

FIVE MINUTE SERMON

REV. F. P. HICKY, O. S. B. TWELFTH SUNDAY AFTER PENTECOST

THE GOOD SAMARITAN THE TYPE OF OUR LORD

"But a certain Samaritan, being on his journey, came near, and seeing him was moved with compassion." (Luke x. 33.)

The very name of this parable has passed into a proverb; one word recalls it all—the good Samaritan. The parable being given as an answer to the question, "Who is my neighbor?" we are struck by the infinite skill, with which our Blessed Lord embodied so much in a seemingly simple answer.

He explained to the lawyer; He rebuked the Pharisees, with a lifelike sketch of their own days and doings; He praised the poor outcast Samaritan; to future ages He withdrew the veil, and disclosed Himself as the Samaritan; to the eyes of Faith He showed the scheme of Redemption, the sacramental powers, the refuge the Church was to be to the souls of men.

The scene was well known to our Blessed Lord's hearers. The inn they had passed many a time. They knew why He mentioned priests and Levites as the travellers, because of the great college at Jericho, whence they came and returned after their ministrations in the temple of Jerusalem. They knew why the place was subject to robbers, as it lay on the borders of the desert; and that it was the route for the Samaritan's journey.

Thus they saw the splendid answer to "Who is my neighbor?" "He that showed mercy." They smarted under the covert rebuke, that priests and Levites should know not charity, but that a despised Samaritan should teach them the lesson.

But there is a wider and more sacred significance than this. It is a picture of Christ by Christ Himself! No wonder our Blessed Lord kept all such words in her heart, and that St. Luke narrates them so beautifully.

Who is the original good Samaritan? Our Blessed Lord. The traveller was mankind, and his enemy the devil met him, robbed him, stripped him, and left him half dead. Former religions, the priests and Levites, passed by; they could give no redemption to fallen man.

But at length Christ came on His journey from heaven through the world; "being on His journey came near him, and seeing him was moved with compassion." He bound up his wounds . . . and took care of him." (Luke x. 33, 34.)

The Jews only saw the rebuke about their want of charity, but all Christians can see this application. But here Protestant and Nonconformist stop, or see but little more. To us Catholics every word has a meaning and a value.

In the remedies we see the Sacraments—oil and wine—sacred symbols are they to us. Into our wounds Christ pours the oil. Twice at baptism is the child anointed with holy oil, again at confirmation. The sacred chrism again used at the ordination of a priest, blessing his hands to offer the Holy Mass, and at the consecration of a bishop, giving him the fulness of sacerdotal grace.

And again the holy oil is used to strengthen the dying in their last conflict to cleanse and comfort their souls, in the Sacrament of Extreme Unction.

And the wine to revive the poor, half-dead traveller tells us of the Precious Blood of Jesus—the Blood that redeemed us, the Blood which is on our altar, when the wine is consecrated during Mass.

"And he took him to the inn." The Church is the inn, for our home is heaven. The Church, then, is a shelter, a house, where we travellers find rest, food, comfort, medicine at the sole charge of Christ. "Take care of him: and whatsoever thou shalt spend over and above, I at my return will repay thee." (Ibid., v. 35.) The treasures and the merits of Christ's redemption to be used for us by the Church, till He returns.

Does not this parable, then, contain the scheme of our Redemption? Is it not good for us to understand and ponder over this parable? What else could teach us and instruct us as well as the words of Christ Himself? The fall of man; our ruin by sin; our enemy the devil; our helplessness only for the mercy of God, which came down from heaven, journeying through this valley of tears, and seeing our utter desolation, was moved with compassion—is not all this brought home to us in a word? And the mention of the elements of the Sacraments—oil and wine—all us with consternation at the thought of how little remembrance and gratitude we have had for them. And the safe shelter and guardianship of the Church—have we thanked God for that? And every grace and favour we need, to be given us from the merits of Jesus Christ. In our dark hours and trials, it comforts us to know all this and to remember it. The good Samaritan is our own Blessed Lord. We know it and believe it.

