#### FIVE-MINUTE SERMON

SECOND SUNDAY AFTER PENTE-

HOLY COMMUNION

A certain man made a great supper and invite my. (St. Luke xiv, 16.

many. (St. Luke xiv, 16.

I suppose every Catholic here to-day except some young children, has once or many times in his life been to the "Great Supper," and eaten the "Bread of Life" which is served at it; and those little ones of the Lord's Holy Catholic family are legiting forward to the height. little ones of the Lord's Holy Catholic family are looking forward to the bright day, to be forever afterwards the day of sweetest memory, when they too shall have that honor and happiness—the day of their First Communion.

If such be the case, what is the use of the Church repeating to us every year the threat in the Gospel against those who made foolish and selfish excuses for the company of those men

who made foolish and selfish excuses for staying away—"None of those men that were called shall taste of My supper?" We have been called. We have answered the invitation. We have been to the supper. Isn't that enough? The Gospel evidently does not apply to us. But wait a bit. I have two things for you to think about. In the first place, the calling to the Great Supper the Gospel speaks about is a standing invitation for life. By this I mean that the law of the Catholic Church obliges every one to receive Holy Communion the law of the Catholic Church obliges every one to receive Holy Communion annually—that is, during the Easter season. It is then, first of all, an annual invitation; and going one year is not answering the call for the next year. Every one who has learned his Catechism ought to know that. In the second place, what would you think of a near relative whom you had invited to be present at your marriage anniversary dinner, who should send for reply that he had already dined with you on the Fourth of July? This is like what people say who, when asked if they made their Easter duly, tell you, "Oh! no, I went at Christmas," or "I was at the mission." Now the annual marriage supper which the King makes for His Son, and to which we are invited, is at Easter, and neither Christmas, mission time, the Forty Hours', nor the Fourth of July will do, unless, indeed, the mission or the Forty Hours' took place in the Paschal season.

The second thing I want you to think The second thing I want you to think about is that the invitation to partake of the "Great Supper" of Holy Communion, whether at Easter or at any other time, is a call to make what is known as a worthy Communion; that is, you must be absolved from sin and thus you must be absolved from sin and thus be yourself worthy. That is requisite, and that is enough. There are some scrupulous people who fancy that they themselves have got to do beforehand all that the Communion is intended to do and will do. Who is it that prepares the Supper, they or the Lord? If they will do the little that is asked of them, they are sofely leave to the Lord the they can safely leave to the Lord the responsibility of doing his part. A worthy Communion should also be one that is Communion should also be one that is worth something to the one receiving it, and should not be a worthless exterior performance, which has no interior act of Communion in the heart to correspond to it. And now this kind of worth of each and every Communion depends upon what the communicant choose to make it. All is to be held that. God can give. The

Communion depends upon what the communicant choose to make it. All is to be had that God can give. The means of getting the good from Communion is one and the same means for getting the good in receiving other sacraments—that is, prayer. Prayer beforehand, prayer during it, prayer afterwards. The more you want and the more you ask of, the more worth will your Communion be. Suppose our Lord should suddenly quit the sacrameatal form of the host and ask a communicant at the altar-rail, "What do you wish for?" and he should answer, "I don't know; I never thought of asking for anything," you would reasonably conclude that he was not likely to receive very much. Now, I hope you who often coming to the holy table are paying attention to this. If you come often, it is supposed, and justly supposed, that you want a good deal, and that you are deeply in earnest about obtaining what you desire. Much as, I am sure, your communicant are worth to you I is he was a continuous to the long that you desire. Much as, I am sure, your communicant are worth to you I is he was a continuous to you have the communicant at the altar-rail, "What do you wish for?" and he should answer, "I don't know; I never thought of asking for anything." You want a good deal, and that you are deeply in earnest about obtaining what you desire. Much as, I am sure, your you desire. Much as, I am sure, your you desire. Much as, I am sure, your Communions are worth to you, I wish you would set about making them worth still more. In a word, you must think more about what you need. Get your requests ready. Have them, as it were, well by heart, so that if the Lord should ask well by heart, so that if the Lord should ask you what you came for, your reply would come out quick and earnest enough. Of all privileges and honors in this world, receiving Holy Communions, indeed, something for us Catholics to boast of. How the "outsiders" envy us our faith and the comfort it brings to be the infels of every page and to us !-the infidels of every name and kind, the Protestants and others, who either have no Communion, or at best a sither have no Communion, or at best a sham one. How would you like to have yourself thrust aside and one of them called by the Lord to take your place at His table? Beware, then, how you treat His invitation; come as often and be as well prepared as the Spirit of Divine Love shall inspire you.

