

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

NINTH SUNDAY AFTER PENTECOST

EXTERIOR CONDUCT

"And entering into the temple, He began to teach them that said therein, and them that bought, saying to them: It is written: My house is the house of prayer, but you have made it a den of thieves. And He was teaching daily in the temple." (Luke xix, 46, 47.)

Man can assume innumerable roles in this life. He should assume some role, but one that is consonant with righteousness which should really be found in his heart. Rather than a role, perhaps it should be called exterior conduct. But whatever we term it, it should be conformable to God's law and be a real reflection of what is in the heart. As a rule, the exterior will reflect the interior. But this is not always so, owing to the fact that man can, if he desires, conceal what is within him, and because circumstances sometimes urge a man to act otherwise than his heart dictates. It can not be said that simulation is an evil practice in all cases. Sometimes there are reasons for assuming an exterior that is not in reality our own. A mother will sometimes appear what she is not, in order to correct her child; a detective will impersonate various characters, in order to capture the malefactor. May, do we not in fun often assume various roles? Certainly only the pessimist would condemn these and many other blameless deceptions of man. The most extreme rigorist would not consider them grave failings, even though, perhaps, he would be inclined to call them imperfections.

But we must admit there exists in the world too much of the tendency to appear what we are not. It is, no doubt, often excusable on various grounds, but in the greater number of cases it is reprehensible. Where can you find a class of men or women among whom pretense does not make itself manifest? The rich, the poor, the ignorant, the learned—all classes are affected by it. In fact, the greater the worldly blessing, the more pretense there is with it. It is manifest in dress; it is shown in society; it exists at home; it is apparent everywhere. Though it may not be entirely ruinous, its effects certainly do not elevate; though it may be excused by people, as is generally, it does not thereby lose its malice. The lessons of humility, which repeatedly are taught in the Gospels, can never be learned nor assimilated by such people; and, as a consequence, true holiness can not exist in their lives.

But this practice of assuming a role not befitting our interior, or making use of ourselves for a work in no way meritorious, is not by any means confined to our persons alone. We also misuse the things around us. The Gospel gives us a glaring example of the abuse of something exterior to man. It is good to be in the temple or the church; it is lawful to buy or sell. But it is not good to be in the temple or church to buy or sell; and it is incomparably worse to be in the temple and to be buying and selling dishonestly. Perhaps it was the intention of those who bought and sold to go into the temple for their negotiations and carry them on unjustly, thinking the people would be inclined to believe that because it was done there, it was just dealing. The scheme worked, for they did deceive the people; but He to whose eyes all things are open, could not be deceived, and He did not pass them by. He made manifest their wickedness and began then daily to teach in the temple, using it for the purpose for which it was intended.

The motto of the Christian should be to be right and real—or to be really right. In other words, we should keep the law and show that we keep it. There are many people in the world who are right, but who, unfortunately, always do not appear real. They are those who always do not manifest their beliefs, or who sometimes are inclined to hide them. Catholics often are to be blamed in this respect, even though in their hearts they feel that they have not committed a fault of any serious nature. But they should remember that they are not living a life apart from the rest of the members of Christ's Church. They are parts of a whole; they make up a unit of the great society of the Church. Now, it is evident that, unless the parts function rightly and really, sometimes the society made up of these parts will suffer in many respects. To be more explicit, is it not a fact that thousands of our people become very indifferent about political elections? Individually, it may be true, for the result of the election would make little difference to each one. But often the whole Church, or at least some members of it, are made to suffer because of this indifference. However, it is not because the outcome of an election will not affect many of our people that so large a number of them are indifferent; in the majority of cases, it is because they are imbued with a false sense of tolerance. We would never urge our people to be other than tolerant, but tolerance will not conquer the armed enemy on the firing-line. Hence, where tolerance consistently can be exercised, we should practice it; where it can not, we are guilty if we use it. When principles and rights are in question, and where experience has taught that tolerance only makes

the situation worse, then another course must be pursued.

Let us remember, therefore, to use everything as it should be used. When something—no matter how holy or sanctified it be—is used for any other end than that for which it was created, its use is put to naught from a moral standpoint. Everything wrong that exists in the world today is here because some means have been used for wrong ends. They have even so distorted Scripture as to pretend to prove from it the hundreds of false religions now prevalent in the world. Hence, the correct use of God's gifts and of man's just products will make us right and real.

MAKE SURE YOU GET THE RIGHT MEDICINE

People who are suffering from constipation, biliousness or sick headache are sometimes at a loss to know what remedy to take to correct these ailments.

