

FIVE-MINUTE SERMON.

Twenty-first Sunday after Pentecost.

THE GREAT CAUSE OF CRIME.

Every year, on the tenth day of October, Catholic temperance advocates have been accustomed to celebrate the birthday of Father Mathew, and to renew their zeal for the great work to which he was devoted. The New Testament clearly teaches that drunkards are excluded from the kingdom of heaven. It was no new doctrine, therefore, that Father Mathew proclaimed when he appealed to all Christians to join with him in opposition to the degrading vice of intemperance. He decided that it was a Christian duty to organize a new crusade against an evil that has become more dangerous than ever before under the changed conditions of modern society.

That intemperance prevails to an alarming extent is unquestionably true; that it is a prolific source of crime and poverty cannot be denied, even by those who are enriched by the sale of intoxicating drinks. Apart from other channels of information, the records of the courts sufficiently prove that the habit of excessive drinking is widespread, and that every State in this free country is obliged to spend thousands of dollars annually because a large number of citizens become drunk and disorderly.

Our own experience shows us that homes are made desolate, families are brought to destitution, children suffer hunger because the money that should be spent in providing the necessities of life is squandered for drink. Long observation has convinced those who are devoted to the relief of the poor that the most hopeless cases of misery are found in the sections of this large city where women are addicted to intemperance.

In the presence of an evil destructive of the Christian home, and dangerous to the moral welfare of the community, it is the duty of earnest Christians to speak out their convictions. Some there are who need to be urged to give a little more attention to what may be called out-door Christianity. The sound principles of the temperance question are misrepresented frequently, and intelligent Catholics act in public as though tongue-tied, unable or unwilling to make known the teaching of the Church.

When silence seems to give consent to evil-doing, it becomes necessary to proclaim aloud the truth, not only in the church but in the market-place. We owe a duty of edification to our brethren which requires us to do many things for the common good. Indifference is culpable, silence is culpable, when such a course of action retards the progress of virtue and strengthens the power of the wicked. The cowardice of good people has often served to make vice bold and defiant.

Let us resolve, my brethren, to do something positive in the Christian warfare against the vice of intemperance. By word and example we can make it known to all men that the drunkard is a disgrace to human nature. While he remains intoxicated, his conscience cannot guide him; his tongue gives forth idiotic utterances; his duty to God, to his neighbor and himself are shamefully neglected. In fulfilling her divine mission as the custodian and teacher of the doctrines which Christ promulgated, the Catholic Church must everywhere oppose the sensual vices that debase human beings. The willing slaves of intemperance cannot be honored as exemplary Christians.

THE CATHOLIC TRUTH SOCIETY AND ITS WORK.

London, Sept. 15, 1909.

The coming annual conference of the Catholic Truth Society, to be held this year at Manchester, marks the successful close of its first quarter century of work. The society has come of age, and has come to stay. And already its example has led to the foundation of similar organizations in other countries, some of which have a record of many years of useful work.

The society owes its initiative to two men, a priest and a layman, who are still after all these years its honorary secretaries. They have done a great work, which meant steady application week after week for all these years, and done it without any reward but the satisfaction of accomplishing something for the cause of Catholic Truth. A remarkable feature of the society's career is that from first to last it has had the same unpaid co-operation from a crowd of zealous workers. Nearly all the writers who have produced its library of popular literature have refused to accept one penny for their labor, and many of them have handed over valuable copyrights to the organization. The officials of the society have always been unpaid.

Like all great things it had a very small beginning. A Belgian Catholic publisher had produced a tiny book of sixteen little pages in a paper cover. There was an engraved title page, and at the head of each of the other fifteen pages there was an artistic representation of a mystery of the rosary, with a few words of explanation below it. An English edition was prepared, and the "Little Rosary Book," small enough to be slipped under the cover of a prayer book, was produced for sale at a half-penny (one cent) each. This was the first publishing enterprise of the society, which then numbered a very few members grouped round the prime movers in the organization. One of these was an English convert, Mr. James Britten, whose activity in Catholic work is known to thousands, who are not aware that all this energy was the work of his leisure time, spared from his daily occupations as an eminent man of science. His colleague, Father Cologan, is a parish priest of one of the country districts in the Archdiocese of Westminster. The two founders were happy in obtaining at the very outset the help of a prelate who had a thorough belief in the good work that could be done for the Church by cheap popular literature. This was Bishop Vaughan of Salford, afterwards Cardinal Vaughan, Archbishop of Westminster.

