

FIVE MINUTE SERMON

BY REV. F. PEPPER
SIXTH SUNDAY AFTER
PENTECOST

"They did eat and were filled, and they took up that which was left of the fragments, seven baskets." (Mark viii, 8.)

The miraculous feeding of the multitude, of which to-day's Gospel gives us an account, reminds us that Jesus, the true Bread of heaven came down to earth to be the food of our souls and bring them to life everlasting. Mankind, hungering and thirsting after true justice, looks up to Him, and He satisfies all with His grace. We, too, are hungry and thirsty, looking up with earnest desire of heaven, and He will bring us that which we follow Him. He is no less merciful now than when He said: "I have compassion on the multitude," and by His help we shall one day reach the abode of everlasting peace, where we shall drink of the fulness of His grace and joy, that fulness which contains unspeakable happiness for all eternity. We are destined for undying glory and bliss; in this fact is the dignity of man most beautifully revealed; and we possess our destiny, we consider the dignity conferred by God upon man even now in this world.

In the world to come, the good will enjoy great honor and glory, for they will be not angels, but like to and equal to the angels, being children of God, because the Son of God became Man. Therefore every Christian possesses great dignity even on earth and this is the fact of which we can really be glad and proud. At the Ascension our Lord in His human nature went up to heaven in order that all who through Him have faith in the Son of God may also go to heaven. He is highly exalted in His human nature, in order that all who follow Him here may be assured of sharing His indescribable glory in heaven. Indescribable, indeed, is the glory reserved for the children of God, far beyond all that our imagination can picture or our hearts desire.

Therefore, whilst we are in this world, let us walk with Christ, through whom alone we can attain to that true glory. To walk with Christ is the same thing as to live like a child of God, and he only walks with Christ who seeks happiness nowhere save in God, and, like Christ, desires not his own glory, but that of his heavenly Father. One who walks with Christ looks constantly at Him, remembering that even the Son of Man had to enter into His glory through self-denial, suffering and sacrifice. One who walks with Christ aims not at the things of earth, but at those of heaven, striving ever to become more like his Divine Master. Let us often think of the glory of heaven, secured for us by our God, Brother and Saviour, for this thought will help us really to walk in the way of holiness with Him. The glory and joy of heaven consists primarily in the contemplation and possession of God. This contemplation of God includes a delight in and knowledge of His works, not merely of the things that He created, but also of His government of the universe. All that has been obscure to us here on earth will be cleared and intelligible to us there. Now we know God reflected, as it were, in the mirror of His creation, and even in this partial knowledge we find great satisfaction and joy. Far more perfect, however, is the knowledge we derive from revelation, and especially from Christ's teaching. Whence did we receive the grace of knowing God and His revelations? It came to us by no merit of our own, and so we are bound all the more to be thankful for it. It is only by true thankfulness, manifesting itself in a right use of His benefits, that we can become worthy of the reward promised us by God. We make a right use of the revelation that we have received through Christ, when we accept it with firm faith, letting it have a practical influence upon our actions, and when we accept with humility all those truths which, far from contradicting the reason of man, lie above it, and are inexplicable by means of it alone.

Let us firmly resolve that throughout life we will accept these truths; they will be our light on the way that we must follow in order to attain to the contemplation of God.

Inseparably connected with this contemplation will be the love of God in heaven, which corresponds with the possession of what is infinitely good. It is only by loving God here that we shall gain that entrancing love of Him in heaven. If we are too weak to love Him fervently now, Jesus will help us, so let us pray earnestly for this love on earth, for in heaven it will be transformed into the delight of possessing Him. He has given us, in His infinite love, all the means that we require to enable us to reach the joy and glory of heaven. It depends upon ourselves alone whether we obtain what He desires to give us, provided we make a good use of the means at our disposal. We resolve to use them rightly, but the world does its best to prevent us from keeping this resolution. Therefore it behooves us often to meditate quietly upon the eternal reward awaiting us. May this remembrance of it strengthen us in our endeavor to walk with Christ, and not only to be true to our holy faith, but to unite with it a really heartfelt love of God, in order that our craving after God, innate in every heart unspelled by the world, our hunger and thirst after justice, may one day be really satisfied in heaven, where all joy and glory are made perfect. Amen.

