

FIVE MINUTE SERMON

BY REV. F. PEPPE
TWENTY-SECOND SUNDAY
AFTER PENTECOST

"Render to God the things that are God's,"
(Math. xxi, 21)

God requires us to give Him our whole hearts, because they belong to Him; if we keep anything back, we are deceiving ourselves and forfeiting many graces. How much vexation and sorrow should we avoid if we centred all our wishes and inclinations upon God, neither loving nor aiming at anything but what He ordains, and making it our delight to do His will! The secret recesses of our hearts, that we reserve for ourselves, are the lurking places of discontent, which embitters our whole existence.

Let us put ourselves absolutely in God's hands, and then we shall find true happiness. Christian self denial is the first step toward this complete surrender to the will of God, and one of the commonest forms of mortification is fasting, of which I propose to speak to-day.

How can and must we practice fasting so as to make it pleasing to God? It is very important to answer this question correctly. We know that many of the saints fasted very strictly, and although we are not required to follow precisely the same rules and to act exactly as they did, we ought nevertheless to imitate them as far as our circumstances allow, and to be animated by the same spirit. What then is the spirit in which Christians should fast?

1. They must have the intention of strengthening themselves, so as to conquer their animal appetites. If the spirit can not subdue the passions, how can it remain free from sins?

2. They must aim at enabling the spirit to soar more readily to the supernatural. St. John Chrysostom says: "Ships that are light sail quickly across the sea, but those that are overloaded are apt to sink; and in the same way fasting, by making the spirit lighter, enables it to traverse the sea of life with greater ease, since it considers only what is of heaven, and pays but little attention to the things of this present life."

3. Fasting is an excellent form of penance, by means of which we can punish ourselves for sin, which generally is committed through yielding to our passions.

The spirit, therefore, in which fasting is practised should be one of penance, self-restraint and a desire of true perfection. To strengthen the mind rather than to weaken the body is the object of fasting, and to fast in a manner likely to undermine our health would result in defeating our own purpose. St. Francis of Sales warns us against making any mistake in this respect and says: "Two reasons deprive stage of their power of running; if their pasture is rich, they grow too fat, and if it is scanty they are too thin to run." The saint goes on to explain that we are exposed to temptations chiefly when our bodies are too well nourished and when they are excessively exhausted; too much food makes us arrogant and self-indulgent, whilst too little renders us gloomy and cowardly.

We may say of fasting, as of all kinds of exterior mortification, if practised in a wilful and imprudent manner, that when it is carried to excess, it causes precisely what it aims at averting, viz., temptation. The degree in which each individual should fast must necessarily be decided by his personal and circumstances. Let him fast little, but with the right intention; he will accomplish more and earn more merit in this way than he would do by fasting a great deal without the proper intention.

St. Jerome, eminent both by his teaching and his example, says: "What is the use of reducing the body by fasting, if the soul is puffed up with pride? Shall we deserve praise for having cheeks pale with fasting, if meanwhile the palour of envy disfigures our souls? Can there be any virtue in never drinking wine, whilst our souls are intoxicated with anger and hatred?"

Let us try to acquire the spirit that guided the saints in their practices of exterior mortification and in their efforts to refrain from sin. It is God's will that their extraordinary forms of exterior mortification should clearly reveal this spirit to us; this is the lesson He desires us to learn from them. We can not and must not fast as many of the saints did, but we can follow their example, in accordance with the rules of holy Church, by conscientiously observing the fasts of the Church, unless prevented by some just cause. In this respect the world is far from conscientious, and this fact gives us an opportunity to practise a little humility and to endure a little ridicule for the sake of Christ. People are enthusiastic in their admiration of the steadfastness with which the martyrs of old bore the mocking taunts of their enemies, and yet a single word of ridicule is enough sometimes to make us transgress the commandments of the Church! How weak we are! How would such cowardice be likely to behave in face of more violent temptations?

It is an absolute duty to observe the fasts of the Church, but everyone can voluntarily accustom himself to fasting, if he is careful at all times to be strictly moderate in eating, and limits himself to what is necessary. He will not be able to accomplish this without many a struggle regarding food and drink, things apparently

TORTURED BY RHEUMATISM

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TORONTO, Ont., Oct. 1st, 1913.

