

FIVE MINUTE SERMON

THE REV. F. P. HICKES, O. S. B.

NINETEENTH SUNDAY AFTER PENTECOST

THE CALLS OF GRACE

"They that were invited were not worthy."

(Matt. xxii, 8.)

This gospel reminds us of the manifold invitations, the countless calls of grace, wherewith we are favored by our loving Lord and Saviour. Here in God's church we cannot help but remember them. How often has He spoken to us those words, "Come to Me, all you that labor and are burdened: and I will refresh you" (Matt. xi, 28). At another time, when He has seen us wasting the short and precious hours of life, He has bidden us, "Go you also into My vineyard, and I will give you what shall be just" (Matt. xx, 1). And when our souls have yearned for Him, wishing to give themselves devoutly to Him, He has said, as He did to St. Andrew, "Come and see" (John i, 39), and we have known where to find His home here in the tabernacle where He is waiting, always ready, to welcome us and bid us stay with Him.

And why all these merciful invitations? He has no need of us. He is supremely blessed and happy without us. There are so many countless multitudes better than we are. Have they been as favored as we feel that we have been? Then why these calls of grace to us? They are purely out of benevolence. "He is the Lord, who loveth his," If it were not our Lord Himself, Who tells us how His calls and invitations are received, we could not believe that human nature could be so perverse, so ungrateful. The gospel tells us first that some refused: "they would not come." Others promised, perhaps half meant to accept, but "they neglected." Others—can it be possible?—insulted, outraged, and even put to death the servants who brought the Master's invitation.

How have we responded to the invitations of Almighty God. Please God, we have not outraged His mercy by insulting His ministers and by rebelliously disobeying His Church, as those do who neglect their Easter duties. Again, please God, we have not "refused," daringly saying, "I will not." But who is there that can plead not guilty to "neglecting"? Who is there that has not put God off? Another time will do for the service of God, at present the claims of the world are very pressing. Business has to be attended to; friends are importunate; health, leisure, pleasure all urge their claims. Some other time we will respond to God! He Who gives us time and life, is begrudged a little of the time which we owe to His loving kindness. Sometime, as we know well, is repeatedly no time: tomorrow never comes! Today is the time to respond to God. Think for a moment the insult it is to keep God waiting for an answer. Every good resolution that, through God's grace, we have made, and that on looking back we see has come to naught, is a proof of our neglect. We began, but we neglected.

There are some who may try to excuse themselves by urging that many others have had better chances; more frequent calls of grace, opportunities of practising piety denied to them; but none of us can truly say that we have not been invited and pressed to join God's service. Does not the gospel tell us, that the servants were at length sent out to bring in all that they could find, both good and bad! So we must have neglected or even resisted, or we should have found ourselves amongst the servants of God. Let us resolve now to take that word of St. Paul's, "I cast not away the grace of God" (Gall. ii, 21), and make it our own, and with a firm, resolute will promise, "I will never again cast away the grace of God."

Our Blessed Lord's parable tells us how the Master hurt and grieved, complained, "They that were invited were not worthy." Let us pray for holy fear lest we be found unworthy; for a holy anxiety to look to ourselves carefully lest we neglect. We must beware of being self-satisfied. We see others, as we may think, worse than ourselves, but have they received as many graces and calls as we have? And if they are more negligent, more guilty than ourselves, how does that make us stand better in the sight of God? Again, let us not be self-satisfied by any little good that we may have done, which, very likely, is far outbalanced by our shortcomings and our faults. Take heed by the example of those who thought they would be well received by their divine Master. They had forgotten their neglect and putting God off till it was too late. The five foolish virgins came to the marriage festival after the door was shut. They were too late. The gospel says, "But at last came the other virgins, saying, Lord, Lord, open to us. But He answering said, Amen, amen, I say to you, I know you not" (Matt. xxv, 11). And remember those others of whom our Lord said: "Many will say to Me in that day: Lord, Lord, have we not prophesied in Thy name, and cast out devils in Thy name, and done many miracles in Thy name? And then will I profess unto them, I never knew you; depart from Me, you that work iniquity" (Matt. vii, 22).

