

FIVE MINUTE SERMON

BY REV. F. FERRER  
FIFTEENTH SUNDAY AFTER  
PENTECOST

"If we live in the Spirit, let us also walk in the Spirit." (Gal. v. 25.)

The raising of the widow's son at Naim may remind us that we ought to let Christ raise us to a new life in the spirit, and through and with Him we should lead a life pleasing to God. St. Paul teaches us this lesson in to-day's epistle.

If our life is to be truly pious, we must do everything in the spirit of Christ, for whatever is done without that spirit is worthless in God's sight. True piety rejects prayers, ceremonies and exterior practices of devotion if they are devoid of the inward spirit of devotion, humility and obedience; but it retains carefully such exterior devotional practices as are penetrated with the spirit of true piety and earnest striving after virtue, and are calculated to give life and vigor to this interior spirit of religion.

There are, for instance, many acts of mortification that have been practiced by holy men and women in every age, and have helped them to make progress in virtue, and to subjugate their flesh to their spirit. This last is the chief object of all exterior practices of mortification, for, although the spirit is willing, the flesh is weak, and therefore the consciousness of the flesh must be curbed, and the body brought as far as possible, under the dominion of the mind. How could the spirit remain free from sin, if it were not strong enough to subdue the lusts of the flesh.

Works of exterior mortification, besides enabling the spirit to gain dominion over the flesh, help also to foster a spirit of penance, and to obtain many graces from God, provided they are done for love of Him. As we read in Holy Scripture, wisdom is not found in the land of them that live in delights (Job. xxviii, 13). The chief means of outward mortification are solitude, fasting, vigils, and other discomforts, that we impose upon ourselves for love of God. Many of the saints practiced all these things, and although it is not permissible for us to follow their example without advice, it is well to know something about them, partly that the attractions of the world may not cause us entirely to neglect or ridicule them, and partly that we may not, through external penance, as constituting true piety, or injure our bodily health without promoting the welfare of our souls. We ought also to know what mortifications it is safe and expedient to practise in our daily life. Many of the saints had recourse to terrible austerities; they fasted, scourged themselves, deprived themselves of sleep, and wore instruments of penance; we hear of some who withdrew into solitary places and lived in caves or in the desert, communing only with God; others fasted so strictly that they seemed to live on Holy Communion alone, whilst others were wearied of spending whole nights in prayer and praise, and of frequently employing instruments of penance.

Varying opinions are expressed with regard to all these austerities, which are condemned by some as absolute folly. Yet our Lord's words, "By their fruits you shall know them," lead us to think otherwise. If the men and women who did these things had displayed obstinacy and selfishness, or had clung to their faults, we should have had to concur in the common opinion and say: "Yes we may know them by their fruits; all these things people did was folly." But what fruits did they actually produce? We read of the humility and modesty of these ascetics, how they forgot themselves in their zeal for the good of others, how heroically they resisted the greatest temptations, how by their example and teaching they helped to save thousands, and committed only the trifling faults due to human frailty, and if we then call to mind our Lord's words, "By their fruits you shall know them," we have to acknowledge their spiritual life to have been no glorious that their external mortifications can not possibly have been foolish.

The saints certainly were prompted by God to act as they did, therefore they can not be charged with folly; the charge is more applicable to those who criticize them. It is, however, foolish to imitate them recklessly. Some people in their excessive zeal resolve to practise the austerities of the saints, not perceiving that what was heroic virtue on their part, because they acted in the spirit of obedience to God's special impulse, is in their own case folly, if not actual sin, because it is undertaken without, or even against the will of God. Such people are only too apt to display, as the fruits of their austerities, obstinacy, disguised under a pious exterior—pride and persistence in faults that are manifest to all except themselves. The result of their uncalculated and extraordinary austerities is always folly, if it is nothing worse, but they try to justify it by quoting the examples of the saints. By their eccentricities they attract attention, and yet are plainly full of faults, and consequently the world looks down, not only upon them, but upon the religion that they profess, as if it included such perverse exaggerations. Therefore, all that such people accomplish with the ostensible mortification is to bring discredit upon religion.

This is a very remarkable instance of the power of charity and reason-

bleness to overcome the virulence of racial hate and carefully cultivated international prejudices.—Philadelphia Standard and Times.

"What is a Romanist?" The late Dr. Frederick George Lee, sometime Anglican vicar of All Saints, Lambeth, in his "Glossary of Ecclesiastical Terms," answers the inquiry thus: "Romanist: a vulgar word, used by the uneducated to designate a member of the venerable Church of Rome." "A Roman" is less offensive, but more ambiguous. Mr. Britten, of the English Catholic Truth Society, tells a story of a High Church friend who, discussing with him the vexed question of religious instructions in public elementary schools, asked: "And what do the Romans do in this matter?" To whom Mr. Britten answered: "The fact is I've lived so little in Rome that I cannot undertake to say." "You know what I mean," replied his friend. "Perhaps I do," was the rejoinder, "but why not say what you mean?"—Catholic Truth Magazine.