Mr. Arthur Couzens of Smith Township, Ont., said that he tried several doctors and various remedies but got no relief until he was advised by a friend to take Dr. Norvall's Stomach and Tonic Tablets. When he had finished one bottle he felt like a different person and takes pleasure in recommending Dr. Norvall's Stomach and Tonic Tablets to anyone suffering from constipation or biliousness.

Mr. H. V. Mercer, Druggist of Lindsay, Ont., recommends Dr. Norvall's Stomach and Tonic Tablets because he considers he owes it to the public to recommend what will give the best results.

If your dealer does not keep them in stock we will mail them to any part of Canada for twenty-five cents a bottle or five bottles for one dollar.

The Dr. Norvall Medical Co. Ltd., 103 Hunter Street, Peterborough, Ont.

GENERAL INTENTION FOR AUGUST

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE SUPPRESSION OF BLASPHEMY

The second Commandment tells us that we must reverence not only God himself, but also the things of God. Thoughts, words, and actions directed against God, against His saints or against religion, are violations of this Commandment and are called blasphemies. Naturally these sins are grievous enough in themselves, but when they are committed in public the element of scandal and bad example is added to their malignity. We blaspheme when we speak irreverently of God and when we scoff at holy things. It is blasphemy to utter false, unjust or unnecessary oaths, to curse or use profane language about God or take His name in vain. We profane the holy name of God when we invoke it in anger or from habit or whenever we use it in jest or without sufficient reason. Among the holy names which must never be profaned stand of course in the first place that of God Himself and those of the Blessed Trinity, the name of Jesus the Redeemer, etc. This does not mean that we may never use these words. There is no sin in using them in prayers, hymns, instructions or whenever our conversation calls for the legitimate use of them. But blasphemy is committed when we introduce them for an inadequate reason, in amusement for example, or to show astonishment, or to give emphasis to assertions. If what we say is true, there is no reason for stressing the fact with an oath.

Again by blasphemy is meant all contemptuous and abusive language uttered against the Most High. In God all perfections are united in an infinite degree, and to attribute to Him the smallest imperfection is to be guilty of blasphemy. If, for instance, we are to say that God is not just, or that God does not trouble Himself about us or our affairs, or that God is powerless to help us, or we wish that God did not exist, we should be guilty of blasphemy. Similarly, one sometimes hears parents whose faith is weak and who are not reconciled to God's holy will, showing bitterness and resentment by railing against Him for taking away a child by death, or, what seems just as bad, accusing His Providence for permitting some other forms of ill-luck or misfortune, or shaking one's fist threateningly against heaven. All these are blasphemies, if they are uttered deliberately. We say "deliberately," for sometimes passion gets the upper hand and words escape one's lips that in saner moments would never have been pronounced.

Not merely God but His servants are worthy of honor and respect. To speak with contempt of the saints, to deride their miracles or circumstances of their lives, are acts of blasphemy. Respect and honor must be shown to the names of the saints, as well as to the things which are intimately connected with them and with the service of God.

If we stop to consider the grievousness of blasphemy, we have the words of St. Jerome, who does not hesitate to tell us that nothing is more terrible than this sin. Every other sin that man may commit is in comparison less grievous. Thiev-

ing, adultery, murder, are sins truly terrible, but blasphemy is more terrible than any of them, for the reason that it is an offence against the honor of God Himself. Other sins offend God, but this one offends Him directly. Other sins are not committed precisely for the purpose of offending Him, but blasphemy is aimed directly at the incomprehensible and immeasurable Majesty of God, Who can never be sufficiently honored and revered.

Who then are guilty of blasphemy? A pagan may use language without knowing its meaning; a child may use words that he does not understand; an idiot may utter imprecations against God and think that he is praising Him. Not one of these may be accused of formal blasphemy, because not one of them knows any better. But Catholics who are fully conscious of their words and actions, who have been brought up in the Church, initiated in the Divine mysteries, nourished with Holy Communion, inundated with God's graces, such people are in a different class altogether. They know better what means to offend God. Blasphemy on their lips assumes a grievousness of a particularly vicious character. It is a great crime against God, it dishonors Him; it outrages Him in His dignity; it defies His power; it abuses His goodness; it despises His holiness; it reveals ingratitude, hatred and pride; it is a sin of pure malice, committed without pleasure and without the satisfaction of having assigned its end. When deliberate in the memory of listeners, it is a mortal sin. Under the Old Law it was punished by death. It is still a crime punished by penal laws in our modern States. How much more terrible will be the punishment awaiting it in eternity!

