FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B. NINTH SUNDAY AFTER PENTECOST

THE ENEMIES OF THE CHURCH : THE

"For he that soweth in his flesh, of his flesh also shall resp corruption." (Gal. vi. 8.) The second great enemy of the Church and the children of the Church is the Flesh—that is, our own human nature, with its passions " For all that and concupiscences. is in the world is the concupiscence of the flesh, the concupiscence of the eyes, and the pride of life." (1 John ii. 16.) And St. Paul warns us: For the flesh lusteth against the spirit, and the spirit against the flesh; for these are contrary one to another; so that you do not the things that you would." (Gal. v. 17.) How, then, can we best learn not

to walk according to the flesh? All have to face this struggle at some time or other in their lives, and most of the poor souls, who are lost for ever, have been ruined by the sins of the flesh. "For if you live according to the flesh, you shall die." (Rom. viii. 13.)

Fear of these sins of the flesh is the best defence against them. Some temptations we have to face and fight against; others—and these are specially the ones, it is most prudent to fear, to avoid and flee from them.

If we look into the Sacred Scriptures, we shall find two great reasons to fear these sins. First, the dreadful punishments they provoke Almighty God to inflict; and, secondly, the difficulty - the almost impossibility-of being rescued from their

Early in the history of the human race we read: "And God, seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented Him that He had made man on the earth. And being touched inwardly with sorrow of heart, He said, I will destroy man whom I have created from the face of the earth.

And the earth was corrupted before God, and was filled with iniquity, for all flesh had corrupted its way upon the earth." (Gen. vi. 5-12.) Sins of the flesh, then, you see, brought the Deluge upon the earth. The same passions and lust that led these sons of God, as they are called astray are in our nature too, " for the imagination and thoughts of man's heart are prone to evil from

his youth." (Gen. viii. 21.) And, later on, we find another example. God had pledged Himself not to destroy every living creature as He had done, but in His wrath He singled out cities, and this time it was not water, but fire, that was the "And the Lord rained avenger. upon Sodom and Gomorrha brimstone and fire out of heaven. And He destroyed their cities, and all the country about; all the inhabitants of the cities, and all things that spring from the earth." (Gen. xix. 24, 25.) And why was this? We are told "Their sin is become exceedingly grievous." (Ibid., xviii. 20.) "The men of Sodom were very wicked, and sinners before the face of the Lord beyond measure."

(Ibid., xiii. 13.) These punishments fill us with awe, but perhaps, thinking we are not so wicked as to deserve such chastisement, they might fail to make us give up occasions and attachments that might lead us into

Then, perhaps, the second reason sins, may fill us with God's holy fear. It is the difficulty, almost the impossibility, of being rescued from its entanglements. Let us take the example of Lot. Perhaps none of us deserve this praise which St. Peter gives to him: "For in sight and earing he was just, dwelling among them, who from day to day vexed the just soul with unjust works.' (2 Pet. ii. 8.) Yet look at the difficulty of the escape of this just man from his evil surroundings, from the filth of Sodom. Moved by Abraham's prayers, two angels of the Lord were sent to rescue Lot from the doomed city of Sodom, because the Lord spared him. And what a rescue it was! He was reluctant to go; he lingered; the angels had to take him by the hand, and the hand of his wife, and of his daughters. He be lieved them when they said : will destroy this place, because their cry has grown loud before the Lord, Who hath sent us to destroy them." (Gen. xix, 13.) And yet he was re luctant to leave his home; he had friends; the city was pleasant; the land round about was like the paradise of the Lord, says the Scripture. All this decked out the evils of the city, enthralled poor Lot and his wife and daughters, and they were loth to depart. He lingered. The angels . . . lest thou also look not back consumed. and be saved." (Ibid.) Is not this a to God.

Every one of us, my dear brethren, nust flee from sin to be saved. We must be afraid, lest we be contaminated. We cannot take things easily, enjoy ourselves, keep no curb upon ourselves without falling away. allured by our desires. There is always the danger, and if we grow careless and lose holy fear, "we may again be entangled and overcome."
(2 Pet. ii. 20.) Entangled, says St. Peter; there is the danger. "Be no without fear about sin forgiven " Be not (Ecclus. v. 5.) for the sins of the flesh entangle the soul. If we are easy-going and slothful, how do we know that we are not entangled? The bird only knows that it is snared when it tries to be free. are face to face with peril, when we are failing in the struggle, when we are almost yielding, please God the intercession of the Saints, as that of Abraham, may shield us; may our Angel Guardian take us by the hand! For then we shall all be like Lot, or Lot's wife. Very nearly lost, but not quite ;-or, alas! very nearly saved, but not quite!