One penny (2 cents) was fixed as the standard price for the society's publica-

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tions, and, though higher priced pamphlets and books have been issued, this is the price of most of the items in the long catalogue of "booklets" issued during twenty-five years. A series of papers on historical questions have among its contributors men like the late Father John Morris, S. J., and the Redemptorist Father Bridgett. The series of penny lives of the saints and of eminent Catholics now covers a wide range of pious biography, and some of these little books have had an enormous circulation; the "Life of St. Patrick," for instance, has run to eighty thousand copies. Over one hundred thousand copies have been sold of a beautifully printed edition of the Four Gospels, in four volumes at a penny each. A penny prayer book, originally written for children, was so much used by adults, that it was rewritten for them, and under its new title of "A Simple Prayer Book" has sold by the hundred thousand. The British War Office bought a large quantity for issue to the Catholic soldiers in the South African war. One of these prayer books is again in the possession of the society. Its pages are dark with bloodstains, for it was found open beside a soldier who died on the battlefield. As he lay mortally wounded he had prepared for death with the help of the little book.

Another branch of the society's activity is connected with Catholic lectures. It has prepared several series of lantern slides illustrating Catholic history and devotion, which can be hired by lecturers at a rate that just covers expenses. The first series prepared illustrates the history of the English martyrs.

At a very early stage in its development the society organized the first of its annual "Conferences" on a very modest scale. These have grown into important gatherings, held in various Catholic centres, at which papers are read and discussed dealing with a wide range of topics, social work, educational problems, etc., in a word, all that affects Catholic interests. They have been the means of drawing many lay Catholics into active work for the Church, and of inaugurating other useful works, such as the work for Catholic sailors now carried on not only in many of our home ports but also in places abroad frequented by British ships.

What the society needs is larger membership. Its organization is being gradually strengthened by the formation of local branches, and it is probable that this development will add largely to its influence for good.—A. H. A. in America.

THE POPES AND THE PRESS.

When Louis Veuillot, the great Catholic editor of France, was alive he incessantly strove to awaken the Bishops of that country to the necessity of having the Catholic press supported. They did not rouse and the result is seen in France to-day.

At present, however, there is a feverish anxiety to help the French Catholic press. An organization called the Good Press, at Paris, recently has issued a pamphlet containing the most striking exhortations of Leo XIII. and Pius X. from which a few excerpts may be made. Here are passages which American Catholics may read with profit:

"With no less insistence we renew our advice that you should labor with as much zeal as prudence for the publication and diffusion of Catholic newspapers. For in these days people form their opinions and regulate their lives almost entirely by their reading of newspapers."—Letter to the Bishops of Brazil, 1899.

"Among the means best adapted to the defense of religion there is none, in our opinion, more efficacious and more suited to the present time than that which consists in meeting the press by the press and thus frustrating the schemes of the enemies of religion." (Letter to the Bishop of Vienna, 1883.)

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Mr. Peter England, of Chatham, N. B.

writes on May 22nd, 1909:

"I had Indigestion or Heartburn; my feet were always cold except when asleep; I would have to get up three or four times in the night. I could not work nor walk fast; often I have had to stop until I would get relief. The doctors told me a year ago last April that it was the heart, and to be very careful."

"I had taken lots of medicine, and was worse two months ago than when I too: the trouble in April, 1908. Now I have no heartburn or indigestion, and my feet are a natural warmth. I sleep from 10.30 to 5.30—a good, refreshing sleep. I can work and walk around smartly. I have had but slight attacks two or three times in two months, and that was my own fault, for I over-exerted."

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The saying of the same Pontiff that "a Catholic newspaper in a parish is a perpetual mission," is well known.

And his successor, Pius X. is no less emphatic in his exhortations to support the Catholic press. It will be remembered how he once took the stylograph out of the hand of a Catholic journalist kneeling at his feet, and blessed it with these words:

"There is no nobler mission in the world to-day than that of a journalist. I bless the symbol of your office. My predecessors used to consecrate the sword and armor of Christian warriors. I am happy to draw down blessings on the pen of a Christian journalist."

And mark the startling warning to the Bishops of France gathered at Rome two years ago. In solemn tones he reminded them, "In vain you may build great churches, found great schools and multiply missions; if you do not support a strong Catholic press all your works shall come to naught."

The new French Bishops are aware of the danger that threatens as the Bonne Presse shows. Cardinal Pie writes as follows:

"The most religious people in the world; the most submissive to authority, if they only read bad newspapers will at the end of thirty years become a nation of unbelievers and rebels. Humanly speaking, no preaching can hold its own against a corrupt press."

Cardinal Laboure is even more emphatic:

"The hour for building churches and decorating altars is past. There is only one matter which is urgent and that is to cover the country with papers which shall teach it the truth once again."

Cardinal Lavigerie has the same message:

"To found or support a newspaper destined to enlighten and reclaim men's minds is, in a sense, as necessary and as meritorious as the building of a church."

