

FIVE MINUTE SERMON

Rev. F. P. HICKER, O.S.B.

EIGHTH SUNDAY AFTER
PENTECOSTENEMIES OF THE CHURCH: THE
WORLD

"Whoever will be a friend of the world becometh an enemy of God." (Jas. iv. 4)

It is but natural and to be expected that the Church of Christ should have its enemies. Its message and its purpose are so entirely opposite to the ways and inclinations of human nature, that it is no wonder that the world, the flesh, and the devil have conspired to thwart its work.

By the world we understand the duties, pursuits, and pleasures of everyday life. These things may not in themselves be wicked, but they become an enemy, if allowed to limit the horizon of our vision to this short life alone. If allowed to engross our souls, to become our end, our all in all. Yes, worldly details, not wrong in themselves, become wrong, if they stand between God and our soul, and unutterably wrong, if they usurp God's place in our hearts. And this is their tendency. "Know you not that the friendship of this world is the enemy of God?" (Jas. iv. 4)

And we ourselves are naturally inclined to fall in with the ways of the world. We are in the world, so the danger is constant and ever with us. Most men are carried along on the tide of worldly ways, pursuits, and pleasures, and we shall be swept away too, unless we battle strenuously against the stream.

The methods of the warfare of the world against the Church are twofold—open and secret. The open warfare is usually waged by calumny or ridicule. The days of persecution are passed, we may hope, but the world hates the Church as bitterly as ever, and its aim is to discredit the Church. The holiness, the calm, the success of the Church irritate the world. And the Pharisees are alive yet, and say to the Church what they said to its Master, "Thou hast a devil." If our Lord could be thus blasphemed, can we wonder at the Holy Mass being styled an idolatrous superstition, at the vile slanders against the practice of confession, at insults against Mary the Immaculate, the authority of the Pope, at the sneers against the priest, and the blameless nun, passing from the convent to the school? Our Lord has said: "If the world hate you, know ye that it hath hated Me before you."

because you are not of the world, therefore the world hateth you." (John xv. 18, 19)

Most of us can stand an attack, and opposition often makes us more earnest in our religion, but few of us are strong enough to face and persevere against ridicule. And the world uses this weapon with dexterity and skill. Human respect is a tender and touchy thing, and sneers, and cheap, coarse wit from a companion have made many a poor Catholic ashamed of the practices of his holy religion, and then abandon them one by one. The sign of the Cross is ridiculed at the dinner-hour, and the weak Catholic gives it up; then Friday comes, and abstinence is given up for fear of a laugh. Then the priest passes by, and the Catholic, regarding those around, omits the salute he would gladly have made, and is despised by them all as a coward. And if there is talk about religion he temporizes, is afraid to speak out, and perhaps ends by agreeing that one religion is as good as another.

Then there is the secret and insidious warfare against the souls of the children of the Church. Worldliness or the spirit of the world, ingratiates itself into the heart, that once was all for Jesus. It takes the form of some pleasure, companion, pursuit, and at first the soul suspects nothing wrong. The danger is being seduced and engrossed by it. We learn to forget to have a pure intention and to do all for God, and by degrees it is the world that becomes the master. Too much time, too much pleasure is given, to this or that, and God's service suffers, prayers are curtailed, good customs die out, and God is forgotten.

One example of the worldling stands out prominently in the Gospels. (Matt. xix. 30, and Luke xviii. 21.) It is an example that should make each one of us humble and fearful. He was a good young man, eager to learn of our Blessed Lord, and able to answer what so few of us could do—that he had kept all the commandments from his youth. And yet there was something! Our Blessed Lord did not win him over. He, who could command the storm and unclean spirits, failed to convert this young man. Jesus said to him: "Yet one thing is wanting to thee; sell all whatever thou hast and give to the poor, and then thou shalt have treasure in heaven, and come, follow Me." He having heard these things became sorrowful; for he was very rich. And St. Matthew added, "He went away sad." The world gained the victory. His wealth stood between him and God; alas! perhaps afterwards it might have been a place in his heart. Worldliness fascinates and enthral the soul. He had no idea that he was so completely in the hands of the enemy; but the world was his master.

May God give each one of us the grace to see what is ruling in our heart. The day will come when our Lord will demand of us a sacrifice. "Yet one thing is wanting to thee," He will say. May we be able to say,

with St. Peter: "Lord, we have left all things, and have followed Thee." (Matt. xix. 27)

"Love not the world, nor the things which are in the world." (1 John ii. 15.) Two things we must do to keep the world, lest our hearts get entangled and ensnared. First, we must keep a watch over our hearts. If we find we are growing slothful and careless in the service of God, let us examine what it may be that is usurping God's place. Whatever it may be, it cannot be allowed to be master.

