

FIVE-MINUTE SERMON

SIXTH SUNDAY AFTER PENTECOST

MAN'S NEED OF GOD

"And Jesus said to His Disciples: I have compassion on the multitude, because they have nothing to eat, and I will not send them away fasting, lest they faint in the way." (St. Matt. xiv. 13)

If our Divine Lord were to reappear in the flesh to-day, walking amongst men, as He did nineteen centuries ago, He would, no doubt, have with Him again the multitudes, attracted by the sweetness of His divine personality. He would see at His feet amongst the miserable millions embodying mankind's collected woe not only the dumb, the blind, the lame and maimed, casting themselves down before Him to be healed, but crowding around Him a multitude of those who have no other consolation than the sweet compassion of His Sacred Heart, and who can doubt that the Healer of mankind would again, while healing the sick, not send away the others fasting?

I will not dwell here on the fact that in the present age of our times there is scarcely much difference as to the vastness in numbers of those who literally, in plain Gospel language, "have nothing to eat." I will only say, that if the percentage of the poor and needy, of those hungering for their daily bread, has remained as in the present, as in the past, it is owing to the prevalent, but universal love of gain. If, then, the wretched become dependent upon others more fortunate than themselves, their relief is a means to make those who help them like Jesus Christ. But though without such help the wretched multitude must go away fasting and fainting, this sorrowful truth is not the whole truth. The real state of things is still worse. For if we consider likewise, as we ought to, the spiritual and moral condition of the greater number of those that have abundance—that is, that are filled with bread of meat and the other good things of this life—we find that in another sense of the divine text they have nothing to eat. It would be seen that, in spite of their bodily fulness, they still are spiritually fasting owing to the void in their hearts.

This world there is no food which can fill the desire of man's soul. There is, then, not only the danger of their fainting by the way, but there are in reality vast numbers of them who have fallen, who at every moment are falling, by the wayside, and who are waiting for the angels to come and take them away. We then find, in this fact, even more deplorable than the first, because having nothing to eat in the spiritual sense, so many fall away from all belief in God. In the truer and deeper, the mystical sense of the text, we see that there are millions to-day who are waiting to eat, who go about fainting, faint, and who even die in the way.

The experience of past ages bears me out when I say that God alone can satisfy the necessities of the human heart and the aspirations of man's soul. In vain has mankind tried to live without its Creator. "Of old," says the venerable Father Lallemand, "the devil disguised himself as God, presenting himself to the heathen in idols, as the author and the end of everything in the world." Later on, in modern, in our times, men have tried to fill the void within by creating which they substituted for God. But nobody has succeeded, nobody can succeed without God. The oft-repeated attempt of man to deceive his own heart and soul into the belief that anything but God will still his hunger, has caused only wretchedness and supreme misery.

The truth then is: To-day, as of old, multitudes, are without God, without Christ, by their own fault. They will not follow Him out to the desert, will not listen to His words, ponder upon them; will not ask for grace to believe and be united with truth. No; in their pride, in their self-satisfaction in the bustle of life, in the entanglements of passion or business, they suffer life to run on in some faint, half-hearted way, desiring the truth but never, as the Apostle says, coming to the knowledge of it. But, as of old, multitudes, are without God, without Christ, by their own fault. They will not follow Him out to the desert, will not listen to His words, ponder upon them; will not ask for grace to believe and be united with truth. No; in their pride, in their self-satisfaction in the bustle of life, in the entanglements of passion or business, they suffer life to run on in some faint, half-hearted way, desiring the truth but never, as the Apostle says, coming to the knowledge of it.

GENERAL INTENTION FOR JULY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

THE CONVERSION OF CHINA

Few intentions could be more opportune than that which is this month proposed as the object of the prayers of our associates, the Conversion of China. An empire, the most populous and largest of all homogeneous groups, perhaps also the wealthiest in soil and mines, a nation, the best of all non-Christian peoples, thrifty, temperate, peaceable, law-abiding, naturally moral, full of respect for family and race traditions, what might not China do for the glory of God if she were ever over to Christian civilization?

Until recently this conquest was deemed chimerical. During the greater part of the nineteenth century the history of Catholic apostleship in China is one of admirable effort, of countless sacrifices by various missionary organizations. After the labors of sixty years in Kiang-Nan, a mission directed by the Society of Jesus, one of its most active missionaries, Father W. Havert, wrote in 1900: "Apparently results have not corresponded to human effort; the churches have been troubled, the missionaries have been persecuted; the Christians have scarcely doubled." Abbé E. Laurent, of the Missions Etrangères, in his work Les Missions Catholiques en Chine, believed that about 240,000 Chinese Catholics in 1840 had increased to only 472,000 in 1890. But see the statistics quoted below.

