FIVE MINUTE SERMON

TWELFTH SUNDAY AFTER PENTECOST

LOVE OF GOD AND OF OUR NEIGHBOR

"Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (St. Luke x, 27.)

The love of God and the love of our neighbor go hand in hand. We cannot love God and hate our neighbor. The ten commandments of God are included in the two commandments of the love of God and of our neighbor.

If we love God above all things, we will give Him the honor that is due Him; we will not take His holy name in vain, and we will give Him that adoration, that love, and that service which He requires.

If we love our neighbor for the love of God, we will say nothing and do nothing to injure him in his person, in his property or in his character.

God wishes us to love Him. Love is the end of our existence, the solution of the great problem. Love is won and preserved by love. "Let us love God," says St. John, "because God first loved us."

God has shown His love for us in many ways. He showed His great love for us by creating us in preference to many thousand of possible beings whom He could have created and who would have given Him greater love, greater honor, than we have given Him.

He showed His great love for us by sending His only begotten Son to redeem us after we had turned our back upon Him by breaking His commandments.

Again He showed His great love for us by leaving us a Church to continue His mission, through whose sevenfold channels, the seven sacraments, the waters of grace may flow from the fountain of the Holy Spirit to purify our souls and make them worthy of eternal life.

Never did mother love her infant so tenderly as God loves man. He makes Himself man's companion, his food and his heavenly reward. Surely one who has so loved us deserves to be loved with all our heart and mind and soul.

If we love God, we will do His holy will. "If any man love me, he will keep my word." There is a perfect union of wills between persons who love one another. We know God loves us. Let us show by our lives that we love Him.

Love of God comes first, of our neighbor next. By our neighbor is meant everyone, no matter what may be his race, color, or creed. We must love all for God's sake, because He created all in His image and sent His own Divine Son to die for all.

We must love our parents, our children, our brothers, our sisters, our friends and all mankind.

We do not love them, if we quarrel with them constantly, or wish them evil. Nor do we love God, if we do not love them.

Love one another, then, with a truly Christian love. Parents love your children. Give them good example. Provide for all their wants. Above all, see that they receive a good Christian education.

Children love your parents. Obey them at all times. Be kind to them, especially when they are old and helpless, and God will love, bless and protect you.

We must love our neighbor with a genuine love, a love springing from the heart, a love that prompts us to do unto him as we would have him to do to us.

Love of our neighbor demands that we forgive those who may have injured us.

Do we always do unto others as we would like to have others do unto us? Do we always forgive others, or is there someone whom we will not forgive? Let us examine ourselves on this point. If there is anyone against who we harbor in our hearts feelings of revenge, we do not love God. For if we loved God, we would love and forgive our neighbor.

The essence of religion is the love of God and of our neighbor. Love is as old as religion, as old as man. "Thou shalt love the Lord thy God" was whispered into Adam's ear in the garden of Paradise. The second great commandment came a little later. When Eve was formed and two of the same race stood in Eden's groves God spoke to the hearts of both "Thou shalt love thy neighbor as thyself."

Do this and you will do no wrong. Love God; love your neighbor with a true, genuine love, and you will keep all the commandments of God and God's Church and will save your immortal soul.

AN "ANGEL OF THE BATTLE-FIELD"

"Sister Marie Therese! When scarcely twenty years old, you were wounded on the battlefield of Balaclava, whilst devoting yourself to the care of the wounded. At Magenta you were again wounded in the front line of battle. After that you nursed our warriors at Syria, in China, and in Mexico. At the battle of Reichshofen you were carried wounded from the field amidst a heap of slain cuirassiers. Later on a bombshell fell in the midst of the ambulance committed to your care. You immediately seized it and carried it some eighty yards away from the ambulance where it fell to the ground, and by its explosion wounded you seriously. After you had recovered, you followed your vocation here to Tonkin."

