FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B. TWENTY-FOURTH SUNDAY AFTER PENTECOST

PERSEVERANCE

He that shall persevere unto the end, he shall be saved. (Matt. x. 22.)

Everything depends, my dear brethren, on perseverance. No amount of piety and good deeds will avail us, unless there is perseverance. We know it is difficult to persevere; we know many fail in it; therefore it is a most important thing for us to learn how to persevere, and so be

It is only human nature for us to be changeable and unstable: to weary of a thing; to lose heart and give up the endeavour. If this is natural then, perseverance is supernaturala grace from God, that we must learn how to acquire and cling to.

There are three chief means to help us to persevere-fidelity, fervour

and daily prayer.

Fidelity is a daily practice of carefulness and exactitude, mostly in small matters, from a sense of duty. Most people can be roused up to make one great effort; how few are found, who are conscientious enough and have command over themselves sufficiently, to be careful and strict in details day after day? A church can be crowded at a mission; how few at the end of twelve months have been faithful to their good resolutions! Laxity in small things creeps in; the firmness of the will is fretted and worn away. How natural! Why the very rocks are worn away by the waves, and even by the salt sea breezes! Then pleasure and attrac tions claim too much of our time and our thoughts: our soul becomes entangled in the web, and very soon we are helpless if tempted; we are only waiting for a fall. We see others, not half as careful; why should we be so strict, and always on duty and on guard? Oh, the weariness of well-doing! It is the little things that chafe and gall us, poor footsore pilgrims on the way to heaven!

No one makes a journey shorter by continually thinking how long it is, and how much more is to come. It and how much more is to come. is a mistake to do this. You are not strong enough now to persevere and be faithful for years; your duty is to persevere to day! Do not crowd a life's work into anxious hours of one Sufficient for the day is the evil thereof." (Matt. vi. 34.) forecast twenty or thirty or fifty years more of work. The Master may call you this night. "Watch ye, therefore, because you know not what hour your Lord will come." (Matt.

The great secret of fidelity is fresh beginnings. Let every day find us fresh and cheerful on the road, with a good will to please God that day.

And the second means will help us greatly in this daily endeavour. Fervour is a constant earnestness of the will. This fervour is sustained by a personal love of Jesus Christ our Lord. His coming on earth, to make Himself known to us and loved has made the way to heaven so much easier. He is the way, the truth, and the life. There is no fear in our hearts of wandering and being lost; no doubt, no hesitation, for we have the truth; no languor, no weariness unto death, for the life is with us. remembrance of our Blessed Saviour's love and care of us should arouse us to constancy and self-

But there is something more than love that should make us fervent: there is the poignant regret, that we have slighted that love so often. Sorrow for our lapses and betrayals, daily sorrow-" My sin is always be-(Ps. 1. 4.)—growing and ripening into true compunction, is the power that keeps us fervent in service of the Master. Compunction reconciles us unites our will to the will of Christ our Lord, and in that union it is inflamed and invigorated, so that it is a joy even to press on, persevering

This sorrow will keep us humble too, and so prevent us falling into tepidity, the enemy, the ruin of holy fervour. Tepidity is not the sin of bad people, but the blight that comes over good people. The bloom on the fruit trees may promise well, and yet no fruit that year. Why? A blight came, and did its work. Tepidity steals over the soul. Pious practices are languidly performed, then gradually omitted. The good intention to do all for God is forgotten. Tepidity is most dangerous. A blindness comes over our soul, germs of deadly sin are engrafted, and it provokes Almighty God to anger. "I would Almighty God to anger. that thou wert cold or hot, but because thou art lukewarm, and neither cold nor hot, I will begin to vomit thee out of my mouth." (Apoc. iii. 15, 16.) "Be zealous" is the angel's warning given us. besides fidelity, fervour is most requisite, if we would persevere.

The third help is the practice of daily prayer. We have seen that fidelity is a daily work, a daily habit and to find strength for it we have to turn to daily prayer. It is presumption to count on final perseverance, as if we had merited it. Regard it thus: daily perseverance the

reward of daily prayer. The enemy lurking here is neglect of prayer. Human nature finds constant prayer more than it can stand; and we seem no better than others, who take life easily. Listen not to such temptations. As you love your own souls, be faithful in daily prayer and let your prayer be, "Lord, that I

