THE REV. F. P. HICKEX, O. S. B. FOURTEENTH SUNDAY AFTER PENTECOST

OUR AIM IN LIFE "Seek ye the efore first the Kingdom God." (Matt. vi. 88.)

of Christ. The practical point is to ask ourselves—our own soul—are we seeking first this Kingdom of God? Is there not something else in our heart striving to be master there? Is there not something else there? Is there not something else there? Is there not something else there? there? Is there not something else that dominates our interest, our time, our thoughts? About which we are more keen and anxious,

about the Kingdom of God. The gospel says: "Blessed are the poor spirit, for theirs is the Kingdom heaven." Blessed are the meek:

out? He did not teach one thing, and do another. He was born in a stable—poor in spirit. He said, "Learn of Me, because I am meek, and humble of heart" (Matt. xi. 29). He was the Man of sorrows. He heaven. "Ought not Christ to have suffered these things, and so to enter into His glory?" (Luke

vain hopes is nothing more but merely the shortlived glory of a summer's day. Whereas we have immortal souls to satisfy; how can transient joys suffice for them? What a void there would be; and alas, how soon in our deluded souls! Peace and plenty, joy and comfort, friends and love around us only make the thought of death the more to be dreaded, and the leaving them all, the final separation, the more appalling.

Look through the dark and fearful vista of the future, the sacred book comes to our assistance once again. "Love not the world, nor the things which are in the world" (1 John ii. 15.) Seek not this world and its joys and its vain happiness, and its joys and its vain happiness, but seek first the Kingdom of God, and then when life is over, what a revelation of glory there will be, a Kingdom of glorious eternity. The cross becomes the crown: the poor take possession of the Kingdom; the meek shall possess the land; those that have mourned and suf-fered shall rejoice; the merciful shall find mercy; the clean of heart shall see God; the peacemakers and

earth, we may have been: obedient, humble, and contrite of heart; we have daily done our best to seek first the Kingdom of God, and death will reveal it to us that we have succeeded, and the blessed success will last for ever! No more anxiety and fear of falling into sin; no more crosses and afflictions. We shall be transformed into the children of light and glory, companions dren of light and glory, companions of the saints, surrounded by the of the saints, surrounded by the angels. Children of Mary, we shall then learn what it is to have the Queen of heaven for our Mother. We shall be welcomed by our Lord and Saviour, because we have obeyed His words in the holy book. And for ever we shall dwell with our Father in heaven, because we

FIVE MINUTE SERMON kept that word, "Seek ye therefore first the Kingdom of God."

CONTRITION AND THE PURPOSE OF AMENDMENT

Contrition, that most essential It is natural to man to seek after something. There is always a want the sins committed, and a firm resolution to sin no more. There resolution to sin no more. There It is natural to man to seek after something. There is always a want in the heart, and man seeks after that which he imagines will fill the void. Test this. Usually it is something that will ensure a better income, a position, influence; or maybe just the pleasure and joy of life, variety, excitement, the vogue of the present. Or it may be a loving heart seeks for love; it is ready to give, and yet it yearns for a return of affection. Whatever it may be, a man, worthy of the name of man, is seeking something.

But looking around us in the world, the last thing that would strike us would be that the chief thing that mankind was seeking was "the Kingdom of God." And yet that is the injunction of our Blessed Lord: "Seek ye therefore first the Kingdom of God." Seek it, yea, seek it first! Seek it above everything else! It is of no avail to own that the world at large utterly neglects this solemn word of Christ. The practical point is to ask ourselves—our own soul—are we seeking first this Kingdom of God? Is there not something else

Contrition to be genuine, must we are more keen and anxious, more strenuous and determined, than gaining the Kingdom of God.

But you may object: What is this Kingdom of God? How have we to seek it? Can it be that we have to seek it? Can it be that we have to discard and vaject the purposite and seek it? Can it be that we have to discard and reject the pursuits and pleasures of the world that lure us on, and are not satisfied without they are supreme in our heart, to banish them utterly and listen to what faith tells us of the Kingdom of God? The message of faith strikes us cold and numbs our heart; for we are told in the book that we dare not doubt nor disobey about the Kingdom of God. The gospel says: "Blessed are the poor"

God, must be greater than all other sorrows, that may come to you, I do not mean to say that you must shed tears. No, it does not consist in this. We have a touching example of this in the Mother of God. She stood at the foot of the cross on which her beloved Sondied, in the midst of a sea of torments. A sword of grief pierced her motherly heart, and this grief was great enough, had it been was great enough, had it been divided among all men, to make them all die of grief. Yet she did not die of it. She did not even

of heaven." Blessed are the meek: those that mourn: those that hunger and thirst after justice: the mereiful, the clean of heart, the peacemakers: yea, "Blessed are they who suffer persecution for justice sake, for theirs is the Kingdom of heaven" (Matt. v. 3, 10.)
Such is the teaching of the God of Truth, God made man for our sakes. These words are in His first sermon, and did not His own life bear them all die of grief. Yet she did not die of it. She did not even swoon, she wept not, for we read that Mary stood under the cross, but we do not read that she wept.

