

FIVE MINUTE SERMON

REV. J. J. DUNN, PHOENIA, ILL.
THE FIRST SUNDAY IN LENT
MORTIFICATION

"Be converted to me with all your heart, in fasting and in weeping and in mourning." (Lent 1, 14.)

These words of the Prophet Joel indicate the spirit of mortification that should animate the Christian during the time of Lent. This holy season, as you all know, has been set apart by the Church as a time of penance in order to appease the justice of the infinite God for the insults offered Him by our past sins. Penance is a duty which binds all sinners since the sin of Adam; and is a condition absolutely necessary to salvation. This our Saviour clearly taught when He said: "Unless you shall do penance you shall all likewise perish." (St. Luke xiii, 30.) The principal works of penance are prayer, almsgiving, fasting and abstinence. These we should observe at all times, but especially and particularly during this season. The second precept of the Church tells us to fast and abstain on the days appointed by the Church.

I am fully aware of the fact that it is a difficult thing to fast. It is not easy for anyone. But if it were easy, then it would not be a penance, a mortification, and the law of penance so necessary to salvation would not be fulfilled. Although it is hard, it will be still harder to hear those words of condemnation: "Depart from me ye cursed into everlasting fire." (St. Matt. xxv, 41.)

This manner of penance has been practised by the saints in all ages and is sanctified by the example of Jesus Christ; it is moreover a powerful means to quench our passions and satisfy the justice of God for our sins.

The whole life of Jesus Christ from the stable of Bethlehem to Calvary's Cross was a continual passion, mortification, sacrifice. The lives of His followers should be fashioned after their Divine Model. "If any man will come after Me," He says, "let him deny himself, take up his cross and follow Me." (St. Matt. xv, 24.) The Catholic Church alone teaches and always has taught the duty of mortification. With St. Paul she teaches that to be sharers in the redemption we must "be nailed to the cross of Christ" and chastise our bodies and bring them into subjection.

The disciple is not above his Master, and it is not becoming that the path of the disciples should be covered with roses while that of the Master was strewn with thorns and sprinkled with His own Precious Blood.

All the saints of God understood this doctrine well and walked the narrow and thorny path "which leadeth to life." (St. Matt. vii, 14.) St. John the Baptist, the precursor of our Lord as is well known, led a life of penance and mortification. He was "in the desert," "was clothed with camel's hair, and a leather girdle about his loins, and he ate locusts and wild honey." (St. Mark i, 4, 6.) There is not a saint, not an inhabitant of heaven, who did not during life perform works of penance and mortification unless he died in innocent infancy. This doctrine of penance in atonement of our sins caused the Church to establish the forty days fast of Lent in commemoration of the forty days fast of our Lord. It has been observed from the time of the apostles, as we learn from St. Jerome who says, "According to the apostolic tradition, at the proper season of the year we observe Lent." This doctrine filled the deserts and monasteries with holy persons who fled from the vain pleasures of the world to mortify themselves in solitude; and it encouraged the martyrs to shed their blood, to die for Christ and with Him. And do we expect to go to heaven by any other road than that pointed out to us by the example and teaching of Jesus Christ and of the saints of all ages? If we do, we are sadly in error and the sooner we disabuse ourselves of such an error the better. As we purer, holier, godlier than St. John the Baptist and St. Paul were? Have we less need to "work out our salvation with fear and trembling?"

The saints mortified themselves in order to obtain strength to conquer their passions and to satisfy the justice of God for their sins. "I chastise my body," says St. Paul (I Cor. ix, 27), and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become a castaway." Have we no passions to conquer, no sins to expiate? It is not enough for a sinner to quit his evil ways, to reform his life. Atonement must be made for sins committed. If true penance consisted in offending God no more, then the sinner who died unrepentant would be saved; for he has ceased offending God. But something more is required. When we have offended or injured a neighbor, we should not only cease injuring him, but we should repair the injury done. If we have stolen or cheated we must not only do so no more, but we must also make restitution to the person wronged. So, when we have offended God, true conversion consists in not only ceasing to offend Him but also in making reparation for the insults offered Him. If the eye has gazed on improper objects, if the tongue has been guilty of detraction, calumny, blasphemous or immodest language, they must not only be restrained for the future from those sinful liberties, but reparation must be made to God by works of penance—by fasting, by prayer and other works of mortification.

TORTURED WITH RHEUMATISM

Could Not Walk, Until "Fruit-a-lives" Completely Cured Him

CHATHAM, ONT., April 3rd, 1913.

