

FIVE MINUTE SERMON

TENTH SUNDAY AFTER PENTE-COST

THE PHARISEE

"The Pharisee standing prayed thus with himself: O God, I give Thee thanks that I am not as the rest of men, extortioners, unjust, adulterers; as also is this publican. I fast twice a week; I give tithes of all that I possess."

In the Gospel of to-day, we have a most interesting parable recorded for our instruction. Two men, a Pharisee and a publican, went to the temple to pray. The former was to all human appearances a good, pious man. He fasted, prayed and gave alms: But he did it all publicly in order to be seen and to gain the praise of the world. Puffed up with pride he referred all the good that was in him to himself and thanked God that he was better than others who in reality were more acceptable to God than he.

The publican, in his humility, acknowledged that he was a sinner, asked God to be merciful to him and, as our Lord assures us, "went down to his house justified rather than the other."

Thus we see it is for our intention we have in doing the work rather than for the work itself that we will be punished or rewarded.

The Pharisee did good works but through pride he considered himself the author of all. Pride is the ruin of many. Pride is the source of all evil, as humility is the root of all virtue.

Pride is the immediate consequence of original sin and exists in man from the beginning. It increases during infancy, and, when the mind is able to comprehend its evil effects, has acquired such strength that it requires severe conflicts to subdue it.

Every day that resistance is put off, the difficulty increases. It is like a cancer that, if neglected, extends its fatal influence in every direction until it is beyond the possibility of cure.

Pride is opposed to God because it seeks to deprive Him of His glory by ascribing to man what belongs to God. It is besides the basest ingratitude, for man has absolutely nothing which he does not receive from God, still, through pride, he ascribes to himself the glory of God's favors.

Hence God has visited pride with the most terrible punishments. Satan was the admiration of celestial princes, the fairest work of omnipotence. Surveying the heavens, he saw no other spirit of glory equal to his own, forgot his Creator and attributed his excellence to himself.

In that instant the thunders of wrath shook the pillars of heaven, and the lightnings of vengeance scorched the archangel into a demon. If we have imitated Satan, if we have been guilty of even a proud thought, it is only by repentance that we can cancel the condemnation registered against us.

Pride is opposed alike to the good of our neighbor and of ourselves. Filled with an opinion of his own good qualities, the proud man undervalues the good actions of others and attributes them to unworthy motives. He imagines his own greatness is increased by degrading others, and he seeks to detect the weakness of his neighbors while concealing his own vices. Hence detraction, calumny, suspicions, contentions, duels, murders are the natural offspring of pride.

SOME RECENT CONVERTS

BEAD ROLL OF MEN AND WOMEN WHO HAVE LATELY BECOME CATHOLICS - MANY DISTINGUISHED IN CHURCH AND STATE

His Beatitude Abdull Hassin, Patriarch of the Syrian Jacobites.

Rev. Aelred Carlyle, Abbot of the Anglican Benedictines, Caldey Island, South Wales, and his entire community of twenty-two monks.

Dame Mary Scholastica Ewart, Abbess of the Anglican Benedictines, Milford Haven, and thirty-five members of her community.

Mr. Ralph C. R. Pomeroy, Estate Agent, Caldey Island, South Wales, and Mrs. Pomeroy.

Rev. Richard Johnson Walker, of Little Holland House, Kensington, London; alderman and late mayor of Hammersmith; formerly an Anglican clergyman; graduate of Balliol College, Oxford; editor of the Oxford and Cambridge Review; author of "The Mystic Pair," etc.

Mrs. Hemelryk, Southwark, London, wife of Colonel Francis Hemelryk.

Herbert B. Miller, Grenada, Miss. The late Isaac Roth, San Buena Ventura, Cal., received on his deathbed.

Fred J. Storts, Memphis; received on his deathbed.

Mrs. C. A. White, benefactor of the Episcopal Cathedral parish, Fond du Lac.

Miss Ruth Harris, Fond du Lac, Wis. Stanton Fowler, well-known hotel proprietor, Southwark, London.

