

FIVE MINUTE SERMON

ELEVENTH SUNDAY AFTER PENTECOST

MAN'S DESIRE FOR HAPPINESS
 "He hath done all things well." (St. Mark vii, 37)

Some people can do many things well. Many people can do a few things well. No human being can do all things well. Of no one but God can it be said, "He hath done all things well."

In nothing does the fact that God has done all things well appear more clearly than in the desire for happiness which is divinely implanted in the heart of man. While this craving for happiness is a proof of God's goodness and providence, it likewise impresses upon us the fundamental truths of God's existence and the soul's immortality.

If there be no God, no future, if, as some would have us believe man be a mere mass of matter, then there is no virtue, no vice. But there is a future; there is a God. He is the end to which the human soul tends. Hence "Blessed are the dead who die in the Lord" and thus attain the end and aim of their existence.

Although the wonderful beauty and order and harmony of the universe ought to be sufficient to convince any reasonable person that there is a God, although, as Cicero and Plato tell us, even in pagan times there never existed a nation that did not believe in a Supreme Being, and although philosophers tell us that this common consent of mankind is considered a criterion of certitude, a law of nature—still, even in this enlightened age, you will find some people who say that they do not believe in the existence of God.

But the soul troubles them. Do what they may, they cannot stifle in themselves the cravings of the soul for happiness.

Happiness is the necessary pursuit of man. Everybody desires to be happy. This is a truth that no one will deny. There is nothing in this world that will satisfy man's craving for happiness. Wealth will not do it; worldly pleasures and honors will not do it.

If the wealth, the pleasures and the honors of this world could satisfy man's desire for happiness, Solomon would have been happy. For Solomon had all the wealth, pleasures and honors of this world that anyone could desire.

Solomon tells us that when King of Israel and surrounded by all the luxuries that gold could purchase he was most unhappy and that "all is vanity" except to love God. Our own daily experience teaches us the truth of this statement of the wise king.

Since, then, nothing in this world can make us happy, since we are continually surrounded by certain pains and uncertain pleasures and since the soul is continually craving for the happiness the world cannot give, there must be some state beyond the limits of time where these cravings will be satisfied and where the soul reveling in the regions of bliss will possess its God and, seeing Him face to face, will forever enjoy the full fruition of the Beatific Vision. This and this only will satisfy man's desire for happiness.

TEMPERANCE

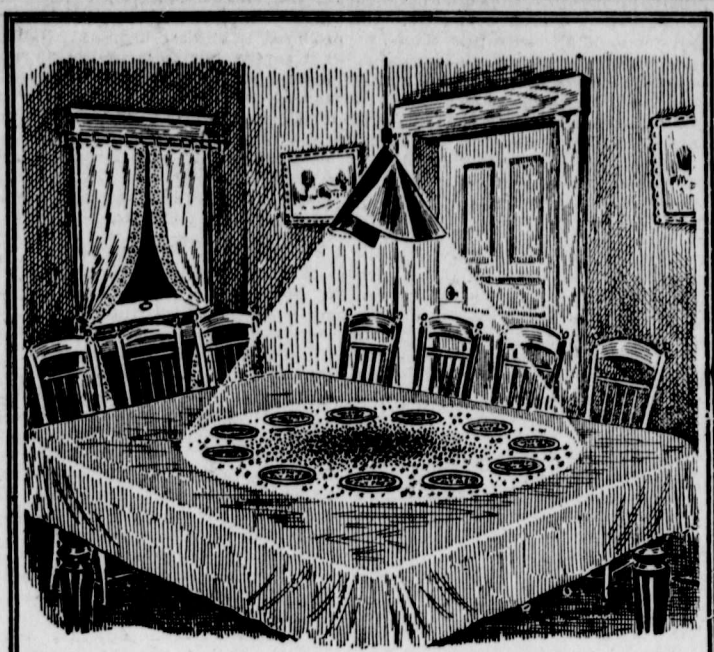
THE LURE OF THE DRINK HABIT

The Catholic Abstainer prints the following notable utterances on the drink question from the Rev. William J. Garrigan, D. D., of the Cathedral, Philadelphia:

