

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

TWENTY-FOURTH SUNDAY AFTER PENTECOST

THE POOR SOULS

It is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins. (2 Mach. xii, 46)

Holy Mother Church takes a special care of her departed children, as well as those who are still alive. She knows that the departed belong either to her triumphant class in heaven, or to her suffering class in purgatory. The former need no help from her; but the latter are forever crying out to her for aid. The love which she always bore them still burns within her. They are gone from beyond the gaze of her worldly vision, but they are yet in her bosom and her heart. She knows that they claim her as their mother, and her other children on earth as their brethren. Love knits all their hearts together. The Church remembers them day after day in her greatest and best prayers. In every Mass that is offered up, they are commemorated. In every Office that is recited, they are again prayed for. Millions of aspirations, too, ascend daily to the throne of God in their behalf.

But, besides all this, she does even more. She has set aside one month of the year in which she wishes us to remember in a special way the souls of her faithful departed. This is the month of November—the month into which we are now entering. Therefore, it is only fitting that we consider this solicitude of Holy Mother Church for her departed children, and resolve to do our share as faithful brethren of her holy dead.

We read in the Second book of Machabees that Judas Machabees, after a victorious conflict, sent a large amount of money to the temple to have sacrifices offered up for the slain, for, he says, "it is a holy and wholesome thought to pray for the dead, that they may be loosed from their sins." This practice of the Old Law was not ordered to be discontinued by Christ; consequently it remains ever true, and has been faithfully kept up by the Catholic Church from apostolic days down to our own times. We believe in the communion of saints which links all the members of the Church together—the saints in heaven, the faithful on earth and the souls in purgatory. Many benefits to both the good on earth and the good in purgatory follow from this chain of charity.

The New Testament also affords many proofs for a belief in prayers for the dead. "Nothing defiled can enter heaven." Hence, even those who die in venial sin must be cleansed. We can help these by our prayers. According to the testimony of Christ Himself, there are some who can be forgiven certain sins in the other world. Much can be done for these also by our prayers and other good works performed in their behalf.

These poor souls, suffering in purgatory, are absolutely unable to do anything for themselves. The night of which the Scriptures speak has come upon them—the time when they can do good no longer. Shall we remain blind to their wants? They are poor suppliants; shall we pass them by? Charity demands of us that we assist them. Death has cut them away from us; but love is stronger than death, and hence, loving them, we should show this love in a way that would please and profit them. We received the same sacraments they received, assisted at the same sacrifice, enjoyed the same spiritual blessings that they enjoyed. Shall we now forget them when they are in need?

This should urge us to help them now, and, in this way, perhaps pay them the debts we owe to them. How many of us, for instance, have seen our dear parents laid to rest? They brought us into existence, watched over us, and cared for us night and day in our youthful years; they labored, and sometimes also almost slaved for us. Shall we not help them now? While they were living did we repay them for all they had done for us? Indeed, we must answer that much was left undone. Not only were they not repaid, but very often sorrow was brought into their lives by our ingratitude. We may have looked forward to day when we could repay them, but death came and it was too late. Let us, then, remember them now in death. Perhaps in this way we can make amends for our ingratitude and want of reverence for them. We are not to forget them when they are in need, but we are the ones from whom they expect help. They cry out to us, "Have pity on me, at least you, my friends, for the hand of the Lord is heavy upon me." We certainly can not remain deaf to their supplications.

Consider, too, that in the end, whatever we have done for the dead will turn to our own good and benefit. By helping them we raise up powerful intercessors for ourselves. Our charity and help will not be forgotten, and when we shall be in need of help, they will shower upon us their aid. This is one good work that we can rest assured will be repaid. Every soul that we help to free from the pains of sin will remember us from its place in heaven.

