

## FIVE MINUTE SERMON

BY REV. F. PEPPELT  
TENTH SUNDAY AFTER  
PENTECOST

The Pharisee standing prayed with himself: "O God, I give Thee thanks that I am not as the rest of men." (Luke xviii, 11)

Although, according to his own testimony, the Pharisee practised various kinds of mortification, he did not go back to his house justified; and his prayer shows us why this was the case, for it proceeded from a proud undisciplined heart. All his works of mortification were exterior, and, true interior mortification being absent, they were worthless in God's sight. In this parable Jesus teaches us how indispensable it is to practise inward mortification, without which outward works are of no value.

Inward mortification aims at subduing all undisciplined thoughts, wishes, tendencies and desires, and at stilling sin at the source. Its task is to correct and bring into conformity with the will of God whatever in our souls is not yet wholly in accordance with it, whatever is wavering and prone to evil, or actually corrupt. This definition shows us at once how necessary it is to practise inward mortification. Nothing but interior strength enables us to triumph in every struggle and in all circumstances of life, and this strength depends not upon robust physical health, but upon the vigor of the soul. Our future for all eternity is decided not by appearances but by reality, and the alone who is master over his soul, and not only over his outward actions, can find favor with God. There is no sin into which a man may not fall in spite of much outward mortification, and also there is no virtue which inward mortification will not enable him to practise. Thomas a Kempis makes a very true and beautiful remark on this subject: "If we were perfectly dead to ourselves, and no ways entangled in earthly pursuits, then might we taste the savor of divine things, and experience something of heavenly contemplation. The whole hindrance, and a very great one, is that we are not free from passions and lusts, and strive not to walk in the perfect way of the saints. When we are met by even a little adversity we are too soon cast down, and seek after human consolation." (Following of Christ, I, c. xi, n. 3) Yes, if we were inwardly mortified, our faith would be stronger, our confidence more firm, our love of God more full of joyful submission, and our whole life would then be an unbroken series of actions pleasing to Him. Hence Holy Scripture insists upon the need of inward mortification, as we read in the book of Joel: "Rend your hearts and not your garments, and turn to the Lord your God" (ii, 13). The prophet is urging the Jews to do penance, and referring to their practice of tearing the outer garments as a sign of inward sorrow. He declares that this outward demonstration of repentance is worthless before God, unless their hearts are filled with true contrition for sin. Just as a golden goblet studded with precious stones can, if empty, afford no refreshment to a thirsty man, so are external actions of no value for the soul, if unaccompanied by the right inward dispositions. What is the use of prayer without devotion, of good deeds performed without charity, or of tears without true repentance and firm purpose of amendment?

We see here one great reason why many people make no spiritual progress, in spite of outwardly practising their religion. In their case everything is on the outside, and nothing inside. A dead tree, hollow and lifeless, may be decked with fresh leaves and fragrant blossoms, but it will never bear any fruit; on the contrary, it will be thrown to the ground by a violent gust of wind. You should strive, by the aid of God's grace, to discipline your hearts, to acquire self-control and to mortify whatever in the depths of your nature could injure your soul, and then your piety will be genuine. In your examination of conscience, before asking yourselves what you have done, look at your motives, but do so honestly, as in God's sight, for we are apt to deceive ourselves, and when we profess to examine our hearts we prefer to glance only at what is superficial, so that, if I may use such an expression, we generally see only the surface of our own hearts. We may recognize our faults and purpose amendment, but we often imagine that amendment consists in a few good resolutions and phrases that we adopt. Superficially, therefore, our hearts may be free from faults, that live in full vigor within their depths. Because perhaps we no longer allow these defects to show themselves very decidedly, we assume that we have overcome them, and do not notice that secretly and without acknowledging it, we are still influenced in our actions by the same old faults.

