

FIVE MINUTE SERMON

BY REV. M. DOSSAERT

SEVENTH SUNDAY AFTER PENTECOST

GOOD AND BAD FRUITS

"Every tree that bringeth not forth good fruit, shall be cut down and shall be cast into the fire." We read these words of our Saviour's in today's Gospel, and they contain the condemnation not only of those who had bad dispositions, but also of those who show no zeal for good, and fail to do what they can in the service of God.

1. Whenever the love of God ceases to glow in a man's heart, and his childlike fear of God departs, whenever he ceases to think of God, and takes no more delight in prayer or in reading and hearing God's word, whenever he begins to neglect the Sacraments and feels no enthusiasm for God's honor and the welfare of his neighbor, then his heart is exposed, defenseless to all temptations of the world, the flesh and the devil, and cannot resist them.

2. But, on the other hand, evil disappears in proportion as good increases. When man has these hearts filled with genuine love of religion, living faith and firm hope, their whole life is affected, and the greater the scope is given to what is good, the more surely will the enemy of souls retreat, be killed and conquered.

Here again we find that what is true of individuals is true also of communities. Where a good spirit prevails and gains influence, bad habits and customs tend to vanish. Where true piety and fear of the Lord are increasing, and where people show zeal in attending public worship, in prayer, in frequenting the Sacraments, etc., immorality and vice disappear, and Christian honesty and morality prevail.

Every well-disposed person amongst us no doubt wishes with all his heart that all sins and bad habits could be banished from our midst. Let us therefore all make this our aim, and all work together, those in authority, parents, as well as young people; let us do our best to promote a good spirit and an interest in whatever raises and benefits our community in the sight of God and man.

CROWDING OUT SUNDAY

"Are industry and artificial recreation so encroaching on Sunday that it is gradually disappearing as a day of rest?" asks the Literary Digest.

"There is something of this alarm in Europe, where, in Spain and Italy, Sunday newspapers have been prohibited as dangerously inciting to an idle community, and, in Poland, the new government is seeking to give the rest day the sanction of law."

"Recreation, so-called, often leaves the worker in worse condition than when he stopped his labor on Saturday night. The day he should have passed in trying to 'recreate' himself has been spent, instead, amid the nervous strain of crowds and the screaming hilarity of all sorts of harmful thrillers, and he is neither morally benefited nor physically rested."

"Moreover, the numerous places of amusement required by the six-

day trollers demand an increasingly larger army of others who must work on Sunday to provide the necessary entertainment.

"There is less of Sunday now than at any time in the world's history. For every man who takes his pleasure on that day, others must work. The pleasure filled Sunday is fast receding the appearance of a work-filled Sunday. Ten and twenty years ago we used to hear that modern industry was the great safeguard of the Sabbath rest. The Sabbath began and had its original sanction in normal and religious considerations, and it is a noteworthy fact that these same considerations are the only effective ones existing today for the maintenance of the Sunday rest day.

"We have only to look at the mill sections of the east to see how far the seven-day week has encroached upon us. When the moral and religious sanctions and safeguards of Sunday begin to weaken, we can not place much reliance on materialistic interests making very strong efforts to retain what is to them an unprofitable day.

"The fact that the world stops for a day every seven days—wheels cease their motion, banks close their doors, factory fires are covered, railway schedules are decreased, schools and universities cease their activities, and all civilized mankind straightens up for a day of release from its task—that fact is one of the most astounding facts a man can consider.

"The man who ought to be most interested in the kind of observance likely to observe the Sabbath for his higher and most beneficial uses is the workman. When Sunday begins to vanish, he will be first to lose it.

"The fact of Sunday makes it possible for the poor man to have fifty two days of vacation every year. Take this away, let all the weeks flow into each other as a ceaseless stream of labor, and life would not be worth much.

"There are two ways of abolishing the weekly rest day. One way is to indulge in amusements that are not recreational, and disregard the higher uses of the day; the other way is simply to strike it out of the calendar of the week. The first way makes the second more probable."