Let us, therefore, dear friends, enter into this month filled with a zeal for these poor souls. We can do much for them, and, as we have

seen, do something for ourselves also. We need have no doubt regarding the practice of praying for the dead. It has the sanction and approval of the Church which is the pillar and ground of truth. She is our infallible guide in matters of faith, and we know that in doing what she recommends we please God. Listening to her voice, we shall do as she bids and offer up many prayers, during this month especially, for the poor suffering souls. Frequently those short prayers, so full of unction, shall be on our lips: "Eternal rest grant unto them, O Lord, and let perpetual light shine upon them. May the souls of all the faithful departed, through the mercy of God, rest in peace."

WEEKLY CALENDAR

Sunday, Oct. 23.—St. Theodoret, who suffered martyrdom under Julian, the uncle of the emperor of that name, and like his nephew, an apostate. Theodoret's arms and feet were fastened by ropes to pulleys and stretched until his body appeared nearly eight feet long. He was finally dispatched by the sword.

Monday, Oct. 24.—St. Magliore, born in Brittany in the fifth century, and who succeeded his cousin, St. Sampson, as a bishop and head of the Abbey of Dol. After three years he resigned his bishopric and retired into the island of Jersey where he found and governed a monastery of sixty monks. He died in 575.

Tuesday, Oct. 25.—Sts. Crispin and Crispinian, who left Rome to preach the faith in Gaul in the third century. They settled at Soissons where they made shoes at night and preached by day, gaining many converts. They were executed by Riccius Varus in 287.

Wednesday, Oct. 26.—St. Evaristus, Pope and Martyr, who succeeded St. Anacletus as supreme pontiff in the reign of Trajan and governed the church nine years. The institution of cardinal priests is by some ascribed to him.

Thursday, Oct. 27.—St. Frumentius, who was brought up in the court of one of the Kings of Ethiopia and became treasurer and Secretary of State. He was ordained by St. Athanasius as Bishop of the Ethiopians and gained great numbers to the faith.

Friday, Oct. 28.—Sts. Simon and Jude, apostles. Simon preached first in Egypt and Jude in Mesopotamia. They finally met together in Persia where they won the martyrs' crown together.

Saturday, Oct. 29.—St. Narcissus, bishop of Jerusalem, who performed many miracles, on one occasion changing water for oil to be used in the lamps on Holy Saturday. He was charged with atrocious crimes and three enemies who accused him prayed that horrible punishments might fall on them if their words were proved untrue. The Bishop withdrew into the desert but in a short time the penalties his accusers had invoked were inflicted on them and he returned to Jerusalem and resumed his office.

THE PLAINT OF THE HOLY SOULS

If there is one thing that characterizes the Catholic Church it is the love which she engenders and fosters for the faithful departed. It is not out of a spirit of blind ancestorship that the Church bids us remember the dead. It is because the Church Militant cannot be separated from the Church Suffering that we are called upon to pray for those who have gone before us. We are all hastening to the eternal shores, and that we may the better remember our direction the big mother heart of the Church bids us listen to the plaint that comes from those who are now expiating the faults committed in this world.

The doctrine of purgatory, which up to the outbreak of the Great War Protestants were very reluctant to accept, has, now that death has fallen upon so many of them, become very popular outside the Church. People do not like to think that with death all flicker of existence is extinguished. Even the old pagans felt that man did not die entirely when his body was carried out to the home that looks upward to the stars. The old doctrine of metempsychosis and the transmigration of souls was an attempt to explain what we know with the assurance of faith. And the popularity which this doctrine has now attained among Protestants leads once again to the conclusion that faith is not something that is opposed to man's nature. It is the filling out and the supernal completion of a great many things that lie at the very root of the human heart.

No Catholic need be urged during this month which is set aside especially by the Holy Church for the holy souls to pray that the time of their purification may soon end. Whilst they are unable to help themselves, we can by our prayers, mortifications and Masses hasten the day when they shall be clean enough to appear in the sight of God. For those of us who have dear departed ones, there is an obligation of gratitude, and often of justice, to pray that the time of their detention in the purgatorial flames may be shortened. But our Christian charity should compel us to pray for all the holy souls, especially during this month when they cast longing eyes and send forth appealing cries for prayers. After

all, we are all members of the same religious family, and the interests of one must be the interests of all the others; the sufferings of one must be shared by all the rest. So we cannot let the eyes of our faith turn towards purgatory without feeling that we must, as far as we can, come to the assistance of the holy souls. We cannot say how soon we may be in the same sorry plight, and it is easy for us to bring home to our minds how gladly we would welcome any help that would mitigate our pains. The best method of ensuring for ourselves a short purgatory is to shorten it for some one else. And would it not be a pleasing thing in the sight of Almighty God to pray especially this year for those who have fallen in defense of the ideals for which our country is ready to spend itself?