Consider the prophet David, in the following circumstances. He had lost his son Absalom, and had shed abundant tears. At another time, he was guilty of a great sin. The prophet rebuked him for it, and he said with sorrow, but without? He did not even out weeping, "I have sinned against God." His sorrow in the second circumstance was far greater than the first, and he confessed his sins before God with excessive grief. No, my dear friends, tears of conwas merciful; and the peacemaker, for He came in His mercy to reconcile poor rebel sinners to His Father. He suffered persecution, even to the death of the Cross, and thus He won the Kingdom of heaven. "Ought not Christ to have suffered these things and so to trition are not necessary. If God grants you the grace to shed tears for your sins, thank Him for it, but if He does not, be not uneasy on this account, for it is sufficient,

happiness of heaven and deserving pains of hell. Thus we have two kinds of sorrow, the perfect and the imperfect. We can illustrate this, by the following comparison. A father of a family has a son and a servant; both are addicted to be shed with so much barbarity. Theodosius moved at the intrepidity of the help hishon, said to him: a servant; both are addicted to gambling, and agree together to steal money from the house. They then play with their companions, and lose the money which they have stolen. They are both sorry for what they have done, but for different reasons. If you ask the son, why he is sorry for his theft, he will answer you: "I fear that my father will get to know it, and with grief he will learn, that his son is a thief." Ask the same from the servant and he will answer:

"Bather the holy bishop, said to him: "Father, the holy king David also sinned, and nevertheless obtained pardon." St. Ambrose answered: "That is true, but since you have imitated David in his sins, imitate him also in his penance." Theodosius moved at the intrepidity of the holy bishop, said to him: "Father, the holy king David also sinned, and nevertheless obtained pardon." St. Ambrose answered: "That is true, but since you have imitated David in his sins, imitate him also in his penance." Theodosius moved at the intrepidity. Theodosius moved at the intrepidity of the holy bishop, said to him: "Father, the holy king David also sinned, and nevertheless obtained pardon." St. Ambrose answered: "That is true, but since you have imitated David in his sins, imitate him also in his penance." Theodosius submitted baredon." The doily bishop, and nevertheless obtained pardon." St. Ambrose answered: "That is true, but since you have imitated David in his sins, imitate him also in his penance." Theodosius submitted himself to the holy bishop, and nevertheless obtained pardon." St. Ambrose answered: "That is true, but since you have imitated David in his sins, imitate him also in his penance." Theodosius submitted himself to the holy bishop, and nevertheless obtained pardon." St. Ambrose answered: "That is true, but since you have imitated David in his sins, imitate him also in his penance." Theodosius submitted himself to the holy bishop, and took his place among the public penitents. There he deplored his sins, and the people were the himself to the holy bishop, the servant and he will answer "I fear that my master will get to know it, and will banish me from his house and deprive me of my position." See the difference between the sorrow of the son and that of the servant.

Our sorrow then to be perfect, should be that of the son. We

should grieve because by our sins, we have offended God our Father, our Friend and our Benefactor. How fortunate is the man who feels those that have forgiven shall find such sorrow for his sins. To him it is worth the whole of heaven, Father's home; and those that have suffered for Christ's sake, theirs is the Kingdom of heaven.

Poor, unknown, despised on this

of Mary Magdalene of whom our

because by sin, one has become sick

Lastly, the grief for having offended God, must be accompanied with the hope of pardon, otherwise your contrition will be like that of Cain or of Judas, who seized with despair came to an evil end. Be then sorry for all your sins, without excepting a single one; be sorry for having offended your God, and by it have lost heaven and incurred hell; and firmly trust that God will forand firmly trust that God will forgive you. This sorrow is attained
by much prayer, for it a grace
and a great grace of God. You
may obtain it, by manifold acts of
contrition, and by frequently
meditating on the great truths of
salvation, mortal sin, judgment,
hell end heaven salvation, morta hell and heaven.