TEMPERANCE

LOSSES THROUGH DRINKING

Loss of money follows drinking; Loss of time brings bitter thinking; Loss of business follows these; Loss of strength and loss of ease; Loss of health, respect and love; Loss of hope of heaven above; Loss of friends who once admired; Loss of mind by frenzy fired; Loss of usefulness, alas; Loss of life's goal for the glass! Loss of life and loss of soul. Crown his loss who loves the bowl. —National Advocate.

UNDOING THE WORK OF THE LABOR UNIONS

The brewer, distiller and saloon-keeper pretend that they are the workingman's friend. The labor leaders know that they are his worst enemy, since they thwart chief purposes of the labor movement. Unionism aims at an increasingly high standard of work by its adherents. How can this be maintained if conditions like those in a certain mill town exist? Here, when saloons were open, a steel mill with a capacity for rolling 175-200 tons of plate per night was accustomed to lose from 20 to 40 tons because of spoiled plate on nights following pay day. The report says, "But with the closing of the saloons that's all history now."

Again, according to the teaching of the labor leaders, the aim of the trades union movement is to elevate the working class. "The labor movement is essentially a moral movement," says John B. Lennon. It is organized "to educate the people, to drive out ignorance, to elevate the toilers," says Thomas L. Lewis. "It believes that it should be made more easily possible for women to be some home-makers," says Lennon, "but who can deny that the liquor traffic is driving women to work in factories, in workshops and at wash-tubs who ought not to be there." Because their husbands are drinking, and are not taking home the money they might, the women are at work.

"The trades union movement is opposed to child labor, yet who can deny," says Lennon, "that the liquor traffic is driving into industrial life, boys and girls who should be in school or on the playground?" "Nothing has done more to bring misery upon innocent women and children than the money spent in drink," says Mitchell.—Sacred Heart Review.

THE RELIGION OF THE FUTURE

Now that men, heart sick with fickle temporalities, are beginning to turn once more to the skies, they behold the Star of Bethlehem, alleged to have been extinguished by the French Directory about a decade back, sparkling as majestically as it did two thousand years ago over Judaea's hills. It is indubitable that religion is again coming into its own; indeed to what could the quivering soul cling in the present mad seethe of Agnosticism? Our novelty-loving modern spirit of thought, however, is stirring mischief into the great revival. Instead of advocating a return to the sterling form of faith on which the centuries have stamped their approval, scholars are striking out along lines of their own. From the pages of the Forum, Henry W. Wright, professor of Lake Forest College, breathes a representatively misleading concept of what the religion of the future will be.

In place of the creed of Christ for which hearts are so hungrily calling, he modestly and generously substitutes a religion of his own. The purpose of his preferred system is to surpass prevailing types of Christianity—to sway men more effectively. Briefly, he would saturate religion with democracy until the mustiness of centuries is washed out. He would make social, rather than individual perfection, the aim of religion; apparently oblivious that Christianity has always aimed at both.

Mr. Wright is a philosopher. One can not but judge his incursion into the field of theology rather rash. Surely it would be better for him to let divine determinants of our religious needs. But, able in things of the mind, he can not resist the temptation to prescribe for the heart too. Genius is notoriously and painfully lop-sided. No wonder the Wright doctrine is perilously unsteady. The assumption on which our Professor's thoughts evidently rest, the failure of prevailing forms of Christianity, is obviously quasy. Not to Christianity, but to dispensation of Christ which, if duly observed, does not make for the ennobling of individuals and humanity. That with God's grace we have had sufficient strength to conform to the law if we will to do so, conscience can tell. Let us be fair enough to place the fault where it belongs; that is, on our own heads. The old Christian regime has not proved inefficient and worthy of abolition. The Church which Christ built on a rock does not need to be reconstructed on any man's theory. It is expedient for us to think of remodeling our minds and hearts in conformation with the old religion, rather than of remodeling the old religion in conformation with our advanced minds and hearts. Let no man think that he has more brains in the matter of Christianity than Christ, the divine Founder thereof. History shows that, wherever human ingenuity pricked

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the Nazarene's manifest plan, sorrow was the issue.

