

## FIVE MINUTE SERMON

BY REV. F. PEPPE

TWELFTH SUNDAY AFTER  
PENTECOST

FEAST OF THE ASSUMPTION

"Blessed art thou, O daughter, by the Lord the most high God, above all women upon the earth. Because thou hast so magnified thy name this day that thy praise shall not depart out of the mouth of men, who shall be mindful of the power of the Lord forever." (Judith xiii, 23-25)

Of the many feasts which Holy Church celebrates in honor of the Mother of God there is none which brings more joy to the Christian soul than this, the Feast of the Assumption of her blessed and virginal body into Heaven. For although immaculately conceived, living from the beginning of her existence in the grace and beneath the shadow of the Holy Spirit, all this sanctification, great as it was, was but the beginning, the onward progressive step of a supernatural life which was crowned by the prodigious miracle of her assumption. Even though the Church has a dogma of faith, nevertheless on account of its universal acknowledgment, its supereminence, it would be nothing less than temerity for any one to deny that God bestows his crowning reward upon His blessed Mother.

Consider for a moment who the Blessed Virgin was, the intimate relation between her and her divine Son, and our faith in her assumption will become not firmer, but more enlightened, our love for her more quickened, our rejoicing greater. Immaculately conceived through the anticipated merits of Jesus Christ, she was not subject to original sin. Now, as original sin brought corruption to the body, and the penalty of death, Mary was freed from it. She died indeed, not the victim of sin, but in obedience; and as through the magnitude of God's justice and power when living she was elevated beyond the estate and condition, of all flesh, so in passing from life she was lifted up, glorified in body and soul, into Heaven.

Moreover, if we consider her unique work as Mother of the God-man, the bestowing on him of our human nature, the intimate and sacred relations of her life to His, we shall the better see how fitting, how necessary was it that the union on earth should continue in Heaven. Here were the arms that gently carried the divine Child, the breast that nourished Him, here the heart that beat in unison with His. How, then, could this tabernacle of the Most High be dissolved? How could the Tower of David, built of imperishable cedar, moulder and crumble? or the House of Gold be tarnished? What part has death and corruption, and the darkness and exile of the tomb in her, who is all fair, without a spot or wrinkle? As she was the Mother of Jesus, God honored her with the dignity and the reward becoming such a mother. In childhood, in manhood, in His public life, in His death, at His ascension, Mary was ever present.

As she followed Jesus from His childhood to the last sigh upon the cross, so also, enwrapped in the embrace of God's affection, body and soul she followed Him after a brief exile to Heaven. There she reigns in the majesty of her being; there, too, she pleads with outstretched arms before her Son, averting His anger and obtaining innumerable graces for us, if we but call upon her with pure and loving hearts.

Let us, then, dear brethren, become worthy of such an intercessor. Let this the feast day of the Assumption of our blessed Mother bear new fruit into our souls. Let us rejoice in this exceeding grace with which she is crowned. Let us avail ourselves of her powerful aid. Let us too look for this reward which Jesus has merited for us, as for her, that in obedience, in purity of soul and body, in submission to trials, we may come at length to the reward of Heaven, to the sight and knowledge of Mary, its glorious Queen, to the possession and enjoyment of God the Father, Son, and Holy Ghost. Amen.

## TEMPERANCE

ENGLISH CATHOLIC TOTAL  
ABSTINENCE OPINION

At a demonstration of the League of the Cross held recently in South London, the chairman, Canon Munn, said that the present war had brought home the intense conviction that with the help of God—if people cared anything at all for the welfare of England and Ireland—they would do considerably more than they had done in the past in the cause of total abstinence. He was convinced that it was stress and strain that manifested the weak point in human life as it did in the life of the nation, and looking back upon the past six months no one would hesitate in saying and feeling deeply that one of the dark spots that had been revealed during that period had been the terrible use of intoxicating drink. Throughout the land many thoughtful men and women were ashamed of the scenes that were witnessed daily and regretted the fact that as soon as there came something like an increase of money into the hands of poor men and women, the amount of drunkenness, especially amongst the latter, increased simply beyond measure. He doubted whether the people of this country appreciated the gravity of the labor troubles at the present time. If similar unhappy incidents occurred in Germany, the people of this country would joyfully exclaim: "It is splendid for us, it is the beginning of the end." And yet

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certain things had occurred in the labor world within the past few days sufficient to make thoughtful people blush. He was not blaming either the masters or the men, but he held, apart from the labor troubles and the fact of the men refusing to work, that it was something approaching a grave scandal when men at a serious crisis in the history of the country, were unable, owing to the condition they were in through drink, to put in a full week's work. Surely such a fact should impress upon the nation the great danger of intoxicating drink.