TEMPERANCE

ARMY OFFICERS AND ALCOHOL

Grenfell, Kitchener and Roberts of Great Britain, Von Haeseler of Germany and Wahlberg of Finland have testified that, from their keen observation of soldiers engaged in warfare, abstainers from alcohol can stand up under hard work better than non-abstainers, even though they drink in so-called moderation. A certain doctor took two gangs of

soldiers and set them to work at the same kind of manual labor. gang he gave an alcoholic beverage. To the other gang he gave none. The gang without the alcohol did far more work than the gang with it.

The next time he tried the same experiment he shifted the gangs. Again the gang without the alcohol did the most work, showing that the result of the first experiment was not due to a superiority of the men.

Arthur Hunter, president of the Actuarial Society of America, and actuary of the New York Life Insur-ance Company, says that "the labor-er who gains his livelihood by the strength of his arm destroys by the use of alcohol the very foundation of his efficiency.

Yet it is the laboring man who supports the saloon.
Alcohol is also the same handicap

to mental workers that it is to physical workers. Experiments have been made with translating one language into another, with rifle shooting, with memory, etc. — all showing a marked loss of power to think after the use of alcohol.

The alcoholist is a poor surgical Surgeons dread to tackle the patient who has been a steady drinker. He has less than the normal powers of recuperation.

The man in the liquor business is a poor life insurance risk. The experience of life insurance companies has been so unfortunate with this class of people that they are now classified along with people engaged in "hazardous occupations." To deal with liquor is indeed a hazardous occupation, for the barkeeper is likely to be constantly tempted, and the constant use of liquor under. There mines the health. The death rate of the saloon proprietors is said to be 182% of the regular death rate.-New Century.

DAILY MASS

was contributed recent to the column of the Listener in a local daily which will have more of an appeal to the Catholic than to the non-Catholic reader. The Listener tells it in this way.

"Did, or didn't I tell you," writes a valued correspondent, "what I think a truly beautiful story of our occasional choreman, a simple West of Ireland peasant, with little education, but a sound natural mind and a heart of gold? It is a Listener story even though it magnifies the R. C. Church. My wife in her blind Protestant way, asked him if he went to church, and he answered gravely, that he hadn't missed a Sunday for twenty years, adding that his daughter, a girl of thirteen, rose at 6 every morning to attend early Mass. At my wife's expression of surprise he said: 'You know, Ma'am, it helps to keep you nice and quiet all day long.' I wish Protestantism afforded some thing to keep me nice and quiet all

A vain wish, one would say, for Protestantism can offer nothing like the Sacrifice of the Mass. How expressively the old peasant put it as "to keep you nice and quiet helping all day long." Attendance at Mass begets a peace that surpasseth all understanding. That peace is evident in the lives of those who go to daily brought him forth, and set him without the city, saying, "Save thy life: it is quite impossible for them to lose lest thou also
Make haste giving the first moments of the day

terrible escape? And was it an escape? Not for all. "Look not back," the angels had said. Was it is hard to understand why there she saying good bye for ever to her are not more Catholics attending home? How pleasant the days had been—the pity of it! And the poor, ing the life of Mother Seton that be foolish woman regretfully looked fore her conversion when she was in back! "And his wife, looking be-hind her, was turned into a statue of daily Mass, she wrote home to one of tongues, it is consoling to note that salt." From the contamination of her relatives that these Catholics who the just man shall believe in the Mass and attend it Even Lot lingers and hesitates, and Even Lot lingers and hesitates, and with difficulty advances. His wife would be happy as angels almost if looked back, and our Lord bids us they availed themselves of all the fact that our schools have done their Remember Lot's wife." (Luke glorious privileges the Church offers

During the snmmer days particularly there is a fine opportunity to go to Mass frequently. It may mean a sacrifice to arise a little earlier and attend Mass before going to work; but it brings its reward even in a way as winning a matchless tranquility of mind. During the vacation days it is no great sacrific There are few vacation places with out the morning Mass and a vac that begins every day with the hearing of Mass will surely be a happy The Mass alleviates many ills of body and soul. He who begins the day by coming into the presence Who promised to refresh those who labor and are heavy burdened, will reap untold blessings both in time and in eternity. - The Pilot.