Pray, too, for this very gift of prayer; God loves to be asked. "If you ask the Father anything in My Name, He will give it you. Ask and you shall receive." (John xvi. 23, 24.) We do now, dear Lord; we ask for that, which we cannot have without. We cannot be saved without final perseverance. We cannot persevere of our own selves. So we ask Thee for the fidelity, fervour, habit of daily prayer, that will enable us to persevere to the end. Grant us the grace to fulfil Thy command: "Be thou faithful unto death: and I will give thee the crown of life." (Apoc. ii. 10,)

TEMPERANCE

A JUST ARRAIGNMENT

But there is little to be said for Whatever one may think of personal liberty, the saloon has never stood for personal liberty. It has in its days robbed more men of personal liberty than all other institutions together. It has debauched them, robbed them of their reason, it has landed them in jails and penitentiar ies and it has immersed their wives and children in poverty and misery that are worse than jails and peni The saloon has been a despoiler in its day and the men who have stood back of the bars have not been animated by any high ideas of personal liberty. With them it has personal liberty. been profits, even if the price were damnation of souls.—Cedar Rapids Republican.

POPULAR PARADOXES ABOUT ALCOHOL

Monkeys are caught by boring a small hole in an empty cocoanut and placing a lump of sugar inside. The monkey thrusts in his hand, seizes the sugar, and then cannot get his As long as his fist is clenched he cannot get loose, nor run nor climb. He screams, fights and bites, but holds on to his sugar and is taken alive.

Though alcohol palsies a man's hand, blurs his mind, paralyzes his will, determines his morals, dictates his religion-in short, reduces him to total slavery, yet he will not sur-render his "personal liberty." When a man's personal liberty preserved in alcohol, it is stone dead. Alcohol transforms homes into hovels, a wife's happiness into

into fear, paints neighborhoods with squalid ugliness, fills jails, poorhouses, hospitals and asylums, and passes all this bitter inheritance on to other generations. All these social evils come in the name of the social glass!" The social glass is social suicide. These things I have not read out of a book, but seen while the roar of a machine shop was in my ears .- A. Holmes, Dean of Pennsylvania State College.

WHY BEER IS STUPEFYING Beer derives from hops a bitter tasting, sticky substance which the active element of the Oriental narcotic-hasheesh. This discovery, credited to Professor Reinitzer of the Polytechnic at Graz. is declared by other European scientists to account for the "undoubted stupefying effects of beer."

Judge Lang of Zurich says: Brandy makes a man sick, but beer makes him stupid;" and Dr. Delbrueck declares that all civiliza-

War on Beer." other countries from the leaves, in American homes and lax adminflowers, and stocks of the hemp istration of the laws. "Our children plant. Long ago it was the custom as a class," he says, of Eastern despots, when assigning to servants the duty of assassination, to intoxicate them with hasheesh. and from the similar sound we are said to derive our word, "assassin.' effect. It pulls in the nerves from the finger tips to the inner recesses as a cat draws in its claws. The victim is left unperceptive, unresponsive, and in time is degraded to the level of the grunting hog,

Hops is very closely related to hemp. Says Professor Renitizer, "In the female blossom of the Indian plant as in the female blossom of the hops we find glands holding a narcotic, bitter-tasting, sticky substance which forms the active ele-ment of the hasheesh from Indian hemp. This is used by the various Mohammedan people of South and West Africa, as opium elsewhere for narcotic purposes.

A DYING AVIATOR'S PRAYER

Msgr. de Giberbues, Bishop of

Valence, has lost his seventh nephew in the War-M. Anthelme de Giber bues, among whose papers was found the following moving letter of farewell addressed to his parents: "If, one day, with wings broken in the blue heavens, I fall to the earth and return to God, may these lines carry to my father and mother the last thoughts, desires, and dreams of the son they loved so tenderly. When the aviator, mortally wounded, is unable to do more, and the accomplishment of my duty is impossible and my task on earth is finished, and I fall over the roar of battle, an infin ite peace, long expected, will flood my soul, and it will sing 'Glory to God in the highest.' With me you will bless those few seconds before suffering and death of which the world has such a horror that it would a favor from God the great Judge.

The Use Of "FRUIT-A-TIVES".



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will be a full-hearted 'Magnificat' adoring prayer to the great God of mercy, prayer of thanksgiving for all He has granted me so bounteously in every way, and prayer of expiation for what I have left undone rather than for what ' have done. And lastly it will be a suppliant cry which cannot but be heard for everlasting life, for strength and comfort for those I behind, and for mercy and glory for beloved France, the coming of the kingdom of God. This prayer will be all mingled with thoughts of you, my dear parents, for it is from you I have learned to make it in twenty-eight years of word and example. In spite of all appearances, it will be calm, and will breathe confidence and peace.'