Resolutions advocating Government intervention in the temperance question were adopted by the meeting.

JUDGE DELACEY FAVOR TEACH-  
ING TEMPERANCE IN  
SCHOOLS

The Board of Education of the District of Columbia, recently heard arguments from a delegation representing the cause of scientific temperance instruction in favor of the employment of a special temperance teacher in the Public Schools.

William H. DeLacey, former Judge of the Juvenile Court of the District and now a member of the Faculty of the Catholic University of America, made the principal address in favor of the proposition. He recalled his experiences as Judge in the Juvenile Court, and declared that 85 per cent. of the cases brought before him could be traced directly to the use of intoxicating liquor.

"The use of alcohol among children is not unknown in Washington," he continued. "From time to time I have been compelled to pass upon cases where children have been arrested for breaking into buildings to obtain liquor." He felt convinced that the education of children in temperance reform would lead to improved conditions in the homes.

Favorable action on the matter is expected to be taken by the Board of Education.—Sacred Heart Review.

## A SOBER SOUTH

From the Milwaukee Catholic Citizen, we take the following story which was produced under the heading "A Sober South."

"I'm just back from a trip to Texas," said a New-York business man, "and I observed two things in the South which indicate to me that prohibition is something more than politics. It seems to be in the air."

"I attended a business men's dinner in Houston and much to my surprise not so much as a cocktail was in evidence. I was surprised, because at a previous dinner of the same men a year or two ago all sorts of drinks were in evidence, as were their results after dinner."

"I mentioned it to my host, asking him why it was. He said he didn't know. No temperance workers had been after them, nor had there been any rules adopted. It just came to the men that liquor drinking was not good business and they had cut it out. There was no opposition worth mentioning and one man who had never left a dinner without a jag was now and had been for a year on the front end of the water wagon."

"So much for Texas. My next observation was at Louisville, Ky., and at a dinner at the Pendennis Club, while liquor was in evidence it was scarcely touched. I noticed it was understood that a Kottuckian and a whiskey bottle were inseparable. He said it might have been so once, but was not so now."

SOME FEAST DAYS  
OF AUGUST

The great feast of August is, as every Catholic child knows, the Assumption of the Blessed Virgin Mary into heaven. Although the belief that the Blessed Virgin was assumed bodily into heaven is not as yet declared a dogma of the Church, still it is the pious belief of all Catholics, and many good souls pray that the day will not be far off when the Sovereign Pontiff will declare that the Assumption of the Blessed Virgin into heaven is indeed a dogma, and that every Catholic must believe it. The Dogma of the Immaculate Conception was declared to be an article of Faith as late as the reign of Pius IX. Although it was not declared until lately, Catholics believed it from the very beginning of Christianity, just as they believe in the Assumption of the Blessed Virgin.

There are many ways of preparing for the great feast of Mary, and one that has been ever popular is by a novena in honor of the Mother of God. A novena is a nine days' prayer. When little acts of self-denial and the reception of the Sacraments are included in a novena, then indeed Mary's children expect great things from her, provided of course they ask favors with a humble heart and resignation in honor of the Blessed Virgin starts on the 6th of August and ends on the eve of the feast. Make the novena, and ask the Blessed Virgin for some favor that you want, and especially do not forget to pray for the conversion of sinners, a cause most dear to the Heart of Mary.

Previous to the feast of the Assumption of Our Lady, another feast of Mary comes. The festival of Our Lady of the Snow falls on August 5. Here is the pretty story of Our Lady of the Snow. A long time ago a holy couple lived in Rome, and as they had no children, they determined to make the Blessed Virgin heiress to their fortune. Mary appeared to them, graciously accepted their gift, and told them to build a church in her honor on a spot where they would find snow. This was in the hot country of Italy. But notwithstanding this the next day snow lay on a part of the Esquiline. And the pious couple, in fulfillment of their promise, built upon the spot the magnificent basilica which has since been called St. Mary Major.

On the 30th of August comes the feast of our American saint, Rose of Lima. This holy child of South America became a Dominican, and practiced the most terrific penances, but the saints who mortify themselves the most are indeed the happiest, for God is not outdone in generosity. St. Rose had the true idea of things. She realized how foolish it is to live for any one but God in this poor life, which soon ends.