CATHOLIC CHURCH HAD A "RED CROSS SOCIETY" 300 YEARS AGO

Stephen H. Morgan in the New York Evening Post

Now that we are assisting the Red Cross in such a splendid manner it is of interest to note that the order of Red Cross nurses, for ministering to the sick and wounded, originated with a soldier three hundred and twenty years ago. This was Camillus, Lillis to whom Pope Sixtus V. granted permission to use a red cross as the distinguishing mark of the society he was forming and which Pope Gregory XIV. confirmed by founding the order in 1541.

"Camillus de Lillis by his work as a nurse and the reforms he brought about in caring for the sick, both in hospitals and on the battlefield, was eventually canonized a saint, and Pope Leo XIII., on June 22, 1886, announced that St. Camillus de Lillis would be the patron of nurses, whether they wore a red cross badge

When the late Mayor Gaynor was shot and taken to St. Francis Hospital in Hoboken, in what was thought to be a dying condition, 'Big Bill' Edwards ordered that only the best nurses in the United States should attend the distinguished patient. The Mayor overheard the order and, in the weak voice left to him, whispered: 'I want these Sisters to take care of me.' And so, day and night, a little Sister of St. Francis, with a red cross of St. Camillus on her breast, nursed the Mayor back to health.

MERCY AND JUSTICE

That our courts should temper nercy with justice is a proposition from which no good man and true will dissent. No longer do we try the defendant in Star Chamber sessions or hang him on mere rumor and sus-Rather than subject innocent man to unmerited punish ment, we will suffer twelve un-doubted criminals to go unwhipped of justice. But have we stoppe twelve? So far have we pushed this benign theory that it now opportune to review the path over tain whither it leads. May it not be well to ask that our courts now temper their mercy with a little

There is reason to fear that what we have thought to be mercy is not that virile virtue, but its weak counterfeit, sentimentality. Today, there is scarcely a promising development in court procedure which has not thore!" fallen under its blight. The Chil-dren's Court, an admirable institution in theory, has perhaps, saved itself, in spite of its friends. Still, if there the court's ill-advised clemency makes it a powerful, if unwitting contributor to the spread of youthful delinquency. "I want to make this court," a successful judge once remarked, "a place that a boy simply hates to come to a second time. The probation system for minor and adult delinquents, if wisely applied and vigorously administered, will certainly save many a first or second a weak court allows a defiant culprit to regard probation as an indulgence of open guilt and a plenary absolufrom merited punishment. "The disease that afflicts us." writes Judge Marcus Kavanagh of Chicago, is want of respect for the law," and this lack the Judge traces, in part, to the inability or unwillingness of officials to enforce the law and to the practice of "coddling the criminal,"

'During the last five years, there has arisen in this country, and espe-cially in this State (New York) a dis position to coddle criminals. cannot do that without belittling crime in the eyes of the criminal. I warn you that three quarters of the crimes in this country today are committed by paroled criminals who paroled before they were

cured Perhaps we can secure mercy and justice in their proper proportions, only by remembering that the community has rights, quite as undoubted as the rights of any criminal .-America.

ONE TRIUMPH OF CATHOLIC

SCHOOLS In these days of bustle and confusion when the lowering war cloud graduates and students of Catholic colleges see their duty clearly and this vision and promptness of execution is not far to seek; it lies in the God doubtless might have made



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American ideals and have exhorted the young men to cherish them as precious heritage. As events proved, the lesson went home. The first call to war was answered by thousands of our stalwart youths who are eager to show their devotion to the country by giving their lives to it. College halls were literally emptied; where there had been hundreds of students one day, there remained but a corporal's guard the next day. All this is good, both for the college and for the United States, for the former because it vindicates them before the very eyes of a numerous if blatant, set of revilers, for the latter because in the words of a distinguished general, the boys from Catholic schools can be turned into soldiers second to those who come forth from West Point. There are many lessons to be drawn from all this, but the most important of these is that wherever God is the head of the school, there the interests of the country are safe.-America.

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MOTHER LOVE

There was the farm house door, and

outstretched And love-light in her eyes, to comfort

Until my sobbing ceased. And she would kiss

My tearful eyes, and call me loving names-Alanna bawn! alanna dhas machree

Yes, I was hurt, but all would soon be well-What is it? God! A dream a dream you say!

There is no house-no mother-I am And she is dead and gone this many a year!

