

FIVE-MINUTE SERMON

TWELFTH SUNDAY AFTER
PENTECOST

THE QUALITY OF LOVE

"Thou shalt love thy neighbor as thyself" (Luke x, 27)

In to-day's Gospel our Saviour commands us to love our neighbor: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind." This is the greatest and the first commandment. And the second is like to this: "Thou shalt love thy neighbor as thyself" (Matt. xxii, 37-39). We know that our Saviour again dwelt upon the importance of the love of our neighbor just before His Sacred Passion, when He said to the disciples: "A new commandment I give unto you, that you love one another as I have loved you, that you also love one another. By this shall all men know that you are My disciples, if you have love one another" (John xiii, 34, 35). Remembering that the Lord works His Apostles, and their successors to this day, never ceased to admonish the faithful to love one another, and so in our own days the Church misses no opportunity to remind us of the commandment of Christian love. We therefore inquire how the love of our neighbor must be, in order that it may be pleasing and deserving of merit before God.

To love means to be attached to some one, to wish him well, and to express this sentiment by our actions. Such love may spring from different motives. God commanded us to love our neighbors and promised to reward us for it, but the true Christian love which God commanded us to have must come from motives that are supernatural. To love a brother, a sister, relative or friend, is a natural love, and we are not entitled to any supernatural reward for it. Our love, furthermore, is not the true Christian love, if we love our neighbor and wish him well, just because he loves us, or is kind to us. This also is a natural love, and we may not expect for it any supernatural reward. With regard to such natural affections our Saviour says: "For if you love them that love you, what reward shall you have? Do not even the publicans this? And if you salute your brethren only, what do you more? Do not also the heathens this?" (Matt. v, 46, 47). To love our benefactors is of course praiseworthy, but love for them from no higher motive than because they are our benefactors, is a selfish love, because it is induced by selfish motives. To be worthy of merit before God, our love must come from a better motive, a higher source. Our Saviour explained this when He said: "Whoever makes a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors who are rich; let perhaps they also invite thee again, and a recompense be made to thee. But when thou makest a feast, call the poor, the maimed, the lame and the blind; and thou shalt be blessed, because they have not wherewith to make thee recompense; for recompense shall be made thee at the resurrection of the just" (Luke xiv, 12-14). This, my dear Christians, is true Christian love, pleasing to God, namely, the love that renounces all worldly reward and appreciation.

With regard to this true Christian love St. Gregory says: "If any one love his neighbor because of God, he has the right love, but if he does not love because of God, he does not possess the true Christian love." Which does it mean to love our neighbor because of God? It means to love him because he also was redeemed by the Precious Blood of Christ; because he is a member of the spiritual body of which Jesus Christ is the head; because he is a child of God, a temple of the Holy Spirit, and an heir to the heavenly kingdom. This is the true Christian love. This love does not care for riches or fame, but for God alone; for this sake the true Christian loves all men, good and bad, friends and foes; all are his neighbors in God. So does Christ love us all, and He desires us to follow Him. When he walked this earth He was not seen to make distinction between Jew or Gentile, good or sinful; forgiving the sinner, feeding the hungry, awakening the dead, He would have no reward, He even forbade the multitude to make known His deeds of charity and mercy, and He often left a place in order to avoid the praise of man.

My dear Christians! Contemplating all this we must perhaps acknowledge that we have not always possessed the true Christian love, and have not therefore gathered merit for heaven. However, we have been guided by our natural inclinations, or we have perhaps even looked for appreciation and praise. Let us in future love our neighbors, rich and poor, good and bad, friends and foes, because all are children of God, and our brothers in Jesus. Let us love alone for the sake of God, who has commanded us to love our neighbor, who has given us an example of His divine love, and who has said: "By this shall all men know that you are My disciples, if you love one another." Amen.

NEW FRENCH BAPTISM

The "civil baptism" which has been introduced in France as the result of the anti-clerical movement—though why baptism should be practiced at all except as a religious ceremony is difficult to understand—is (says The Westminster Gazette) growing in popularity; and a description of such a ceremony at Maacon, which is published in the Paris papers, gives us the formula that is employed.

The baby, its parents, and its sponsors were received at the Marie, and there the major read to the little party the following formula, which was inscribed in a special register established for the purpose:

"Marie Philiberte Seve, daughter of Louis Seve, and of Madame Marie Claudine Seve, gardeners, of Flacoe, welcome to the great family of those who are freed from the trammels of religious dogma."

In the presence of M. Philiberte Seve and of Madame Marie Claudine Seve, who offer themselves as your sponsors, I, Antoine Coron, an official

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TO SHOOT HER

A mare belonging to Smith Gilmour of Tamworth, Ont., was terribly injured by a stake and friends advised him to shoot her at once, but he decided to try the remedy he knew, and he tells the result himself.