Just before this parable our Lord had said: "Blessed are the eyes that see the things that you see." (Ibid., v. 23.) Ay, that see God's mercy; that see the Good Samaritan is indeed our Lord; that see how often He came near and befriended us. For wilfully we have left the shelter of the Church, and ventured into the paths of the wicked, and fallen again among thieves; and, yet we have been searched for and found by the Good Samaritan, and brought back

again and cared for, and never a word of reproach, not a harsh look, but only pity and tenderness from that loving heart.

But what meanness and ingratitude to treat in this way our good Neighbor, the Saviour, Who has shown mercy to us. Let it be our life's work, humbly to keep near Him, to follow Him, to be faithful to Him.

TEMPERANCE

SUREST FOUNDATION OF TEMPERANCE

The grace of God is the surest foundation of temperance, as it is the only solid foundation of any virtue. Grace purifies the heart, restrains the passions, clears the intellect, strengthens the will, elevates the whole man. Help must come from God. God helps those who help themselves. Self-conquest is the road to victory and in the individual total abstinence we have the form of prohibition which is most personal, voluntary, effective and Christian. The principle of inculcating total abstinence by moral suasion and the grace of God, on which this Union was founded in 1872, in the city of Baltimore, offers the best solution of the many drink problems that confront us. It appeals to the free will of the individual, fosters the desire of a nobler manhood, elevates man in the order of nature by reverence and self-respect and in the order of grace by prayer and sacraments, by self-denial practised for his own safety and for the love of God and of his neighbor.

The history of the Total Abstinence Union of America contains the record of cheerful sacrifice to resist and suppress the power and cruel ravages of intemperance. The Union has had forty-four years of heroic effort, earnest struggle of some reverses and advances, but, while its victories and advances have not been as great as the justice and holiness of the cause and the zeal and labors of the Union might seem to warrant, nevertheless it has stood as the chief Catholic organization for truth and virtue, for sobriety and purity, for the sanctity of the Christian home, and the deliverance of society from one of the most cruel and destructive vices that can enter into the hearts and homes of men.

You can name no evil custom which has mocked and defeated the Church of Christ as the demon of drink has done in this country. It has, in many instances, been mightier than the priest, and has bowed his head with shame and filled his heart with sorrow, as he contemplated in his parish its ruin of men and women of every class, from the most rude to the most refined.—Right Rev. J. Regis Canevin.

WHY THE PRIEST WEARS VESTMENTS

When vesting for Mass the priest puts the vestments on in the following order. He places over his shoulders the amice—a white linen cloth. Next the alb, a long white garment reaching down to his feet. He draws it about his waist with the cincture, or white cord, or short, narrow vestment. Around his neck he places the stole, a long, narrow vestment with a cross on each end. Over all these he places the chasuble, the large vestment with a cross on the back. Lastly he puts on his cap or berretta.

The amice is a piece of white linen, oblong in shape, which the priest rests for a moment on his head and then spreads on his shoulders. It has a tape at each end of the upper corners with which to fasten it.

Writers have given many mystical meanings to the amice. It reminds us of the veil with which the Jews covered the face of Jesus when they struck him.

While putting on the amice the priest says: "Place upon my head, O Lord, the helmet of salvation, that I may repel the attacks of the evil one."

Some religious orders, such as Capuchins and Dominicans wear the amice over the head until the beginning of Mass.

The alb is a long white garment. Sometimes it is made entirely of plain linen, sometimes the upper part only is of plain linen, and the skirt of lace.

It is symbolical of innocence, and represents the white robe with which Herod clothed Christ in mockery. When putting on the alb the priest says: "Purify me, O Lord and make me clean of heart, that, washed in the blood of the Lamb, I may possess eternal life."

The cincture or girdle is the white linen cord worn around the waist to hold the alb in place. It represents the ropes with which our Lord was bound and the rods with which He was scourged.

The priest says when putting on the cincture: "Gird me, O Lord, with the girdle of purity, that the virtue of continency and chastity may remain in me."

