

FIVE MINUTE SERMON

BY REV. F. PAPPAS TWENTIETH SUNDAY AFTER PENTECOST

"Jesus saith to him: 'Go thy way, thy son liveth.' (John iv, 50)

In to-day's Gospel Christ is again brought before us as comforting and helping mankind. Just as He restored bodily health to the ruler's son when lying at the point of death, so does He restore the life of grace to souls dead in sin. We owe it to Him that we possess spiritual life, and are pleasing to God, and therefore we ought to dedicate ourselves wholly to His service. As we saw on the thirteenth Sunday after Pentecost, solitude tends greatly to the preservation of the supernatural life; but it is not solitude in itself that is beneficial; solitude devoid of any intention of pleasing God is actually injurious. We must never forget that, whether we are alone or with others, we always have our eyes fixed on Him; if they are resolved and filled with love of God, we are protected against evil even in the midst of a crowd. If on the other hand our hearts are badly disposed, we shall not avoid sin even in solitude.

Jesus was alone in the wilderness, and even there the tempter dared to assail Him, but sin had no power over Him, because He was always most holy both in solitude and in society. We must not therefore rely upon solitude as a sufficient protection against temptation and sin. For, like social intercourse, has its own peculiar temptations. We ought to notice this fact, and not plead that we have to live with certain people as an excuse for our sins. He who is not steadfast out in the world, will not be so in solitude. Both in solitude and in the company of others we should give our hearts to God and allow Him to deal with them as He will, and thus alone we shall be safe.

Solitude has, as I have said, its own temptations, and was to him who is not armed with holy fear of the Lord even when alone. Some of the worst temptations that assail us in solitude are due to our own imagination. A soul dwelling apart from men attends less to realities and keeps its own desires in view without noticing the inevitable limitations set by actual life to these desires. Ordinary companionship with men reminds us incessantly of these limitations, but when we are alone our imagination is apt to break loose from the fetters imposed upon it by real life, and it gives way to dreams that are always foolish and often sinful and fraught with disastrous consequences to solitary souls. By yielding to this temptation we allow our mind to be bewildered with plans incapable of execution; our conscience is, as it were, stifled beneath the luxuriant growth of our imagination, and our will, instead of resolutely seeking what is good and noble, is lulled to rest and inactivity, so that it grows weak and aims no longer at what is holy but at what is pleasant. What will become of a man who goes forth into the world, after allowing himself to be a prey in solitude to his imagination and its foolish dreams? He goes forth perhaps with hopes and aspirations destined never to be fulfilled, for a deep chasm separates his dreams from reality. Believing himself to be misunderstood, he retires into himself and does not try to benefit his neighbor, so that the world, which seems to him so cold, can make no use of him. Let us therefore avoid solitude if we find that it unfits us to withstand the temptations arising from our imagination. Fanciful dreams are far more dangerous than reading or associating with others. Spiritually pious solitude is a source of strength to the soul, but solitude spent in day dreams causes its ruin.

David, a great king and the sweetest singer of God's glory, once went alone up to the roof of his house; one glance was enough to allow him to find admission to his heart. The poison might have been cast out at once, if only he had gone down and rejected his courtiers. Listening to the requests of supplicants, punishing criminals, deliberations for the welfare of his people or even innocent amusements might have dispelled the fleeting fancy, and banished the temptation very quickly. But he chose to remain alone, consenting in private to the evil thoughts; he had recourse to no distraction, and so first he became a slave to the sinful suggestion and then, just king though he was, he murdered his most loyal servant.

Let us never forget instances such as this and avoid solitude as much as possible whenever a foul thought takes possession of us, or when being alone gives encouragement to our passions. Many are the sins due to solitude. Out in the world, in the company of other people, false suspicions, envy and hatred often die a natural death, but they assume vast proportions when fostered by fancy and vain-glory in solitary retirement. Our habits of obstinacy and disobedience are often corrected by the circumstances of ordinary life, but he who sits brooding alone is apt to persuade himself that he is in the right.

