### FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B. SUNDAY WITHIN OCTAVE OF ASCENSION

CHARITY

Before all things have a constant, mutual prity," (1 Pet. iv. 8)

It is an authoritative voice that we hear today, and no uncertain word does it utter. The Sunday after the Ascension, when we might easily dwell upon Our Lord's bless-ing His disciples and being carried up to heaven—the Sunday before Pentecost, when we should study how to prepare for the coming of the Holy Spirit-and yet St. Peter breaks in: "Before all things have a constant, mutual charity."

Yes, my dear brethren, if we want to follow our Saviour to heaven, if we want to prepare our hearts for the indwelling of the Holy Spirit, we cannot do better than cultivate a constant, mutual charity. Notice the stress St. Peter lays on these words. He says: "The end of all is at hand. Be prudent, therefore, and watch in prayers. But before all things have a constant, mutual charity for charity covereth a multi-tude of sins." (1 Pet. iv. 7, 8.) He says this to good people, who have received the grace of God, "who are the good stewards of the manifold grace of God." (Ibid. 10.) We need not, therefore, think that we are above learning the lesson, and that his words are only intended for careless, negligent people, and not for those who treasure the grace of God and try to preserve it prayers, Mass, and the prud observance of the Commandments.

The truth is that the last thing good people usually learn is to have a constant, mutual charity." Yet should have it "before all things." It is the want of charitableness that makes virtue even so unlovely. The world dislikes the good man, thinking that piety must perfect, and while a mental hand-in-hand with narrow mindedness, fault-finding, hardness, readiness to believe the worst. And the world is not far wrong in very many cases; for these are the faults, that are the last to be given up by good people.

"Whereas good people should be full of sympathy, affection, and benevolence. Above all things have charity. Charity "thinketh no evil." (1 Cor. xiii. 5.) So when you hear unkind things said, do not believe them : do not be ready to think evil. When you see things which may even scandalize you, do not be ready to be vexed. Look at the other side Everything has two sides to it. Try to be fair-minded : and if you cannot find an excuse for it, leave it to God. It is not your business. You are only a poor sinner, hoping to be forgiven, as you forgive. And lastly, do not repeat any unkind thing, true or false. Let it drop It is only a foul thing, so why should ou pass it from hand to hand as if it were something precious?

None of us, perhaps, are altogether uncharitable; but that is not suffi-St. Peter bids us have "a constant, mutual charity. Those two qualities make the difficulty.

"Constant" means that charity must not be just a whim or a liking, or only when we are in the humor We hear it said sometimes as the great "That man is liked by everybody-he is always the same. The same; yes, constant. What an amiable trait in one's character! How much good must it effect through life!

mutual charity. How frequently is charity narrowly limited just to those we like! Others jar upon us. Whatever they may say or do fault, to slight, to show resentment its reward in this world, but will never raise our souls to heaven.

Now, it is not an easy or a had to lay such emphasis upon it. 'Above all things," he says, "have a constant, mutual charity.'

We have, then, to cultivate it.
Ground requires to be broken up and prepared to cultivate it, and so with our hearts, if they are hard, and soured, and embittered. It is a real work to do it, and a work that must be done. We must be chari-

sins" to be covered.

When we reflect in being charitable, Who it is that we are imitating, there should be no unwillingness there should be no unwillingness nor hesitation in our hearts. We are asked to be like Christ. "Learn of Me, for I am meek and humble of heart." (Matt. xi, 29.) And are we annoyed and hurt? "You know not of what spirit you are." (Luke ix. 55.) If we feel annoyance, let us 55.) If we feel annoyance, let us be humble. Our souls are in peril, (1 Cor. viii. 1.)

Learn, then, the lessons. First, "Forgive, and you shall be forgiven." (Luke vi. 37.) Be grateful to God if you have the grace to be the first to | tive poison. give way, to speak, to apologize.

Secondly, practise speaking kindmild answer breaketh wrath." (Prov. xv. 1.) How often human nature launches out with a sneer, an angry word, a bitter retort! It has gone. We cannot recall it. It has gone. Alas! the pity of it. How many sins and crimes have been committed in this world by those who were goaded on by unkind, unjust, and rankling

The third and last lesson for cultivating charity is to do kind things. The very doing them sweetens your own heart, gladdens it, sanctifies it. The Master, Who bade us learn of Him, "went about doing good," 38.) How many to whom He had been kind, upon whom He had worked miracles, were faithless and untrue to Him; how many sinned and sinned against Him, but He faltered not in doing good! And so must we do. Look not for gratitude and many words of thanks. Look at the honor of imitating Christ Our Lord.

