

FIVE MINUTE SERMON

By Rev. N. M. Redmond

TWELFTH SUNDAY AFTER
PENTECOSTHOW WE SHOULD LOVE OUR NEIGHBOR
"And thy neighbor as thyself." (Luke x, 27.)

Without charity, all our seeming virtue is as body without a soul—a mere corpse. St. Paul's sentiments show the importance of charity, when he tells us that if our faith were such as to move mountains, and our fidelity to it so unflinching that for it we would give our body to the flames, all this would not avail us if we lacked charity. The virtue thus displayed would be dead—would be a corpse, without charity the soul. The law of charity is twofold: the love of God and the love of our neighbor. To the latter branch we will give our thoughts today.

No man living but reads on his own heart what the finger of God has written there. He reads that he must do unto others, what, in similar circumstances, he would like others to do unto him—and that he must refrain from doing unto others that which he would not like others to do unto him. So that nature's law, inscribed on our hearts, fails not to remind every man of his duty of charity toward his fellow-man. Unlike the various species of fish in the ocean, unlike the various species of birds in the air, unlike the various species of beasts of the field and the forest, mankind—be their tongue or their color what it may—sprang from the same original parents, and are, therefore, the children of the same family. Is it not in accordance with the instincts of nature for the children of the same family to love each other? Was this not the design of the Author of our existence? Our neighbor is a child of God by creation—was created for eternal happiness and redeemed by the blood of Christ. This is even so of the man who is not related to us by the sacred bonds of Christianity. But those who are thus united to us are, by additional causes, more connected with God. They are the sons of God, as St. John expresses it, and brothers of our Lord and the favored ones of the Holy Ghost. Our fellow-men's connection, then, from first to last, with God, forms a most powerful motive why they should be objects of our love. So that whatever may be a man's opinions, or whatever may be his religious circumstances, the fact of his being a child of God by creation—the fact of his being created for heaven and redeemed by the blood of Christ, so connects him with God that God we cannot love if we love not our neighbor. Oh, how truly admirable is the doctrine of Christianity! Nay, God has given us a command to that import—not only as a duty, but also as a test—that His love abides in us. "If you love Me, keep My commandments." "But the first and greatest commandment is to love God above all things, and the second is like to this, that we love our neighbor as ourselves." The love of God supposes the keeping the second of these commandments, as well as the first, and our neighbor is all mankind, without exception.

Our hearts must be the seat of this love. But it will not suffice for the fulfillment of our duty to keep it locked there, allowing it not to express itself in action. It must show itself in corporal and spiritual works of mercy, when occasions offer themselves, and the truly devoted will not wait for them, but will zealously seek them. This is the sign whereby we are to show the world that we are disciples of Christ. If this sign of practical charity, displayed in works of mercy like that of the good Samaritan, be wanting, by no other can we prove that we are disciples of Christ. Our love must be such as can conquer all obstacles. To be that, it must be with a motive to God that we love our neighbor—"in God and for God" must be its method. This is that Christian charity which surmounts all repugnance and difficulties; which attaches the sister of charity to the fetid hospital and the most afflicted there; which makes God's priest fling from him all regard for the life of his own body, when the soul of his choleric or leprosy stricken neighbor is in danger. This is the charity which excludes no one; the virtue by excellence of the Catholic Church, which has dotted the world in every age with its monuments, and filled all lands in every generation with good Samaritans.