"There is no condition of life, no state of life, no time of life proof against the drink habit. Drunkenness will grow upon its victims in the rich man's club just as well as in the low dive. It will brood in rage and filth within a hovel and it will make its home in mansion or castle. It will riot in a bar room and it will intrude into the grand drawing-room. It will stagger the step of a robust youth and disfigure the face of a beautiful maiden. It will make the head of a dullard reel in helpless stupor and it will fire the brain of a gifted genius with wild insanity. The weak and the strong, the rich and the poor, the young and the old alike fall victims to its insidious snares. I have seen drunkenness drive an old man at the sunset of an honorable career in disgrace from public trust, and lower him until he ended in the gutter, degraded, ruined, the byword of the stranger's scorn and the butt of the rowdy's joke. I have seen it enter into the very sanctuary and snatch its victim from the foot of the altar.

"Even the most careful, even the most prudent and temperate of us can not be warned too often or too seriously against this terrible enemy, whose approach is so stealthy that many a man finds himself despairing within its grasp before he has even thought of taking precautions against its approach. And this very stealthiness of approach, this cat-like attack—lying in ambush for its victim—constitutes the greatest danger of this brutal habit.

"How many young men of splendid talents and fair hope have gone down to drunkard's graves, driven there by human respect and because they had not the courage to say no. The young man who begins to tinkle begins soon to like the excitement of the drink, and drinks offener. The song, the social merriment, the witty saying, the humorous story and the bright lights all add their fascination and their enticement, and he is found drinking offener and more."



The above shows how Wilson's Fly Pads will kill all the flies in your dining-room or store at night.

By adopting this plan you have neither flies nor fly killers about during the daytime.

Wilson's Fly Pads are sold by all Drug-gists and Grocers.

NOT SIMPLY A "PERSONAL PROPOSITION"

A recent breezy book, "Cutting it Out," which is well worth the reading, has its value for the drinker as the practical experience of the average man who decided that it was to his advantage to do what the title signifies. It contains, however, one fundamental error in its insistence that "drinking liquor is a personal proposition and nothing else individual in every human relation."

The drink habit is, of course, individual in its beginning. The great majority of persons begin to drink because they want to for one reason or another. But that is a very small part of the matter. So may a man put himself deliberately in the way of contracting small-pox or typhoid fever, but ultimately none of these are purely personal or individual propositions. The sober scientific work of the last quarter century has shown the effects of using even small quantities of alcohol which speedily become more than individual.

The moment a habit affects a person other than the one who indulges in it, it ceases to be "personal" and "individual." The employer who has learned that the steady drinker, even though he may never get intoxicated, is likely to be less efficient, less reliable, more subject to accident, is discriminating as a matter of business against the drinker, not because the drinker is an individual but because the drinker's habit has an effect on the employer's interests and those of the other employees.

This business condition reflects the drinker's family in its maintenance—others brought into the circle of effects. Physicians find that in middle life there is a higher death-rate among drinkers. These mean a loss to the family just when the man is most needed. They mean a loss to the community of men who ought to be in their most productive years, for, as Prof. Irving Fisher has shown, the life which is unnecessarily shortened makes a heavier charge on the community for its rearing in its unproductive years up to twenty years of age. The economist finds the waste entailed upon the community by the drinker through the commonly recognized facts of crime, pauperism and insanity.

It is these social facts based on accurate, scientific, and sociological studies that underlie the work of those whom the author mentioned is pleased to designate as "professional reformers." They are seeking, not primarily to curtail the liberties of individuals simply because of their own personal opinions, but as in any other health or social problem to deal with something that affects society as a whole. Any laws enacted in the matter are not for the purpose of "threats or terror or cajolery," but to the same ends as laws governing infectious diseases—for the protection of the individual and the community from what is known to be a menace to human life. Education of the individual there must be, but at the same time, those who know what is true have a duty in trying to protect society against ignorance or carelessness. —Scientific Temperance Journal.

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine and only requires touching the tongue with it occasionally. Price 25c.

LIQUOR HABIT

Marvellous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity no loss of time from business, and a cure guaranteed. Address or consult Dr. McTaggart 75 Young Street, Toronto, Canada.

