

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

FIFTEENTH SUNDAY AFTER PENTECOST

THE CERTAINTY OF DEATH

"And when He came nigh to the gate of the city, he held a great man was carried out, the only son of his mother; and she was a widow; and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, He said to her: 'Weep not.' (Luke vii, 12, 13.)"

The prophets of old cried out that the world was desolate of spiritual wealth, because people did not think within their hearts. In modern times, if a prophet lived, perhaps he would not lament over the world's lack of thought, but over the kind of thought in which it indulges. Nowadays people think even more than they did in the times of which the inspired of God spoke, but they think of things alien to those of God. No one will deny that the world is more strenuous today than ever before in the history of mankind. With the advance of science has come increased thought; with improved methods of communication, thought has also increased; with new enterprises, new thought has developed. We are more methodical today than our ancestors ever dreamed of being. All our traffic and travel is carried on in a systematic way. System rules more or less everywhere. The world realizes that without order, success is uncertain and progress impossible. Only a slight glance at the modern world will convince one of this method existing everywhere.

But this order in all things has not come about by chance. It has cost lives of energy and thought. Men have labored incessantly in its accomplishment; others have continued where their predecessors left off, until rules have been laid down that are inviolable. The work has not stopped, nor will it ever cease. With the knowledge that the successful methods that have been adopted, the life of the world's order and system will last till time is no more. It will be improved upon, added to, and perhaps carried out differently; but the fundamental idea always will remain the same. Men have created something in worldly order that for us and our successors is and will be inevitable. The consequence is that he who conforms to this established order will, as a rule, meet with success; he who fails to conform with it must expect disaster, or at least failure. Sometimes failure will come even when all order has been complied with, but this is because no works of man are infallible. We enter a train with confidence that we shall reach our destination. As a rule we do reach it, but occasionally we are disappointed. Perhaps the train brings some to their ultimate destination—to eternity. We go aboard one of the mighty ocean liners, expecting that we shall reach the shores of the land beyond the seas; but sometimes we are disappointed, though generally, safety is our lot. So in all things human and in the order of all man's works, there is a great degree of certainty but no infallible security. However, the more this order is observed, the more certain is a successful issue assured.

In the great order of God, there is a certainty in His mind and established laws that are infallible. What appears to us as defects and but exceptions to His order. He intended these variations when forming the world and establishing the order thereof. These defects or inflections may be permitted to punish man, or they simply may be to teach him that he has not here a lasting city. If everything in life succeeded to our complete satisfaction, and nature always acted to our liking, we would never have a desire for a better land. We would be of the world, and completely worldly. An all-wise God has not only given us commands, but He has prepared for us a way of keeping them. The surroundings in which we are placed, since the fall of Adam and Eve, are blessings to us. We are not to remain here. Why then should we have everything for which the heart yearns? Not only are we not to continue on earth always, but while here we must prepare for another place, and this preparation is carried on better the less we have to do with the world, and, as a rule, the less our worldly success.

How few people think of this order of God, certain to us as to execution but uncertain as to time and manner! People go forward, meeting success when it comes, and facing failure when it is inevitable. This must be, we admit. Success will come sometimes, and at other times failure. But whether success or failure be our lot, we should gain. The plain truth is, however, we often merit by neither. Why? Because we have not thought within our hearts; because we have not, in our intention and by our efforts, submitted to the infallible law of God. In other words, we have not had that spirit of resignation demanded of us by God, and even taught us by experience. And this spirit of resignation will come only to those who think out the truth of God's established order.

What a disappointment death generally is to those who are dear to the one who is stricken! We have an example of it in today's Gospel, but we may believe the widow was not giving way to unavailing grief, as Christ deemed

her worthy of His pity and assistance. This helps us to form a true idea of death and some of its consequences. After the sin of our first parents, God decreed that man must die. This decree is infallible, but the time of its fulfillment in each individual is not certain. How much, then, should we realize the certainty of death and feel that at any moment it could come to us or to our dear ones? Naturally, it may cause the pangs of sorrow to enter the human heart, but in the depth of the soul of the faithful Christian there will be found conformity to God's will and patient resignation to His infallible decrees.

Would that the world would think more of this great truth, and that people would hold themselves always prepared for it! Let us not wait until the danger appears, to make our preparation; and let us remember that once death has come, if we are not prepared to meet it ourselves, nor to see our dear ones meet it, the consequences in either case will be lamentable. Today we live, tomorrow we may die; let us live today as if we were to die tomorrow.

