

FIVE MINUTE SERMON SEVENTEENTH SUNDAY AFTER PENTECOST

ERRONEOUS VIEWS OF VOCATION

As a prisoner in the Lord, I beseech you that you walk worthy of the vocation in which you are called. (Eph. iv. 1)

Brothers, has it ever occurred to you that each one of us has a vocation in this life? I refer not to our Christian vocation, which we all have in common, but to the particular state of life to which each one of us has been called.

Some of us God has called to be priests, to serve continually at His altar. Some to be fathers of families and others to be ransoming single all their life.

The great danger, brethren, that we have to avoid is the common and stupid error of those who hold that their every day vocation has nothing to do with this Sunday calling.

This hour, stupid as it is, is not so uncommon as one might first imagine. Take a few practical cases. How many are there who, when they examine their conscience, ever think of questioning themselves upon the duties of their position in life?

How many fathers of families, listening to these words to-day, question themselves daily as to how they govern those whom God has put under their charge; how they watch and provide for the spiritual and temporal welfare of those whom they are called upon to support?

How many young men ever think of asking themselves how they have fulfilled the obligations they are under to parents, now perhaps unable to take care of themselves? How many business men question themselves as to the honesty or propriety of this or that mode of action they have been following?

The practical question I would have you ask yourselves to-day, brethren, is this: Granted that I have a vocation in this life; granted that Providence has placed me in a position that involves duties and obligations to God, my neighbor, or myself; how am I fulfilling these obligations? How am I walking in the vocation in which I am called? Worthily or unworthily—that is the all-important question for me to answer to-day to the satisfaction of my conscience, as I will have to answer it one day to Almighty God.

Am I the father or mother of a family? If so, do I discharge the duties of my calling? Do I make my home pleasant and agreeable for my children? Do I supply them with suitable home amusements? Do I furnish them proper reading matter, or do I allow them to waste their time and ruin their health with the vile penny literature of the day? Do I oblige them to come to Mass and approach the sacraments, while I neglect these duties myself? Or am I a business man who deals squarely and honestly with my neighbors, never on the alert to take advantage of the ignorant and weak? Am I in the employment of others, and, if so, do I fulfil my calling worthily by doing all that strict justice or Christian charity requires of me? Or am I just to men who work for me? These are some of the questions regarding your vocations that I would have you ask yourselves to-day.

Brothers, when we come to render our account to God, be sure of this: He will not trouble us with the ques-

tion as to whether we have been experts in our respective professions, whether we have been successful business-men or skilled mechanics; no, but whether we have been just and honorable, whether we have walked worthily in the vocations to which we have been called. Walk then, brethren, worthy of your vocation, worthy of the Church which has reared you, worthy of the hope that is in you, worthy of the name you bear, that of Christ, Who has redeemed you. Imitate Him, live as He lived, and suffer in your calling the things He suffered. Then the prayer of our patron St. Paul will not be in vain, and we will walk worthy of the vocation in which we are called.

TEMPERANCE

"JUST TO BE SOCIABLE"

Companionship—rather than love for drink, is the real source of temptation with most men. When a man is so jolly a fellow that other men can't catch his eye without wanting to treat him; and when a jolly fellow has a great many friends of that class whose hospitality expresses itself best with a bottle, he has a fatal gift of festivity. He should move at once into a prohibition State. If he can not do this, then let him shun his old totals and cultivate the society of total abstainers, not few of whom are really gentle people.

And this suggests the question: Why is wine essential to a good time? Is the theory that alcohol stimulates will and promotes fraternity, borne out by the latest word of science? German medical men, who are un-

exceptional witnesses, say no. Wine may seem to gladden the heart, but are there not other ways? The healthy recreation of bowling or dancing, golf in the summer fields, a lively jaunt, a dip in the surf, good music and song, you, a dozen other things will gladden the heart quite as well, if not better. "I'll take a glass of seltzer." These words were spoken before a crowded hotel bar at 5 P. M., January 4; and the speaker had further to inform his protesting and sympathizing companions that he had gone "on the water wagon." "Did it January 1, by jingo!"

