FIVE MINUTE SERMON

REV. J. J. BURKE, PRORIA, ILL. TWENTY SIXTH SUNDAY AFTER PENTECOST

HUMILITY

"I will open my mouth in parab xiii, 35).

In ancient times it was the custom of wise men to use parables and ex to explain truths, so as to people. Many eternal truths have en given to us by our Saviour in parables, and to day's gospel contains two such parables. We will select for our consideration, one of these, that of the mustard seed, and inquire as to what we may learn from it.

A holy writer says Christ compared the kingdom of heaven to the mustard seed because in order to acvirtue which is needed to enter the kingdom of heaven we must possess some of the qualities of the mustard seed. It is the most insignificant of all seeds. If we desire to enter the kingdom of heaven we must possess the virtue of humility. We must be insignificant in our own eyes and not deem ourselves great or important; we must be small before our neighbor, i. e., we must humble ourselves before the world and be satisfied with a lowly place. This virtue is so necessary that no pious deeds will be of any avail if we have not humbled ourselves. Humility procures for us grace, God is well pleased with us, and to the humble is promised a reward in heaven. Therefore, the pious Sirach advises us:
"The greater thou art, the more humble thyself in all things, and thou shalt find grace before God" (Ecclus. and the prophet assures us: He hath regard to the prayer of the humble; and He hath not despised their petition" (Ps. ci, 18.) We see an example of this in Mary Magdal-When she humbled herself and washed the feet of our Saviour, He gave her the comforting assurance that her sins were forgiven her. The publican in the temple is another example. He admitted his sinfulness and in humility and penance begged for grace and mercy and he returned justified from the house of the Lord. The ruler at Capharnaum acknowledged with humility that he was not worthy that the Lord should en-

ter his house and upon his return home he found his servant cured. You see how merciful God is toward the humble. Therefore, St. Gregory "He that gathers without humility, he that performs good deeds but is not humble, casts dust to the winds, for his efforts are in vain. For just as the dust is blown away by the wind, so does pride destroy the merits of virtue and good deeds. But just as the waters from the hill flow into the valley below, so all graces flow into an humble heart." Without humility it is impossible to enter the kingdom of heaven. At one time when the disciples came to Jesus and Who thinkest Thou is the greater in the kingdom of heaven? He called unto Him a little child. placed him in the midst of them and "Amen, I say unto you, unless you be converted, and become a little children, you shall not enter the kingdom of heaven" (Matt. xviii.

1.4.) You see, therefore, what abundant fruit this little mustard seed of humility brings forth. It brings forth grace and the blessing of God. It procures the kingdom of heaven for us. Although the vain world may mock and criticize the humble, let us endeavor to acquire this precious the truth that we are weak and sin ful; let us offer up all our good deeds for the greater honor of God.

The mustard seed, although small, grows to be a large tree, and this teaches us that good deeds, no matter how small, may have great re There is, that buyeth much for a small price" (Ecclus. xx, 12.) What is this small price for which we may buy much? It is a drink of water, an alms, a little suffering for the love of God. For these small deeds Christ will give us eternal life as a reward. Why, then, are we so negligent in performing small deeds? Such a little seed which grows to bear abundant fruit is, for instance, the attendance at Mass on week-days, the attendance at afternoon and even ing services. Another is the curbing of our anger, forgiving our enemies Another is the restraining of our tongues from idle talk. Others are the alms given to the poor; the offer-ing of our work to God; the frequent receiving of the sacraments. people consider these things of little account. The woman in the gospe had lost only one groat, yet she swept her house to find it, and having found it called her neighbors to rejoice with her. How anxious we are about : little money, because we know that great loss may arise from small defects. Should we not also my dear Should we not also, my dear Christians, be just as careful, if not

more so, in regard to things eternal? You see, my dear Christians, what can be learnt from the little mustard seed. Let us take the lessons to heart. Let us humble ourselves in all things and give God alone the honor and praise! Let us in future not neglect small things, as great results may come from them. We may not be able to perform great deeds which call forth the praise of the world, but let us with humility perform our little deeds for the love of God, and our reward shall be great. Therefore, my beloved brethren, be ye steadfast and unmovable; always abounding in the work of the Lord,

All the best things in life need

knowing that you labor not in vain in the Lord." (I Cor. xv, 58.) Amen.

