

FIVE MINUTE SERMON

BY REV. F. PEPPER
SEVENTH SUNDAY AFTER PENTECOST

"Not every one that saith to Me: 'Lord, Lord,' shall enter into the Kingdom of Heaven." (Math. vii, 21.)

Piety that consists only in saying prayers is not worthy of the name; it confuses the end with the means, and is apt to degenerate into absolute evil when anyone fancies that by prayer and pious practices he can make reparation for his sins, and need not trouble about amendment of life.

We ought to resolve to lead a good life, but we must hope for grace from above to enable us to do so. As St. Augustine says: "Who can enter into the glory of the Lord and contemplate His power, unless He opens the door?"

Our confidence will be strengthened and moved by a survey of our own lives, and by a grateful remembrance of the guidance that has made itself felt at many critical moments. The more we accustom ourselves to follow His guidance by submitting to His will, the greater will be our trust in Him.

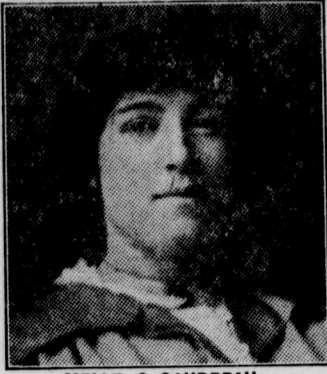
One thing alone can overcome this fear, this inability to trust ourselves; one thing alone can encourage us, when we remember our own weakness, and that is hope, true confidence in God. It is right for us to have this hope and confidence; we may hope that God will guide and govern us for our good, because He created us.

May our good God, who created us to be happy with Him in heaven, assist us with His power, so that we may follow the right path, which we can find only in the sanctuary of Divine Love. God is the object of our hope and trust; may He help us, His creatures, so that we may become and remain His loving and obedient children; this is our sweetest hope and in it we place all our confidence.

By hope we cling lovingly to Him, begging Him always to remain with us. Hope encourages us to look to Him with childlike confidence for protection in danger and for help in difficulties. Confidence is a vigorous hope, and both gain additional strength if we are zealous in considering the truths of our holy religion. The more plainly we see that God is all power, all knowledge, goodness, mercy, truth and everlasting love, the firmer will be our trust in Him.

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foundation for our confidence that He will direct and govern everything for our good also.

Our confidence will be strengthened and moved by a survey of our own lives, and by a grateful remembrance of the guidance that has made itself felt at many critical moments. The more we accustom ourselves to follow His guidance by submitting to His will, the greater will be our trust in Him.

If, however, hope remains without works, our confidence is unfounded, and the sanctuary of virtue and the gate of eternal happiness will never open to admit us. This is the truth that our Lord stated in words apparently severe, but really full of kindness, when He said: "Not every one that hath said to Me, 'Lord, Lord,' shall enter into the kingdom of heaven."

TEMPERANCE

THE TRUTH ABOUT WHISKY

As it is to offset the effect of the news of the prohibitory enactments of the warring nations, now appearing in our papers, the liquor people are making their advertisements more numerous and more alluring. To reach and influence the public they do not scruple to ascribe to liquor qualities which science shows that it does not possess.

"A man named William Allison Gray writes in a recent issue of the Boston Post an advertisement, headed in large letters, 'Telling The Truth About It.' It is whisky, and about that narcotic he enumerates six untruths which, as he presumably knows them to be untruths, may be assumed to be lies.

"The first is that alcoholic beverages are 'wholesome' and whisky is the most 'wholesome' of them all. Strange, isn't it, how quickly these warring nations prohibited these 'wholesome' beverages at a time when their people need all the nutri-

tion they can get! Curious that the transportation companies don't allow their employees to take, while, on duty, any of these wholesome beverages! Of course the truth is they are not wholesome, but poisonous."

"The next untruthful assertion made by Mr. Gray is that because there are germs in beer, it is more unwholesome than whisky. The same might be said of bread. There are about the same germs in bread as there are in beer, and either bread or beer may become sour from the undue multiplication of these germs, many of which are now prescribed in the fashionable remedy—buttermilk. But the community is so frightened by the mere name of 'germ' and so hypnotized by the idea of 'purity' that it can sometimes be fooled by attaching the dread name 'germs' to the yeast."

"This leads us to the third and perhaps the commonest method by which the whisky dealers misled the public and this is the old trick of talking about the 'purity' of whisky. No one is impressed by the 'purity' of a simple prussic acid or morphine. Yet it sometimes does fool some people to tell them that the common poison known as whisky is particularly 'pure.' Pure lies are no better than mixed lies. Pure assassinations are not superior to assassinations mixed up with other human events.

