

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

TWENTY-FIRST SUNDAY AFTER PENTECOST

DEPENDENCE ON GOD

"Brethren, be strengthened in the Lord, and in the might of His power." (Eph. vi. 10.)

We came into this world helpless. We were made by God, but we had no knowledge of the work He was performing. Hence, it follows that we are dependent creatures. Ever after we have seen the light of day, for many years we are still helpless to a great extent. We act, but our acts are not those of a fully developed rational being. Perhaps when we did the things that a child is wont to do, we thought we were acting wisely. Afterward, however, in more mature years, we realize what the doings of childhood really were. We then know, were it not that we had a wiser mind and a stronger hand directing us, we probably would have ended, or at least, ruined the life God has given us. It was the vigilant care of the parents that saved us from destruction. In early babyhood we were less liable to place ourselves in the dangers that often bring about the ruin and death of a child of more mature years.

But even in the fulness of our rational and physical powers, we realize that we yet need help. What would we be without aid from our fellow-beings? How helpless we are in many respects? We may be skilled in some arts and sciences, but in others we are lost. We may be able, by our own power, to obtain some of the helps that we need; while for others we must look to our neighbors. How helpless we are, for instance, when sickness has overtaken us. Aid is given us. A remedy is applied to us, but often we are totally ignorant of the elements constituting it, and never could have provided ourselves with it. Could we, for instance, prepare or manufacture the different kinds of food that we use? We purchase it in most cases. Or suppose we prepared it, there would be thousands of other things that we need, in order to live comfortably, that we would be forced to obtain through the toil of others. To live upon the earth is to live dependently. We must have aid in many respects from our neighbors. Without it we would either succumb to want or else be forced to roam the wilds like a savage.

But, as we realize, beside the life of the body we have another life to live—namely, the life of the soul. Now, in the same way that we require help in order to live upon the life of the spirit which God commands us to live. This assistance is to come from God. Without Him we can do nothing directly in this spiritual life, as He Himself says. St. Paul tells us that what he was, the grace of God had made him. The Scriptures add that we are not sufficient unto ourselves, but our sufficiency is from God. If this be true of our temporal actions, how much more certain must it be of the works of the spirit! When you consider this fact, you will readily see the appropriateness of the text. We require strength and help, which we can get only from God. We need His power to bring this spiritual life of ours to a happy consummation. Now, do we really and truly realize this need we have for help from God? If so, we will do all in our power to obtain it. When you require anything for your temporal livelihood, you will obtain it at all cost. You know it to be necessary for your existence, in which you are greatly interested; and you will discover the means of securing it, even if it costs you the mortification of begging for it. If you are equally interested in the life of your soul, as you should be, since it is all, whereas the life of the body is but passing, you will seek the help you need from God in order to preserve it.

While you strive, therefore, for the life of your body, neglect not your soul. Use all the means at your disposal for acquiring the help and strength you need from God, in order to have the fulness of spiritual life in your soul. God's Church with its sacraments offers all the help that you need. He too, tells you to ask, observing His law at the same time, and you will obtain what you seek. If you fully comprehend the seriousness attached to this life, because of the results that can follow, and know God's goodness to you and the claim He has upon you, you will spare no effort in securing the help and strength necessary to make you a child of God on earth, and, as a consequence, one of His blessed in heaven hereafter.

DAY AND NIGHT

In honor of Jesus Christ in the Holy Eucharist, a lamp burns day and night before the tabernacle when the Blessed Sacrament is present. In this little light St. Augustine shows us an image of the three Christian virtues. Its clearness is faith, which enlightens our minds; its warmth is love, which cheers our hearts; its flame, which, trembling and agitated, mounts upward till it finds rest in its center, is hope. If Catholics were more faithful to the pious practice of making a daily visit to the Blessed Sacrament, it would not be merely a

faint and solitary lamp which would illumine the holy place, but the love of thousands of hearts would give joy to the Sacred Heart, and shed light around His dwelling place—Sentinel of the Blessed Sacrament.

THE CHURCH MUST PROTECT LIBERTY

REVEALED RELIGION ONLY SOLUTION OF WORLD WOES

(N. C. W. C. News Service)

Washington, Sept. 29.—The mission of the Catholic Church to protect the inalienable rights of the individual together with the necessity for organized effort in support of that mission, were the subjects of addresses delivered by members of the hierarchy and distinguished Catholic laymen at the mass meeting held in connection with the convention of the National Council of Catholic Men here last night. Particular emphasis was placed upon the need for protection of the rights of parents to direct and supervise the education of their children in religious schools of their choice. The speakers were the Right Rev. Joseph Schrembs, Bishop of Cleveland; the Right Rev. Michael J. Gallagher, Bishop of Detroit; Judge Wendell P. Stafford, of the Supreme Court of the District of Columbia and Rear Admiral William S. Benson, President of the National Council of Catholic Men.