USE OF DISCIPLINE

It has been said that one thing which the War will accomplish will be a return to the neglected art of discipline, or as one man has put it. the benefit of discipline, of instant obedience to orders—not requests—given by properly constituted authority. Much of this practical discipline will be accomplished by the lifeinthe training camps. And surely it is a needed lesson. A short time Delbrueck declares that all civiliza-tion must send forth the slogan, of the country's great railroads, declared that this is a lawless nation. The cause of this evil he Hasheesh is a narcotic made by nation. The cause of this evil he natives of India, Turkey, and attributes to a lack of discipline resent discipline as an infringement upon their rights. They are headstrong and inconsiderate. Not being controlled and erate. Not being controlled and guided, they lack self-control."

The charge is all too true. The The drug has a peculiar, brutalizing rod has been spared so long that the art of using it effectively is a lost one. The serious complaint about the school of today is their powerlessness to enforce discipline. The teacher has been deprived of her immemorial privilege to be mistress of her school.

She is there on sufferance, a guide to intelligence, a gentle hinter, but no longer a compeller with the rod or the strap to aid her. she has been deprived of her authority as the governor of her school room and has been demoted to the rank of a mere observer who must pass the correction on to higher authority. Because a few teachers abused their pupils then all teachers must be crippled in one of the things most essential to the proper conduct of a class. It was pretty good wisdom in the old declaration that if you

spare the rod you spoil the child. But the lack of discipline in the schools is but the result of the lack in the homes. Teachers were in the deprived of their rights of authority by the parents. Farents protested against discipline in the schools because they did not use it at home. "I do not punish my children at home," said the fond and foolish home," mother, "and I will allow no stranger to do it." Perhaps if the punishment had been given at home, there

would be no need of it in the school. "I never punish my children," said ne mother. "rignson them," was the one mother. laconic trish reply of the observant neighbor. And the signs are on all too many of the boys and girls of today. They have been spoilt by the want of discipline. Discipline! It is a tyrannical word. It interfered with the child's development. In-deed! Petter if something interhide them as abominable; they are fered with some of the development we notice today. The trouble is there As my body nears the earth, my soul will soar to unknown heights, and will soar to unknown heights, and women among the boys and girls.

We notice today.

Have development.

I have are too much development.

I here are too many old men and old a perpetual battle and the onslaught the separation will be victory. It women among the boys and girls.

hood if they ever had it. They must If for a little moment man could be allowed to imitate their elders in flatter himself that he was secure the matter of dress even when the from attack, then the Church might styles are vicious, they must have lay aside her unceasing vigilance. the amusements of their elders, the perpetual going to the theatre, the tiring nature of the conflict into dances, the other social diversions which so overcrowd their little lives. Give them all they want, give them all you can afford, is the philosophy of so many parents. with such false kindness where is the discipline? There is none. There is no training to sacrfice, no training to simplicity, and if children are to be permitted to develop along the line be permitted to develop along the line the cohorts to throw trenches about immortal souls, the Church of the cohorts to throw trenches about immortal souls, the Church of the cohorts to throw trenches about immortal souls, the Church of the cohorts to throw trenches about immortal souls, the Church of the cohorts to throw trenches about immortal souls, the Church of the cohorts to throw trenches about immortal souls, the Church of the cohorts to throw trenches about immortal souls, the cohorts to the cohorts they ever face life as true Christians life must be essentially a which these precious spirits may be way of the cross. Unpalatable truth protected. but truth nevertheless. And if The trouble is that men erect two Catholic parents seek to bring up their children in the way that is standards, one in what may be termed the human experience and the other contradictory of that truth, if they in the religious life of the race.

THE INEVITABLE TREND

neglect to acquaint them with dis-

cipline — which is sacrifice — in their young days, it need be no sacri-

fice when both parent and children are forced to face the fact that the

perpetually easy way was the way to destruction.—Boston Pilot.

If the Catholic Church needed vindication from external sources to justify her doctrines and practices, has always been the practice of her enemies to assert that they did not tion there was something that either rights of man. They may have phrased their difficulties in many styles but we were asking too much of human nature, or we were encroaching upon the divinely bestowed prerogatives of the sons of God.