TEMPERANCE

DRUNKENNESS

Behold the image of God as he comes forth from the drinking saloon where he has pandered to the meauest, vilest and most degrading of the senses—the sense of taste. He has laid down his soul upon the altar of the poorest devil of them all—the devil of gluttony. Upon that altar he has left his reason, his affections make them easily understood by the nand his freedom. Behold him now people. Many eternal truths have as he reels forth, senseless and de bauched, from the drinking house! Where is his humanity? Where is the image of God? He is unable to con-ceive a thought. He is unable to express an idea with his babbling tongue, which pours forth feeb-ly, like a child, some impotent, outageous blasphemy against heaven. Vhere are his affections? He is incapable of love; no generous emo tion can pass through him; no high and holy love can move that degrad ed, surfeited heart. The most that can come to him is the horrible de mon of impurity, to stir up within him every foulest and grossest de-sire of animal lust. Finally, where is his freedom? Why, he is not able to walk, not able to stand! He is not able to guide himself! It a child came along and pushed him, it would throw him down. He has no free dom left—no will. If, then, the image of the Lord in man be intelligence—in the heart and in the willsay this man is no man. He is a standing reproach to our humanity. -Father Burke, O. P.

WHEN THE SERMON IS AGAINST DRUNKENNESS

Father Thenenet, of the Congrega-tion of St. Francis de Sales, tells in the Bombay Examiner of an address to two thousand Mahars in Indian. in which, supported by statistics and the opinion of celebrated doctors, he showed that strong liquor and opium claim more victims than the most bloody battles. He then described

a Mahar home, where the father, who is a drunkard, spends his day's wages in spends his day's wages in drink, and on his return home gives blows to his wife and children instead of the bread they crave for Then he described the sad descendants of the drunkard, their alcoholic cravings, and in other ways expiating for the vice of their parents until the third and fourth generation.

These arguments were convincing, for the meeting unanimously resolved that henceforth a drunken Mahar would no more be considered a true Mahar. Unfortunately, a little detail which his servant pointed out to him prevented him being swollen pride over his success, for immediately after the morning session a large group of Mahars was seen narching off in the direction of the public house.

We have seen similar instances here following a man's mission serwhere temperance was advocated and not total abstinence, and there was not a man who went to the saloon who thought the sermon applied to him. Drinkers are all moderate in their own estimation. -Catholic Abstainer.

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under the Chicago Court of Domes tic Relations in the last year. The novel court is about to close its second twelvemonth, and Judge Gem-mill has nearly finished his report or that period. Three thousand six nundred and ninety-nine cases were heard this year. Nearly seven thousand have been handled in the two

rears of the court's existence. Following are the causes of domesic trouble, as tabulated by Judge

Gemmill: Liquor, 42 per cent. Immorality, 14 per cent. Disease, 13 per cent. Ill temper, 11 per cent. Wife's parent's, 6 per cent. Husband's parents, 1 per cent. Laziness, 3 per cent.

Miscellaneous, 6 per cent. "More than \$150,000 has been collected and turned over to dependent wives and children during the years," said Judge Gemmill. "Perhaps the best feature of the court's record is that reconciliations have been brought in 50 per cent. of the cases of separation that have come before

LOURDES AND ITS LESSON

Lourdes is primarily a manifesta tion of faith, in which the frequent recurrence of miraculous cures, mar velous though they be, is but an in cident. Catholics in all ages have been wont to make pilgrimages to the holy places that have been hallowed by the presence or special beneficence of Christ, His Mother or His Saints; and while they some times sought relief of physical ailments, their main purpose was, through prayer and penance in the shadow of the supernatural, to obtain the cure and ransom of their souls, and the souls of their friends and people and all the living and the dead; and always to do honor to God. The Lourdes' pilgrims inherit the same spirit. Cardinal Logue announced that the Irish National Pil grimage was intended as 'a testi mony to the faith, piety and devotion of Irish Catholics and a demonstra tion of the tender love for the Holy Mother of God which has been ever cherished tradition of Catholic Ire land"; and addressing from the Grotto of Lourdes the invalids ranged n front of him and the thousands of pilgrims from all nations, he said not word of physical benefits, but declared that they had come for the glory of God and the spiritual good of themselves and their land and people, to thank Holy Mary Immacu-late for her aid in keeping their faith unbroken in the battles of the past and to ask her in the battles of the future to keep them and their nation unstained of heresy and sin.

This is quite at variance with the non-Catholic concept of the activities of Lourdes, about which secular journalists have spread many mis conceptions. These imply that prac tically all the pilgrims are crippled or diseased and go for physical bene fits only: that those of them who are or think they are, cured, owe their temporary betterment to the exalt ation produced by the religious en thusiasm of the environment; and that the greater number return dis illusioned and discontented to their homes; and much eloquent lavished on their misery. Not one of these statements is founded on fact. Of the million people that visit Lourdes annually but a very small fraction are invalids. Among the 4,000 Irish pilgrims there were but 200 sick, and still less in the larger French pilgrimage that preceded it. People go to Lourdes to pray, to atone, to witness to God's wonders and achieve spiritual health; com-

