, and all hope of life, it would seem the same thing to say what some of the saints have said of her, that all the graces of our Lord, who is the way, the truth, and the life, are distributed to us through His Blessed Mother, who thus becomes really the mother of come to us by her intercession.

But however this may be, it is very certain that the Church does wish us to understand, at this feast and at all times, that devotion to the Blessed Virgin is not merely an ornament to the Christian religion, but that it of which, according to Commissioner enters into its very substance. We should not have had our Lord Him-self, except by means of His Blessed Mother. As her co operation in the work of our redemption was absolutely indispensable, so we may safely say that her co operation is practically indispensable in the application of the fruits of that reemption to our souls. Practically we should not have the superabun-dant graces which we actually have and by means of which we are saved, did she not by her loving interce sion obtain them for us. No doubt we should have enough in any case by which to be saved if our will was d enough to make use of them. good enough to make use of them. God loves us, and wills to save us; but the fact is that, though His goodness and love for us is unbounded, He has chosen to put a great deal of the richness of His treasures in the hands of His and our Mother, that she may give of them liberally to

tion; which is, no doubt, profitable to others, but without which we can get dulged in the use of intoxicating along very well. "No man," says our Lord, "cometh to the Father but by ground for setting aside the verdicts. Me": and though we ca truth that no man cometh to our Lord except by His Holy Mother, since He is, no doubt, always ready to receive all that seek Him in any way, still there can be little question that the deliberating, the general rule is that way He prefers we should come to Him is in her company, and that those who seek Him in this way get nearer to Him than any

It is, indeed, true that our Blessed Mother will pray for us and try to bring us to her Son, even if we do not ask her, and that we receive many graces unawares for which we have her; to thank; but is equally true that we shall re-ceive many more if we make ourselves her loving and devoted children; nay, even so many more that our salvation will be practically

TEMPERANCE

NOT MUCH CHOICE BETWEEN

THEM A good many people seem to labor under the delusion that beer is a temperance drink, or at least much less to be feared than whisky. The Scientific American says excessive beer drinking is even more brutaliz-ing whisky. "The most dangerous ing whisky. "The most dangerous class of ruffians in our large cities are beer drinkers. The very lowest form of inebriety, closely allied to criminal insanity, follows from beer drinking A beer drinker may be the of health, he may weigh 300 or 400 pounds, but in reality he is most incapable of resisting disease. Compared with inebriates who drink whisky, he is more incurable, more

generally diseased." The great life insurance companies make no special distinctions between the whisky drinker and the beer drinker.

Observation seems to indicate that a whisky drinker of the middle and upper class lives longer than a beer drinker. Among the industrial classes there is slight, if any, difference, be-

WILL WE EVER

Train Of Thought Inspired By a Letter About "Fruit-a-tives"



MR. D. MCLEAN

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SALOONS OWNED BY BREWERIES

St. Paul has four hundred and McColl, are owned and controlled by brewers, who pay the license see and allow the saloon keeper to refund it at the rate of \$20 a week. The County Assessor's books show that few saloon keepers own the fixtures in their places of business. In most ases the tax on the fixtures is levied

against the breweries. This is the story in every large city in the country. The brewers and not the salcon keepers are primarily responsible for the evils of the liquor traffic. They could, if they would, make the saloon busi ness at least law abiding; but their greed stands in the way, and they will not wake up until an aroused public opinion will insist upon banishing not only the saloon but the brewery from every State in the Union.—Sacred Heart Review.

INTOXICANTS IN JURY ROOM All the courts express strong disthose that ask.