And, secondly, to help us to avoid entanglement, let us remember "the world passeth away." (1 John ii. 17.) How can any transient pleasure, honor, or gain satisfy an immortal soul? "What doth it profit a man if he gain the whole world, and suffer the loss of his own soul?" (Matt. xvi. 26.) "The world passeth away" but he that doth the will of God, abideth for ever." (1 John ii. 17.)

Remember that, and give your selves to God. Range yourselves on His side, soldiers of Christ, children of the Church. The enemies of the Church must perforce be our enemies, and we will hold no parley with them. Fear the plausibility and deceptions of worldliness. Resist the beguiling of a worldly spirit, and do not judge for yourself, but obey the Church and the maxims of Holy Writ. "Religion, clean and undeviled before God and the Father, is this . . . to keep one's self unspotted from the world." (Jas. i. 27.)

AN ENGLISH CARDINAL
AT THE FRONTCARDINAL BOURNE'S POSITION
TODAY

By His Honour Mr. Robert E. Noble

Of late we have seen not infrequently in papers and magazines pictorial representations of soldiers standing in their hundreds and thousands, and listening to Cardinal Bourne addressing them from a wagon words of encouragement. These soldiers are generally Irish Regiments who hear with enthusiasm the Cardinal's consoling words, and are intensely gratified, everyone of them, by the visit to the firing line of one who represents to them the Holy Father and the Church. Such pictures have an interest all their own, since they seem to suggest the religious atmosphere which surrounds this world-wide war waged on behalf of conscience and duty.

In one of these addresses to Irish soldiers, Cardinal Bourne said: "You have given yourselves as free men in the full use of your freedom to the service of your country. There has been no compulsion of the law, but it is your own sense of duty, your own conscience and that alone which has enabled you to take up arms in defence of your country, of the Empire and of your King."

His Eminence has emphasized his views in various visits both to the training camps in England at Salisbury Plain and elsewhere and to active centres of fighting in France and whether on land or at sea he makes use of each occasion to address the sailors and soldiers of his country in words of confidence and to assure them of the grand ideals for which they are fighting, it may be to the death. It matters little if the Regiment be the Royal Dublin Fusiliers or other Irish contingents for the message of this brave prelate is sure to reach each and every Catholic soldier now engaged in the titanic struggle and is bound, too, to prove for him an incitement and an inspiration.

It was the late Cardinal Manning who discovered that to be in touch with the "Irish occupation in London" was a key to popularity with the industrial population in England, and today it is Cardinal Bourne who is finding that his popularity with Irish combatants has gained him a hearing in the fighting line which has enabled his voice to carry consolation and strength on a wide scale to millions of fighting men.

Called to fill a splendid position of fourth Archbishop of Westminster, Francis Bourne follows three great and good men whose names will be revered as long as the Catholic Church flourishes in England: he is the successor of Wiseman, Manning and Vaughan.

The restored English Catholic Hierarchy was indeed fortunate both in its foundation and in the selection by Pope Pius IX. of Nicholas Wiseman to be its first leader. People can hardly realize today why there was so determined an opposition to the allocation of Episcopal sees in England by the Pope, yet when the Papal decision was actually announced, "No Popery" cries became so loud and persistent that the life of Wiseman was said to be in peril. To arrest general alarm Wiseman lost no time in addressing an appeal to the common sense of Englishmen which placed before the public in its proper light the legitimate exercise of spiritual jurisdiction which was being exercised in England by the head of the Catholic Church. From marked unpopularity Cardinal Wiseman at once leaped into general esteem in the opinion of the English people. Subsequently by his able lectures on Culture and the popularity of his book "Fabiola" he secured an even wider popularity and at his death was given a funeral for which there was no parallel save that of the great Duke of Wellington.

Henry Edward Manning, the second Archbishop of Westminster,

was even more in touch with English thought and feeling than Wiseman and his name became a household word to the nation. "The People's Cardinal," as he was called, Henry Edward Manning was both a Social Leader and Reformer, a power with the Democracy and more than once in demand as an arbitrator to settle industrial disputes. It may be said that Manning the Apostle of Temperance and founder of "The League of the Cross" fairly captivated the good will of the toiling masses in England and to him Catholics owe in no small measure a breaking down of the barriers of religious prejudice.

His Eminence Cardinal Vaughan succeeded to the legacy of good will left by his distinguished predecessor and he made use of his position to set about building the magnificent facade at Westminster which will always be associated with his own illustrious name. Within a few short years Cardinal Vaughan collected the enormous sum needed for the construction of Westminster Cathedral and his was the supreme consolation before he died to see a roof placed over what will always remain as a magnificent testimony to English Catholic piety.