Moreover, up till now the conversions of Chinese are confined almost entirely to the lower classes. Since the unfortunate controversy on Chinese Rites,

PARALYSIS COMPLETELY CURED

"Fruit-atives" Performs Another Miracle

BRISTOL, N. B., July 25th, 1911 "I had a stroke of Paralysis in March 1910, and this left me unable to walk or help myself, and the Constipation of the Bowels was terrible. Nothing did me any good and I was wretched in every way. I then took "Fruit-atives" for the Constipation and it not only cured me of this terrible trouble, but gradually this fruit medicine toned up the nerves and actually cured the Paralysis. By the use of "Fruit-atives," I grew stronger and stronger until all the Paralysis and weakness left me. I am now well again and attend my store every day. I say "Thank God for Fruit-atives!"

ALVA PHILLIPS. "Fruit-atives" not only cured the terrible Constipation, but so toned up the nervous system and the general health as to completely overcome the paralysis. Truly "Fruit-atives" is a wonderful medicine. 50c a box, 6 for \$2.50 trial size, 25c. At dealers or sent on receipt of price by Fruit-atives Limited, Ottawa.

and the Roman decisions fully justified of course, which put an end to it, the seventeenth century the Jesuits of Pekin had made so many distinguished converts, have not only completely escaped the influence of the Church, but have conducted against it a skillful and bitter fight which is one of the principal causes of its slow progress. Other causes are: official persecutions and popular riots, rebellions and civil war, which ruined the most flourishing missions; a fierce hatred of foreigners, due among the upper classes, to defects in war with European powers, followed by humiliating treaties. Many educated Christians in Christianity nothing but the religion of the victors, and in the missionaries, two-thirds of whom are Europeans, nothing but fellow-countrymen of those merciless conquerors.

But the last score of years has brought better results. From 1890 to 1909 the number of Catholics in China has more than doubled. In the former year there were 542,964; in the latter, 1,230,180. This supposes an average yearly increase of about 34,000; more recent statistics show a still greater increase, viz. 54,000 in 1909, and 100,000 in 1910. The social status of the Chinese has also improved. Many have joined in the great undertakings which Europe and America are organizing all over China and have made a good deal of money. A goodly number of them are now to be found, not in the learned Chinese colleges, but in the more and more numerous religious institutions, but in the world of agriculture, industry, and commerce, in the class which is the most intelligent and the most accessible to ideas of reform. Two members from Shanghai at the assembly of Nanking were talking of the progress of the religion which these things hitherto undreamt of by them, must be the result of the periodical disasters which afflict this, the most mismanaged of all empires, are another indirect factor in the progress of religion. After some great famine, flood, or epidemic, the people make comparisons between the stupidity, the apathy, the selfishness of the mandarins, and the active and intelligent devotedness of the missionaries.

Political events have likewise contributed. In 1895 China, crushed by Japan, escaped the harshest conditions of peace only through the intervention of France, Russia, and Germany. They awakened to the fact that they had much to learn from the "western devils." Reforms became fashionable. Our missionaries benefited by this change. The mandarins received orders from Pekin to be just, and to avoid all conflict with Europeans. Many lawsuits that had dragged on for years were settled in favor of the missionaries. In 1899 Mounseigneur Favier, who was in favor at Court, obtained the famous decree recognizing the Catholic hierarchy. The savage attacks of the Boxers did not stop this reform movement, which continued as soon as they had been routed.

Thus the last twenty years have made it less of a risk than formerly to become a Christian. Nay, in certain countries places the protection of a European missionary in difficulties with the local courts of justice. These natural causes have certainly had much to do with some wholesale conversions of families and villages. But it is doubtful if this favorable atmosphere will last. Since the Russo-Japanese war, which has proved what the Yellow Race can do, the nations of the Far East have become insufferably arrogant. In China especially hatred and contempt of the foreigner are increasing. The decree obtained by Mgr. Favier was repeated in 1908 and since then our missionaries are too often refused justice by the law courts and have been sometimes attacked by a brutal populace egged on by the literate. China is now in the throes of revolution. Nothing like the present scenes

of devastation has been witnessed since the terrible Taiping Rebellion of 1852. This revolt against the Manchu dynasty and the mandarins is only too well justified by the ineptly, immorally, cruelly, and cruelty of the Imperial Government. The Christians, chiefly in the south, have joyfully adhered to the revolution, the leaders of which have so far shown respect and even sympathy to the Christian missions. The new republic has put a Catholic at the head of its principal arsenal, at Shanghai. Another, a daily communicant, presided over the Nanking assembly which elected the new President, Yuan She Kal. There are many Catholic officers in the Republican army.