Are we blessed with this virtue? If not, in vain do we pretend to any virtue. We may have a semblance of virtue, which is only like that of the Pharisees—a hollow deception for both ourselves and others. How are we to know whether we are the happy possessors of this virtue or not? The answer to this will come by reading aright what our daily lives teach on this matter. Is it our wont to think, speak, and act in our neighbor's regard as we would desire him to think, speak, and act in our regard? Do we conscientiously refrain from thoughts, words, and acts wanting in charity? If so, we are possessed of this virtue; nay, though we must humbly admit our guilt of slight breaches of it in thought, word, and action, we can yet be satisfied that the virtue is ours. But if we are wont to plunge into the most uncharitable thoughts, conversations, and conduct toward our neighbor, so long as this remains our case, we can have no pretensions to supernatural virtue. To be satisfied that this virtue has been all that it should be in us, it is neces-

sary that we be able to trace positive works of mercy in our lives. The true disciples of the all-merciful Jesus should weave lives rich in war and wool with corporal and spiritual works of mercy. Charity does not stop with mere sentiment or with simple abstinence from evil against the neighbor, but it fills the life of the possessor with positive works pertaining to the good of both body and soul of the neighbor.

TEMPERANCE

THE ROOT OF THE DRINK
EVIL

Nations today are striving to cope with the drink evil, because at this time of national stress men clearly realize that it is a national menace, writes Rev. W. J. Lockington, S. J., in the Irish Messenger of the Sacred Heart. Russia led the way by forbidding the further manufacture of the national drink, vodka. France followed by forbidding the use of absinthe. In England Mr. Lloyd George affirmed that alcohol was a greater menace to the nation than all the submarines in Germany; and from the King down, all classes of persons joined in the campaign against the drink evil. Lastly, Italy has recently taken the most energetic measures to exorcise the fiend of drink. Thus, under stress of the present terrible war, practically all the nations have wakened up to the consciousness of the terrible effects of intemperance upon the life and energies of a people. On every side earnest workers are strenuously trying to check the terrible tide. The crying urgency of the evil and its magnitude impel them to throw themselves into the fight with impetuous ardor. This enthusiasm, however, is a very dangerous asset if it be not steered by a scientific knowledge of the evil to be attacked, for action based on false principles must of necessity fail.

We must realize that the root of the drink evil is to be found in the passionate wayward heart of man. This is the centre of the whole question. We are confronted by the mightiest force, save one, on earth—human passion. The controlling of the drink evil means curbing human passion, and therefore means a reformation of the heart, for the defect of the people is one of morals, and not one of knowledge. A drunkard means a man whose moral fibre enervated—is trailing his manhood in the mire. This vice clouds his intellect and weakens his character, because by this habit he surrenders the control of the intellect and that steadiness of purpose that differentiate him from all the other creatures of this world.

A reform intended to uplift such a one must attend primarily to the inner life of the man, to that which goes to make up character. In the words of the great Bishop Ketteler, one of the greatest social reformers of modern times, "True reform is always thorough, from the root upwards, from within outward, not from without inward." It must be the reform of the will, of the character, the conscience in short, a reform of soul. All is based on the training of the soul, "the interior regeneration of the heart," that the Sacred Scriptures speak of. All reform must grow out of the character of the people and their faith.

Human passion is the root of the evil—it is a question of virtue. Instruction is not a guard against immorality. Lectures, for instance, on what is euphemistically called "sex-hygiene" can no more enshrine the glorious Christian virtue of purity in the human heart than can a list of skillfully arranged statistics cure a drunkard. Training must not be merely intellectual, but spiritual and moral also.

We have said that human passion is the strongest force on earth, save one. That one force that we excepted the mightiest force on earth, the force before which all others yield, is the grace of God. Grace is the only foundation of virtue, and is absolutely indispensable. "Without Me you can do nothing," says Christ, (John xv, 5); "No man can come to Me, except the Father, Who hath sent Me, draw him" (John v, 44); "No man can say 'the Lord Jesus, but by the Holy Ghost' (1 Cor. xii, 3); "By grace you are saved through faith, and that not of yourselves; for it is the gift of God" (Ep. ii, 8, 9). The logic of this is plain. To conquer drunkenness, the drunkard must attain virtue. To attain virtue the grace of God is indispensable. Therefore, to conquer drunkenness the grace of God is indispensable.

