REV. F. P. HICKEY, O. 8 B SEVENTEENTH SUNDAY AFTER PENTECOST

Walk worthy of the vocation in which you are called." (Ephes. iv. 1.)

To be Catholics, my dear brethren, will not suffice for our salvation. We must be good Catholics. 'Walk are called." There are no honorary members in the Catholic Church. There is no such thing as living on your means in the spiritual life. sees the obligation, and that there is a grave responsibility resting on him. Let us try to rouse ourselves to the sense of this responsibility to day.

God's grace has called us, chosen us, has done us an honour in singling us out. And can we not all see that there is an obligation, a responsibility of acting up to that grace, and walking worthy of that calling? Dare we throw that grace back again, and tell God that we do not want it? No: our salvation depends on acting up from which we cannot free our-

We are responsible, first, to ourselves. We are made up of body and must be procured for the body, which will shortly perish and corrupt; and nothing or very little is done to secure eternal happiness for their witnessed so imposing a gathering,

And in this life we are responsible. too, for others - those we come in contact with. This may seem hard, but it is true. We cannot help influencing others for good or for evil. Each word or act may make or mar a soul. Of each you will hear again at Judgment. If responsible for others, friends, acquaintances, neighbours, how much more are parents responsible for their children! Innocent, impressionable, they look to their parents naturally for knowledge and guidance. This responsibility is ever with you, you fathers and prayers and of Mass, using bad language, old in wickedness though children in years, who is responsible for it all? Easy going, gossiping mothers, lazy, drunken, foul mouthed fathers, neither of whom have ever troubled about the children's prayers nor taken them by the hand to Sunday's Mass. Such parents forget their responsibility now, but they will remember it hereafter. For ever will the reproach of their children's cry be ringing in their ears: Only for you, we should not have been lost!"

to open heaven! What an honour, and watch over the souls of your place of the Great Father in heaven!

sponsible to God. It is He Who has has the right to demand, that we shall use them well. Our Blessed Lord makes this very evident in the Gospel. He tells us of the master who entrusted various sums of money to his servants, and he expected them to trade with them and make profit. And then come the words, which will be verified in our own case some day: "But after a long time the master of those servants came and reckoned with them." (Matt. xxv. 19.) Reckoned with them! We shall each have to go through that day of reck-oning. Oh, my dear brethren, think of it now, prepare for it now, or what will be the judgment? Every servant who had been faithful even in small things, who had made something, was rewarded. But there was one wicked and slothful servant; to him the Lord said: "And the un-profitable servant cast ye out into exterior darkness." Notice, my breth-ren, that man was not a thief; there was nothing brought against him, save that he had not used his master's money profitably; he had not made anything.

This is a view, perhaps a new view, which should fill us with holy fear. Many amongst us here present have done very little harm; they are quite respectable people—yes, they have done very little harm, and have done very little good! What have they made with the graces given them? They have hidden them, buried them. Very little harm! but what about their sins of omission? What good they might have done, had they only been in earnest! and had they only been in earnest! and it is only the earnest who will push their way to the kingdom of God.

We cannot stand with arms folded, and let life glide by, without un-worthily neglecting our duty. God has called us, and with every comworthily neglecting our duty. God has called us, and with every command of God there is given the power to fulfill it. So the vocation will not save us, but the walking worthy of it; not the calling, but the

FIVE MINUTE SERMON obeying. To fulfill our responsibility towards God, we must use His graces well. We must be in earnest, devout, throw our hearts into our work.

And if we look at Him Who has called us, this would not appear so hard and unpleasant. Look at our Blessed Lord. His Sacred Heart was pierced on the cross, but even that did not quench His love. Who can refuse zeal and fidelity and love in the work given us to do, if we think of the Sacred Heart? Walk worthy of our vocation, to fit ourselves to be worthy of the vocation in which you His friend; walk worthy to influence called." There are no honorary ence others to love Him; walk worthy, out of obedience and loyalty to Him of Whom St. Peter says: your means in the spiritual life. We all have to be working men. Now, no man will work his best, unless he there the chlisting and that there is the chlisting and the chlis

