SIX

FIVE MINUTE SERMON

THE REV. F. P. HICKEX, O. S. B.

TWELFTH SUNDAY AFTER PENTECOST

KINDLINESS ONE TO ANOTHER

"He that showed mercy to him . . . and sus said to him : Go and do thou in like anner." (Luke x. 37.)

The touching parable of this day's The touching parable of this day's gospel contains many lessons, and amongst others, it is an instruction how we should fulfil that command of our Blessed Saviour, "Love one another as I have loved you" (John xii. 34). And the necessity for us to study this lesson is im-pressed on us by the fact that so many neglect this duty. This we see from the parable, for our Lord tells us how the priest and the tells us how the priest and the Levite, representing good people and those who should have known their duty, passed by the wounded man; and it was left to a poor Samaritan—an outcast, as the Jews ample of brotherly love. The very lawyer who had cross-questioned our Blessed Lord sought to evade the command by asking, "Who is my neighbor ?" But he brought on himself the rebuke which forced mankind until the end of time. Jesus said to him, "Which of these three, in thy opinion, was neighbor to him that fell amongst robbers ?" He was compelled to answer, "He that showed mercy to him " that showed mercy to him.

Love for our neighbor is a duty y the command of God. To love God is the first and great commandment. "And the second is like to this: Thou shalt love,thy neighbor as thyself" (Matt. xxii., 39.) And the practice of this duty is inculcated and explained in this parable. Anyone needing kindly assistance is our neighbor, and we are bound, according to our ability, to help him. Even by thought we can be charitable, and study how to com-fort the afflicted and the dying. A pitying thought would lead us to pray, and with prayers we can follow even the dying, and rescue them from purgatory. By word, by comforting, consoling, advising those in trouble. By deed, by bestowing alms, taking trouble to assist them, by visiting the sick and the dying.

our neighborly love is often weak and attenuated for want of practice. We are so engrossed with ourselves, with our own comforts and well-being, that we forget others, and begrudge a little sacri-fice for them. To some, perhaps, we are a little charitable; their misery appeals to us. Others we pass by: their poverty, disease, surroundings are repulsive to us. We cannot bring ourselves to the practice of kindly charity to them. We shudder at the remembrance of what so many saints and pious people have done - visiting the hospitals, seeking out the afflicted in their homes, and attending to them in their wretchedness.

But how many other ways are there of being charitable, that do not call for such heroism ! Begin with humble little practices, but let them be daily ones. A daily practice soon becomes a habit, and little kindnesses will nourish our thoughtfulness, our generosity, and presently we shall find ourselves showing mercy and being blessed by it. The least thing done for Christ's sake is worthy of reward-even ' cup of cold water" given in His name. The rich man, who was buried in hell, cried out to Abraham for a drop of cold water to cool his tongue. He was past all mercy. But the souls in purgatory are longmany are totally forgotten by their friends, perhaps even by those to whom they had been so kind in life! The total provides the set of the set Perhaps some fond mother suffering are yourselves—your character— now for being too indulgent to that will influence the children. If now for being too indulgent to us, and we heartlessly forget her. "Show mercy," by prayers, Masses, and do not begrudge a Holy Com-munion offered for them. How blessed will be the reward of our charity, and how grateful we shall be for having practised it, when our time comes to be judged and punished! punished ! Amongst the rewards for kindli-ess to others, who can tell the ness to peace of conscience and happiness that result from works of mercy, or that result from works of mercy, or even from words of consolation, with which we have comforted others? The hard-hearted, the selfish, the haughty cannot picture to themselves what they miss, and the comforting, holy joy of which they deprive their souls. But the greatest blessing for being kindly one to another is the

sake to sacrifice ourselves for the good of others. "Go and do thou in like manner." This He bids us do. Unless we attempt it, force ourselves to do it, we are disobeying ; we are cowards. Self is our master; our Blessed Lord is ignored. No wonder our prayers are unheard; our passions unsubdued; the practice of piety reproduced to the practice of piety

an outward show; the spirit of Christ is not in our hearts; we hear, but heed not, His words, "Love one another as I have loved you." DR. NORVALL'S STOMACH AND TONIC TABLETS