How is the drunkard to gain this grace? Let him go to our Holy Mother the Church—she is waiting for him in love, and with power. She is the guardian of the certain means of gaining grace—the Sacraments. These are given by God for this purpose. Let him who is enslaved by drunkenness use the sacraments of confession and Communion as our Holy Father wishes them to be used, and he will soon be freed from his degrading fetters by the strengthening power of God's holy grace.—St. Paul Bulletin.

There are two things needed to the perfection of a gift; the thing itself and the spirit in which it is given; the preciousness of the gift itself, and the preciousness of the manner in which it is conferred, and both of these are seen to perfection in God's gifts.—Rutherford.

SPANISH MISSIONS

THEIR EFFECT ON MODERN
LIFE IN CALIFORNIA

The one aim, object and purpose of the Franciscans was to convert the Indians. This end they never lost sight of, and the neophytes were taught to lead happy, useful lives only that they might devote themselves to the service of God. The religious influence was the dominating idea of the community. Let us see what traces of this influence are to be observed in the forlorn remnants of the Indian race of today. So writes Margaret Hayes in the Catholic World.

In 1879, Robert Louis Stevenson attended Mass at Mission Carmel. He describes the handful of poor Indians who came down from the mountains with old chant books handed down from many generations, and how strangely touching it was to hear them sing to the Gregorian music. "It was then not only the worship of God, nor an act by which they recalled and commemorated better days, but was besides an exercise of culture where all that they knew of art and letters was united and expressed." These Mission chant books are sometimes found preserved in Indian huts of today, stirring reminders of the Golden Age of the Padres. The contrast between the condition of the Indian then and now is unspeakably pathetic.

Bryan Clinch says: "Compared with the fate of the uncivilized native population under American rule that of the surviving ex-mission Indians indicates that the training of the Franciscans had a permanent efficiency on their customs long after their teachers had passed away. . . . the moral and industrial lessons of Peyri and Duran have left them widely different from the naked savages who butchered Jayme at San Diego. Mr. Lummis, after long experience, declares that if these Indians were given barely half the quantity of passable land that would maintain a hard-working New England farmer, they would easily maintain themselves." And what would have pleased the great Serra best of all, the descendants of his Indians still cling to the religion to whose services he gave his life, and it still gives joy and comfort to their dreary, futureless lives.

As a country evolves from its rough pioneer stage, as it progresses in civilization, it begins to appreciate the men of the past and all they have stood for. Such has been the case with California. The interest in and appreciation of our pioneers, begun a generation ago, is ever growing. To-day several thousand visit the Missions where twenty saw them ten years ago. The campaign for the restoration of the Missions and the relaying of El Camino Real has aroused state wide enthusiasm, and all classes of patriotic men and women have responded whatsoever be their creed. Old customs are renewed which perpetuate the memory of the past. At the breaking of the ground for the site of the present San Diego Exposition, the memory of St. Francis, "Everybody's St. Francis," the great father of all the Padres, was publicly honored.

PARENTAL VIGILANCE

There was a time when parents exercised a true vigilance over the lives of children. Many fathers and mothers of our day have departed from this traditional solicitude. Neglect that is positively criminal has crept into the home. The child no longer respects the word of the parent as law. Disrespect and irreverence are the inevitable consequences.

Times have changed and we have changed with them. Youth is given full and unrestrained rein. Age no longer constitutes a barrier. In former times the child of tender years was at home after nightfall. He respected his elders and strove to imitate the perfection of their lives. But now we are rearing a generation that will far from bless their progenitors.

Lack of control, free exits from the home at any and every hour of day or night, and that too without the need of explanation, looseness of morals even before the very eyes of parents and superiors, all these are potent influences in the destruction of high ambition, the ruin of innocence, and the shipwrecking of many a promising career.

Any one conversant with conditions will observe that there is a sad deficiency of control among parents. They have forgotten their sense of responsibility toward their children. But the toll must one day be paid. Misfortune will visit not only the children whose young lives have been stranded upon the shoals of parental stupidity and neglect, but the parents themselves. In time and in eternity the price of parental dereliction will be demanded.