But why, then, was he here in the midst of temptation? Probably the out of the ten of these good fellows fall off the water wagon in the course of a few months. It becomes a joke. The resolution of itself is not sufficient. It is a negative purpose to which other negatives and some affirmatives should be added to make it stick.

To keep a good resolution: avoid the occasions, avoid the temptations and cultivate the opposite virtue. One must add specific measures which will make the resolutions likely and practical of fulfillment. Enter no bar-room. Pass by the drinking companionship. Make no proclamation; but if need be, let your deed speak for you. Seek positive help also; as for instance, prayer in behalf of firmness of purpose. A resolution proclaimed without establishing the right condition of persistence may weaken the will. It may actually cause a man to lose confidence in himself.—Catholic Citizen.

MAKING RUSSIAN ARMY "DRY" That the Czar was thoroughly in earnest in his recent announced determination to make the Russian army "dry" is shown by the text of the new prohibition regulations published at St. Petersburg. Officers are forbidden to drink vodka in camp or maneuvers, or while on duty with their men. All cases of drunkenness are to be dealt with in the severest possible manner. Commanding officers are ordered to discourage as much as possible the drinking of any kind of intoxicants by their subordinates, and are recommended to set the example themselves. Vodka is forbidden to the enlisted men at all times, and the most stringent measures will be taken to prevent them from buying it. No soldier will be allowed to receive money from home if he is known to be inclined to drink.

REASON FOR TEMPERANCE IN THE NAVY

The modern naval vessel is so complex a machine, so filled with high explosives and so crowded with mechanical contrivances of all kinds which require the most adjustment and the most careful attention, that any indulgence in alcohol in those occupied with it should be quite out of the question. Railroads now are discharging engineers who are known to drink even occasionally, and the enforcement of absolute prohibition is coming more and more to be the rule. In time of war, of course, the use of alcohol would be out of the question. But battleships in practice are constantly using the most dangerous engines of war making records of rapid firing with the most terrible forces, requiring the nicest accuracy of judgment and skill.

We no longer think of alcohol as a stimulant. It is always a narcotic. It does not enable men to stand fatigue better; it only makes them feel better by an illusion of mind. It is no protection against cold or the dampness of the sea, and no arctic explorer would think of turning to it as an aid in his work. Its use in hot climates is particularly likely to be detrimental, and there is no good reason now left except the momentary gratification of feeling for the use of alcohol.

It is true that naval life is monotonous and becomes in time of peace an almost intolerable routine. Navy officers know this, however, and should be prepared for it by the dis-

ANY DYSPEPTIC CAN GET WELL

By Taking "Fruit-a-lives" Says Capt. Swan

Life is very miserable to those who suffer with Indigestion, Dyspepsia, Sour Stomach and Biliaryness. This letter from Captain Swan (one of the best known skippers on the Great Lakes) tells how to get quick relief from Stomach Trouble.

PORT BIRWELL, ONT., May 8th, 1913. "A man has a poor chance of living and enjoying life when he cannot eat. That was what was wrong with me. Loss of appetite and indigestion was brought on by Constipation. I have had trouble with these diseases for years. I lost a great deal of flesh and suffered constantly. For the last couple of years, I have taken "Fruit-a-lives" and have been so pleased with the results that I have recommended them on many occasions to friends and acquaintances. I am sure that "Fruit-a-lives" have helped me greatly. By following the diet rules and taking "Fruit-a-lives" according to directions, any person with Dyspepsia will get benefit."