Bishop Schrembs, who as chairman of the Department of Lay Organizations of the National Catholic Welfare Council, presided at the meeting, outlined the fundamental considerations which must govern attempts at the solution of present day problems. On this subject the Bishop declared:

"In the first place, while the theory which would make Christianity a mere program of social reform is untenable and absurd. I make bold to maintain that any attempt at social reform must prove vain and abortive unless it be rooted and founded on the teachings of Jesus Christ. Revealed religion and revealed religion alone therefore, contains all the principles which, if acted out, deliver man from every evil, be it moral or economic. 'The Truth shall make you free.'"

Praising the efficacy of the application of the teachings of religion to the solution of everyday problems, the Bishop cited the example offered by the Middle Ages "when men were happier, when contentment was more universal, when human life was more worth living. The ages, in fine, which have handed down to us the most glorious monuments of human genius whether in the world of letters or in the world of art."

The Bishop's second proposition as he outlined it was: "that it is Christianity that has failed but the world which has rejected Christianity. A false philosophy which arose some four hundred years ago and which defied human reason at the expense of divine revelation and refused submission to any save the authority of man's own individual judgment; a philosophy which started with liberalism in religion, has come to a disastrous end at last in the universal shipwreck of nations, as this same liberalism has applied to matters moral, social, economic, and political."

ORGANIZATION NECESSARY "My third and last proposition," Bishop Schrembs continued, "is that only a return of Christian principles can redeem the world and bring back to it that peace which it lost when it rejected Christianity." "Pointing out that wherever the life of the Church was manifest in a vigorous and healthy Catholic life, it would be found that the Church was thoroughly organized, the Bishop summarized his conclusion by saying: 'I am merely stating what must be evident to every man of sense, that Catholic interest demands the formation of a great organization which will embrace and gather together all the forces for the promotion and defense of those sacred interests wherever and whenever they are unjustly attacked by anti-Catholic or non-Catholic forces; an organization which will unite individuals and parishes without destroying the individuality of either; an organization which will feed and nourish all associations within and in turn be fed by them; an organization which will demand no more nor be satisfied with no less than what is implied by the word 'Catholic.' An organization such as he had described, the Bishop emphatically declared, is the National Council of Catholic Men.

ATTACK ON CATHOLIC SCHOOLS The existence of a nation-wide organized attempt to wipe out the parochial school, which, he prophesied, would be only the forerunner to the abolition of other fundamental rights guaranteed by the Constitution and the Declaration of Independence, was charged by Bishop Gallagher, of Detroit. Discussing the strenuous campaign carried on recently in Michigan, those who wish to abolish the parochial schools in that State the Bishop, through whose efforts the anti-parochial school legislation has been three times defeated, uttered a solemn warning that this attempt to make the children the property of the State rather than of the parents was nothing short of

"absolute tyranny." Those who would make the State absolute and leave the will of the majority absolutely unchecked forget Bishop Gallagher said, that "the Declaration of Independence put a limit upon the authority of the majority."

He pointed out that in the Declaration of Independence there are some rights that are defined as "inalienable," and declared that the most important of all rights of the individual are those of parents with respect to their children. "It seems that the American people do not realize the life-and-death importance of these fundamental rights," he said. "Possibly it is because they have never as a people felt the oppression which results from the operation of principles opposed to these rights."

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Justice Stafford, who became a convert to the Catholic faith at the age of fifty-nine, talked of the influence which led to his decision to enter the Church. Chief among them he placed the feeling inspired by the Real Presence which, he said, manifested itself long before he realized what it was, or had any notion of becoming a Catholic.

Rear Admiral Benson, president of the National Council of Catholic Men, in a brief address, directed, as he said, to the members of the hierarchy and the clergy, expressed the desire of the laity represented by his organization to advance the interests of the Church and to work in close co-operation with the ecclesiastical authorities. Declaration that the laymen's organization desires and needs the support and co-operation of the hierarchy and of the parish priests in all parts of the country, he urged that any dissatisfaction with the work of the laymen be promptly brought to the attention of the Council's officials.

THE MONTH OF THE ROSARY

The Church has fittingly dedicated the most beautiful months of the year to the Blessed Virgin, May the month of gorgeous springtime, and October the month of flaming foliage. Many prefer autumn to springtime, because in the fall the rich fulfillment of the year comes of age. This season is the harvest time of the year, when crops are garnered, and the husbandman rests after his year's toil. As if to compensate him for his long hours of ceaseless toil in her behalf nature dresses herself in her richest garments, and parades herself before him in all the splendor of her beauty.

October is the favorite month for lovers of nature. Now the woods take on a riot of color. The red maple, the scarlet oak, the golden birch, the yellow willow, and the purple beech don their flaming mantles and lure awed and silent spectators by the thousands into the woodland places to view their gorgeous splendor. The autumn foliage is nature worshipping God according to her powers. And who dare deny that she does not give to her Creator lavishly of her best.