The home thus looses its sacred character, for there is none who senses the spirit of religion, none who will impart the principles of faith. As a consequence, dissension, discord and strife, disrespect, irreverence, and abuse will usurp the throne where love of God, a delicate conception of one's duties to one's neighbor, and consideration for one's temporal and spiritual welfare should reign.

In eternity, parents will be called to strict account. They are the sworn guardians of a most sacred trust. God's glory and the salvation of those children depend to an enormous degree upon the faithful discharge of parental responsibility.

The attention of parents has been called time and again to the many dangers of our day. They have been warned of the immoral amusement house where lurks the dragon that strangles the innocence of youth. They have been admonished against the fire-brands of evil that glitter in the shades of night. They are apprized of the peril of excusing the faults and moral defects of childhood and treating them as though they were virtues, and finally they are cautioned against the prodigality of sacrificing the souls of their children upon the altar of ambition and temporal gain.

Parents will do well to heed the danger signal in time. It is during youth that character must be formed and the child's destiny shaped. This is the time when the individual is started upon the road to destruction or salvation, when society loses or gains by his presence in the world, when God rejoices in his innocence or prepares to hurl the thunderbolts of wrath and justice upon the heads of perdition and unprofitable servants to harass them in life and torment them in death.—Boston Pilot.

REFORMING LORD'S
PRAYER

The report that the Episcopalians are to shorten the Lord's Prayer is amusing. The amusing feature is that they intend to cut out of the Lord's Prayer something that was never in it.

They propose to eliminate the doxology with which they conclude the prayer. While this appears in some Greek texts it is admitted by all biblical scholars, both Protestants and Catholics, that it is undoubtedly an interpolation. The only authority that is found for it is that the words "for Thine is the kingdom and the power and the glory of the Father and the Son and the Holy Ghost now and forever and from age to age" is found in the Byzantine rite of the Mass. It follows the Lord's Prayer. This is not intended as a part of the Lord's Prayer, but takes the place of the Embolism which is found in the various other Liturgies. In the Byzantine rite there is no Embolism of the Lord's Prayer, these words taking its place.

The Embolism is the prayer in the Mass which is inserted between the Our Father and the breaking of the Bread. It is not a part of the Our Father, but is an interpretation of the last petition. This Embolism dates back to the first centuries, since it is found under various forms in the west and in many of the eastern Liturgies. The Greek Liturgies do not contain it. It is certain that it never has been seriously held by biblical scholars that this is a part of the prayer that our Lord taught His Disciples. Our Episcopalians friends are not shortening the Lord's Prayer by eliminating it, but are taking out of their form of the Lord's Prayer what does not belong in it.—Intermountain Catholic.

DON'T ROB THEM OF THEIR
IDEALS

"He that robs the young of their enthusiasm and ideals leaves them poor indeed," says the Catholic world. "Enthusiasm for the heroic and the best, confidence in one's ability to attain it is the sole source of spiritual energy: it alone can warm the soul into sustained and successful action. The Catholic Church continually seeks to put before the minds of the young, the noblest and the most perfect examples; and, presenting them, teaches the young that these standards, so far above human nature, are, by the help of grace which will never be denied, attainable. The Church seeks to do this not alone with the young, but with all her children of larger growth. Only by the renewal of confidence, only by a regained optimism can we overcome that self-distrust, and indeed self-disgust, which is the punishment of failure, and reach out hopefully once more to better and higher things."

