

FIVE-MINUTE SERMON

TWENTIETH SUNDAY AFTER PENTECOST

TELLING LIES

"Put away lying, speak ye the truth every man with his neighbor, for we are members one with another."

Do these words of the Apostle, my dear brethren, awaken your consciences? Do they give light to your souls regarding the much too common offence of lying? We trust it may be so, for it is really distressing to observe the prevalent disregard of truth.

Sometimes it would seem as if the Eighth Commandment had been entirely forgotten, and that it was a matter of indifference whether we spoke things true or false, our convenience alone guiding us in our choice.

Surely there must be a sad lack of appreciation of the virtue of truth when such a state of neglect of it can exist. There must be a grave error somewhere. Truth in itself is lovely, and should be cultivated because it gives a beauty to the soul which without it it cannot possess.

Purity and temperance and giving are virtues, and bestow upon those who have them a peculiar quality. They are sought after, and great efforts are made to obtain them and to keep them. Why? Because they are virtues. What is truth, if it is not a virtue? And if it is a virtue, why not love it and seek it?

For it is not only the utterly unassuming man of the world, who has no higher object in life than to serve himself and promote his real or fancied interests at whatever cost—it is not only he who makes light of lying; but many who call themselves good-living people are frequent offenders in this matter.

Many, indeed, would not tell a grave-laying lie, yet they seem to have no horror of lies of excuse, as they say, or untruths concerning trifling things. Nor have they any real sorrow apparently for falsehoods of this kind, nor a sincere purpose of amending.

And yet these are sins—venial sins, it is true; still they are sins, and they are displeasing to God, and offences against His majesty; and they do no little harm, moreover, to the soul, depriving it of many graces and laying up a store of material for the fires of Purgatory.

But setting aside the consideration of the sinfulness of falsehoods in themselves, the dishonesty and the duplicity of which we are necessarily guilty when we descend to these things destroy our self-esteem. Soon we cease to respect ourselves, and progress from that to a general suspicion of the veracity of our neighbors, until in the end our confidence in those about us is gone and we are in a doubting, uneasy, troubled state of mind, fearful of all, trusting no one.

Thus our untruthfulness dishonors God, and deprives ourselves of the assistance which we might receive from our fellows, were we honest men and women.

Even if we practised this virtue from purely natural motives our lives would not be so barren as they are without it. Our friends would be about us, helping us with their advice, and in our turn we would sustain them in their difficulties, because we would know them and they us, and we would have trust in each other. But as it now is, how many are there truthful and honest enough to give and receive counsel? Love the truth, dear brethren, for the truth shall set you free.

TEMPERANCE

IRISH T. A. PRIESTS IN LONDON

A writer in the Dublin Leader, writing of the temperance movement as it is found among the Irish in British cities, tells about the Father Mathew Union of London, an organization of total abstaining priests who are chiefly of Irish birth. It is under the patronage of the Cardinal Archbishop of Westminster and the Bishops of Southwark and Arundel, and has for its president Canon Mathew, one of the best known and best beloved priests in London. It has for secretary Monsignor Cologan, president of the Catholic Truth Society of England, and the author of a well-known book on temperance. Like its prototype, the Total Abstinence Society of Ireland, which has done such noble work under the presidency of Father Cullen, the Father Mathew Union lays special stress on carrying the propaganda in the ranks of the young Levites, whose future attitude to the drink evil is necessarily of supreme importance. To this view a lecture was delivered last year at St. John's Seminary, Womersley, by Monsignor Cologan, and a substantial prize awarded to the student writing the best essay on the subject. This year a similar course has been pursued at St. Edmund's Seminary, Ware, the lecturer being Father George Newton, known through the length and breadth of London for the past twenty years as a prominent lecturer on the temperance cause. Next year the members of the Union contemplate holding an intercollegiate contest between St. John's and St. Edmund's to stimulate interest in the subject among the students.

"Thus," says the Leader's correspondent, "has the Union extended its operations from very small beginnings; and we who live in the home of the world view with entire satisfaction the work of any such society whose object is the betterment of our exiled children, for I strongly hold this view: No single unit of our widely scattered race is wholly independent of the others; they act and react on one another. The higher we rise (and we are beginning to look up) at home, the more will our children in other lands be disposed to hold up their heads and demean themselves as become members of a proud and self-respecting race; and the more our children prosper and grow strong in other lands the more self-reliance shall we gather, a quality naturally much needed in a land long sick unto death."