"I am a veteran of the Crimean War and the Indian Mutiny volunteering from the Royal Artillery into the Royal Engineers, and served under Lord Roberts during the Indian Mutiny, and am a pensioner of the British Government. Pierce hand-to-hand fighting and continual exposure, left me a great sufferer from Rheumatism, so much so that my legs swelled up, making it impossible for me to walk. My bowels were so constipated that I only had one passage a week until I got to using 'Fruit-a-lives'." They cured me of both the Rheumatism and Constipation. In my regular employment, I walk thirty miles a day and enjoy perfect health. No more Rheumatism or Constipation. You are at perfect liberty to publish this letter if it will be advantageous to 'Fruit-a-lives'."

GEORGE WALKER

Don't suffer with Rheumatism, Sciatica, Lumbago or Neuralgia all this winter. Take "Fruit-a-lives" now and be free of pain. 50c a box, 6 for \$2.50 or trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

Thus King David, although assured by the prophet Nathan that his sin was forgiven, never ceased to do penance. Thus St. Peter did penance. Tradition says he wept bitterly at the remembrance of his sin whenever he thought of having denied his Master.

The spirit of Calvary, the spirit of the true disciple of Christ, is a spirit of self denial and mortification. The spirit of the world is a spirit of self-indulgence and fleeing pleasure.

Let us not forget that although by the atonement Jesus Christ has paid the price of our redemption and provided ample means for the salvation of all, still, salvation is not absolute; it is conditional and depends upon our own co-operation.

Our blessed Saviour taught, and His Church ever teaches, that the merits of the atonement are applied only to those who strive earnestly, with the grace of God, to imitate Christ, in His spirit, in His life and in His death. "If any man will come after Me, let him deny himself and take up his cross and follow Me."

If there had been anything more beneficial to man's salvation than patient suffering, be assured, Christ and His saints would have shown it both by word and example.

Can we seriously ponder the merits of suffering and not resolve to suffer, to mortify ourselves, especially during this holy season of Lent? Can we think of the advantages of the cross and not be resolved to receive hereafter crosses from the hands of Jesus and endure whatever He pleases, since to suffer in a proper manner is absolutely necessary for salvation?

St. John the Baptist began his mission with the words, "Do penance for the kingdom of heaven is at hand." (St. Matt. iii, 2.) Christ after him said "Unless you do penance, you shall all likewise perish." And in the name and authority of Christ and of His Church I preach the same to you to-day. "Think on it; act on it." Unless you do penance you shall perish."

TEMPERANCE

NO LICENSE

No license is no good unless it has behind it the public opinion of the community which adopts it. The community that goes no license by a small majority; and that adopts the no license policy through some passing notion of utility, is bound to have trouble in enforcing the law. In fact, it is more than likely that the last state of that community will be worse than the first.

With a sound and enlightened public opinion behind no license, the policy works well, and makes for the good of all the people. A no license community where the law is enforced properly—and it is possible to enforce such a law when the great majority of the people are in favor of it and a strong public sentiment demands it—is a cleaner and better place than it would be with open saloons on its street corners. It is a safer place to bring up children. And this consideration should be a powerful factor in determining the voters how to act on the question of license or no license.

There is no denying that the saloon is associated with much that is detrimental to the moral welfare of the individual and the community. However personally estimable may be the man who conducts a saloon, he is in a dangerous business, one

surrounded with numerous temptations, one which is in itself a source of temptation. All this is implied in the words of the Catholic hierarchy at the Third Council of Baltimore when they advise Catholics to get out of the liquor business and seek some less onerous means of making a living. To keep such a danger, therefore, out of a community would seem to be highly commendable. If, however, its elimination would only lead to the spread of the illicit sale of liquor and increase of secret drinking, the problem is not so simple.

Wherever no license fails, it does so because the people of the community are not willing to pay the price of personal inconvenience and self-sacrifice for the sake of having a clean town or city. During an election campaign they may rise to the occasion, stirred up by speeches on the evil effects of the saloon; but when the election is over, their interest dies out and they make no effort to see that the law is enforced or to keep alive that moral enthusiasm without which the no license law becomes a farce.

There is in our democratic system of government no automatic law. We can not wake up once a year, and by one act of citizenship secure the betterment of the community. We must show by our conduct not once but every day in the year that we are desirous of keeping our community clear of the liquor traffic.

One trouble with the people of the United States at present is that they expect too much of legislation. They seem to think that if they pass a law covering a certain weakness in our moral or social life, they have done about all that can be expected of them. But Catholics, above all, should know that legislation is no remedy for a moral evil. Legislation however, has its place. Legislation helps. Legislation makes it dangerous for people who would take advantage of a moral weakness and make the weakness more weak by rendering it to the money there is in such a course of action.

