

FIVE-MINUTE SERMON

FOURTH SUNDAY AFTER
PENTECOSTTHE VANITY OF WORLDLY THINGS
"We have labored all night and have taken nothing." (Luke v. 5)

In today's gospel we are told that Peter complained that he and his companions had labored all night, but had caught nothing. It is to be feared that many people also confess on their deathbeds in looking back over their past lives, that even though they have labored and toiled all their life, they have gained nothing, nothing that will now avail them, though they may in worldly affairs have been very successful.

Such people have allowed themselves to be deceived by passion and luxury, and have directed all their attention to the satisfaction of their worldly ambitions, to the detriment of their souls. On their deathbeds their eyes are opened; they realize, but too late, that all their achievements are without real value, and that, with all their earnest work and toil they have gained nothing for eternity.

Take for instance the miser. What worry and privation does he not suffer. His greed gives him no rest day or night. He never ceases to give thought and effort to the hoarding up of treasures. And finally what gain has he for all his trouble when his last hour arrives? None whatever. As he has entered this world without worldly possessions he must leave it the same way. "For we brought nothing into this world; and certainly we can carry nothing out" (Timothy vi. 7). You have perhaps heard of one making a last will. In such a will we read: "This much I bequeath to my wife, this much to my children, this to the Church, etc., but you will never read: "This much I have kept for myself to take with me. Truly David says: "They have slept their sleep; and all the men of riches have found nothing in their hands." (Psalms lxxv. 6)

In the descriptions of his persecutions and adversities the psalmist said further: "Look thou upon me, and have mercy on me; for I am alone and poor" (Psalms xlvii. 16). And these are the words of the mighty and rich King David who gave immense wealth for the purpose of building the temple. He called himself poor and alone! Yes, he had indeed cause to do so, for even though he was the richest man, at that time, he also had to die, and he was buried the same as the poor beggar. His son Solomon, having tried to find happiness in the things of this world, cried in the end: "Vanity of vanities, and all is vanity." (Ecclesi. i. 2)

My dear Christians! If we would often consider this truth, we would certainly not strive so eagerly for the treasures of this world. If you would live a hundred years, from this day on, and during all this time possess the strength of Samson, the comeliness of Absalom, the riches and wisdom of Solomon, and an abundance of all other worldly goods, of what avail would all these possessions be at that dreadful last hour when you are to appear before the judgment seat of God, stripped of all things earthly, to render an account of the deeds done in all the days of your life? The things so long enjoyed will be of no value then. You, too, will in beholding them exclaim: "I have labored all my life and have gained nothing for eternity."

Therefore, my dear Christians, do not allow yourselves to be misled by the glitter and temptations of the world. Strive not for its treasures, which are vain and idle, and which have no value for us at the hour of death. On the contrary, strive for those treasures which will benefit you when you appear before the judgment seat of God, treasures of virtue and good deeds. Endeavor to become rich in grace and good works for the blessed are they who die in the Lord, for they shall rest, and their good deeds shall follow them. Amen.

HOW TO READ A CATHOLIC
PAPER

By E. Francis Mohler, M. A., in Catholic Columbian

In the last few years Catholic literature has been making great strides in its many branches. Our writers are gaining laurels not only from the people of their own persuasion but also from others; Catholic publishers are doing their part by putting on the market books of the highest order. Our magazines are leading a fairly successful existence; our newspapers are numerous, ably edited and in general possessed of lengthy subscription lists. The importance and merit of our magazines and books, however, are appreciated and put to the best of use; but this cannot be said of our newspapers, hence it is of the newspapers that I wish to speak.

The subscription price of a newspaper, a Catholic newspaper, is within reach of every Catholic and Catholics are bound in loyalty to their faith to support these papers. The truth of this is generally recognized by Catholics; many are the subscribers in Catholic newspapers, but it has always seemed to me that Catholics do not always make the best use of their papers, they do not absorb all the good that they contain and this is without doubt due to the fact that they do not quite know how to go about it. It is my purpose to suggest a method by which all the good that is in the Catholic paper, which comes to the home every week, can be put to the best use.

MEANS FOR FIGHTING ERROR
The Catholic paper is one of the best means for fighting error; editors and hierarchy of the Church realized this when they called the Catholic paper into existence. The secular paper, on the contrary, is often made use of by all evil-minded people, who "have an axe to grind," for the spreading of false and exaggerated reports on matters Catholic. To counteract these reports the Catholic press is striving day by day and with a great measure of success. This success even would be greater if Catholics were to set about reading their Catholic papers in a way that would be productive of the greatest benefit to them and to the Church. The

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question now is: "How is that to be done?"

