

FIVE-MINUTE SERMON.
Ninth Sunday after Pentecost.

A CHRISTIAN'S WEAPONS.
* For the days shall come upon thee; and thy enemies shall cast a trench about thee, and compass thee round, and straighten thee on every side. — Luke xix. 44.

We learn from to-day's Gospel that we are not to expect to go on smoothly in this life without ever meeting anything that will disturb us. On the contrary, our Lord would have us clearly understand that he has tried on every side, for His words are: "And thy enemies shall cast a trench about thee, and compass thee round, and straighten thee on every side."
The axiom has it, "Forewarned is fore-armed"; so then we have great reason to be grateful to our Lord for His pointing out what we are to look for during our stay on this earth. The evident reason of this prediction is that we should be prepared to meet whatever befalls us. The question arises then, Have we the means on hand to combat and overcome our enemies? Yes, in abundance. We have so many helps, my dear brethren, that they are too numerous to mention. Why, to name some of them, we have prayer, the sacraments, our Lord Himself in the Sacrament of the Altar—what more can we ask for? If we are overcome by our enemies, have but ourselves to blame, for our Lord has said, "Come to me all you that labor and are heavy laden, and I will refresh you. Do we do this? Don't we rather turn to the things of earth and try to drown our sorrows by means of them? I am afraid the latter is what many of us have recourse to, and hence we are vanquished by our adversaries. How many of us, when it pleases the Lord to take from us one whom we loved dearly, turn to Him in prayer and seek assistance in that hour of trial? Is it not often the case when, for instance, a father or a mother is taken away, that the son, terrified at the affliction, endeavors to get rid of it by drinking and carrying on in a disgraceful manner—and to what good? True, drink may make one oblivious of his surroundings for the time being, but when its influence has passed away the trouble returns with redoubled vigor; whereas, if at the outset he would turn his thoughts to God and beg of Him the grace to bear his trials manfully, it would be a stay for him to sustain his troubles and a source of merit hereafter.

There is not one of us that is not ready to oppose and conquer the enemy when he threatens the life of our body, and if we are so solicitous about that which, after all, is but to last for a few years, what shall we say when he attempts to deprive us of what is to continue for ever—the soul? Now, then, an enemy, common, I was going to say, to us all, is distraction; that is to say, telling the faults of our neighbors, their detriments to every one that will listen. Knowing, then, the adversary, what steps are we to take to put him down?
Let us take, for example, a person who wants to overcome this vice, and who, nevertheless, is prone to it to such an extent that its commission affords him or her a kind of gratification. Of course, we said above we had abundant means to overcome our enemies and sustain ourselves in the warfare against him; but the special means to vanquish this enemy is the sacrament of penance. This person at his confession, will confess and means to be successful at the sacrifice of self.
The first thing such a person does is to institute a daily examination of conscience. "At the expiration of each day it is carefully noted down how many times this fault has been committed; one day, one month, is compared with another, so that in a very short time the state of the conscience is pretty exactly known; and the number in this particular sin comparatively few, supposing, as we said before, the person is in earnest. This help, together with a weekly or monthly confession, will produce in six months' time a gratifying result to God and the soul who has had so much success in the warfare against the adversary.

PASTOR AND CHURCH HAVE SOME INTERESTING HISTORY.
FATHER PRATT WAS FORMERLY A METHODIST MINISTER AND ST. BERNARD'S A METHODIST MEETING HOUSE.
Rev. Robert J. Pratt is pastor of St. Bernard's Church, Wabash, Ind., and both Church and pastor have a strange history. Father Pratt was born in Johnstown, Ohio, in 1861, of an Episcopalian father and a mother professing the creed of Alexander Campbell. On reaching his sixteenth year he joined the Methodist Church, and later entered the ministry. On a recent Sunday he announced that he would give his reasons for abandoning the Methodist pulpit to become a Catholic priest, and the day set for the explanation found the Church packed with Catholics and non-Catholics, among the latter being many Methodists.

Father Pratt related an incident which, apparently insignificant, changed the course of his life. His father, who was a physician, was summoned to attend a Catholic girl who was dying from diphtheria. On his return he told his family of the remarkable change that had come over his patient after the reception of the last sacraments. That was the first good word the young man had ever heard spoken of the Catholic Church, and he never forgot it. He told of his long struggle, his deep study of the Church to which he now belongs. Convinced of the truth of the Catholic Church, and conscious of the desire to become a priest he sought the advice of a Methodist minister, who bade him, in the name of God, to go where his conscience led him. He received instructions from Rev. Dennis A. Clark, pastor of Holy Family Church, Columbus, who baptized him March 19, 1884. In September of 1889 he entered Mount St. Mary's Seminary, Cincinnati, and in June, 1891, was ordained by the late Archbishop Elder for the diocese of Fort Wayne. He filled various parishes until his appointment to St. Bernard's, Wabash, in 1900.