In such remarkable words did the Governor of Tonkin, surrounded by his staff, in front of all the troops, lately addressed the superioress of the Sisters of Mercy. He then bade her kneel down, and touching her shoulder thrice with his drawn sword, added: "In the name of the French people and army, I confer upon you the Cross for Tried Bravery. Nobody can show more heroic deeds to merit it, nobody can claim a more self-denying career, one entirely devoted to the service of his fellowmen and his fatherland. Soldiers, present arms!"—Tablet, London.

TEMPERANCE

"MODERATE" IM NAME ONLY

The man who drinks strong liquor has usually some excuse or pretext to justify it. He drinks because the weather is hot or cold or because of habit or sociability or business. We refer to him who thinks he can leave it alone when he wishes and is never in a bemused or befuddled condition. To others he may seem at times rather frayed around the eyes and unsteady in the legs, but in his own opinion he is a shining example of sobriety. He may even dwell upon the dangers of intemperance, professing the while, however, a mild contempt for the advocates of total abstinence. He may never become an actual drunkard but he is always a potent factor in the spread of intemperance. The young man recoils from the very sight of the full-developed product of the saloon. The bleary-eyed, besotted thing that was once a man fills him with horror. But when he sees men, whom he has been taught to respect, not disdaining the use of liquor, and when he is encouraged by these moderate drinkers to do likewise, he begins to acquire a habit that must, to put it mildly, lessen his efficiency, weaken his will and impair his character. He may know what medical authorities say about the use of alcohol, and be aware that the clear brain and steady nerves, so requisite for the strain and stress of competition, are not to be found in the saloon or the club. He may have before him the wrecks of men who were once as buoyant, as manly, as intelligent as he is. But the respectable drinker can, by example, silence his arguments and dispel his fears. And in our opinion many a young man has had his career blighted or destroyed because of the negligence of those who, because of their age and experience, should have advised and shielded him. A word would have helped him; example would have clothed him as with invulnerable armor. But no word was vouchsafed him and the daily spectacle of drinking led him into the belief that could be a "tank" without incurring odium or flirting with disaster and death; experience may open his eyes, but the price he pays is always high.

TEMPERANCE NOTES

Next fall Ohio will join the list of States where no liquor is sold on the railroad trains. No drinking employee, no drink for other business employees is certainly consistent.

I will have nothing to do with those who advertise the traffic. It makes the work of the priest hard and fruitless enough as it is without encouraging it to make it still harder and less fruitful. It is time for the Catholic public to say in a way that can not be misunderstood to Catholic publications and organizations that advertize the liquor traffic: "Take these things hence."—Rev. M. A. Lambing.

The State of Minnesota has established a hospital or reformatory for the treatment of inebriety at Wilmar. A farm of five hundred acres, located at the head of Foot Lake has been purchased for this purpose and suitable buildings have been erected. The most approved scientific methods of treatment will be employed. Only such victims of the liquor habit as give promise of recovery will be admitted. The institution is supported by a two per cent. collection derived from the revenues arising from liquor licenses.

Of all conceivable methods of fighting the drink evil, abstinence is by far the most efficacious. When this became clear to me I die not hesitate to seize this weapon, and up to this day I have never for a moment had reason to regret that I did so.

I have to thank total abstinence not only for it beneficial results in regard to my own powers of continuous work, but also for the satisfaction that comes from seeing the unmistakable effects of the influence of my example in the struggle against alcoholism. Professor E. Kræpelin, University of Munich.

The saloon business is not only dangerous to the community, but it is dangerous also to the people who engage in it. According to statistics of the Prudential Life Insurance Company, of every 100 deaths of insured men in all occupations 1.5 are due to alcoholism. Among saloonkeepers the rate is 4.4, and among bartenders 6.7. No other occupation named approached these rates. The average rate of death was also exceeded by bartenders in tuberculosis, pneumonia, liver disease, typhoid, and suicide. Saloonkeepers exceeded the average in cancer, digestive, liver and kidney diseases. The average percentage of deaths due to old age was .7; in bartenders only .1, and there were no saloonkeepers who died from old age. Men engaged in selling liquor reached their highest death-rate in heart disease and Bright's disease at a much earlier age than the average.—Sacred Heart Review.