Members of the Society of Friends are objecting to the title "Quaker" for a brand of whisky. A local liquor dealer used to call his brand "Loyola," and a Chicago dealer has a brand called "Purity," with the picture of a nun on the label. Catholics who deal in whisky and Catholics who drink it (may both tribes decrease) should take steps to discourage such bad taste. —Catholic Abstainer.

THE EUCHARIST

Catholics believe that in Holy Communion Christ is really present. God and man, His Divinity, His soul and His body; that the substance of the bread has been changed into the substance of His flesh and the substance of the wine has been changed into the substance of His Blood; and that He is whole under either form.

This belief was held by the Church from the beginning. St. Paul plainly states his belief, for in his first letter to the Catholics of Corinth, chapter 11, verse 27, he declared that whosoever should eat the consecrated Bread or drink the chalice of the Lord unworthily, would be "guilty of the Body and Blood of the Lord." If words have any definite meaning, if St. Paul meant what he wrote, he believed in the Real Presence. For if the bread continued to be only bread after it had been consecrated, how could the unworthy be guilty of the body of Christ by eating bread? And then the Apostle added:

"But let a man prove himself, and so let him eat of that Bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord."

What need would there be for a man to prove himself and be sure that he was worthy to eat only a piece of bread? How could he discern the Body of the Lord if the body of the Lord was not there?

That was St. Paul's belief, therefore, and it was the belief of the primitive Christians. It was the belief of the Christians in the catacombs.

It was the belief of the earliest Fathers and writers of the Church, like Ignatius, Justin, Irenaeus, Tertullian, Cyprian, Gregory of Nyssa, Cyril of Jerusalem, Chrysostom, Hilary and Ambrose.

It was the belief of the Church without wide controversy down to the time of the so-called Reformation in the sixteenth century. Then, the men who were making the new religion put various interpretations on the words of Christ. One said one thing, and the next one said another thing. So numerous were the meanings they put on "This is My Body" that Christopher Rasperger at that time wrote a whole book (published at Ingolstadt in 1517) on the subject of their differences, in which he cited 200 various interpretations made by them of Christ's words.

Luther stuck to the truth for quite a while. "I am caught, I cannot escape, the text is too forcible," he wrote to the people of Strasburg in 1524. He eventually subjected the true doctrine to certain limitations, although he defended it vigorously and denounced the other Reformers for denying the Catholic doctrine.

Zwingli, of Zurich, however, made out that the bread was only a sign or symbol of Christ's body. (Ecolampadius, Caristad and Bucer held that it was a figure. Calvin suggested that, while there was no transubstantiation, the virtue or strength of Christ's reality was there—that there was a "dynamic" presence by

which, at the moment of reception of the Bread and Wine, the efficacy of Christ's Body and Blood is communicated from heaven to the souls of the predestined and spiritually nourishes them.

Almost all Protestants now accept some form of this figurative interpretation. The bread is only bread to them and the Lord's supper as they call it, is only a memorial.

Let any one read the sixth chapter of St. John's Gospel; St. Matthew's Gospel, chapter 26, verses 26, 27 and 28; St. Mark's Gospel, chapter 14, verses 22, 23, 24; St. Luke's Gospel, chapter 22, verses 19 and 20; and St. Paul's first epistle to the Corinthians, chapter 10, verse 16, and chapter 11, verses 23 and 29, and see if the Bible permits a figurative meaning. Christ said over and over again:

"This is My body . . . the Bread that I will give is My flesh . . . he that eateth My flesh and drinketh My blood hath everlasting life . . . except you eat the flesh of the Son of Man and drink His blood, you shall not have life in you."