Professor Wright and those who think with him might draw a salient lesson from Protestantism, born of the fallacy that Catholicism has failed. Led by the recalcitrant spirit of Luther, the faith of the sixteenth century fell over ugly precipices and was shattered into a heap of sects. In this heap was lodged the elements of religious ruin: out of it rose such rockets of free thought as scepticism, positivism and agnosticism. For, by its bewildering multiplication of petty sects, Protestantism had fairly well demonstrated that God, the simple and irrefragable, was not in it. Thus it cast religion into more or less discredit, and incidentally cleared the stage for the reign of philosophy and David Hume. In time, annulled with cynicism, and having wandered too far from Wittenburg and Rome to return to either, the world of "enlightenment" fawned upon Comte. Ultimately disgusted with his frigid, naturalistic creed, it placed Herbert Spencer on a pedestal. His agnostic way, so detrimental to real religion, has extended down to our own day.

It is not time for men to see their mistake; to appreciate that every modern religion, or substitute for religion, has been a failure; to revert with reverence to the Rock of Peter from which they broke anchor in the long ago, breathing the high seas of doubt, error, discontent, and heart ache? Yet Professor Wright and kindred souls, would egg the wearied world on to the pursuit of still another empty novelty—the religion of democracy; as though there could be any religion of the masses without religion of the individuals!

But, with their superestimates of the significance of modern progress, they are impatient of the slow advance of the past. The Christianity of Thomas Aquinas and Christopher Columbus is too slow for an age of steam-engines. If we must be religious, at least let the smart brand of the twentieth century glitter on our beliefs. Such is seemingly the tenor of Mr. Wright's message.

And yet the past, at which our scholars pityingly smirk, possesses treasures which are the despair of the present. Modern art could not add a single curvature that would enhance the perfection of the peerless Venus di Milo, or a touch that would embellish the Sistine Madonna. Old Cheops and Mycerinus, sprawling on Egyptian sands in serene defiance of the tooth of time, make modern science appear almost puny. The immortal voice of Homer and Shakespeare ring together in a hearty laugh at the gush which we are pleased to denigrate our up-to-date poetry and prose. Certainly in the realm of religion, nothing has ever benefited compare with Christianity, that is, with Christianity as expounded by Christ, not by Luther, Mrs. Eddy, or Henry W. Wright. The Galilean's doctrine can be improved "no more than a star." Men have tried to improve it and have only succeeded in showing themselves ridiculous. Surely the fact of its age is no argument against its value, but rather an indication of it. A religion that could survive unimpaired the shocks of two thousand years of strenuous history, hardly needs to be altered at present by anybody. Human hearts are the same now as they were at the time of the rising of Bethlehem's Star. The faith that fully satisfied our sires of old, fits just as perfectly into the great now. Why our scholars should shriek "On, on!" when "Back, back!" would be so plainly the more sensible cry, the great fault of the day—immoderate pride of progress—answers.

Yet our vaunted progress has led us into the most fearful of wars, spattering the pages of twentieth century history, thus early, with blood. The very inventions, which only yesterday we pointed to as the triumphs of modern civilization, are to-day rendering slaughter on land, in air, and under water, the most barbarous that has ever awed our planet. With such ill success in mere temporalities, dare we constitute our ludicrously inefficient selves as master of the religious world and set about knocking down what Christ and the piety of centuries put up? Professor Wright does. Says he confidently: "Modern man secures his own natural existence and well being not by bargaining for divine protection against natural ill but by gaining mastery over natural forces through his own

experimental science, inventive skill and technical proficiency. He does not rely upon divine Providence to protect him from ship wreck at sea; he makes a compass, constructs a steamship, invents the wireless telegraph." From which the Professor deduces that the old prudential type of religion is far behind our times. Let him cast his gaze across the Atlantic and undecieve himself. Modern man so wondrously capable, according to Mr. Wright, of providing for himself, has strangely created for himself a fairly good inferno. The slimy serpent of sin and excess, which has been slowly coiling about the globe and stifling the lives of nations, originally crept forth from the very principle which the Professor approvingly depicts: self sufficiency. The powers of self are instruments that eventually kill, unless God is reverently permitted to direct us in their proper use. This is too plain, especially in our own sad day, for parody.