"Alas," she would cry, "were it possible I would go through the streets barefooted, clothed in hair-cloth, cross in hand, to call the world to penance. I would say: Think of it. Live for eternity."

Saint Rose had a great love for sinners, and prayed and did much penance for their conversion.—Extension Magazine.

## HOW CATHOLICS FACE DEATH

Oliver Wendell Holmes was once asked his opinion, as a physician, on the effect of beliefs on the minds of those approaching death. He replied:

"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than others. I have seen a good many Roman Catholics on their death-beds, and it always appeared to me that they accepted the inevitable with a composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder ones that have replaced it."—N. Y. Freeman's Journal.

THE CHRISTIAN  
INDIVIDUALITY

We hear and read much cant, in these days of fads, about "the development of individuality." Properly speaking, the development of individuality belongs primarily to the forces of Christianity; it means the adaptation of each individuality to Christian principles and character, the fitting in of distinctive temperaments into the Christian fabric, as raised by the divine Master and Architect.

That is an individuality which is Christlike and worth having, but it is not the kind that our faddists mean. They are usually referring to something that is emancipated from Christ, and as one of them puts it, they are "raging warfare for the liberation of humanity." Self police, self control without any assistance from the Deity, and other natural weapons are to do the work in this abolishment of Christian slavery and Christian ideals. Individuality, personality, self-sufficiency are all substitutes for the grace and help of God.

In a new form it is the enthronement of the pride of intellect, the adoration of self as God—it leads into every error of the past or present—even that cardinal one mentioned by the Psalmist: "The fool says in his heart—there is no God." Individuality in the right, the Christian sense, is just what we all ways need, not only for time, but for eternity.

The learned Jesuit Father, Albert Munch of St. Louis University, has this timely comment on the subject:

"Alas! how readily those who follow the empty maxims of writers of this stripe come to grief. They will meet with rebuffs because there are others who over-highly prize their 'personal self' who will tolerate no interference with 'individual right'—and was and contention and bitterness and secret pangs of jealousy and feelings of wounded pride and revenge then riot in the heart. How the haughty structure built of airy nothing has fallen into the dust!"

"But yet, there is a true dignity and majesty in every individual soul—a dignity and worth which are often forgotten by those ensnared by the empty prattling of a world without faith, of a world that has lost its true standards for judging moral and spiritual values. Does not the Psalmist say: 'Thou hast made him (man) a little less than the angels, thou hast crowned him with glory and honor and hast set him over the works of thy hands.'"

Centuries later Tertullian phrases the same beautiful ideas in an admonition which has rung down the ages: 'Agnores Christiane, dignitatem tuam.' O Christian, know thy dignity! This exalted station and dignity of the individual, however, belong properly only to him, who having been baptized into the mystic Body of Christ—the Catholic Church—remains a friend of God, by keeping his soul untainted by the foul blot of serious sin. For in the state of sanctifying grace, the soul is really a child of God, an heir of heaven, and a partaker of all the blessings and graces purchased for us by the Precious Blood of the Saviour. And these privileges are extended to each individual Christian—to the lowliest and humblest, as well as those who fill the highest stations in society. It is only the possession of sanctifying grace which clothes the individual soul with lasting dignity and grandeur. Hence, no wonder that the Church of Christ has always had heroic workers and missionaries who gladly suffered untold privations to bring the sweet gospel of salvation to souls as yet dwelling in the valley and shadow of death."

What greater individuality can a man have than to fashion his life in accordance with the maxims of the gospel, and the teachings of a divinely established Church? What avenues of beauty and diversity rise up before him when he conforms to God's law and realizes that He alone is the source of all intelligence, loveliness, and holiness? Can he find more diversity of beauty in oneness, more individuality than in the contemplation of Him, Who is the source of all being, and of Whom his soul is the very image? Let us have individuality, personality, but let it be the individuality and personality that as free agents we have from Almighty God.—Intermountain Catholic.

THE ENGLISH HIERARCHY AND  
THE DRINK PERIL

The following resolution was adopted at the Low Resol meeting of the Hierarchy of England and Wales:

"The Bishops of England and Wales appeal to their flocks to help by their example of temperance and self-restraint the efforts which are being made in so many directions to promote sobriety in all classes of society. They heartily welcome any legislation that the government may deem necessary to meet the difficulties arising from indulgence in alcoholic drink."

Cardinal Bourne, in announcing the Bishop's resolution at the annual meeting of the Catholic Truth Society, said the whole nation was concerned with the interlocking of the great work of national defense that was being caused by indulgence in alcoholic drink.