The average Catholic family subscribes both to the secular daily and to the Catholic weekly. The taking of the secular paper into the home must of necessity be done as the English Catholic daily is still to arise from the future, and its arrival is ardently hoped for. It is a safe prediction judging from the developments that have been taking place recently, that it will be established within the next few years, and that it will be on the par with the secular daily. This by way of parenthesis.

WHERE MISTAKES ARISE
Now the secular daily, subject as it is to the press associations which supply it with its foreign news, often contains or otherwise contains in its columns reports and editorials on subjects Catholic that are neither true nor just. Some of the papers of this class have a penchant for things Catholic no matter how trivial or unimportant they may be; they are Catholic, they have a bearing on the Catholic Church and these trivial matters are often magnified, distorted, corrupted, twisted, mutilated into a sensational form so that they will attract the attention of the curious, the belief of the credulous, and the money of those of exotic tastes. So error in the secular paper may arise from two causes: open antagonism to the Catholic Church or, corrupted reports which are circulated by European news agencies; both resulting in damage to the secular journal that contains them and to the Catholic faith which they attack. In either case the wide-awake Catholic has it in his power to correct the error when it appears in his particular locality; and his Catholic weekly will be of great assistance to him in the work.

READ AND COMPARE
Read all that your daily has to say when something special, as the Roosevelt case, is being discussed. Then compare the secular account with that of the Catholic weekly; have a note of every point on which the secular paper errs outright, the points on which its information is insufficient, the items that indicate prejudice and lack of fairness. Mentally check these against the report of the Catholic paper and make a note of the points wherein there is a laxity, an unfairness, or a misrepresentation. "What good will this do?" Many will ask. To these I say that it will do much good if it is acted upon.

After the unfairness or the error of the daily has been made manifest on comparison with the Catholic weekly, the next step to be taken is that of informing the editor of the offending paper so that he will realize how offensive is the mistaken stand of his journal. Write a letter to him. Be not afraid to tell him what you think if the error is a palpable falsification; if it is simply misinformation set him right gently.

This advice may strike some as absurd, as puerile, but I know from my own experience that this is not so and that the advice is good. The editor of a secular paper will hark to anything that hits him in the pocketbook, and if his paper contains a manifest falsehood that is offensive to anyone whose name is on the subscription list, then he is hit in the pocketbook when that person takes exception to the views expressed.

Here is an immense field open for the work of the practical Catholic. Error is rife in non-denominational journals on matters that are denominational. Many complain that they have no chance to do good for their faith; here is a greater opportunity than they could be completely exhausted, and Catholics need not even exert themselves to grasp it.

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Right Rev. J. F. Sweeney, Bishop of Toronto; Hon. Thomas Coffey, Senator, Catholic Record, London.

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All of these ideas I evolve from the correct method of reading the Catholic paper. The reading of the correct report and the correction of the false are associated; and the guide in judging of what is false and what is true in the Catholic news is the Catholic paper. Let us then make use of the opportunity not only for ourselves but for others who may have been affected by the false, by sending the truth through the columns of the paper that has offended.

PRESBYTERIAN MINISTER
AND "THE QUEEN OF
ANGELS"

The telegraph, says the Sidney Catholic Press, reports that at the dedication services in connection with the Presbyterian church at Wonthaggi (Vic.) recently "Queen of Angels" was sung. Immediately on its conclusion the preacher, Right Rev. W. S. Roland (Moderator of the Presbyterian Church of Australia), emphatically protested against the singing of the hymn. He said the words were utterly opposed to the belief and teachings of the Presbyterian church. They esteemed Mary as a good woman and mother, but they had not yet raised her to nobility among angels, nor given her queenship over the world, and he hoped they never would!

MARY'S PRAISES SUNG BY PROTESTANT
FOOTS

I do not intend to enter into controversy with Mr. Roland and his opinion of the Mother of God. I merely wish to say here that almost every English Protestant poet has paid his tribute to the Blessed Virgin; and in a strain so lofty in sentiment, so devout in expression, so unctuous in prayerfulness so haunting in pathos, so redolent of spirituality, that even the most sceptic and callous reader cannot divest himself of its forceful, fervid charm. And remember, "every great poet is a teacher," to quote Wordsworth; and "desires to be considered as a teacher or nothing."

Listen to Byron:

Ave Maria! 'tis the hour of prayer;
Ave Maria! 'tis the hour of love;
Ave Maria! may our spirits dare
Look up to thee and to thy Son's above,
Ave Maria! oh that face so fair,
Those downcast eyes beneath the Al-mighty Dove!

Or Shelley:
Sweet Benediction in the eternal curve,
Veiled Glory of the lampless universe.