e theological phrase of the ques tion does not interest us at this moment since our attention has been drawn lately to what one might call to hide herself from the light of the the surrender to Catholic attitude of The pet objection against the

the side of oppression. She was such a violent crusher of all natural amissued her ecclesiastical embargoes on free thought, her prohibitive decrees against free speech and her anathemas against free knowledge. The shadow of the inquisition hangs heavy upon the pages of the secular writers who deal with her history. The divines who differ with her teaching may sometimes respect the force of the argument by which the Church may be defended even when she wielded the lash of chastisement. But the layman draws upon the gentleness of the Master to reprove any recourse to harsh treatment, forgetful that the meek Saviour once plaited the thongs to whip a certain class of offenders. That point aside, however, let the same authorities tell the world now what they think of the action of the nations at war that employ every means once used by the Church to protect the people from inimical onslaught. We have the index, the suppression of free speech when that speech borders on disloyalty, the prohibitions against intercourse with the foe and the death penalty for traitorous disregard of the injunctions which some times very heavily have been im posed upon the shoulders of the sub-

jects by those who govern them. The answer that may be given is that conditions now are abnormal and one should not draw a general plan of action from what is not com-To say that our government must now deal rigorously with possible sources of national disaster does not imply that the same liberty we have settled back into the calm course of everyday life. A physician may be permitted to use the knife during a spell of dangerous disea it does not follow that he should be pardoned if he drove home the scalpel into every sound body he met. In times of warfare men have thrown into fevered state and drastic remedies may be needed: during their sane and healthy moments of exis-tence it would be criminal to administer the same bitter potions. The Catholic Church, therefore, cannot justify herself for her continuous stand down through the ages against the liberties conceded to humanity by the Creator. If she merely used repressive measures when there was some violent religious disturbance, there might be a parallel between her action and present happenings. Then she might plead that her children required especial protection Even while she restrained them, she sought to shield them from encompassing peril. But in times of quiet and unruffled human intercourse she would be indefensible and she should be condemned, say they, if she appealed to the weapons excusably em

ployed in days of danger. Which retort labors under the for-getfulness that in the spiritual kingdom we have scriptural warrant for

of the enemy, an unremitting siege. which He thrust His apostles, the followers of the Master might find moments of spiritual relaxation when the armor could be cast off and the weapons, offensive and defensive, be laid away. This recess from battle is not given, however, and because armed with every repelling force by

if the spiritual were not merely the

reflection and completion of the natural life of man; as if the elemen tal emotions in the fleshy heart were not an echo of the divine aspirations of the impalpable soul, the moulders of the history of the world have sought to introduce dissension where no division should be found. It happened, accordingly, that when the peoples of the earth lived the trivial round of pleasure and what was superficial in life occupied their constant thought, the realities of existence were forgotten, the great truths that the Church was sent to teach were surely contemporary history would disregarded and the foolish descend-supply the necessary evidence. It ants of Adam were heard to prate much of undying liberties, of the sufficiency of the present and of the unembrace the faith we profess because forgiveable crime of repressing the inherently in our religious constitue yearning instincts of human nature. War has brought the disillusion, not repelled reason or clashed with the because it has thrown man back into an abnormal state, but because it has recalled him from an unnatural condition in which the Omnipotent never destined him to live. ruthless hand of the monster has torn away the tinsel and the trump ery which littered the virgin soil none too gently, perhaps, the gawdy rebuking star set in the heavens by Church has usually been drawn from insincerifies, the delusions, have men are calling in anguish for a priest a violent crusher of all natural ambition and such a fierce foe of all trivialities that too long have enwithout a chaplain. On the western progress. Her favorite gaged his monopolized attention. In front there are ninety three method of discouragement, according that condition, there is little time for to common historical testimony, was the tolerance of the shams with troops at Salonica are destitute of barbarous persecution, or when that which hitherto men sought to shield spiritual comforts, and in Mesopowas not available because of the themselves from the accusing finger tamia it is the same. Cardinal strength of opposition, she had re- of truth. Brought back to reality, Logue says he would go himself if sorted to intimidation, threat and suppression. If she could not cast understand the wisdom of that more important work than this, and into dungeons, as in the days of divine teacher of reality and truth, he calls for sixty chaplains immediately.



Master to call men away from the unreal and the deceptive wiles of the enemy. Beginning to understand, what wonder, too, that now they commence to see the sanity of the provisions with which she shielded er children and no longer are disdainful of the agencies with which she reported her constant triumphs. -The Guardian

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CALLS FOR CHAPLAINS

(C. P. A. Service) Dublin, Oct. 18 .- Cardinal Logue has issued a trumpet call to the young priests of Ireland. Our brave men at the front are dying without the Sacraments. Catholic soldiers go to the attack without so much as God has been stripped from the ageneral absolution. In the battle-shrinking spirit; the inanities, the fields, the casualty-clearing stations, been put to flight; man stands face and calling in vain; hospital ships lains short of the requirements, the

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