Some of those who had considered the matter more carefully than most, thought that, however necessary it was now during the war, it would be more necessary than ever when the moment came—which he trusted might not be long delayed—for a victorious peace. It was quite possible that when the moment did come, the temptations to excess might be much stronger than they were at the present time. He ventured to hope that any restrictive legislation would not be limited to the time of active hostilities.—Intermountain Catholic.

PRINCIPLES AND  
PERSONS

We often hear apostates making the conduct of this or that person the reason for their own loss of faith. Nothing could be more illogical than such a course. The Church does not make living personalities the ideals of our lives. Her saints, canonized many years after their deaths, when their miracles are as warm as their saintly bodies are cold, and their history settled forever, are made our ideals to emulate.

Principles, not persons, are the great means of the Church to bring men to the right and truth and hold them thereto. Principles are eternal but the individual withers. We will not be judged according to our conformity or non-conformity to other lives, but we will be judged by the principles of our faith, which remain as fresh and forceful to-day as when they fell from the sweet lips of Christ. If men could justify their abandonment of the Church's holy purposes by the bad example of others within the fold, all a man would have to do is to visit a peni-

tentiary to excuse himself for breaking every law of the land.

These apostates will gladly tell you "there are good men in every church." If a man mistakes falsehood for truth he is in error, not in sin, and is a good man, not because of his faith but his thought; but if a man knows the truth and will not adopt it, he cannot be a good man since he denies his God the service of his best gift, his intellect.

The apostate talks of the sins of others: how about his own, the greatest of all sins, the betrayal of Christ's truth, a betrayal kindred to that of Judas Iscariot? We recently heard one of this class say as an excuse for the loss of religion, "Oh, I lost faith in man," when the real teaching of Christ's Church is the exact contrary—not to have faith in man, but in God, and the more we turn from man, the nearer we get to God.

There is a great difference between principles and persons—the difference between the criminal in the penitentiary and the principles of the State he violated—between the damned and the law of God they outraged."—Catholic Columbian.

## WHAT NEXT?

We have always been taught to believe that St. Patrick was a Catholic missionary and saint who converted the early Irish to the Catholic Faith. Now we read in the Watchman-Examiner: "Dear old St. Patrick, always claimed by the Roman Catholics, later proved beyond doubt to be a Baptist, has in these last days been proved, according to a writer in the Christian Observer, a Presbyterian. Where he will land next we do not know." What a strange kind of Baptist or Presbyterian he must have been who received the blessing of the Pope on his work, and then was so ungrateful as to make all the people Catholics. —St. Paul Bulletin.

## ARE YOU DISQUIETED?

Whenever a man desires anything inordinately, says Thomas A. Kempis, he is presently disquieted within himself.

The proud and covetous are never easy.

The poor and humble of spirit live in much peace.

The man that is not yet perfectly dead to himself is soon tempted and overcome by small and trifling things.

He that is weak in spirit, and in a manner yet carnal and inclined to draw of the sense, can hardly withdraw himself wholly from earthly desires.

And therefore he is often sad when he withdraws himself from them; and



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is easily moved to anger if anyone thwarts him.

And if he has pursued his inclinations he is presently tormented with the guilt of his conscience, because he has followed his passions, which help him not at all towards the peace he sought for.

It is then by resisting our passions that we are to find true peace of heart and not by being slaves to them.

There is no peace therefore in the heart of a carnal man, nor in a man that is addicted to outward things; but only in a fervent spiritual man.

\$500,000 TO PROTESTANTIZE  
MEXICO

The non-Catholic denominations of the United States raised for so-called mission purpose in Mexico during the last year the modest sum of \$500,000. And tenfold modest it is compared with \$17,000,000 subscribed by these same people in that period of time to spread their

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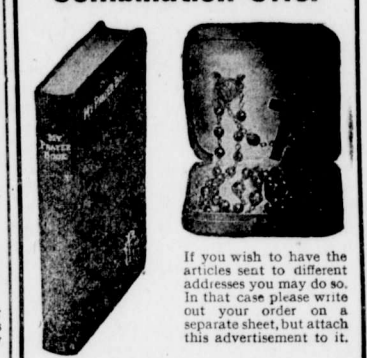
version of the gospel among the heathen. Yet we Catholics of America on whom rests in part the God-given obligation of bringing the true doctrines of Christ to the nations of the world, gave no more to convert 1,000,000,000 of pagans than did our Protestant countrymen to convert 15,000,000 Mexicans.—True Voice.

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