Or Wesley's great biographer, Southey:
They served a Maid more beautiful than tongue
Could tell or heart conceive. Of human race,
All heavenly as that Virgin was, she sprung;
But for her beauty and celestial grace
Being one in whose pure elements no trace

Had e'er entered of sin or mortal stain.
The highest heaven was now her dwelling place:
There as a Queen divine she held her reign,
And there in endless joy forever would remain.

Or Wordsworth:
Mother! whose virgin bosom was uncrossed
With the least shade of thought to sin allied:
Woman, above all women glorified
Our tainted nature's solitary boast;
Purer than foam on central ocean tossed,
Brighter than eastern skies at daybreak strewn
With fancied roses, than the unblemished moon
Before her wane begins on heaven's blue coast.

Thy image falls to earth. Yet some, I deem
Not unresponsive, the suppliant knee might bend
As to a visible power, in which did blend
All that was mixed and reconciled in thee
Of mother's love with maiden purity.
Of high with low, celestial with terrestrial.

Or Longfellow:
Virgin and Mother of our dear Redeemer!
All hearts are touched and softened at her name;
Alike the bandit with the bloody hand,
The priest, the prince, the scholar, and the peasant,
The man of deeds, the visionary dreamer,
Pay homage to her as one ever present
And if our faith had given us nothing more
Than this example of all womanhood,
So mild, so merciful, so strong, so good,
So patient, peaceful, loyal, loving, pure,
This was enough to prove it higher, and truer
Than all the creeds the world has known before.

Noticing in a recent number the exaggerations into which some promoters of the peace movement are falling, we pointed out that war is not an unmixed evil. Some take exception to this as incompatible with general Sherman's famous aphorism: "War is hell." Even if such incompatibility existed, it would not follow that America should therefore retract. Were it a question of tactics or strategy, we would bow to the authority of so great a soldier; in metaphysics and ethics, however, we may say without presumption that we have the advantage of any soldier, however distinguished, because as the science and practice of war is his line, those sciences, amongst others, are ours.

Nevertheless, the incompatibility is only in the imagination of the jaunt critics who fancy they have us on the hip.

Quit Doing This
Get a GOOD Spreader

EVERYONE knows that if soil is not fertilized it will soon wear out. The barren condition of thousands of farms in this country proves this statement. A large percentage of this number could be improved if manure were spread judiciously.

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If you investigate thoroughly and decide carefully, you will select a spreader that thousands of other progressive farmers are having great success with—one of the

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Or Poe:
At morn, at noon, at twilight dim,
Maria, thus hast heard my hymn;
In joy and woe, in good and ill,
Mother of God, be with me still.

Or the Episcopalian Keble:
Ave Maria! thou whose name
All but adoring love can claim,
Yet may we reach thy shrine!
For He, thy Son and Saviour, vows
The highest heaven to thee, O Mary,
With love and joy like thine.

Or Kipling:
O Mary, pierced with sorrow,
Remember, reach and save
The outcast and the sinner,
Before the God that gavel.
As each was born of woman,
For each in utter need,
True comrade and brave foeman,
Madonna, intercede!

But why continue? Orby Shipley, who at one time was a collaborator of the celebrated Dr. Liddell, as an uncompromising foe of Catholicity, but who by the grace of God became a devout Catholic, has compiled a Marian anthology—"Carmina Mariana"—of nearly five hundred pages, in which the praises of the Blessed Virgin are sung in almost every key by the English-speaking poets. I think there are very few devout Protestants in Australia who would sympathize with the Presbyterian Moderator in attempting to belittle the Mother of God.

WAR IS HELL

Noticing in a recent number the exaggerations into which some promoters of the peace movement are falling, we pointed out that war is not an unmixed evil. Some take exception to this as incompatible with general Sherman's famous aphorism: "War is hell." Even if such incompatibility existed, it would not follow that America should therefore retract. Were it a question of tactics or strategy, we would bow to the authority of so great a soldier; in metaphysics and ethics, however, we may say without presumption that we have the advantage of any soldier, however distinguished, because as the science and practice of war is his line, those sciences, amongst others, are ours.

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House Flies

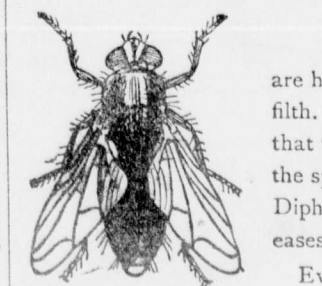
are hatched in manure and revel in filth. Scientists have discovered that they are largely responsible for the spread of Tuberculosis, Typhoid, Diphtheria, Dysentery, Infantile Diseases of the Bowels, etc.

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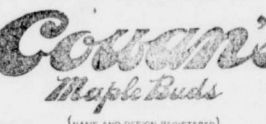
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