THE FUTURE OF HUNGARY

Hungary is a country of many nationalities. American Catholics will easily understand the situation, when we call attention to the fact that there is great analogy between the development of both countries, and hence between the upbuilding of their respective Churches. When the histories of both countries, began, for Hungary, as an independent State, at the end of the ninth century, for the United States towards the end of the eighteenth century, the people who organized the State were not numerous enough to carry out their program. Large tracts of land were without population, and governments had to promote immigration. As soon as Hungary was well organized, which may be considered as an accomplished fact when St. Stephen was crowned (1000) with the crown sent by Pope Sylvester II, the tide of immigration began. This was prompted and in every possible way fostered by the kings who granted lands and privileges to the newcomers. Already under St. Stephen there were founded German settlements in the northeast. In 1141 a start was made on a larger scale by the German colonization in the southeast. This is the part of Hungary known under the special name of Transylvania. It is surrounded by mountains, which rise to 6,000-6,500 feet on the eastern and southern side, the frontier against Rumania, while towards the great lowland of central Hungary they reach the height of 2,000-3,000 feet, through three important rivers and their large valleys break through the chains of mountains in the latter direction. The system of mountains that separate the great lowland from the country lying east of it was called *Sylva regia* in the chancery of the kings, and hence the country behind it, the eastern part of the greater territory, was named *Transsylvania*.

The German colonists who came to these parts were Franks and Flemings. Since they migrated at the time when the Saxon dynasty reigned in Germany, the Hungarian called them Saxons. They accepted this name and are known by it even today. Others followed: Walloons and Italians, though in much smaller numbers. In the middle of the thirteenth century Rumanians began to come in from the south. In the fourteenth century they still more in the fifteenth century their numbers became greater. They suffered much from the Turks and the wars that came in the train of the Moslem. North of the Carpathian mountains life was more secure. These Rumanians were schismatics, and it was only at the end of the seventeenth century that the first attempt was made to win them over to the Catholic Faith. In 1697 their Bishop together with 1,500 priests signed the declaration of union by which they accepted the Catholic religion. But later their schismatic monks came from Russia and Serbia and succeeded in winning the majority back to schism. Now but one-third of them are in union with the Holy See.

The later Middle Ages saw also an immigration of Rutenians into Hungary. They settled in the northeast, which was the nearest to their old home. In 1647 they accepted the union with the Catholic Church and have faithfully kept it ever since.

A war broke out between the Turks and Serbians in 1690 and the latter were defeated in 1690. They fled in great numbers to southern Hungary, which had only shortly been freed from Moslem rule. King Leopold I. granted them land on condition that they would always be loyal subjects to the Apostolic King. They were, and still are schismatics.

Thus the World War found a mixture of people in Hungary. Though the majority of the nation is Catholic, and the State also has a Catholic character, it shows itself in many ways, there are many tribes of land where people differing in speech and in religion from the Hungarians are in a majority. There are, for instance, counties—Hungary was divided into counties, *comitatus*, by St. Stephen, the general outlines of the division surviving to this very day—where from fifty to sixty per cent. are Rumanians. In others the Serbians number from twenty to thirty per cent. In the northwest Slovaks often number from fifty to seventy per cent. In many counties from neighboring countries in the fourteenth and fifteenth centuries. Driven from home by the Hussite trouble, they were hospitably received by the Kings of Hungary, who of course were always good Catholics.

The revolution in Hungary not only set loose the devil from within but also all the enemies who dwell outside the country, each wishing to appropriate that part of the country where the people of his speech were to be found in large numbers. These alien enemies marched into the country, occupying county after county and town after town. All the while the revolution was despoiling the Church in the capital and midlands, and the Catholics of the borderlands also had much to suffer. It so happens that all the invaders of Hungary are also enemies of the Church. The Governments of Serbia and Rumania are strongly schismatic, they keep their own national orthodox Church in strict union with the State authorities are all powerful in all matters connected with the life of the Church. It may be easily understood that such Governments cannot grasp the aims and methods of the Catholic Church. Since the invaders had not only the intention of occupying but also of keeping the parts of Hungary their troops entered, it is clear that from the first moment the occupation brought a series of suffering and sorrows to the Catholic Church in Hungary. Its life was hampered with in many ways. All communications between the Bishops and parish priests were rendered impossible, as also the appeals from the Bishops to their Metropolitans. The pulpits were carefully watched. For instance, many priests were imprisoned for citing texts from Holy Writ. The Provincial of the Transylvania province of the Franciscans was sentenced to one year of prison, because he told his hearers that St. Stephen was the first King of Hungary, and had been named and the chief instrument in bringing the country to the Faith of Christ.