Roland Hatfield, Alamosa, Colo. George W. Harper, Fort Smith, Ark., of the firm of Harper & Wilson; received on his deathbed.

Henry B. Humphrey, real estate agent, Portland, Ore.

Miss Jeanne Dixon, Waukegan, Ill. Eric Gill, the English sculptor, Brighton, London, and Mrs. Gill.

Augustus G. Paine, Jr., a prominent member of the P. E. Church of St. Mary the Virgin, New York.

John H. Caldwell, Buffalo, N. Y.; received on his deathbed.

Walter W. Golsen, Salt Lake; founder of the Salt Lake Motor Club; received on his deathbed.

The late Hon. Thomas A. Blackstock, Sheboygan, Wis.; President Phoenix Chair Co., ex-member of Wisconsin Legislature and State Senator; Mayor of Sheboygan, 1892; Republican nominee for Congress in 1892; mentioned for governor in 1894; of Irish Presbyterian parentage.

Lieutenant Brinkman, son of General Brinkman, of the German Army. Now studying for the priesthood.

Miss Fanny M. Salmon, Presbyterian missionary to China. Miss Salmon is the daughter and niece of Presbyterian clergymen.

Mr. Paul Patton, son of Dr. Francis L. Patton, President of Princeton Theological Seminary; graduate of Princeton.

Mr. Henry C. Watts, late assistant editor of Pax, Caldey, South Wales.

Miss Grace Campbell, daughter of Judge Campbell, Groveton, Texas.

Miss Neva D. Bower, Columbus, Ohio.

Capt. Benjamin E. Benton, Pine Bluff, Ark., a veteran of the Confederate Army; relative of the late Thomas H. Benton, Governor of and U. S. Senator from Missouri, and of General Ben and Henry McCullagh.

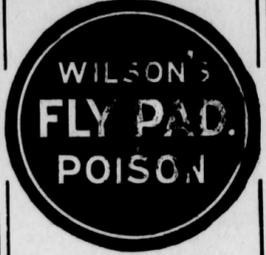
Miss Spearman, daughter of Sir Joseph Spearman, Baronet, of England.

Miss Caroline Aherns, St. Louis. Oliver Henry Wheeler, U. S. N., Pueblo, Colo.

The late Dr. Arthur Edward Spohn, San Antonio, Texas.

The late Edward H. Murray, a prominent business man of Altoona, Pa.

Mrs. Elizabeth Retlinger and her four children, Walla Walla, Wash.



Use them outside, in or near the garbage barrel, as well as in the house or store. All Druggists, Grocers and General Storekeepers sell Wilson's Fly Pads.

Imagine a train moving at the average speed of forty miles an hour; at the close of 963 years 100,000,000 miles will not have been covered.

However, this annual fire loss of \$250,000,000 may be multiplied by seven without exceeding the price paid for alcohol during the one year 1911.

If, then, the fire loss in the United States is \$500 per minute, every minute during the year in question (by no means exceptional) \$3,500 were spent in alcohol.

If this represents an expenditure viewed from the economical aspect, who will dare record how health, crime and eternal salvation were affected by this masked agency, ever hard at work?

DANGER TO HEALTHY MIND Alcohol and danger to healthy minds are synonymous, says Sir Thomas Clouston, M. D. Its pleasant emotional and social effects need constant watching. It hinders work of any kind. It is not needed for health. It is the most frequent cause of mental disease. The nervous, the young, and those with a family tendency to nervousness and insanity should avoid its use. Those who do brain work should be especially careful of it. The 150,000,000 pounds sterling spent on it yearly in England is our worst spent money. It is attended by dangers to the race as well as to the individual.

BANISH THE BAR ROOM You want the best that can be got for your boys. Health-honor-position-character-usefulness. The bar-room tends to take from them everything you want them to have and make them everything you want them not to be. You will give the boys a better chance if you will do all in your power to banish the bar-room, says The Pioneer.