THE ABUSED JACKASS

To the Editor of America:

Speaking of jackasses one might well be quite conversant on the subject and not be entirely embarrassed in interpreting this good-hearted and whimsical beast to himself or to the world at large. One of the most companionable friends I have ever had was a jackass, while in the Colorado Rockies. I almost felt equal to him in intelligence and in his noble responsiveness to kind treatment and picturesque abhorrence to unnecessary labor. My attachment to animals in general, but to this jackass in particular, has made me feel that our British Admiral did not fail to pay bleeding Ireland a fine compliment. One thing certain is our own (or England's, who knows?) British Admiral is no jackass, nor is the England which he loves one! Although the little jingle adorns the weekly John Bull: "This world is a bundle of hay, Mankind are the asses that pull, each pulls in a different way, and the greatest of all is John Bull."

The world may indeed be a bundle of hay; very, very likely mankind are the asses pulling and struggling, but I take exception to the last line. I think too much of jackasses which ever received the Divine recognition of goodness and worth: that the story of Palm Sunday reveals. The patient, humble animal will ever have friends even though it should always feel the menacing pressure of mightier and stronger beasts of prey.

Yes, the Admiral was right, and may the jackasses ever be with us. The jackass has no lust for conquest. He is not interested in punishing sheep or cats. He is content and keeps a friendly distance from unnecessary provocations to kick or to work. But altogether Lord Northcliffe's own paper would persuade us that the British lion is just a harmless and care-free jackass, yet that savage assault on India in 1754 which so horrified the world that the House of Lords brought Lord Clive to impeachment proceedings bears not the marks of a jackass. One can almost be certain of the red tooth and claw. A jackass would never have trotted down to South Africa for diamonds and wrenched liberty from the peaceful, God-fearing, jackass-like Boers. The hungry, prowling lion might have done such, but never the jackass. And if anyone feels that the Black and Tans simply represent the innocent ramblings and cavortings of a jackass, he does not know the species and he has never studied the nature of wilder beasts.

But Admiral Sims agrees with us, her sympathizers, are of the species, but he would have us make friends with the lion, pet him and believe him quite jolly and harmless, and we feel inclined good-naturedly to believe him and accept the lion until we observe his claws buried in the vitals of our innocent beast. Then our respect for lions needs a hopeless blow. We say to the savage beast's admirer: First release this ass and then we can talk lions.

Suppose the Catholic Church had or was using Black and Tans to save souls; then would Protestant Lloyd George think the end justified the means? Suppose Italy just took the Sicily Isles as England has Catholic and Italian Malta would not the cry go up? Suppose Spain held Dover? Yet is not Spain the jackass, too, for Gibraltar is held by the lion, and the lion was not a bit polite in the manner of its seizure. Is it accident that Catholic French Canada lost her freedom? Or did the lion only come after much coaxing? Surely

Washington and Franklin were jackasses, in fact super-jackasses, for they are the only ones of the breed ever known to kick discreetly enough to make the lion literally fly over the border! Yes, in those days they knew how to breed jackasses with TNT kicks attached to them. Also, these jackasses for anyone who would not be fooled by the lion or who would dare cross him must be such, for the Admiral tells us that it is our duty to ride and drive the lion to the completion of world domination—where would the Eagle be in such company? I had a distinguished British General in the patriot jackass forces of 1777. How Arnold served his country, every jackass knows. It has taken the navy more than a century to develop the unique type which the army never since cared to duplicate. Benedict Arnold believed the lion the proper guardian of our liberties, self-respect and whole future existence.

I feel that the lowly jackass is indeed not without grateful and loyal friends, even though he may lack great qualities of more powerful beasts. But it is a good breeding time for jackasses, and jackass Ireland will yet wag ears with liberty-loving jackasses the world around, and the braying of the hounded and beloved jackass may not be so distinct in our ears, for the angry lion will be roaring on his way to his own very beautiful little island home and then, I know, the good-natured jackass will not send Black and Tans to hound or tease him, but will gladly call quits.

HAROLD J. SWEENEY,
Rector of Grace Episcopal Church,
Elizabeth N. J.

WEEKLY CALENDAR

Sun., Aug. 21.—St. Jane Frances de Chantal, who offered her life to the Mother of God at an early age, when a worldly-minded governor attempted to have her marry a Protestant. She married the Baron de Chantal and lived a model life until after the death of her husband, her sister and two children. Despite the entreaties of her friends and the grief of her son, she decided to leave the world and founded with the assistance of St. Frances de Sales, the Visitation Order. Despite sickness, opposition, want and the death of her children and friends, eighty-seven houses of the Visitation rose under her hand. She died at the age of seventy and St. Vincent de Paul saw her soul, as a ball of fire, ascend to heaven.