GREAT SERMON

CONTINUED FROM PAGE THREE

Go back if you will in spirit to the early days of the century. The kindly men of all the earth had been seeing in vision a race so perfect, a brotherhood so recognized, a refinement so esthetic, that they felt that war must cease. These kindly men to God's grace. So we are in this were not content with theory, they world laden with a responsibility, made propaganda among the nations, they approached the kings, the princes, the rulers of earth, to urge upon them the necessity of inter-national agreements by which armasoul; and most men, foolishly and wickedly, think too much of their of war softened, the rights of smaller body, and neglect their soul. Every nations guaranteed and permanent comfort and pleasure and luxury peace be finally established.

immortal soul. Men do not give never before had men felt greater themselves time to think, or they pride in the seeming solidarity of would act differently. And yet it is the race, never before had hope been but a fool's excuse to say: "Oh, I did not think!" Alas, the eternal True to the philosophy which had remorse, when it is all too late, to think marked the age, there was no place what we might have been, what we might have done! Half an hour's for His representative upon earth. thought now about our responsibility | Laws were made by this most august would be of far more avail, than an eternity of bitter repining hereafter. body, laws that would make it impossible for the nations to construe their rights in accord with the measure of their strength. Laws were made touching the things which must in the end make for cessation of war, and these laws were solemnly approved by the most imposing representative assembly that earth has

eyer known. Eight years ran on, in which the world heard nothing save war and rumors of war. Armaments had grown apace, horrors were brought into warfare which even a savage never conceived. Science was using all its great power to increase cruelty mothers. Forgetting it will not save and pain. The rights guaranteed to dimensions that future generations will refuse to believe even its most common happenings.

ignorance and to superstition, to men will love ease and luxury and comfort, because men will not make piety you will take your place is sacrifice for their brothers, because the poor must eat else they die.

In the light of this peace story, what do we learn? We learn that But, good parents, be not dismayed there is no security in the mere barat the responsibility; God will help gaining of the nations, there is no security in the mere bar-gaining of the nations, there is no you in your work. Good parents! peace save where the moral law at the responsibility; God will help you in your work. Good parents! peace save where the moral law take the place of the material force of arms; you will uphold the stand-dread sanctions. In the light of this ard of values revealed by Jesus children, and thus to stand in the recognize that there is a God in the glory that is to come, above that heaven to whose behests they must vield, whose will they must given us our capabilities and our capabilities and our capabilities and to earthly victory, chances, and He demands, and He judgment they must stand. There while you keep your eyes fixed upon will be no end to war until men heaven and the beauty and renew their allegiance unto the splendor, which pass understan Prince of Peace, until men feel that Christ is the cental figure of earth and that He must reign yea until He puts His enemy under His footstool. There will be no peace until men enlightened of Christ understand man's great place in nature, man's dignity in the Christian dispensation, until kings and princes feel that they may not trifle with the lives and the liberties of their subjects, may not abuse their holiest rights to forward unholy ambitions; there will be no tranquility in the ordering of the world until men moved by Christ's spirit put their trust not in power, not in gold, not in the possession of many things, but in God the Father, and in the truth and in the direction

He has revealed in Jesus Christ. There will be neither freedom nor peace until men are willing to make sacrifice even of life that they may serve the greater good of mankind. There will be no permanent abiding concord of princes and of rulers until the men who sway the destinies of nations recognize the great moral sanctions of life, recognize that the human being is more valuable than earth's possessions, recognize that mercy must season justice, recognize the higher code taught by Christ, in accordance with which men are ruled by moral force, recognize yea and listen, as the ages of faith listened, to him who, in the ways of Providence, represents Christ upon earth, and who by his very place in the world's economy is by divine appointment "mediator of

peace. POPE AS MEDIATOR OF PEACE

I have spoken, venerable brethren,

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of the people, only in the Catholic Church will men find the discipline and the virtue which can make a democracy lasting. I hold too, that only in the great moral sanctions of the Church is there hope of abiding peace, only in the ways of the Church can be verified the conditions that are necessary to establish and to maintain permanent tranquility in our troubled world.