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THE BEST

Mr. C. M. Moneur, Druggist of Peterborough, says,-For Constipa-tion, Indigestion and Sick Headache

THOUGHTS FOR TEACHERS

By His Eminence Cardinal Bourne PERSONAL INFLUENCE

The work of a teacher—to form the minds of young people—is always a very important one. Once you get into contact with another's mind you get into contact with what is most intimate in another's character. This contact reacts on ourselves. How difficult it is to make the little we know enter into another's mind. Sometimes it is very difficult indeed to get into touch with another mind, but unless we do that, teaching may remain merely external and leave no impression. We may go to classes, and listen to words, but if we can reflect direct the matter and relareflect, digest the matter, and make it our own, we really learn. A certain Dominican Father

envied the period of twilight we get in England—in the north more especially than in the south, and as you go more south you get none at all. He said he thought it was a great mistake not to use the twilight, that it was made by Almighty God to make us reflect on what we have learnt during the day. If people would at evening sit down and reflect on what they have been

and renect on what they have been taught during the day it would be very profitable. A Catholic teacher is indirectly an apostle of the Faith—an untold privilege. Even if a Catholic teacher does not teach religion she influences the children, the Catholic point of view is always at the back of the mind. If closely united to God your influence will be great.

As teachers in elementary schools you are going to influence hundreds and thousands of souls. Without your influence these souls might know nothing of the Catholic Faith. Even in good homes now-a-days religion is much neglected. Good parents seem to leave to the school much of the religion that ought to be taught at home. Some of the children who come to you will learn from you alone what they will know of their faith, apart from what the priest can do

Another point to remember is that you are going to do good work and infl**a**ence your children not in virtue of what you know, but in virtue of church attendance and discussing with a press interviewer the "reasons" for it; and by a queer stroke of irony the daily paper troke of irony the bean printed the Dean printed the reason of the printed th what you are yourselves. 'A very clever teacher with degrees may not under the interview a cable about some overseas parson who had decided to remedy the falling off in his congregation by introducing the that will influence the children. If you have high principles, and the children see that you always act up to them, then they are influenced. Children are very clever little people and they sum you up very soon. They could not reason it out, but they soon know what you are. If they see you are what you want to be, then your influence will be cinema and putting on films be-tween the hymns and the sermon ! But the views of the Dean of Cape Town on this matter, pathetically impotent and almost desperate as they are in the reading of them, are less significant than the recent dis-cussions of the Diocesan Synod of Johannesburg as reported by the Rand Daily Mail. Here a score of voices, of leading clergy and lay-men, offered a hundred different explanations for the failure of the Applications burgers in State Africa to be, then your influence will be good. What your souls are, what you are in the sight of God, what you have made yourselves by prayer and self-conquest-that is what will count. At the same time, you are to do your best at your studies. If God means you to attain success and reach a high Anglican churches in South Africa to secure the attendance and support of their nominal adherents. "Our churches are too ritualistic." They are not ritualistic enough. We want to restore home life. We want more archdeacons. But the greatest blessing for being kindly one to another is this, that day by day we are growing more like our Blessed Lord, Who went about doing good to all. His spirit is filling our souls, and our hard and selfish hearts are being subdued and taking up the yoke of Christ. "Love one another as 1 have loved you." This is the motive tbat urges us to be kind and charit-able; to grow like to Him should be our daily endeavor. Therefore a peace, that the world cannot under-stand, envelops our daily life, and by degrees this world and its love and its pleasures lose their fascina. 'The laity has not enough to say in stand, envelops our daily life, and by degrees this world and its love and its pleasures lose their fascina-tion for us; and with joy we feel that it is heaven and the Lord of heaven to Whom we are seeking to attain. Practising kindliness, in little ways day after day, transforms our lives, and from being selfish and hard we grow prompt and generous, ready for some great occasion, which may arise, when we can prove ourselves imitators of our divine Master, and ready for His

may be said that, in a sense, no-body else will. It is well to think of this, as it makes us not throw on others what we ought to do our selves ; it takes away little jealous serves; it takes away intre jealous-ies, petty ungenerous thoughts, feelings of envy for the gifts that other people have. We are alone with God. "Mind your own basi-ness" is a most important principle in the spiritual life. Let us be so content with the position God has given us that we do not trouble given us that we do not trouble about other people's happiness or gifts. There is a great secret of happiness in this—on the one hand great humility, on the other a great sense of our own importance before Almighty God. Ask Our Lord what He wants you