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trifling, but really of great importance. Let him, for instance, eat only at mealtimes, and take nothing between meals; let him not hanker after choice and dainty dishes. A taste for such things is often regarded as a mark of refinement, whereas it is really a proof of coarseness and self-indulgence. The true spirit of fasting forbids our ever eating greedily; we should partake with the right intention of what is set before us, and this intention is to strengthen the body to work and perform its various functions, not merely to satisfy our greedy appetite. Therefore St. Bernard advises us, when more abundant food is offered us, to take somewhat less than we should like (if we can do so without attracting notice) and thus to make a sacrifice to God.

Voluntarily to refuse some little dainties, especially if it is very much to our taste, is a form of fasting that is always possible and profitable; because others will probably not see what we are doing, we run no risk of vanity or needless display, and at the same time it often requires great strength of mind to conquer oneself in things apparently so insignificant. Finally, in everyday life opportunities often occur unsought of practicing the spirit of fasting. It may happen that we are prevented from having our meals at the usual hour, or that some dish is distasteful to us. What would be the use of imposing voluntary fasts upon ourselves if in such circumstances we give way to irritability or bad temper?

It is quite certain that a man, who observes no self-imposed fasts, but is easily satisfied, and neither gluttonous nor dainty, displays far more real piety and self-control than one who fasts on certain days of his own accord, but at other times insists upon having everything to suit his own taste, and can not dispense with anything without showing bad temper and falling into sin.

Let us always follow the advice given on this subject by St. Francis of Sales, for as we have seen, he tells us exactly how we can best practise the spirit of fasting in everyday life. I think we ought to be guided by the words which our Divine Redeemer addressed to His disciples: "Eat such things as are set before you" (Luke x, 8). Let us carry out this precept by regarding it as a matter of indifference what we eat and drink.

Amén.

TEMPERANCE

The following are extracts from the published reports from four main industrial districts scheduled under the Central Control Board (Liquor Traffic): — "Newcastle-on-Tyne." There has undoubtedly been a diminution of drunkenness and better behaviour in the streets since the new restrictions came into force. This is attributed to the restriction of hours and also to the prohibition of treating. At the works the men are keeping better time. Middleborough.—There is a distinct improvement in this district. There is much less drunkenness both on the part of men and women. The stopping of credit and the prohibition of treating have also had a most excellent effect. Liverpool.—Since the restrictions on the hours of sale of drink there has been much less drunkenness in this neighborhood, and a great improvement in the general behavior; particularly in this noticeable among soldiers and sailors. Cardiff.—The new restrictions have been attended with very good results in this district. There is much less drunkenness.

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Old Dutch Cleanser

among men as well as women." With these happy results starting them in the face, how can the Government hesitate to extend the same measure of protection to the rest of the country? Here at one stroke we can effect a great national economy, stop up the great waste pipe that is draining the strength of the nation, and at the same time empty the jails and the lunatic asylums.

The effect of purely local restrictions may be gathered from the following statement: "Since the order prohibiting the Sunday sale of intoxicating liquors at Newport (Mon) came into operation, large numbers of people are making a practice of travelling seven miles out of the town, and thus beyond the range of the area of restriction, in order to obtain drink. The result is that many quiet villages have been turned into pandemonium. This is notably the case at Major, where the Baptist Church and other communities have passed resolutions of protest. The same abuse prevails at Maesowymmer. At a meeting of the local district council, Councillor, W. G. Ganderton said the Sunday scenes were positively disgraceful. Mr. T. C. Probert submitted a resolution from Tabernacl Baptist Church, Hengoed, urging the council to put a stop to the scandal, and end the appalling drunken debauchery that had taken place on Sundays at Maesowymmer."

Mr. James Johnson, of Manchester, has received a letter from one of the most distinguished surgeons in Russia, which contains some very interesting passages as to the effects of the abolition of vodka. The writer says: "You ask me what effect the abolition of vodka has had on the Russian people from the military, hygienic, economic, and social point of view. Well, it is, of course, difficult to prophesy yet, although we expect very great results. It has had such splendid results up to the present that we feel we can hardly prophesy what fine fruits it will bear in the future. Crime has decreased to a remarkable degree. The savings banks all report great increase in the deposits of the working people. There is beginning to be a greater demand for books and newspapers, and also a demand for more intellectual amusements. Hooliganism has practically vanished. Before the abolition of vodka not a Sunday passed without cases of wounding to be treated in some of the hospitals of people hurt by fighting in a drunken state."—London (Eng.) Tablet.