We meet here, the guests of a gracious host, the guests of a great Catholic people. We meet here, the representatives of men banded together for the furtherance of the cause of Jesus Christ. We meet here under the leadership of the men whom the Holy Ghost has set apart to rule the Church of God. We meet at a time when the future of the world civilization is in the balance, and when we as Catholics have a great task to perform, when we as Catholics have the mightiest chance given us adown the ages. Oh, may we be worthy of the great trust placed in us, worthy of our native land, worthy of our Christian inheritance, worthy of our Catholic

The age in which we live is an age of vastest organization, and never before did men feel as they do in our time that in closest union there is greatest strength. Under your plan of federation, you will gather your millions into serried until they present to the world the imposing spectacle of a Catholicity united as it was never you from it. If children grow up dis-obedient, untruthful, shirkers of and war came, so staggering in its of your leaders you will catch the spirit of Christ, His spirit of love, His spirit of tolerance, His spirit of fearlessness where there is question Again, it is the old story : the most of right, His willingness to die that sacred rights of man sacrificed to ignorance and to superstition, to men may be saved. Sitting at the man's lust for possession, to his craving for power—man's most sacred rights disregarded because sacred rights disregarded because piety you will take your place in the battle ranks of the soldiers of Jesus Christ, you will fight for the higher things of the spirit. You will strive that honor and justice may triumph over greed and over lust for power; Christ, a standard that be no end to war's horrors until men | rights of men, the triumph of justice selfish ambition that finds contentbefore whose sovereignty they must bow in all humility, before whose splendor, which pass understanding. You will make every man your brother in Jesus Christ, and in the mighty union of the children of earth 'neath the banner of the Man-God, you will bring in the reign of love, you will begin the reign of

TEMPERANCE

WHISKY DRINKING AND ITS CONSEQUENT EVILS

of a hundred result from excessive

Of suicides, at least ninety-nine out

The hundredth case very often is that of some miserable woman driven to suicide by poverty and abuse—too much whisky drinking by some man usually causes the poverty and

When you see a lot of young men gambling away their money, sleep, future and honor, you find that they

are drinking. If one of them is not drinking, he is a sharp eyed, clear headed swindler engaged in robbing the others. The swindler among gamblers knows better than anybody else that his ablest ally, his most cunning

assistant, is alcohol. It is the clever swindler who most energetically urges drinking among his victims.

In every prosperous gambling house in America the players get all they want to drink for nothing. Champagne, whisky and brandy are offered freely to all who come, whether they play for big or little

A young man, made notorious through inherited money, recently squandered a large fortune at gam-bling in one night. His friends could only say for him, by way of

excuse, that he drank too much. It will be admitted by the sober man and by the drunkard—espe-cially by the drunkard—that whisky adds strength to every vice, to every harmful inclination. At the same time, it weakens every good resolution, every one of the forces that work within us for our betterment.

These articles on whisky drinking from the juices of fresh ripe fruits. are not written especially for the man who, by actual experience knows the results of excessive drink-They are written in the hope that they may promote serious thinking among men whose habits are not yet formed: that they may awaken a keen sense of responsi-bility among those who have young men in charge.

Let us briefly discuss the case of the so called "moderate" whisky

Of "moderate" whisky drinkers at least half are struggling against the temptation to drink excessively Of the moderate whisky drinkers, of those who pride themselves on their self-restraint, a great many do drink to excess occasionally, and every time they make this mistake their moderation diminishes and their self-control is weakened.

There is no sadder drinker than the miscalled "moderate" whisky

He takes a drink, then takes another, then uses up his best ener-gies and strength of will in the attempt to keep from taking a third. was, technically, a "moderate drinker last year and considers him-self a "moderate" drinker this year. But what he takes today he would have looked upon with horror a year or two ago.

The "moderate" drinker, gradually drifting towards excess, suffers more keenly even than the confirmed drunkard.-Chicago Daily American.

THE EFFECT OF THE SERMON

The Baltimore Catholic Review is of the following opinion: "The people should be brought to inquire of one another: Did you understand swhat Father-preached about today? And did he not say what just suited you and me?' And we shall not hear what is often heard-Sure, I didn't understand one word Father-said: but he is a mighty fine preacher, and the sermon was



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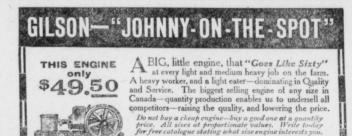
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