Ask Our Lord what He wants you to do each day. Ask Him to watch over you and guide you. Pray for this every morning—to fill the place that He wants you to fill. You may never know here what God wants you to do, but every day ask Him to lead you, to guide you, and at night beg God's pardon for what you may have left undone have left undone.

You may go on day after day doing ordinary duties, and some day you will find something special that God wants you to do. You may go on in a humdrum sort of way, and then some day you find

you have helped a soul, a child, perhaps many, and you never knew it. Try to have a high opinion of the vocation God has given you. Do not accept the idea, too common now-a-days, of "civil service." or performed to account of the service. regard teaching merely as a profes-sion : it is much higher than that. There are three great callings in the world which stand alone—that of the priesthood and of those who dedicate themselves entirely to God's service; the medical profes-sion; and teaching. Teachers hold the second place. Doctors are remunerated, it is true, but you can never measure by any payment the sector the actual value of what a doctor does for healing the body. So it is with the teacher. You cannot form too high an opinion of, or estimate, that calling of God to you. So base your life on spiritual things. Do not forget your own importance; do not neglect any part of the training you receive;

Mail

spirit.

learn everything you can, what you like, what you do not like. The latter often train in a much better way, because they call for more effort. Learn to have great humility, then, great gratitude to God for His Gifts, and entire

dependence on Him. If gradually you can build up your lives and characters in this way, there need be no fear that you will fail in the duties that you will fail in the duties that will fall to you as teachers. You will be doing God's own work, will be doing God's own work, daily influencing responsive souls for good. May He bless you now in your time of preparation, and even more abundantly when your work begins .- Southern Cross.

"WHY THE EMPTY CHURCHES?"

Once more the familiar headline is looming up in the South African papers, as it looms up perennially in the press of nearly all English speaking countries: "Why are our speaking countries : "Why are our churches empty ?" Needless to say the cry does not come from Catholics, whose churches so far from being empty are full and often overfull - but from the amorphous bodies of Protestant belief. This time again it is the Anglican community. In Cape Town the Dean

Church of England was estab-lished." We quote these extracts not, of course, in any spirit of bitterness but in deep sympathy with the desperate gropings of these good Anglicans—most of them upright and honourable citizens—towards has been bemoaning the lack of church attendance and discussing

clergyman sure of his ground or satisfied that his Bishop will approve of his views. Is it any wonder that Anglicans are descring their churches and saying, like Cecil Rhodes, "My church is in the open, on the mountain tops. There RHEUMATISM

I can think as I like about God." But God never gave the right to Christians to "think as they like." The mission of our Blessed Saviour on earth when He bestowed His commission on His apostles was a denunciation of the free-thinker, "He that will not hear My Church let him he as the heather" The Medicine Made From Fruit You can get rid of Rheumatism. You can be free of pain—of swollen hands and feet—of aching arms, legs "Fruit-a-tives" will drive the cause churches of the Anglicans. Every intelligent Catholic understands this "Fruit-a-tives" will drive the cause of Rheumatism out of the system and give you permanent relief. "For over three years, I was confined to bed with Rheumatism. Finally I decided to try "Fruit-a-tives". Before using half a box, I noticed improvement. I continued taking "Fruit-a-tives" improving all the time. I can now walk about two milesand do chores around the place". ALEX MUNRO. Lorne. Ont. Intelligent Catholic understands this break-up. The Anglican church cannot last. No "church" can last which sets itself in opposition to the Church of Christ. As soon as the Church of England rejected the apostolic authority, it set up within itself the elements of disintegration and irreligion. The destributes