Is not this enough to make us humble and ready to accept God's graces; to welcome His invitations; to be careful to respond to them; and to do our utmost day after day? If we do this and persevere loyally, zealously, we shall indeed hear a very different word from the Master, a blessed welcome indeed! "Then shall the King say to them, Come, ye blessed of My Father, possess ye the Kingdom prepared for you" (Matt. xxv, 34).

GENERAL INTENTION FOR OCTOBER

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE CATHOLIC EDUCATION OF CHILDREN

When in perfect order, a piece of machinery, though composed of a bewildering array of wheels, bars, and springs, responds promptly to the application of power. But if only one rod is broken or bent, or if only one bolt has been jarred from its proper place, the whole mass of machinery becomes helpless or, what is far worse, may wholly escape from control. The strength and usefulness of the machine are found in the due adjustment and subordination of its component parts.

Human society is a piece of complicated machinery. Whim and caprice and passion and conscience are some of the parts which make up the vast organization, the well-being of which depends upon the proper combination of elements so varied and the due subordination of all to some controlling agent. The proper formation of children for the duties of manhood and womanhood is a matter of the greatest importance to all members of human society who take a serious view of life and its responsibilities, for these children will soon become active elements in the great social machine. If our servants are honest, if our friends are loyal, if our neighbors are friendly, if our business associates are honorable, we are mercifully delivered from many of the trials and troubles of life. Yet, all the excellent qualities which we have mentioned, and many more besides, are the natural consequences of proper formation in childhood. They are the fruit of education as truly as the snow apple is the fruit of a certain tree.

Utter ignorance is nothing short of a calamity. Man's worth depends upon his understanding and its degree of enlightenment, upon his will and superiority to the allurements of sensuality, and upon his memory and its storehouse of duties learned and of warnings and other favors received. While there are many degrees of worthiness, the man whose higher faculties have in no wise been trained, is worse than worthless. He is a public menace, for his ignorance is but another name for lawlessness. Why should he have anything but cool contempt for the rights of life and property? Those three words—right, property, life—are as meaningless to him as three ideographs on an empty tea-chest.

"More education means less crime" has, then, a very true sense, but, if that so-called education consists solely in teaching me calligraphy it only increases my facility in breaking the law, since without calligraphy I could not be a forger.

Because ignorance is the greatest obstacle to a Catholic life, the Church demands education. Even where there is question of the lower rungs of the ladder of refinement and civilization, she insists that, before being admitted to a full participation in her sacred mysteries, her children shall be educated in what is most concerned to know and practice. They must know that they are answerable to God for their conduct, that repentance for sin is a duty, that the Holy Communion is a sacred privilege, that God's commandments and the precepts of the Church are not mere wishy-washy twaddle, but have the dignity and importance of laws. Because ignorance is also the greatest obstacle to conversion to the faith, our missionaries brave every hardship and toil at no danger in spreading the light of education. Though trials and perils in heathen lands are such as might cool any man's natural ardor, their work is made inexpressibly more difficult when, even in civilized countries, they have to contend with an ignorance which is the fruit of misrepresentation and calumny.

Because ignorance is the greatest hindrance to good citizenship, the State demands education. Whether he embrace a profession or embark in commerce or industry, or remain at his bench or in his field, the private individual, if uneducated in the rules of his profession or other employment, is too dangerous to the Commonwealth to be tolerated. He must know the limits of his rights and the extent of his privileges else he may injure himself and others. If he discharge civil duties or hold public office, he must learn that the suffrage is a mighty power, and that public office is a public trust. In other words, a man, whoever he may be, must be educated up to his position in the body politic. But, how and whence is this man to get that necessary education? It must begin in his early years.

The education of children is necessary, for the future, freighted as it will be with the fate of humanity, will soon be in their hands. Those children will frame the laws and form the public spirit of the country. Each of them has two lives in his breast. He is an angel and he is an animal; he has an intellect and he has passions. His soul is capable of lofty aspirations; therefore, must its care and development receive due attention. His body has its claims; therefore must its growth and protection receive due attention. If either body or soul be neglected while the other receives all the attention, the result will be as much of an eyesore as a lopsided monument or a bulging wall.