How foolist, then, should we be if we should put aside devotion to the Blessed Mother of God as something for which we have no special attraction; which is, no doubt, profitable to the mere fact that a jury has inrule that any use of intoxicants by a jury will vitiate its verdict, and others adopt such a rule when the liquor was used while the jury was a new trial will not be granted because of misconduct in this regard unless because of the quantity used or of its noticeable effect upon those using it, prejudice may reasonably be presumed. When it appears that any of the jurors were visibly affected by the intexicants taken the verdict wil

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generally be set aside, unless the use was at such a time, as during a recess of the court, that it would not be of the court, that it would not be likely to impair the jurors' ability to give intelligent consideration to the case. The case of Meyers vs. State holds that the consumption, by ten to twelve jurors sitting in a criminal case which results in conviction, of six and a half quarts of whisky during the little more than three and one-half days that the trial lasted is ground for new trial, although there is testimeny that none of them were intoximony that none of them were intoxicated and that the liquor did not influence the verdict.— New York

SENSE OF HONESTY

There are dishonest people, who will not scruple or hesitate to take what does not belong to them, whether it be large or small. But there are very many men and women who are not dishonest, yet have not a deep sense of honesty, who would not steal any sum or article of value, or retain another's property, but who all the same are guilty of dishonesty in small matters without any qualm of

A dealer in New York recently, one of the papers told us, took a trial of the virtue of his customers and gave them an excess of change. To his enough or honest enough to call his attention to the fact or return the excess amount. He stated in this connection that the men showed up better than the women. How many who read this will feel their conciences pricked? We fear only too many people will find themselves in the category of those who do not hesitate to retain whatever excess change may be harded to them in stores. They may attempt to justify them selves by the consideration that, after all, it is the seller's business to see that he gives the exact change, and that he ought to suffer by his own mistake. That is a way of reasoning that is not supported by any rules of logic or by any principle of morality.

Let us suppose that the seller did
not give enough change; will those
people let him benefit by his mistake?

We judge not; they would quickly call
his attention to the fact and demand a recount. Why not also demand a recount when the mistake is the other way?

Another time when people fail to be honest, and when therefore they are unjust, is when they dodge in paying their carfare. In a crowded car the conductor loses sight of them, or somehow fails to approach them with "Fare, please." They sit unconcernedly and chuckle to themselves; this time they have got one on the car company. But hasn't the car company a right to the fare if you get the ride? And if it be deprived of the nickle isn't it unjust and are we not dishonest?

In the paying of bills some people seem to have no conscience. In the first place, it is dishonest to contract a bill when at the time one has no prospect of being able to pay it. Yet because credit is so easy to obtain they do not fail to take advantage of this case to run into debt. It is the dealer, they say, who should suffer because he is so easy a mark, but that does not render the act less dishonest when one contracts a debt he does not intend to pay or has not much hope of paying. It is bad enough to con-tract one suchdebt, but to go on piling Lord give the increase. up one on another in the end amounts to grave dishonesty. Yet these people would resent being called dishonest. would resent being called disabless.

Mistakes often occur, and storekeepers may at times forget to charge us with items we have procured. Or they may fail to send us a bill until in their mind it becomes a matter of their mind it becomes a matter of the send us a bill until in their mind it becomes a matter of the send us a bill until in the send the truth when and where to preach the truth when and where to preach the truth when and where the send the send the truth when and where the send doubt if we have paid. In these cir. cumstances do we remind them of the omission and of the certainty in our mind that the bill was not paid? If we do not we are dishonest, no matter how much we may pride ourselves on our smartness and good fortune. "Owe no man anything" is an Apostolic injunction. They who fail are

actually dishonest. Many dealers who are reputed to be honorable business men and who would scorn to do dishonest deeds yet are really dishonest in many small ways. They will let us buy goods which they know to be inferior to what we expect to purchase, though we pay the price of the better. They will charge very much more than the article is worth because they think the customer is able to pay the price; they do so because they are often obliged to charge another less for the same kind of articles. Charges are advanced in some instances to make up what is lost on bad accounts or the failure to sell enough to pre vent great deficit at the end of the . Cheating customers or buy ers is not by any means an infrequent

There are a number of other small ways of taking what does not belong to us or of depriving others of what belongs to them done by people who think themselves to be honest. They may be honest, but they lack the sense of honesty. They are not honest through and through. They try to reason themselves into just holding on to what they may find, though the finding imposss the obligation of trying to discover the owner. They do not seem to realize the injury they do to others when in little things they cause deterioration in their holdings or destruction to their property. They would not burn down a man's house, though they are not slow to pull up some flowers out of his gerden or fruit from his trees. And so on. It should be important for us all to

inflict, it is stealing all the same. And to an honest man nothing is trivial or trifling.— Right Rev. Mgr. Thomas in the Baltimore Catholic