SHARP ATTACK  
REPULSED

Dangerous Condition Relieved Just In Time By "Fruit-a-tives"



MR. F. J. CAVEEN

For two years, I was a victim of Acute Indigestion and Gas In The Stomach. It afterwards attacked my Heart, and I had pains all over the body, so I could hardly move around. I tried all kinds of medicines but none of them did me any good. At last, acting on the advice of a friend, I decided to try "Fruit-a-tives". I bought the first box last June, and now I am well, after using only three boxes. I recommend "Fruit-a-tives" to anyone suffering from Indigestion, no matter how acute". FRED J. CAVEEN.

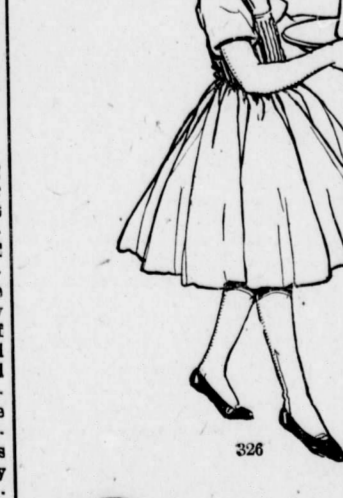
Simple Indigestion often leads to Heart Attacks, Catarrh of the Stomach and constant distress of mind and body. If you are bothered with any Stomach Trouble, and especially if Constipation troubles you, take "Fruit-a-tives". 50c. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent postpaid by Fruit-a-tives Limited, Ottawa.

TEMPERANCE

GOOD (?) REASONS

In a Minnesota community, the following adaptation of a satire found by a member of the temperance committee was published as a paid advertisement in the daily papers, and also printed as a circular for wider distribution in the local anti-saloon campaign in Faribault: "Ten reasons why the saloon should stay."

1. Because of their moral uplift to the community.  
2. Because of their purifying effect on politics.  
3. Because they are such law-abiding institutions.  
4. Because their patrons get so much value for their money.  
5. Because drinking helps one to get a good job and keep it.  
6. Because they make business—for the courts and the country attorney.  
7. Because drunkards; the saloon's finished product; make such good husbands and loving fathers.  
8. Because saloons make this city so much safer and better a place for boys and girls to grow up in.



Little Miss MAIDEN CANADA  
Cowan's Perfection COCOA  
Serve plenty—wholesome.

9. Because all right-minded fathers and mothers pray that their boys may become saloon-frequenters.  
10. Because the drunks on out-bound trains are such a fine advertisement for the city.

THE ONLY WAY TO LEAVE IT ALONE

Dr. Austin O'Malley writes in America on "European Alcoholism": "Italy and France, they say, drink wine and are sober; Germany and Austria drink beer and are sober. They are not sober; they are all chronically pickled in alcohol. France is twice as drunken as England—she had three saloons to one bakeshop in 1911."  
"In Munich one hospital death in every sixteen is from beer drinker's heart. No matter what Europeans were accustomed to take in their home countries, they can not keep up the habitual practice in America. Half the crime of the civilized world is due to alcohol."  
"It is worth while to cut down this toll to hell, no matter what braying is on the wind, from those who 'know when to leave drink alone.' The only way to leave it alone is to leave it out, as Cardinal Mercier said, and this holds true for Germans and Italians as well as for Irishmen."

A WISE COURSE

It is curious how old-fashioned views still survive about the benefits of strong drink in spite of scientific evidence to the contrary. It was supposed to bring heat to the cold, to give nourishment to the fatigued and hungry. If that were true none would require it more than the soldiers, who are fighting night and day in the cold and rain. Yet Russia has forced her millions of soldiers to become teetotallers; France has forbidden the sale of absinthe since the war began, and the British soldiers are supplied very sparingly with spirits under medical supervision, and no intoxicating drink is allowed to be sent them as a gift. The lesson of it all is, that the nations, in order to utilize the strength and energy of their armies on the grandest scale possible, deem it but common prudence to take this action against drink, a cause of physical and moral degeneration.—Pittsburg Catholic.

JOYS OF HUMILITY AND POVERTY

But what of the years to come here below? Is there caught happiness, no foretaste of eternal joy, promised here by our faith? Yes, there is that message from heaven, proclaimed by the angels at Christ's birth, which has come sounding the ages as the sweetest hope of sorrow-laden humanity, and which shall go on reverberating through the world till the crack of doom. Peace on earth to men of good will. Yes, peace is the gift of Christ. Peace with yourselves. For, though the flesh lusteth against the spirit and the spirit against the flesh, there is a sweeter, more lasting joy in virtuous self-denial than in the momentary delirium of self-indulgence, whose end is remorse, despair, and peace with our neighbor. For, though man is pitted against man in the struggle of life, there is a sweeter joy in poverty, humility and meekness of spirit than in the mad struggle to stand alone on the heights of worldly eminence. Peace with God. For though man feels a quenchless desire to explore the unknown regions of truth, there is a sweeter joy in the humble prayer of faith than in the restless, uncertain delving of the proud philosopher. Yes, faith, and faith alone, explains life, it inspires a reasonable self-sacrifice, and it offers a peace which surpasseth all understanding. We have finished our course; we have explained life.