## TEMPERANCE

DRAWS A TEMPERANCE LESSON FROM DISASTER

In speaking of the wreck of the "Titanic," the Rev. Director of St. Veronica's (Temperance) League of the Paulist parish, New York, said that while we should be generous in our while we should be generous in our prayers for the souls of those departed, we should likewise be mindful of another fact that there are many thousands on their way to shigwreck, not by striking an iceberg on the high seas, but through the fatal curse of drink. but through the faces curse of dring.

Probably we may be able to save, at least, some of these by giving them warning and trying to lead them into the safe harbor of some Total Abstington. ce Society, like St. Veronica's or the

Guild.

Apparently we have had so much confidence either in our magnificent vessels or in our own skill or in both, that we have come to believe that we could laugh at the dangers of the ocean. Behold the results! Unfortunately it is often the same with those whom we would save from the terrible curse of the drunkard's fate. They laugh at

# "YOU'LL SUFFER ALL YOUR LIFE"

## That's what the Doctor told him "Fruit-a-tives Cured Him

CHESTERVILLE, ONT., Jan. 25th 1911
"For over twenty years, I have been troubled with Kidney Disease, and the doctors told me they could do me no good, and that I would be a sufferer for the rest of my life.

good, and that I would be a sufferer for the rest of my life.

I doctored with different medical men and tried many advertised remedies, but none of them suited my case.

Nearly a year ago, I tried "Fruitatives". I have been using this fruit medicine nearly all the time since, and am glad to say that I am cured.

I give "Fruit-a-tives" the credit of doing what the doctors said was impossible.

I am now seventy-six years old, and in first class health"

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In all the world, there is no other remedy that has cured se many cases of so-called "incurable" kidney disease, as "Fruit-a-tives".

"Fruit-a-tives".

Thisfamous fruitmediche acts directly on the kidneys—healing and strengthening them—and ridding the system of the waste matter that poisons the blood.

50c. a box, 6 for \$2.50, trial size, 25c. At dealers or sent on receipt of price by Fruit-a-tives Limited, Ottawa.

warnings of danger ahead. But as the Government will most likely insist that from this time the safety of ships will be better provided for, so we should let this terrible disaster be a means to incite us to redouble our efforts to shield our fellow-creatures from that curse which has cost more lives in one year than all the icebergs have for a century.

THE MORTAL SINS OF DRINK

The following decisions as to mortal ains in connection with liquor which were laid down by Bishop O'Reilly of Liverpool, about thirty years ago, we commend to the thoughtful consideration of those who look lightly upon the drink habit, and who are given to speak
of it as "a good man's failing," etc.:

1. Whosoever drinks deliberately to
such an extent as to lose his reason com-

2. Whosoever knows by past experience that when drunk he is accustomed to blaspheme, or utter other improper language, or injure others about him, besides the sin of drunkenness, is guilty of those other orimes committed during the state of intoxication.

3. Whoseever does not adopt the proper means for the correction of this vicious habit of drunkenness remains in a continual state of sin.

4. Whosever entices or urges another to excess in drinking, who he forsees will be intoxicated, commits a 5. Any seller of liquor who continue

to supply to any individual that he knows will become intoxicated therewith commits a mortal sin, because he deliberately co-operates with the grievous sin of another.

6. Whoseever is guilty of excess in drinking, though not to intoxication, in drinking, though not to intoxication, in such a way as to cause distress in his family by squandering that which is needed for their support, commits a mortal sin against charity. In like manner, whosoever thus renders himself unable to pay his lawful debts, though he may not drink to intoxication, commits a mortal sin.—Sacred Heart Review.