If this simple war were to end by the setting up of a system of government more or less modelled on some Western pattern the future of the Church in China might be splendid. But, if as is unfortunately more probable, anarchy should spread and the horrors of the Taiping ten years be renewed, what ruin would result! Meanwhile, the chief question is that of education. The venerable institution of literary examinations, which used to be the only avenue to a governmental career, was suppressed in 1904, and is replaced by Universities, normal, secondary and primary schools on paper. The schools are having really been inaugurated at great expense during the last ten years are extremely weak both in morals and learning. Their most obvious output is a horde of ignorant, pretentious, revolutionary, and corrupt young men.

The attitude is that of the foundation of serious schools, which the Chinese quickly appreciate. Realizing this, the Catholic missions have multiplied primary and advanced schools; colleges for high class Chinese following the Government syllabus, like that of Peking, near Shanghai, and of colleges, with English, American, or French courses of study, like those of the teaching Brothers at Canton, Hong Kong, Tientsin, Pekin, Shanghai; finally, two Catholic Universities at Shanghai, one, The Aurora, for young men, conducted by the Jesuits, another, The Morning Star, for young girls, conducted by the Helpless of the Holy Souls. Wherever these schools have been established both pagans and Christians have gladly welcomed them. It is through them alone that we have come into contact with the literati, who willingly enter the ranks of our one hundred and thirty-two students belong to families of literati, one-fourth are sons of mandarins. Last year, for the first time, ten of them entered the University of Pekin, and one of the ten was first on the list of motions. These educational ventures, which are the hope of the future, call for great sacrifices of men and means for missions already overburdened with work. We cannot help envying the English and American Protestant Societies with their vast resources. Though their religious and educational achievements in China generally far out-shine ours.

Prayer, then, earnest and constant offering of work in a prayerful spirit, is greatly needed in order that the Church may find men and means with which to rise to the full exigencies of the present and on the whole, promising Chinese field.

LEWIS DRUMMOND, S. J.

To Make Good Bread requires good yeast, and to have good yeast you must insist upon your grocer giving you White Swan Yeast Cakes. A 50 package contains 6 cakes. Free samples sent on request. White Swan Spices & Cereals, Limited, Toronto, Ont.

TEMPERANCE AN EVERYDAY VIEW OF TEMPERANCE Sweet Chloé By Edward Lysaght Sweet Chloé advised me, in accents divine, The joys of the bowl to surrender, Nor lose in the turbid excess of wine, Delights more ecstatic and tender, She bade me no longer in vine yards to baak, Or stagger, at orgies, the dupe of the flask, For the sight of a sot's but a scent of the cask And a bubble the bliss of the bottle. To a soul that's exhausted, or sterile, or dry, The juice of the grape may be wanted, But mine is revived by a love-bean-eyo, And with fancy's gay flow'rets enchanted, Oh! who but an owl would a garland entwine, Of Bacchus' ivy—and myrtle resign? Yield the fragrance of love, for the vapors of wine, And Chloé's kind kiss for a bottle.

COMPLETELY CURED OF DYSPEPSIA By Dr. Du-Do Dyspepsia Tablets We are continually hearing from grateful people who have had experiences like that of Miss Alice E. Cooper, of Niagara Falls, Ont., who writes: "I wish to express my gratitude to you for the benefit I received from your most wonderful Dyspepsia Tablets. Having taken other medicines without having received the slightest relief, I heard of your Dr. Du-Do Dyspepsia Tablets and thought I would give them a trial. I have been completely cured of dyspepsia. I will be only too pleased to advise any one troubled with dyspepsia to give them a fair trial." Dr. Du-Do Dyspepsia Tablets not only give the immediate relief from heartburn, flatulence, acidity of the stomach and biliousness, which is so much needed, but if taken regularly for a few days or weeks they completely cure the most aggravated cases of stomach trouble. When for 50c you can get a box from your druggist, why go on suffering? National Drug and Chemical Co. of Canada, Limited, Montreal.