The Bishop of Dijon says that the support of the press is more important even than that of the schools. The Bishop of Blois says that it is a form of apostasy which is imperiously demanded at the present day. The Bishop of Verdun says that the Pope does not merely recommend Catholics to support the Catholic press but orders them to do so. The Bishops of Sicily, at a synod subscribed 25,000 francs towards the Catholic press.

If we turn from the ecclesiastics to leading Catholic laymen we find the same insistence on the need of supporting the press. Listen, for instance, to the words of Windthorst:

"Foolish people! Men close their schools and they are content to build others. Men demolish their works and they create new ones, without dreaming of arresting the army which is more ready to destroy than they can be built up again. Why do not they employ their money rather in providing themselves with a powerful press which would capture public opinion for them and, by means of it power and all that they have lost?"

We must consider the words of these men in our own country, also. Our people must be made aware that, in the language of Cardinal Lavigerie, "it is, in a

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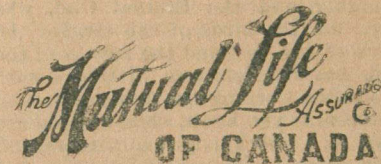
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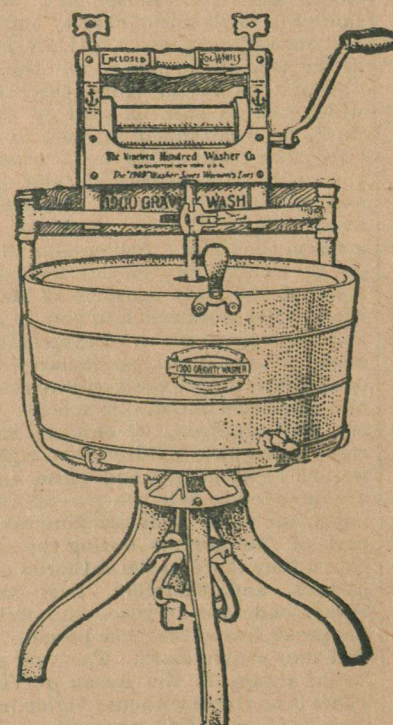
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sense, as necessary and meritorious to found a Catholic newspaper as it is to build a church. The Catholic press is the defender of the Church and the school. It deserves to be supported far better than it is. It is a noble thing to build a church but a dangerous thing if public sentiment does not support the press in its conflict. In this country, too, many subscribers are in the habit of cutting off the Catholic paper whenever times grow a little severe. It must make the inhabitants of the demon's abode grin derisively when-

The Washboard Ruins Clothes



Take a new shirt. Soil it well! Then soap it, and rub the stains out of it on a Washboard.

Do this six times. Then look at the hems, collar and cuff edges and the button holes, closely.

You'll find them all badly frayed, ripped, thinned, worn out more than from three months' hard, steady use.

Half the life of the garment gone—eaten up by the Washboard.

Shirt cost a dollar, say—washboard takes 50 cents of wear out of it—you get what's left.

Why don't you cut out the Washboard? Use a "1900 Gravity" instead. It drives the water through the clothes like a force pump. It takes out all the stains in half the time, without wearing a single thread, or cracking a button.

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Try the "1900 Gravity" for four washings! Won't cost you a cent to try it, either. You write to me for a "1900 Gravity" and I'll send it to any reliable person without a cent of deposit, or a cent of risk on your part.

I'll pay the freight, too, so that you may test my offer entirely at my expense. Use it a month, free of charge.

If you like it then you may keep it.

If you don't like it, send it back to me, at my expense.

If you keep it you pay for it out of the work and the wear it saves you—at say 50 cents a week. Remember, it washes clothes in half the time they can be washed by hand, and it does this by simply driving soapy water swiftly through their threads.

It works like a spinning top and it runs as easy as a sewing machine. Even a child ten years old can wash with it as easily as a strong woman. You may prove this for yourself and at my expense.

I'll send the "1900 Gravity" free for a month anywhere so you can prove it without risking a penny.

I'll take it back then, if you think you can get along without it. And I'll pay the freight both ways out of my own pocket.

How could I make a cent out of that deal if the "1900 Gravity" wouldn't actually wash clothes in half the time with half the wear and do ALL that I say it will?

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ever they see Catholic fathers and mothers deliberately asking that their names shall be erased from the subscription list of a Catholic newspaper. Some years ago Cardinal Casanas, of Barcelona, Spain, declared the Catholic press the right arm of the Church. If this be true, evidently whoever hurts that press or cuts off the visits of one of its representatives, hurts that arm or cuts it off. Can anyone love the Church who cuts off her right arm?—New World.

We must be more, ten thousand times more, than common easy-going Catholics, if we would convert for God this deluded and benighted land.—Father Faber.

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