and irreligion. The doctrine of "private interpretation" made every man a church unto himself. ALEX. MUNRO, Lorne, Ont. 50c. a box, 6 for \$2.50, trial size 25c. At dealers or from Fruit-a-tives Limited, Ottawa, Ont. Nothing can now save the Church of the Province of South Africa or the Church of England or the Church of Anywhere, but a return to the Apostolate of Peter upon whom the or not, the Protestant Reformed Church." Blessed Founder of Christianity built His indestructible church. There were murmurs of "Oh, of course the clergy murmured, since most of them are busily engaged in telling their congrega-They can never fill their churches They can never fill their churches by means of arguments as to whether Our Saviour means this or means that. The spirit of Faith is the divine gift to man. Its reposi-tory is the Catholic Church which through all the ages has seen heresies rise and fall and men revolt and return contribute the the the engaged in telling their congrega-tions that the Anglican Church of the Province of South Africa is the "Catholic Church," and are giving them imitations of the Holy Sacri-fice of the Mass, and of Catholic processions, with banners and "images" all complete. Mr. Stellard work on to denounce the and return contrite to the shelter of the Divine Presence among men. The Church of Christ remains triumphant because it preserves the "images" all complete. Mr. Stallard went on to denounce the Anglo-Catholic theory in regard to the Anglican Church in South Africa inviolable Word. People, priests, bishops and Pope-all bown down and (according to the Johannesburg before the eternal and unchanging truth. And though their churches "Mr. Stallard mentioned the are not empty they can still find room for the lost ones to whom laity's objection to such things as the use of the confession, the incultheir heart goes out in the spirit of the Good Shepherd : cation of confession and priestly

absolution, the use of vestments, "And other sheep I have that are and employing the existence of the not of this fold; them also must I bring, and they shall hear My voice, and there shall be one fold and one shepherd."—Southern Cross. real and objective presence of Christ in the elements." And while Mr. Stallard under the pontifical and approving gaze of Bishop Karney of Johannesburg is

THE VOICE OF HEAVEN

denouncing Confession as a Popish superstition, the Dean of Cape Town of this same Church of the Province of South Africa is telling Parents and guardians who are ow to cooperate in the work of the the Cape Times interviewer that he approves entirely of Confession ! Holy Spirit when He clearly calls a son or a daughter to the priesthood Later, Mr. Stallard was questioned or the religious state, may with by the representative of the Mail benefit take to heart the warning of Father Cepari, the biographer of "Mr. Stallard said he took his St. Aloysius. stand on the historical identity of

It will be recalled that the Marthe Church of England with Pro-testantism. It dated from the revolt from the shackling of the chese persisted in refusing for a long time the request of his saintly child to enter the Novitiate. judgment in matters of conscience and belief, and was established to uphold private judgment. It was a religion where within wide limits in aspects of belief, men and women could hold communion with God in the manner most congenial to their

The ordinary layman wished to do this without dictation from the priesthood or hierarchy. stancy of the angelic youth been seriously shaken, it is very probable Is that not the democratic principle that the pupil knows more than his master ?—No. That is more a political difficulty. In religion prayer and of confiding the interthere is room for private judgment. It was in protest against the viola-

> ward. chese, "you have wounded me to the heart, because I love you, and have



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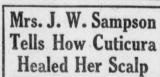
Taking "Fruit-a-tives"

peace, that the world cannot under-stand, envelops our daily life, and by degrees this world and its love and its pleasures lose their fascina-

furnish the answer to their, ques-tion: "Why are our Churches empty?" They are empty because the Anglicans have no definite message to give to their congregations, no assured form or spirit of belief. No normal individual is going to worry his conscience about attending the services of a church whose belief in the message of the Divine Saviour to mankind is so varied, so discordant, so debatable, so kaleido scopic, that while the clergyman is giving him one theory of christianity, he is at liberty to think the contrary. Candles and incense in this Anglican church ; stark Protestantism in the Anglican church less than a mile away. In no case is the

tion of private judgment that the

and asked to enlarge his views.



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