The Religious Orders are suffering most by the foreign occupation; since they are organized all over the country, and communication between different houses is now impossible. A word must be said about the Czechs. They are or at least ought to be Catholics, but being entirely under French Masonic influence, they have inaugurated a persecution of the Church. This affects northern Hungary which is now occupied by them. They are driving away members of various Religious Orders, both men and women, from the schools and colleges. The White Fathers have lost their college at Kassa, the Priest Fathers more than half a dozen of their schools in different parts, and it is also intended to seize Church lands.

The Hungarian Government has presented great numbers of petitions to the Entente mission against outrages committed by alien occupants of other lands, but as yet no redress has come. If the three invading powers are successful in keeping the parts of Hungary they are holding, the Catholic Church, organized there since the year 1,000 on a basis of perfect unity, will be torn into parts. American Catholics can hardly believe this. But let them picture to themselves the parts of the States, where the people are of another speech, for instance certain districts in New England, where French is spoken, or Wisconsin, where German is spoken, and Arizona and New Mexico, where Spanish is spoken. Now if these districts were to be torn from the States and annexed to respective countries, French Canada, Germany and Mexico, it would be resented not only by the English-speaking people, who would rightly say that they had shown great hospitality to these settlers, but also by the Catholic Church of the States as a whole, which being an organic body would lose some of its limbs by the process of annexation. This comparison illustrates the state into which Catholicism in Hungary will be forced if the aims of the Czechs, Serbians and Rumanians prevail. A new war will ensue, to continue till rights are restored.

This is now the outlook in Hungary. The head and heart are again sound after the Communistic atheistic outbreak, but the free movements of the limbs are as yet hampered by foreign occupation. Hungarian Catholics are hoping and praying much that this will not continue. The prospects are good, vocations to religious life are more numerous than before the War, the Christian press is well organized and began a new era in September, 1919, by starting three daily papers, a weekly illustrated review, and two other periodicals in the capital. They all sell well, their prospects are bright. May God grant speedy deliverance from all trials!—B. J. Viles in America.

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A PATRIOTIC DUTY

The grave food shortage predicted for the country is a subject of serious consideration. Governors of States, Federal authorities, and Food Experts have given warnings that spell hunger for this nation unless their recommendations are speedily adopted. The lurking menace has been hinted at by many observers in the past few months. It has been made the subject of a special proclamation by the Governor of Massachusetts. It behooves every one to busy himself immediately in order to avert the peril. A movement back to the farm is one of the best remedies for our present pressing conditions.

"The abandonment of farm life by men and boys during the past year for the city has left more than 24,000 habitable farm houses in New York State vacant," said Prof. G. F. Warren in a Farmer's Week Address at Cornell University, while the dispatches were telling of people camping out in tents in the overcrowded cities. A letter from a Pennsylvania farmer says that his fields are going to weeds for lack of help. Yet he has counted as high as 578 new automobiles in one day being driven from Michigan through to their destination. The result of this according to one farm journal is a shortage of 24,000,000 acres of wheat this year, with a corresponding reduction of other food products. The Wall Street Journal says: "The automobile factories of Michigan and the Middle West are calling the young men from the farms, and the spinning mills are doing the same in the south, leaving the land that once produced food and textiles to bring forth weeds and thistles."

Back to the farm is a movement that is essentially necessary for the permanency of this nation. The farmer has been going ahead with his duty laboring fourteen hours a day to provide for the wants of his city brother. Now the industrious farmer must have help if the tremendous task of feeding one hundred million mouths at home, not to speak of starving Europe, is to be accomplished. The present emergency also emphasizes the need of home gardens, those beneficent effects of war time conditions. Let us do our best to help the exasperated and over-worked farmer by trying to raise our own vegetables. It is a patriotic, humanitarian, and common sense suggestion.—The Pilot.

THE TRUE LABORER

I know nothing that is more undignified than for a man to think there is nobody of higher stature, morally or intellectually, than himself. The smallest man on earth is since they are organized all over the country, and communication between different houses is now impossible. A word must be said about the Czechs. They are or at least ought to be Catholics, but being entirely under French Masonic influence, they have inaugurated a persecution of the Church. This affects northern Hungary which is now occupied by them. They are driving away members of various Religious Orders, both men and women, from the schools and colleges. The White Fathers have lost their college at Kassa, the Priest Fathers more than half a dozen of their schools in different parts, and it is also intended to seize Church lands.

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