paratively few for physical relief. As to suggestion, we have already shown that the cases to which it is applicable are never recorded as cures at the Medical Bureau; but the fact is, and it is a marvelous one, that the suggestion which psycho therapists recognize does not operate at Lourdes. The medical application of suggestion is extremely limited under any circumstances. It can cure no nervous diseases that have produced, or are produced by, existing organic lesions, only those that are purely pervous in nature and origin; and though it would seem that the enthusiasm of the multitude, the exaltation of faith and hopes at Lourdes: would greatly influence such maladies, there is no record of their cure. Berillion and Bernheim, the masters of hypnotism and suggestion, have admitted that the cures effected involving the reconstruction of dead tissue, were impossible to those agencies, and that whereas the supreme emotion aroused renders the conditions ideal, the special subjects of suggestion remain unaffected. The obvious conclusion was well expressed by an American physician who was comparing the Lourdes with those of clinical institutions: "You have no suggestion at Lourdes, though you ought to have a great deal. The Blessed Virgin wants no mixture in her work; she removes the effects of all merely human intervention.'

To the eye of faith the serene con tent of the invalids who return with wounds and sores uncured, is not less remarkable. They have found better than they sought: God has filled their hearts with assurance of eternal health. The reporter of the Dublin Independent found the uncured patients of the Irish pilrimage "buoyed up with the spirit of having accomplished something very dear to their hearts." To a poor old woman "who had not stirred hand or foot for years." he said:

"I suppose now you're a bit disappointed, going so far and coming

back no better?"
"Indeed you're wrong, sir," she
answered. "We're all better in mind.
There's a great load off me heart, and I'm ready to go back again this minute, and if the Blessed Mother asks God to spare me I'll go ever time I'm let."

She was typical of all: "From the blind, the lame, and the stricken I eard the same opinions in different words. Not one of discouragement or grumbling could I hear, and I have been amongst more than a hundred invalids this day." It has been the universal experience of visitors to This healing of all hearts seems not less supernatural than the sudden rebuilding of organisms Where are the human physicians who can invariably send away content and

happy the patients they fail to cure? The reports of the latest pilgrimage, or indeed of any, will account for this strange content. The repreentatives of the London dailies are bewildered not less by the religious manifestations than the marvelous cures they have witnessed. The Dublin writer enters better into the spirit of the scene. He pictures the Irish procession, under the Flag of St. Patrick and the banners of twentyseven sees, wending its way to the continuous chant of hymn and rosary, he eminences and open spaces aliv with people of many nations united n one song of faith. Thousands with heads bared to the broiling sun

lift up their voices in pæns of praise -"then a hush as Jesus of Nazareth assed by," borne to each invalid one ov one, and "as you respond to the invocations you cannot hear your own voice in the tumultuous chorus f supplication." At night the 20,000 flambeaux of the pilgrims of Belgium. Brittany, Germany, Spain, Italy, land, seem to paint in flame the biland crash over the hills and "stat your heart at every passionate shout." Then the five hundred Masses at which all the pilgrims stream to the altar rails to receive their God, and the continuous murmur of prayer in many tongues, and again the solemn procession of the Blessed Sacrament at which in sonorous Credo the thousands of divers lands unite in thunderous protest of loyalty to Christ to His Church, to His Mother, raise all things of earth to the atmosphere of Heaven: and as the crowds disperse after each soul stirring act of homag they gather in knots here and there around a pilgrim yesterday hope lessly diseased, to-day buoyant with exultant life. "Thinking it all over one knows now why all nations gather to this little wayside village," and, as Father Bertrin puts it in his admirable book on Lourdes, why, "from these burning hours of faith and great enthusiasm remains an after glow which lights up the whole life that follows."

This "happy infection of a great piety" spreads far and fast, but, perhaps more fruitfully contagious is the charity of Lourdes that infects high and low alike and makes them one. There refined ladies of society spend days and nights tending the wounds and caring for and comforting the sick and poor, and hundreds of young men of rank and distinction carry the sick on their shoulders or on stretchers, undress them, regard less of their sores, lift them gently to and from the baths, reconvey them safely to their rooms, and day after day repeat the process. These are the brancardiers of Lourdes, who, like their sister workers, come at their own expense to place riches and disease and poverty for the love of

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God and Mary. Lovingly and hum-bly they do their work, the equals or servants of the lowliest. They are all volunteers, and their numbers never fail the needs. It is a thrilling exhibition of Christian virtue that makes Lourdes a grand High School in the charity of Christ.

