

FIVE MINUTE SERMON

REV. F. P. HUCKY, O. S. B.
SIXTEENTH SUNDAY AFTER
PENTECOST

THE BEST OF THE COMMANDMENTS

"Keep the Commandments of the Lord thy God, and walk in His way, and keep His commandments." (Deut. x. 1.)

The rest of the Commandments, my dear brethren, are safeguards against our own selves. We are all prone to evil. Our natural inclinations, if not kept under and corrected, would lead us to deadly sin.

As pride leads us to disobey God and refuse honour to our parents, so by anger and envy we break the Fifth and Eighth Commandments; quarrels, murders, lies, and calumny are their children.

Thus, "Thou shalt not kill" forbids also those sins that might lead up to murder. And they likewise can be mortal sins; as anger, hatred, revenge, and their sequelae, quarreling, fighting, and doing injury.

This is how the Fifth Commandment is broken; but to keep it we have to be men of peace, for they "are called the children of God."

We know to what depths of shame the violation of the Sixth Commandment will lead those who give themselves up to it. With this, especially, it is necessary to resist the beginnings. You must be on the watch against, and at enmity with, avarice and intemperance, and your own inclinations and passions.

There are many, thank God, who never feel tempted to break the Seventh Commandment. "Thou shalt not steal." But there are many more, whose self-complacency will receive a shock, if they will examine all that is included in these words. It is not only pick-pockets and burglars who break this word; there are many others. There is that respectable shopkeeper who is not above a little sharp practice; weights and measures have a knack of favoring their master; adulteration enlarges the profit; and the prices asked are not always the exact ones.

When the war began and Mr. Hoover asked us to economize on wheat for the starving Belgians we thought that the privation of wheat was a national misfortune. As substitutes were utilized and bakers became experts in their preparation, we found with a mixture of surprise and almost disappointment, that we were better off than we had been before.

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But who shall say that he never breaks the Eighth Commandment? "He that sins not in word, the same is a perfect man." (James iii. 2) Lies, rash judgment, tale-bearing, detraction, calumny—all are included under this precept. And if you steal away your neighbour's good name, you are bound to restore it, as far as you are able. Try to keep this rule: "Do unto others as you

would like others to do to you." Then their good name would be safe, and you would bid fair to be a perfect man.

The Ninth and Tenth Commandments probe our very heart's core. Our Blessed Lord has said: "From the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies." (Matt. xv. 19.) And to keep us out of such sins, the law forbids us to entertain and indulge in such desires. How low, indeed, we must be fallen if, to make room for such guests as these foul desires, our Blessed Lord is turned out, Who longs to be the King of our hearts!

This is our lifelong work: "Keep the Commandments." Be not faint-hearted. In every command from God there is a promise of help, if we attempt it; a sure reward, if we fulfil it. "He that hath My Commandments and keepeth them, he it is that loveth Me. And he that loveth Me shall be loved of My Father, and I will love him." (John xv. 21.)

DISGUISED BLESSINGS

Undoubtedly food restriction among us has occasioned inconvenience, but there is no evidence that it has been harmful to health; in fact it has been a benefit.

While natural appetite and thirst are ordinary signs that food and drink are needed, the specific food and drink desired by the individual are an acquired not a natural taste. In an agricultural country where the inhabitants produce practically all their foods on the spot, children grow up accustomed to simple and hardy nourishment, but in the artificial surroundings of the towns they are inoculated from babyhood to the use of a variety of food products whose quality is practically dictated by manufacturers.

In many parts of Europe meat is hardly ever seen on the table of the poor man and is sparingly used even by those who can afford it. The palid bread which Americans have fancied an essential of life was never seen in the districts referred to. Candy is a luxury reserved for rare occasions and the unlimited sweets so much sought by us are unheard of. Yet the people thrive; more than this, they are exceptionally healthy.

It will be recalled that the great Irish famine in the early part of the nineteenth century was caused by the failure of the potato crop. The potato was the food staple of Ireland. Yet in normal times the people of Ireland were particularly healthy and vigorous.

A few years ago when the era of street railroads began in this part of the country thousands of Italian laborers were imported for work on these roads. These men lived under conditions that almost anyone else would have called trying; they ate hardly any meat and no sweets, yet they were proverbially healthy men and did the hardest sort of work without breaking down under it.