There are three recognized methods of imparting instruction. The first that we shall mention is the latest in order of time; for it is of comparatively modern growth. It is called the system of neutral, or non-sectarian, schools. In the last solution, this system is thus stated: No authoritative system of morals is recognized. It stands to reason that such must be the platform in a neutral school, since a principle of morals must hark back to some law-making power; and no such power can be recognized without dogmatizing on the part of the teacher, whose work in this matter must be neutral or colorless. An appeal to popular approval cannot stand, since there is not and has not been on the face of the earth any moral evil which has not had in its favor sometime and somewhere that elusive element called public opinion.

If the conscientious instructor, intent upon keeping within the pale of the school-law, strives to impress upon his young charge that certain things are "unbecoming," or "bad form," or "injurious to health," the youngster may urge, at least in his own mind, that he has health to spare and does not care for refinement and etiquette. The teacher has but a counsel to offer. Only a chimpanzee could receive adequate instruction in such a school.

We come now to the confessional schools. In virtue of some system of religious belief and practice, they impart certain religious and moral truths as guides of thought and conduct. Those who call themselves "Bible Christians," although asserting the complete sufficiency of what they have kept of the Holy Bible as a rule of faith and practice for each individual, never tire of sending out their own interpretation of their readers. Wittingly or unwittingly, they arrogate to themselves the right to teach religion.

As long as words a different sense will bear And each may be his own interpreter, Our giddy faith will no foundation find: The Word's a wethercock for every wind.

We have reached the Catholic position. The Church tells us that mind and heart must be enriched with the possession of the True and the Good. As the mind in the pursuit of knowledge must be purged by the laws of mathematics and is not at liberty in its cravings to be subject to the laws of morals. Advice is not law; counsel is not command. Yet the well-being of the human compound makes it necessary to control the passions. Someone must be able to say with authority, "Thou shalt not!" Religious symbols are understood by the child, even before the alphabet ceases to be a mystery, and because they are understood, they have their due influence. They impart a wisdom in comparison with which natural knowledge is but a shadow, thin and unsubstantial.

If we ignore the religious principles which underlay and vitalized the great achievements of past ages history is less than a painted ship upon a painted ocean; it becomes a mere excrescence, as shapeless and inconsequential as a paxwax.

Generally speaking, although there will always be some exceptions, the child's mature age is moulded in his early years. Habit is second nature. Children who learn lessons of obedience, industry, and piety, know the evil of bad and pious, of lewd books and display, and of the neglect of parents, whether living or dead. They know the importance of fitting themselves into the niche that God has destined for them in this world and, as a consequence, in the next; they know that their eternity is affected by their choice of a state in life; they know for which state they have the requisite fitness; they know the state to which they are called; and, though there are temptations and trials in every state in life, they will not, through ignorance or forwardness, disqualify themselves in their earlier years for the work which God has marked out as their lifework. Only when a wrecked childhood shall have no influence on adult age, only when our years in this world shall cease to be a preparation for eternity, only when there shall be no little ones to be guided in the way of God's commandments and counsels, shall our Catholic schools be without a God-given mission on earth. They are a part of the Divine command and commission. "Going, therefore, teach all nations," To that command the Church will never prove recreant.

HENRY J. SWIFT, S. J.

THIR MONTH OF THE ROSARY

October is the month of the Rosary. There are few devotions in the Church around which have sprung up so vast a literature as the Rosary.

Popular tradition ascribes the institution of the Rosary to St. Dominic. The Roman Breviary declares that when the Albigensian heresy was devastating the country of Toulouse, Our Lady instructed St. Dominic to preach the devotion as an antidote to heresy and sin. Various passages in apostolic letters also ascribe the institution of the rosary to St. Dominic, and certainly there is no doubt that its immense diffusion is due to members of the Dominican Order.

There is no concrete evidence, however, that the rosary was instituted by St. Dominic. Commentators point out that before the birth of the Saint the practice of reciting fifty or one hundred and fifty Ave Marias was familiar. Some writers have also pointed out that the practice of meditating on certain definite mysteries seems to have arisen long after the date of St. Dominic's death. It is declared by Father Essex, O. P., that the introduction of this meditation is rightly attributed to a Carthusian, Dominic the Prussian. None of the early lives of St. Dominic allude to the rosary nor do the witnesses who gave evidence in the cause of his canonization make any reference to it. The early constitutions of the different provinces of the Dominican Order are equally reticent and there are thousands of manuscripts, written by the Friars Preacher between 1220 and 1450 but no single verified passage has yet been produced which speaks of the rosary as being instituted by St. Dominic.

