

FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B. TENTH SUNDAY AFTER PENTECOST

THE ENEMIES OF THE CHURCH: THE DEVIL

"Satan hath desired to have you." (Luce xlii. 26) The arch-enemy of the Church and of the souls of men, my dear brethren, is the devil. He is the instigator, whereby the world is full of wickedness and turns against God; he is the seducer of the human race, the cause of that fall, the result of which is the flesh lusteth against the spirit.

GENERAL INTENTION FOR AUGUST

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE BENEDICT XV.

OUR WORKINGMEN AFTER THE WAR

Although the end of the War is not yet in sight, there is at least some consolation in knowing that it is not as far off as it was three years ago.

The world is weary of the War, and yet the desire to conquer the enemy has apparently not lessened on either side.

The wearing down, however, of the opposing armies shows that the limit is being reached in the supplies of fighting men and material.

The spectre of famine, too, is being plainly discerned in various countries. We are told that the store-houses of the world are being gradually emptied; whole populations are living on official rations; and unless the millions engaged in killing one another return to more profitable employments in the near future, there is the prospect of universal bankruptcy.

Speaking merely of our own land, the cataclysm of the past three years has been a tremendous experience. The War has raised up problems we little dreamt of, problems which have to be faced bravely. It is not often in history that a young nation like ours has to turn from its peaceful ways and plunge headlong into war.

And yet, the feat was successfully accomplished by hundreds of thousands of our brave men, our relatives and friends, are fighting on European battlefields. They are at this moment measuring their strength and courage with the most famous armies of the Old World, and the despatches tell us that they are giving a good account of themselves. Unhappily, the fate of thousands of them has been already decided; they have sacrificed their lives to the War god.

We at home can only offer the tribute of our praise to their heroism, pray for their souls, and sympathize with those who will see them no more.

It is not, however, with those whom we shall see no more that the General Intention of the present month has to do, but with the soldiers who will come back to us after the War. Already thousands have returned from Europe; others are on the way, unfit for further military service. A grateful country is doing its best to make them forget the price of their sacrifices; or military hospitals and convalescent homes are nursing them back to health and preparing them to resume their normal lives of peace. Considerable ingenuity has already been displayed in finding out the capacities and aptitudes of those who are not entirely disabled, and, if we are to credit reports already published, a great deal of skilled labor has been discovered among them. Undoubtedly this specialized training will have full scope during the years of industrial development which will surely follow.

It will help to give thousands of returned soldiers suitable and profitable employment. But this is only a minor phase of the problem which has yet to be faced. As soon as peace is declared, and it cannot be long in coming, three hundred thousand war-stained veterans will return home to Canada, men who were abruptly snatched from their daily avocations and hurried across the sea to fight the enemy. Two or three years amid the turmoil and exciting scenes of War will have undoubtedly wrought changes in the previous mental habits of those men; a new orientation may have been given to their thoughts and aspirations. At any rate, if war discipline does not unsettle them entirely, its effects will surely be felt. A soldier on the battlefield is merely a cog in a machine; the stern obedience he must yield on active service is prone to leave in him, after a long campaign, a sense of irresponsibility. One wonders whether the thousands who will come back to us after the War will be more self-reliant and enterprising than they were before they went away. And one may ask in all earnestness whether the experience gained on the battlefields of Europe will be of much value to Canada in the next decade of years.

A tool of for another man's gain and end. The devil's taunts will not cease for all eternity, when once these dupes, these tools have lost their own souls, and perhaps ruined their children.

We see, then, the enemy; the reason why he hates us with so much malice; his craft, his powers; the depth of degradation to which he drags us, making us his tools, making us ruin ourselves and the souls of those most dear to us.

Seeing all this, let us be on our guard and resist the evil one. "Resist the devil, and he will fly from you," says St. James (iv. 7). Prayer is the weapon. "Our help is in the Name of the Lord." (Ps. cxliii. 8). "That you may be able to stand against the deceits of the devil," by all prayer and supplication, praying at all times." (Ephes. vi. ii, 18).

My dear brethren, no half-hearted resistance will do. It is not a matter of compromise or give-and-take. The devil means our ruin, in order to dishonor Jesus Christ, and he will never be content with less. It is war to the death. "Brethren, be strengthened in the Lord and in the might of His power; put you on the armour of God, that you may be able to stand against the deceits of the devil." (1 Pet. v. 8). "Satan hath desired to have you."

The problem Canada will have to face is what to do with those thousands when the steamships begin to discharge them in our seaports. All the tact and organizing genius of our statesmen will be needed to set the wheels of civic life in motion as they were before the War. And yet apparently there is need of precautions. While there can be nothing too good for men who made the sacrifices our Canadians made, there is always the danger of too much coddling. Returned soldiers, at least the physically fit, should be made to feel that they are expected to do their duty in Canada as they did it in Europe. Does not the solution this country has to face after the War lie in a return to the most primitive of all professions, the tilling of the soil? The soil helps men to live and thrive; without this source of economic wealth even our largest cities, with all their industries and material advantages, would soon disappear.