THE CONVERSION OF AMERICA

One of the Protestant Missionary Societies has for its watchword "North America for Christ." That sentence stands over its office door, is printed on its letter heads, and stands forth on the cover of its leaf lets of propaganda. We never heard that anyone objected to the use of the phrase, or thought it an abuse of the Gospel Commission to make an attempt to carry out the plan it proposed: That of saving for Christ, the Protestent meaning of the in the Protestant meaning of the term, the entire North American

Continent.

But when Catholics hold up a standard bearing the same words, expressing the same desire, but in the Catholic sense, and send out mis-sionaries and print magazines to effect the same object, immediately they are accused of a political plot to bring about the subjection of North America to "the papal church." Archbishop Glennon, of St. Louis, sets this forth most admirably :

"What, then, is the meaning of this phrase, "Make America Catho-lic?" Our enemies, the people who live by slandering the Catholic Church, make much of the now famons phrase.

They claim to have discovered it. It ofiginated, they say, with the old Pontiff on the banks of the Tiber. Looking from his watchtower by the Vatican. he saw how the races of Southern Europe, one by one, were giving up allegiance to the Holy See. With their diminishing faith—so also diminishing his power. Something must be done to prop up his tottering throne. New nations his tottering throne. New nations and new prople must be mustered in to take the place of those who had left, otherwise Roman faith and Roman power would soon be a negligible thing in this great progressive world of ours. So America became the land of promise—the country of all others wherein to retrieve a lost cause America had youth and wealth, and promise. It is a world-power. Would it not be a glorious thing to see the Church, which is falling elsewhere, wax strong and great over there?

So the watchword was created, and the message sent: "Make America Catholic." Priests and bishops were to receive the secret password — and loyally work for its fulfillment-politicians were to be approached—new Cardinals were to be created; so that imposing dignity on the one side, and servile expediency on the other might be made to hasten the result.

Make America Catholic," as phrase, savors somewhat in form of political methods. It is crude and materialistic. A Catholic may pray that America will become Catholic but he knows that neither he per sonally, nor in collusion with others—how great their dignity of intelligence may be — can make America Catholic. He knows full well that unless "The Lord should build the house, in vain do they labor who try to build it" (Paalm cxxvi, 1.) He knows that even the labors and tears of an Apostle are vain unless the

To "Make America Catholic." from our standpoint, means no more than to teach the truth, as we know it-

You know, and would readily admit that truth in any order, natural or supernatural, moral or re ligious, just like light, should not be hidden away. Is it not the com-mand of the God of Truth, the Giver of light, to let the light be known, to have the world—all the world—know the truth, the truth that will make them free

And it is the imparting of religious work, that we claim as our propa-ganda. To 'Make America Catho-lic' means that we would teach re-ligious truth, that we would teach and preach Him Who is for Americaus, as for the rest, "the Way and the Truth and the Life." The Rev. Mr. Lynch, a Protestant

minister, in accounting for the activities of such organizations as the Knights of Luther, Guardians of Liberty, and such papers as the Menace and The Peril, sums up his statements in this way: "The Pro-testants fear that the Catholic Church is conducting a highly or-ganized and untiring campaign to make this nation Catholic." In a spiritual sense this is true. Chris organized this campaign and launched it when He selected His first prophets, and sent them forth on a world-wide mission. "Going therefore teach ye all nations . . he that believeth not shall be con

demned . . he that heareth you, heareth Me, and he that despiseth you, despiseth Me, and Him Who sent Me . . and behold I am with you all days even to the end of the world." This is the highly organized campaign, Christ's campaign, which the Church is conducting, not only in America but everywhere. And it is an untiring campaign, and will be so long as we have the Leader of it upon our alters, in our tabornacles and in our souls. It is not a cam-paign for political power, for politi-cal offices; it is an honest effort to It should be important for us all to win every man, woman and child for convince ourselves that no matter how small the amount we take from divine desire: "Other sheep I have spother or how triding the injury." another or how trifling the injury we that are not of the fold, them also I

must bring, and they shall hear My voice and there shall be one fold and one Shepherd" (John x, 16.)—The

WHERE FAITH IS OBJECTIVE

"Her (the Church's) faith is true because God gave it to her, not be-cause she holds it," says the Living Church, an Auglican publication, in its issue of Aug. 21, 1915. True faith is, then objective.