The use of prayer-counters on rosary beads dates back to the most ancient times. In ancient Nineveh a sculpture has been found showing a "two-winged female standing before the sacred tree in the attitude of prayer; they lift the extended right hand and hold in the left a garland or rosary." The Mohammedan bead string, consisting of 33, 66 or 99 beads has been in use for many centuries. Marco Polo, visiting the King of Malabar in the thirteenth century found to his surprise that that monarch employed a rosary of 104 beads to count his prayers. St. Francis Xavier and his companions were astonished to see that rosaries were familiar to the Buddhists of Japan.

There is every reason to believe that in the eleventh and twelfth centuries a practice prevailed of using pebbles, berries, or discs of bone threaded on a string for the purpose of counting prayers. Strings of beads were found in the tomb of St. Rosalia, who died in 1160.

Even more important is the fact that such strings of beads were known throughout the middle ages—and in some Continental countries are known to this day—as "Paternosters." The evidence for this is overwhelming and comes from every part of Europe. Already in the thirteenth century the manufacturers of these articles were known as "paternosters," and almost everywhere formed a recognized craft guild of considerable importance. The obvious inference is that an appliance which was persistently called a "paternoster" had at least originally been designed for counting Our Father.

There were found guilds of "paternosters" in Paris in 1268 and Paternoster Row in London still preserves the memory of the street in which the English craftsmen of this profession gathered.

The word "rosary" is from *rosarius*, which means a garland or bouquet of roses, and it was not infrequently used in a figurative sense, to denote the title of a book, an anthology or a collection of extracts. An early legend, which after traveling all over Europe, penetrated even into Abyssinia, connected this name with a story of Our Lady, who is described as taking rosebuds from the lips of a young monk when he was reciting Hail Marys and weaving them into a garland which she placed on his head. It is recorded of St. Louis of France that "without counting his other prayers the holy king knelt down each evening fifty times and each time he stood upright then knelt again and repeated slowly an Ave Maria." In the time of St. Louis however the Ave Maria ended with the words "blessed art thou amongst women." It has since

NEW LAMP BURNS 94% AIR

Beats Electric or Gas

A new oil lamp that gives an amazingly brilliant, soft, white light, even better than gas or electricity, has been tested by the U. S. Government and 35 leading universities and found to be superior to 10 ordinary oil lamps. It burns without odor, smoke or noise—no pumping up, is simple, clean, safe. Burns 94% air and 6% common kerosene (coal oil).

The inventor, T. T. Johnson, 246 Craig St. W., Montreal, is offering to send a lamp on 10 days' FREE trial, or even to give one FREE to the first user in each locality who will introduce it. Write him to-day for full particulars. Also ask him to explain how you can get the agency, and without experience or money make \$250 to \$500 per month.

been extended by the introduction of the Holy Name and a clause of petition, framed by the Church.

THE LIGHT THAT NEVER FAILS

Visitors to the old Convent of the Carmelites in Paris, says a recent writer, are shown the cell where Lacordaire prayed. There, upon the wall, are pointed out the "blood stains of his pitiless self-conquest." Along the road from Oxford eight-seers come upon the brick floor of cell where the great Cardinal Newman met the vision that led him on o'er crag and moor and fen till broke the eternal dawn.

In order to complete the work these men and others began, we too must one day kneel down, at least in spirit, within these two shrines and imbibing their lesson. For only when some of the Master's ascetic and mystic self-denial—some of the sorrows or shadows of Golgotha have mastered our soul, may we

hope to be true to our freedom and our responsibilities, to our past and our future, to ourselves and to God.