On the erroneous figurative interpretation of these plain words of God, the Rev. Father Smarius says: "Let us for a moment suppose that Christ spoke figuratively—how, then, should we read His answer to the Jews? Our scriptural comment would, mentally, be the following:

"Verily, verily I say unto you, except ye eat (figuratively) the (figurative) flesh of the Son of Man and drink (figuratively) His (figurative) Blood, ye have no (figurative) life in you. Whoso eateth (figuratively) My (figurative) flesh and drinketh (figuratively) My (figurative) Blood, he hath eternal life. . . . (figuratively). For My (figurative) flesh is (figurative) meat indeed (figuratively), and My (figurative) Blood is (figurative) drink indeed (figuratively). He that eateth (figuratively) My (figurative) flesh and drinketh (figuratively) My (figurative) Blood, dwelleth (figuratively) in Me and I (figuratively) dwell in him. As the living Father hath sent Me and I live by the Father, so he that (figuratively) eateth Me, the same also shall live (figuratively) by Me."

May we not conclude with Horace, on another topic of absurdity, "Risum tenentis amici—can you restrain your laughter?"

Our Protestant friends have some objections to the Catholic doctrine. They say that their reason cannot understand it. But they must not confound reason with faith. Are we to believe only what our reason can understand? If so, how can we believe that there are three distinct persons, Father, Son and Holy Ghost, yet only one God? How can we believe that God created the world out of nothing? How can we believe that Christ at the wedding in Cana of Galilee changed water into wine? How can we believe other mysteries of revelation? We have the words of God—we have the teaching of His Church. We do not require for salvation such knowledge as is clear to reason and proves to our mind what God reveals. We need faith, divine faith, founded on God, which, as St. Paul declares is "the substance of things to be hoped for, the evidence of things that appear not." (Epistle to the Hebrews, chapter 11, verse 1.)

Our Protestant friends object that the laws of nature would not let Christ's body be present in the space occupied by a host, a wafer, a little bit of bread, nor could it be in so many different hosts at the same time, all over the world.

The scientific objection is refuted at length in Rev. Father Dalgairne's book called "Holy Communion: Its Philosophy, Theology and Practice," and in Cardinal Wiseman's "Lectures on the Real Presence." Get those books and read them. It is sufficient to show that when we speak of the Real Presence of Christ under the form of bread, we speak not of a natural presence, but of a miraculous, a preternatural presence, with which the laws of nature have nothing to do. His presence is real, true, substantial; but the state or condition of a spiritualized or glorified body, such as Christ's is since His resurrection, cannot be adequately judged by what we know of a body in its natural state. Certainly the Body of Christ entered the shut room where the Apostles were assembled on the day of His resurrection. See St. John's Gospel, chapter 20, verse 19. Certainly it defied the law of gravitation and ascended into heaven. Certainly, although Jesus is in heaven, He appeared to St. Paul on the road Damascus (see Acts, chapter 9, verse 17) and again in the castle of Jerusalem (see Acts, chapter 23, verse 11).

Our Protestant friends object that in the sixth chapter of St. John, our Lord said: "It is the spirit that quickeneth; the flesh profiteth nothing." But that does not help their argument. It was not the mere flesh and blood, in themselves, that were to work the spiritual wonders that He promised—namely, to give eternal life to those who partook of them, to make them live by Christ, and to have Him abide in them—but it was the fact that His spirit and His Divinity were with His Body and Blood, that was to quicken those that so received Him. Understood in this sense, "the words that I spoke unto you are spirit and life."

Finally, our Protestant neighbors accuse us of idolatry, because we adore Christ under the forms of bread and wine. But that accusation is idle. We adore Christ. We adore God in heaven, a spirit whom we cannot now see. We adore Christ in the form of a babe at Bethlehem.

PRESIDENT SUSPENDER

NONE SO EASY

We adore Him in the form of a man over the cross of Calvary. We adore Him under the sacramental veils of bread and wine. But we adore only God.

We believe that Jesus Christ comes really on our altars at every Mass. We believe that we offer Him up actually in sacrifice to the Father, and that this is the clean oblation predicted by the Prophet Malachias (chapter 1, verse 11). We believe that the Mass is the Last Supper all over again. We believe that the Mass is the sacrifice of Calvary all over again. We believe what Christ said—that here is His body, here is the chalice of His blood of the New Testament, "the mystery of faith," which was shed for many, for the remission of sin.