The maniple is a small vestment worn on the left arm. It is of the same material and color as the chasuble. On it there are three crosses, one in the middle and one on each end.

The maniple was formerly a handkerchief used by the priest at Mass to wipe his face.

It is symbolic of trials and sorrow. The priest says when putting on the maniple: "May I deserve, O Lord, to carry the maniple of weeping and

HEALTHIEST ONE IN THE FAMILY

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HATTIE WARREN Port Robinson, Ont., July 8th, 1915. "We have used 'Fruit-a-tives' in our house for over three years and have always found them a good medicine. Our little girl, Hattie, was troubled with Kidney Diseases. The Doctor said she was threatened with Dropsy, Her limbs and body were all swollen and we began to think she could not live. Finally, we decided to try 'Fruit-a-tives'. She began to show improvement after we had given her a few tablets. In a short time, the swelling had all gone down and her flesh began to look more natural. Now she is the healthiest one in the family and has no signs of the old ailment. We can not say too much for 'Fruit-a-tives' and would never be without them."

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sorrow, that I may receive with joy the reward of my labors." The stole is a long, narrow band (of the same material and color as the chasuble), which hangs down from the priest's neck and is crossed on the breast. It is the distinct sign of the priestly power, and is therefore used in every exercise of that power, as celebrating Mass, administering the Sacraments, preaching, blessing, etc.

It symbolizes the yoke of Christ. The priest says when putting on the stole: "Restore to me, O Lord, the sign of immortality, which I lost through the transgression of my first parents, and through I approach unworthily to celebrate Thy Sacred Mystery, may I merit eternal joy." The chasuble is the Mass vestment proper. It is the large vestment with a cross on the back which covers all other vestments. It varies in color according to the feast or time of the year. It represents the purple garment worn by Christ before Herod. It is also symbolic of charity. When putting on the chasuble the priest says: "O Lord, who has said 'My yoke is sweet and my burden light,' grant that I may so carry it as to merit Thy grace."—Catholic Bulletin.

THE CULT OF SPIRITISM

Though Sir Oliver Lodge's son Raymond was killed at Ypres in the winter of 1915, his father believes that he has communicated since then with the young man's spirit. The "proofs" of this uncanny correspondence are set forth by Sir Oliver, in a recent book called "Raymond, or Life and Death," and now the newspapers are seriously discussing the "phenomena." After experiencing considerable difficulty in "getting" the proofs "across" from the "other side" a medium at last succeeded in bringing to the bereaved parents such soothing intelligence from Raymond as this:

"My body's very similar to the one I had before. I pinch myself sometimes to see if it real, and it is, but I don't seem to hurt as much as when I pinched the flesh body. The internal organs don't seem constituted on the same lines as before. They can't be quite the same. But to all appearances, and outwardly, they are the same as before. I can move somewhat more freely."

Through the assurance that the internal organs of the disembodied Raymond, at least to all appearances, are "constituted on the same lines as before" was no doubt a source of lasting comfort to his parents, it must have been a deeper consolation still for them to learn (of course, through the medium) that their son in spiritland not only has "ears and eyes," but even "eyelashes and eyebrows," and incredible as it may seem, "he has got a new tooth in place of one he had—one that wasn't quite right." In subsequent communications Raymond told Sir Oliver and Lady Lodge that the denizens of the other side dwell in brick houses, and have a highly economical way of manufacturing from the essence of the air, whiskey and cigars for the entertainment of late arrivals who are a little home-sick.