Moreover sorrow in confession must be accompanied with a purpose of amendment, otherwise there is no true contrition. This purpose in order to be sincere must be general, strong and efficacious. It must be general, that is, it must extend itself to all sins and to all times. Is this always the kind of purpose of sinners, when they go to con-fession? Ah no. This young man and this young woman, will promise God, even with tears, never again to be disobedient, never again to blaspheme God, to pray better, etc. All this is very well. But to break off these sinful associations,

of these no mention is made. Their favorite sins are spared. Such a one promises to God never again to squander his time, and money in gambling, never again to transgress the laws of temperance in drinking. All this is good, but to break off their old associations, the frequenting of public houses, of this no mention is made. This purpose of amendment must be general also regarding the time, that is it must extend to all times, and we must have the resolution not only shun all mortal sins, but also to avoid them for all times as long as

God spares us. This purpose of amendment, secondly, must be strong. For nothing on earth must we again commit mortal sin. Take an commit mortal sin. Take an example from what men do for temporal affairs. One has an employment, but wishes for a better; he spares no pains nor trouble till he succeeds. Another wishes to become rich; he gives himself no rest day or night, he devises means to attain his object, and his longing to amass wealth, ends only with his life. If man is capable of carrying out his resolutions, in the face of difficulties when there is question of temporal gain, shall he not be able to keep his resolutions, when eterral goods, eternal happi-

ness are at stake? The third quality required for the purpose of amendment is that it must be efficacious. We must by our works show that we really have the will to amend ourselves. These works are those which your con-fessor prescribes to you. Now these you must do, otherwise you have no irm purpose, otherwise there is no hrm purpose, otherwise there is no hope of salvation for-you. Yes, my dear friends, if you would know the right way, and follow it without fear of erring, submit yourself to the advice of the decisions of your confessor. In this submission follow the example of the great

follow the example of the great emperor Theodosius.

History relates of him, that in the year 300, he caused 7,000 of the inhabitants of Thessalonica, to be massacred, because they had rebelled against his officers. St. Ambrose was then bishop of Milan. suffered these things, and so to enter into His glory?" (Luke xxiv. 26.)

And the sacred book teaches us again, what would all the pleasures and glory of the world be to us (and how little shall we ever gain of them!?—for "the world passeth away" (1 John ii. 17.) All that has enthralled the hearts of men with vain hopes is nothing more but them.

In the second place the grief for having offended God, must be such grief as proceeds from the Consideration of the Supreme Good, who has done all for us, created, suffered and preserved us; or at least a grief proceeding from the consideration of the loss of the linhabitants of Thessalonica, to be massacred, because they had rebelled against his officers. St. Ambrose was then bishop of Milan. When he heard that the emperor was about to come to the church along with the faithful, he vested in his episcopate robes, and placed himself at the entrance of the linhabitants of Thessalonica, to be massacred, because 7,000 of the inhabitants of Thessalonica, to be massacred, because 7,000 of the inhabitants of Thessalonica, to be massacred, because 7,000 of the massa

Have contrition, then, for your sins, and let it be a great supernatural, and truthful contrition. Have a purpose of amendment which must be general, firm and efficacious. Behold what the good God asks of you in confession before He gives back to you His grace, His friendship and the liberty of His children.—Rev. F. Jos. Kelly,

WHAT THE COMMUNION OF SAINTS MEANS

In the communion of saints, as understood by the Catholic, there is presented to him, as never to the Protestant, says Monsignor Benson, the satisfaction of that which, perhaps, next to the soul's need of God, is the deepest desire of his God, is the deepest desire of his nature—the need of an open and authorized approach to the spirits of the blest. To the Catholic death is a separation on our side only, never on the side of the saints. To the Catholic believer Mary looks down with her motherly eyes upon even the most miserable of the children of Eve; sinners, who by penitence have risen to sanctify must surmount difficulties then the fabric will manifest itself which was woven at home between child-hood and maturer years.

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sandfold more; for every darkness a hundred dawns; or every human relationship that is sacrificed for Christ's sake a heavenly one, instead; for "lands and houses" the whole earth which is His footstool; for every cross a crown. And all this a hundredfold, now in this present time, as well as everlasting which is eternal.

THE CHOICE OF A VOCATION

"Little children, little cares; big children, big cares," an old proverb runs. These are words the truth of which strikes parents when they are obliged to choose s vocation for the boy or the girl.

The choice of a vocation is a serious matter. The temporal wellbeing depends upon it in a large measure. The weal and woe of a worldly vocation, however, also affects the nobler interests of the soul, of the family, of eternal salvation. Hence the choice of a vocation is not a worldly matter pure and simple. Religion, the Church and the family are interested in the proper solution of this problem.