H. SWAN "Fruit-a-lives" are sold by all dealers at 50c. a box 6 for \$2.50, or trial size 25c. or sent postpaid on receipt of price by Fruit-a-lives Limited, Ottawa.

cipline of their calling. If any of them were to relieve the monotony by taking opium it would not be long before he would be out of service. Alcohol is just such a narcotic as opium. Why, then, should not the Secretary of the Navy in the midst of the dangers that surround men on board battleships refuse to permit the use of a narcotic just because it makes the sailor feel better for a while, though it does them no good, but, on the contrary, does many of them a great deal of harm? Reformers are never popular and the present Secretary of the Navy can not hope to be, but in this measure he is only doing what all the large industrial organizations are now taking up as a definite policy requiring their men, whenever lives and possibilities of great loss are dependent on them, to abstain from all indulgence in intoxicants.—Catholic Union and Times.

WHAT THE MISSIONARY NUNS ARE DOING IN EGYPT

Twelve years ago the municipality of Port Said called the Sisters of Charity to take charge of the hospital of that city. This choice was not surprising, since this hospital was intended not only for native Mohammedans, but for those of all nations and religions. Port Said which is situated at the junction of the Suez Canal and the Mediterranean Sea, also possesses a convent of God Shepherd nuns of Angers.

The Egyptian government has authorized five other cities to follow the example of Port Said, and solicit the services of these faithful women. Out of a population of 9,784,000 inhabitants, Egypt counts only 65,000 Catholics. There are 469 Sisters engaged in charitable work, and their influence will no doubt result in many conversions.

ORIGIN OF FORTY HOURS' DEVOTION

During the siege of 1530 in Italy, a saintly old priest called upon the people of Milan to unite with him in prayer that Heaven might free them from the many and great afflictions attendant upon war. Moved by his appeal, and confiding in his promises, the people assembled in his church and began the beautiful devotion now known as "The Forty Hours." It was that period of time that the sainted minister of God chose in memory of the forty hours Our Divine Lord remained in the tomb.

The holy practice was followed by most satisfactory results. The war ceased, peace was restored and the people overjoyed at this benediction from Heaven, desired their zealous pastor to renew this beautiful devotion every year. At first, it was confined to the city of Milan, and later took somewhat of the nature of a mission or retreat. It was not intended, as it is at present, to honor exclusively the Blessed Sacrament, but rather as an occasion for reconciling the enmity which existed to an alarming extent among the people of Italy. The great success attending the devotion induced its pious author to institute it in other places. It is related that on one

occasion he reconciled more than one hundred enemies. In 1592 Pope Clement VIII. gave it a perpetual establishment and enriched it with indulgences. Those who approach the sacraments of penance and Holy Eucharist and pray for some time according to the intention of the Holy Father, in the church where the exposition is made, gain a plenary indulgence; and for each extra visit a special indulgence of ten years is granted. These are applicable to the souls in purgatory.—N. Y. Freeman's Journal.

HUMILITY

The humility of Jesus and His mother was beautiful. We, in our poor way, should try to imitate them, far off from their perfection, of course. Since we have not the strength for humiliations to come upon us, we should try to bear them with an equal mind and without repining, when they do come, as they must and will. On the souls He loves come humiliations, every one of which He intends as a new, sparkling jewel in that soul's eternal crown. Those humiliations render the soul only the more beautiful—just as the raindrops bend down and humble the haughty head of the rose which rises after the storm into the leveler and more glorious.

Humility will guide us to our home safely, as the angel Raphael brought the young Tobias back to the bosom of his father. Humiliations well borne will strengthen and set on fire our cold, world-frozen hearts, so that we shall be worthy to fill the throne, which angels lost through pride. We must pray daily for humility, asking Him Who was meek and humble of heart beyond all sons of earth, to make our hearts like unto His. When our humiliation is extreme we shall reflect on Him Who was made the merchandise of a traitor and bought and sold for the price of a slave. When we are tempted to retort and make stinging reply to those who humiliate and contumacious us, we shall hear the "Ecce Homo" of Pilate, and see Our Lord stand meekly silent before the accusing Pharisees, and like the lamb before his shearers opened not His mouth. We must remember always that he who humbles himself in this way shall be exalted in eternity, that the meek shall possess the land of the eternal years.—True Voice.