These instances show that meat, sweets and bread made from finely ground and bleached flour are by no means as necessary to human comfort as many of us appear to believe. They were an acquired American taste. This does not militate at all against the fact that people accustomed to these foods missed them sorely when they were withdrawn. A man accustomed to alcohol feels its withdrawal keenly even after the physical longing for it has died away. Many tobacco users would prefer going without a meal to the privation of the weed. Children, if permitted, will stuff themselves with candy. The annual waste of sugar left in American tea and coffee cups would go far to supply all the sugar wants of the Allies, yet everyone knows that a fruitless labor it is to try to correct people who put into their tea and coffee three times the sugar needed.

All this goes to show that a very large number of us were unreasonably addicted to certain food and drink habits that were doing us positive harm. Everyone will agree that it was absolutely useless to argue them out of these habits. Here and there you may find an individual whom you can convince that a certain habit is a detriment to him and who will correct himself, but in the majority of cases the only thing that will improve matters is the impossibility of obtaining what they think they need.

When the war began and Mr. Hoover asked us to economize on wheat for the starving Belgians we thought that the privation of wheat was a national misfortune. As substitutes were utilized and bakers became experts in their preparation, we found with a mixture of surprise and almost disappointment, that we were better off than we had been before. In reality, the use of corn meal and other grains than wheat was a recovery of a lost art. The universal employment of finely ground and bleached flour is a recent matter and came about largely through the enterprise of the flour merchants. They finally convinced us that we had to have bleached flour. Mr. Hoover in turn convinced us that this was an unfounded impression. American teeth, stomachs and health generally are distinctly better for the change.

A few years ago the laboring man believed that he had to have meat three times a day. His father and grandfather who in their day had worked at least as hard as he, could have told him this was a mistake. But meat was cheap and easy to prepare and the habit grew. Today after we have been quite thoroughly rationed on the meat question, men

NO MORE KIDNEY TROUBLE

Since He Commenced to Take "Fruit-a-lives"

78 LEAS AVENUE, OTTAWA, ONT. "Three years ago, I began to feel run-down and tired, and suffered very much from Liver and Kidney Trouble. Having read of 'Fruit-a-lives', I thought I would try them. The result was surprising. I have not had an hour's sickness since I commenced using 'Fruit-a-lives', and I know now what I have not known for a good many years—that is, the blessing of a healthy body and clear thinking brain." WALTER J. MARRIOTT. 50c. a box, 6 for \$2.50, trial size 25c. At all dealers or sent postpaid on receipt of price by Fruit-a-lives Limited, Ottawa.

find they work as well if not better than they did before, though they are eating far less meat. There can be no doubt on the point that the prevalent excess of meat eating produced or aggravated various common diseases.

The candy shop are an attractive feature of city life. But when one found candy of all sorts on sale, not only in shops devoted to it especially, but in the great majority of stores, not to mention the slot-machines, he would be likely to conclude that candy consumption was being unduly promoted. The rules now forbid the sale of more than one pound of candy at a time. Surely this prohibition is a meritorious one. It is much like the course of the wise mother who takes the candy box away from a child who is eating himself sick.

Children need sugar and it is necessary for adults, within reasonable limits, but the analysis of some of the candies of the cheaper sort shows that candy-buyers were consuming many other things under the impression that they were forms of sugar. It is well known that as soon as any article becomes widely popular, it is imitated and the imitation adulterated until the article sold is of very doubtful value. It was high time to check the candy craze.

The food restrictions occasioned by the war have been a distant benefit. They have corrected bad habits and shown us the way to sane living, and the chances are that otherwise we would never have undertaken the matter ourselves.—A Looker-On in The Boston Pilot.

MAKING OR MARRING HOME

"No, Alice, you can't have a birthday party." "No, Tom, you can't take the boys up to your room. I can't have the floors tracked up."

"No children, you can't have a candy pull." "No, no, no! How many times must I say no?"

It would be hard to keep count for such a mother. "Mother always says 'no.' What's the use of asking her?" say her boys and girls. After a while they do not ask her, observes the Sacred Heart Review.