"In a final brilliant remark Mr. Gray sweeps together three false statements into a single sentence. First he says that whisky is thirst-quenching. Any one who knows anything about it is aware that it creates a demand for more of the same; in other words, it creates thirst. Next, he tells us that it stimulates appetite, which is just as true as that morphine encourages sleep. Alcohol and morphine each pervert the system into going through its right functions for a time, as a soldier may be propelled from behind towards the enemy. Before long, morphine robs us of appetite; before long, whisky robs us of sleep. The last and most astonishing mendacity of the whole group is the statement that whisky is food-assimilating. There is an abundance of unassailable evidence that it slows or checks digestion; no evidence whatever that it assists it."

"Of course, whisky is never a stimulant, as is assumed all through this advertisement. It is always a narcotic. Whisky can dull the pains of indigestion and so allow its users to push along during the development of disease, past its more curable stages, until the breaking point or the relatively incurable stage is reached. Whisky is a narcotic and a poison and I doubt not that this is known as well to the man whose assertions I have been contradicting as it is to every one else who cares to know the truth."—Sacred Heart Review.

SANCTITY OF THE CHURCH

Prof. A. M. Fairbairn is considered one of the great lights of modern Protestantism. His volume on "Prophecies" is found in nearly every intelligent Protestant preacher's library, and is looked upon as a standard work on that subject. Lately he has issued a volume on "Catholicism, Roman and Anglican," in which he gives utterance to many fine things concerning the Catholic Church. Not the least interesting are those relating to its Sanctity.

I freely admit the pre-eminence of Catholicism as an historical institution; here she is without a rival, or peer. It is to be at once the most permanent and extensive, the most plastic, and inflexible ecclesiastical organization were the same thing as the most perfect embodiment, and vehicle of religion, then the claim of Catholicism were simply indisputable. The man in search of an authoritative Church may not hesitate; once let him assume that a visible and audible authority is of the essence of religion, and he has no choice, he must become or get himself reckoned a Catholic.

The Roman Church assails his understanding with invincible charms. Her sons proudly say to him: "She alone is Catholic, continuous, venerable, august, the very Church Christ founded and His Apostles instituted and organized. She possesses all the tributes and notes of Catholicity—an unbroken apostolic succession, an infallible chair, unity, sanctity, truth, an inviolable priesthood, a holy sacrifice and efficacious sacraments!"

The Protestant Churches are but yesterday, without authority, the truth of the ministries that can reconcile man to God; they are only a multitude of warring sects, whose confused voices but protect their own insufficiency, whose impotence almost staves for their own sin of schism by the way it sets off the might, the majesty and the unity of Rome. In contrast the Catholic Church stands where her Master placed her on the rock, endowed with the prerogatives and powers He gave her, and against her the gates of hell shall not prevail."

Supernatural grace is hers; it watched over her cradle, has followed her in all her ways through all her centuries, and has not forsaken her yet. She is not, like Protestantism, a concession to the negative spirit, an unholy compromise with naturalism. Everything about her is positive and transcendent; she is the bearer of divine truth, the representative of divine order, the supernatural living in the very heart, and before the very face of the natural.

The saints, too, are hers, and the man she receives, joins their communion, enjoys their goodly fellowship, feels their influence, participates in their merit and the blessings they distribute."

Their earthly life made the past of the Church illustrious, their heavenly activities binds the visible and the invisible into unity, and lifts time into eternity. To honor the saints is to honor sanctity; the Church which teaches man to love the holy, helps him to love holiness. And the Fathers are here; their labors, sufferings, martyrdoms, were for her sake; she treasures their words and their works; her sons alone are able to say: "Athanasius and Chrysostom, Thomas Aquinas and Duns Scotus, Cyrillus and Angelina, Anselm and Bernard are ours; their wealth is our inheritance, at their feet we learn filial reverence and divine wisdom."

But rich as she is in persons, she is richer in truth; her worship is a great deed. Hidden sanctities and meanings surround man; the sacramental principle invests the simplest things, acts and rites with an awful yet blissful significance; turns all worship into a divine parabola, which speaks the deep things of God, now a medium of His gracious and consolatory approach to man, and man's awed and contrite, hopeful and prevailing approach to Him. Symbols are deeper than words; speak when words become silent; gain where words lose in meaning; and so in hours of holiest worship the Church teaches by symbols truths language may not utter.—St. Paul Bulletin.

WHAT AND WHY?

Why are you a Catholic? And what do you believe? We ought to be able to give a reason for the faith that is in us; but, often as we repeat the Apostles' Creed, how few of us after all ever pause for a mental review of our religious beliefs and formulate a testimony of them!