LYING

Of all the vicious habits into which we are prone to fall there is none so detestable, mean and contemptible than the one of lying. There is also none about which Christians in general have so lax and careless a conscience. True, every one regards lying as in some sense at least sinful, and many would hesitate about going to Holy Communion if they had told a lie after confession. But in spite of that, when the Communion is once made the tongue which has just received the God of justice and truth will immediately begin again to offend Him by telling falsehoods which are too often unjust as well as untrue.

Still, when there is an injustice done by telling a lie, when someone else suffers by it in his character or his goods, there are, I hope, few who do not see what a sin they have committed, and understand that they must make reparation by taking back what they have said, if they wish to be good Christians. But for all that, how many injurious lies are told, even by those who think themselves good Christians, and never properly retracted or even thought of afterward by those who tell them? The most abominable slanders pass from mouth to mouth; they are listened to and repeated with the greatest interest and eagerness, without any trouble being taken to ascertain whether what is said is true or not. These people who are so free with their tongues never seem to imagine for a moment that, even when circumstances would justify them, it is very seldom that they do in telling a fact bearing against their neighbor they are under an obligation first to find out by careful examination whether it is indeed a fact; otherwise the sin of an injurious lie will rest on their souls.

There are, however, some, and indeed many, who abhor slander, and who are really careful about telling injurious lies, and who hasten to retract what they have said against others, if they find out that, after all, the fact was not as they had good ground to believe. But there are not by any means so many who are careful about the truth for its own sake, and who do not scruple to tell white lies, as they are sometimes called.

What are these white lies? They are of two kinds. The first are those which are told for some end in itself good, to get some advantage for one's self or for another, or to get oneself or some other person out of a scrape; to conceal a fault, to avoid embarrassment, or to save somebody's feelings. These are called officious lies. Then there are others called jocose, which do no good to anyone, but are told merely for fun; such as the little tricks on others which are often indulged in, or boasts made about things which one has never done. They may be taken back before very long, and only meant to deceive for a moment; still they are almost as deceptive, if only for a moment, and are, therefore really lies. Now, officious lies are really for-

bidden by God's law as well as injurious ones, though of course not so bad as those. And yet how few act as if they really were sins at all! People will say, "I told lies, perhaps three or four times every day, but there was no harm in them." No harm! No harm to other people; no, perhaps not, except by bad example and the loss of confidence in your word and that of others; though there is greater harm than this; it is that which the liar does to the sacredness of truth itself, and as far as he can, to God, Who is the Eternal Truth. Who loves truth unspcakably, and requires that we should love it for His sake.

Remember this, then, there are lies which are not injurious, but there are no lies which are not harmful and sinful; no lies for which you will not have to give an account at the judgment of God. Stop, therefore, this mean, disgraceful and dishonorable habit of falsehood; it will never be forgiven in confession unless you make a serious and solid purpose against it. Put away lying then at once and forever, and speak the truth in simplicity; you may sometimes lose by it for the moment, but you will profit by it in the end, both in this world and in the world to come.—Catholic Citizen.

MASS ALWAYS IN IRELAND

It is a remarkable historical fact that for over two hundred years the Holy Sacrifice of the Mass was forbidden by law in Ireland; and it is an equally remarkable fact that during that long period of persecution the Holy Sacrifice never ceased to be offered up in every part of the land, writes the Rev. Ambrose Coleman, O. P., in the Australian Light. In other countries in the world can point to such a glorious record. In other countries, it is true, penal legislation against the Mass existed for an equally long period, but with the important difference that in some of them, such as Norway and Sweden, the faith was completely stamped out of the people after two or three generations, and in others, such as England, only a remnant of the people remained Catholic to the end, whereas in the Irish people were just as Catholic at the end of the period as they were at the beginning, patiently bearing all the disabilities incurred by reason of their religion, a nation enslaved at the hands of a handful of bigoted Protestants, who possessed power, influence and wealth.