"Some time ago I had a mare staked in such a manner that people advised me to shoot her. I bought Douglas' Egyptian Liniment and a syringe, and after cutting the skin open on the rump was enabled to get hold of the stake, which was nothing less than part of a hand-spike, and we pulled it out at the root of the tail. After using Egyptian Liniment as directed, my mare was able to work in three weeks. The accident happened in extremely hot weather, but inflammation or proud flesh never threatened."

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"In the name of the Glorious Revolution of 1789, mother of the Rights of Man and of the Citizen."

"In the name of the lay and democratic French republic."

"Baptise you, and impose upon you three commandments, taking publicly and solemnly, your sponsors, here present, as witnesses and as your guarantors."

"1. You shall honor your country, your father, and your mother, and shall be dutiful to them."

"2. You shall, with all your power, sustain truth and justice."

"3. Your greatest fear shall always be that of doing any injury to your neighbor."

"Now, citoyenne Marie Philiberte Seve, return to the home of your parents, to be their joy and to live in peace."

The document is signed, sealed and delivered; but water, apparently has no part to play in the ceremony—and yet the name of "Cecil Baptism" is retained. We may remark here that even Satan himself gets no mention.

SEEING THE SOUL

The materialistic spirit which saturates the times seems to attract no attention save from the comparative few who devote themselves to the study of prevailing conditions. And yet it has come to be a dreadful moral and social plague that is destroying the Christian vitality of our people. Observation confirms the conclusion that the two principal causes for its prevalence are first, false educational theories; and secondly, dechristianized commercialism.

The chairs of psychology and biology in our non-sectarian and public institutions of education must bear a large proportion of the responsibility. Another large proportion is rightfully charged to the un-Christian explorers in scientific research. The former by their teaching are robbing the young of all belief in God, substituting natural causes for creation and accounting for man's existence outside of and contrary to scriptural assurances. The latter are proceeding along similar lines to similar results.

As a consequence, both teacher and investigator are constantly shocking Christian truth and Christian sensibility with their extravagant and sometimes silly pronouncements. The latest illustration comes from Chicago, which has become famous, or better, infamous, in this particular.

The announcement is made that an X-ray expert declares he actually observed the spirit leaving a dying man. Coupled with the announcement is the assertion that this physician believes he has discovered what, in fact, constitutes the soul, or spirit, at least the electrical current, which controls the actions and movements of the body.

From seeing the soul to observing the electrical current which controls the movements of the body is a vast distance. It makes us suspect that the physician in question is the victim of a yellow reporter, and that his claims deserve no weight to this suspicion. However that may be, it isn't so very long ago that another scientific gentleman declared that he was able to weigh the soul.

All such claims seem too absurd to be dignified with a contradiction. But the assumption only holds good in the case of Catholics, who have a ready knowledge of their faith. The new theorists and new scientists above referred to no longer accept the Christian teaching that man is composed of a body and soul, the latter being a pure spirit, that is, having neither length, breadth, nor thickness; that it is free and immortal. They are teaching no such doctrine. Those who have come under the influence of their false theories hold no such opinions, and the latter have grown to be a great army.

Hence contradiction of all such statements as seeing and weighing the soul.

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soul has come to be a duty and a necessity. For if Orthodox truth be not defended and expounded against the anti-Christian spirit of the times, atheism and materialism will become dominating factors in the land, and the evil consequences are beyond reckoning. To say that we are practically drifting on a swift current in that direction is not a pessimistic notion. It is a literal truth, if we eliminate the Catholics of the country from our calculation.—Church Progress.

ENGLISH NON-CATHOLIC MISSIONS

A NEW DEPARTURE IN ENGLAND,
FATHER BERNARD VAUGHAN
BAITS THE BIGOTS AND WINS
GOOD WILL OF LISTENERS

Missions for non-Catholics, which have been given in this country for several years, are just being introduced into England. Father Herbert Vaughan (a nephew of the late Cardinal Vaughan and of Father Bernard Vaughan, S. J.) returned a few months ago to England after taking a course in the Apostolic Missionary College in Washington, studying American methods. Accompanied by Father Bernard Vaughan and Father Norgate, he opened a mission recently at Haverrill, in East Anglia, a stronghold of Protestantism.

