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

ENEMIES OF THE CHURCH : THE

WORLD

er will be a friend of the world be-nemy of God. (Jas. iv. 4.) It is but natural and to be expected that the Church of Christ should have its enemies. Its message and its purpose are so entirely opposite to the ways and inclinations of human nature, that it is no wonder that the world, the flesh, and the devil have coalesced to thwart its

work. By the world we understand the duties, pursuits, and pleasures of everyday life. These things may not in themselves be wicked, but they become an enemy, if allowed to limit the horizon of our vision to this short life alone, if allowed to engross our souls, to become our end, our all in all. Yes, worldly details, not wrong in themselves, become wrong, if they stand between God and our soul, and unutterably wrong, if they usurp God's place in our hearts. And this is their tendency. "Know you not that the friendship of this world is the enemy (Jas. iv. 4.)

And we ourselves are naturally inclined to fall in with the ways of the world. We are in the world, so the danger is constant and ever with us. Most men are carried along on the tide of worldly ways, pursuits, and pleasures, and we shall be swept away too, unless we battle strenuously against the stream.

The methods of the warfare of the world against the Church are twofold-open and secret. The open warfare is usually carried on by calumny or ridicule. The days of persecution are passed, we may hope. but the world hates the Church as bitterly as ever, and its aim is to discredit the Church. The holiness, the calm, the success of the Church irritate the world. And the Phari sees are alive yet, and say to the Church what they said to its Master, Thou hast a devil." If our Lord could be thus blasphemed, can we wonder at the Holy Mass being styled idolatrous superstition, at the vile slanders against the practice of confession, at insults against Mary Immaculate, the authority of the Pope, at the sneers against the priest, and the blameless nun, passing from the convent to the school Our Lord has said: "If the world hate you, know ye that it hath hated are not of the world, therefore the world hateth you." (John xv. 18, 19.)

Most of us can stand an attack. and opposition often makes us more earnest in our religion, but few of us are strong enough to face and perseagainst ridicule. And the world uses this weapon with dexterand cheap, coarse wit from a companion have made many a poor Caththem one by one. The sign of the Cross is ridiculed at the dinnerhour, and the weak Catholic gives it up; then grace is soon forgotten Then Friday comes, and ab-Then the priest passes by, and the Catholic, regarding those around, omits the salute he would gladly have made, and is despised by them all as a coward. And if there is talk about religion he temporizes. is afraid to speak out, and perhaps ends by agreeing that one religion is as another.

Then there is the secret and insid-ious warfare against the souls of the children of the Church. Worldliness, or the spirit of the world, ingratiates itself into the heart, that once was all for Jesus. It takes the form of some pleasure, companion, to more described as and you will be surprised at the large number whose present in all its beauty. What would have been to her only dead formulas, or been to her only dead for been to her only dead formulas, or been to her only dead formulas, or been to her only dead formulas. pursuit, and at first the sour supersuit nothing wrong. The danger is in being seduced and engrossed by it. We learn to forget to have a pure We learn to forget to have a pure society, or by taking the pledge to the fundamental principles of spiritual perfection. by degrees it is the world that becomes the master. Too much time, comes the master. Too much time, home of the drunkard. You must persuaded, can be pursued on mistoo much pleasure is given, to this gain his friendship by helping him; sions for non-Catholics. If Catholior that, and God's service suffers, gain his confidence by showing an prayers are curtailed, good customs interest in him; not merely by ad-

stands out prominently in the and spend evenings at his home, in-Gospels. (Matt. xix. 20 and Luke vite him to yours, provide a substixviii. 21.) It is an example that should make each one of us humble with him. Get your friend to come and fearful. He was a good young man, eager to learn of our Blessed Lord, and able to answer what so few of us could do—that he had kept But you will need assistance in thing! Our Blessed Lord did not win him over. He, Who could comnand the storm and unclean spirits, failed to convert this good young Catholic Citizen. man. Jesus said to him: "Yet one thing is wanting to thee: sell all whatever thou hast and give to the poor, and then thou shalt have treasure in heaven, and come, follow Me." "He having heard these things, became sorrowful; for he was very rich." And St. Matthew adds, "He went away sad." The world gained the victory, His wealth stood between him and God; alas! perhaps afterwards it might usurp God's place in his heart. Worldliness fascinates and enthrals the soul. He had no idea that he was so completely in the hands of the enemy! but the world was his

May God give each one of us the grace to see what is ruling in our heart. The day will come when our Lord will demand of us a sacrifice. Yet one thing is wanting to thee,"

FIVE MINUTE SERMON He will say. May we be able to say, with St. Peter: "Lord, we have left all things, and have followed