THE YEARS OF PETER

Strange traditions concerning the probable duration of the reign of Popes have always been quite common, but almost invariably their fallacy was shown by the actual facts. During the reign of Pius IX. the belief was quite general that he would not be Pope more than twenty-five years, two months and seven days, that is, not longer than St. Peter reigned after the establishment of the Papal See in Rome. Yet Pius IX. disproved the theory by reigning thirty-one years, seven months and twenty-one days.

There have been but three Popes who have reigned more than 25 years. The first was St. Peter, who spent the first seven years of his pontificate at Antioch and then came to Rome, where he reigned an additional 25 years, 2 months and 7 days before he died a martyr. Next to him came Pius IX., who reigned 31 years, 7 months and 21 days, and then came Leo XIII., who was Pope 25 years and 5 months. Six Pontiffs have reigned more than 23 years; 11 more than 20 years; 30 less than one year and nine less than one month. Of the first thirty Popes, twenty-nine were martyrs, except St. Dionysius, who was the twenty-fifth.—St. Paul Bulletin.

CATHOLIC PAPER, CATHOLIC ATMOSPHERE

"What a difference there is," remarks the Catholic Columbian, "in a home where several Catholic papers and magazines are subscribed for, and the home wherein no such publications are read! There is a Catholic atmosphere in the former place; the members of the family are devoted to their religion, interested in the welfare of the Church, eager for news of conversions, and are instinct with Catholic principles and ideals. Whereas, in the home, where no Catholic periodical is taken,—well, the less said about it the better."

TWO STORIES

Two personal stories are being told just now in Paris. The first concerns the great surgeon recently deceased, Dr. Lucas Championniere. One day a sub-secretary of State congratulated the surgeon on the wonderful success of his surgical operations. He replied, deprecating the part played in them by his personal skill and said the great cause of their success was that he never used the knife without first reciting an Our Father and Hail Mary for the success of the operation.

The other story concerns the Chamber, and is being told in the lobby. One of the best Catholic Deputies in the Chamber presented himself before a respectable elector when soliciting the vote. The man answered his request with the remark, "Vote for you! I would sooner vote for the devil," to which the Catholic candidate answered sweetly, "But—supposing your friend does not present himself as a candidate?" —N. Y. Freeman's Journal.

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HONEST BUT HUMILIATING

A powerful novel in its day was The Lady Next Door, displaying not only the novel-maker's chief excellence—the portrayal of odd or heroic characters—but also a rare literary force and vivid descriptive power. Meanwhile there was an undisguised aversion for Catholicity. The author, Harold Begbie, who now owns that he "inherited an almost violent antipathy to the Roman Catholic Church," recently has been candid enough to confess a change of sentiment. He writes of a visit to Ireland as follows:

In Ireland I came face to face with my problem. In the South, where Catholic influence is supreme, the people are almost enchanting in their sweetness of disposition, entire admiration of their domestic life, wonderful in the wholesomeness and sanctity of their chastity. Instead of a lazy, thriftless, discontented, and squalid people—as I had imagined them to be—the Irish of the South won my sympathy and compelled my admiration by qualities the very opposite. It seemed to me that these hard-working, simple-living, family-

loving and most warm-hearted people had done what we in England have largely failed to do, even in our villages—to wit, solved the problem of life. The charm which every traveler feels in the South of Ireland is the character of the Irish people; and my investigation forced me to the judgment that this character is the culture of Irish Catholicism. My problem lay, therefore, in squaring the admiration I felt for these gracious people with my detestation of the Church which has guarded its Irish character from the dawn of its history. I was compelled to admit that I had greatly misjudged the Catholic Church.

When dress reform has been accomplished there won't be much left to occupy little brains. To live bravely every day is to take a closer step to the great reward.



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