The Professor likewise flips aside the mystical form of religion as archaic, declaring: "With regard, secondly, to the spiritual goods whose acquisition mystical religion pretends to ensure, modern man has learned that these are attained not by individuals who withdraw from worldly pursuits and devote themselves to supernatural concerns, but by those who avail themselves most successfully of the spiritual resources of their fellow men, as these are developed through personal association and cooperation." Herein a gleaming jewel of truth is certainly caught on the prongs of error. The "modern man" would make a perfect society out of religion; so would, and also has, Christ. But surely the best means of securing the general good is to devote time and attention to the study of the Source of all good. This does not mean that terrestrial concerns are to be quite neglected in the interim. Mystical religion never taught that a man should glut himself with his own love of God and let his family starve. If Professor Wright has monasticism particularly in mind, he should recall that monks never constituted more than a meager part of any Christian community. He might reflect also upon the fact, which has always obtained, that

Enough there are who reap and sow, Enough who give their lives to common gain, Enough who toil with spade and axe and plow, Enough who sail the seas where rude winds blow, Enough who plead in courts and physic pain.

Undenially saints in no way hurt society by being such. Assuredly they gave the greedy world examples of abnegation which it sorely needed. The Professor forgets that real sanctity is heroic uselessness. The names that find place in the ecclesiastical calendar are those of the men and women who lived, and often died, for others. Nor is a sneer to be passed on the contemplative recluse. God only knows how frequently the lily white prayer, rising from lowly cell, has restrained the divine wrath from pulverizing our iniquitous sphere. In a word, he who loves God, lives and labors not merely for spiritual, but for the objects of God's love: man.

If Professor Wright would peer more closely into Catholic Christianity, he would see that it has all the merits of the proposed religion of democracy, none of the defects, and far more sublimity than any merely man made scheme ever possessed or ever shall—Edward F. Murphy, M. A. in America.

"WHEREAS I WAS BLIND—NOW I SEE"

Mr. C. Kegan Paul in the account of his conversion says: "Those who are not Catholics are apt to think and say that converts join the Roman communion in a certain exaltation of spirit, but that when it cools they regret what has been done and would return but for very shame." "Day by day," he says, "the mystery of the altar seems greater, the unseen world nearer, God more a Father, our Lady more tender, the great company of saints more friendly. If I dare use the word, my guardian angel closer to my side. All human relationships become holier, all human friends dearer because they are explained and sanctified by the relationship and friendships of another life. Sorrows have come to me since God gave me grace to enter His Church, and I can bear them better than of old, and the blessing He has given me outweighs them all." And answering those who said that he was confident, he remarks: "One thing I know, that whereas I was blind now I see!"—Truth.

WHAT THE CATHOLIC CHURCH TEACHES

"The Catholic Church stands firmly for all the doctrines of the Christian revelation," says the Catholic Catechism. "It teaches that there is one God in three divine persons; that Jesus Christ is God incarnate; that Christ established a Church to which the Holy Ghost is to teach all truth and with which He Himself will abide until the end of time; that the Bible is the inspired word of God; that there is a future life; that there is a heaven and that there is a hell, etc. The Catholic Church does not hide, minimize, or obscure its teachings. It preaches with authority, confident that it has the truth."

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God leads us by strange ways; we know He wills our happiness, but we neither know what our happiness is, nor the way. Left to ourselves, we should take the wrong way; we must leave it to Him.—Cardinal Newman.

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How I Darkened My Gray Hair Lady Gives Simple Home Recipe That She Used to Darken Her Gray Hair. For years I tried to restore my gray hair to its natural color with the prepared dyes and stains, but none of them gave satisfaction and they were all expensive. I finally ran onto a simple recipe which I fixed at home that gives wonderful results. I gave the recipe, which is as follows, to a number of my friends, and they are all delighted with it. To 7 ozs. of water add a small box of Orlex Compound, 1 oz. of bay rum and 1 oz. of glycerine. These ingredients can be bought at any drug store at very little cost. Use every other day until the hair becomes the required shade, then every two weeks. It will not only darken the gray hair, but removes dandruff and scalp humors, and acts as a tonic to the hair. It is not sticky or greasy, does not rub off and does not color the scalp.