Mon., Aug. 22.—St. Symphorian, who suffered martyrdom at Autun, in France in 180. He was urged on by his mother who stood in the walls of the city and exhorted him to die for Christ.

Tues., Aug. 23.—St. Philip Benizi, who was born in Florence, the Feast of the Assumption, 1238, the same day that the Order of Servites was founded. As a babe at the breast he burst into speech and begged his mother to give him to the religious. He entered the order and soon became its general. His preaching aided in restoring peace in the country, and he escaped being made Pope only by flight. He is said never to have committed mortal sin, but continued the strict practice of penance until his death in 1285.

Wed., Aug. 24.—St. Bartholomew, one of the twelve apostles, who carried the gospel into the remotest India. He was martyred in Great Armenia.

Thurs., Aug. 25.—St. Louis, King of France, the first, the best and the bravest of the Christian knights of the thirteenth century. He led two crusades against the infidels. His mother told him she would rather see him die than commit a mortal sin and he never forgot these words, living an exemplary life, raising up many great cathedrals, and reciting the divine office and hearing two Masses daily. He succumbed to a fever in Tunis in 1270.

Fri., Aug. 26.—St. Zephyrinus, Pope and martyr, who succeeded Victor in the Pontificate in 201 and reigned seventeen years, dying in 217.

Sat., Aug. 27.—St. Joseph Calasanz, born in Aragon in 1556. When he was only five years old, he led a troop of children through the streets to find the devil and kill him. He went to Rome and founded the Order of the Clerks Regular of the Pious School, for work among the poor children. He suffered many trials and at the age of eighty-six, was imprisoned on false charges. His order was reduced to a congregation before his death, but later restored.

MOTHERS OF PRIESTS

In reviewing an interesting study on "The Mothers of Saints" by a French author, one of our Catholic editors brought out these points that ought not, we think, be lost on the mothers who are moulding the hearts and souls of their growing children. It is the hearts of their mothers that have moulded saints. Take, for instance, St. Louis. When he was in Egypt he learned of the death of his mother, and his grief broke forth in the tender passionate cry: "I thank Thee, Lord, for the good mother I loved so well. It has pleased Thee to take her from me. Thy holy will be done." We all know of the mother of St. Augustine, how she prayed and stormed

Heaven for her son's conversion, and how tenderly St. Augustine loved her is seen in his writings. There is St. Frances of Sales, who loved his mother with deep tenderness, and who has said more than once in his writings that it was she, after God, who had made him what he was.

In his treatise on the priesthood, St. John Chrysostom has immortalized his mother. Left a widow at an early age, she refused to remarry in order to educate and inspire her son with the desire of being a priest, to which she had consecrated him while yet unborn. And what a priest in his success! What an athlete of the faith! And what a noble mother! . . . It is for those deep and intrepid women, mothers of strong faith to fill the hearts of their sons with their own deep love of God, with enthusiasm for souls, and to make the sacrifice with a strong heart. Why should not these mothers do their best to merit for their sons a priestly vocation, remembering by so doing they will assuredly bring down on themselves the choicest blessings of God and deepen their sons love for their mother? Her other children may forget her after death, not so her son, who is a priest?—Catholic Transcript.

KU KLUX KLAN MAY BE PROBED

TEXAS CITIZENS CONDEMN MANY LAWLESS ACTS OF CLANSMEN

By N. C. W. G. News Service

Austin, Tex., July 22.—A resolution proposing a probe of the Ku Klux Klan in Texas is to be introduced on the opening day of the State legislature, according to Representative Leo J. Rountree, of Brazos County. The resolution will call for legislative investigation of the Klan and its activities in Texas and will seek to ascertain what the organization is doing and what its aims and purposes are.

The resolution is to be signed by Representatives Moore, of Hunt, and McKean, of Caldwell County, and is the result of a series of demonstrations which has aroused the indignation of citizens in many communities.

Recently in Dallas, lights were suddenly extinguished in the streets and immediately the clansmen began parading in their white uniforms and spiked caps, mounted on caparisoned horses. Demonstrations of a similar character have been held in numerous other towns, among them Wallis, where the clansmen plastered the Catholic Church with posters forbidding the use of any foreign language and ordered every man who did not support the Public school to leave town.

BEE COUNTY PROTESTS

A protest against the activities of the Klan has been launched by the citizens of Beeville in Bee County, where a mass meeting was called for Saturday, July 16, in the courthouse in order that citizens might express themselves with reference to the enforcement of the laws.