If, for instance, a Christian should resist a temptation to vainglory only when it was manifest to all men, he is still acting under the influence of his tendency to vanity, and, dominating merely the surface of his nature, he would actually become a prey to vainglory by the very fact of supposing that he had conquered it; the vice would still secretly influence all his actions, unless he resolutely pursued it, so to say, into the depths of his heart, in order gradually to exterminate it there. It is in the depths of our hearts that we must fortify whatever in us displeases God. This is all the more necessary, because we shall otherwise be satisfied with our outwardly good actions, or with the

## TORTURED BY RHEUMATISM

Sunday School Supt. Tells How "Fruit-a-lives" Relieved

TORONTO, Ont., Oct. 1st, 1913.  
"I have lived in this city for more than 12 years and am well known. I suffered from Rheumatism, especially in my hands. I spent a lot of money without any good results. I have taken 'Fruit-a-lives' for 18 months now and am pleased to tell you that I am well. All the enlargement has not left my hands, and perhaps never will, but the soreness is all gone and I can do any kind of work. I have gained 35 pounds in eighteen months."

R. A. WAUGH.  
50c. a box, 6 for \$2.50, trial size 25c.  
At all dealers or direct from Fruit-a-lives Limited, Ottawa.

pious phrases and excellent principles that we have learned and, by dint of frequently repeating them, we have come to consider our own, whereas in reality we have, deep down in our hearts, thoughts, feelings, aims and desires quite unlike those that we believe ourselves to have. Such self-deception underlies the Pharisaical disposition against which Jesus, otherwise so gentle, spoke most emphatically on every occasion. "Woe to you, scribes and Pharisees, hypocrites: because you are like to whitened sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones and of all filthiness. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity" (Matt. xxiii, 27, 28).

Jesus forgave the greatest sinners; with touching tenderness He welcomed penitents who, scorned by the proud Jews on account of their sins, cast themselves at His feet, in order to receive from His lips comfort, encouragement and peace. He showed mercy to the thief on the cross; with gentle hand He cured every wound, and sorrow was changed into joy by His grace. . . . Only one curse was uttered by Him, a curse upon those who do not root out evil from the depths of their hearts. "Therefore make it your aim to be inwardly mortified; and never be satisfied with yourselves as long as you allow sinful thoughts, desires and passions to rule within you. Remember the words: 'In proportion as thou dost violence to thyself, the greater progress wilt thou make'" (Following of Christ, I, 25, n. 11).

## TEMPERANCE

## A GOOD INVESTMENT

What is it? Temperance! Yes, total abstinence! Many whom you meet are not happy and can not be happy because the habit and the bane of intemperance is a cloud over life and home.

Since the prohibition movement gained force it seems that Catholic newspapers and Catholics in general are not as active or fervent preachers of temperance as formerly.

A "right about face" and a determined walking away from the persons and the occasions that lead to over-indulgence is the only effective remedy against the sinful and degrading habit of drunkenness.

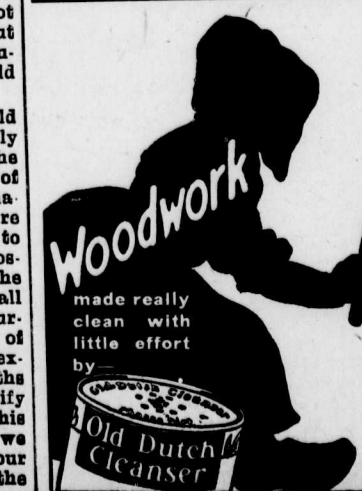
Drunkenness justly excludes its victims from respectable homes and from decent company. It finally excludes them from heaven itself.

The drunkard can not have even self-respect. If he has children they must necessarily be ashamed of their father.

The child may be taught to love and respect his parents, but how can he love and respect a drunken parent? He can not respect one who does not respect himself. No man should transform himself into a brute and then expect the respect due to a man.

No man becomes a drunkard all at once. No man learns a trade without an apprenticeship. The drunkard's ranks are recruited from the ranks of the moderate drinkers. No drunkard ever intended to become the sot and degraded being he is. He thought "he could take it and leave it alone." He went on until the appetite would not leave him alone but took him and placed him lined up among the drunkards.

