

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

SIXTH SUNDAY AFTER PENTECOST

THE DANGER OF SMALL FAULTS
Do you also reckon that you are dead to sin, but alive unto God, in Christ Jesus our Lord? (Rom. vi. 11)

St. Paul, in the part of his Epistle to the Romans fixed by the Church to be read today, speaks of our baptism in Christ and our consequent death to sin, and the resurrection, similar to that of Christ's to come. By baptism we die to sin; we must not revivify ourselves to sin. This is a death from which we ourselves never should rise, nor allow any one else to cause us to rise. It is a death, fortunately, of which we are more or less conscious, owing to the faculties with which God has blessed us. We never can be absolutely certain that we are justified before God, but the consciousness of duty well performed and of evil avoided affords us a great assurance that God in His mercy counts us among His children. While we can truthfully feel thus, without presumption or pride, we can say that we are dead to sin.

Then there are the means, established by Christ, for keeping the spiritual life within us. This life must permeate us totally. It can not exist where sin is. These means are especially the sacraments. As food conserves the life of the body, so does grace, the spiritual food of the sacraments, keep life in our soul. Nay, grace is itself the life of the soul. Hence, as we must often partake of material food in order to have life in our body—so, to preserve the life of our soul, begun at baptism, we frequently must consume spiritual food. In proportion to the quantity of spiritual food of which we partake will be the amount of vigor and strength of our spiritual life. The stronger and more vigorous our spiritual life, the less the fear of a rising again to the life of sin. But alas, how small the number of people that remain dead to sin! Many, it is true, do not rise to a full life of sin, but how frequently they are in danger of it! Small habits take possession of them and gradually assume dangerous proportions. How few people think a habit is progressive! Its mode of progress is a deceptive one. While habit goes on in its deadly course, it molds nature its way and tends to weaken the inward voice of even the most insistent conscience. Thus people begin to pay little attention to it. When the awakening day comes, how sad the experience that follows! How many, for instance, have begun almost unintentionally, to call attention to faults in their fellow-beings? At first it was only a casual remark, perhaps confined to the members of their immediate family; then it may have been repeated to others less closely related. These gave a more willing ear, which is always an incentive to further confidence, and it was not long before the casual remark had grown into an eloquent criticism. Those guilty of this vice no doubt examine their conscience on some soul-stirring occasion, and they discover what slaves to habit they have become. Then the fiber to regulate their freedom is more strenuous than they could have imagined possible. Week after week they commit the same faults. The habit has grown into them and has become a second nature. How many conquer it completely? It is a fact, lamentable but true, that very few ever finally escape. And it is only the thought of God's mercy that can, to some extent, silence the victim of this terrible habit. Even though one becomes only a material sinner under its influence, there is still the punishment of remorse. Often scruples arise in the conscience of those so addicted, and, remaining through life, rob them of the peace that usually comes to those who serve God.

It is indeed difficult to remain dead to sin, or to preserve one's baptismal innocence. There are so many dangers surrounding us that the inclinations to evil existing within ourselves are not easily conquered. In the modern world we are in daily intercourse with all classes of people. The example set by these tends to influence us. It sometimes seems as if we were endeavoring to build two kingdoms within ourselves—a kingdom where righteousness reigns and a kingdom where malice holds sway. Commonly speaking, we say that there is something good and something evil in each one of us. It may be so, but this evil should not be wilful; it should be only the evil inclinations inherent in our nature on account of original sin and its consequences. These inclinations to evil are not sinful in themselves, though they strongly incline us to evil. The reasons, then, why it is so difficult for us to remain dead to sin may be summed up in these two classes: the evil inclinations within, and the bad example without. But does the fact of the existence of these incentives to evil excuse us for our lapses into sin? It does not. Were there no remedies at hand for these spiritual maladies, and no helps offered us in our weakness, perhaps it could be given as an excuse. But God has provided for our insufficiencies, and if we fall, at least seriously, into sin, it is because we have not heeded these remedies, nor gone in search of them. God's grace is our salvation and our help. It is the antidote for the poison we

are liable to absorb from without, and for the infection present within. Of course we are free agents, and grace will not be forced upon us. We must try to preserve it by the means at hand, and, if we are so unfortunate as to lose it, we should use the means that God has provided for the regaining of it.