As soon as they are old enough, they go out for their pleasures. Mother never allowed them to bring friends home, so they have no social circle to welcome them. But there are lots of public places where one can have a good time, Alice discovers. Among these places is the public dance hall, possibly. If Alice loves dancing she may drift to where she can dance all she likes—at the risk of harm to body and soul. Tom never could ask the neighbor's boys in for a frolic, and you can't always go to other fellows' houses and never pay back." So grown up Tom's cheerless on the public places of entertainment—the poolroom, the movies and the saloon. A day comes when mother has her spotless house all to herself. It was too neat for the children's comfort. The furniture is as good as when it was bought, but the children have paid a heavy price for its excellent condition.

"Mother kept house just for the furniture," Margaret complains. "We never had the use of it." A New England writer described the woes of a hard-working man, whose wife went before him strewing papers for him to walk upon when he came from work. The children were trained to jump from paper to paper, lest their little footprints might injure the white boards. They jumped clear of their cheerless home when they came of age and mother never could understand why home had no hold on them. And she never will understand—for women of that type are hopeless persons.

A good wife and mother needs to be a good deal more than an automatic housecleaner. She must know how to make a home which to husband and children is the dearest place on earth—a place of love, mutual service and sacrifice, and a common interest in everything going on in the family circle.

The Rev. Reynold Kuehnel, in his Conferences in the Homiletic Monthly, gives an excellent bit of advice to parents which we gladly pass along. "Be with your children, and of them, right on their own level," he urges. "Do not fear for a moment

that in this manner you will lose any of your parental authority or love or reverence. You will only add to it. Your children will love you all the more for it. We have only to look at our relationship with God to understand this. Our obedience towards God is far more praiseworthy and remunerative if we obey for fear of love than if we obey for fear of punishment. Stay young with your children, and for your children, and enter into the very spirit of their pastimes. This will not only add to the happiness of your children, who want to see you young, but it will increase your own usefulness and add several years to your life. There is plenty of time to grow old; therefore, stay young as long as you can. And nothing will help you as much to remain young at heart and in spirit than when you enter into the pleasures and games of your children. Recall the days when your child was three years old and you played hide and seek with him or her. How happy both of you felt, and how the child loved you for it, and would do anything you asked for. It is much the same when children grow up and you have retained their charm all along. They will then be more likely to follow your command and counsel than, if you would choose to rule by severity."

PRAYING TO THE SAINTS

It is well known that one of the tenets of the sixteenth century reformers was a denial of the power of saints to help us. This led, likewise, to the doctrine which forbade prayers to the saints. Within recent years, however, it is noticeable that old Catholic practices have been subjected to analysis by some Protestants, and have been admitted as consonant with Christian teaching.

Recently a prominent Anglican layman asks, "Whether there is anything in the practice commended for by these sections of Christendom, which precludes their reconsidering the judgment passed in this matter by the sixteenth century reformers." He answers that the Catholic view is a logical consequence from even the Protestant theory of Christ's mediatorship.

Some Protestants now contend that the position of our Lord as Chief Mediator does not necessarily do away with the power of saints as secondary factors in the matter of intercession. As a matter of fact, even Protestants must admit that intercessory prayer is mentioned and approved in the New Testament. Hence, it is encouraging to witness a revival of sincere investigation on the part of non-Catholics, since we have little doubt that the Protestant lady—whatever may be said of the ministry—as a body, is and wishes to be sincere in its beliefs.—St. Paul Eulletin.

TRIBUTE TO CONFESSORIAL

The late Rev. Dr. Watson, under his pen name of "Ian MacLaren," contributed an article to the British Weekly, shortly before he died. In the course of his article he writes:

"One thing I have learned, and it has kept me from criticizing the Roman confessional with the high spirit of many Protestant writers. There are certain situations where a man or woman must confide in some person to obtain advice or

sympathy, or simply to unload the soul, and there is no one to whom it is more becoming they should turn than a sincere and honorable minister of Christ. For one thing he knows more of life, if he has been a receptive person, than even a lawyer or a doctor, and he is bound by every sacred consideration to absolute secrecy. During the course of his life he has become the depository of many hidden sorrows and family tragedies. He has been with people through many a cruel trial of which the world knows nothing, and has suffered with them in ways even his nearest friend does not suspect."

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