The Bible proves all this. The proof is clear in the passages above cited. Whoever believes in the Bible, whoever believes in Christ, must believe in the Catholic doctrine of the Real Presence of Jesus in the Eucharist.—Catholic Columbian.

AN ILLOGICAL CHARGE

The honor paid to Mary, in the Church, is so great and widespread that Catholics have often been accused of detracting from the honor of the Saviour by the deep veneration they have for His Mother. Consider the charge for a minute. Is there a particle of truth in it? Who ever heard of a son being dishonored by the honor paid to his mother? Does not the honor paid the mother redound to the son and vice versa? The answer is evident. If we consider who it is that has the greatest love for Jesus, we shall always find that it is those who have the greatest love for His Mother.

A certain writer has called the love of Mary the overflow of the love of Jesus. Glance over the lives of the Saints, and see how lavish they have been in their praise of the Blessed Virgin; glance over the history of the Popes, and see how many of them have blessed and spread the numerous devotions in her honor; visit the various shrines erected by her grateful clients, and see what a concourse of people go to honor her.

It was no less than the Archangel Gabriel, the ambassador of the Most High, who set us the example in those words of most profound reverence which now constitute the fond prayer of Christians: "Hail, full of grace, the Lord is with thee, blessed art thou among women." If God and His angels have so honored Mary, need we fear going too far in our veneration of her? In the Church this veneration dates from the times of the Apostles.

The venerable missals, which were transmitted to the first churches, were employed for promoting and propagating her honor. The holy Fathers cannot find terms more replete of humble and affectionate veneration than when they speak of Mary. The propagation of the honor of Jesus went hand in hand with the propagation of the honor due to His august Mother. All classes of people, high and low, rich and poor, young and old, have lived with one another to do her honor; all raise their eyes to this loving Mother; all invoke Mary.—Catholic Bulletin.

A CATHOLIC AFRICAN CHIEF

Basutoland is a mountainous district in South Africa, bounded on the north and west by the Orange River Colony, on the east by Natal and on the south by Cape Colony. It has an area of 10,293 square miles, and its native population numbers 300,000. It is a possession of the British Empire.

Basutoland is a black man's country. White people must have special permission to settle in it, and the number of whites there now is considerably under 1,000. Ecclesiastically it is a Vicariate Apostolic, and its missions are in charge of the Oblates of Mary Immaculate.

Originally Basutoland was inhabited by Bushmen, savages of a very low type; but now it's people are Kafirs, a very intelligent race of Africans, who are governed among themselves by a Paramount Chief.

The present Paramount Chief, whose name is Morena Griffith, is a Catholic, the first Christian Paramount Chief of Basutoland. Writing of a grand illumination of the high altar on Christmas night. Some time later when Father Porhammer had an audience, the emperor, half in jest, asked him why he had ignored this order. Father Porhammer answered, "When your majesty was born there was a great illumination and thousands of candles were burned; why should we not have more than six when we celebrate the birth of the King of kings?" "That's just like Father Porhammer," the emperor replied, and from that time the father could manage his church unmolested.

There's no situation in life so bad that it cannot be retrieved.—Dickens.



We Will Provide an Income for Life to Your Wife or Any Other Beneficiary

A man aged 30, beneficiary same age, for an annual premium of \$78.25, may secure his beneficiary an annual income for life of \$250, after his decease.

These policies are issued pro rata from \$50 to \$5,000 per annum.

Send dates of births. Rates and full particulars will be furnished.

North American Life Assurance Company
 "SOLID AS THE CONTINENT"
 HEAD OFFICE, TORONTO, CANADA

acquiesced in his request and Griffith became a catechumen. Regularly on Sundays Griffith came to Bethel to hear Mass, and occupied himself in studying his Catechism just in the same way as the ordinary Basuto. After a course lasting two years he was admitted to holy baptism. That was in October 1912. The native priest from Natal, Father Andrews, on this occasion preached the sermon, whilst Father P. Pennerath, Director and Superior of the Mission at Roma, commissioned by Bishop Cenev, gave him the sacrament of baptism. At the same time 106 others were baptized. Since that time Griffith has been an earnest Christian and gives a truly edifying example to the other Christians.