IRELAND'S PRIEST'S LEAGUE

The eleventh annual report of the Father Mathew Union is an interesting and encouraging publication. Membership of the union is confined to total abstinence priests, and the union, established in October, 1901, has been founded under the protection of the Sacred Heart and with episcopal sanction, for the purpose of spreading the principle of total abstinence amongst the people. It is encouraging to find on the list of members close to 500 names. This number is, of course, only a small proportion of the total abstinence priests in Ireland, but it represents a united effort to propagate the total abstinence movement and to cope with the drink evil. On the list we find 21 dioceses and 8 religious missionary orders represented. The president and council are elected annually, and this year the office of president is very worthily occupied by the Very Rev. T. Canon Langan, D. D., P. P., Abbeylara.—Father Mathew Record. e of spreading the principle

celpts of the business do not justify a continuance. Despite this falling off, however, in the number of saloons there are still enough thirst parlors in the Windy City to satisfy the needs of those who love the amber fluid beneath the foam as well as its stronger brother. Nevertheless it is a good sign of the times and we hope that what is said to be true of Chicago can soon be predicted of all American cities. It is a consummation devoutly to be wished.—Catholic Bullentin.

THE SACRED HEART OF JESUS

FEAST, FRIDAY, JUNE 14

Thousands of Catholics throughout the world have a special devotion to the Sacred Heart of Jesus. Millions of members of the Sacred Heart League approach the altar for the Feast of the sproach the altar for the Feast of the Sacred Heart, pleading for some favor from Jesus' heart all burning for the love of mankind. And what wondrous love did that divine heart possess. Read the story in the gospels and learn of the gentleness and the charity of the Man-God, who so loved the world that He gave His life that sinners might be asved.

Man-God, who so loved the world that He gave His life that sinners might be saved.

But, after all, how little we do to express our appreciation of the Divine sacrifice. When we take into consideration all that the Saviour has given us; when we contemplate all the beauties of this glorious world; when we note the bountiful harvests that are ours for the gathering; when we think of health that is ours, all because of the gracious mercy of the Redeemer, our own efforts dwindle to mere nothingness. Do what we may, our work can never approach payment of the debt we owe.

Oh, the wondrous mercy of that Sacred heart. Go back to the days when the Saviour walked the earth with His disciples. Go with Him into the highways and byways and witness the continuous acts of compassion on His part. Mercy was the prime feature of His whole life. Do you remember when the Pharisees rebuked Him for mingling with sinners? "Go and learn what this meaneth, that I will have mercy," He told them. The Magdalen is an example; the widow's son; the healing of the sick— all show the goodness, the mildness, the forgiveness of the Sacred Heart. And when we follow the braised and bleeding Saviour to Golgotha's rocky height and see that divine One nailed to the cruel cross, we find Him turning to the repentant thief—"This day thou shalt be with Me in paradise." Was ever such love as this? Let us Catholics once more consecrate ourselves to this Sacred Heart of Jesus—"Plead for me, O blessed and adorable Heart, at the bar of Divine justice, and screen me from the anger which my sins deserve. Imprint Thyself like a seal upon my heart, that I may never be separated from Thee. May my name also be engraven upon Thee, and may I ever be consecrated to Thy glory, ever burning with the fiames of Thy love and entirely penetrated with it for all eternity. This is all my desire, to live in Thee."—Syracuse Catholic Sun.

Twenty Dishes-Ten Cents

Two dishes of Kellogg's Toasted Corn Flakes only cost one cent; and there are actually twenty generous dishes in

### FASTING BEFORE COMMUNION

IS IT ONLY A PIOUS CUSTOM. OR ONE OF THE LAWS OF THE CHURCH?

The six commandments of the Church do not contain any injunction that I must not break my fast before receiving must not break my last before receiving Holy Communion, and that I should keep this fast from the previous midnight, wrote a correspondent to Father Hull, the editor of the Bambay Examiner. "Am I to presume that this is only a pious custom, but in no sense only a pious custom, but in no sense obligatory? Anyhow, I do not see where it is laid down that I commit a mortal sin, if I break my last before re-ceiving Holy Communion."

Here is the learned Jesuit's inter-

esting reply:
There is an important Catholic principle which teaches that in matters of faith, morals and discipline an express official definition or decree of the authorities is not essential, but merely convenient, in order to close dispute. Originally the deposit of Christian truth was given to the Apostles by inb. D., P. P., Abbeylara.—Father Mathew Record.