(Matt. xix. 27.) Love not the world, nor things which are in the world."
(1 John ii. 15.) Two things we must do to keep this word, lest our hearts get entangled and ensnared. First, we must keep a watch over our hearts. If we find we are growing slothful and careless in the

Whatever it may be, it cannot be And, secondly, to help us to avoid entanglement, let us remember "the world passeth away." (1 John ii. 17.) How can any transient pleasure honour, or gain satisfy an immortal soul? "What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?" (Matt. "The world passeth away xvi. 26.)

of God, let us examine what it may

be that is usurping God's place.

but he that doth the will of God, abideth for ever." (1 John ii, 17.) Remember that, and give yourselves to God. Range yourselves on His side, soldiers of Christ, children of the Church. The enemies of the must perforce Church enemies, and we will hold no parley with them. Fear the plausibility and deceits of worldliness. Resist and do not judge for yourself, but obey the Church and the maxims of Holy Writ. "Religion, clean and undefiled before God and the Father, is this . . . to keep one's self unspotted from the world." (Jas.

TEMPERANCE

WORKERS ARE DISCHARGED FOR INEFFICIENCY

Indulgence in intoxicating drinks is regarded with such disfavor in the great munitions plants at Eddystone, in the Philadelphia industrial district, that despite a daily increasing shortage of workers, 2,000 men have been laid off by the Remington Arms Company for "inefficiency." A year of costly experiment has aught the company the lesson that the worker who carouses is more expensive to his employer than an idle machine.

Men who go to the other extreme and attempt to hoard their earnings by the short-sighted method of liv ing in the cheapest quarters and eating the poorest food obtainable are being eliminated from the payroll with the boozers. gram of efficiency hits both high

LABOR LEADERS CONDEMN SALOON

Who can deny that the liquor traffic is driving men and women to work in factories, workshops and washtubs who ought not to be there and boys and girls into industrial ity and skill. Human respect is a life who should be in the school or to become a Catholic, but she wished tender and touchy thing, and sneers on the playground? The liquor to know more of her future husband's traffic tends to decrease wages, never to increase them. The use of alcoolic ashamed of the practices of his hol makes men less skillful and holy religion, and then abandon drives men to lower scales of employment and reward. Every cent spent in the liquor business is trines, I gave her St. Francis de wasted. There is no redeeming Sales' "Introduction to a Devout feature in the saloon. Go anywhere Life." This was followed by Quawasted. There is no redeeming feature in the saloon. Go anywhere where its influence is felt and you stinence is given up for fear of a see the demoralization it brings. The saloon is the enemy of the people. I am against it and will do ment to Divine Providence." More all I possibly can to put it out of business.-John B. Lennon, Treasurer American Federation of Labor.

> BE ACTIVE IN TEMPERANCE WORK

around us the result the sin of intemperance. Go to the by Protestantism, that it was based public institutions, hospitals, jails, reformatories, penitentiaries, insane by the supreme wisdom of an age-old asylums and poor houses, not to Church, The living power of Catho-

yourself; you must become active in a work which takes you into the Something o die out, and God is forgotten.

One example of the worldling stop, but with others to visit him, to this font of grace to drink instead of the saloon and you are truly giv-

all the commandments from his this work; even one drunkard is too youth. And yet there was some big a job for one man. So join if there is one in your parish, if not help organize a conference of the of St. Vincent de Paul.-

THE POILU'S PHILOSOPHY

French soldiers, according to Current Opinion, maintain their serenity of soul by the use of the following optimistic reflections Of two things one is certain: Either you're mobilized of you're not mobil-

If you're not mobilized there is no need to worry; if you are mobilized, of two things one is certain: Either you're behind the lines or you're on the front.

If you're behind the lines there is no need to worry; if you're on the front, of two things one is certain : Either you're resting in a safe place or you're exposed to danger.

If you're resting in a safe place

exposed to danger, of two things one is certain: Either you're wounded or you're not wounded.

you're not wounded there is no need to worry; if you are wounded, of two things one is certain: Either you're wounded seriously or you're wounded slightly.

If you're wounded slightly there is no need to worry; if you're wounded seriously, of two things one is cer-: Either you recover or you die If you recover there is no need to worry ; if you die you can't worry

The sage old monk of the desert who used to mind the anxious young novices that most of the things we worry about do not happen, would, no doubt, have approved of the poilu's cheerful philosophy.-America.