Christians often should examine their lives seriously, and see whether or not there exist in them habits or faults that are tending, or that could in time tend, to rob them of grace and revivify them to sin. Considering our evil tendencies, and the awful examples and bad influences that often surround us, the danger of falling exists about all of us. And the fall will not come suddenly, especially in the more or less earnest Christian. There are many things, as a rule, leading up to it. These, if discovered in time, can be rooted out or removed, and the danger averted. It is a constant fight throughout our life. We are never sure of our salvation. But, as the soldier is rightly counted brave who dies fighting on the battlefield, so God will regard us as brave soldiers in the spiritual combat, if we continue to fight until death. And this means for us a triumphant entry into His kingdom, for the glory of which His own divine Son, Jesus Christ, came upon earth and by suffering and death conquered the enemy of God.

MIRACLE IN GEORGIA
In Georgia, the Laymen's League has actually wrought a seeming miracle, for the most incredible revolution, by the same means—patient, polite, painstaking letter writing to the papers. In 1916 Georgia was a horrible example of unfairness to Catholics. To quote from a report of the secretary of the League, "There was only one newspaper in the whole State of Georgia that was fair to us. . . . Catholics were vilified on nearly every political soap-box in the State. They were boycotted. The Veasey Bill providing for the inspection of certain institutions, and admittedly aimed at convents, was passed after a series of anti-Catholic orations almost unparalleled in the history of supposedly Christian Commonwealths. . . . Today, the newspapers are as free from matters objectionable to Catholics as are any other newspapers. . . . Objectable articles have dwindled from as many as a hundred a week to an average last year of two to a month. Many papers, formerly very critical and hostile are now friendly. Catholics are no longer boycotted."

RELIGIOUS TEACHING PLAN ATTACKED IN COURT

White Plains, N. Y.—Orders have been served on members of the Mount Vernon Board of Education to appear before Supreme Court Justice Seeger and show cause why the Board should not be enjoined from dismissing Public school children for forty-five minutes once a week to receive religious instruction. The orders were issued on petition of Laurence B. Stein, a taxpayer of Mount Vernon. Joseph Lewis, a representative of the Free Thinkers' Society of Manhattan, who was in the court room when the action was taken, announced that it is the beginning of a series of similar actions to be filed throughout the State if Mr. Stein succeeds in obtaining an injunction here. Mr. Lewis contends the plan of excluding Public school children for religious instruction violates the religious liberty guarantees of the Federal and State constitutions.

HOLY LAYMEN CAN ASSIST

PAULIST EDITOR SPEAKS TO CONVERTS' LEAGUE

At a meeting of the Catholic Converts' League, of New York, held in the Plaza Hotel, Rev. James S. Gillis, C.S.P., spoke on "New Times and New Methods in Convert Making." "The Catholic Church," he said, "is an anomalous institution. She is not subject to the laws that govern purely human organizations. She is superior even to the laws of nature. Her very existence is a continuous paradox. She is a synthesis of apparent contradictions. She is old, but always new, tenacious of tradition, yet prompt to adopt reasonable innovations; semper eadem, yet adaptable to circumstances. Her constitution is as hard as granite, yet flexible as a willow wand. She never quite abandons a tradition, yet she does not stagnate, or crystallize or fossilize. She has not gone the way of Confucianism, or Buddhism, or any other Oriental religion, though she herself is of Oriental origin. In a word, the Church is a paradox, rigid and flexible; conservative, but progressive; old but young.

"Hence it is to be expected that the Church shall use even the most novel methods of winning souls and making converts.

APOSTOLATE OF THE PRESS

"Take, for example, the apostolate of the press. In itself that apostolate is old, but recently it has taken on new forms. In the city of Pittsburgh, a few years ago, a couple of young business men who had been phenomenally successful, set aside \$10,000,000 for a campaign of 'advertising' the Catholic Church. They inserted in the daily newspapers a short, pithy paragraph, on some Catholic custom, or belief, or some historical fact, redounding to the credit of the Church, and then a kind of fillip to the little paragraph, a solitary sentence, such as: 'The First Public Library in America was in a Catholic University.' 'Ampere, the discoverer of the Unit of Electrical current was a Catholic.' 'Pope Gregory XV. gave the world its present Calendar,' and a hundred other similar items.