Ask your Druggist or Grocer to show you the new plan for killing all the flies in your house or store in one night, and have neither flies nor fly killers about in the daytime.

WHAT THEN REMAINS OF LUTHER

The first volume of a translation of Father Grisar's Luther has now appeared. The popular success of the great German work among Protestant specialists, as well as its favorable reception by certain classes of Anglicans no less than by Catholics, amply justifies the publication of an English version. Even those most interested in combating the work have contributed no slight quota to its popularity. Thus the first book, of which one half has been translated into English, and which is by far the shortest of the three massive lexicon-octavo size volumes which constitute the "magnum opus" of the original, has already called forth entire treatises from the foremost Luther students of Germany. Father James MacCaffrey of Maynooth expresses the opinion that we have here "as reliable an account of Luther as we are likely ever to get."

It is interesting, therefore, to note the perplexity caused to thinking Protestants by Father Grisar's volumes, "every sentence carefully documented," so that his own deductions need hardly be taken into account. Nowhere, perhaps, is this embarassment more faithfully reflected than in an article written by the Protestant theologian Lic. Braun for the "Evangelische Kirchenzeitung, March 30, 1913.

The writer, as we can perceive, had hardly recovered from the profound shock produced upon him by Denifle's "Luther und Luthertum," when he again felt the earth trembling beneath his feet as the second mine was sprung, even more destructive than the first. "What, then, remains of Luther?" was the startled question that forced itself to his lips. No one, he saw, could be more courteous, more considerate, more absolutely objective than the Jesuit author; and here precisely lay his power. "The quiet and objective language of the book," an eminent Protestant critic remarks, "only makes it the more dangerous." After candidly admitting the superior facilities possessed by the Dominican and Jesuit authors over Protestant theologians and historians in the field of Luther research (p. 169), Braun draws up the following remarkable summary of his impressions:

"The reading of Grisar should afford food for reflection to us Evangelical theologians. With strips cut from our own skin the Catholic author has pieced together his 'Luther.' How small the Reformer has become according to the Luther studies of our own Protestant investigators! How his merits have shrivelled up! We believed that we owed to him the spirit of toleration and liberty of conscience. Not in the least! We recognized in his translation of the Bible a masterpiece stamped with the impress of originality—we may be happy now if it is not plainly called a 'plagiarism'! We venerated in him the father of the popular school system—a purely 'fictitious greatness' which we have no right to claim for him! We imagined that we found in Luther's words splendid suggestions for a rational treatment of poverty and that a return to him would bring us back to the true principles of charity—but the laurels do not belong to him, they must be conceded to the Catholic Church! We were delighted to be assured that this great man possessed an insight into national economics marvelous for his day—but 'unbiassed' investigation forces the confession that there were many indications of retrogressive tendencies in his economic views!

"Did we not conceive of Luther as the founder of the modern State? Yet in all that he said upon this subject there was nothing of any value which was at all new; as for the rest, by making the king an 'absolute Patriarch' he did not in the least improve upon the coercive measures employed by the theocracy of the middle ages,

"Just think of it, then, all these conclusions come to us from the mouth of Protestant theologians! Grisar gives book and page for them. What is still more amazing, all these Protestant historians continue to speak of Luther in tones of admiration, in spite of the admissions which a 'love of truth' compels them to make. Looking upon the 'results' of their work thus gathered together, we cannot help asking the question, 'What, then, remains of Luther?' Verily, the praises chanted to him sound hollow in our ears, while at the same time we see jewel after jewel plucked from his crown." (Evangelische Kirchenzeitung, March 30, 1913, p. 195.