SOBER ENGINEERS NECESSARY

In compelling railway trainmen to keep out of saloons many railways of the country took a step for which the travelling public can not be too thankful. What once drunk and property may well be destroyed. The railway engineer who drinks may lose his head both figuratively and literally. He may be willing

PARALYSIS COMPLETELY CURED

"Fruit-a-tives" Performs Another Miracle

BRISTOL, N. B., JULY 25th, 1911

"I had a stroke of Paralysis in March 1910, and this left me unable to walk or help myself, and the Constipation of the Bowels was terrible."

Nothing did me any good and I was wretched in every way.

I then took "Fruit-a-tives" for the Constipation and it not only cured me of this terrible trouble, but gradually this fruit medicine toned up the nerves and actually cured the Paralysis.

By the use of "Fruit-a-tives," I grew stronger and stronger until all the Paralysis and weakness left me.

I am now well and active and my store every day. I say "Thank God for Fruit-a-tives."

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"Fruit-a-tives" not only cured the terrible Constipation, but so toned up the nervous system and the general health as to completely overcome the palsy.

Truly "Fruit-a-tives" is a wonderful medicine.

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to take the drink and the risk, but there ought to be some way of protecting passengers' heads by compelling total abstinence.

In this connection it is reassuring to notice the increase in the number of railways which prohibit the sale of intoxicants upon sleeping-cars and dining-cars. It must have been with a sneer that the railway employee referred to the rule of the company which prevented his drinking while on duty, while the company continued to furnish liquors to its passengers and the officers who patronized these bar-rooms on wheels.

The latest railway system to join the railway prohibition party is in Pennsylvania. The sale of intoxicants on the lines of east of Pittsburgh has already been stopped and it is announced that similar action will soon be taken on lines west of Pittsburgh. This excellent advance movement is credited to the efforts of the Anti-Saloon League.

Standard.

TOMMY ATKINS AND DRINK

The changes that a century has wrought in respect to the use of strong liquor were illustrated during the recent meeting in London of the Royal Army Temperance Association, which now has 67,433 members, of whom 38,405 are in the Indian army.

Earl Roberts said a great change has come over the morality of the army in India since the days when it was the custom to provide every soldier with a "tot of arrack" every morning.

The idea in the old days was that the hard-drinking man was the best fighting man, and there was a direct ratio between whisky consumed and courage displayed.

Nowadays all recognize that the old idea is a ludicrous fallacy. Every general who commanded troops in the last quarter of a century would say that the best fighting man was the best fighting man who was sober.

THE OPEN DOOR TO OTHER SINS

Drunkenness, as a specific form of gluttony, is one of the capital sins. To it as a source may be traced every species of sin. Love of God is appreciation of how admirable God is, and man, having arrived at this appreciation by means of his reasoning faculties, has in that reason the greatest ally in the rejection of the thing that is presented as being profitable to God, and thus avoiding a coming sin. It is evident that when the reasoning faculty has been impaired or has been rendered temporarily inoperative, a man is thereby thrown mentally out of vision. He no longer sees things as they really are, but as they appear to his distorted vision. He is no longer capable of making a choice and the thing selected is the thing at hand which, on account of the extra stimulation of the animal passion, will be the thing that is sinful. Drunkenness is thus the gateway to many avenues of crime, and the man who deliberately gets drunk, or who persists in drinking beyond what his own experience has taught him should be the limit, is held accountable both by God and man for all acts committed while in the drunken state.—Brooklyn Tablet.

Lower Cost of Living

Spend less for your breakfasts—eat more Kellogg's Toasted Corn Flakes. There are twenty big platefuls to the package—and the package costs only 10 cents.

We are such weak creatures. Why should we rub and fret one another?—Joanna Ballie.

WATER PRESSURE DOES MOST OF THE WORK

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THE WORK OF ONE CONVERT

The story of the conversion of a remarkable woman, Olga Maria Davin, is published by the Ave Maria. Two years ago she became a Catholic and during these ten years she has brought more than seventy other persons into the True Church. And she is not a member of any religious order, but an artist and composer; a woman of the world, many would call her. Yet her appreciation of Catholic truth and her joy at having herself found it has been so great that she has become a veritable apostle. It is not given to everyone to accomplish the work that this woman has done; but there is no doubt that nearly everyone can do more than is now being done for those who are groping for religious truth. How many Catholics are interested in bringing Catholic truth to those who are seeking it? Not one in a hundred, we venture to say. If they only learned to value the truth which they possess in its fullness, they would be anxious to bring to others the light of faith.

