the priests and make the offering prescribed by the law of Moses for those who were cured of a disease. What greater worldly favor could have been done these ten afflicted persons than was conferred upon them by Our Lord? One would have thought that all ten would have hastened to thank their divine Benefactor. But the Bible records that only one returned to thank his Saviour. Our Lord referred to this neglect of the other mine in thus failing to that all ten would have hastened to thank their divine Benefactor. But the Bible records that only one returned to thank his Saviour. Our Lord referred to this neglect of the other mine in the saving the matter deserves attention; for both from the possession of this one blessing, than can be fact of their moral quality. The effects set forth are psychological and inherent in the very nature of the photoplay, from which they cannot be dissociated. If, in addition to this, the play is vicious in its tendency, the dangers are multiplied. Surely the matter deserves attention; for both from the posses-stion of this one blessing, than can and inherent in the very nature of the photoplay, from which they cannot be dissociated. If, in addition to this, the play is vicious in its tendency, the dangers are multiplied. Surely the matter deserves attention; for both from the posses. one other nine in thus failing to thank thim, and evidently did not bless them as He did the greteful one when He said to him: "Arise, go thy way, for thy faith hath made thee whole."

There is a faith which we may possess, but which is faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only. It is akin to the old Lutheran faith only in the can freedom from ills and diseases do it, unless with them is combined a good conscience. If we believe and generously live up to our belief, we may feel convinced that God will reward us.

THE MOVIE MIND

Rapidly the may feel convinced that God will reward us. the Bible records that only one returned to thank his Saviour. Our Lord referred to this neglect of the other nine in thus failing to thank Him, and evidently did not bless feel.

ward had even as much as a grateful feeling toward Our Lord, or if they became Christians later on. Certainly we may conclude that the faith they had, brought them nothing more than cure from the terri-ble disease of leprosy. That was a great deal, but how much more they

is a faith that has its limits too well is a faith that has its limits too well defined. In other words, their faith is to benefit themselves, and generally only in earthly affairs. While not altogether condemning this faith, we would warn those who have it, that, unless it grows to a more perfect state, their eternal safety is left in great doubt. They will miss many blessings, as did the nine lepers—the greatest of which will be that of hearing Our Lord say: "Thy faith hath made thee whole."

There is another kind of faith—

stern duties of life and renders him helpless in the face of the solicitations of evil so numerous in our days. Juvenile criminality in many instances has been traced directly to frequentation of the photoplay house. Not that the picture play provides actual incentives to crime, but it undermines the power of self-determination and produces a mental state in which every suggestion from without is immediately taken up and quickly acted upon.

Moralists and psychologists are unanimous in emphasizing the

thing he attempts in life. These may feel sure that it is not their neighbor's lack of faith that makes him thrive; and that is not the and to deliberate. With the ability presence of faith in themselves that causes them not to prosper. He is successful only temporally; they are prospering—not always temporally, but certainly spiritually—if they possess the proper kind of faith.

We cannot rightly indee the work. We cannot rightly judge the workings of God in man. The day of reckoning has not yet come, but some day it will arrive, and then many of the rich and great of this world will be more the proper kind of lattr. Having no longer any internal provides the many of the rich and great of this good or bad as it may be. The

of the next. We must admit that it is human

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

THIRTEENTH SUNDAY AFTER
PENTECOST

Works? Would it not appear that, if we were recompensed here for our efforts, there would be little reward remaining for the world to come? Many people should thank of mind to the actual quest of the mall they ask for in this world.

THIRTEENTH SUNDAY AFTER
PENTECOST

Works? Would it not appear that, if we were recompensed here for our efforts, there would be little for the abnormal, the unusual and the sensational. From this frame everything that makes for heaven than when weentered.—The Monitor.

The providence of the providence o them all they ask for in this world, ences there are not many steps, nor fully rewarding them here for and these steps being on the down-

tor thy faith hath made thee who e. (Luke xvil. 19)

Today's Gospel tells us how our Divine Lord cured ten lepers, and bade them go show themselves to the priests and make the offering prescribed by the law of Moses for those who who was a second to the priests and make the offering prescribed by the law of Moses for those who was a second to the priests and make the offering prescribed by the law of Moses for those who was a second to the merits they gain.

However, there is a recompense even here below for our practical faith. It is a reward far surpassing any gift the world can afford us. It is a good conscience. And who will not admit that the second the merits they gain.

without works. It may be called a movie mind. The peculiar faithless faith. The instance in the characteristics of this mental confaithless faith. The instance in the Gospel above affords us an illustration of it. The ten lepers all evidently had faith in Christ and in His power to heal them. They would not have begged of Him the favor, did they not believe in His power and in His generous heart. And their faith had its effect. They were cleansed. But what else had they besides this faith? Assuredly, worth They were the state of worth. They were the state of worth the state of worth the state of this mental condition are intellectual passiveness, inability and high excitability. It goes without saying that these qualities carry with them dangers of a very distinct type that will prove harmful if they are not offset counteracting and correcting influences. The problem involved is both a moral and educational one had not a moral and educational one had not a moral and educational one had not a moral and education of all who very little else of worth. They and merits the attention of all who leave us to wonder if they afteryoung, as in their case the danger is much greater and the possibili-ties of evil are more numerous.