PAVING THE WAY

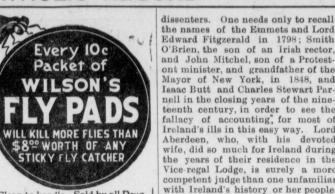
One of the great apologetic principles of Father Hecker, if I understand his position correctly, was that the Catholic Church completely satis-fles man's natural religious instincts. There are implanted in man's heart be our he maintained, certain longings after spiritual things, and he must grope after some satisfaction for them. Protestantism, and all other forms the beginnings of a worldly spirit, of religion except the one true form, are the human expression of these unconquerable desires. And as a consequence, when the true religion is properly presented, complete satisfaction for the ion nate aspirations of mankind becomes evident, and is one of the strongest incentives for embrac-ing Catholicism. He wrote "Ques-tions of the Soul" and his "Aspirations of Nature" to prove this.

This position has important corallaries for missionary work. In showing simply that Catholicism satisfies the deepest instincts of humanity there is no danger of arousing antagonism. A certain desire to be convinced of the truth of Catholicism is created, and then the actual work of conversion through scriptural or other arguments can proceed smoothly. But if one commences with argumentation, it is but human nature to argue back. And plausible objections can always be brought against any argument on religious questions. Even when a Protestant cannot find the objections. I have known them to fall back on the position: beat me arguing because you have made a study of this subject, but that does not prove your side to be true. We cannot have absolute mathematical demonstration of all religious truths, so that it is necessary to produce a favorable attitude of mind before arguments will have the desired effect.

This was illustrated in a recent experience of my own. A young college woman who was going to marry a Catholic came to my rectory to find something about Catholicism. She announced that she did not wish Instead of starting with a bare outline of our dogmas, such as is contained in the penny catechism, or with a completer treatise, giving the arguments in favor of these doo drupani's "Light and Peace" Brother Lawrence's "Practice of the Presence of God" and Caussade's "Abandon-

extensive spiritual work succeeded. Given the longing for spiritual de velopment and the grace of God, the result was inevitable. She could not help but realize that here was a sysas had never been presented to her by the supreme wisdom of an age-old

Something of the same line, I am cism is presented as a system of the spiritual life, with its wonderful methods, its divine helps in the Sacraments, its guidance by devout men of learning, experience and authority, if this be the scheme of persuasion, instead of vigorous argumentation, the results will be for the success of a mission upon the pastor than upon the missionary. The most eloquent preacher will fail



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The different receptions given Catholic doctrines at our missions was remarkable. In the one place there was a certain stiff-neckedness, an unwillingness to be convinced, a quiet mental defiance, that was like a wet blanket upon the enthusiasm of a preacher. In the other town, however, there was the greatest cordiality and eagerness. The church was crowded every night and the best spirit possible pervaded the meet-

If we analyze the difference in attitude between these two pastors, I whole of Catholicism and the other only a part. That is to say, one was presenting the Church as the Truth, the other as the Truth, the Way and the Life. Is it not significant that Christ called Himself—and in Himself the Church—"the Way, the Truth and the Life," putting first the Does it not give us an im portant hint in our apostolate Should we not show that the Church is the Way of union with God in this life and in the next before trying to argue about its being the Truth Nor need this plan interfere at all with an integral presentation of the

And so I should urge upon all Cath olics to know the spiritual side of the Church themselves, to go on in their lives from the mere externalism of bodily presence at Mass, routine prayers, tepid reception of the Sacraments out of custom or habit into the inner soul of Catholicism - to personal, individual union with God through prayer and the Sacraments. Let them know something of the experiences of the great heroes of the Church by reading of her saints, let them embark in the wonderful adventures of a soul faring forth to seek its Lord in the ways of mental prayer, the practise of the omnipresence of God, of the very essence of spiritual ity in constant purpose to do God's will. If they become that kind of Catholics, and can show by their own lives, by their intelligent conversa things of life, that the Church is the Way; if they can show the wonderful lovableness of Catholicism, then they need not argue at great length upon

the questions of apologetics. Once let our people realize that they have something of eternal importance that those outside the Church have not, and their hearts will be aflame with zeal to spread the glad tidings. We have a Way and a Life, a Way of Life incomparably superior to anything the rest of the world dreams of. In God's name let us preach it! Let us give to thirsty A Southern Pastor in The Missionary.

