FIVE-MINUTE SERMON

FOURTEENTH SUNDAY AFTER PENTECOST

THE POWER OF GRACE "For the flesh lusteth against the Spirit and the birit against the flesh. . . . so that you do not a things hat you would." (Gal. v. 17.)

The two-fold principle in man, of which the Apostle here speaks, is a matter of our common experience. We are all conscious of two tendencies within us, one waich tries to drag us down what is material, sensual, and evil, and another which seeks to raise us to what is noble, elevating, and spiritual. The former comes from our physical being, from that nature which we have in common with the brute creation; the other is our moral sense, our reason,

our conscience.

It is the power of distinguishing between right and wrong which makes the great difference between us and the lower animals. You may teach a dog not to steal, but it will only be through not to steal, but it will only be through fear of punishment. But we have a sense of responsibility to a power higher than ourselves. This is the voice of conscience within us, guiding, checking, upbraiding us if we have done what is wrong, or, on the other hand, approving us if we have done a good action.

us if we have done a good action.

The history of the human race is that of a constant struggle between these two principles. They are the two masters of which our Lord speaks in the masters of which our Lord speaks in the Gospel of to-day, and each is striving for the ascendency over us. Which are you serving, the flesh or the spirit, God or the devil? This is the practical question for each one of us. For there is no half-way. We cannot serve both of these masters. You cannot be half the friend of G ad and half the slave of the day! Either you are now in the state devil. Either you are now in the state of grace, the child of God, an heir of heaven, or you are held captive by the devil, and should you die at this moment he would claim you as his

But, perhaps, you doubt which master you are serving, because your soul is the battle-field for that conflict of which the pattle-need for that conflict of which
the Apostle speaks—the lusting of the
flesh against the spirit and the spirit
against the flesh, so that you do not the
things that you would. That is, though
in your heart you would rather listen to the promptings of your better and nobler nature, yet sometimes it seems as if the fiesh had the upper-hand, and you are tempted to think there is no

use trying any longer.

Take courage and be consoled by the experience of St. Paul. Thrice he be-sought the Lord that a grievous temp-tation might depart from him, and he retation might depart from him, and ne re-ceived the answer, "My grace is suffi-cient for thee, for power is made per-fect in infirmity." No one has de-scribed more vividly than St. Paul this conflict within us. "The good which I will," he says, "I do not, but the evil which I will not that I do. For I am Adjusted with the law of God. accorddelighted with the law of God, according to the inward man, but I see another law in my members fighting against the law of my mind, and captivating me in the law of sin. Unhappy man that I the law of sin. Unhappy man that I am! Who shall deliver me from the body am! Who shall deliver me from the body of this death?" And he answers: "The grace of God by Jesus Christ our Lord." If, then, you are tempted—if even you have fallen, be not discouraged. God's grace can enable you to triumph over your lower nature, if you have done grace can enable you to triduple over your lower nature, if you have done those things that you would not. De-spair not, then, but, trusting in God's mercy and in the power of His grace, arise and renew the struggle. Victory will crown your efforts in the end, if only you persevere in the fight, for "he that persevereth unto the end shall be

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GENERAL INTENTION FOR

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

CATHOLIC SCHOOLS AND COLLEGES

This issue of our Messenger will reach our subscribers just before the reopening of schools and colleges. Most opportune, therefore, is the General Intention giving reasons why we should pray for our Catholic schools, convents and colleges.

convents and colleges.

Chief among these reasons is the danger of contamination from without. Not a few Catholic teachers, even with the best intentions, may be influenced, consciously or unconsciously, by the principles that underlie non-Catholic education. Starting with the legitimate axiom that the progressive Catholic teacher ought to adapt himself to the teacher ought to adapt himself to the needs of the age, they are often too ready to believe that these needs are correctly set forth by the most celebrated non-Catholic educators. A moment's reflection should suffice to dispel this illusion, even if facts did not prove that the Catholic view is the right one. Who are these up-to-date non-Catholic educators? They are, for the most part worshippers of what boastfully styles itself Modern Thought, although its contradiction of Catholic principles is as old as Lucifer and its principles is as old as Lucifer and its pedagogic revolutions are singularly

witless.