It is a fact that converts to the Church are generally more zealous in this respect than those who have been brought up as Catholics. These latter take their faith as a matter of course. They do not know the misery of those who are seeking but not finding rest in the various forms of religion outside the Catholic Church. In many cases they do not take the trouble to inform themselves sufficiently regarding their religion to be able to explain it intelligently to non-Catholics, who sometimes ask questions concerning points of Catholic doctrine or practice. Were they half as solicitous about their religion as they are about worldly affairs, there would be a different story to tell. All cannot exert the influence of the zealous woman whom seventy converts have to thank for setting them on the road to the True Church. That requires more than ordinary tact as well as knowledge and zeal. But all can be ready to give to others a reasonable account of their religion and thus help to remove the barriers of prejudice that keep so many away from the Church.

THE ROSARY

It is an ancient custom in the East to offer crowns of roses to distinguished persons, and the early Christians loved to honour in this way the images of the Blessed Virgin and the relics of the martyrs.

An illustrious bishop, St. Gregory of Nazianzen, full of devotion towards the Mother of God, was inspired to substitute for the material crown of roses a spiritual crown of prayers, persuaded that it would be more acceptable to the Blessed Queen of the Church. With this idea he composed a long series of prayers, which comprehended the most glorious titles, the sweetest praise, and the most excellent prerogatives of Mary. In the seventh century St. Bridget, one of the patron saints of Ireland, brought this pious thought to a greater perfection. She made the devotion introduced by St. Gregory available to all by substituting for the beautiful prayers he had composed the most popular and still more beautiful prayers of the Creed, the Our Father, and the Hail Mary. And in order to know by some material indication how many prayers had been recited, she adopted the custom of the anchorites of Thebaid, and threaded beads of wood or stone in the form of a crown. Rosary signifies crown of roses; and the prayers we daily recite form a wreath of spiritual roses with which in love we crown our Mother and our Queen.

The word chaplet means little crown. The Rosary of the Blessed Virgin is composed of five or seven chaplets, each consisting of ten Hail Marys, preceded by one Our Father. St. Dominic, one of the greatest Saints of Christianity, and one of the most devoted servants of the Blessed Virgin, was especially instructed in this devotion by the Mother of God herself.

In saying the Rosary we repeat the Hail Mary more often than the Our Father, not, as has been said, because we honour the Blessed Virgin more than God, but because, being a devotion instituted in her honour, it is quite natural that the prayers it contains should be especially addressed to her. Everything in its time we might answer. The Rosary is no such unusually enlightened minds conceive, a devotion for women.

First, I do not see in what men so greatly surpass women, either as regards the intellect, or still more as regards the heart. In many cases women are superior to men. And so the saying, "Good for women" is worth nothing. And what is there in the chaplet that is not good for every one? Is it the Our Father which is not good enough for men? Was not our Lord speaking to His Apostles when He taught them this beautiful prayer? Or is it the Hail Mary which is beneath the mind of men? or the Creed at the beginning? or is it the sign of the Cross?

The greatest men of modern times have recited the Rosary with as much devotion as the simple women whom some, with remarkable advanced understandings, appear to disdain. St. Charles Borromeo, St. Francis Xavier, St. Vincent de Paul, Bossuet, and Fenelon are amongst the great number of those who have offered to the Blessed Virgin this daily tribute of praise. St. Francis de Sales made a vow to recite the Rosary every day. It must be a strange kind of pride which can despise a prayer so honoured by such men as these.

The principal mysteries of our redemption, fifteen in number, are celebrated in this devotion; and the right way in which to recite the Rosary is to meditate during each decade on one of the mysteries in the life of Our Saviour or His Holy Mother, and to ask God through the intercession of Mary for some virtue which we need, or which shines out more especially in the mystery we contemplate; or we may recite each decade for a special intention, to obtain some grace from God, the conversion of a friend, of a father, a mother, a child, for the cure of some disease, the success of some undertaking, or in

case of failure, for patience and resignation.

A faithful daily recitation of the Rosary is sure to prove a great source of happiness.

A preacher of the last century was one day called in to hear the confession of a young man who had been seized by apoplexy. He found him quite unconscious, and left in order to stir up for the dying man a votive Mass of the Blessed Virgin. He had scarcely ended when a servant came to tell him that his master was able to speak. What was the surprise of the priest when, on reaching his new penitent, he found him penetrated with feelings of the deepest repentance, and offering his life to God in expiation for his sins! Profiting by these happy dispositions, he received his confession and administered the last sacraments. Not knowing to what his conversion was to be attributed, he questioned him as to the cause.