Let us then learn this practical lesson: Solitude is most beneficial when we withdraw into it in a Christian spirit and for love of God, and spend our time in prayer and meditation; it is, however, harmful if no call of duty, but our own foolish dreams and fancies make us seek it. When the latter is the case, we

A LIFETIME OF SICKNESS

Worn Out, Thin and Miserable Until She Took "Fruit-a-lives"

PALMERSTON, June 20th, 1914. "Stomach Trouble and Distressing Headaches nearly drove me wild. Some time ago, I got a box of 'Fruit-a-lives,' your famous fruit medicine, and they completely relieved me. To-day I am feeling fine and a physician, meeting me on the street, asked the reason for my improved appearance. I said, 'I am taking Fruit-a-lives.' He said, 'If Fruit-a-lives make you look so well, go ahead and take them. They are doing more for you than I can.'"

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should avoid being alone, and make it a duty to find distraction in the company of others, for speedy flight, without a moment's delay, is the only means of escape from the dangers of this kind of solitude. Amen.

TEMPERANCE

A GENTLE HINT

The Catholic Church does not condemn temperance with total abstinence, and she has no countenance for the man who preaches that all who use alcoholic liquors, even moderately, are living in deadly sin. "With such a man," Cardinal Manning once exclaimed energetically, "with such a man I will not work." But the Church's teaching in this matter is being grievously misrepresented by a race of pamphleteers and tract-mongers, whose motives are not above suspicion. To read these fantastic publications, one would think that the success which the Church has most nearly at heart is the use of intoxicating liquors in every Catholic family in the land. The Baltimore Council says some strong things on the abuse of alcoholic beverages, and makes certain recommendations which apparently have been allowed to gather dust in some communities. Not infrequently it becomes the duty of a Catholic pastor to urge his people to vote against the extension of this traffic. An instance is afforded by an appeal signed by the Revs. John O'Brien, Michael Doody and nine other pastors in the city of Cambridge, Mass. "The saloons," they say, "would be a curse among us." This statement is commended to the attention of the pamphleteers, and especially to the prayerful consideration of a secular publication in Chicago, which devotes one half of its space to a defence of the brewers and distillers and the other half to the defence of the Catholic Church. —America.

WOULD THAT IT WERE SO

The editor of the Baltimore Catholic Review, whose memory goes back to another generation, says the Catholic Total Abstinence Union has not larger numbers now in its ranks because the evil it fought has lessened. "We remember," he says, "the insistence the old pastors put upon the obligation of belonging to it. But not much do we hear now from our pulpits; the reason is there is not so much need of it. The use of intoxicating liquors in excess has lessened. We have labored in several parishes, and we can truthfully testify that a temperance society is not a necessity. Here in our own congregation, which is not a very exceptional one, considering average conditions, we have not a dozen men or women who habitually get drunk. There are many who, like ourselves, occasionally don't care if we do, but a temperance or a total abstinence society is not a need for us. The Catholic Total Abstinence movement of the past has done a beneficial work among our people. May it continue to keep free from political entanglements."

There is something in this view. But "pity 'tis, 'tis true," that the need of a total abstinence society is still felt in many a parish.

Would that it were so that total abstinence societies were no longer needed. But in spite of the fact that conditions have improved, there is still too much abuse of intoxicating drink in nearly every city parish. The cases are fewer than they were thirty years ago; but the remedy is

the same. Shall the toper be allowed to go to ruin because his is an isolated case? Indifference toward an evil is a poor way to remedy it.—True Voice.

BUSINESS AND DRINK

The advertising man who recently met in Chicago rallied round the standard of "Truth." In so doing they exalted several other virtues, among them temperance. Over and over it came to the fore that the man who depended upon taking a customer out and treating him to a drink as a basis of getting business was no permanent asset of value to the firm who employed him. Every reference to temperance was applauded, and when one speaker called Great Britain sternly to account for not standing beside Russia and France in the prohibition of the liquor traffic, the convention broke forth in what was perhaps its most emphatic demonstration of applause. The speaker was not a minister or temperance agitator, but a business man of high standing, and apparently he carried with him the approval of the whole convention.

Signs are multiplying that the liquor business in the future has a hard road to travel. It is time for the whole world to get onto the water wagon.—Standard.

How to Cook Roman Meal Porridge.