Catholicism, says the writer, is ob jective. God's revelation is the faith committed to that Church. That faith embodies itself in a creed and sacramental system. The faith with its creed and system of sacraments are accepted by all the members of the Catholic Church—indeed one cannot be a member unless he sur-render unconditionally "his intel-lect and will. . . . to her compel-ling sweet dominion."

Protestantism, continues the writer. is subjective. The Protestant "treats the faith as his private and personal property." In each person it (Protestantism) takes on a new form." Anglicanism, according to the writer, is included under Catholicism.

But is Anglicanism objective? Does Anglicanism demand the "unconditional surrender "of its members to a definite body of faith? Listen to Robert Hugh Benson, son of the Arch-bishop of Canterbury, and one-time

Here. . . I found all kinds of teaching and ceremonial. In one church they would wear elaborate stoles but no vestments with doctrine to correspond; in another vestments would be used at services to which the important Protestants did not come teaching on the Real Presence would be referred to in a hasty aside as the Sacrament of reconciliation,' or taught explicitly only to a favored few at some small guide service."—
"Confessions of a Convert." pp 70-1.
This quotation does not illustrate

the objectivity of Anglicanism. To one who has capitulated uncompro-misingly to Catholicism, Anglicanism appears wholly subjective. Let one lie among the archives of his office who experienced membership in both — Catholic News.

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mmunions, contrast the two on

this score:
"First, there is absolutely none of that diversity of opinion on matters of faith (in the Catholic Church which the Anglican, in his own case, apparently accepts as his 'cross;' there are no 'schools of thought' in this sense, at all; there is not the

three centuries the exact spot has remained unknown; the attempts to afford a convenient cutlet to the human atteam that entered St. Maria in Minerva during the Jubilee Year of 1,600 had as a consequence the removal of the slab that marked the painter's tomb. However, the efforts of accheologists, among them saveral of archeologists, among them several Italian members of the Order of St. Dominic, have succeeded not only in identifying the place of sepulture, but as far as excellent evidence can go, all that remains of the body of the famous religious. The vener able relics were discovered after pro be skilfully veiled, and penance would longed excavations had been made in the chapel which once bore the name of St. Thomas of Aquin, in the vicinity of the "Christ" of Michael Angelo. The Minister of Public Instruction, with other officials of the Italian Government, has taken an active part in the investigation, and an official account of the series of excavations made in the church now

CAN BE SAVED AND CURED OF DRINK

Good News to Mothers, Wives, Sisters

which the Anglican, in his own case, apparently accepts as his 'cross;' there are no 'schools of thought' in this sense, at all; there is not the faintest dogmatic difference between these two groups of temperaments into which the whole human race may be more or less divided—the maximizers and the minimizers."—Confessions of a Convert," p. 148.—New World.

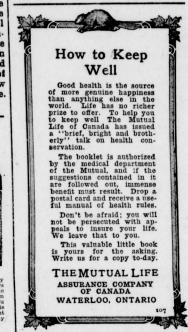
THE TOMB OF FRA

ANGELICO

The most lively interest is taken in Roman circles in the identification of the exact place of sepulture of Fra Angelico, the name which the world of art has given to Giovanni da Fiesole, the famous Dominican painter who shed such a luster on his order. It was well known that the remains of Fra Angelico had been laid in St. Maria in Minerva, which the Dominican order has served for many years. But for three centuries the exact spot has remained unknown; the attempts to afford a convenient cutlet to the conference of the convenient cutlet to the conference of the convenient cutlet to the conference of the convenient cutlet to the convenient cutlet to the conference of the convenient cutlet to the convenient cutlet cutlet

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