A wonderful religion, truly, is this religion of Christ, which appeals to all grades of intelligence and is professed and is practised by the Kings of civilization and the chiefs of savagery! Our Blessed Lord died to save all mankind. He bade His disciples go into the whole world and preach the Gospel to every creature, excluding none because of race or color. True to her divine commission, the great Catholic Church is everywhere busy winning the souls of men, and she finds herself as much at home in Basutoland as in the streets of Rome itself. —Sacred Heart Review.

WHY NOT MORE THAN SIX CANDLES?

The Jesuit Father Porhammer, a man of great talent and energy, was well known and greatly honored in Vienna. Many anecdotes are related concerning him. He was held in high esteem by the Emperor Joseph II, though he sometimes ignored his majesty's orders in ecclesiastical affairs, as the latter interfered in church matters entirely too much. He was commonly called the "brother sacristan." Father Porhammer was pastor of the Church of the Nativity of Mary in the suburb Rennweg, and at the same time provost of a Hungarian provosty. The church was under his supervision and had been built after his design during Maria Theresa's reign.

The emperor gave orders that there should be not more than six candles burning upon the high altar. Through some grudging tale-bearer the emperor had been informed that Father Porhammer had arranged for a grand illumination of the high altar on Christmas night. Some time later when Father Porhammer had an audience, the emperor, half in jest, asked him why he had ignored this order. Father Porhammer answered, "When your majesty was born there was a great illumination and thousands of candles were burned; why should we not have more than six when we celebrate the birth of the King of kings?" "That's just like Father Porhammer," the emperor replied, and from that time the father could manage his church unmolested.

There's no situation in life so bad that it cannot be retrieved.—Dickens.

ABSORBINE

TRADE MARK REG. U.S. PAT. OFF.

Reduces Strained, Puffy Ankles, Lymphangitis, Poll Evil, Fistula, Boils, Swellings; Stops Lameness and allays pain. Heals Sores, Cuts, Bruises, Boot Chafes. It is an ANTISEPTIC AND GERMICIDE.

Does not blister or remove the hair and horse can be worked. Pleasant to use. \$2.00 a bottle, delivered. Describe your case for special instructions and Book 5 K free. ABSORBINE, JR., antiseptic liniment for medical use. Duesen Strains, Painful, Knotted, Swollen Veins, Milk Leg, Gout, Concentrated—only a few drops required as an application. Price \$1 per bottle at dealers or delivered. W. F. YOUNG, P.O. Box 299, Lyons, N.Y., Montreal, Can.

Common Sense Exterminator KILLS RATS AND MICE

It drives up the carcasses and absolutely prevents the unpleasant results attending the use of inferior preparations. Common Sense Reach and Bad Bug Exterminator sold under the same guarantee. 25c, 50c, and \$1.00, at all dealers. If sent at once, write us and we will send you a sample. 29 Common Sense Mfg. Co., 341 Queen St. W., Toronto.

BUSINESS AND SHORTHAND

Subjects taught by expert instructors at the

Western School
 Y.M.C.A. BLDG.
 LONDON, ONT.

Students assisted to positions. College in session from Sept. 2nd. Catalogue free. Enter early. J. W. Wetherill, Jr., Principal.

"What's in a Name?"

—asks Shakespeare

There is one name at least—"The Mutual Life Assurance Company of Canada"—that is significant, for among all the Canadian legal reserve companies, it is the only one organized on the Mutual principle.

In a Mutual Company there is no stock, there are no special dividends; the policyholders are credited with the whole surplus. It is co-operative and economical life insurance—"Straight from Manufacturer to Consumer."

THE
Mutual Life
 Assurance Co. of Canada
 Waterloo, Ontario

Furnace Grates on the Right Principle



Note the three surfaces, each of which will last as long as the ordinary one surface grate. A gentle rocking is usually all that's required but any clinkers happening to form are ground up by the massive teeth of the four grates with very little effort. The grate bars are so constructed that a volume of air passes freely to all parts of the fire.

McClary's

Sunshine Furnace

London Toronto Montreal Winnipeg Vancouver St. John, N.B. Hamilton Calgary Saskatoon Edmonton 336