The holy souls are calling to all of us for help. If we cannot refuse a beggar in this world crust of bread or a cup of cold water, how much less can we turn a deaf ear to the plaint of those who are unable to help themselves? Our charity to the holy souls is all the more pleasing to Almighty God, since by their early deliverance from the cleansing flames they will take their place in the ranks of those who sing canticles to the Lamb of God. We may mark each day of November on which we fail to perform some special work for the holy souls as one ill-spent.—Rosary Magazine.

THE RESPONSIBILITY OF PARENTS

Unwillingness to assume responsibility has become a prevalent disease of our age. It has taken on the alarming dimensions and the dangerous character of an epidemic and is working fearful harm. Delegating one's responsibility to others is an ordinary practice in our days. We have with us so many social agencies established for no other purpose than to relieve some individual, or a group, of responsibilities which they ought to face personally, but which they prefer to hand over to some organization. Thoughtful men whose fingers are on the pulse of time and who observe the fatal trend of events warn us that this course will inevitably lead to disaster. A society that is built on delegated responsibility actually rests on treacherous quicksands that may give way at any moment.

As far as morality is concerned we are living now on the capital that has been stored up by the preceding generation. But once this has been exhausted we will be in a bad way. The growing-up generation apparently has lost the finer moral sense and seems to be void of all standards of decency. It is kept in check by coercive measure that are applied from without, but that have no educative value, and, therefore, have no power to impart moral perception where they are lacking. At present, there still are men and women who see the wrong of the existing abuses and who use all their influence to remedy them. These men and women received their moral notions in good homes, where high sentiments were instilled into their hearts by responsible parents. But if parental carelessness and indifference go on, there will be but few in the coming years to condemn the evils of the day, and every conceivable excess will be tolerated. Public morality never rises higher than home morality.

In some instances we begin to see that the delegated responsibility is already failing. In an up-State town the superintendent of the Public Schools has declared that he will not interfere with the frivolousities of dress affected by the modern high school girl, since he regards this as a matter that is to be decided by the parents. The sentiment is perfectly correct. Let the responsibility be thrown back to where it belongs.

The sooner that is done the better. The salvation of society depends upon the home. Armies of matrons to superintend the dance halls and of censors to rectify advanced fashions may go forth, but they will fail of their purpose, if the home falls short of its fundamental duties. The healing influences that will regenerate our public life and purify the moral atmosphere about us must come from the home. A home in a neighborhood may become a plague spot that diffuses contagion of the worst kind all around. On the other hand, a home may become a wellspring of moral regeneration which gradually will transform a neighborhood and entirely change its standards of conduct. Tremendous power for good and evil lies in the home. The saddest thing in our modern life is that the home in general is disintegrating and that consequently we have lost the very levers by which society can be uplifted and raised to higher levels of public purity. If the source is tarnished, how can the stream be pure?

The early Christian homes formed happy oases in the wilderness of paganism. Though corruption was around them, they were not contaminated. They kept themselves free from infection. Not only did they not succumb to the evil influences that surrounded them on every side, but in turn they became the means by which the conversion of the world was wrought. That same regenerative power resides in

SO EASY TO BE WELL AND STRONG

Take "Fruit-a-lives" The Wonderful Fruit Medicine

805 CANTIER ST., MONTREAL  
"I suffered terribly from Constipation and Dyspepsia for many years. I felt pains after eating and had gas, constant headaches and was unable to sleep at night. I was getting so thin that I was frightened.  
At last, a friend advised me to take "Fruit-a-lives" and in a short time the Constipation was banished, I felt no more pain, headaches or dyspepsia, and now I am vigorous, strong and well."  
Madam ARTHUR BEAUCHER.  
50c a box, 6 for \$2.50, trial size 25c.  
At dealers or sent postpaid by Fruit-a-lives Limited, Ottawa.

the home at this very day. If properly applied, it would quickly and effectively cure the ills of the age and reinstate modesty and decency in the place they should hold.