Every drunkard has a history and his history is summed up in the above paragraph.



made really clean with little effort by Old Dutch Cleanser

What is to be done by the victims? They must break away from the habit. But how? In the first place by divine assistance and then by their own determination and the cooperation of true friends. The struggle will be hard. But self and home and heaven are worth the battle and the victory.

The young man and the older man who are known to drink carry a heavy handicap. They are not trusted and as a rule will not be promoted. If liquor were of any mental or physical benefit to man, there might be some excuse. But medical science, experience and the statistics of life insurance companies prove the contrary.—Catholic Universe.

JOHN BARLEYCORN, CHAUFFEUR  
John Barleycorn is a bad chauffeur. His hand shakes, his knees wobble, his eyesight is poor and his conscience half asleep. And any one who permits this reckless driver to sit at the wheel of an automobile is a menace to life.

That is why little sympathy is felt for the Baltimore man just sentenced to two years in the penitentiary, because while intoxicated, he ran down and killed a woman. And if this convict fancies himself the victim of a great injustice he should compare his fate with that of the woman whose neck his carelessness broke.

One does not have to be intoxicated to deserve prison for reckless driving. Nor does one have to be rich, as the Baltimore man is. Indeed, the plight of this man should have an equally sobering effect upon all careless drivers, trippers, teetotalers, plutocrats and poor.—Philadelphia Telegraph.

## CALMNESS AT THE HOUR OF DEATH

I have always been puzzled at the extraordinary calm, peace and freedom from anxiety that I have observed in the dying, even in those who have not been models of virtue.

One day the Right Rev. Bishop John Vaughan, and since it is a subject which has always possessed a certain fascination for me I have again and again questioned other priests regarding their experience, which has in no case differed from my own. Well do I remember proposing this fact as a difficulty to the late Cardinal Manning. Seated one winter's evening in his room, almost roasted by the huge fire before which he was wont to toast his meager and wasted form and chatting upon all kinds of engrossing topics, he began to talk of his declining strength and advancing years. This turn in the conversation soon gave the opportunity I sought for. "How," I asked him, "do you account for the strange circumstance that when death really comes people seem to fear so little? It seems to me that however good a man may be, the mere notion of falling into the great unknown and of meeting God face to face, and of having one's fate definitely and irrevocably settled for all eternity, ought to cause any one on the brink of the grave the most indescribable apprehension and the most acute anguish."

"Well, dear fellow," replied the Cardinal, "the vast majority of persons do undoubtedly die in terror, and my explanation is briefly this: So long as God intends a man to live He wisely infuses into his soul a certain natural dread and horror of death in order that he may be induced to take ordinary care of himself and to guard against danger and needless risks. But when God intends a man to die there is no longer any object for such fear. It can serve no further purpose. What is the result? Well, I take it, God then simply withdraws it." This explanation of the old Cardinal pleased me well and seemed not only to account for the singular phenomenon, but to set God in a peculiarly amiable and tender light.—Catholic News.

## A CHANGE OF POLICY

President Wilson has set himself the task of bringing order out of chaos in Mexico. He has sent an open letter to the leaders of the warring factions in Mexico calling their attention to the futile attempts they have made during the past two years to set up a stable form of government in that Republic and warning them that, unless they come to some agreement among themselves whereby peace will be restored, it will be necessary for the United States to "lend its active moral support to some man or group of men, if such can be found, who can rally the suffering people of Mexico to their support in an effort to ignore, if they cannot unite, the warring factions of the country, return to the constitution of the Republic, so long in abeyance and set up a government at Mexico City which the great powers of the world can recognize and deal with, a government with whom the program of revolution will be a business and not merely a platform." He calls upon the leaders of the factions in Mexico "to act together and to act promptly for the relief and redemption of their prostrate country." He warns them that "if they cannot accommodate their differences and unite for this great purpose within a very short time, this government will be constrained to decide what means should be employed by the United States in order to help Mexico save herself and save her people."