The inside history of most of these modern revolutions in pedagogy is the history of fads strenuously advocated by ambitious educationists in search of by ambitious educationists in search of transient applause. Having no real knowledge of the past, dating all their historical lore from the Reformation or the French Revolution, they are altogether unaware of what the Church was doing for education during the twelve hundred years that preceded the Lutheran apostasy, and so they eagerly grasp at what seems to them new, and they proclaim it as a great modern discovery, when, if they had a wider acquaintance proclaim it as a great modern discovery, when, if they had a wider acquaintance with the history of the human soul, they could not help recognizing this pretended novelty as a familiar friend some

DYSPEPSIA MADE HIM MISERABLE

Suffered Agony Until "Fruit-a-tives" Cured Him

Hundreds of people gladly testify to the wonderful curative powers of the famous fruit medicine, "Fruit-a-tives". To those now suffering with Indigestion, Dyspepsia or other Stomach Troublea, this letter of Mr. Stirling, the well known real estate operator of Western Ontario, shows the way to a speedy and

GLENCOE, ONT., Aug. 15th. 1911 "Fruit-a-tives were so beneficial to me when I suffered with distressing Dyspepsia, that I wish to inform you of

Dyspepsia, that I wish to inform you or their satisfactory results.

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thousands of years old. According to the French saying, they are very proud of having discovered the Meditteran-

covery is generally something like this. An aspirant to a reputation for origin-An aspirant to a reputation for originality comes across some forgotten axiom of Jean Jacques Rousseau's, so much admired by ignorant Protestant teachers, and forthwith he recommends this axiom to the careful consideration of a gathering of half-educated teachers who immediately apply this false princi ple experimentally in the schoolroom. Neither the promoter of this startling suggestion nor his hearers have read a true biography of Jean Jacques, or they would know that he was a compound of madman, cynic and comedian, a scoun-drel who flung his five children into a foundling and orphan asylum, and who nad absolutely no experience in educa-tion. A worse guide for the training of youth it would be impossible to find. But that is precisely the fundamental blunder on the non-Catholic world. It had absolutely no experience in educatakes up with guides who have no ex perience, no traditions, no credentials. The only thing it requires of them is audacity. Let them simply initiate something that has an air of novelty, though it may be as old as the hills, and they will follow blindly forgetting that they will follow blindly forgetting that what is really a new standard in educa-tion is probably not true or it would en discovered long ago, and that what is true will very likely turn out

not to be new at all.

We Catholics, like other people, may learn much from the most modern school architects. We may learn, for instance, that the old plan of building a school from the outside inward is radically wrong. If you start from the outside, determined to make your building look regular and symmetrical, you will produce the time-honored soap-box or factory style of architecture, with all the schoolrooms exactly the same size, half tory style of architecture, with all the scholorooms exactly the same size, half of them facing the south and the other half the north. But if you have profited by the wisdom of modern experts you will begin by determining how many rooms you want, and the size of each, which should vary according to the number of pupils in each class. Then you will arrange these rooms that they may admit daylight in the way most favorable for reading and writing. Exits, stairways, flues and pipes for ventilation and heating, etc., should all be plotted out before the outside appearance of the building is thought of. The result will be, from the outside, an unsymmetrical, and therefore more artistic, structure than the old soap-box with windows grouped in irregular but really light-giving clusters, and with the inside system perfectly adapted to the end in view.

In such material things the children of the world average from the control of the scholorooms exactly the same size, half of them facing the south and the other half the north. But if you have profited by the wisdom of modern experts you will be in each class. Then you will arrange these rooms that they may admit daylight in the way most favorable for reading and writing. Exits, stairways, flues and pipes for ventilation and heating, etc., should all be plotted out before the outside appearance of the building is thought of. The result will be, from the outside, an unsymmetrical, and therefore more artistic, structure than the old soap-box with windows grouped in irregular but really light-giving clusters, and with the inside system perfectly adapted to the end in view.