The Health and Beauty Bath

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LIFEBODY HEALTHY SOAP

We thought upon the days of old; and we learned our absolute dependence upon God the Creator, learned our duty to render Him reasonable service, and our need to weep with Christ in life's Gethsemane over our frequent follies and years of sin. We had in mind the eternal years; and were inspired to deny ourselves and our worldly desires by the promise of a peace which the world cannot give, and to take up the cross of life by the hope of following Christ hereafter into happiness unending, immeasurable. We meditated in the night with our own hearts; and were lifted up by our solemn night-thoughts above the hurly-burly of our working day existence. We were exercised; drilled in that fundamental truth we learned in our childhood catechism: Man was created by God to know Him, to love Him, and to serve Him in this world, and thereby be happy with Him forever in the next. We swept our spirit; swept away the dust of passion and the mire of earthly affections whence germinate spiritual weakness and decay; swept them clean for the reception of grace, by which we can say to God: Behold I come. We know how the heroes of faith, the saints, answered that call. St. Anthony of the Desert one day entered a church and heard these words of the gospel being read: "Go sell all thou hast and give to the poor, and thou shalt have treasure in heaven." He took the words literally, and said: Behold, I come; and he became a saint. St. Augustine, on the occasion of his conversion, was sitting in solitude when he heard a voice saying: Take up and read; take up and read; and he opened the Scriptures, which lay beside him, and he saw the words: "Not in reveling and drunkenness, not in chambering and impurities, not in strife and anger—but put ye on the Lord Jesus Christ." He took the words literally and said: Behold, I come; and he became a saint. St. Francis Xavier was saluted by St. Ignatius of Loyola each time they met, with the words: "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul." Finally the thought struck home: he took the words literally and said: Behold, I come; and he became a saint. You may not answer the call of God as heroically as did these great men, but you can at least strive to catch their spirit and answer even if it be from afar; Behold, I come. I come from the East of my self-indulgence to offer to the King of life the gold of charity, the incense of prayer and the myrrh of mortification. I come to Him Who said: "Follow Me, for My yoke is sweet and My burden is light, and you shall find rest to your souls; the rest of peace here, and the eternal rest hereafter that shall be ours when we hear His last call."—Rev. Thomas G. Ring.

WHY THE CHURCH GROWS

If the Church is growing in our land it is because her members are obeying the Ten Commandments. If in the Catholic Church the marriage tie were no longer considered sacred and the right of the unborn child to live were brushed aside, then surely would she join the slow lockstep of the sects. If we are going ahead by leaps and bounds, it is because we are going over the way of righteousness; because Catholics as a body are doing their duty towards God and society.—The Rosary Magazine.

EASY DEVOTIONS

We need to bring Christ back, and while I would not discourage you in your particular devotions, don't take from Him any of the love and devotedness due Him. Everything has its place, but above all else must come the Blessed Redeemer. Little children and old men alike can love Him. What has kept the faith so alive and active in Ireland? The firm hold of the intellect and heart in Christ Jesus. Their faith in Him was so strong that in the midst of persecution they left their cabins to find a place in the glen where the priest was hidden because of a price put on his head, and there assisted in the holy sacrifice of the Mass, the supreme act of worship. They knew who Christ was. There was a simple religious faith, not confused with a multiplicity of devotions, but embodying the essentials. There is a tendency to seek for easy forms of devotion, yet Christ said very plainly, "Unless you take up your cross and follow Me you cannot be My disciple." In the New Testament there is no encouragement given to exaggerated forms of devotion which take away from Christ. Suffering is the mightiest force in the world for the development of character and heaven is inaccessible without it.

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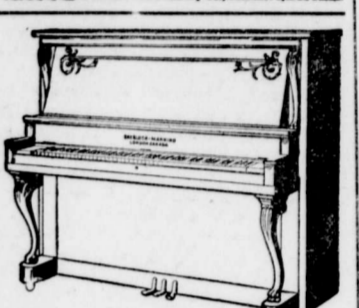
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Beauty Doctor Tells Secret

Detroit Beauty Doctor Gives Simple Recipe to Darken Gray Hair and Promote Its Growth

Miss Alice Whitney, a well-known beauty doctor of Detroit, Mich., recently gave out the following statement: "Anyone can prepare a simple mixture at home, at very little cost, that will darken gray hair, promote its growth and make it soft and glossy. To a half pint of water add 1 oz. of bay rum, a small box of Orlex Compound and 1/2 oz. of glycerine. These ingredients can be bought at any drug store at very little cost. Apply to the hair twice a week until the desired shade is obtained. This will make a gray haired person look twenty years younger. It is also fine to promote the growth of the hair, relieve itching and scalp disease, and is excellent for dandruff and falling hair."

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