

FIVE MINUTE SERMON

BY THE REV. F. P. HICKEY, O. S. B.

TWENTY-FIRST SUNDAY AFTER PENTECOST

FRATERNAL CHARITY

"Shouldst not thou then have had compassion also on thy fellow-servant?" (Matt. xviii, 26.)

We have all needed this reprimand, and most of us many a time. "Shouldst not thou then have had compassion also on thy fellow-servant?" What different kind of people we are, when asking forgiveness and when we are asked to forgive! At confession how anxious to be forgiven; shortly afterwards how harsh and unkind and fault-finding to others! We forget God's mercy is granted to us in the same measure that we give it to others.

Little things betray the spirit of our hearts in this respect. It is no excuse that they are only little things. There is nothing that is really little, that is for or against God. Besides, if we are resentful and bitter about small matters, how can we reasonably expect to be forgiving, kind and charitable when we have serious reason to be hurt and offended? For the safety of our soul we have to watch small failings in this matter of fraternal charity.

Naturally we are very prone and ready to fall in charity. We are keen to notice; to think evil; to repeat and exaggerate anything against another; self-love easily takes offence, and the offence rankles, and brotherly love is ruined. Whereas, with the aid of prayer, and with the grace of God, we should constantly try to be charitable; thinking no evil; saying no unkind word; doing kindnesses even to those who have been unkind to us. Above all, to be ready to forgive from the heart whatever may have been said or done against us. In this matter we have either to mean and try to be saints, or we shall, eventually, find ourselves reprimanded and punished by our Master, Jesus Christ.

Take what the saints have done and said. The great St. Teresa prays thus: "Forgive us, O Lord, not because of our prayers and good deeds, but because we have forgiven." When Blessed Juvenal Anema was dying, poisoned by an enemy, he not only refused to mention the name of the assassin, whom he knew well, but strictly forbade that any inquiry should be made to lead to his punishment. And St. John Gualbertus, about to kill the murderer of his brother, at the sign and mention of the Cross, forgave him from his heart. And this was the turning-point—a proud young nobleman changed into a saint.

Not only were the saints ready to forgive, but they practised active and kindly charity amongst the sick, the aged, the afflicted. When we read the lives of holy men we cannot help but be struck by this humble and penitential habit. Even exalted personages and profound scholars steal time from their other labors to visit hospitals and the poor in their homes. This is one of the surest marks of real holiness. And others, again, devoted their whole lives to such work and founded religious Orders to perpetuate their labors. Oh! they had compassion on their fellow-servants. Call to mind St. Vincent of Paul. Who shall ever tell all that has been done in his life and since his death, by himself and those he taught to succor human misery? Their name is legion who have followed in his footsteps. And St. Camillus, the patron of a holy death, whose holy calling it was to tend the dying, winning poor sinners over in his hospitals to repent and die in peace. These are the heroes of charity, and so many more that could be named, and whom you of yourselves will remember. Heroes of charity, who loved to tend the most loathsome diseases, and whose touch wrought so many miraculous cures. We cannot be like them—heroes, but we can and must pray to have a little of their spirit of kindness and compassion.

We must be determined and ready to meet the trials of life with resignation and serenity, and being kind to others in their necessities and miseries will bring this grace to our own souls. We cannot help it; suffering is like our shadow—we cannot get away from it. But being mindful and tender towards the sufferings of others will enable us to bear our own with fortitude and hope. St. Laurence the Martyr first saw to the poor and afflicted, distributed the Church's treasures to them, and with the sign of the Cross opened the eyes of the blind; and then when roasted slowly to death, God blessed him so that the flames were like roses to him, and happily and triumphantly he died for Christ. This is how God blesses compassion and fraternal charity.

For ourselves let us take consolation from this thought: God seems blind to our failings, as long as He sees kindness to others in our hearts. He gives us Himself as an example. He was meekness itself. He went about doing good to all; He loved to be amongst the poor; and of all that were diseased, do we read of one being sent away uncured? And His Blessed Mother is like to Him, as we should expect. We salute her as Queen of Heaven, but a title she loves better is "Mother of Mercy." How often have we stood in need of her pity and her help, and how often again shall we receive it, for she will ask

our Lord for us, and cannot be denied, if only she sees us striving to be to each other kind, and charitable, and merciful, and compassionate.

THE CATHOLIC MOTHER AND HER HOME

MONSIGNOR KOLBE AND CATHOLIC EDUCATION

I have just been introduced to a pamphlet dealing with a question on which I have often touched in these columns. Its subject is "Principles of Catholic Education," and its author is Monsignor Kolbe, and it is such a superb and inspired vindication of the system of religious as opposed to secular education, that I feel utterances and sentiments like these should be shouted from the housetops and blazoned abroad for all the world of non-Catholics, and all those Catholics who, by sending their children to non-Catholic schools are depriving them of the greatest benefit and source of helpfulness and good that life can afford, to hear and understand.