In such material things the children In such material things the children of this world are often wiser in their generation than the children of light. But in what really constitutes the essence of true education we Catholics have nothing to learn from misbelievers or unbelievers. The essential factor in true education is the training of the will, and this presupposes on the part of both teacher and pupil a knowledge of the most intimate workings of the huboth teacher and publi a knowledge of the most intimate workings of the hu-man soul. This knowledge can be ac-quired only by self-examination. In order to know human nature in general,



H. K. Kallogy

a man must begin by knowing himself. Now, thanks to the practice of examination of conscience with a view to rendering an account of that examination to another in the confessional, the Church is the exclusive home of self-knowledge. Boys and girls not yet in their teens, because they have been, with God's sacramental grace, fighting inward temptations from the dawn of reason, have far more correct views of practical psychology — though they do not know its name — than the recently famous Professor James or the now coruscating Professor Bergson. Catholic children early realize that self-conquest is the greatest of victories, and that it the greatest of victories, and that it often receives an immediate reward in the sweet approval of a pure con-

in the sweet approval of a pure conscience.

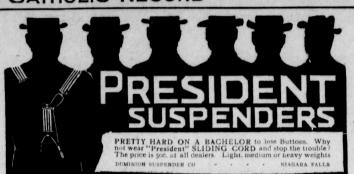
Quite contrary is the view that prevalis among many teachers outside of the Church. They worship almost as a first principle the theory that a child's mind should be allowed to develop along the line of least resistance and that consequently school hours should above all be made very attractive. Their ideal is that the child, when grown up to manhood or womanhood, should be able to look back to school days as a delightful time. In this also they betray their lack of age - long experience. What sensible men and women look back to with deepest satisfaction is, not the pleasant part of school life, but the strenuous training which has moulded and strengthened their character. Many a successful middle-aged man remembers with gratitude the master who Many a successful middle-aged man re-members with gratitude the master who flogged him when he deserved it, while fingged him when he deserved it, while he has nothing but pity or contempt for the silly teacher who let him do what he pleased. It is strange that the parallel process of training the body should not suggest a striking analogy in the training of the soul. He who aspires to success in athletic sports knows how hard is the training, how pitiless to flesh and blood, how unrelenting in its watchfulness, and especially he knows that perseverance in continual self-denial is the necessary price of sustained excellence. This constant self-repression not only supposes remarkable will power, but actually increases that power of the will at each renewal of effort. power, but actually increases that power of the will at each renewal of effort. Thus the career of a well trained athlete affords a splendid defence of the old but ever knew principle that the will must be brought under firm discipline by faithful observance of rules. Ruskin, speaking of the basic principles of art, says that the more rules a creature observes the more perfect that creature

To be sure, gentleness should go hand To be sure, genuieness should go hand in hand with firmness. Unnecessary severity is a mistake. But softness is worse. Father M. J. O'Connor, S. J., in an able paper which he read on June in an able paper which he read on June 26th of this year, before the Catholic Educational Association at Pittsburg, and which has since been published as an issue of The Catholic Mind series, quotes, appositely for our purpose, the following words of a paper prepared by a nun teaching in one of the parochial schools of Columbus, O., and read lately at a meeting of Catholic teachers in that city:—"There must be something more than a general spirit of piety in our teaching. We should teach our children to build—build for eternity—and this should be done very simply. Their should be done very simply. Their building material must be their little daily duties as they present themselves. Slowly but steadily, more by insinuation than by compulsion, the edifice of the child's character will progress. If one will, he may teach the children how to adjust the blocks, but each little one must be its own builder, and the most

adjust the blocks, but each interesting must be its own builder, and the most effective help to this forming of the child's moral nature will be sympathetic, energetic, definite order."