"These pithy paragraphs and sententious statements, disjointed as they are, are quite in the manner of the information that millions of persons absorb from the newspapers. They will not read books; their mental attention flags even when they read one chapter of a book. Their power of thinking has been all but destroyed by the movies; they can absorb mental pabulum only in homeopathic doses. So the young men of Pittsburgh, who thoroughly knew the advertising 'game', presented those fragmentary paragraphs, one each day, at least seriously, into sin, it is because we have not heeded these remedies, nor gone in search of them. God's grace is our salvation and our help. It is the antidote for the poison we

of Protestants stormed the editorial rooms, the editors took alarm, and the 'ads' were discontinued. But the scheme will be tried again at a more convenient time. It has been tried in as many as 125 cities. The Catholic Church will be advertised in the same way as Coca-Cola, or Apea Biscuit, or Fairy Soap. The apostles never dreamed of such a thing, but are confident they would have approved of it.

"Another phase of the apostolate of the press is one that has been used with most conspicuous ability, by Mr. Benedict Elder of Louisville, who persistently writes to the daily papers of his city, setting them right, politely, wisely, discreetly, whenever any statement misrepresenting Catholicism appears in their pages. It is no small task, for the newspapers are notoriously careless and uninformed about Catholic doctrine and Catholic history, but Mr. Elder keeps relentlessly on their trail. They have come to fear him and respect him. If we had a few such scholarly gentlemen, with an equally ready pen, in every city, we might almost succeed in working the miracle of making the newspapers reliable in Catholic matters.

"These welcome changes have been made largely by the League which adopted principally the custom of writing letters to the press. This achievement is important, not only defensively, but offensively. Setting non-Catholics right, and stopping up the flood of calumny are two great steps towards converting them.

"Another all-important method of reaching people outside the Church is street-preaching by laymen, and laywomen, so successfully practiced by the Catholic Evidence Guild in England, and by similar organizations in, Australia and Holland. It is as plain as day that we shall have to come to it. All objections have been met and overturned. The most unsubstantial of all objections, the danger to our dignity, is hardly worth considering. Our Saviour preached in the streets, and after Him the Apostles preached wherever they got a hearing. The greatest preacher, since St. Paul, the originator of the most sweeping religious movement since the primitive days of Christianity, was St. Francis of Assisi, a layman.

GREAT FIELD FOR LAYMEN

"One thing is certain, if we wait for the priests to convert America, the work can never be done. We need laymen and laywomen, inspired with the zeal and the courage, and trained to the ability in England, who have made an indubitable success of street-preaching and park preaching. It will come. It must come, and the sooner the better.

"Still more spectacular, and even more necessary, as well as infinitely more effective is the radio. I look upon the radio as a new manifestation of the wonderful works of God. Every scientific invention not only adds to our knowledge of the universe, it broadens our concept of God. Now this divine discovery is, to a very great extent, in the hands of Harlequin, if not of Mephistopheles. It is a shame for us to abandon to Satan what could easily add to the honor of God. We have been deterred largely by timidity and by the fear of enormous expense.

"But the Paulist Fathers in New York are building a broad-casting station, now nearly completed, at a cost of almost \$100,000. We are some time soon. A little longer and we should have been too late. Presently millions of listeners will hear from our station, not only high class music, and a general program of instruction and entertainment, but discreetly presented explanations of truths and incidents pertaining to Catholicism. We feel that it is the biggest event in the history of the Church since the invention of printing, perhaps it will turn out to be even more important than that.

MAKING USE OF ART

"Finally, let us make use of all the vehicles of literature, and of the stage, as far as we may, to convey Catholic truth to the non-Catholic world. Pay no attention to those who say that propaganda cannot be art. No man of genius paints or writes or plays indispassionately; no first-rate novelist considers life objectively. Rather, they write at white heat and always,

consciously or unconsciously, to prove something. The Bible is the greatest of all literature, and it is propaganda from Genesis to the Apocalypse. Paradise Lost is propaganda to justify the ways of God to men.