I feel that these arguments ought to be more generally known and that the pamphlet should be read by all interested in the question of education, as well as by all Catholic parents. It stands a glorious counter-blast to the students and teachers of child psychology, who start with the assumption that in education the spiritual side of humanity can be entirely eliminated and that all educational effort must be concentrated upon the training of the body and the senses and the mind, with no reference whatever to the needs and claims of the soul. In starting his argument, Mgr. Kolbe says: "We have made large sacrifices in various countries for our convictions. In Ireland, naturally one of the most intellectual countries of Europe, the tempting bait of knowledge was resolutely put aside when Faithfulness was at stake. In America and the British Empire we are paying for our opponents' schools as well as our own. Moreover, we cheerfully deny ourselves many educational and social advantages which are open to those whose theories and consciences are easier than ours. For all these sacrifices we are bound to have solid reasons to give—to ourselves, on account of our apparent loss; to our people, on account of the burden laid on them; and to our countrymen, on account of our apparent want of patriotism. Reasons, to be solid, must go to the root of things, and therefore, as education is the cultivation of human nature to all its extent, we must find our reasons in our own conception of that human nature itself. In other words, our final answer to this question must be psychological." This is where the extraordinary value of Mgr. Kolbe's article lies. It traces, by the difference between Catholic psychology and secular psychology, and he shows how these differences are reflected in the educational system of each, and he weighs the advantages and eventual gain of each in the balance of the soul's good. And I need hardly add that Mgr. Kolbe's article lies, in the vital difference between Catholic psychology and secular psychology, and he shows how these differences are reflected in the educational system of each, and he weighs the advantages and eventual gain of each in the balance of the soul's good.

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For Thin Falling Hair Use Cuticura. If your scalp is irritated and your hair gray and falling out in handfuls, try this treatment: Wash spots of dandruff and itching with Cuticura Ointment and follow with hot shampoo of Cuticura Soap. Nothing better than Cuticura for all skin and scalp troubles.

I wish I could do more justice to the eloquence, the inspired wisdom of our great South African Catholic divine and educationalist, who also knows and loves little children and understands them as tenderly as a woman. Very humbly and very reverently I am using his noble and scholarly words and arguments to impress on Catholic mothers what I have tried to do so often in these columns—that they may not, in the search after worldly or social or intellectual advantages, close to their children the right of access to the source of the greatest of all possible good, the possession of the lively, unquestioning, all-embracing faith of a little child.

In writing of the modern neglect of spirituality, Mgr. Kolbe remarks on the "ever-increasing scorn of the unintellectual." "Such scorn," he goes on to say, "is wholly unjustified, for secular education does not do more than put a polish on humanity, sometimes only a veneer. We frequently see quite uneducated men much sounder in their judgments than others of most brilliant parts, and surely soundness of judgment is an intellectual quality as knowledge of the differential calculus." This is one of the most frequent arguments used by Catholics when they try to justify the sending of their children to non-Catholic schools—as if the acquisition of knowledge, which means additional facilities for acquiring material prosperity, were the summum bonum of earth's good. The world today is sadly admitting its need of something to counteract the material, licentious and unruly tendencies of the times. It shakes its head dolefully at the lives of many of the sordid, degrading, self-indulgent, and degenerate of the whirl of the wheel which has brought anarchy and degenerate living and a revolt from the saner, simpler standards of morals and of life of former days. It is striving, in its blindness and in its pitiful need, for something better, something to steady it. And it is perhaps beginning to realize that it lost something vital and something compelling when it ousted religion from its programme of essentials and flouted the ideals of life and of morals which Christianity requires.

And we Catholics, who know, who believe and who have so sane, so sure and so firm a foothold on the imperishable, vital side of life, who feel and understand religion to be the only open door to well-being and peace and moral sanity and health, it is for us to show, by our firm, strict adherence to the requirements and principles of our Faith, how firm, how strong and how real a possession it is to us. And so, if it is in our hands to give to our children from their earliest years the blessing of a strong, unshakable faith, we should see that "mistaking true for false and false for true, we do not turn their footsteps away from the most potent factor in the determining of their life's good by sending them away from the school where the first concern of their teachers will be the cultivation of the soul and the caring for spiritual needs of their young lives.