Striking as these concessions are, yet Grisar gives full credit to all the natural gifts possessed by Luther and does not stint his approval where this is merited. It is the moral evidence, however, which becomes annihilating. The reviewer in the Nation freely says in regard to Luther, that "it was his own ineradicable concupiscence that, by convincing him of the hopelessness of man's own efforts, originated his doctrine of the bondage of the will."

"The religious experience," he continues, "supposed to be at the head of his career did not, according to Grisar, come until late in 1518 or 1519, and then the great message, which he regarded as a revelation of the Holy Ghost, was vouchsafed to him in the least suitable and most indecorous imaginable place. . . . Luther was narrow, intolerant, hot-tempered, unfair, and foul-mouthed in his treatment of enemies, and towards the end of his life he almost completely lost control of himself." (May 1, 1913.)

Truly a marvelous complexus of qualities for a religious reformer. Luther himself is careful to tell us that he cured his "temptations" against his self-imposed faith by a "stout drink of beer," or by indulging more than usually in his wonted obscenities. His highly spiritual advice to others is to combat similar "temptations" by freely committing "some sin to show our hatred and contempt of the devil." An advice easily followed!

His relations with women and his doctrines regarding them are not matters for popular description. In a joking way, which certainly is not highly edifying, he wrote to Spalatin, April 16, 1525: "I had three wives at the same time, "tres simul uxores habui" and I loved them so exceedingly that I lost two of them, who will accept other bridegrooms." The nervous maladies, which are urged in extenuation for his temper, are sufficiently taken into account by Father Grisar, but cannot be accepted as an excuse for the intolerance, the patent falsehoods and the frequent wallowings in the mire of impurity which Protestant Luther specialists admit, and certainly must admit upon the testimony which the "Reformer" himself affords. Father Grisar's work is in no sense an attack upon Luther. It is, as non-Catholic critics fully admit, a purely objective study, a hearing of evidence where Luther himself is the prime witness.

Why, then, the reader may wonder, does Luther, "the first Protestant," still remain an object of superstitious hero-worship? The very obscenity of his language alone, had he never said anything more than we find quoted in Grisar, should be sufficient to discredit him forever as a religious teacher. And yet the answer to our question is not difficult.

"That Luther started the separation of the ecclesiastical and temporal," to quote once more from the Nation, "that his teaching founded modern subjectivism, individualism, and secularism, that he was—unwittingly, to be sure—the first to break the road to undogmatic Christianity and to rationalism, these facts, made articles of impeachment against him, are at the heart of the Reformation!" For these things, whose logical termination is atheism the modern world worships him today, and will continue in its worship in spite of all that may be proved against him. "Luther," says the same writer, referring to Father Grisar's judgment, "is called great—even Titanic—in many things, particularly in his strength to labor and in his gift of expression. It is only his moral and religious standpoint that is condemned." Only this! Moral and religious considerations are of little consequence to many of our modern writers in their estimate of Luther, if only it can be said of him that he freed the world from the dreadful bondage of Rome.

Here, therefore, is the explanation why critics, who have truly taken the full measure of the man Luther, and have found it to be something far indeed beneath the measure—we will not say of an angel—but of an ordinary God-fearing Christian, still continue, and will continue in their blind adulation.

Yet this achievement of Luther, the separation of a portion of the Christian world from the divinely constituted authority of the Holy See, was far from being a blessing to mankind, as men are daily perceiving with greater clearness, although many are still reluctant to make the open confession. Nothing whatsoever was added by Luther to human liberty, since all the freedom of thought and action which man can rightfully vindicate for himself, without license or godlessness, has ever been granted by the Catholic Church since the days of Saint Peter. To the unguided freedom of private interpretation and the revolt from all spiritual authority, however, as preached by Luther, we owe on the one hand the excesses of Capitalism, and on the other the doctrines of Socialism and Anarchism. At sight of its own work Protestantism stands helpless, involved in the endless confusion of those countless sects which are the inevitable result of a man-made religion. Vainly it has sought to supersede that Church which Christ has founded on the rock of Peter.