In harmony with the beauty of nature at this season should be the beauty of our hearts. We may not be able to produce the radiant splendor of the burning woods in autumn but we can all bring forth flowers that are more pleasing to God than nature's most beautiful effects. Garlands woven from spiritual blossoms are at our disposal ever and always if we would but take the trouble to weave them and offer them to God at our Blessed Mother's feet. Appropriately during this month of October are we encouraged by the Church to recite the Rosary daily. We are reminded again as we were reminded in May, and as we are reminded every day of our lives, of the debt we owe to Mary, and of the favors we can obtain through her fruitful intercession.

October like May is a month to intensify our devotion to the Blessed Mother of God, through her favorite prayer, the Rosary. All Christendom during this month will be a vast Cathedral filled with devout worshippers, rosary in hand beseeching God through Mary for the help without which all human efforts are in vain. The world today needs the touch of a mother's hand, to soften it, to chasten it, to thrill it with new spiritual life. And what mother's hand more potent to effect this miracle working change than the hand of her whom we rightly call our Blessed Mother?

The non-Catholic historian Lecky, who wrote a history of European morals, and who hence must be acknowledged to have had some idea of the world's morality and its help and drawbacks, declares in his History of Rationalism that seldom has there been an ideal which has exercised a more profound or salutary influence on the world than the Catholic conception of the Blessed Virgin. "All that was best in Europe," he adds, "clustered around it, and it is the origin of many of the purest elements of our civilization."

Father Lockington in his precious little volume on The Soul of Ireland, gives a graphic picture of how this ideal lauded by Lecky was fostered and has borne fruit in one corner of Europe by the devotion to the Rosary. "The Rosary," he writes, "has always been the anchor of the Irish. Clinging to this girde of Gabriel, called, by its beads they read the book of the life of her Son. As a musician takes a simple air and enriches it with embellishments, clothing it with chords upon chords, evoking magnificent harmonies, now swelling with thunderous volume, now dying to the softest whisper seemingly ever changing, yet ever keeping the simple air running like a golden thread through all, so Mary's suppliant clings to her girde, and using the simple theme of the Hail Mary, looks back with her upon the past. Guided by Mary she sees before her the face of One whom she loves dearer than life—the Face of Mary's Son. At the touch of the beads, she sees that face smiling in childhood, and its eyes look lovingly into her own; now it is the mystic face of the Teacher, again the agonized face of the Crucified, and one last glimpse—the glorified face of her God. In a childlike faith she kneels and watches, held fast by Mary's maternal hand. Can earth show a more beautiful picture or an ideal so high?"

Out of the fog and gloom of false philosophy, out of the red flame of war, out of the blackness of economic discontent, out of the chill desolation of irreligion, Mary stands Rosary girdled above the world, beckoning her children during this month to her. Millions of hands clasping their well worn beads will eagerly stretch upward to her. Young hands and old hands, hands worn by sickness and roughened with toil, rich hands and poor hands, hands smooth as velvet and hands twisted with pain, hands of saints and hands of sinners,—but all hands of beauty, will reverently tell their beads in Mary's honor during October. The world will be the better for this month of the Rosary. And the Help of Christians and Queen of the Most Holy Rosary will never desert her faithful clients who appeal to her beads in hand during brown October's golden days.—The Pilot.

same recommendation. Describing the economic system of the Middle Ages as one in which "the workers were gradually obtaining a larger share in the ownership of the lands upon which, and the tools with which, they labored," the Pastoral Letter declares that "the underlying principle of the economic arrangements of that time is the only one that will give stability to industrial society." The Pastoral Letter adds that "it should be applied to our present system as rapidly as conditions will permit."

The renewed interest in the Bishops' Program, as evidenced by Senator Townsend's use of it as the test of an appeal for co-partnership in industry, by the backing given it by the Farmer-Labor Party and by a large variety of non-Catholics is an indication of the need there is for Catholics themselves should take up and develop the general statements of the Bishops' Program and the Pastoral Letter, and study what the revival of the guild system calls for in present day industry. The identical principle has been developed with much definiteness by Catholic organizations in various European countries and by international bodies to apply to European conditions.—The Monitor.

THE BISHOPS' PROGRAM

Co-partnership in industry as outlined in The Bishops' Plan for Reconstruction is gradually winning favor with individuals and agencies interested in finding the most practical and wisest course for the healing of the economic problems of the nation. Lately in Michigan Senator Townsend took as the text of a campaign address the following passage from The Bishops' Program:

"Nevertheless, the full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the instruments of production. They can be enabled to reach this stage gradually through co-operative production societies and co-partnership arrangements. In the former, the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock and exercise a reasonable share in the management. However slow the attainments of these ends, they will have to be reached before we can have a thoroughly efficient system of production, or an industrial and social order that will be secure from the danger of revolution. It is to be noted that this particular modification of the existing order, though far-reaching and involving to a great extent the abolition of the wage system, would not mean the abolition of private ownership. The instruments of production would still be owned by individuals, not by the State."

This same passage, strangely, was quoted by the Lusk committee of New York in an attack on the Bishops' Program as an example of "where the socialistic tendency of the committee (the Administrative Committee of the National Catholic War Council) shows itself most clearly." The Lusk Committee quoted as socialistic what Senator Townsend declared is the antidote for Socialism.

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