A statement signed by fifty representative citizens has been issued, reading as follows: "We, the undersigned citizens of Bee County, have reason to believe that the Ku Klux Klan is organizing in Bee County. We do not criticize the organization nor impugn the motives of its members, but in view of the wave of mob violence sweeping over the State, we deem it proper and timely for us, as law-abiding citizens of the country, having the peace and harmony of our people and the good name of the county at heart, to declare ourselves as follows:

"Our government has existed for nearly a century and a half. It has its imperfections, as have all human institutions, but is nevertheless the best government for freemen ever devised by man.

"Under the laws of our country, no person can be punished for any offense unless the same is defined as a crime and the punishment therefor fixed by law, and he has been accused by indictment, information or complaint, and has had a fair and public trial in the courts of the country, before a jury of his countrymen should he so desire. These laws must be upheld in Bee County.

KLAN POLICY CONDEMNED

"We hold it to be self-evident that those who seek to stop lawlessness by committing lawless acts themselves are but adding fuel to flames; this country cannot exist half law-abiding and half mob; two systems for punishing crime, the one public and in the courts of the country and the other secret and through a combination of individuals acting on their own initiative, cannot exist side by side in the same country—the one or the other will gain the ascendancy in time and rule supreme.

"An organization the members of which act secretly and under the cover of darkness, with masks on their faces, and upon their own initiative and independently of the courts, and in violation of the laws of the country, and which inflicts punishment on persons, is 100% un-American and wholly mysterious and will not be tolerated in Bee County.

"Every man, woman and child in Bee County, regardless of creed, color or condition in life, is entitled to the protection of the laws of the

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country, and if any one of them is punished for a crime it must be only after a public trial and conviction in the courts and under the laws of the country."

POPE'S ENCYCLICAL ON ST. DOMINIC

On the Feast of St. Peter and St. Paul, His Holiness, Pope Benedict XV., issued an Encyclical Letter on the seventh centenary of the death of St. Dominic. The Holy Father first speaks of his own devotion to St. Dominic, and then pays a tribute to the work the Dominican Order following in the footsteps of its saintly founder has accomplished in spreading the faith and in studying and preaching its doctrines. The two salient characteristics of St. Dominic's life as exemplified in his preaching, according to the Holy See, and his intense devotion to the Blessed Virgin.

The first characteristic Pope Benedict illustrates by the early records of St. Dominic and his first followers. To them largely is due the credit that a powerful and insidious heresy did not spread throughout all Europe. "From its very beginnings the special office of the Dominican Order was to show the remedy for doctrinal errors and spread the light of Christian truth." The purity of the faith thus preached and practised was conjoined to devotion to the Holy See, as illustrated by the establishment of the Third Order, thus laying at the feet of Pope Innocent III, a strong arm of an educated laity for the defence of the Church. Particularly noteworthy among the activities of this Order was the heroic effort of St. Catherine of Siena in bringing the Holy See back to Rome after the so-called Babylonian Captivity.

The second characteristic of St. Dominic, his devotion to the Blessed Virgin, was shown by the action of Pope St. Pius V. of the Order, in calling upon the Mother of God, to avert the Ottoman peril. Through the saintly Pontiff's inspiration the victory of Lepanto, that saved Europe once and for all from the Moslem invasion resulted from the Christians of the world reciting the Rosary. The Rosary too, our Lady's gift to St. Dominic, was instrumental in crushing the Albigensian heresy, and in being perpetually instrumental in the salvation of souls.

The example of the saintly Dominic, his virtues and the work of his Third Order gives the Holy Father an opportunity to recommend to all Catholics these same virtues. Today the Church needs loyal and devoted sons and daughters, the Faith needs valiant defenders, and the Christian life needs the help of the Mother of God. In St. Dominic's glorious example, and in the work of his heroic followers, we will find remedies for unbelief, for indifference and for heresy.

The Holy Father desires to see even a more intense practice of saying the Rosary. His words will be heard with pleasure by the millions of devout clients of Mary, who have such a tender attachment to the Rosary. The power of the beads to encourage, to strengthen, to solace, and to bring copious blessings has not been neglected by pious Catholics, to whom the mere carrying of the beads is a sacramental.

The occasion of the seventh centenary of the death of St. Jerome

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has given the Holy Father another opportunity to add to the numerous helpful and illuminating contributions he has already made to the restoration of the social order and to the reinstatement of Christ in modern society.—The Pilot.

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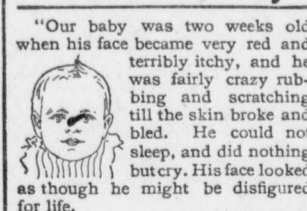
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