Recently David Goldstein, the well-known anti-Socialist lecturer so popular here in California, who is a convert from Judaism, when questioned about his Catholic faith gave an answer that sums up in a comprehensive manner the teachings of the Church and the beliefs of all of us. A better and briefer "I believe" outside the Credo itself, we have not seen. Here it is:

"I believe in the revelation of God to Adam to Abraham, to Moses and to the Prophets. I believe in the prophecies in the Old Testament. I believe in that great prophecy of Daniel wherein he foretold the exact time when the Saint of Saints would be anointed, when the Messiah, the Son of David, would be born. I believe Christ Jesus is that Messiah. I believe He came upon earth in fulfillment of God's promise, in that time which Daniel foretold. I believe Christ, the Son of God, the Messiah, established the Christian Church, when he said to Peter, 'Thou art the rock upon which I build My Church and the gates of hell shall not prevail against it.' I believe the Catholic Church is that Church which Christ established. I believe the reigning Pontiff, Pope Benedict XV., is the legitimate apostolic successor of the first Pope, Peter, the Rock upon which God built His Church. I believe in being true to the light of grace God in His goodness has given me. That's why I am a Catholic. That's why I shall 'put up' the Catholic Church at every opportunity. That's why I willingly stand as a target for all the billingsgate Socialists are hurling at me. The Catholic Church is the only thing really worth living for, and working for; if necessary it is the greatest honor to die for the Faith.—The Monitor.

WORLDLY CATHOLICS

Catholics in the world have a high task. If they perform it they act, says Father Marvan, noted English convert, "as the salt of the earth and the light of the world."

"The Catholic is to act as the leaven that is to mix with the dough to quicken and energize it with a new life. . . . The Church is to mix with the world, to impregnate it with her principles, and to overcome the evil that is within it by good."

"And what is the Church in this sense of the word, as mixing in the social, political, mercantile world, but individual, often isolated Catholics. A priest cannot go and preach in a hall-room or on a Stock Exchange. But those Catholics whose position in life places them there can preach if not by word at least by conduct. It is thus that they act as the salt of the earth and the light of the world."

"But such a position is fraught with serious danger, lest instead of converting others they should themselves be converted to the ways of the world. . . . Yet this danger is not to be escaped from by shrinking duty and the mere cowardly flight from difficulties. There are lessons to be learned, characteristics to be developed, tests to which the soul is to be put there and there only. Fly from the position in which God has placed you and the duty he has given you to do, and you fall of the testing and development you can get there alone, you escape one danger by exposing yourself to another and a greater."

"Therefore this Beatitude follows: 'Blessed are the clean of heart, for they shall see God.' Blessed are those who, living in the midst of the

world, keep their standards unsullied and undimmed by the lowering influences about them.—New World.

FATHER TABB'S MANUSCRIPTS BURNED

We find the following interesting literary item in a paper contributed by J. B. Jacobs, M. A., to the current number of the American Catholic Quarterly Review:

"It may not be generally known, but according to one who was intimate with Father Tabb as a co-worker at St. Charles college, where he was a member of the faculty, the monumental work of the post-priest's career was a hitherto unparalleled translation of Horace's 'Ars Poetica.' This scholarly work of metrical translation, which a few of his intimate friends had seen in manuscript form, promised fair to be classed with Pope's translation of the Iliad and Dryden's translation of the Aeneid. Father Tabb had been urged to have the manuscript published, but death came to him with the crowning work of his genius still in manuscript form."

It is regrettable to add that the precious manuscript in question was later on destroyed in the fire which a few years ago burned down the old college.—Ave Maria.

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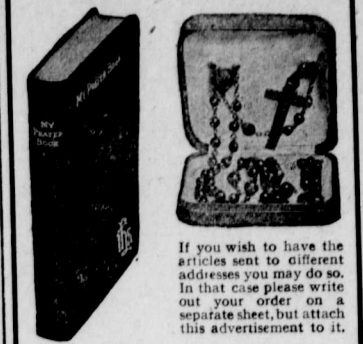
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Beauty Doctor Tells Secret Detroit Beauty Doctor Gives Simple Recipe to Darken Gray Hair and Promote Its Growth Miss Alice Whitney, a well-known beauty doctor of Detroit, Mich., recently gave out the following statement: "Anyone can prepare a simple mixture at home, at very little cost, that will darken gray hair, promote its growth and make it soft and glossy. To a half pint of water add 1 oz. of bay rum, a small box of Orlex Compound and 1 oz. of glycerine. These ingredients can be bought at any drug store at very little cost. Apply to the hair twice a week until the desired shade is obtained. This will make a gray haired person look twenty years younger. It is also fine to promote the growth of the hair, relieve itching and scalp disease, and is excellent for dandruff and falling hair."

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