The reward will come hereafter. And you remember in the Gospel, when the King shall say, "Come, ye blessed, of My Father: possess the kingdom prepared for you," (Matt. xxv. 34.) The reward is all for acts of kindness. "When I was hungry you gave Me to eat"—thirsty, a stranger, sick, and in prison, you were kind to Me.

With that reward and blessing before you, be determined "before all things to have a constant, mutual charity," proved by daily action, forgiveness, kind words, and deeds of mercy and of love.

## TEMPERANCE

ALCOHOL'S SHELL FIRE

The postulate that the alcoholic is always a defective is no more sound than the criminal is perfect, and while a mental or nervous defective of a pronounced type is usually, though by no means always, an easy victim for alcohol, what alcohol will do to individuals far above this line is often a matter of circumstance and environment. I have seen men with bad inheritance and many stigmata of nervous insta-bility, develop under proper encouragement and suggestion, a suc-cessful resistance to alcohol and build up will-power and self-control; while on the other hand, I have seen men with good endowment - men who by no stretch of the imagination could be considered defective in a pathological sense-buffeted by fate, tempted by environment, and prodded by suggestion, gradually yield to the steady use of alcohol—sometimes to complete downfall, sometimes to woeful lack of achievement. Every one can call to mind many fine men who have fallen by the wayside through alcohol - men whom it would scientifically ridiculous to call defective.

After all who are the "defective?" Where shall we draw the line? are the perfect men, these men who are above all manner of temptation, whom alcohol is innocuous? While there are many men who have inherited or acquired a stability of mind or nervous system that doubly assures them against attack, I have vet to see the man for whom the more or less steady use of alcohol did not carry some menace. In fact, we are considering the mass of the people, and not exceptional types such as the common drunkard, the insane, or the superman. Among Anyone who is a brother, who the mass of the people circumstances needs a kind thought, word, or action, is the fitting object of our dangerous combination; and alcohol often is responsible for the circum-

We must bear in mind that even so mild an indulgence as one or two irritates us. We are quick to find glasses of champagne or beer three times a month would, in the course to such as these. If our charity is of twenty years, make 720 exposures such, it is merely a natural feeling, to alcoholic temptation, in addition and not a virtue at all. It may have to whatever disturbing effect on the moral, psychic, or physical condition such doses may have. Among 2,000 000 individuals even such slight indulgence would mean in the course common thing, my dear brethren, to possess this constant, mutual charity, or St. Peter would not have may be in small doses. Among those drinking every day two glasses of beer, the exposures to temptation and to further drinking among 2,000,000 men would be in the course of one year 730,000,000, and in twentyfive years eighteen and a quarter billion

Eighteen and a quarter billion exposures to alcohol might be comtable, for we have "a multitude of sins" to be covered. sand shells are fired to produce a few fatalities. Many fail to hit, but in the long run there is a definite fatality. The impact of eighteen and the total effect of alcohol in the doses for all our good qualities will be of no avail if we "have no charity." usually taken as a beverage is ever so slightly injurious in a direct way so slightly injurious in a direct way and carries any distinct danger of temptation to increased indulgence to the point where common observation shows it to be a deadly destruc-

We may sum up the evidence prior That is your honor and glory. You to Dodge and Benedict's researches have proved thereby that you are a by stating that alcohol has been found follower of Christ, Who said on the cross, "Father, forgive them." (Luke xxiii. 34.) The devil may say, an unfavorable effect on the brain 'Oh no: stand on your rights; have and nervous functions and on heart a proper pride and spirit." Yes, let-your pride and haughtiness ruin you, as it did him, who is tempting you. —Eugene Lyman Fisk, M. D.

### HEROES OF CHARITY

One fact stands out strikingly and grandly in the long history of the Citizens of Portsmouth to the Mem-Church—always and in all places ory of Rev. Francis Devlin, the heroic charity has characterized her ministrations to humanity. And not only to that portion of humanity which professed her doctrines and all races and all creeds she has ever been the Good Samaritan. Nothing so impressed the pagans of the early as the unwonted spectacle of the charity shown by the Christians, towards their own, but towards the very men and women who persecuted them. Ratzing his excellent work, "Charities," Ratzinger in us that, while the pagans, during the great plagues at Carthage and Alexandria left their dead unburied, the Christians buried them at the risk of their own lives.