TEMPERANCE FOR BOYS Talking to a group of boys recently in Washington, Secretary of State Bryan, whose total abstinence is well known, said:

"If, since I was grown, I had ever felt tempted to begin the drinking of liquor, I would have been restrained by the feeling that it might injuriously affect some one who looked to me for an example. And I have felt that more especially in public life, for as one becomes better known his example has a more far-reaching influence. If I have been the means of helping just one boy, I do not know how much service I have rendered to the world through him, for we can never tell what a boy can do."

"The possibilities of language to describe or measure, and especially the possibilities of an American boy, for nowhere else in the world has the individual a greater opportunity to come into touch with and to influence his fellow-men, and in no former age was this possibility of service greater than it is now."

"I learned when I was a boy to be a total abstainer. I have now been of age thirty-two years and I have found that there is no necessity for alcohol after one ceases to be a boy, and I only hope that you will be able to maintain and to keep the pledge while you are growing, and will see no reason after you are grown for changing your habits of life on this subject."

SELFISH CHILDLESS SUICIDES There was a story told in the public press of the suicide of a couple who, though millionaires ten times over, young in years and enjoying good health, found life a failure because they were childless. And this with the orphan asylums teeming with children deprived of their parents, and the Master's words preached on every side - charity to the orphan.

And in nine cases out of ten the childless couple who adopt a son or daughter reap a reward here as well as in eternity. They get love, attention, duty from the foster-child which would never have been theirs, the result of intimate companionship akin to the blood relationship of parent and child. Homes are brightened with the sound of childish voices that before were cold, selfish, stilted.

If the Giver of all good sends success to some parents and denies them children to enjoy these worldly blessings, and to others many mouths with little to feed them,

then it is but a just equilibrium. He does all things well, and in turn appreciates any co-operation with His divine will. If childless couples adopt as their own children whom His hand has deprived of parents, He will reward them in the comfort these adopted sons and daughters shall be to their foster-parents. Nor need the burden of uncertainty as to the final result interfere; frequently the adopted child is more of a success than the natural product. -Union and Times.

PRESBYTERIAN VAGARIES

The recent conversion to the Catholic faith of Paul Patton, son of the Rev. Dr. Francis L. Patton, formerly president of Princeton University and latterly at the head of Princeton Theological Seminary, has caused, as was to be expected, a flurry of excitement among the Presbyterians of the United States. Many of the leading churches have looked up their records and discovered ever so many conversions to the Presbyterian doctrine from the ranks of the Catholic Church. The point was one of retaliation that one conversion to Rome did not count for much, when so many Catholics had joined the Presbyterian Church. It was published that the University Place Presbyterian Church had 130 former Catholics on its roll of membership; the First Presbyterian Church of Newark, 150; and other Presbyterian churches quite a large number. As these churches were selected at random, and the figures are official, it was reasoned out that "if the same proportion obtains throughout the Presbyterian church, former Roman Catholics now in its membership number 70,000," according to an editorial in the Boston Transcript.

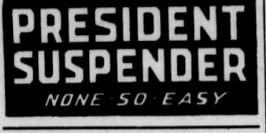
This manner of reasoning is not safe, but misleading. Because a few of the more prominent Presbyterian Churches, with all the machinery and money and influence at their command, succeeded in enticing a goodly number of Catholics into the ways of heresy, it does not follow that an average of conversions, so called, is made thereby for all the Presbyterian Churches. If the matter could be properly investigated, it would probably be discovered that the majority of Presbyterian Churches throughout the land have no Catholic conversions to their credit at all.