Blasphemies, when uttered in public, are sure to give scandal, and woe to him by whom scandal cometh. It is strange how blasphemous language is apt to remain in the memory of listeners. There is something diabolical in this sin, for we know that even little children easily learn expressions and retain them in after years. When once uttered, a blasphemy takes root in the minds and the hearts of those who hear it, and a thousand tongues will keep it flying from ear to ear. A German missionary, addressing an audience in the middle of the nineteenth century, told a story which illustrates the character of blasphemy. "Forty years ago," he said, "I came across a man who had no other knowledge of French than a few words which for me had no meaning. Some time later in a learned book I came across these same words in a list of blasphemous expressions formerly in current use in France and then the thing became clear to me. During the wars of Napoleon at the beginning of the last century some French soldiers had been quartered in the district this man came from. Their oaths and blasphemies had been picked up by the people among whom they lived, and it is probable that the poison has not died out to this day among those who were infected."

The punishment meted out to the sin of blasphemy must correspond in some degree with its grievousness. Blasphemy being aimed directly at the honor of God has often been punished on the spot. History has many instances to show that the blasphemer was struck down by the hand of God, with the blasphemy still warm on his lips. In the Old Testament the blasphemer was put to death by stoning because he was considered too vile to be touched by the hands of men and the whole community took part in carrying out the penalty. And he that blasphemeth the name of the Lord, dying let him die. All the multitude shall stone him whether he be a native or a stranger." (Lev. xxiv, 16.) There are very few countries that have not laws against public blasphemers.

Excuses are sometimes offered by those who would try to minimize the nature of the crime. One is prone to believe that men do not realize what they are saying or doing when they become blasphemers. Ignorance of these violations of the second Commandment must, like other sins, modify their guilt in the sight of God. But this special brand of ignorance is one that is not invincible and can be easily abolished. The habit is a vile one and those who have acquired it should earnestly strive to get rid of it.

As a rule Catholics have a deep reverence for the Holy Name; this is shown by the way they bow the head when the Holy Name is mentioned. Another sign of this reverence is seen in the wonderful movement in recent years that has brought hundreds of thousands of men together, in an organized body—the Holy Name Society—whose special object is to honor the Holy Name and practically to combat blasphemy in every form. Example is a powerful incentive, and the spectacle of an army of men, pledged to honor God's name, will undoubtedly influence other armies of their fellow-men.

Members of our League have a duty to perform in our own peculiar way. Atonement for the sacrileges, injuries and insults perpetrated by men against God and the things of God is one of the objects of our organization. Let us then give the Sacred Heart the consolations of praise, reverence, love and service. The example of our words and actions, and the efficacy of our

prayers and little sacrifices, may move blasphemers to repentance and may bring about their conversion. E. J. DEVINE, S. J.

SONS OF ITALY OPEN CULTURAL CENTER

The Order of the Sons of Italy, officially took over a nine-story structure at Lafayette and Great Jones streets, New York, which will become a center of culture for Italian-Americans in New York.

Mayor Hylan, the Rt. Rev. Mgr. John P. Chidwick and Salvatore A. Cottilo, Supreme Court Justice and Grand Master of the New York lodge, took part in the ceremony of transferring the deed, and lauded the purpose to foster cultural influences among new citizens. Monsignor Chidwick presented the deed to Justice Cottilo, after the Sons of Italy had marched in review past the distinguished guests of the day. The structure, which is to house an Italian educational center, has a history antedating the Revolutionary

War. After various vicissitudes, it was acquired in 1879 by Father John C. Dromgole for mission purposes, and more lately it had been in the possession of the Mission of the Immaculate Virgin.

"This building is a splendid monument to the zeal and public spirit of our Italian population," Mayor Hylan declared.

"We draw our people from the four corners of the world. There are many races and creeds, all of which must be attuned to the spirit of our American institutions. All must be united by a common hope and a common purpose for the common good.

"It has been our happy experience to find that in every racial group there are many public spirited men and women who are willing to aid their city by conducting activities in Americanism and good citizenship, and who look for no other reward than the consciousness of having done a good deed and having done it well. A concrete example of such a group is the Order of the Sons of Italy."



For all Dainty Things

The filmy, dainty things of sheers and most charming hue—things some people never dreamed could be washed—are perfectly safe in the pure, rich suds of Lux.

Just dip them up and down in the abundant Lux lather. No rubbing, to roughen their delicate texture or streak and fade the lovely colours.

And not only once, but many times, can they be laundered. Each time they come from the gentle Lux bath as charming as though they were new.

Remember, if your pretty things are safe in pure water, they are perfectly safe in the mild Lux suds.

LUX

Lever Brothers Limited, Toronto.



Proved safe by millions and prescribed by physicians for Headache Neuralgia Colds Lumbago Pain Toothache Neuritis Rheumatism

Safe Accept only "Bayer" package which contains proven directions. Handy "Bayer" boxes of 12 tablets. Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Monoacetic acid ester of Salicylic Acid, "A. S. A.". While it is well known that Aspirin means Bayer manufacture, to assist the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer Cross."