IS CATHOLIC CHURCH A DEMOCRACY OR REPUBLIC?

"Democracy," says the learned Father E. R. Hull, S. J., of the Bombay Examiner, as quoted in the Catholic Foreigner's Review, "means that the relationship is ultimately in the hands of the people, taken as a whole every man counting more or less on equality with any other man in the power of his vote. Clearly, there is nothing of this sort in the Catholic Church. The clergy and laity stand as two distinct bodies corresponding to rulers and ruled; and as the clergy are a selected body, it may be said that for practical purposes the clergy stand as the aristocracy among whose ranks the right of rulership exclusively resides. This aristocracy, it is true, is not founded on social rank, culture or breeding as is the aristocracy of the world. The clergy are selected from the laity of all or any class; and, given the necessary moral character and the capacity for education, there is no man even of the lowest order who is not a potential candidate for the priesthood. If democracy—as Chesterton understands it—is taken to mean that no man merely on grounds of birth or rank is excluded from the highest positions in the State, then the Church may, in this practical sense, be called a democracy. But since the acceptance of any candidate to the clerical body is determined by the clerical body itself, the Church is not democratic in principle. She may rather be defined as aristocratic in principle, but with a chance for any one by personal qualifications to rise to the ranks of the aristocracy."

"For can the Church strictly be called a republic. By a republic we mean a form of government in which the rulers are elected by the people, whose acts are subject to the criticism, and depend upon the sanction and approval of the people, and can be vetoed or rescinded, if unacceptable, by the public vote. In short, a republic means a people governing themselves through selected representatives, whose entrance into office and continuance in the same depends upon the collective will of the nation."

"On the contrary, the Church is a constitutional monarchy, in which, moreover, the voice of the people, as a whole, plays no active part. It is true that the monarchy is elective and not hereditary; but election of the Pope is achieved by a small and select body of cardinals, who themselves in turn have not been elected, but appointed by the previous monarch. So the election is oligarchical, not representative."

The monarchy of the Church is constitutional, because the Pope's ruling power is not arbitrary, but is limited in two ways: (1) In defining faith and morals the Pope is limited by the deposit of revelation, which he can only declare and emphasize and interpret, but which he can neither add to nor take away from. (2) In the exercise of discipline the Pope is governed by the canons and decrees of the Church in times past, which he can only abrogate or change for grave reasons;

lastly (though some theologians have entertained academic disputes on this point in past centuries) the monarch, although he can resign, cannot be deposed. Nor can he be impeached for the breach of the Church's constitution, for the simple reason that he is the supreme judge as to what that constitution means. So ultimately, if it comes to talking of the possibility of abuse of power, the Pope constitutionally is absolute and subject to no earthly control. We have certainly the highest assurance that the Pope will not abuse his power, in essentials at least; but this assurance rests not on any earthly restraint, but only on God's providence and assistance, by which, in all essential points, the Pope will be prevented from going astray.

"Therefore, although the Church in certain respects is worked in a republican and democratic spirit, it cannot be correctly called either a republic or a democracy."

REPENTANCE

A MOTHER'S PRAYERS

By Rev. David Egan

Very early one morning I was called to a hospital in a Kansas town. On my arrival the nurse led me to the room of a patient who had asked for the ministrations of a Catholic priest. On our way down the corridor she informed me that this man had been very restless during the night, and that he had given way to repeated attacks of violence during the course of which he had torn several of the bed clothes. He had jumped out of bed and struggled with some imaginary enemy on the floor, though she could not understand how one so weak and helpless as he was could give such manifestations of strength. She further told me he could not last long, but was yet in perfect possession of his mental faculties. On entering the room I could see that she was right, the patient had not very long to live. He looked up at me with piercing eyes, whose brightness was accentuated by the death like pallor of his emaciated face. In a weak voice he enquired: "Are you the Father?"