That such absurdities as the foregoing should be seriously accepted by a modern Englishman of prominence indicates to what a pitiful state of credulity and superstition the cult of spiritism leads its devotees. Those who reject the infallible teaching of Christ seem to be punished by becoming the dupes of vulgar charlatans. The War, moreover, is

reported to have given spiritism a renewed vogue, for bereaved relatives who have practically discarded Christianity become the mediums easiest prey. When all is said, Catholicism will be found the only effective safeguard against the frauds and superstitions of spiritism. For, as Father Keating well observes in the Month: "No Church except the Catholic has any definite or consistent doctrine on the subject of dealing with the dead. She condemns the attempt as an unlawful endeavor to escape from the conditions of our probation, and, at any rate, risking intercourse with evil spirits, God's enemies. She maintains that the old prohibition in Deuteronomy (xviii: 10-11): 'Neither let there be found among you any one . . . that consulteth soothsayers, or observeth dreams and omens; neither let there be any wizard, nor charmer, nor any one that consulteth pythonic spirits or fortune-tellers, or that seeketh the truth from the dead' (R. V. or a necromancer) is still in full force, for these practices are sins against the First Commandment. She unhesitatingly proclaims that spiritistic phenomena properly so called (not i. e., thought-reading or hypnotic displays), are due either to fraud or to the action of evil spirits, whether devils or lost souls."—Truth.

WHICH IS TO BE TRUE?

If American newspapers find their way into the quiet Bavarian village of Oberammergau, the scene of the famed Passion Play, they must surely convince the family of Anton Lang, known everywhere as the player of Christ, that his welfare is a matter of international concern. And if the hero himself is given to reading them, he has perhaps more than once echoed Mark Twain's assertion that the reports of his death have been repeatedly exaggerated. "We have greatly read that Lang had been killed in war. Now comes just authentic a denial of the former reports, with the news, however, that he has gone to the front. The dispatch from Copenhagen adds, moreover, that: "Those who have visited Oberammergau lately say it is like a haunted town, struggling to survive on its memories of the past. They say there will never be a Passion Play again, that the spirit of it is lacking as well as the cast." It is to be hoped that this latter statement is nothing more than "news." It would be disappointing to countless travelers, many of whom have made the little German village an object-point of their travels, during the summers of the play. Perhaps three years hence, when it would have again been staged, peace will have come into its own, and the story of Christ's sufferings be told once more to admiring thousands. Sincere regret would be occasioned by its

absolute discontinuance.—Catholic Transcript.

Suffering is sensitive and clairvoyant. Happiness has firmer nerves, but not so true an eye.—Queen Carmen Sylva.

The sorriest lack of our times is that which makes it almost an impossibility for one to secure good service in the ordinary lines. We have got to pay more attention to these ordinary things. We have got to do them and do them well. We have got to recognize the blood-relationship between true worth and that "capacity for taking pains" if we would attain the goal toward which we like to boast we are striving.—Leigh Mitchell Hodges.

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The Composition of Coca-Cola and its Relation to Tea. Prompted by the desire that the public shall be thoroughly informed as to the composition and dietetic character of Coca-Cola, the Company has issued a booklet giving a detailed analysis of its recipe which is as follows: Water, sterilized by boiling (carbonated); sugar, granulated, first quality; fruit flavoring extracts with caramel; acid flavorings, citric (lemon) and phosphoric; essence of tea—the refreshing principle. The following analysis, by the late Dr. John W. Mallet, Fellow of the Royal Society and for nearly forty years Professor of Chemistry in the University of Virginia, shows the comparative stimulating or refreshing strength of tea and Coca-Cola, measured in terms of the refreshing principle: Black tea—1 cupful (5 fl. oz.) 1.54. Green tea—1 glassful (8 fl. oz., exclusive of ice) 2.02. Coca-Cola—1 drink, 8 fl. oz. (prepared with 1 fl. oz. Syrup) 1.21. Coca-Cola—1 drink, 8 fl. oz. (bottlers) (prepared with 1 fl. oz. Syrup) 1.12. From the above recipe and analysis, which are confirmed by all chemists who have analyzed these beverages, it is apparent that Coca-Cola is a carbonated, fruit-flavored modification of tea of a little more than one-half its stimulating strength. A copy of the booklet referred to above will be mailed free on request, and The Coca-Cola Company especially invites inquiry from those who are interested in pure food and public health propaganda. Address The Coca-Cola Co., Dept. J., Atlanta, Ga., U.S.A.