"The whole Christian life," says Mgr. Kolbe, "is a striving after unattained ideals." Therefore, if the sending of our children to a Catholic school means the sacrifice of some dearly prized plan of intellectual and material advancement, it is consistent with the preaching of Christianity to be true to those ideals, and do what we feel to be right. And as far as the material side of the sacrifice (if, indeed, it is a sacrifice) is concerned, Monsignor's words are worthy to be quoted in full: "An anxious question occurs. Do we lose by it? Well, do we lose by any sacrifice? If you give something to the poor you are so much out of pocket; but is it a loss? As a rule, generosity is wisdom, even for this world, as honesty is the best policy; but here and there we find a man who is richer for devoting all his energies to getting and keeping. So, as a rule, developing the spiritual faculties mainly has a beneficial effect on the mind to all its extent, but certainly you will find some students beating ours in the physical sciences or excelling them in culture, simply because they have devoted all their time and energies to such attainments. If this is a loss, it is one we

may well bear. Over-development of muscle is deformity; much more so is over-development of scientific observation or aesthetic instinct. We may lose now and then in a partial test, as we should lose in prize-fighting; but we certainly shall not lose in the wide test of humanity if we are faithful to our principles—nor shall we lose in the great Final Examination which the whole human race must undergo before the throne of God."

I have quoted at length from this pamphlet. But I make no plea for forgiveness. Words like these and arguments so compelling, so convincing, should blaze like a beacon light from Catholic house-tops. The pamphlet is one of the most inspiring documents I have ever read. When I read what I have written I am dismayed to find how inadequately and miserably I have failed to convey the strength and poignancy of the writer's remarks. But as I have quoted it, it may serve to strengthen the certainty in the minds of those Catholics who are keeping their children true to the ideals of their Faith that they are providing them with a sure passage. A lead has been given in the "Final Examination." And to those who, forgetting that it is not "the things of this life which endure," are neglecting the blessings and advantages of the spiritual as opposed to secular education, it may serve as a turning point in a new and blessed era as far as their children's education is concerned. —M. D. in Southern Cross.

IRISH DIOCESES REPORT ERECTION OF MANY CHURCHES

Dublin, Sept. 17.—Armed strife having come to an end the work of reconstruction has begun. The Catholic portion of the community, Churches which had been in a state of dilapidation are being renovated and in many dioceses, notably Dublin, Kildare, and Armagh, the erection of new churches has been undertaken. The people are subscribing most liberally to the building of funds.

In the rural parish of Dromiskin near Dundalk, the foundation stone of a new church was laid by His Eminence, Cardinal Logue. In the parish twenty-one persons subscribed \$500 each. Preaching on the occasion, the Most Rev. Dr. McKenna, Bishop of Clogher, observed that everywhere outside the Catholic Church there was an ever-growing feeling of discontent, a spirit of unrest, a sense of something radically wrong. The toiling masses of humanity everywhere complained that the dignity of their human nature was not respected, that there was an absence of sympathy and kindness for them, a denial of justice and that while wars are on, as soon as the wars are over they are treated merely as part of the machinery of the great economic systems of the world.

They cried aloud for an amelioration of their hard lot, for a universal brotherhood of man. They looked for this in the over-turning of the present system and the establishment of a socialistic state. By a strange perversity of thought, with the increase of the evils from which they suffered there grew an ever-widening gulf of separation from God. The one source from which a true remedy could come was the influence of Catholic thought. Immense improvements had already been wrought in the condition of the toiling masses through the teaching and agency of the Catholic Church.

Never look forward to the accidents of life with apprehension; anticipate them with a perfect hope that God, whose child you are, will deliver you from them, according as they come.—St. Francis de Sales.

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Advertisement for Bovril featuring a large 'X' and the text: 'If you are below the mark - Take BOVRIL'.

Advertisement for Sherlock-Manning pianos, highlighting 'Satisfaction' and 'Giving "Canada's biggest piano value"'. Includes an image of a piano.

Advertisement for Taylor-Forbes Boilers, emphasizing 'Individual Clean-Out Doors' and 'Heating Economy'. Includes an image of a boiler.

Advertisement for Aspirin, featuring the Bayer logo and text: 'Say "Bayer" and Insist!'.

Advertisement for Samaria Remedy Co., offering a 'FREE' trial to wives and mothers of drunkards.

Advertisement for Pedlar's Metal Ceilings, featuring the text: 'GET greater fire protection by using Pedlar's Metal Ceiling'.

Advertisement for McDonald's Superb Peonies, featuring the text: 'The Best Flower in Canada'.

Advertisement for Old Time Favorite Songs, featuring a price of \$3.98 'For All'.

Advertisement for Eight Double-Disc 10 inch Phonograph Records, featuring the text: 'Here are the songs that never grow old'.

Advertisement for Canadian Music Lovers' Assn., featuring the text: '69 Broadway, Lachine, P. Q.'.

Advertisement for Hotel Wolverine Detroit, featuring the text: 'Newest and Most Modern 500 Rooms 500 Baths Rates \$2.50 Up'.

Advertisement for Get Your Name on the Voters' List, featuring the text: 'In the interest of good civic administration don't take it for granted that you are on the list because you were on last year.'

Advertisement for Phone 7000 City Clerk, featuring the text: 'For Full Particulars'.