It was upon the death of this great and zealous prelate that Francis Bourne assumed the reins of Ecclesiastical government and he has ever since been in very deed and truth Head of the Catholic Church in England. Raised to the Archbishopric in his early forties, he has for the last fourteen years shown himself a prudent and able successor to the three distinguished men who preceded him in his high office and when four years ago Francis the Archbishop became Francis Cardinal Bourne, the whole of England followed the event with interest and rejoiced at his elevation to the purple. He now wears the scarlet hue which his three illustrious predecessors wore and has proved that in his capable hands the well being of England's Hierarchy is secure.

CARDINAL BOURNE IN THE YEARS
PRECEDING HIS ELEVATION

The father of Francis Bourne (who was a convert to the Catholic Faith) held high position in the Home Civil Service whilst his mother was Irish. The two pious Catholics educated their son at Ushaw and St. Edmund, and when later he manifested an undoubted inclination towards the sacred priesthood, he was allowed to pursue his theological studies at the Seminary of St. Sulpice in Paris.

When a comparatively young priest, Francis Bourne was selected to preside over an Ecclesiastical Seminary and was later chosen to become Auxiliary Bishop with right of succession to the See of Southwark.

In his first Pastoral as Bishop of Southwark, we see an indication of his purpose and aim: "We come to you with the one desire to be of service to you, of getting to know more and more fully the wants of the whole diocese, of each separate mission, and of each individual soul that may need in any way the help of our pastoral office. This is our wish and longing—with God's help to be to all alike a true shepherd."

For six years he governed the diocese entrusted to his care with marked zeal and ability and the readiest and best estimate of them is to be found in the sequel—the transfer of Bishop Bourne to the Archiepiscopal See of Westminster on the death of Cardinal Vaughan in 1903. His success as Bishop was summed up by that great layman the late lamented Duke of Norfolk in these words: "We consider it a great privilege to be able to record our grateful appreciation of the remarkable work which you have accomplished for the Church during your short episcopate. The Seminary of Womersley with its adjuncts, St. Augustine's House at Walworth, and St. John Berchman's School at Clapham Park, will always be a striking witness to your persistent and fruitful efforts for the education and training of the diocesan clergy. Your seven years as Bishop of Southwark will long be remembered."

CARDINAL BOURNE AN ECCLESIASTICAL
STATESMAN

It was not long before evidence of Archbishop Bourne's tact and ability was manifested to the people of England. The occasion presented itself at the Nineteenth Eucharistic Congress held in London in 1908 when Cardinal Vanutelli was deputed by Pope Pius X. as special Legate to act as President and no fewer than seven Cardinals and one hundred Archbishops and Bishops attended the Conferences at Westminster. The culminating event of the Congress was to be a Public Procession organized through the quieter streets of Westminster at which the Blessed Sacrament was to be carried in state and in which it was estimated that 100,000 persons would take part. To the general regret at the eleventh hour Mr. Asquith, the Prime Minister, yielded to the bigoted persuasions of a certain narrow section of the Protestant community and sent a peremptory message that the proposed procession to which all Catholics were looking forward as a grand act of faith must not take place. Certain correspondence passed in which Archbishop Bourne informed the Premier that the procession was a necessity if many, thousands of Catholics all over the country who desired to do so, were to take part in the Congress. There was no Church or Hall that would hold them. Why were they alone to be debarred from making a public demonstration which would be allowed to Anar-

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chists and Socialists? To this, Mr. Asquith replied that His Majesty's Government were of opinion that it would be better in the interests of order and good feeling that the proposed ceremonial, the legality of which was open to question, should not take place. The Archbishop's reply to this exasperating message was that he could only abandon the ceremony if he was authorized to state publicly that this was done at the request of the Government.

To this the Premier's assent was given and accordingly the final mass meeting held in the great Albert Hall Archbishop Bourne announced that the ceremonial procession would take place within the Cathedral walls and the Benediction given to the multitude, who could not enter, from the Balcony of the Cathedral. He added these words: "I ask our people to accept this arrangement with the respect and loyalty which are due both to their ecclesiastical superiors and to the civil authorities, and to refrain from any action which might be wanting in dignity or self-restraint. As a loyal Englishman and still more as a Catholic striving in all things to be obedient to our faith, I feel it my duty to conform myself to the publicly expressed wishes of the Constitutional authority. But I am not prepared to submit to the dictation of the Protestant Alliance or any similar Society."