At this time the Wabash congregation was worshipping in an old structure, entirely too small. Father Pratt learned that a division of the Methodist Church would cause the sale of the old church property, and he succeeded in purchasing the building from the Methodist. One of the biggest events in the Church history of Wabash was the dedication of this church, when visitors attended from all Northern Indiana. So in a church home which had formerly been that of his old belief Father Pratt began his work in Wabash. The church was remodelled and almost rebuilt, and is now one of the prettiest in Northern Indiana.
Another interesting fact connected with the story of Father Pratt is that after the death of his father his mother took up her residence with her priest son. She remained a devout Protestant and worshipped in her own church, but the great difference in their religious belief never disturbed the beautiful relation existing between them, nor affected the happiness of their home. Father Pratt has recently affiliated with the Ohio Apostolate, and as a leader for non-Catholics he is becoming widely known.

MISSION TO CATHOLICS AND NON-CATHOLICS.
BEING HELD THIS WEEK AT BELFAST, N. Y., BY THE NOTED PAULIST, REV. ELIAS YOUNAN. — Buffalo Union and Times.
Rev. J. J. Dealy, rector at Belfast, is this week providing a spiritual feast for Catholics and non-Catholics alike, in form of a mission by the learned and eloquent Paulist, Rev. Elias H. Younan. Announcing the mission last Sunday, Father Dealy said in part: "The courtesy of an invitation is hereby extended to the public to attend at St. Patrick's Church, Belfast, N. Y., during the week beginning July 12, a Catholic and non-Catholic mission combined, or a series of instructions and sermons to audiences composed of those who are members of the Catholic Church, and of those who are external to her communion.
This formal expression of welcome to the Church during a mission of this kind is conveyed to the people of the community on the assumption that many will be glad to avail themselves of the opportunity to hear, perhaps, for the first time, the doctrines, the sacraments, the commandments, the rites and the practices of the Catholic Church explained by one of her own representatives.
Every non-Catholic has of course heard something about the Catholic Church, but in most cases he has obtained his information from unreliable sources, such, for instance as unfair text-books, prejudiced periodicals, vilifying pictorials and defaming fables and romances; he has heard her story from those who misunderstand and misinterpret, and malign her, not from those who have ever known her, and have learned to admire her, and to entertain towards her the sentiments to which the Royal Prophet was giving expression when he said: "I have loved O Lord, the beauty of Thy house, the place where Thy glory dwelleth." (Ps. 25: 2-3) he has aspired all his knowledge of her, not from those who tell the truth about her, but from those who bear false witness against her.
It is then but most natural to take it for granted that those who are firm-minded in their treatment of the Catholic Church and who are disposed to concede to her the same measure of respect from the eighth commandment which they concede to individuals, will spare no pains to learn what she teaches from those who have made her doctrines the study of their lives, and who are, therefore, qualified to bear witness to the truth about her "in Jerusalem, and in all Judea, and Samaria, and to the uttermost parts of the earth."
Besides the privilege which the Church enjoys from the sanction and security of the Eight Commandment she has a claim on being heard by all nations on account of her antiquity, her association with the oldest institutions in the world, her survival of them all, her soundness at heart and her possession, at the same time of the dignity of age and the strength of youth. And, therefore, well does Lord Macaulay say of her: "There is not, and there never was on this earth an institution so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when conquerors and fugitives bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday when compared with the line of supreme pontiffs. That line we trace back in an unbroken series from the Pope who crowned Napoleon in the nineteenth century to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends till it is lost in the twilight of ages. . . . The Catholic Church is still sending forth to the farthest ends of the earth missionaries as zealous as those who landed in Kent with Augustine, still confronting hostile kings with the same spirit with which she confronted Attila. . . . Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the governments of all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall in the midst of a vast solitude take his stand upon a broken arch of London Bridge to sketch the ruins of St. Paul's (Review of Von Rank's Lives of the Popes.)
Such an institution has surely a right to ask that her credentials be examined, that her history be studied, that her creed be committed to memory, that her commandments be observed, that her sacraments be received, and that she be considered our infallible teacher in

THE TREATING HABIT.