How many parents take the

proper course in aiding in the choice of a vocation? The solution of the problem proeeds along different lines, as aptitudes, inclinations and social condi-tions are manifold. A great degree of freedom of action is left to per-sonal liberty and the influences of

exterior circumstances. Reason and religion teach that in the choice of a vocation the apti-tudes and capabilities of a young family, are natural guides for the proper choice.

A boy will be happy in his vocation only if he is equal to the task. A competent mechanic is happier than an incompetent professional man. The choice of a vocation in disregard of personal aptitudes,

Not every one is fitted for exacting brainwork or office tasks. Not every one has the physical endurance which is indispensable in

Parents should prefer skilled to unskilled occupations; for in every a'Kempis. position thorough training and schooling is indispensable. That is a prerequisite for the whole worldly course of life, for the future prog-

ress of the family.

For this reason it is not wise to ask at the close of the school term: "In what occupation can the boy or girl earn the most money in the quickest time?" Health and thorough training are by far more valuable assets.

The preliminary training for a vocation should begin in good season at home. Even in the nursery one finds thousands of opportunities to induce children to help themselves and others so as to become resourceful and practical. And it will do youth no harm if it occasionally has to "toe the mark." That guards against caprice and sensitiveness. Not only the body, but also the spirit must be strengthened so as to assure mental poise and confidence in the cross currents and vicissi-tudes of life. He who is hardened has naught to fear from a change of temperature. That applies to the condition of the body as well as to

that of the spirit.

A young man who has learned to endure hardships will take a sensible view of the stern realities of

tality of a girl into the proper channels and to create happiness in the performance of useful service, happiness in a quiet home of her own; such activities are a safeguard of her sense of order and her modesty, and enable the girl to look

calmly into the future.

These are some of the considerations parents should have in mind as the hour for the choice of a vocation approaches. This hour becomes all the more fateful for those parents who must see their children

depart for new environments.
Whenever children find it necessary to leave home special vigilance must be exercised. Our large cities, which offer attractive wages, freedom from restraint and wanton pastimes, abound in dangerous pit-falls. Those who paint city-life in glowing colors only touch the sur-face and conceal the dangers and wickedness that lurk in boarding homes and amusement resorts. Many young men who leave their homes for the city indeed become successful and prosperous businessmen, but in doing so they often sacrifice the sound principles and upright character which they acquired in their youth. Brilliant achievements in the commercial world never compensate for more world never compensate for moral defilement.

Because so many factors are to be taken into account in the choice of a vocation parents should consult an experienced man before reaching a decision. Children are sorely in need of guidance. And many parents themselves are so unfamil-iar with conditions in out-of-town occupations that their decision is often a leap in the dark. Just as a railroad train rushes to destruction if it takes the wrong track or disif it takes the wrong track or dis-regards a danger signal, so the chil-dren will inevitably go to ruin if, on their journey into the world without, they do not exercise cau-tion. It is, therefore, prudent to consult someone who is familiar with existing conditions, to ascer-tain the danger signals that safe-guerd against constraints. The guard against catastrophe. The cross-roads and dangers upon the course of life are far more complicated than the net of railway tracks at our greatest terminals. All the more caution must there-fore be exercised by parents both with regard to the starting point and the destination of their children in the troublesome journey in life.

The Echo.

DON'T MEDDLE

Don't meddle. In every com-munity is found a meddlesome person who is responsible for two-thirds of the misunderstandings that make life such a problem. Don't complain. What's the use? The chronic complainer travels a long road and pays heavy toll in the way of lost opportunities and pleasures. Don't rehearse your person, his physical and mental energies, must be studied, so as to ascertain if the latter are comportable with his inclinations. These qualifications in the aggregate together with the situation of the family, are natural guides for the them. There is a certain grim sort of comfort to be derived from telling how one has lain awake all night keeping company with an aching back. But it only gains for one the reputation of being a bore.

disregard of personal aptitudes, capabilities, is generally a source of permanent discontent and misfortune.

Therefore, no trade should be selected which tends to gradually undermine the health of a young undermine the health of a young specific fitted for the selected with the health of a young undermine the health of a young which is still the peace is with the humble and gentle of heart; in much patience shall thy peace be. If thou wilt hear Me and follow My Voice, thou shalt enjoy much peace. Seek true peace; not in earth, but in heaven, not in men, nor in any other creature, but in God alone.—Thomas

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