According to press reports more than 500 saloonkeepers of Chicago did not renew their licenses on May 1, the beginning of the second quarter. The reason assigned for this is that men of all classes are drinking less than heretofore and, as a consequence, the daily re-

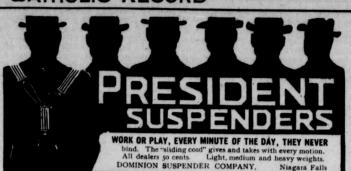
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Only on one occasion in the New Testament do we read of a formal and official decree; and that was in the Council of Jerusalem, which settled the points of Jewish observance to be imposed upon gentile converts, and the points to be omitted. And the only reason why this decree was officially made was because of much confusion which had risen on the subject. The so-called Apostle's Creed is the first formulated code of belief we know. It was popularly attri-Creed is the first formulated code of belief we know. It was popularly attributed to the Apostles, and was said to have been drawn up by them before they scattered into various lands, so that they might have some uniform and systematic explanation of the main points of their message. It is quite possible, and even likely, that they did draw up such a creed; but, at the same time we cannot prove it. The Apostle's Creed first emerges in written history as the baptismal creed of the Roman Church in the second century, and quite possibly this may have been its origin. If the whole of the faithful had gone on believing the sample doctors and the Church in the sample doctors are the church in the sample doctors and the Church in the sample doctors are the church in the church in the sample doctors are the sample doctors are the sample doctors. had gone on believing the sample doc-trine of the Church without getting intrine of the Church without getting involved in difficult speculations and disputes and heresies, no further formulation would have been necessary. But
the spread of Arianism made a fresh
and fuller definition necessary on the
points under dispute. Hence arose
what is popularly called the Nicene
Creed. There were many things believed and practiced in the Church as
belonging to faith and morals besides
those contained in such creeds; but
there was no necessity to define them
because they were taken for granted.
But as ages passed one point after an-But as ages passed one point after another came to be disputed, and the Church had to step in and affirm the right doctrine in the form of an official decree or definition. By this means nearly the whole body of revealed truth has come to be defined; the last points being the Immaculate Conception and the infallibility of the Pope. These defluitions were not a creation of new doctrines, but the formulation of old ones. They had already been believed, without a definition; and the definition made no difference except to put a close on all dispute or doubt.

PRACTICAL CUSTOMS AND USAGES

The same is true of practical customs The same is true of practical customs and usages. The Church never formulated a law as to how the Mass should be said. The essential parts were inherited from the Apostles, and other parts were added at discretion. This gave rise to a great variety of local usages, each of which came to be obligatory in a certain place, merely on the ground of ancient custom or tradition. When intercourse became wider, and when intercourse became wider, and local variations were found inconvenient, an authorised standard form was drawn up called the Roman Missal, which was gradually made obligatory all over the western world, with a few interesting expensions. nteresting exceptions.

The same is true of the celibacy of the clergy. Nobody doubts that a priest is cut off from marriage by an implicit vow; and yet no one can point to any official decree which gave rise to this obligation, or which stands as the ground for it. The whole rests on the informal but effectual ground of administration rather than law—a usage grad-ually induced and enforced by the au-thorities. If there should ever rise a revolt against clerical cellbacy the Church might find it necessary to issue an official decree; but till this happens, priests will go on accepting the obligation and administrative enforcement

THE DUTY OF FASTING

The same is true of the duty of fast-ing before Communion. Christ Him-self instituted the Holy Eucharist in the evening, at the end of the feast dinner. The early Christians used to celebrate regularly in the evening, and, therefore, of course, without fasting. At some obscure point in history the Mass came to be transferred to the early morning, and this became the in-variable custom. Out of this arose the fact of receiving the Eucharist fasting from midnight, and this fact gradually came to be regarded as an obligation. Hence it got formulated into a law in theological text-books and instructions, on the strength of traditional usage, rather than any official decree. The custom is strictly obligatory all the same; and only if there ever should same; and only if there ever should arise a party calling it into question, would the Church find it necessary to issue an official definition of the law in order to put an end to such a dispute.

forder to put an end to such a dispute.

Even the "six" Commandments of the Church are not, as they stand, official enactments. The hearing of Sunday Mass did not arise from any formulated decree of the Church, but merely from recognized and enforced custom. The holidays of obligation became obligatory in the same manner by local usage. The laws of fasting and abstinence were practiced out of devotion with great variety of usage before any legislation

WE KNOW THAT THEY ARB OBLIGATORY WE KNOW THAT THEY ARB OBLIGATORY Moreover, the Church has never formulated or made officially its own any enumeration of the "Commandments of the Church" as put down in our catechsms. The list given has varied from time to time in various countries without making any difference to the obligation. The obligatory usages exist and would exist even if they were never called "Commandments of the Church" and never printed in catechisms. We know that they are obligatory simply from the fact that they are asserted in every book of theology and instruction, and that the official Church knows this, and approves of it, and backs it up, and and approves of it, and backs it up, and therefore administratively gives force to it as law.