Another danger that must be guarded against in our schools, convents and colleges is the temptation to overload the curriculum with a multiplicity of subjects. The common plea is that a school or college graduate is nowadays expected to know a little of everything. In the good old days when the majority of convent girls and college boys acquired without effort a large stock of general up-to-date information from the conversation of their parents, elderly relatives and friends at home, there was no such temptation to overload the no such temptation to overload the school curriculum. But now that so many parents are too ignorant or too busy or too lazy to impart home training, there seens to be some excuse for making the school an "omnium gatherum" of scraps of knowledge. The result is disastrous. Instead of turning out youths so well trained in mental and moral gymnastics that they are ready and able to think logically and therefore to succeed in any line of study they may choose, the average non-Catholic schools and colleges produce graduates who have a smattering of ill-digested information on many questions—most of many parents are too ignorant or too information on many questions—most of it wrong, but who are quite unable to grapple alone with any intellectual of grapple alone with any intellectual or moral problem. That the capacity of the human mind, not having visibly increased in the course of centuries, cannot keep pace with the immense multiplication and subdivision of sclentific studies, is admitted by every serious thinker of our time. It is no longer possible, as it was in the days of Aristotle, for one man to assimilate all departments of knowledge. All that the greatest minds can now achieve is to know little of each of the larger divisions of science and to know much of one particular subject. Why then should we expect encyclopedic information in a youth? The proper course would be to train his mind, so that he will readily seize the strong point in would be to train his mind, so that he will readily seize the strong point in every subject he tackles, and unhesitatingly reject unimportant details, and to train his will so that he will be prompt to do what he ought to do when he ought to do it, whether he likes it or

A similar remark applies to the multi-plication of college and university courses. The elective system, according courses. The elective system, according to which a boy of seventeen is invited to choose any one out of twenty, and, in some institutions, a hundred courses, such as classical, mathematical, lluguistic, economic, historic, physical, chemical, electric, or philosophical, may be useful after graduation when a man of well trained mind wishes to cultivate a special talent, but it is extremely perplexing to an immature brain, and, as a general rule, dissipates instead of strengthening the youthful mind. No course of higher training has yet been devised that can at all compare in effici-



ency with the time-tested Catholic course of classics and philosophy. This it is which has trained our vast army of Catholic priests so effectively that they are continually, all over the world, exploding the ever-recurrent bubbles of so-called modern thinkers. The peculiar glory of Catholic educa-tion is that its main ideas come to it from above, just as the particular weak-ness of non-Catholic education arises ness of non-Catholic education arises from the fact that it is greatly in finenced by the clamor from below. All our lay teachers take their cue from highly trained priests, and this is as reasonable as is the common custom of consulting the best experts in plumbing and ventilation. Outside the Church the low-grade teacher clamors against his high-grade colleague and wrings from him harmful concessions, the high school strives to drag down the university to its own level, and the the university to its own level, and the university, yielding to popular clamor, lowers the value of its degrees by making them accessible through a hundred different courses, the easiest and least educative of which ranks with the bardest and most formative.

The foregoing are a few of the reasons why our associates should pray for Catholic schools and colleges. No for Catholic schools and colleges. No more important object could engage our prayerful zeal. The ideal Catholic teacher brings into the schoolroom an atmosphere that is truly divine. He may not often speak directly of God, of Our Blessed Lord, of His Immaculate Mother, of the angels and saints; but all his pupils feel that he loves his work because he loves his God, and when the fisme that burns within him occasionally finds vent in a passing remark of deep conviction as to the tran-sitoriness of this world and the folly of not building for eternity, their Catholic hearts warm to him as to a man who practices what his life preaches more elequently than his words.

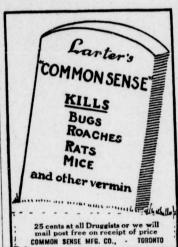
LEWIS DRUMMOND, S. J.

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