"The Divina Commedia is propaganda, for religion, and for the Christian theology. To take a modern instance, immeasurably less important as literature, H. G. Wells never wrote a line that was not propaganda. Bernard Shaw rears with didacticism. He is the propagandist par excellence of paganism. If these men use their art to dethrone Christianity, why shall we not use art, and literature, and the drama to defend our God?

"To resume; the Catholic Church is not only indefeasible. She is indefatigable. She is old, but ever on the qui vive for whatever in the new may help to carry her message to mankind.

FRENCH CATHOLIC WOMEN

Paris, France.—A report on the organization of Catholic women in the United States, prepared by Miss O'Donohue, was read by Madame Girod de l'Ain at the Woman's Social Circle held here under the auspices of L'Action Sociale de la Femme. These meetings were attended by several prominent writers and publicists, including Georges Goyau the historian, Monsignor Chaptel and the distinguished barrister M. Chenu.

The special study conducted this year was the problem of the perils which menace Christian civilization and the methods by which suitable remedies may be devised to counteract these perils. One of the principal papers was read by Madame de Steenberghe-Engelhering, President of the Union Internationale des Oeuvres Catholiques Feminines.

At the conclusion of the session, a festival was held to celebrate the twenty-fifth anniversary of L'Action Sociale de la Femme, and a presentation of an objet d'art was made to Madame Chenu, who was the foundress of the organization and remains to this day its president.

TO PARADE IN WASHINGTON

Washington.—The Commissioners of the District of Columbia have granted permission to the Ku Klux Klan to parade on historic Pennsylvania Avenue, August 8. In addition, the superintendent of parks and grounds has given permission for the hooded order to hold an open-air mass meeting, following the parade, in the Sylvan theater in the shadow of the Washington Monument.

It is strictly stipulated in the permit for the parade that the Klansmen march not only unmasked, but with only such head covering as would be occupied by an ordinary hat.

The demonstration will be a part of the 1925 Klan Klavocation, or national convention, which the order has decided to hold in Washington. Its leaders speak of 150,000 and 200,000 being in line.

A Washington paper declares the move is being made to revive the waning interest in the Klan, and is a publicity stunt.

"Members have been dropping from the rosters by the thousands, it is reported," says this paper, "and it is hoped that the rally here will bring them back into the fold, so that the national order might continue to reap its profits of dues. "They have chosen Washington for publicity reasons, it was said, because they can get privates in the ranks to come here, drawn by the historic setting which permits them to parade over the route on which Presidents have trod to inaugurations."



Has your baby the Virol smile?

Well nourished babies are happy babies; fretfulness is an indication of a faulty diet.

The Virol fed baby is known by its smile, because Virol contains those food elements essential to growth and development in a form specially suited to baby's power of assimilation.

Virol feeds baby's tissues and strengthens his power of resistance to disease.

More than 3,000 Infant Clinics use Virol regularly.

VIROL

The food that builds strong children.

Sole Importers: BOWEN LTD., 621, PARK AVENUE, MONTREAL, 45, JARVIS STREET, TORONTO, ONTARIO, 105, PRINCESS ST., WINNIPEG, MAN.

FOR EVERY KIND OF CHURCH GOODS

TRY CANADA CHURCH GOODS Co. Ltd. 149 CHURCH ST. - TORONTO

FOR YOUR TRIP TO ROME

OR ANY PLACE DOMINION EXPRESS TRAVELLERS' CHEQUES

furnish you with identification and insure you against the loss of your money. Banks, Tourist Agents and Stores cash them—You can cash them at Piazza S. Pietro (St. Peter's Square).

YOUR HOTEL WILL CASH THEM Special arrangements have been made by our correspondents in Rome to take care of the Pilgrims. If you want comfort—and you do—carry Dominion Express Travellers' Cheques—they are the best travel funds.

Issued in denominations of \$10-\$20-\$50-\$100—and \$200; and cost 75c per \$100. Get them from Agents of the Dominion Express Company, Pacific and Dominion Express Companies.

Advertisement for To Rome, featuring Cunard steamship service. Includes text: 'When you make your pilgrimage, travel by the Cunard St. Lawrence Route. Starting at Montreal, for two or three days you will enjoy the many beauties and historic features of the great river, and you may land at Liverpool, Plymouth, Cherbourg, or London as desired.' Also includes 'THE ROBERT REFORM Co. LIMITED' and 'CUNARD CANADIAN SERVICE'.