RIGHTS PLAY ON PREJUDICE

The little town of Haverrill had been worked up to a pitch of intense excitement because Catholic missionaries were daring to invade the little preserve of Nonconformity in East Anglia. Not only had many indignation meetings been held by the anti-protestant agitators, but a body of Kenites had paraded the town and had declaimed against the iniquity of giving a hearing to Pulpit priests, who had in their company a sort of archbishop, a Jesuit, and Father Bernard Vaughan, a Jesuit, studying American methods. Accompanied by Father Bernard Vaughan and Father Norgate, he opened a mission recently at Haverrill, in East Anglia, a stronghold of Protestantism.

Proceeding with a hymn, when Father H. Vaughan announced the method of procedure for the week. Then Father Norgate gave samples of questions and answers typical of the question box. After another hymn Father E. Vaughan spoke on man's mission and destiny.

FATHER VAUGHAN REPORTS

In opening the proceedings Father Bernard Vaughan took the enemy in flank by declaring that he could not adequately express his thanks to the Roman Catholic Mission, Father Bernard Vaughan at Haverrill, while it gave no report of the utterances of either the Protestant Alliance or Kenite harangues and their kindred forces. Speaking of Father Bernard Vaughan, it says: "The fact cannot be disregarded that the power he is in the Roman Catholic Church, the missionaries hope that as a result of their work something may be done in the not distant future to establish Catholicity on a permanent basis at Haverrill. On the last morning there were three Masses in the motor-chapel with eight communicants, confessions being heard in a cattle-shed. Father Vaughan preached, and was then motored to Saffron by Father Norgate, where he gave another sermon, returning in time for the evening meeting at Haverrill."

The question-box was well patronized. The difficulties were of varied character. The two strongest objections against the Catholic Church seemed to be that the objectors imagined that Catholics were not allowed to act for themselves, and that if only they had the opportunity they would do all in their power to persecute those holding views differing from them. Father Vaughan, in answering last evening these objections to Catholicism, pointed out that on the contrary it was the militant non-Conformists who were

held so firmly in the grip of authority that even outside matters religious—say politics—they were not free to think or act for themselves. As to the question of persecuting others for their religious convictions, modern history went to show that even in matters educational non-Conformists and non-Catholics were the armed forces of liberty.

FAVORABLE COMMENT

Singularly enough, the chief paper in the district, the Weekly News, devoted more than two columns to what it called the Roman Catholic Mission, Father Bernard Vaughan at Haverrill, while it gave no report of the utterances of either the Protestant Alliance or Kenite harangues and their kindred forces. Speaking of Father Bernard Vaughan, it says: "The fact cannot be disregarded that the power he is in the Roman Catholic Church, the missionaries hope that as a result of their work something may be done in the not distant future to establish Catholicity on a permanent basis at Haverrill. On the last morning there were three Masses in the motor-chapel with eight communicants, confessions being heard in a cattle-shed. Father Vaughan preached, and was then motored to Saffron by Father Norgate, where he gave another sermon, returning in time for the evening meeting at Haverrill."

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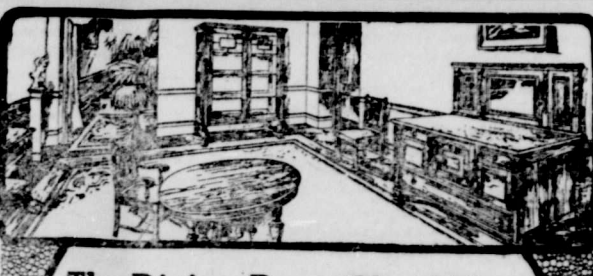
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Dr. C. Gordon Hewitt, Dominion Entomologist, says, referring to the infantile death rate from intestinal diseases and diarrhoea spread by the house fly, he believes that the so-called harmless fly is yearly causing the death of thousands of infants, as well as spreading the germs of typhoid fever.

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Catholic Churches in London.

Most Rev. Francis Bourne, D. D., Archbishop of Westminster, in the course of a recent address at the Church of St. Etheldreda, Ely Place, Holborn, said that many were not aware of the number of Catholic places of worship in London, and foreign visitors were quite astonished at there being so large a number in the capital of a country that was regarded as Protestant.

There were now no fewer than ninety churches on the north side of the Thames, and over fifty on the south side. Each church had its particular character and history, and each was the outcome of generosity, self-sacrifice, and devotion. Very few were erected a hundred years ago, most of them having been built after the restoration of the hierarchy sixty years ago.

That in which they were assembled had a history extending over many generations. It stood as a monument to the devotion of their forefathers, and brought back many memories of old Catholic England, memories that must stimulate all who visited it and worshipped within its hallowed walls.

"Let the family interest be true, tender, and affectionate, and the members of all uniformly gentle and considerate, and the members of a family thus trained will carry into the world and society the habits of their childhood."—Id.

Too much is a vanity; enough is a feast.—Quarles.

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