No nation now at war is readier than Canada to listen to the salutary battle-cry of "Back to the land," none more anxious than she to hear her sons echo it from coast to coast. There are millions of acres of virgin soil awaiting the ploughshare to give food and wealth to millions of human beings. The prospect of famine, which is now threatening so many other lands shows us that this is not a question of mere speculative interest, but an eminently practical one. The world must be fed, and Canada a highly favored nation both in climate and resources, will be in a position to do her share in feeding it. She will find her profit in the operation if a sound direction is given to the immense man-power which, in a short time, will be at her disposal. It will take the world many years to catch up with itself, and all that the earth can produce will be barely sufficient to meet the needs; we cannot have too many hands in the field. Let our millions of untilled acres be divided up and systematically developed by thousands of returned soldiers and our economic future is secured.

Unhappily many of the tendencies that showed development here in Canada before the War may persist after the War is over. One of them, not the least mischievous, was the abandonment of the rural districts and the trend towards city life. And yet we can detect a reason for this. Man is essentially a social being; he turns naturally towards those centers where thousands of his fellows gather. The isolation of life on a farm does not appeal to him and he lets the soil take care of itself. Two or three years of army life in Europe can hardly be expected to have uprooted this tendency, so that it will be not sufficient to frown it down among the returned men unless some effort be made to render country life more attractive for them. This is a point of view that has its importance in the present crisis, and this is where public sentiment as well as the services of our Government may be of some use.

While proposing Intentions like the present one, the Holy Father lets each country discuss and work out its own problems. After-war conditions are our problem, and we feel we cannot do better than warmly recommend it to the members of our League. We are all interested in the economic welfare of our country, for economic conditions affect the social and religious welfare of a nation. All who have the social and religious welfare of Canada at heart will not fail to pray for those on whom its success depends.

E. J. DEVINE, S. J. Poor tea that can be sold at a low price is most extravagant in use. A little good tea, like Salada, makes many more cups; hence it's real economy.

TEMPERANCE

FRENCH PATRIOT PRIEST TO FIGHT DRINK

Abbe Patureau, of Saint Pierre de Montmartre, who was the first parish priest to urge his flock to carry their gold to the Bank of France and exchange it for banknotes in the interest of national defense, has just commenced another secular campaign, destined, it is to be hoped, to be yet more fruitful in beneficial results. His first initiative having been followed so generally by the French clergy, no doubt his campaign against alcoholism will meet with the same imitation. As it is not exactly a sacred subject, any more than the question of gold, Abbe Patureau has decided to give a series of lectures in various halls and theatres on the national danger resulting from the habit of indulging in strong drinks. He judges rightly that he will thus find assistance in his battle against the evil among persons who rarely frequent places of public worship. Being thoroughly convinced that while the French Army is with the Allies, fighting against the foe, it is the duty of those who remain at home to prepare the marrow of the victory, Abbe Patureau has raised a cry of alarm which should have a loud echo throughout the whole country. He shows that the vice of alcoholism degrades the human creature, of whom it dulls the intelligence, annihilates the will, and too often leads to folly, crime, and suicide. And that is not all, because the alcoholic is punished in his children. So that alcoholism constitutes a veritable crime against the family, the race, and the country. — Sacred Heart Review.

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A PHENOMENON OF SOCIAL PROGRESS

"The Prohibition movement, we are happy to notice, is now receiving," says the Ave Maria, "a great impetus from industry; and it is more likely to be increased than relaxed. The example set by some of the railroad companies in recent years has been followed by so many other large employers that it is probably only a question of time when all business men will insist that those who work for them shall be, if not total abstainers, at least the most moderate of drinkers. This campaign against drinking should be a general one, and should have the heartiest support of the pulpit, the press, and of every individual citizen. The time has now come when the drink evil can be successfully controlled — minimized if not suppressed. It is a phenomenon of social progress."

As showing how general at present is the conviction that the abuse of strong drink can be controlled by concerted action, we may mention that not a few of the largest corporations in the country, employing hundreds of thousands of men, have combined to discourage as much as possible the use of intoxicants, some of these concerns go farther than others, but all are determined to give their plans the fullest test. It can hardly be doubted that such rules as those adopted by the Illinois Steel Co. for instance, will have in time the desired good effect. Posted all over its establishment at Joliet may be read, among other notices to employees on the subject of strong drink: "Any employee who uses intoxicating liquor while on duty will be discharged. In making promotions in any department of the plant, superintendents of departments and foremen will select for promotion only those who do not use intoxicating liquors." Other concerns like some of the great railroad companies, prohibit drinking both on and off duty, and discharge a man caught visiting a saloon at any time."