So, in this matter of legislation on the liquor traffic. It can not cure drunkenness. But it can prevent the commercialized industry of making drunkards, if it is sustained by a sound and active public opinion.—Sacred Heart Review.

LABOR UNIONS AND THE SALOON

James W. Kline, president of the International Brotherhood of Blacksmiths and Helpers (affiliated with the American Federation of Labor) and the editor of the Blacksmith's Journal, has given a strong utterance on the effect of the saloon upon labor in a recent address:

"The meeting places for many unions many times in a building over a saloon. True, we can rent these halls for less money, for the reason that we are expected to make up the difference at the bar, and that means sometimes much more than the difference in rent. No one will deny the fact that many a dollar goes over the bar instead of going to the organization that is making it possible for you to support your family in respectability, and educate your children. This is a reflection on the intelligence and morality of the individual, and a further reflection upon our international and the trades union movement at large. The reason for a great deal of our friction and disturbance in our union meetings is on account of the bar-room under our meeting places and I earnestly recommend that you remove your business agent's headquarters and meeting halls into localities where you will not be disturbed by King Gambrinus. I would recommend that this convention go on record as opposed to our meeting in buildings where saloons are located. I would recommend also that our vice-presidents and organizers in the future discourage meeting in these buildings, and, in fact, discourage the drink habit. It is a deadly peril, and a menace to the advancement of our movement."

My instructions to the organizers have been that any one that allows drink to interfere with his business, upon proper evidence furnished me, I will relieve him of his office. It is not my policy to deprive any man of his liberty in any way as a citizen, but as an organizer, if this liberty becomes a license that will hinder the progress of our work, then I deem it my duty to act."

A WELL-WORN EXCUSE

The Rome correspondent of the Catholic Standard and Times thinks that the influence of Freemasonry in Europe has been greatly exaggerated in the popular mind. It has become almost a habit to ascribe every movement hostile to the best interests of religion to the Masons of Latin Europe. Yet the blame is not all theirs. A share of it should be laid at the doors of the apathetic Catholics who could control affairs if they only would. Writes this correspondent:

"On the continent of Europe the word 'Mason' is heard at every turn, but of recent years I find it prevails especially among the phlegmatic and cowardly. Undoubtedly Masonry has acquired power and influence, but it is not omnipotent, nor is it omnipresent, as a number of Catholics—whose very presence would ruin any cause—would have us believe. From the fact that it is a secret society, the idea of power is associated with the sect in the minds of many."

"The fault with a large number of militant Catholics in Europe to-day

SAVED WIFE FROM DRINK

WINNIPEG MAN SAVES HIS WIFE THROUGH SAMARIA PRESCRIPTION

How terrible the effects of the curse of drink when a woman is afflicted. Wives and daughters often save their husbands or fathers from the drink habit through giving tasteless Samaria to them in their tea, coffee or food. But this is the story of a young husband in Winnipeg who overcame all difficulties and saved his wife.

Winnipeg, March 18th.

"The treatment of Samaria Prescription which I bought at Gordon Mitchell's Drug Store has saved my wife who is still a young woman. It was only twelve months ago that she took to drink through trouble. I cannot thank you enough, for the never even thinks of it now, and if she goes near anyone who has had a drink, she always says how sick she feels. Do not use my name, as we are so well known."

Samaria Prescription stops that awful craving for drink, restores the shaking nerves, builds up the health and appetite and renders all alcoholic liquors distasteful, even nauseous. It is tasteless and odorless and can be given either with or without the patient's knowledge in tea, coffee or food.

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lies in their being over-ready to see Masonry at the root of every check given to the cause they advocate. They see a Mason here and a Mason there. And they remind one strongly of the Yorkshire yokel who went to sleep after a heavy pork-and-beer supper and could never afterwards be persuaded that two devils had not danced the whole night upon his chest to the tune of the 'Kerry Dancers.'"

"It is true, indeed, that the secret hand of Masonry is responsible for innumerable intrigues against the Catholic Church (they, the Masons, do not care a straw for any other). The whole weight and influence of the Freemasons and of most of the influential Hebrews on the continent of Europe is thrown to day against the Church. But a cool head and a clear eye are required to discern trouble that originates with Freemasons and that which comes from the apathy of Catholics. Unfortunately, acres of resolutions, miles of protests, oceans of eloquence—at which a Masonic government merely smiles—seem to be the chief weapons of the most Catholic leaders of the Latin countries rely."