Advertisement for The Don Valley Brick Works Ltd. 'The Don Valley Brick Works Ltd. TORONTO, CANADA. Mfrs. of High Grade Pressed Brick in all colours. Rug Bricks in All Colours and Fire Proofing Tile in all sizes. Write for prices and samples. THE DON VALLEY BRICK WORKS LTD. FEDERAL BUILDING - TORONTO, CANADA'

Advertisement for RUBEROID ROOFINGS. 'Insist on the Genuine RUBEROID ROOFINGS! 50 DIFFERENT GRADES. The better Roofings that cost no more! THE RUBEROID CO. LIMITED. Montreal Toronto. Stocks at Local Centres'

Advertisement for TEA - COFFEE. 'Finest Importations always in stock at lowest market prices. Samples and quotations sent promptly upon application. Special attention given to requirements of institutions. Kearney Brothers, Limited TEA - COFFEE, IMPORTERS and SPECIALISTS. 33 St. Peter Street Established 1874 Montreal, Que.'

Advertisement for SAFETY. 'For Your Savings Your First Thought IS SAFETY. Open your account with us and your savings are secured by the entire resources of THE PROVINCE. Become a depositor to-day and receive security coupled with courteous service. The Province of Ontario Savings Office. TORONTO BRANCHES: Cor. Bay & Adelaide Sts. Cor. University & Dundas St. 549 Danforth Avenue. OTHER BRANCHES: Aylmer, Brantford, Hamilton, Newmarket, Ottawa, Owen Sound, Pembroke, Seaford, St. Catharines, St. Marys, Walkerton, Woodstock'