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Medical College, reiterated Provost Smith's views. She declared that co-education was harmful in many ways to women students, particularly in medicine. "There are indications in things like this," says the News, that the whole subject of co-education is coming to be regarded more critically and less sentimentally than it was when embarked on. Of course, economy favors the plan, but in the face of this there is a growing doubt whether there is no real necessity for it. And there is the further doubt whether the sexes should be thrown together at the period of adolescence because of the belief that at this special time devotion to real education means seclusion and separation of the sexes rather than a commingling. As in our expanded civilization we are taking broader and more serious views in many things, it is not unlikely that coming years will see such views prevailing in education."

Such views have been prevailing in Catholic education for many, many years, views which cause the Catholic institutions to be pointed at with scorn by those who to-day are beginning to see the folly of their ways. There is a word of warning and advice in this whole matter for Catholic parents who are inclined to send their children to non-Catholic schools and colleges because of "broadening" influences of such places. Those institutions are built on a false basis and are teaching a false and unnatural education. Even in "practical matters," in the superiority of which they greatly pride themselves, they have found that they have been in error, as this case of co-education is gradually proving.—Providence Visitor.

## CO-EDUCATION

## VIEWED IN UNFAVORABLE LIGHT

PROVOST EDWARD SMITH OF UNIVERSITY OF PENNSYLVANIA AND DR. GERTRUDE WALKER DECLARE THAT WOMEN HAVE A DIS-TURBING EFFECT

Co-education, formerly the pride and joy of non-Catholic educational institutions, is experiencing a sad fall from grace these days. Even in those circles where it found its staunchest defenders in times past doubts have been expressed as to its desirability and in some instances it has even been openly attacked. In this regard it is running the same gauntlet as non-religious education, which had been enshrined beside co-education in the "liberal" educator's esteem.

But a short time ago Provost Edward Smith, of the University of Pennsylvania, declared that his observations and investigations led him to believe that co-education was a failure. "The presence of women in lecture rooms has a disturbing effect," according to a review of his statements, "and their proximity distracted male students from their studies while the social features of college life, through the admission of women, detracted from the seriousness necessary for men in universities." The men students objected to these views of the provost, therefore showing, declares a well-known newspaper which comments on the case, that in reality the provost was correct. (The Indianapolis News, Vol. XLVI, No. 184, editorial).

Dr. Gertrude Walker, speaking at the alumnae dinner of the Women's

brought about by the President's note of warning. After two years of useless warfare, characterized by most brutal excesses, these leaders should be willing to bury the hatchet and join hands for the purpose of establishing a form of government that will safeguard the constitutional rights of the people and win the respect and recognition of the nations of the world.—St. Paul Bulletin.

## CONVERTED BY ANTI-CATHOLIC BOOKS

Many an anti-Catholic book has proved a Balaam, says a writer in the Examiner. It was written to curse and it blessed its reader. "People little thought who lent me bitter books against Catholicism how much they were helping me to become a Catholic," writes Elizabeth Austine Baker, a London convert and author of "A Modern Pilgrim's Progress." An English clergyman recently stated that he was brought into the Church through reading (of all men) Froude, Mrs. Philip Kearney (wife of General Kearney, U. S. A.) was converted by reading Catholic books in an endeavor to find reasons therein for keeping one of her relatives from becoming a Catholic. One might multiply many such instances of the strange road over which converts have travelled on their road to Rome.

It would be a splendid thing if the example set by the graduating class of the Chicago Academy of Our Lady, were generally followed. During commencement week these young ladies placed on exhibition copies of all the Catholic publications they could secure. A fine spirit was behind that unique exhibition.—The Catholic Advance, Wichita.