Invariably use double boiler, or set boiler in basin of boiling water. Have water boiling in both vessels, that in inner one salted to taste. Slowly stir in one cup Roman Meal to each two cups water. Cover, set in outer vessel, and never stir again, even while serving. For early breakfast cook at evening meal and warm in morning, using a little less Roman Meal. It is dark but brown granular, rich porridge. It nourishes better than meat, prevents indigestion, and positively relieves constipation or "money back." Ask your doctor. All grocers, 10 cents and 25 cents.

AN OPINION

That the charges and objections made to-day against the Catholic Church by the average Protestant are, for the most part beside the point and worthless is the conclusion reached by the Rev. Henry Preserved Smith, writing in the American Journal of Theology under the caption, "Protestant Polemic Against Roman Catholicism."

Dr. Smith, if we are not mistaken, is a minister of the Protestant Episcopal Church. A few years ago he published a volume of the letters of Martin Luther, a book that attracted considerable notice and contributed its share to the work of exploding the Luther myth, a work that has been carried on quite extensively of late both by Catholic and non-Catholic writers.

However, the Rev. Dr. Smith is a staunch Protestant, if by Protestantism is meant the rejection of the sacramental system of the Church, with all that it implies—priesthood, sacrifice, etc.

To the present writer Dr. Smith seems to be only another of those sincere and honest men who oppose the Church for no other reason than that they do not understand her. He shows in his paper that he has not correctly grasped the Catholic teaching on grace and the sacraments. He has not stated her true position on these subjects, and his erroneous conception here is the basis of his argument against Catholicism. It is not true, as he seems to think, that the Catholic Church teaches the Calvinistic doctrine of the total depravity of man after the Fall.

In the beginning of his paper the writer first observes with great satisfaction that the old time insane bitterness manifested by Protestants against the Church has happily passed away. As a specimen of the hatred he recalls the Andrew Willlet's "Synopsis Papiami," published in ten volumes more than a hundred years ago. The nature and animus of its contents may be gathered from its somewhat lengthy sub-title, which reads thus:

"A General View of Papiam wherein the Whole Mystery of Iniquity and the Sum of Anti-Christian Doctrine is set forth which is maintained this day by the Synagogue of Rome against the Church of Christ. Together with an Antithesis of the True Christian Faith, and an Antidotum of Counterpoison out of Scripture against the Whore of Babylon's filthy Cup of Abominations. Contained by Scripture, Councils, Imperial Constitutions, Pontifical Decrees, their own writers and martyrs and the Consent of all Christian Churches of the World. Divided into Five Books or Centuries, that is, so many hundreds of Papiam Heresies and Errors."

No such book as this, says Dr. Smith, would be written, much less published and read, in our day. We would like to share this optimism. While the old anti-Catholic spirit of hatred may not be so generally manifested as of yore, it is, none the less, present and widespread, openly or secretly. We do not have to dig into the records of the past to find it; it can be seen to-day in one and all of the forty or more scurrilous publications that deluge our own "land of the free," and are read by millions. Furthermore, after reading Dr. Smith's article, we are not certain that he himself is entirely free from the old-time suspicion of Catholic loyalty to the government. He says: "The allegiance of American Catholics to the Church does not (to common observation) interfere with their duties to the State." So, after all, Dr. Smith seems to have only a qualified faith in our loyalty. Coming to the charge that the Catholic Church is not the true

Church of Christ, the author writes: "If the Roman Church is not the Church of the New Testament, no more is the Lutheran, Baptist or Presbyterian. Our historical sense tells us that the Reformers were mistaken in thinking that they could revive the primitive Church in its purity. Moreover, the corruptions laid to the charge of the Roman Church have been exaggerated by Protestant writers. A just estimate of the Middle Ages affirms that if they had not, on the one hand, all the virtues that Roman Catholics claim for them, they had not, on the other hand, all the vices which Protestants have laid to their charge. And what was of good in them was largely due to the Church."