ONE ORANGEMAN

tem of personal union with God such KNOWS REASON OF IRELAND'S rights of his fellows who are his New World

> At heart one Orangeman holds no warped views regarding the cause of Ireland's misery. He is the Rev. Mr. Walker Gwynne, an Episcopal clergyman. He writes his opinion in a letter addressed to the editor of the New York Times and it was printed on June 17 last. The letter follows: To Editor of the New York Times: As an Ulsterman, the son of

Master of an Orange Lodge, and

proud of what Ulstermen and their descendants, including our honored President, have done throughout the world, I wish to express my strong dissent from the statement concern ing the cause of Ireland's sad dis-sensions, attributed in to-day's issue to my friend and fellow churchman the Right Rev. Dr. Darlington (Angli can), Bishop of Harrisburg. In the rebellion of 1798 my own grandbeen pursuing from the atmosphere of non-Catholics who come or do not come to hear him. More down good reason. Some of the latter were hung, and my grandfather only escaped having sus. per. coll. as his memorial legend by fleeing to this zeal of God in his heart will succeed where the pastor is loved and respected. Recently it was my fortune to give missions in widely separated parishes conducted by widely different men. They were both zealous, both exemplary, but in different ways. One man was always arguing always for good described in the substitution of the conduction of plary, but in different ways. One man was always arguing, always carrying the war into the enemy's camp, always standing up for the maximum of his rights. The other was quiet, unobtrusive, seemed anything but aggressive, and depending for his influence upon the example of the plant of the body and the plant of the same English lack of sympathy, governmental stupidity, and short sightedness which caused the loss of this great land to the British empire had more to always. for his influence upon the example of had more to do with Ireland's cona thoroughly Christian character in himself and his people. In some ways the second man had greater odds against him than the former. There had been several serious the last century and a quarter have the chelicular than the former. scandals among the Catholics of the town, and they had created a bad churchmen of the reformed ancient there is no need to worry; if you're feeling when he arrived on the spot. Church of St. Patrick and Protestant

dissenters. One needs only to recall the names of the Emmets and Lord Edward Fitgzerald in 1798; Smith O'Brien, the son of an Irish rector, and John Mitchel, son of a Protest ont minister, and grandfather of the Mayor of New York, in 1848, and Isaac Butt and Charles Stewart Parell in the closing years of the nine teenth century, in order to see the fallacy of accounting, for most Ireland's ills in this easy way. Lord Aberdeen, who, with his devoted wife, did so much for Ireland during the years of their residence in the Vice regal Lodge, is surely a more ompetent judge than one unfamiliar

Canon Hannay ("George Birming the son of my old rector in Belfast half a century ago, struck one note of the trouble with Ireland when he defined the difference be tween Belfast and Chicago to consist in the fact that while Chicago says
"I will," Belfast says with equal
energy "I won't." The late Dean
Groton of Philadelphia preached a sermon in my church a few years ago on some words of Jacob's advice to his sons when they were about to go back to Egypt to face their wronged but unrecognized brother, now the great Prime Minister of that country. The text was "Take a little honey." If Ulstermen would only take a little think we shall find it to consist in honey to sweeten their other splen-the fact that one was giving the did qualities, Ireland's problem of seven centuries would be more than half solved.

WALKER GWYNNE Rector Emeritus of Calvary (Episcopal) Church. Summit, June 11, 1917.

THE OTHER LIFE

The great question which has for ever agitated the mind of man is the question of his destiny. Life's true rpose and the goal of human existence were to him enigmas for which he sought the answer. The story of man's endeavor to find a solution sufficient to silence the in sistent questionings within him has been written down, and a pitiful story of failure it is, wherever the light of divine faith has been ex cluded.

In pre-Christian days the multitude thought life commensurate only with their earthly existence. Death for them was the end of all, and in the grave were buried all their hopes and ambitions, never to be realized. Naturally, then, they lived for the world, and success they measured by the accumulation of worldly goods. They sought the world's wealth; they hankered after its honors, and indulged in its pleasures.

The evening of life came upon The riddle of human existence they found could not thus be answered. But it was too late to apply other principles to the solution. They had drunk to the dregs the cup that could satiate material cravings only, and written on the bottom each one, sore at heart, read the distress Thou fool, thou hast ing words: spent thy life in vain."

Christ and His Church, however have emphasized in unmistable terms man's true dignity, teaching that life here is a preparation for the life hereafter. In this great truth-for such it is, so confirmed by the testimony of science that it is beyond all reasonable dispute-man finds the strength to maintain his dignity-to rise above the attractions of earth, and to safeguard his super jority over the animal. It presents the world to him in its true perspective. It makes him mindful of the ale and thus to society it give stability and order.

" Beneath the influence of steadfast faith in a world to come," says a great writer, "life here on earth acquires a significance worthy of man, and blossoms into virtue and peace. Such a faith gives strength to curb our earthly passions in the face of every temptation, to bear the sorrows and pains of life without sinking beneath the burden, and to comply, not only courageously but joyfully, with every demand duty may make upon us. Nothing is impossible, nothing too difficult, where it is a question of winning the palm of eternal felicity at the cost of a brief warfare on behalf of God's will on earth.—The Pilot.



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