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SIX CONVERTS TO EPISCOPALIANISM

Two weeks ago three young seminarians in the Protestant Episcopal seminary, New York City, were received into the Catholic Church. It was an interesting news item for the public and was given place in the local press. If surprise was manifested in any quarter it was not among Catholics, who look upon conversions from all forms of Protestantism as the order of the day. Last year in the United States the number of converts is reckoned among the tens of thousands. But there was consternation among the students in the little Protestant seminary that such publicity should be given to the incident, and forthwith an attempt was made to counteract the impression that things were at sixes and sevens in the seminary. Against the advice of the seminary's dean, some of the students gave out the report that "six Roman Catholics" were enrolled in the seminary as aspirants for the Episcopalian ministry, thus making the gain of three students, as the New York World puts it, "by change of faith." The New York Press states "all of them are members of Catholic families and two of them studied in Catholic seminaries." We have been informed that the Dean, when interviewed by reporters said merely that there were at the seminary five students who had at one time been Catholics. After careful investigation we have found the facts in the case to be as follows:

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unchanged and unchangeable—the message heard through the ages, telling of God in eternity, of God in the Incarnation, of sin and redemption from sin, of the soul of man, immortal in heaven or in hell. Nor is the message, wherever heard, that of one preacher or of another; it is the formal authoritative voice of a universal Church, whose frontiers recognize no limitation to its progress across the earth, whose beginnings in time the story only of nineteen centuries is able to unfold. Either the message once spoken by Jesus is that spoken to-day by the Catholic Church, or the message contrivance to solemn promise, was spoken to the passing winds of Palestine.

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Whisky has been driven from nearly every place of society and its only achievement, an enemy to happiness, and a menace to health. Even as a medicine alcohol has lost its vogue, and the best physicians seldom prescribe it. But in spite of business requirements and domestic needs, social drinking continues. There is something incomprehensible about the tolerance of a custom which, if continued, may ruin a man's prospects. There is a note of inconsistency in a policy that finds its pleasure in undermining its possibilities. Sobriety is stock in trade for the ambitious education venture, of opportunity. It gives him a chance to utilize his ability. It converts his energy into cash. It materializes his aspirations. Inebriety blights ambition, closes the door to opportunity, paralyzes energy, and destroys the aspirations.

Social drinking does not in all cases lead to drunkenness; but nearly all drunkenness begins in social drinking. The young man who begins to drink does not intend to become an inebriate. He means to be a moderate drinker. He knows of prominent business men who drink moderately, but who are respected and successful. If he thinks at all, he thinks he will be like them. It must be remembered that the moderate drinkers who occupy high positions have reached those positions in spite of their drinking practices, and not because of them. While we respect great and noble habits in themselves, they would be quick to object to them in those who asked their assistance.—Pittsburgh Observer.

DRUMMERS AND DRINK The Temperance Cause expresses the opinion that a remarkable change has taken place within recent years among traveling men in regard to the use of liquor. It is safe to assert that a majority of these commercial travelers left strong drink alone. Recently a couple of Boston traveling men on their way home were discussing business politics and current events generally, when one of them remarked that he certainly had a thick head on him that day because of a few drinks of liquor he had taken the night before. The other asked him why he drank and the reply was, to elench an order. His companion turned on him with this advice: "Better cut it out. Better lose a customer than your own self respect, and gain the habit. I was instructed to do the good-fellow play when I started on the road, but I am older than you. I used to be a little better and Pet came along I have done some hard thinking on the long jump and have concluded no drinks for me. You can't do yourself justice and drink liquor to please some one else. The man who tells you he has always drunk a little and is never drunk, is a liar. He is quite sure of himself and wants you to help bolster him up. I have no sympathy with you with your headache. I hope the next time you throw in the calamity water it will put you on the blink for three weeks. Cut it out."

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low. The number is not six but five. These men are not new additions to the Protestant Episcopal seminary. All have been there at least a year. Two are Latin Americans, proselytes, one from Porto Rico, the other from Mexico, who probably were caught in childhood in the Protestant missionary net which is spread over Mexico and the American dependencies. Two were born in Protestantism and became Catholics, remaining faithful a year or two and then lapsing again into Protestantism. One was born of Catholic parentage, but has been an Episcopalian nearly all his life.

With these facts before us, comment on the disingenuousness of these seminarians who sought to make little of the defectiveness from their ranks would be superfluous. We know now why names were withheld. We are free, too, to form our opinion of the character of some of the young aspirants to the Episcopalian ministry in this particular seminary and we know what kind of warfare they will wage against Rome when they are duly commissioned to preach the gospel of truth and to fight the good fight.—America.

What a delightful phenomenon it is, this friendship of human creatures! For a long time they walk along different paths, then they cross suddenly towards the same point and meet each other.—Perré de Coulevain.

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