The home has been entrusted to the parents. They are its architects and its builders. They can render no better service to the world than if they plan and build on the old Christian lines, if they make these homes, nurseries of virtue and sanctuaries of modesty. If this were done, the world would take on a different complexion. But if they dispense themselves from these solemn duties and are satisfied to see them exercised by censors and social agents and city-appointed matrons and chaperons, things will go from bad to worse and will soon get beyond the control of the public authorities.

A revival of parental responsibility is the crying need of the hour. The associations of their children, the style of dress they adopt, the kind of recreation they indulge in, the loose manners which they display, these are, indeed, matters for parents to be concerned about. With regard to these matters they have well-defined duties which they cannot delegate to others. If parents will not take the matter in hand, the case is well-nigh hopeless.—Catholic Standard and Times.

"STOP-MY-COPY" MENTALITY

When a seventeen years' subscriber of the Bombay Examiner asked to have his copy stopped because a long account of a trivial family anniversary which he had sent to the paper was not published, Father Hull grew reflective and jotted down the following characteristics of the "stop-my-copy" type of subscriber:

(1) The editor must insert in his paper anything which I take a fancy to send him, or else I shall order him to stop my copy. (2) If the editor does insert anything I send, he must insert it wholly, verbatim and at once, otherwise I shall stop my copy. (3) The editor must never express any view contrary to mine on any point in which I feel keenly interested; otherwise I stop my copy. (4) He must not even reproduce from other papers any news-item or expression of opinion contrary to mine on such subjects as otherwise stop my copy. (5) The manager must never remind me that my subscription has fallen into arrears, no matter how far. If he does I must stop my copy. (6) If I make any complaint against the despatching staff, that my copy did not arrive, or my postcard was not attended to, the office must at once acknowledge the mistake and apologize profusely for it. If on the contrary the manager clears his office from blame and makes no apology, then there is only one course—I must stop my copy.

In his analysis of his quondam subscriber's mentality, Father Hull wondered whether his aggrieved correspondent really imagines that "anyone merely by paying his subscription thereby acquires a sort of proprietary right over the paper, with power to put into it whatever he likes," or whether the high importance he attaches to his own private affairs and opinions "is the objective measure of this importance in the eyes of the universe?" "They do! Alas! They do!" every editor of experience will feelingly exclaim.—America.

FORGIVING OUR ENEMIES

If God is willing to forgive all our transgressions against the Divine law, we must be willing to forgive one another. There is no place for revenge or hatred in the heart of the real disciples of Christ. It is sometimes hard to forgive when we have been injured by others, but we have no alternative, for God has said so. We must be able to say of our enemies: "I have not hated them, O Lord." On the Cross He was willing to forgive. Can we with that example before us refuse to forgive our fellow-men? If we do not forgive we can expect nothing from God, and "His wrath shall be kindled in a short time." This is the testimony of faith, for it is the teaching of Christ and of the New Dispensation.

EDUCATIONAL RECREATIONAL HEALTHFUL

A Luxurious Cruise of the Mediterranean

Combining a Pilgrimage to the Holy Land, Rome and Lourdes, and Tour of Europe

LEAVING NEW YORK FEB. 18th

By the magnificent S. S. Adriatic of the White Star Line

Visiting: Madeira, Gibraltar, Algiers, Monaco, Genoa, Naples, Alexandria, Cairo, Palestine, ROME, Florence, Nice, Monte Carlo, Toulouse, Lourdes, Bordeaux, Paris, London, (Germany and Ireland optional).

SPECIAL FEATURES

Audience with the Holy Father. Easter Week in Rome

Personally Conducted Throughout by

MR. F. M. BECCARI

MR. J. D. TRACY, Asst.