For Your Savings Your First Thought IS SAFETY

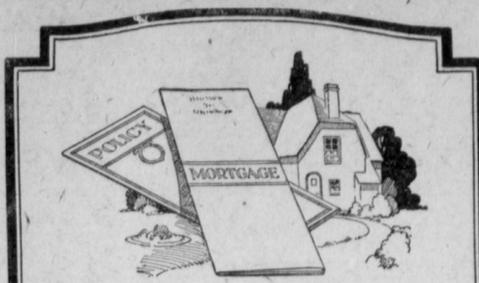
Open your account with us and your savings are secured by the entire resources of THE PROVINCE. Become a depositor to-day and receive security coupled with courteous service.

The Province of Ontario Savings Office

TORONTO BRANCHES: Cor. Bay & Adelaide Sts. Cor. University & Dundas St. 549 Danforth Avenue. OTHER BRANCHES: Aylmer, Brantford, Hamilton, Newmarket, Ottawa, Owen Sound, Pembroke, Seaford, St. Catharines, St. Marys, Walkerton, Woodstock

Wonderful Egyptian Remedy "Samaria" Prescriptions for drunkenness, which science has proved is a disease and not a habit and must be treated as such. Prohibition legislation does not help the unfortunate. "Samaria" may be given in Tea, Coffee, or any liquid food. Send stamp for trial treatment.

SAMARIA REMEDY CO. 52 ROSE AVE. TORONTO, ONT.



How Frank McKay Saved the Home

Frank McKay was in moderate circumstances when he bought his new home in Cedarvale. But he was able to give \$1,000 cash and a mortgage for the balance. A few years passed. Frank McKay's income grew. The mortgage payments were always easily and regularly met.

Then, with only \$4,000 still to be paid on the house, Frank McKay fell ill, lingered a short while—and died.

At once, of course, his income stopped. His widow and two children were confronted with the problem of how to carry on.

But they did not lose their home!

Four years before Frank McKay had provided against just this emergency. He had taken out a North American Life Mortgage Policy.

The payment of this policy saved the home.

It is always best to play safe. Our booklet, "About That Mortgage," tells you the advantages of mortgage insurance. Write for it to-day.

Agents in every important centre in Canada.

NORTH AMERICAN LIFE ASSURANCE COMPANY

"Solid as the Continent"

Head Office—Toronto, Canada



I would like to read "About That Mortgage"

Name Address Age Occupation

The Don Valley Brick Works Ltd. TORONTO, CANADA

Mfgs. of High Grade Pressed Brick in all colours.

Rug Bricks in All Colours

and Fire Proofing Tile in all sizes.

Write for prices and samples.

THE DON VALLEY BRICK WORKS LTD. FEDERAL BUILDING TORONTO, CANADA



Stained Glass Windows

For Commemorating Lives and Events are Most Satisfactory...

Special Designs Sent on Request Estimates cheerfully given

The Hobbs Manufacturing Co. LIMITED

MONTREAL TORONTO LONDON WINNIPEG

The Graymoor Shrine of St. Anthony

Perpetual Novena to the Wonder-Worker of Padua

"The sea obeys and fetters break, While treasures lost are found again, When young or old thine aid implore."

These words composed by St. Bonaventure, a contemporary of St. Anthony of Padua, have been echoed by millions of Catholics during the past seven hundred years out of the conviction confirmed by their own experience of the Wonder-Working Power of St. Anthony of Padua.

It would be difficult to find a Catholic Church in the United States that does not contain a statue of St. Anthony. But the best known Shrine of the Saint in America is probably that of the Graymoor Shrine on the Mount of the Atonement. By participating in the Perpetual Novena to St. Anthony conducted by the Graymoor Fathers—a new Novena beginning every Tuesday—thousands upon thousands of the Clients of the Wonder-Worker of Padua have obtained their petitions.

The Readers of The Catholic Record are invited to follow their example and test for themselves the efficacy of this special Novena.

SOME RECENT TESTIMONIALS J. M. W. V.: "Some time ago I made a check for St. Anthony's Bread Fund. A year ago the Doctor informed me I had T. B. and wanted me to go to Arizona. As I did not wish to go there I appealed to St. Anthony for help, and through his intercession I received the necessary help. Am now completely cured, and back at work. Kindly publish this letter, as I wish others to know what wonderful miracles take place through St. Anthony's intercession."

A. E. M., Princeton: "The enclosed ten dollars is from a non-Catholic friend who received a great favor through St. Anthony's intercession. Address your petitions to: St. Anthony's Graymoor Shrine The Friars of the Atonement Box 316, Peekskill, N. Y."