The faith and piety and charity of Lourdes have won more souls than its miracles, or rather, have won their wills into submission to the evidence of their senses and the law of their minds. But the miracles have started the process. They have awakened France from infidelity are shaking it and the surrounding nations to the centre, and are calling to the skeptics and heretics of our time : The Christ of Galilee is here. Those who have answered are innumerable, and their numbers grow as the news of its miracles, new and old, strikes hard on the ears of the world. And the world is forced to listen. The miracles are count less, covering the whole range of pathology, and attested by irrefragable testimony, but some are environ ed by circumstances that compel the attention and the assent of the mos obdurate

De Rudder, of Belgium, who wa instantaneously cured of a broken suppurating leg, had been a protégé of an unbelieving Viscount, and had been treated without avail by many famous physicians. Two compound fractures and many suppurating sores of eleven years standing were healed, and 11 inch of bone supplied in an instant. The man had asked Mary for only sufficient strength to support his family. He did so in perfect health till stricken by pneumonia twenty three years later. evidence was complete at every stage It converted the Viscount and the Protestant and free thinking doctors, and many others; and the sight of that perfect limb with the marks of the fractures and the new supply of bone, now on exhibition in Brussels been melting the skepticism of hundreds of lay and medical inquir-ers. The mendacities of Zola have drawn world-wide attention to two marvelous cures that would have escaped notice otherwise, and the presence at Lourdes, as a brancardier, of Gabriel Gargam, whose body, broken in a railway wreck, gangrened, parayzed and dying, was suddenly re-stored to perfect health—and with it is soul, for he was till then an unbeliever-has been an object lesson that brought many to the feet of God. The reading of these and other equally striking cures in the books of Bertrin and Boissarie have drawn thousands of visitors to Lourdes and spread its faith-giving influence through distant lands.

Lourdes belongs no longer to one nation. The continental countries have each set there a monument, and now Ireland has erected hers. noble Celtic Cross, 17 feet in height, cut from a block of Irish granite by an humble Irish workman, fittingly expresses her faith and devotion. Around the sculptured fig ure of the Crucified Redeemer are Around the sculptured figcarved on twenty one panels the fifteen Mysteries of the Rosary and the symbolism of Mary crushing the ser-pent, interlaced with Irish coils and spirals, and the inscriptions in Gælic and French with Irish lettering: "An Humble Offering from the People of Erin to Mary Mother of WHISKEY HOLDS ITS VICTIMS Lourdes," and circling the apex, "Let us stand by the with Thee." cross wrought as a free gift to Mary by William Gaffney, who during years of labor surmounted each problem of workmanship by telling his Rosary or following the Stations of the Cross. It was unveiled on Irish Day, Feast of the Exaltation of the Holy Cross, and among the first to run to it and kneel before it was a fresh young Irish girl, who the day before and for many years had been haggard, crippled, and hopelessly

> The pathos and publicity of Grace Maloney's condition and the shock of the startling contrast stirred the imagination of the journalists, but the Irish Cross looked down on numerous other cures that equally demanded the intervention of Omnipotence. Abstracting from these, Cardinal Logue declared that the lesson of the Pilgrimage of his people was the manifestation of Faith, received and given. It is the lesson of Lourdes. The standing miracle of the origin and the marvels and the spirit of Lourdes that draws the myriads to its shrine and fills them with the fire that burned in the disciples of Emmaus, is a sign set up before an incredulous and materialistic world that the Christ of Calvary and the Virgin of Nazareth are here, and that Faith is the one enduring fact that overmasters all .- M. Kenny, S. J., in America.

THE MAGAZINES

In a just structure on "many of the stern young moralists who are winning fame by their pictures in our magazines," Collier's observes that "their people are gawky, greasy, febrile and mean; they are doing contemptible things in a graceless animal sort of fashion; their back grounds are dingy, tawdry, and slovenly or unsanitary. Life is shown in the guise of the thriftless

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all about them—you can see courtesy them, was fascinating." — Sacred in the subway and devotion to duty in many a dingy shop, but they pre fer the manners and labors of the

"But is not that just the sort of thing the people want?" would doubtless be the surprised query of the publishers. In other words as few as possible must escape the debasing vulgarizing influence of the cheap agazine. For those who are too young, too illiterate or too busy to ead such periodicals can at least enjoy the pictures."-America.

THE PRIEST WAS THERE

Mr. Robert E. Speer, secretary of the Presbyterian Board of Foreign Missions, and a man who has been pilloried for mis-statements concern ing the Catholic Church in South America, received an object lesson in priestly zeal recently which we hope vill do him good. Mr. Speer was a passenger on the Bar Harbor train was wrecked recently. He was among the fortunate uninjured. so also was the Rev. M. C. Wall, a Catholic priest of Dansville, N. Y., who immediately after the crash hastened out to give all the aid he could physical and spiritual, to the wounded. The priest made inquiries of the dying to discover who were Catholics. found three or four, to whom he gave general absolution. The non-Catholics he helped as well as he could. The Rev. Mr. Speer is reported by the New York Sun as saying: "I saw the priest at work, and the manner in which he moved from one person to another, praying with them and seeking to console



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