With this view of the situation we agree thoroughly. In proportion to population Masons are twenty times as numerous in the United States as in continental Europe. Catholics outnumber them many times over—even in France, where they are supposed to be all-powerful. What are the Catholics there doing to offset the power of the lodges? Practically nothing—else every member of the present cabinet would not be a member of the Grand Orient. It is so in Italy, where the Catholic voters exercised their power—practically for the first time—a few weeks ago to defeat the most rabid anti-clerical politicians. Even in Portugal, that is now prostrate under the head of an anti-religious tyranny, Catholic apathy, rather than Masonic power, is responsible for the condition.

In this country, too, there is manifest a disposition to exaggerate the power of certain fly-by-night anti-Catholic organizations. We are quick to ascribe to their malign influence, rather than to our own shortcomings any failure of Catholics to shorten to public offices. There may be discrimination in certain instances; but it is seldom dangerous. Usually the man who claims an office on the score of his religion will bear close watching. The only way to win success is to deserve it. It is not just to ascribe failure to religious discrimination in America any more than to account for the political crimes of France and Portugal by ascribing them all to the existence of a few thousand Freemasons.—True Voice.

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Back of the whole group is the fifty-nine years of successful plow experience of the Oliver Plow Works. This experience eliminates everything in the way of chance. You do not have to experiment with Oliver plows.

Go to the I.H.C. local agent and tell him what kind of plowing you have to do, and he will sell you an Oliver plow built to do that kind of work and do it in the best possible manner. You can get catalogues and full information of the entire Oliver line from him, or if you prefer, write the nearest branch house.

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Oliver plows are built at Hamilton, Ont.

INFLUENCE OF A GOOD MOTHER

The mother, the strength and life of the family, is one of the largest contributors to society's well-being, the family being the cornerstone of society. The home builds up and holds together all things that will conduce to the social well-being and betterment of the people, and though man is the head of the home, its life and strength rests in the mother. She is the power that counsels, restrains and urges. A man is often what his wife makes him, for her influence for good or evil is unquestionably great. The good mother stands out from other women. Filled with a sense of her dignity and her responsibility, she is the glory of the household and the pride of her children. Wherein lies the strength of the mother? It is in her virtues. Her modesty captivates, her devotion and self-sacrificing spirit teaches a lesson worthy of imitation, and her wisdom is enlightening to all around her. She is a pillar to the home, a guide to society and a power for good, her example being visibly marked in those who make up the circle of her daily associations. What is it that makes the character of the good mother so exceptional? It is the realization of the dignity and obligations of her state, God's handmaid, destined to fulfill His Divine will in performing the duties of her station in life. Her only true happiness is in the fulfillment of her aim to be a faithful wife and a good mother, her every thought and prayer for the preservation of the home and home virtues.

Such a spirit should mark every Christian home, and the aim of every mother should be a model of virtue, that her children may inherit the same and be preservers of society to succeeding ages. Every mother should strive to have this grand and noble spirit for "the hand that rocks the cradle rules the world."—Intermountain Catholic.

Sir Humphrey Davy, best known perhaps as the inventor of the safety-lamp, called "Davy Lamp," Davy's lamp, or simply "davy," which has been well said to be one of the most useful presents ever made by science to humanity, was the proud possessor of a rosary which he valued very highly, although he was not a Catholic. The reason for this is given by himself in his "Consolations in Travel; or The Last Days of a Philosopher," which appeared in 1891, two years after Sir Humphrey's death.

In the work named, Sir Humphrey wrote: "The rosary which you see suspended around my neck is a memorial of sympathy and respect for an illustrious man. I was passing through France, in the reign of Napoleon, by the peculiar privilege granted to a savant, on my road to Italy. I had just returned from the Holy Land, and had in my possession two or three of the rosaries which are sold to pilgrims at Jerusalem, as having been suspended in the Holy Sepulchre. Pius VII. was then a prisoner at Fontainebleau. By a special favor, on the plea of my return from the Holy Land, I obtained permission to see this venerable and illustrious Pontiff. I carried with me one of my rosaries."

The great scientist went on to say: "He received me with great kindness. I tendered my services to execute any commissions, not political ones, he might think fit to intrust me with, in Italy, informing him that I was an Englishman. He expressed his thanks but declined troubling me. I told him that I was just returning from the Holy Land; and, bowing with great humility, offered my rosary from the Holy Sepulchre. He received it with a smile, touched it with his lips, gave his benediction over it, and returned it into my hands—supposing, of course that I was a Catholic. I had meant to present it to His Holiness; but the blessing he had bestowed upon it and the touch of his lips made it a precious relic to me; and I restored it to my neck, round which it has ever since been suspended. 'We shall meet again, Adieu!' And he gave me his paternal blessing."—N. Y. Freeman's Journal.

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