"Father," he answered, "I can only attribute this grace to the fervor of your prayers and to those of my dear mother. When she was dying, she called me, and speaking to me of the dangers by which my youth would be surrounded, she said, 'My only consolation, my son, is that I leave you under the protection of the Blessed Virgin; I promise me to say the Rosary every day. I promised, and I acknowledge that for ten years this has been the only religious act which I have practiced.'"

On hearing this the confessor recognized the visible protection of the Blessed Virgin, which was clearly manifested in this most consoling deathbed, nor ceased until the sick man had breathed his last sigh.—Bishop Segur.

THE ZEALOUS PASTOR

Efficacious for good must every parish priest be, and with rare exception he outstrikes all other good influences in the community. The aide of religion which he provides in the sacraments of holy Church are divine. The discourses which he delivers are expositions of divine truth, given forth with no uncertain sound. But not always is he conscious of his prominence as a missionary force. He stands for Him to whom the imperial crown of truth and love has been given, and who goeth forth "conquering that he might conquer" (Apoc. vi, 2.) Christ is essentially aggressive. He owns all men, and He rules all by the power of love and of faith. Does every parish priest realize that the office of teacher which he holds makes him responsible for the extension of Christ's kingdom? Many of us do, as is plainly witnessed by the large number of converts continually entering the Church.

Not one of our thinking non-Catholics but admires the forceful manliness of the typical Catholic priest. His loyalty to his bishop and to the Church is the envy of the Protestant ministers. These qualities, and others like them, give tone and character to his influence when he participates in public affairs of his town. But he should be known as a confessor; his purpose to win souls to God's Church should be conspicuous. He should, and he often does, draw non-Catholics to his Church because they will hear fundamental religion explained there, and will be treated not only with fairness, but with delicate consideration for their early prejudices. Such a priest inspires his own people with zeal, so that in a short while the most intelligent Catholic men and women are his active co-workers, his associate missionaries, each in his own circle of friends.

We have been in parishes where the results of such leadership were plainly in evidence. We call to mind a parish where, with no extraordinary effort, but just by the missionary flavor of the priest, the Catholic influence, in a territory of less than 1,500 souls, fully 500 were converts. This is, of course, above the average of even successful centres of conversions, yet it was the outcome of the zeal of a priest who had few intellectual gifts, but a distinct realization of his missionary opportunities and obligations.—The Missionary.

PRESIDENT SUSPENDER

NONE SO EASY

THE QUESTION OF ANGLICAN ORDERS IS SURELY SETTLED

"Lord Halifax is a very astonishing character. It is wonderful with what persistency he agitates the project of corporate reunion. He somehow or other seems to think that the decision of the Holy Father with regard to Anglican Orders may be reopened and revoked, and that with a more enlightened mind the Catholic Church will come to accept Anglican Orders. But this position is absolutely futile. Dom Gasquet, in a recent issue of Rome, contributes a comment on Lord Halifax's 'Leo XIII. and Anglican Orders.' Dom Gasquet was one of the commission of Anglican Orders which thoroughly studied the question both in its dogmatic and historical bearings. The Benedictine historian's statement is both a scholarly critique and an effective reply. He sums up the whole matter in this wise:

"What Cardinal Rampolla or Cardinal Gasparri, Mgr. Duchesne or the late Father De Augustinis have said or written, or how brutally frank and wrong-minded Cardinal Vaughan may have been at times, at least in Lord Halifax's opinion, or indeed how 'unworthy' Archbishop Benson was of having so great an opportunity, is of very little importance now. The only thing that really matters is that the Catholic principles involved in the question be understood and recognized. Meanwhile it is to be hoped that Lord Halifax may some day come to believe that the Roman authorities in this matter did not act hastily or without due weight being given to all that could be or was said on the one side and the other."

Incidentally Rome notes the very striking coincidence that almost simultaneously with the arrival in Rome of Lord Halifax's book, Cardinal Merry del Val, who was Secretary of the Pontifical Commission appointed by Leo XIII. to examine the validity of those Orders, and who is now Secretary of State of Pius X, raised six former Anglican ministers to the priesthood in the Pauline

chapel in the Vatican. This is surely a notable commentary on the action of Leo XIII, the Commission on Anglican Orders, and Cardinal Vaughan.—The Missionary.

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