It ought also to be borne in mind that particularly the Presbyterian Church has been unscrupulous and dishonest in its claims, and it is a well known fact that it has not refrained from duplicity and deception to accomplish its object. America, in its last issue, presents the following record of this feature of so-called Presbyterian conversions:

"The statement that the First Presbyterian Church of Newark, the Rev. Dr. W. J. Dawson, pastor, has 150 Roman Catholics in its membership will serve to recall the recent absorption into the Presbyterian fold of a Ruthenian congregation in that city, whose defection grew out of a split in the local Greek Catholic Church concerning a question of property, in which the seceders were worsted in the civil courts. In Hope Chapel, New York, another Ruthenian congregation was organized under the auspices of the Presbyterian Home Mission Board and again was made up of a disaffected element among Greek Catholics, the disaffection being not at all on account of doctrine or matters of faith. In both of these churches Mass according to the Greek rite was duly and regularly celebrated, but the deluded Greeks considered themselves and were counted as good 'Presbyterians.' Writing in the Presbyterian, the Philadelphia weekly organ of the Presbyterian Church, a member of that body arraigns the church for allowing such services. 'It has come to pass, in these last days, in the minds of many,' he says, 'that no matter what a Presbyterian minister believes or teaches, he has a perfect right to remain in the Presbyterian Church, and now, shall it also come to pass that, no matter in what form, or with what mummary, a congregation conducts, its worship, it should be considered—all the same—a good Presbyterian Church.'"

Really, if the Presbyterian Church can approve of a Mass being celebrated by a priest of the Greek rite for simple Ruthenians, for the one purpose of keeping them nominally at least in the Presbyterian communion—they have reached the limit of religious deceit and duplicity.

The Catholic Church, however, need not worry, nor be alarmed. There are defections—they must come. But statistics prove that the accessions are far greater in number. The time is near for the disintegration of the Protestants. Then there will be but two sides—Christianity, represented by the



Catholic Church—and infidelity, represented by Socialism.—Internationale Catholic.

THE CONVERSION OF FATHER FABER

Frederick William Faber, better known as Father Faber, was one of the best loved and most eminent of that illustrious band of English converts whom what is called the Oxford movement helped to lead into the Catholic Church. He was born June 29, 1814, at Yorkshire. His family was of Huguenot origin. When still a youth he entered Oxford, where he distinguished himself, and it was at this university, which was founded by Catholics, that Father Faber met the late Cardinal Newman, at that time vicar of St. Mary's and a strong Anglican.

In 1833 began the Oxford movement in the English Church, and Faber, young as he was, took an energetic part in it. He had a strong touch of Calvinism, inherited from his parents, and fastened on him by his early education. Whatever his bent and the turn of the time, religion was always uppermost in his thoughts. His letters, written in the honesty of his heart, show him to have been an earnest, searching and conscientious young man, who was always seeking for the right and always anxious to do right.

It is strange now to find the Faber of that time writing of the Newman of that time (1836): "Newman is delivering lectures against the Church of Rome. I have just come from a magnificent one on Peter's prerogative. He admits the text in its full literal completeness, and shows that it makes not one iota for the jurisdiction of the Bishop of Rome." In 1839 Faber was made a minister of the Anglican Church, and he entered upon the duties of his ministry with much zeal and devotion.

In May 1843, he visited Rome. The scenes and sights of Rome, at that time the city of the Pontiff-King, touched his heart and helped to open his mind. He grew more restive and his conscience ill at ease. "It comes to this," he writes, "to stay in misery at present, and I dare not go away." He was speaking of the Anglican Church. "I seem to grow more Roman daily," he writes to Newman, whom he had taken for a counselor and guide. This was in the summer of 1844. In the autumn of that year many of his friends were received into the Catholic Church, and among them Newman, Faber soon followed.

On Sunday, November 16, 1845, he preached his last sermon as rector of Elton, and on the evening of the following day he was received into the Church by Bishop Wareing, at Northampton. A few of his late parishioners shared this grace with him. In 1847 he was ordained priest, and the following year joined the oratory of St. Philip Neri, of which Dr. Newman was the superior. His death occurred on September 26, 1863.

Father Faber's hymns are known and sung wherever the English tongue is spoken; and the name of Faber is on the lips of millions of all classes of persons—profound theologians as well as lisping children.