The cry for "freedom" resounds all over the land. New apostles rise up to tell men how they shall shake off the fetters of bondage and rise independent before the world. Men dare much—for what? Alas, too frequently great struggles terminate in disastrous result. Stern energies are bent upon some futile achievement. Time passes and shows the chimera as it was and is. Men dare to tread highways bent on conquest. Too often, alas, earnest endeavors and high purposes fall short of the goal. Because—treading the stern way of great souls who went before them, these newcomers fail to cherish the same sublime sentiments and fail to discern the true values of the things which life places before their wondering eyes.

A great spiritual writer has said that the crucifix "holds a light to time, that it may look into eternity

and be reassured." Amid the encircling gloom of adversity, as in the rainbow arch of prosperity, this is the light that never fails, guiding the wanderer to his eternal home.—The Pilot.

Happiness can duly come with a truly religious spirit. Do not mistake excitement for happiness.

Every 10c Packet of WILSON'S FLY PADS WILL KILL MORE FLIES THAN \$8.00 WORTH OF ANY STICKY FLY CATCHER

Clean to handle. Sold by all Druggists, Grocers and General Stores

Stained Glass Memorial Windows

We make a specialty of Catholic Church Windows. B. LEONARD 5351 John St. Quebec, Que.

A LOVELY ROSARY FREE



If you want one send us your name and address, and we will send you thirty lovely colored Religious and other Pictures to sell at 10 cents each. When they are sold, send us our money and we will immediately send you this beautiful gold-filled Rosary and Amethyst colored beads.

You run no risk, because we guarantee the sale of every picture, and take back any you do not sell.

Homer-Warren Co. Dept. 51 Toronto, Ont.

Rub it in

There's nothing much worse than a Lane Back, a Stiff Shoulder or a Swollen Knee or Foot. It aches all the time and you just can't get it in an easy position. But see what a difference, when you rub in

Absorbine Jr.

It eases the pain with the first rubbing; and each succeeding rubbing reduces the swelling, limbers up the sore muscles, and starts up healthy circulation.—Try it.

\$1.25 a bottle at most druggists or sent postpaid by W. F. YOUNG INC., Lyman Building - Montreal.

Get Your Name ON THE Voters' List

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.

Phone 7000 City Clerk For Full Particulars



Hotel Wolverine DETROIT

Newest and Most Modern 500 Rooms 500 Baths Rates \$2.50 Up

Don't drop the Virol—

The precious properties of Virol which have brought the child safely through Babyhood are just what the older child needs. There is always a risk that the child may "go back" if you discontinue Virol. In fact, the faster the child grows the more it needs Virol.

See your children safely through the School age by continuing the Virol.

VIROL THE FOOD FOR GROWTH

Sole Importers: BOVRIL, LTD., 2725, Park Avenue, Montreal.

Louis Sandy HABIT MATERIALS and VEILINGS

Specially Produced for the Use of Religious Communities

Black, White, and Coloured Serges and Cloths, Veilings Cashmeres, Etc.

Stocked in a large variety of widths and qualities. Samples forwarded on application.

LOUIS SANDY Gordon Mills STAFFORD, ENGLAND

Telegrams—Louisandy, Stafford PHONE No. 104

ASPIRIN

UNLESS you see the name "Bayer" on tablets, you are not getting Aspirin at all

Genuine

BAYER

Accept only an "unbroken package" of "Bayer Tablets of Aspirin," which contains directions and dose worked out by physicians during 22 years and proved safe by millions for

Colds	Headache	Rheumatism
Toothache	Neuralgia	Neritis
Earache	Lumbago	Pain, Pain

Handy "Bayer" boxes of 12 tablets—Also bottles of 24 and 100—Druggists.

Aspirin is the trade mark (registered in Canada) of Bayer Manufacture of Monocyclic acid of Salicylic acid. While it is well known that Aspirin means Bayer manufacture, to assist the public against imitations, the Tablets of Bayer Company will be stamped with their general trade mark, the "Bayer Cross."

FREE

to wives and mothers of Drunkards a trial treatment of the Wonderful Egyptian cure, SAMARIA PRESCRIPTION for Drunkenness, which science has proved is a disease and not a habit—has to be treated as such. Prohibition Legislation can't cure the unfortunate. SAMARIA can be given in Tea, Coffee or any liquid food. Send stamp for trial treatment.

SAMARIA REMEDY CO. DEPT. 21 142 MUTUAL STREET, TORONTO