PARTY LIMITED

BOOK NOW

BECCARI CATHOLIC TOURS, INC.

1010 TIMES BLDG. NEW YORK

The most comprehensive and Best Managed Tour Ever Offered



MADE IN LONDON

The Sacredness of Buying A Piano

In the early stages of married life, the modern home-builder has an objective—to complete his home with a Piano.

Bit by bit, he adds to his home the necessary articles of furniture—and then comes the finishing touch—the Piano!

Because the Piano represents the "home dream" of so many young home-builders, there is a sacredness about its purchase—to fit those dreams it must be a good Piano—a worthy one!

The many thousand home-builders who have found their "dream Piano" in the Sherlock-Manning, are testimony of its ability to "measure up".

It is truly "Canada's Biggest Piano Value"

SHERLOCK-MANNING 20th Century Piano The Piano worthy of your Home

Ask us for full particulars, Catalogue and prices

SHERLOCK-MANNING PIANO COMPANY LONDON CANADA

Buy Hallam Furs By Mail

Direct From "Trapper To Wearer"



DARK FITCH SET

This fur is very durable. The Cape is made from six large skins in a wide comfortable design trimmed with natural beads, tails and paw front and back as shown. About 12 inches wide on the shoulders, lined with brown crepe-de-chine with full all around. M 470 Delivered to You, \$62.50 shape, velvet lined, cape cuffs, wrist cord and ring, soft down bed. M 471 Delivered to You, \$50.00

It doesn't matter where you live in Canada, so long as His Majesty's mail will reach you, you can wear the latest styles and highest quality in fur coats or sets. Simply order by mail from HALLAM. The price is the same to everybody—everywhere. I pay all delivery charges.

All HALLAM Fur garments are high quality and wonderful value for the money—you can obtain them from me direct by mail at much lower prices than any fur elsewhere of the same quality—every HALLAM Fur garment is guaranteed.

Hallam Furs are an Economy

It used to be thought that furs were rather a luxury, but now the economical buyers have discovered that furs are a genuine economy as well as a necessity. A fur coat or set will last from five to fifteen years—to buy cloth coats to last this long would cost very much more than the furs in actual money. In addition to that, you always feel well dressed in furs, — always comfortable, — always warm.

Hallam Furs less than Half Price

You can obtain HALLAM furs this year at less than half the price that they were sold at last year. This is due partly to the drop in the price of raw skins, and to the fact that, as usual, I bought our furs at the very lowest ebb in the prices.

Why I Can Sell at Such Low Prices

In the first place, I buy the skins direct from the Trappers and Indians for cash, and am the largest cash buyer of furs in Canada. Then I sell direct to you for cash. This method saves you the various middlemen's profits, the fur dealer, the wholesaler and retailer, high store rent, sales clerks' salaries, bad accounts, etc.

Another big advantage is you can see the furs in your own home and can examine them at your leisure without being influenced by anxious sales clerks.

The coat and set illustrated in this advertisement are fair samples of HALLAM values, and will be sent you promptly on receipt of price.

If HALLAM furs do not please you in any way, you can simply send them back at my expense, and I will cheerfully return your money—you are not out one single cent.

You can be sure of satisfaction when you buy by mail from me. That is my guarantee.

Address in full as below: John Hallam Limited Dept. 452 TORONTO

PUZZLE SANTA CLAUS



1st Prize—Bicycle (Ladies' or Gents). 2nd Prize—Horn Phonograph. 3rd Prize—Moving Picture Machine. 4th Prize—Wrist Watch. 5th Prize—Camera. Hundreds of Other Prizes. To enter this Contest you must find Santa Claus mark the place with an X and send it to me with your name and address. We will then send you a BIG PRIZE LIST of the dandy prizes we are offering and particulars of one simple condition that we ask you to fulfill. This condition is so easy, and need not cost you one cent of your money to fulfill. The prizes are bigger and better than ever, so send your answer right away NOW to SELFST SPECIALTY Desk 21 TORONTO



JOHN HALLAM