When we consider that the laws of good society, the things which every gentleman is bound to observe if he wishes to be counted as a gentleman at all, are all founded in the same way on unwritten and unformulated and universally accorded gustoms this process. versally accepted customs, this unformulated character of certain Catholic obversally accepted customs, this unformulated character of certain Catholic obligations will not seem strange or surprising. It is the way in which human nature works in general; and the Church in this respect follows the way of humanity so long as it is sufficient to secure the desired object. It is only when a doctrinal or disciplinary obligation is questioned that the official formulation of a written law becomes necessary. Our practical test is; this. Suppose, for instance, somebody sent to Rome a question whether fasting before Communion was a strict obligation, can anybody doubt what the answer would be? The answer would certainly be if it is of strict obligation." Knowing this, we have the common-sense to take this, we have the common-sense t it as an evident fact without dem such an answer. We ought to add that the existence of the law is proved by the fact of the Holy 'See sometimes giving dispensations from its obser-

The obligation of fasting before Communion is therefore really a commandment of the Church, and might be added to the others as a seventh. It would also be possible to multiply the list indefinitely.—For instance: Not to marry within forbidden decrees; not to marry outside the Church! not to be present at heretical services; not to join forbidden secret societies; not to take part in political movements against the temporal power; not to read books placed on the Index; not to take part in spiritistic seances; not to cremate the dead, etc. It just happens that these points of Christian duty have been scattered about over the different The obligation of fasting before Com been scattered about over the different parts of our text-books and catechisms, while certain other points happen to have been left out and grouped in a heading by themselves as "Command-ments of the Church." But the arrange-ment is quite hap hazard and practical, not methodical or scientific.

#### CATHOLIC SANCTUARY RESTORED IN SCOTLAND

For the first time since 1560, when For the first time since 1560, when the monks were expelled, the Restenneth Priory, Forfarshire, Scotland, has passed into Catholic hands. Miss Charlotte Louiss Hawkins Dempster, of Dunnichen, is a Catholic. She has just succeeded to the estates of Dunnichen, Restenneth and Auchterforfar, and has hastened to address a petition to the Holy See to give consent to hear to the Holy See to give consent to her possession of the Church lands of possession of the Church lands of Restenneth and to remove all her disabilities.

The church and monastery, which

The church and monastery, which stand about a mile beyond the country town of Forfar, form the oldest ecclesiastical building in stone in Scotland. Nechtan, King of the Picts, having been baptized "at a place called Restenoth," wished to build a church to the glery of God. He sent to Monk Wearmouth for the builders that he required and dedicated the church to St Wearmouth for the builders that he required and dedicated the church to St Peter. This happened about 720 A. D. The remains of the king's own castle are still to be traced in a field near Dunnichen called the Castle Park. The barley waves above the dwelling of the Christian king, but the priory, much of which dates from a later period, is still a striking ruin with a fine stone tower. Being a place of fine stone tower. Being a place of size and comparative comfort it used to have many visitors, even royal ones.
King Robert the Bruce resided in it
more than once and when the patriot.
king lost a son under age the lad was
laid in the burying ground of the mother
church of this district.

Though the monks were expelled in 1560 the pile of buildings stood firm till 1745, when the Hanoverian regiments of the Duke of Cumberland's army, on Mass did not arise from any formulated decree of the Church, but merely from recognized and enforced custom. The holidays of obligation became obligatory in the same manner by local usage. The laws of fasting and abstinence were practiced out of devotion with great variety of usage before any legislation was made about them. The duty of providing for the needs of our pastors is evident on the grounds of the commonsense, common justice and natural law, without requiring any ecclesiastical enactment. In short, the so-called Commandments of the Church, as given in our Catechisms, are not laws in the sense of formulated, codified legal enactments, but only in the sense of obligatory Catholic customs, which the Church would formulate if circumstance required, but which she does not formulate because everybod: recognizes them, and accepts them as binding. The only one which is the subject-matter of a formal decree is that about annual con-

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