## Actress Tells Secret

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## CONVERTED BY ANTI-CATHOLIC BOOKS

Many an anti-Catholic book has proved a Balaam, says a writer in the Examiner. It was written to curse and it blessed its reader. "People little thought who lent me bitter books against Catholicism how much they were helping me to become a Catholic," writes Elizabeth Austine Baker, a London convert and author of "A Modern Pilgrim's Progress." An English clergyman recently stated that he was brought into the Church through reading (of all men) Froude, Mrs. Philip Kearney (wife of General Kearney, U. S. A.) was converted by reading Catholic books in an endeavor to find reasons therein for keeping one of her relatives from becoming a Catholic. One might multiply many such instances of the strange road over which converts have travelled on their road to Rome.

It would be a splendid thing if the example set by the graduating class of the Chicago Academy of Our Lady, were generally followed. During commencement week these young ladies placed on exhibition copies of all the Catholic publications they could secure. A fine spirit was behind that unique exhibition.—The Catholic Advance, Wichita.

## Actress Tells Secret

A Well Known Actress Tells How She Darkened Her Gray Hair and Promoted Its Growth With a Simple Home Made Mixture

Miss Blanche Rose, a well-known actress, who darkened her gray hair with a simple preparation which she mixed at home, in a recent interview at Chicago, Ill., made the following statement: "Any lady or gentleman can darken their gray hair and make it soft and glossy with this simple recipe, which they can mix at home. To a half pint of water add 1 oz. of bay rum, a small box of Orlin Compound and 3 oz. of glycerine. These ingredients can be bought at any drug store at very little cost. Apply to the hair twice a week until it becomes the required shade. This will make a gray haired person look 20 years younger. It is also fine to promote the growth of hair, relieves itching and scalp humors and is excellent for dandruff and falling hair."

"The more I frequent public libraries and read the secular magazines—the 'popular' magazines as they are called, the more convinced I become of the solid worth of our Catholic publications," said a reader, who has a wide knowledge of periodical literature. "Even the poorest Catholic weekly has something solid, something worth remembering in its contents, and that is more than can be said of the greater number of the magazines and weeklies that are exploited so widely. I cannot help thinking that wonderful results Catholic editors would achieve if they had even a tenth of the money that goes into the making of those worthless publications."—Sacred Heart Review.

MISS your morning prayer without forgetting your breakfast? Give more than an nickel for the conversion of the heathen? Of your own accord do some real penance for your many sins? Attend the evening service on a Sunday or holiday? Stop anyone from using profane or filthy language? Devote one solid half-hour to the study of your holy faith? Prepare seriously for the great end—death and judgment? Levy a tax on your luxuries for the relief of the poor? Did you ever do any one of these things?—Church Bulletin.

President Wilson has set himself the task of bringing order out of chaos in Mexico. He has sent an open letter to the leaders of the warring factions in Mexico calling their attention to the futile attempts they have made during the past two years to set up a stable form of government in that Republic and warning them that, unless they come to some agreement among themselves whereby peace will be restored, it will be necessary for the United States to "lend its active moral support to some man or group of men, if such can be found, who can rally the suffering people of Mexico to their support in an effort to ignore, if they cannot unite, the warring factions of the country, return to the constitution of the Republic, so long in abeyance and set up a government at Mexico City which the great powers of the world can recognize and deal with, a government with whom the program of revolution will be a business and not merely a platform." He calls upon the leaders of the factions in Mexico "to act together and to act promptly for the relief and redemption of their prostrate country." He warns them that "if they cannot accommodate their differences and unite for this great purpose within a very short time, this government will be constrained to decide what means should be employed by the United States in order to help Mexico save herself and save her people."

In other words, the policy of "watchful waiting," which the United States government has observed in its relations with Mexico during the past two years will no longer be followed. The government now sees that such a policy should never have been adopted. We have always maintained that the United States had no business to interfere in Mexican affairs; its "furtive meddling" was disastrous; but once it took the step it should have thrown the weight of its influence on the side of those who were in a position to restore order and not have given the so-called Constitutionalists its moral support and aided them in their opposition to lawful authority by lifting the embargo on arms.