Under the graveyard mold! She can not hear-Think you she can not hear? Ah yes, she hears! She comes! I feel her arms about

me now-Her kisses on my face. Her tender voice Is crooning once again: "Alanna

-REV. JAMES B. DOLLARD

CHURCH

If there is one subject more than another on which clear and accurate be very much worse off than the statement is required in our day, it is the aim of the Church. We have received so many temporal blessings at her hands, she has done so much even none at all. Why, then, should art and literature and science that, unconsciously to ourselves we nothing? often act on the supposition that she has a mission to make this world a not for some spiritual good beyond them, the Church would never concern herself with material things. Order, tranquility, popular contentment, plenty, prosperity, advance in ment, splendor,—this is the elysium of the worldling. And Christ de-clared that His kingdom was not of this world. The Church, whatever one and one only aim-to save im-

The office of the Church has seldom more eloquently and exactly Rome some years ago by the late Archbishop Spalding. The Ave Maria quotes the passage as an needed in our day and country :

Christ did not send His Apostles to teach all knowledge, but to teach His religion,— to teach the worship of God in spirit and in truth, in lowlienable her to do this with infallible certainty, the Holy Ghost was sent and abides with her. But Christ did not teach literature, philosophy, history or science; and consequently He did not establish His Church to teach are keen to do it. The reason for these things. He founded a Church,

known from the beginning all the stroy them. duty by the country. They have truths of science; but this was not held up before eager eyes the best part of the divine economy. . . . desire to root up sinfulness, if there carnege.

The philosophy and the science of Plato and Aristotle had been in the world for three centuries when Jesus Christ came, but He made no allusion whatever to them. He neither praised nor blamed these great masters of all who know. . . . He came to bring immortal faith and hope and love to man. . . . He denounces greed and lust and indifference and heartlessness: but He does not warn against the desire to know, the desire to upbuild one's being on every side—to become more and more like unto God in power, in wisdom, in goodness and in beauty -The Monitor.

SUCH FRUITS COULD GROW ONLY ON A GOOD TREE

By Franklin MacVeagh, before the Chicago Historical Society, May, 1901

"Marquette and his compeers travelled on snow-shoos when they did not go barefoot; they lived on moss when they could not luxuriously feast upon pounded maize; they lived in bark huts when fortunate enough to sleep indoors; and they died of labor and exposure when they were not murdered by the Indians. Their missions therefore, existed without great revenues, and the most they asked of their friends at home was prayers for the souls they had come to save.

Internal grace.

of the mind is still inherent; and that is described by the apostle as Nor let us fail to conceive the

phenomenal nobleness of these harvest: Frenchmen because they were heroes and martyrs in the name of a Church that may not be ours and which expresses itself in ways that we may not prefer. Whosoever Church it is and whosoever it is not, it is at least a great Church beyond compare; and it has in its history splendid epochs, when it commanded greater sacrifice and higher endeavor than Christianity has otherwise known since its first lofty days. One such epoch, raised distinctly above the level of the centuries, was the epoch of the French Jesuits in North America. They were the elect of a society which had a first claim upon the most fervent souls. The records
I dreamt I was a frightened little of humanity will be sought in vain for the story of purer lives, of more Running to mother's arms. All was steadfast apostleship, or of sterner martyrdoms, Jogues, Bressani, Daniel Brebeuf, Lalemant, Garrier, Mar just inside quette, living and dying, illustress the would be waiting with her hands the loftiest virtue in the world. quette, living and dying, illustrated praise is too extravagant, no language is too sacred to apply to them. They were a 'glorious company of And I would lie contented on her apostles, they were a 'noble army of

SOWING AND REAPING

There are a good many Christians who seem to think that the laws of nature do not apply at all to spirit-ual matters. If they should sow nothing but the seeds of some foul plant in their garden they would be much surprised to get a fine lot of sweet flowers from them. But they go on through their youth, and some of them their lives long, sowing most plentifully in the spiritual field of their own hearts and souls the seeds of the most abominable vices - wild oats they are sometimes called-and they seem to imagine that they have as good a chance to get a fine crop of all the Christian virtues at the as those who have cultivated these rirtues from childhood to old age.

They say to themselves, and perhaps to others: I have only to repent of my sins and get the priest, and of course I mean to do that some time. Then I shall be as well prepared for death as if I had spent my AIM OF THE CATHOLIC whole life in preparing. Of course I expect to go to Purgatory; but I am given to understand that there are very few who go to heaven immedibest. And I hope to get the blessing and indulgence; and if I do, I lose all the enjoyments of life for

Now, to a soul stupefied by sin, this may sound true, or half true. more comfortable and delightful But there is a very weak spot in place to live in : whereas, were it such reasoning, right at the start. The man who perhaps only half consciously - relies on it says: have only to repent of my sins. does it every occur to him that this may be a hard thing to do? To arts and sciences, literature, refine- make up one's mind to stop sinning simply and solely for fear of its pun ishment, so that if there were no punishment for sin he would go right on with it, is not repentance at all. may be supposed to the contrary, has | And it is too probable that this is really all the disposition of heart many sinners have when the hour of death is at hand. This is demonstrated if the immediate danger defined than in a sermon delivered in Rome some years ago by the late seeming repentance passes away with it: it was no better than what example of the exposition so much fear, and it does not, cannot, obtain forgiveness.