The baneful effects of intemperance which to-day are so rife all through the land, steal upon its victims more insidiously, perhaps, through the prevalent practice of treating than through any other channel. To invite a man to take a drink at one's expense is the order of the day; to put him thereby under the implicit obligation of returning the same, or of making him feel uncomfortable until he has balanced in some way the kindness which he thinks he has received, is an essential consequence which to him is spoken; it is the need he feels for it, but that a THIS CUSTOM AND ITS CONSEQUENCES WRAP SOCIETY AS BY A CLOUD.
In it men move, and through it the chief work of harm and of the disintegration of character is accomplished. In the lower state of society it saturates the very languages that is spoken; it pervades the very air that is breathed, it shapes the sentiment most frequently formed at home and abroad. Multitudes of children daily grow accustomed to it, and youth are fast falling victims to its snares.
Take any man who has found himself chained by the habit, the unquenchable habit for drink that is tearing his very vitals to be appeased, and ask him how this going the path of self-destruction began, and he will tell you, if he speak carefully and exactly, that it was not the love of the liquor, that it was not the need he felt for it, but that a

THREE THOUSAND CONVERTS.
SOME REMARKABLE STATISTICS CULLED FROM A RECENTLY PUBLISHED BOOK.
Of the making of converts there is no end. It appears, however, that something has just made a beginning of an enumeration of some noted ones in the United States. The book is entitled "Distinguished Converts to Rome in America." The foreword tells us that the list is as complete as the compiler could make it. While the list is by no means exhaustive, it is at least serviceable. The book is published by Herder, of St. Louis, and sells for a dollar.
The names of three thousand converts are here given, of whom one was an Anglican Bishop, 372 Protestant clergymen, 126 laymen, 125 United States army officers, 3 U. S. A. army officers, 23 United States navy officers, 45 United States Senators and Congress men, 12 Governors of States, eight Mayors of cities, 21 members of the diplomatic service, 28 educators and 206 authors, musicians and painters.
Twenty-five members of Anglican religious orders, one of these a founder of an Anglican community, took their way to Rome. Twelve Anglican nuns entered the fold, and six of them established religious orders. The statistics also present the names of 200 nuns to whom the grace of conversion came.
It is interesting to observe the latter course of these converts. Two hundred and two of them were admitted to the priesthood. One hundred and thirty-five, who had been preachers of the word in non-Catholic denominations, later broke the world of life to their new found brethren in the Catholic pale. Four 52 were raised to the purple, and four wore the pallium.
There are omissions in the present list, no doubt. Subsequent revision will provide corrections. The compiler, be it remembered, is dealing only with prominent converts. The list would be stretched to an enormous length, were reckoning made of all who followed the voice that bid them seek peace and consolation in the Catholic Church. The convert whose name does not appear in

matters of faith and morals, as being so constituted by our Lord when he said: "Going, therefore, teach ye all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world." (Mat. 28, 19-20.) Moreover, if the Church then founded by Christ was, according to his own words, bound to teach all nations, then are all nations bound to hear the teaching, and observe all things whatsoever Christ commanded.
Furthermore, if there is an obligation imposed on all men to hear and embrace the Word of God, then also is it necessary ever present to them to pray for the light to know and the grace to accept the Word of God, for if the end is obligatory then also are the means obligatory. And thus we are brought face to face with our first and greatest obligation to know what we must do to be saved. Those who are in the Church need a continuance of the light of faith to persevere unto the end, and those who are external to the Church need the first rays of that light to lead them into the Church.

At this time, then, when we are all looking for favors from heaven, let those who are possessors of the truth of God say with the Psalmist, "Send forth Thy light and Thy truth, they have conducted me and brought me into Thy holy hill and into Thy tabernacle." Ps. 42 3; and we should like every inquirer after that truth to see several sentences: "O my God, I confess that Thou canst enlighten my darkness. I confess that Thou alone canst. I wish my darkness to be enlightened. I do not know whether Thou wilt; but that Thou canst and that I wish, are sufficient reasons for my prayer. Let me not be forbidden my asking. I hereby promise that by Thy grace which I am asking I will embrace whatever I at length feel certain is the truth, if ever I come to be certain. And by Thy grace I will guard against all self-deceit which may lead me to take what nature would have, rather than what reason approves.