Having shown that the Protestant charge that one cannot be a good Catholic and at the same time a patriot is unwarranted; having corroborated the claim of the Church to unity and continuity with the Gospel and the primitive Church; having relieved her of responsibility for the corruption and moral failures of the past, Dr. Smith takes up the objection to the monastic life. This, we may say, is the most insistent charge in the Protestant indictment that the Church has departed from the Gospel grounds. Dr. Smith advises his fellow Protestants to drop this charge along with the others mentioned above. It is a charge, he says, that will make very little impression on many outside the Catholic ranks. Monasticism appeals not only to the Catholic but to multitudes who are not Catholic. He mentions the growth of the monastic system outside the Church in recent years. Besides, he says: "That the New Testament writers were moved by contempt of the world is too obvious to be insisted upon."

When our author comes to speak of the Protestant objection to the sacramental system; to an absolving and sacrificing priesthood; to the "worship" given to Mary and to the "dense cloud of saints hanging between the soul and Christ," Dr. Smith says: "Here the Protestant is sure of his ground."

As we said above, Dr. Smith has a false notion of the sacramental system of the Church, and he probably understands less her doctrine of the communion of saints, a doctrine in which perhaps Dr. Smith professes belief whenever he recites the Apostles' Creed. To many Protestants who recite this creed and who believe in the Deity of Christ this last objection, which Dr. Smith says "rests on sure grounds," is the weakest charge of all. Their objection to the Catholic Church is a political one. That she is striving for political power; that she is "the enemy of the State" (the old charge that Caesar made), this is the sum and substance of the opposition to her, and sacraments and saint worship have little or nothing to do with it. She would be just as steadily opposed should she discard any one of all her ancient doctrines.—Truth.

THE THOUGHT OF THE DEAD

There is hardly a sight more common in our streets, even in time of peace, than the sight of death. Daily we see passing before our eyes the slow hearse, followed by a train of sombre carriages with their shades drawn, and black-velled figures we know are sitting inside and weeping. Who thinks while he pauses for the funeral to pass of saying a heartfelt prayer in condolence for the living in their sorrow and for the repose of the soul of the dead? We easily become familiar with death in its normal flow, and only stop perforce to notice it.

Yes, and we have become familiar with death flowing past us too, in torrents, the torrents of war. Isn't this true? We scan now with a rapid glance the small type estimate far down the column, of the million slain in the first year of the war, we who were horrified in the first few months of the war by the dark headlines of slaughter in Belgium and at the Marne. No one in those days but felt a sharp stab of sympathy for the countless victims of the war, and murmured in his heart a prayer for them. Who now prays for the dead over his morning newspaper? It is the same old story of the neglect of common things. We turn again to the sporting sheet, and the society page, and the courthouse news of yesterday with more interest than to the story of war.

But the souls of the dead are crying loudly, more loudly every day of the war, for the help of the living, and sympathy for them should be still strong, as was the sympathy of the heart of Christ. When Christ saw the sorrowing widow of Naim following the body of her son out of the city gates to the grave, He was filled with pity for her, and with the true sympathy of deeds, not merely of words and feeling. He did all that He could both for the living and the dead, even to the extent of performing a miracle of His power. The best that the faithful upon earth can do is not merely the passing tribute of a tear, but earnest daily prayer for the repose of the souls of the dead, as each day renews for us the memory of their need. Our Holy Father has given his flock an example of such solicitude, not only by the prayers for the dead, which he has directed to have said since the war began, but also by the privilege which he is reported to have granted recently to

the priests of all the world of celebrating three Masses on All Souls' Day. God's blessed in Heaven will see and marvel at the fruits of this holy exercise of the Communion of Saints and the holy souls in their happiness will praise the work of God, just as the people did who saw the miracle of the widow's resurrection and God has visited His people."

Moreover, the pious organization of the Apostleship of Prayer has been urging upon its members during the past month to pray for the "Conversion of Protestants." This also is a very profitable thought of the dead, for those who remain outside of the Church, Protestants and others, frequently have not within them the living principle of God's sanctifying grace and of faith, or at least are cut off from the full life of the Church; and conversion of them means the beginning of the full supernatural life of the soul, a gift more wonderful even than bringing the body back from the dead.—America.

THE NAME OF MARY

"When the holy name of Mary sounds in our ears," says the Canadian Messenger, "there rises before the eye of our mind the dignified, honored, sweet and gentle person of Mary whom the name represents. It tells us of all we have read and heard of Mary. Her who's history is recalled by the very sound of her name."

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