And why not? Because true re pentance is a real hatred of sinmore, it is the beginning of a real love of God. One may be moved to ness of mind and purity of heart, as it by fear of hell, but there must be who hunger and thirst for in it a real hatred of sin, not one righteousness. In all that concerns the religious life the Church has the office of Christ, represents Him and and is impossible without it. And speaks with His authority; and to the grace of God means, if accepted, some beginning of the love of God.

There is, then, considerable dan ger that, for those in confirmed habits of sin, what seems to be repentance is not really so at all. There may even be no desire to root up the crop of sinful habits which has been sown all through life. loves them too much to wish to de-

And even if there has been such a

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is actually a true repentance for the time being, the danger is still very dreadfully real. The working of penitent thoughts and feelings, let us suppose, has really been a super-natural grace. But the natural law the growth of evil seed into an evil harvest: "Be not deceived, God is not mocked; whatsoever a man shall sow, that also shall he reap; and he that soweth in the flesh shall of the flesh reap corruption" (Gal. vi, 7, 8. He may by faithful use of God's refrain from partaking of the fruits of the crop which he has sown. it is going to be a hard struggle for him. The natural results of his sin-ful habits are still there, and if he expects to get rid of them, he must get more grace from God than those need who do not suffer from them.

For those, then, who have been long in sinful habits, frequent prayer and reception of the Sacraments are far more necessary than for others. There is no effectual cure for a sinful life, except a pious one. this is just what most of them abso lutely fail to see. - The Missionary.

THE UBIQUITOUS CELT

MANY IRISH NAMES ARE STILL FOUND IN SPAIN

The London correspondent of the Manchester Guardian gives the following account of the Irish element in Spain on the authority of a Spanish friend

You are perhaps too much inclined to think that America is the only for-eign country where Irish emigrants land. But there is an Irish element in Spain, though less numerous, also important. It is probable that the special conditions of this old country. its Catholic faith, it monarchical spirit and noble traditions, particularly attracted the more tinguished Irish families in search of a new home, while the middle and poorer classes preferred to sail to more democratic and English-speaking lands.

This would explain why most of the Irish-Spaniards belong to the army. The Spanish army list abounds with names like O'Shea, O'Connor, MacKenna, O'Neill, Shaw, O'Donnell, Macdonald. Arthur O' Neill, Earl of Tyrone, became Spanish field-marshal, and in the Carlist wars won the title of Marques del Norte. His son, though an officer in the Spanish infantry, known as a poet. Another poet of Irish descent died recently in Madrid Fernandez Shaw. And the name of General O'Donnell is as famous Spain as that of Wellington in Eng land. General O'Donnell was command of the Spanish troops which invaded Morocco in the last Queen Isabella's reign, and his triumphant march was only che by the diplomatic opposition of Eng

Most of these Irish Spaniards emigrated during the first half of the nineteenth century. They were rapidly absorbed by Spain—a country which quickly stamps her character on newcomers—and bardly any of their present representatives speak English or have any knowledge of English and Irish life. But they carry everywhere their family tales of a dark past and their names as witnesses of their family romance, and their influence is no doubt overwhelming on the general opinion which Spain, ignorant of the progress of later years, still entertains on the oppressed sister island.'

IN THE CHURCH UNIVERSAL

Patrick MacGill, the soldier-poet in his recent book relates a little incident that points to the triumph of faith over race prejudice even in the heat of conflict. A Bavarian boy was dying of his wounds when the Irish soldier found him:

"When rummaging in my pocket I happened to bring out my Rosary beads, and he noticed them," said MacGill. "He spoke, and I guessed that he was inquiring if I was a Catholic. I nodded assent.

"He fumbled with his left hand in his tunic pocket and brought out a little mud-stained booklet, and handed it to me. I noticed that the volume was a prayer-book. By his signs, I concluded that he wanted me One to keep it."

And having placed his little prayerbook in safe hands the boy closed his eyes forever on the scene of

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