IRISH ON MARNE

FOLLOWING STEPS OF IRISH SCHOLARS

BATTLE LINE OF FRANCE RECALLS LABORS OF FAMOUS IRISH SAINTS AND SCHOLARS WHO THERE FOUGHT FOR CHRIST

The deeds of the Irish regiments along the French battle line need no recounting here to recall the heroisms they have displayed to regain the invaded countries for the Allies. But attention may well be called to one fact, namely, that these men of famous Irish brigades are not the first from their island to labor on this territory. Centuries ago their ancestors fought over the self same ground, even though in a different cause. These Irishmen of the Middle Ages had come from their home of culture and learning to bring the light of Christianity and education to the Franks and Gauls then resident there. So now when the private of the Munster Fusiliers or any other famous Irish military body traverses this battle line, in speaking the names of the cities which are his bases of supplies, or to recapture which he is ready to make the great sacrifice, he is speaking the names of his famous and holy ancestors whose missionary and educational labors here are recalled by the cities of St. Gibrion, St. Gobain, and many more.

THE DAY OF IRELAND'S GLORY

It is now recognized as an historical fact which is not disputed, except by the ignorant, that in the Middle Ages Ireland was a highly cultured and learned country, honeycombed with monasteries, schools and universities, in which the youth of Europe flocked as they had flocked to Greece, and whence missionaries and scholars issued to regenerate Europe after the downfall of civilization involved in the destruction of the Roman Empire. Among the first of this procession of Irish philosophers were Pelagius, the celebrated heresiarch, whose Irish name was Morgan or Mairegain (Mariner), and Sedulius (Shiel), the theological Virgil, in the fifth century, and one of the last was Duns Scotus, the Subtle Doctor and rival of Thomas Aquinas in the thirteenth century. In the intervening centuries the Irish pioneers working on foreign soil in the promotion of Christianity were very numerous, and France was one of the countries that benefited pre-eminently by their work. Thus St. Gibrion, the scene of so much fighting recently, derives its name from a sixth century Irish student

and anchorite, who, with his companions Helen, Tresson, Germanus, Veranus, Habonius, Petronus, and three sisters, Franda, Portia and Porsena, all Irish, erected oratories on the River Marne and civilized the pagan Franks of that region. St. Gobain, not far away, likewise derives its name from Gobain, a disciple of the famous visionary and missionary Fursa, who founded monasteries and schools in East Anglia, England, and Lagny, France, and whose visions translated from Irish into Latin inspired Dante. The town of Les Coeufs derives its name from the bullocks that bore the mortal remains of St. Fursa to Peronne, where his relics were venerated for ages in the great church dedicated to him. St. Die, on the borders of Alsace, is called after St. Dieulil or Deicolus, a disciple of the celebrated Columbanus of Leinster and Luxeuil, who founded the noble monastery of Lure. Not far away, at the foot of Mont Terrible, stand to-day the monastery and town of St. Ursanne or Ursicinus, another disciple of Columbanus, whose own name is commemorated in the Lombardian town of San Columban, not far from Bobbio, where he died and whose disciples founded at least one hundred and five of the noblest monasteries in France. St. Algis, another spot, called after Algis, an Irish scholar of the seventh century, figures much in the war news. Soissons, Laons, Meuse, Rheims, Valenciennes and other towns on the battle line reek with memories of medieval Irishmen and all have localities or churches named after them.

AND MANY MORE St. Saens, St. Gall, St. Ze' or Etto, St. Germain, are called respectively after Seda (Sidonius), Cellach (Gallus), Etto and Germain l'Ecosais or Germain the Scot or Irishman. Over the German border is Mount Disibod or Disiberg or the Mount of St. Desidod, an early Irish missionary in Germany. Alto-Munster is likewise called after an Irishman who founded that city, whose Irish name has been lost, but whose Latinized appellation of "Althus" indicates that he belonged to a noble Irish family. The figure and arms of Frigidian, the son of an Irish king, are emblazoned on the cantonal insignia of Glarus, Switzerland. Frigidian, another Irishman in north Italy, who in the seventh century taught the Lombards how to turn the course of a river, is honored as San Fridiano at Lucca.

Pellegrinus, an Irish prince on the grand tour to Rome and the Holy Land, a journey common to wealthy Irish people in the Middle Ages, has given his name to a chain of the Apennines, now figuring in the war, San Pellegrino, where he spent his last years. In the "Annals of the Four Masters" Peronne is called "Cathair Fursa" or the Fort of St. Frusa. In Alsace the people still call their children Deel, Die, Della, Delle, both boys and girls, after Dieulil or Deicolus.—New World.

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