"Yes, my friend," I replied, "I am a Catholic priest, and I want to help you."

"Well," he continued, "my good old mother told me to send for you as soon as possible, and I'm glad you've come."

"Is your mother here in the hospital?"

"Why no! Mother is away down in Oklahoma. I grew up in the Catholic Church till I was eighteen years of age. Then I began to keep company with a non-Catholic girl, and to please her and her family, I gave up my faith, and became a member of hers. My three boys and my girl now hate the very name of Catholic. It's all my fault, God pity me! In addition to this sin of apostasy I have done other great wrongs in my life."

"And, last night Satan entered this room. I recognized him. I know he had come for me, and I struggled fiercely with him. But then I saw my dear old mother, eighty years of age, standing here beside me. Bending over me she threw her arms around me to protect me, and I could hear her calling on the Lord Jesus, and Mary, His Mother, to save me. There in Satan's presence she begged me to send at once for a Catholic priest, and to make my peace with God. That's why I called for you."

"But your mother wasn't here. Why, the nurse told me that no one had entered this room save herself and the doctor."

"Ah," he continued, "I know mother is in Oklahoma. She is old and bedridden. But I saw her here in this room as clearly as I see you now. I know my end is near. I want to die a Catholic."

The poor fellow made his confession and I administered the Holy Viaticum. I shall never forget the look of faith and love and peace that came into his dying eyes as I held up the Sacred Host. Ten minutes after I had anointed him he expired, holding in his death agonies after me prayers for the departing soul.

Explain the circumstances as you will. For my part, I can see in the case forcible evidence of a definite answer to a devout mother's prayers, who for long years had petitioned God for the return of this child of hers to the true faith. And I am sure that at the moment the dying man beheld her in his room at the hospital she was praying for him.—Extension Magazine.

JOY AND HAPPINESS

(By Bishop Keppeler)

The halo, that mark of particular honor with which our heads of the saints, a symbol of their heavenly glory; but it also reminds us of the halo of joyfulness and kindness encircling their features even during normal life. It is because of an utter misunderstanding that worldlings are unable to conceive of a saint without the attributes of sadness, pessimism, and melancholy. As a matter of fact, the essential characteristic of a saint is joyfulness.

In old legends, and occasionally in life, we meet with "whimsical saints," or, either they are not saints at all, or else their oddity has gracious side. The saints themselves have spoken very strongly against melancholy gloom. St. Francis of Assisi calls it the Babylonian malady. St. Teresa tells us plainly: "I fear nothing so much as to see my daughters lose this love of the soul, for I know to my cost, what a discontented religious is like."

Joy can never be entirely lacking in any real saint, even in the most austere ascetic or the strictest preacher of penance. It comes into view like the ray or foregleam of the saintly halo and the heavenly glory. In this respect, too, the saints must show themselves to be the disciples and the images of Christ, so that "the goodness and kindness of God our Saviour" may appear in them as it appeared in His own human nature. An essential element of holiness, therefore, is the hearty, practical, tireless effort to give joy to others, to comfort the afflicted, and to throw sunshine upon every need of body and soul. This beneficent external activity makes the saints look like "royal administrators of affairs."—From "More Joy."

PRAISES CATHOLICS FOR LOYALTY ON VACATION

The Rev. Dr. S. H. Woodrow, pastor of Pilgrim Congregational Church, St. Louis, paid a tribute to the religious faithfulness of Catholics on vacation in his first sermon to his congregation, following his own vacation of two months.

"I don't know whether Catholics are more faithful to their religion when they are at home," said Dr. Woodrow, "but they are certainly

more attentive to it than Protestants are when they are on a vacation."

"At hotels I noticed on Sunday morning, whatever the weather, the Catholics all went to church. They might go fishing or boating or on some other amusement Sunday afternoon, but I do not know of any Roman Catholics at the hotel where I was domiciled who did not go to church on Sunday."

"I heard comments on this from long rows of healthy-looking Protestants who stood out in the hot sun in an open boat for four hours steadily, saying they went to church when they were at home and it was too much to ask on vacation. Too much to go to church in a cool place for an hour—the services were never longer

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SHE PATIENTLY BORE DISGRACE

A Sad Letter from a lady whose Husband was Dissipated

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