Advertisement for MACMILLAN'S Pocket Classics. 'Bound in Cloth Full Notes Uniform in Size. ARMES—Old English Ballads. ADDAMS—Twenty Years at Hull House. ADDISON—Sir Roger De Coverley. ANDERSEN—Fairy Tales. ARNOLD—Sohrab and Rustum and Other Poems. AUSTEN—Pride and Prejudice. AUSTEN—Sense and Sensibility. BACON—Essays. BACON—Call of the Wild. LONGFELLOW—Evangeline. LONGFELLOW—Hiawatha. LONGFELLOW—Miles Standish. LONGFELLOW—Tales of a Wayside Inn. BROWN, ED.—Epos—Making Papers in American History. BROWNING, MRS.—Poems. BROWNING, R.—Shorter Poems. BRYANT—Shorter Poems. BURKE—Speech on Conciliation. BURNS—Poems. BAKER—Short Stories and Collections. BULWER-LYTTON—Last Days of Pompeii. CARHART—Selections from American Poetry. CARLYLE—Essays on Burns and Burns' Poems. CARLYLE—Heroes and Hero Worship. CARROLL—Alice in Wonderland. CLAUDE—Prologue, Knights Tale, Romances. CHURCHILL—Story of the Iliad. CHURCHILL—The Crisis. CHURCHILL—Richard Carvel. COLERIDGE—Ancient Mariner. COOPER—The Deerslayer. COOPER—Last of the Mohicans. COOPER—The Spy. CURTIS—Letters from Many Pens. COWPER AND GRAY—Poems. CURTIS—Fruit and the Seed. DANA—Two Years Before the Mast. DEFOE—Robinson Crusoe, Pt. II. DE QUINCEY—Essays. DE QUINCEY—Opium Eater. DICKENS—Christmas Carol and Cricket on the Hearth. DICKENS—Tale of Two Cities. DICKENS—David Copperfield, Pt. I. DICKENS—David Copperfield, Pt. II. DICKENS—Oliver Twist. DRYDEN—Palamon and Arcite. ELIOT—Adam Bede. ELIOT—Middlemarch. ELIOT—Silas Marner. ROYNTON—Poems for Secondary Schools. EMERSON—Early Poems. EMERSON—Essays. EMERSON—Representative Men. FRANKLIN—Autobiography. FUSSELL & SANBORN—English Narrative. FUSSELL & SANBORN—Oral Reading Poems. GASKELL—Cranford. GATHRAN, ED.—American Patriotism in Prose and Verse. GOLDSMITH—The Deserted Village. GRIMM—Fairy Tales. HALLE—Man Without a Country. HALL—Select Orations. HART—Representative Short Stories. HAWTHORNE—The Scarlet Letter. HAWTHORNE—House of the Seven Gables. HAWTHORNE—Mosses from an Old Manse. HAWTHORNE—Twice-Told Tales. HAWTHORNE—Ramblewood Tales. HAWTHORNE—Wonder Book. HAWTHORNE—Scarlet Letter. HELLER—Early American Orations. HOLMES—Selections from Poems. HOLMES—Autocrat at the Breakfast Table. HOMER—Iliad, Translated. HOMER—Odyssey, Translated. HUGHES—Tom Brown's School Days. IRVING—Albion—Southern Poets. IRVING—LIFE OF GOLDSMITH. IRVING—Sketch Book. IRVING—Tale of a Traveller. IRVING—Knickerbocker History of New York. JOHNSON—Arabian Nights. JOHNSON—Sir Roger De Coverley. LAMB—Essays. LAMB—Tales from Shakespeare. LINCOLN—Writings. LOCKHART—Life of Scott. LONDON—Call of the Wild. LONGFELLOW—Evangeline. LONGFELLOW—Hiawatha. LONGFELLOW—Miles Standish. LONGFELLOW—Tales of a Wayside Inn. LOWELL—Vision of Sir Launfal. LOWELL—Earlier Essays. MACAULAY—Essays on Addison. MACAULAY—Essays on Clive. MACAULAY—Essays on Milton. MACAULAY—Essays on Warren Hastings. MACAULAY—Life of Johnson. MACAULAY—Poems. MACAULAY—Marie d'Arthus. MILTON—Comus, etc. MILTON—Paradise Lost, I, II. MCCONNELL—Scottish Orators. PALGRAVE—Golden Treasury. PARKMAN—The Oregon Trail. PITTENGER—Collection of Short Stories. PLUTARCH—Three Lives. POPE—Poems. POPE—Prose Tales. POPE—Homer's Iliad. POPE—Homer's Odyssey. POPE—Rape of the Lock. POTTINGER—English Essays. READE—Cluster and The Heath. ROOSEVELT—Writings. ROSSINI, G.—Selected Poems. RUSKIN—Crown of Wild Olives and Queen of the Air. RUSKIN—Innocence and Lies and King of the Golden River. SCOTT—Ivanhoe. SCOTT—Kenilworth. SCOTT—Lady of the Lake. SCOTT—Lays of the Last Minstrel. SCOTT—Quentin Durward. SCOTT—Guy Rannering. SCOTT—Rob Roy. SCOTT—Talisman. SHAKESPEARE—As You Like It. SHAKESPEARE—Coriolanus. SHAKESPEARE—Hamlet. SHAKESPEARE—Henry V. SHAKESPEARE—Julius Caesar. SHAKESPEARE—Macbeth. SHAKESPEARE—Merchant of Venice. SHAKESPEARE—Romeo and Juliet. SHAKESPEARE—Timon of Athens. SHAKESPEARE—Midsummer Night's Dream. SHAKESPEARE—Richard II. SHAKESPEARE—Richard III. SHAKESPEARE—King Lear. SHAKESPEARE—Troilus and Cressida. SHAKESPEARE—Selected Poems. SHERIDAN—Rivals and School for Scandal. SOUTHEY—Life of Nelson. SUTCLIFF—Washington to Wilson. SPENSER—Faerie Queen, I. SWIFT—Narrative and Lyrical Poems. STEVENSON—Travels with a Donkey and Inland Voyage. SWIFT—Gulliver's Travels. TAPPYOCK—Modern Reader's Chaucer. TAPPYOCK—Tale of the King. TENNYSON—In Memoriam. TENNYSON—The Princess. TENNYSON—Shorter Poems. THACKERAY—Henry Demond. THACKERAY—English Humourists. THOMSON—Hound of Heaven. THOREAU—Walden. TRUMBULL—Life of Lord Macaulay. VIRGIL—Æneid. WASHINGTON—Farewell Address. WEBER—Southern Poets. WHITTIER—Snowbound. WHITTIER—The Virginia. WORDSWORTH—Shorter Poems. Price 55c. Each Postpaid. THE CATHOLIC RECORD London, Ont.'