Admittedly there is nothing more subversive of mental poise and destructive of moral fibre than the habitual need of external stimulation. Where this craving is indulged, the inner spiritual life We have many in the world—some, unfortunately in the Church—who are like these nine ungrateful destroyed. Dependence upon outis impoverished and the power of resistance impaired, if not totally lepers. They believe but their faith is faith only. They have no generasity toward God. They will, like the lepers, be benefited because of the lepers, be benefited because of the lepers of the lepe this faith; but they will miss the numerous blessings that might come playthings of their own impulses or to them were they more practical in their faith. Certainly this will be so, unless they effect a reform in themselves.

Catholic plays and suggestive to the solution of the s We often hear our non-Catholic reaction. With them catchwords brethren say that Catholics are no better than other people. This ful. They may be, and frequently assertion is not true of the whole body of Catholics, but it is true of many individuals in the Church. The reason for this is simply what has been already stated—their faith mentality that unfits him for the stern duties of life and renders him

There is another kind of faith—
practical faith. It is united with
works. The good leper is an
example of this faith. He was
grateful for the benefit bestowed
upon him, and his gratified west. upon him, and his gratitude was reduced to practice. He had not a selfish faith. He no doubt realized action to weigh it properly in all from whom alone faith can come.

Nor did he consider the cure of his leprosy the greatest blessing that could come to him. It was rather the other blessing, the spiritual one the other blessing, that he seems that he are the consideration of the consideration o There are many people who complain that their faith does not bring them blessings. They often will point to their neighbor who has no faith, but who prospers at everything he attempts in life. These may feel sure that it is the state of th world will become the most wretched of the next.

moral peril contained in such a mental condition is quite obvious.

We must admit that it is human to expect some results from our faith, even here in this world. But, in this, as in many other human cravings and desires, there is lack of moderation and of a right knowledge of things. May we not ven. edge of things. May we not venture to say that if God rewarded tional events and on swiftly moving ture to say that if God rewarded many people here for their little faith, it would become their ruination as regards any further advance in the spiritual life. Would they not, like the nine lepers, because of their ingratitude or because of some fault equally as bad, probably be deprived of any more help from God? Who can deny this? It is better, therefore, to have the Faith and practice it, and leave the reward for it to be given us by God when and where He pleases. He who can acquire this spirit of resignation will certainly be saved. And why rewards for our faith and our good

ward course are very quickly made This constitutes no indictment of the photoplay. It is merely a warning against excessive attendany gift the world can afford us.
It is a good conscience. And who will not admit that there is more

That remains true, apart from the Catholic Standard and Times.

#### THE GLORY OF THE CHURCH

At the reading of the decree approving the miracles of the Venerable Antonio Gianelli, Bishop of Bobbio, the Holy Father uttered a graphic phrase that is so replete with wisdom and so wide in its application that it deserves to be seriously pondered at this time. Pope Pius, referring to the beatification of this venerable successor of the sainted Columbanus, said: "the furrows that the saints open are never really closed, today the fruits

Sanctity is the work of the Hely Sanctity is the work of the Hely Ghost, and sanctity is doing ever the will of God in all things. For this objective the saints labored, and this objective they attained. In-spired by the teachings of their Divine Master assisted by divine grace, and urged on by the conspicgrace, and urged on by the conspic uous example of sainted predecessors in virtue, the saints constitute a remarkable procession of charity down through the ages, showing forth the fruits that have been sown in the furrows that have re-

The past few years have given us an unusual number of canonized saints. For instance, Ascension Day, saints. For instance, Ascension Day, 1920 saw the canonization of Blessed Margaret Mary Alocoque and Blessed Gabriel dell' Addolorata. The Sunday afterwards, that of Blessed Joan of Arc, and the following Pentecost the Beatification of Oliver Plunkett. Many others have been added since that time To been added since that time. To enumerate the entire list of those

declared Venerable, Blessed, and Saint, would be a long task.

The coming Holy Year in Rome promises to add more new members to this glorious roll. The cause of Blessed Marie Madeline Postel, foundress of the institute of the Sisters of the Christian schools is already far advanced. whose causes are ready for beatification or canonization are expected to he raized to the Altars of the Church during the Holy Year of

Reading back through the lives of the saints one can see a continuity that extends back to apostolic times and evinces the note of sanctity in the Church. Not every age is the

famous schools.

Like the first age of the church when the luxury of the world was opposed to the spiritual ideal, our antagonisms and profound discontents. No great figure has yet arisen to take the position of an Athanasius, an Augustine, an Ignatius, a Thomas Aquinas, or Francis de Sales.

But lives innumerable in humble station, like a Margaret Mary, a Little Flower or a Saint Gabriel have poured forth the sweet fragrance of sanctity and produced fruits of holiness that show that "the furrows that the saints have opened are never really closed." Their fruits are still to be seen and will continue to be seen until the day when the white robed army will gather round the throne of God, singing benediction and glory, and honor and praise for all eternity.—The Pilot.

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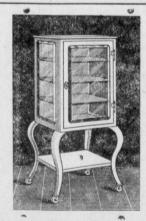




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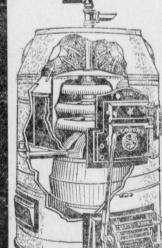
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