Great was the general disappointment and loud voices of indignation were raised against the Government; for it was universally felt that a blunder had been committed and that the position of the Archbishop was completely vindicated.

As a direct result of that unfortunate incident there has grown up amongst English Catholics a feeling of great confidence in Cardinal Bourne's tact and prudence, and his many addresses in connection with education and a vindication of the Holy Fathers' position in regard to the War have been listened to with respectful attention.

At the Archbishop's elevation to the Cardinalate, the learned Monsignor Moyes alluded to the wonderful position Cardinal Bourne now occupies in the following words: "By the very fact that you are the chief pastor of the Catholic Church in this land, you stand before us as the real and undoubted successor of that long and illustrious line of Catholic Archbishops who from St. Augustine onwards were like you the Roman Pontiffs and several of whom were like you Cardinals of the Holy Roman Church. When Pope Martin V. in 1426 sent his legate to carry the red hat to Henry Beaufort, the Cardinal of England, he reminded him that its color was chosen not because it was brilliant to look upon but because it betokened that those who wore it should be ready to shed their blood in defence of the authority of the Holy See. As soon, my Lord Cardinal, as we shall see your red robe in our midst we shall remember with gladness its sacred significance and rejoice that we are wedded with you in devoted conship to the Holy Roman Church. Be assured that our intercessions shall be made to the great Shepherd of Souls that in all the solitudes of the charge which is laid upon you He may guide you by His wisdom and support you with the right arm of His strength and that in His loving providence He may spare you for long years to come to preside over the destinies of the Catholic Church in England."—Ad multos annos!

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OLD-FASHIONED FATHERS

There is a type of Catholic layman that is all too quickly passing from our midst, deplores the Sacred Heart Review. It is the staunch, virile, humble Catholic, whose characteristics, as outlined by our contemporary were to be found in many of the fine old stock that has done so much to make the Church in this country what it is today. None of the signs by which this admirable type was to be recognized was more striking than that evidenced in the care of his own household. He was the head of his house from the day he was married till the hour death laid its hand on him. His son might have a B.A. or an LL.D., but while he was under his father's roof he was subject to the father. His daughter might be proficient in many branches, but she knew no more

than her mother about late hours, theater parties, and Saturday night social functions that make pleasure seekers too tired to go to Mass. The passing of such men is indeed to be deplored! Whatever other may have been their shortcomings, they made their dwelling a "home"—not what it is in so many cases today—a sort of lodging house, where the customary meals and a few hours of rest are begrudgingly snatched. It is a pity that more among us cannot get back to the old ways! They were assuredly ideal.

DUNS SCOTUS AN IRISHMAN

TRADITION AND ARGUMENTS POINT TO
NATIONALITY

In the light of the expectations of the speedy ending of the cause of the Venerable Oliver Plunket, Archbishop of Armagh, the following item is of interest to Celts on the long disputed point concerning the nationality of Duns Scotus:

In the work, in French, of the "Life, Doctrine, and Disciples of the Blessed John Duns Scotus," which has just come from the pen of Rev. Alexander Berton, Secretary General of the Order of Friars Minor, a notable decision has been come to. After careful examination of the several opinions regarding the birthplace of the Doctor Subtilis, Father Berton decided in favor of his Irish nationality. The author gives a list of the principal commentators and followers of the doctrine of Scotus. Many Irish authors are among them, and their number clearly indicates, according to Father Berton, a tradition in Ireland as to the birthplace of Scotus.—Catholic Bulletin.

MY LETTER TO HIM

Now this is the letter I write him,
While my heart is sick with dread,
"You are just where you should be,
my son,
Standing staunch where your duty
led."

"At home we are well and happy,
And cheerful and proud of our boy.
In this War of the World—laddie—
A soldier son is a joy!
"Your father struts, just a little,
And 'eiz' wears your pin all the
while,
While—well the star on your Service
Flag,
Brings to my lips a smile."

And I write the little nothings,
Of home, that are much, when away,
The funny things that have hap-
pened
Throughout my homely day.

Then I go and sit by a window,
And look to the rising sun,
Where "overseas"—in the trenches—
He will fight till the victory's won!

Then going back to my letter
With tear-wet eyes I sign:
"With dear love from your mother
Who is glad her boy's in line!"
—EDNA H. MCCOY.

THE UNKIND WORD

Be sure that no word or act of yours adds to the burden that others have to bear. "The heart knoweth its own bitterness." We cannot even guess the anxiety or unrest which our neighbor hides under a cheerful face.

We are on the safe side of it if we always say the kind, encouraging word and do helpful acts as the opportunities present themselves.

Fields are won by those who believe in winning.—T. W. Higginson.

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