The history of the Church is a veritable chronicle of heroic deeds performed by men and women like Martin of Tours, Elizabeth, Francis, Claver, Vincent de Paul, Charles Borromeo, John of God, Damien and the countless uncanonized of both sexes who lived and died in the service of the poor, the pest-stricken the lame and blind and deaf and leprous. Their conduct, heroic to others, was a matter of fact and duty to them. How different this chronicle of charity from the historically attested attitude of the Calvinist preachers in Geneva who, when the plague broke out, refused to succor the afflicted, excusing themselves by saying that God has not given them strength to do other-

Nor was, as we have said, this heroic charity confined to any one time or place. We in America have heroes of charity, great as those of other lands and ages, but perhaps not so well known. An English traveler in America, a non-Catholic too, has left an interesting account of his impressions gained while here in his "Journal of a Residence and Tour in the United States from April, 1833, to October, 1834." The author, E. S. Abdy, in the third volume of this work, describes what he learned and saw in Philadephia. "While the cholera," he writes, "was raging in Philadelphia, eight Sisters of Charity were sent, at the request of the managers from Emmesburg, to the almshouse. They were subsequently withdrawn by the superior's order; their continuance not being, as was stated in the letter to the "in accordance with the charitable end of the society and with the religious retirement the exercises of piety peculiar to its members." This withdrawal, we learn from the same source, was due to the disorder and chaos rampant in the almshouse and to the sinister influences of bigotry which im-pugned the motives of the heroic

Sisters. A still more significant fact is brought out by the same author when detailing his impressions of the cholera times in Philadelphia. 'While the cholera was raging," he writes a little further on (page 175 vol. 3,), "the only ministers who attended at the hospital to afford religious consolation to the patients were the Catholic priests, personal consideration could prevail to quit the post assigned them by their sense of duty. It was the same at the time of the yellow fever. I have both facts from one of the physicians who attended." Here as the author goes on to remark. the reward of charity was the viper's

Even more striking are the facts brought out in the January number of the Catholic Historical Review, by Rev. Joseph Magri in an article on "Virginia During the Episcopate of Bishop McGill." In it the reverend author makes an interesting and valuable contribution to the annals of Catholic charity in America. Describing the invasion of Virginia by the yellow fever in 1855 details the heroism of the two little known priests who sacrificed their lives in the cause of charity. "Father Matthew O'Keefe of Norfolk and Father Francis Devlin of Portsmouth," he writes, "were indefatigable in their attention to the sick and dving of all classes and creeds. They not only gave spiritual help whenever possible, but also, to a large degree, afforded material assistance, bringing to the stricken and to the needy, money, food, medicines and clothing. The difficulty of obtaining laborers, who feared personal contagion obliged both priests frequently to dig the graves, and with their own hands to bury the deceased victims." Father O'Keefe, in spite of his labors and exposure, lived till 1887 to continue in other fields the same life of sacri-fice which characterized his early sacerdotal years.

Not so with Father Devlin. "A martyr's fate," writes Father Magri, "awaited Father Devlin at Portstion to the sick, and brought almost to the point of death, his constitution rallied from the attack. During his convalescence, he was inspired by an episode of the Mexican the plague-stricken, under the penalty of losing his life. Yet, as deaf ear to the sick and dying, who were clamoring for assistance both official recognition. spiritual and material. Accordingly once he was able to leave his room, he immediately renewed his unremitting labor of apostolic zeal and truly devoted soul."

#### The traveler today can see within few feet of St. Paul's church at Portsmouth a simple shaft with the following legend:

Humble Priest, the Faithful Pastor, Who Sacrificed His Life in the cause of Charity, During the Plague of 1855. He was a Native of Longford, acknowledged her authority, but to Ireland, Died on the 7th of October in the Forty-first Year of His Life. The Church, ever old and ever new, in Carthage, in Alexandria, in Philadelphia and Portsmouth, has ever had charity's eloquent answer to pagan and cynic and bigot. "Verba docent, exempla trahunt"— Words teach, examples compel. tells C. B. of V. C.

### MR. GAGNIER'S REPLY

We note in the leading papers of Springfield a spirited reply by Mr. C. I. Gagnier, a prominent business man of that city, to the statement made by "Bishop" Hamilton, at a Methodist convention in Springfield some weeks ago, that the Catholic Church is "an alien church." Mr. Gagnier asks the embarrassing ques-

"Where in this country was Methodism when Catholic Columbus planted the cross on these shores Where was it when Carroll, Mar-Breboeuf and Jogues were evangelizing the American savages and establishing the true Church in this wilderness?

Coming down to the present, Mr.

Gagnier says:
"We read that the Bishop's arraignment of Catholicism brought great applause from his audience. It would be interesting to know how many of the applauders went out and enlisted to prove to the world that they are better citizens than their Catholic neighbors. If they joined our Second Regiment will be under Col. Haves (not a Methodist.) Is his loyalty in doubt? Will he lead his regiment to Rome and surrender to the Pope? Again, if they join our Second Regiment, or any other regiment, they will find Catholics by far outnumbering any other denomination.