temptation that follows a custom, and meets the man when he needs rest from labor. But insidious and baneful to his customers as is the advantage taken of a practice by the retailers of drink (often supplied and kept going by unscrupulous brewing monopolists) ensnaring and destructive to manhood as is, yet the effect of the practice of treating among the customers themselves is fraught with more wholesale evils, more destructive consequences and abuses. The sufferer has succeeded in enticing men to his bar; he has advertised himself as a genial, hearty good fellow; it now remains to see the effect of the treating custom among his patrons. If the acceptance of the treat from the self-stopper there, if the drinker were content with taking off and on his solitary glass at the bar, the effects would not be so deplorable, nor the habit of excess so quickly formed; but when this custom binds a number of men, each one feeling the obligation to treat every other member of the party, the case with which abuse follows is very readily conceived, and herein lies the greatest source of evil, both from a financial point of view to the imbiber as well as from the demoralizing consequences upon himself and those dependent upon him.
What stopped there, if any may have been the origin of this custom of treating, now so prevalent in our country; whether it be from the old medieval idea of hospitality carried to abuse, or a practice introduced from a foreign land, it matters not to our subject.
IT HAS WAXED STRONG WITH OUR BUSTLING AMERICAN PEOPLE.
That there is money in it cannot be doubted; that it has had the foundation of a far-reaching power, would be folly to deny.
The American scandal, the saloon, is at once its feeder and its propagator. These two dreadful festering sores on our social and body politic, the custom of treating and the saloon, must be eradicated, or turned into purer channels where they may be cleansed from such dire habitations as are hastening thousands upon thousands to eternal ruin. The force of this custom, combined with the shrewdness and desire of gain on the part of the liquor-dealer, and the studied adulteration of intoxicants, themselves intended to demand more, and the promiscuous sale privately and publicly of the same, is the fruitful source of the far-reaching evils so frequently described, and so menacing to the free institutions of our country.
In many localities, so strongly has this been recognized by benevolent societies, not in themselves Catholic, that where they have not felt themselves called upon to renounce altogether the use of intoxicating liquors, they have made it of obligation on the part of their members, and incorporated it in their rules, never to treat a fellow-member, or even friends not belonging to the corporation. Even in Catholic circles where abuses of this kind are frequently prevalent "ANTI-TREATING" SOCIETIES HAVE BEEN FORMED
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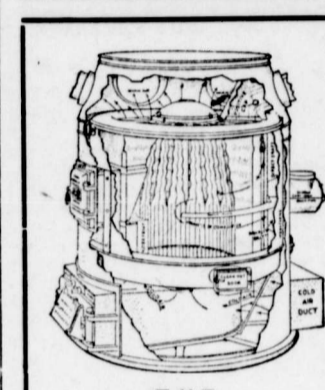
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the bride-to-be should see to it that he who has promised to share his fortunes with her takes the necessary step towards carrying out the promise.
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the volume under consideration will not complain because it has not measured up to the standard of distinction adopted by the compiler. It needs no enabling act to give many unmentioned converts all the credentials of practical Catholics, which sometimes means more than being Catholics who may have won prominence in other than distinctively ecclesiastical circles.
Three stories are hidden under these three thousand names, as well as under those ruled out under the compiler's exclusion act! Let one of their number, Percy Fitzgerald, the well-known Irish author and lecturer, tell us something of the neophyte's passage from one church to another: "What agonizing wrestlings and torture of mind, unseem and unkind! What readings and bendings of the conscience! What struggles and calls resisted and finally obeyed! What tearing of the heart strings! How awful the almost cruel disregard of family ties and interests!"—Catholic Transcript.

One Year's Growth
The strength of a bank is tested by its ability to successfully weather financial storms.
The strength of a Life Company is tested by its ability to grow in "hard times."

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The Mutual Life OF CANADA
amounted to \$7,081,402—a gain over 1906 of \$1,377,855 bringing up the total insurance in force to \$51,091,848—a gain over 1906 of \$4,179,140, and yet the operating expenses were just about the same as last year.
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CHATS WI
Beaten!
Not long ago my office to sol publication. I before he had fi ject, that has i defect. His ve said to me, "I h out subscrip not expect to g very busy ma take your time This young m the assurance, really victory, speak victor, Nobody like solicitor who apologizing fo time.
The importa is to put the f such a positio easy for him to He should i himself, and in He must carry Hesitancy, do Courage is as to an annual very carefully of fear. To a untamed Lion entering if unable or should wir miration. He bearing, meet equality.
A friend of man, says, s recently whose interest in his over with ent fidence and ac set. My frier order for what he liked him. The ability glance is a gi must learn it his prospectiv minutes, and bring all his skill, and his feacs. He e much ability l concentrate effective, he v
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Man was cord, but ha truth, love, not halfless pleteness. The ments for the stori It was inte Gods, for tl poses, grand It does n that the gr the higher a that the gr affection exc The good is had.—Sucee
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When a years for to go to coll to help him he had a college, he himself, I k boy does no that he wou it could be. He does no When a h not go to and blind know that l difficulties college, but of what is v
The you his mind v world, beg his path, to them until then to wal not a man prison. TI and consid objection I He is a sm He walks; as far as going gets The stro soul who h terminated t his goal re the wobb discourage takes a e talk. Me things da ing over p they will obstacles cess. The succeed, e keep thinking, is achieve Don't f to success to reach.