AN ENLIGHTENING
INCIDENT

The old fable that the Catholic church always was the enemy of the Bible has received many hard knocks in its day. We suppose there are some who still believe it. But they must be strangely ignorant of history and of what is going on in the world about them. Perhaps they deliberately close their eyes to facts that make against their delusion. But the facts are there, nevertheless. From the Catholic Times of Liverpool we take the following item:

"A very interesting event was commemorated at Jarrow on Sunday, June 4. It was just twelve hundred years before, on June 4, 716, Coelfrid Abbot of the United Monasteries of Wearmouth and Jarrow, left the north country with a few companions for Rome, bearing with him as a present to Pope Gregory II. one of the three pandects (or whole Bibles) which he had caused to be made, probably under the direction of St. Bede at Jarrow from the Vulgate translation of the Bible. Coelfrid died on his journey at Langres, in France. His fellow monks, however, proceeded to Rome and laid the gift of Coelfrid with its dedication verses at the feet of the Holy Father. Nothing more was heard of the Northumbrian manuscript until about thirty years ago, when De Rossi, the famous Italian historian of the Catacombs, made the

discovery that the magnificent manuscript of the Vulgate, the celebrated "Codex Amalinius," in the Laurentian Library in Florence, was actually the Northumbrian manuscript. It has been described as "perhaps the finest book in the world."

The Jarrow incident proves not only the care that was taken of the Bible by English monks one thousand years ago, but it proves also the attachment of England to the See of Peter. Some of our Anglican

friends who claim to be "Catholic, but not Roman Catholic," should study the significance of the event. It will prove enlightening if they approach it with open minds and a desire to know the truth.—True Voice.

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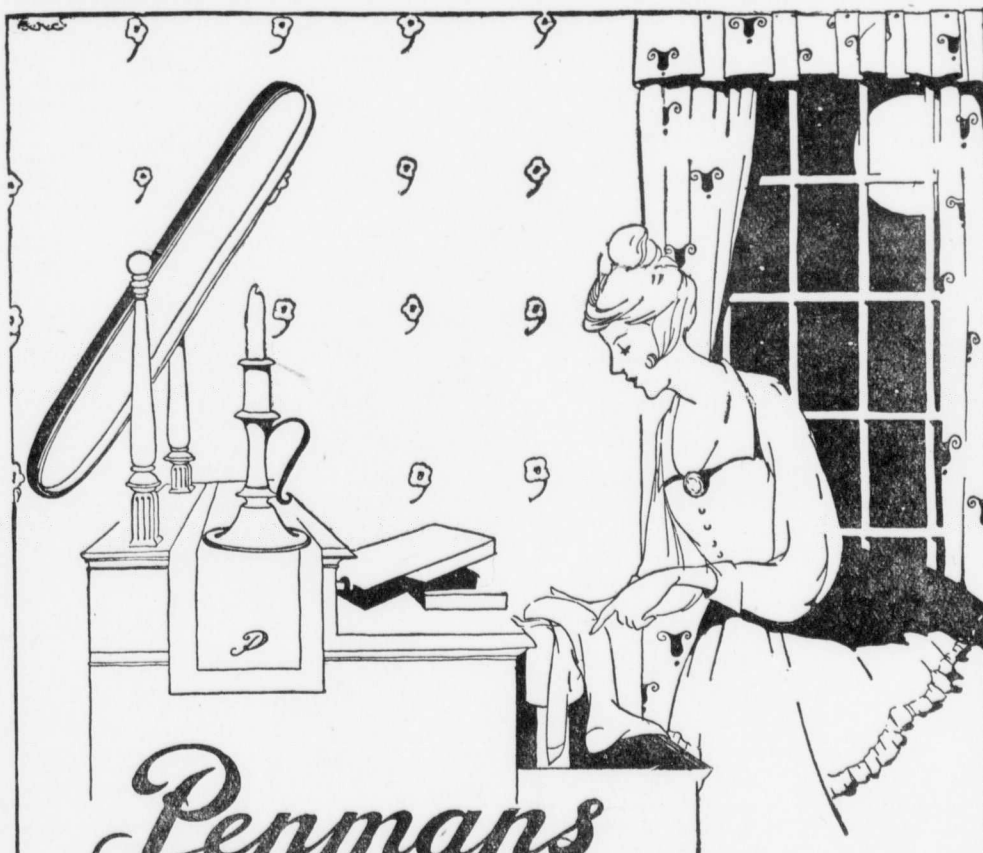
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