"After the patriotic and eloquent words of their Eminences Cardinals Gibbons and O'Connell, still fresh in the memory of all who read, it is simply astounding that one, who bears the title of Bishop and who should be spreading the gospel of brotherly love and charity, should be tampering in such a reckless man ner with the commandment that 'Thou shalt not bear false says:

witness against thy neighbor.' No doubt, by this time, "Bishop Hamilton is sorry that he spoke. But correction is salutary, and he will bear away from Springfield a better knowledge of what the Catholic Church is than he ever had -Sacred Heart Review.

## CATHOLICS AND LOST CAUSE"

An enlightening communication for nany of our Southern neighbors lately made its appearance in the columns of the Atlanta Constitution. It came from the pen of a Mr. Lucian Lamar Knight, who describes himself as a "blue-stocking Presby terian," and roundly denounces the veteran bigots of Macon who objected to the selection of Bishop Keiley as Memorial Day orator. The two subjoined passages quoted by the

'Ave Maria" are of general interest:
"It seems to me that the Macon rans in accentuating the feudal fires of the Protestant have ignored the events of a period much more recent, and have shown an indifference to matters much more relevant. In the first place, they are seemingly forgetful of the fact that one who has done more than all others to put the Confederate cause into the literature of song was an Irish Catholic. Who of us has not thrilled to the music of Father Ryan's "Conquered Banner?" war-poem, born amid the throes of our great sectional conflict, is more widely known or more frequently quoted? Long after we are dead the memory of this gentle singer will be cherished by our descendants. His renowned poem will be recited by our children's children for ages to come. In one of the great hotels of Richmond, Va, there hangs a magnificent oil painting of the beloved poetpriest. It is admired by all the guests: and even Northern tourists each year stand with uncovered head before this portrait of one whose fame is indissolubly associated with 'The Conquered Banner." To know what Father Ryan thought of his illustrious chief, one needs only to read "The Sword of Lee."

Twofamous Confederate war-songs. Ashes of Glory," by Augustus J Requier, and "Somebody's Darling," by Marie LaCoste, were both written mouth. Stricken with the disease which he contracted from his attender of Hara, who wrote the "Bivouac of warned by the physician in charge not to resume his labors amongst al cemeteries of the land, engraved

The "Constitution" commends Mr Knights' contribution to the attention of its readers, and trusts that it will do much to dispel some of the charity. Again stricken with the bigotry and prejudice for which malady, he gave back to God his Georgia has become noted in the recent past.—Providence Visitor,

### REVERSE THE QUESTIONS

A shrewd observer once remarked "Our girls we keep asking from their earliest years, 'What are you going to wear?' whereas the question their brothers are constantly hearing from infancy to young manhood is Whatare you going to do?' tical effect of this catechetical system on the children's attitude toward life is of course obvious. Why not reverse the questions?" The experiment would be well worth trying. While Mary is little she could be taught that the number of ribbons and furbelows a girl wears is not necessarily the test of her value as a playmate, and thus incipient snobbishness could be cured. Later in life the reiterated question, "What are you going to do?" would per-haps make schoolgirls realize that a well-stored mind, a clean heart and a strong character contribute quite as much to "success in life" as do a pretty face, a becoming dress and a graceful carriage. Later still that same persistent question may remind these girls that the woman who can cook well, keep house eco nomically and take proper care of children will bring her husband a richer dowry, no matter what his station in life may be, than if she were the heiress of a multimillion aire.

As for Mary's brother John, if he is asked, "What are you going to wear?" only half as often as he is forced to tell solicitous inquirers what he is going to do, he will be the gainer. Indeed during John's earlier years that question might help him improve his manners and be more careful about his personal appearance. Somewhat later in John's career the occasional recurrence of the question would no doubt impress him with the importance of cultivating the social graces, and of making his own the best literature in the world. Then perhaps John would not find himself so inferior in refinement and general culture to the convent bred girls of his acquaintance, that the prospect of a happy marriage with one of them yould be very meager. However that may be, if repeatedly asking our Catholic girls, "What are you going to be?" and our Catholic boys, What are you going to wear would lessen the number of mixed marriages that we now have to deplore, a reversal of those time-worn questions should take place at once. -America.

The grand practical mischief to men's souls is the neglect of the Sacraments. The grand practical mistake of pious people is the neglect of fidelity to grace.—Father Faber.

Never repeat a story that might injure another's reputation, unless you repeat it to him of whom to stamp told, but in all cases help to stamp repeat it to him of whom it is the story out. Just forget it. It starves easily.

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