BAPTISM BY LAY PERSONS

Well informed Catholics understand how absolutely necessary is Baptism in order to obtain entrance into heaven. It may be conceded as morally certain that unbaptized infants suffer no sensible pain, such as is inflicted upon those condemned for actual sin. It may also be held as probable that infants dying without having passed through the saving waters exist during eternity, blessed with a certain share of natural felicity. But, on the other hand, they surely are deprived forever of that ecstatic bliss which belongs to the regenerate, who alone shall eternally see God face to face in all His majesty, grandeur and beauty.

No amount of mere natural happiness can repair an injury so very great as the loss of the Beatific Vision. Therefore it is that infants should be shielded from so grievous a calamity, and to allow through negligence a child to pass away without receiving this saving sacrament is a grievous offense.

The priest, under normal condition, is the proper minister for the administration of baptism. But, in cases where there is danger of death before a priest can be had, it is a matter of duty for some bystander, even a child if necessary, to perform, on behalf of an unbaptized infant or of an unbaptized adult desirous of receiving it, the sacred ceremony. Every Catholic, young as well as old, should learn how to baptize. There is no telling at what moment occasion may arise demanding the employment of such knowledge.

Water, of course, must be used, and where at hand it should be consecrated or blessed. But, in case of emergency, water that is pure suffices, and there should be no dangerous delay in order merely to send for holy water. We reproduce from the columns of the Little Crusader the following explicit statement of the requirements for certain administration of this saving sacrament.

Advertisement for North American Life Assurance Company. Text: "We Will Provide an Income for Life to Your Wife or Any Other Beneficiary. A man aged 30, beneficiary same age, for an annual premium of \$78.25, may secure his beneficiary an annual income for life of \$250, after his decease. These policies are issued pro rata from \$50 to \$5,000 per annum. Send dates of births. Rates and full particulars will be furnished. North American Life Assurance Company. HEAD OFFICE, TORONTO, CANADA."

Advertisement for Absorbine Jr. Liniment. Text: "USE ABSORBINE, JR. LINIMENT FOR IT Swollen, Varicose Veins, Bad Legs, Gout, Rheumatism and Rheumatic Deposits, Sprains and Bruises respond quickly to the action of ABSORBINE, JR. A safe, healing, soothing, antiseptic liniment that penetrates to the seat of trouble assisting nature to make permanent recovery. Always pain and inflammation, mild and pleasant to use—quickly absorbed into tissues. Successful in other cases, why not yours? ABSORBINE, JR., 31 and 32 Front Streets, Montreal, Quebec, Canada. W. F. YOUNG, F. D. F., 299 Lyman Bldg., Montreal, C. B."

Advertisement for Kellogg's Corn Flakes. Text: "READY TO SERVE There's no fuss or bother about getting a meal, with Kellogg's Toasted Corn Flakes in the house. Always ready to serve, fresh, tasty and nutritious. Sold by all Grocers at 10c the package. Look for this signature. Kellogg's CORN FLAKES"

Advertisement for McClary's Sunshine Furnace. Text: "The Right Place for a Water Pan in a furnace is just over the feed door and this is where it is placed in the 'Sunshine.' It has a lip front and is the right height for easy filling without removal. Its position and capacity of the pan make certain of a healthy humid heat. McClary's Sunshine Furnace. London Toronto Montreal Winnipeg Vancouver St. John, N.B. Hamilton Calgary Saskatoon Edmonton 335"

Advertisement for Eddy's Ses-qui Safe Light Matches. Text: "Poisonous Matches are passing away Dangerous chemicals are not used in tipping EDDY'S Ses-qui Safe Light Matches. See that you get EDDY'S and no other 'just as good.' Safety—in its complete sense—is absolutely guaranteed, but you must ask for EDDY'S new 'Ses-qui' Matches. Your Dealer Has Them"

Advertisement for Na-Dru-Co Laxatives. Text: "Na-Dru-Co Laxatives accomplish their purpose with maximum efficiency and minimum discomfort. Increasing doses are not needed. 25c. a box at your Druggist's. National Drug and Chemical Co. of Canada, Limited."