From a religious standpoint, Protestantism owes nothing to Luther except the loss of the greatest and most vital part of the original inheritance bequeathed by Christ to His Church, and found entire and inviolate nowhere else.

We are now, therefore, in a position to answer satisfactorily the question asked by the great Protestant theologian, "What, then, remains of Luther?" Nothing, we reply, apart from what the Church had already bestowed upon mankind in far more perfect ways. The results of his work may all be summed up in a mere negation. They are dissensions among his followers, uncertainty, rationalism and, in civic and social life, individualism, with its consequent extortion on the part of the rich and revolution among the classes of the toilers and the poor. All these are negative things: denials of unity, faith, authority, charity and order. The revolt of Luther was nothing less than a rejection of the divine guidance of the Holy Spirit Whom Christ promised to send upon His Church to abide with her forever. The entire work of Luther's life, summed up in brief, was to nullify, as far as God's Providence permitted, the solemn prayer made by our Lord upon His departure from this earth: "That they all may be one, as Thou, Father, in Me, and I in Thee; that they also may be one, in Us; that the world may believe that Thou hast sent Me." It is this Unity in Catholicity which has ever remained the distinctive mark of His Church.—Joseph Husslein, S. J., in America.

PRESIDENT SUSPENDER
NONE SO EASY

WANT RELIGION IN THE SCHOOLS

The question, "should religion be taught in the schools?" was answered affirmatively by the conference of ministers attending the twenty-sixth international convention of Christian Endeavor societies at Los Angeles, recently.

To strengthen the influence of Protestantism it was recommended that the churches join a federation and work in unison. Dr. Charles M. Sheldon of Topeka, Kan., leader of the conference, recommended the compilation of a bible text book for use in the schools.

We quote above from the secular press dispatches.

It shows that non-Catholics are beginning to come over to the Catholic view as to the desirability of education being religious. A few years ago such an item would have been regarded as an unwarranted reflection on our present system of education. To-day such items are quite common. Note, however, that the Christian Endeavorers at Los Angeles did not decide to build their own schools where their religion can be taught. No. They recommended a church federation "to strengthen the influence of Protestantism," and a bible text book for use in the Public schools.

Evidently their conviction that "religion should be taught in the schools" means that the Protestant religion should be taught in the Public schools at the expense of Catholic taxpayers. That is one way of teaching religion in the schools; but it involves an injustice that supposedly religious people should shrink from advocating. But it is only an impractical theory, that will scarcely get beyond the stage of academic discussion by Protestant religious conventions. The great mass of Americans to-day are too thoroughly committed to secularism to pay much attention to such views. Still they are interesting as illustrating the change that is taking place in the minds of Protestants regarding the need of religious education.—True Voice.

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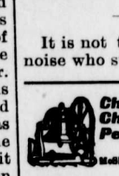
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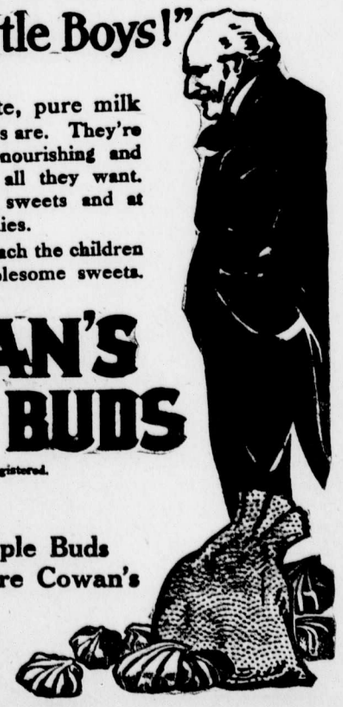

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