FIVE MINUTE SERMON

BY REV. M. BOSSAERT

FOURTEENTH SUNDAY AFTER PENTECOST

WHAT DETERS MANY FROM SEEKING THE KINGDOM OF GOD

In their anxiety about the things of this life, many people forget all that lies beyond it, and act in a way altogether contrary to our Lord's doctrine that we read in today's Gospel. He bide us "seek first the kingdom of God and His justice, and all other things shall be added unto you." That we may avoid the mis-take made by such deluded persons, let us consider what it is that deters men from seeking the kingdom of God. There are two chief things, very unlike one another, viz., avarice and an excessive love of ease. are diametrically opposed, and yet produce the same result, for both hinder men from seeking the kingdom of God. We must be careful to steer our way so as to avoid both dangers, as either would be enough to prevent us from ever reaching our

We must be on our guard against avarice; for our Saviour says: "You cannot serve God and Mammon." An avaricious person is always thinking of his temporal pos-sessions and of money-making. His heart cleaves to earth and cannot rise towards heaven. He takes no interest in prayer, has no good inten-tions, does not offer up his works and occupations to God and is careless about hearing Mass. He reads no spiritual books and takes part in no religious conversation, all his thoughts and words are devoted to money-making and hoarding. He is too worldly minded to pray or attend public worship frequently, and when he attempts to pray, his heart is so full of his temporal concerns that he pronounces the words with his lips, thinking nothing of their import, or he is present in body at Mass, whilst his mind is occupied with plans and anxieties connected with his business. How blind and foolish he is! How will he fare when his earthly life is over? He will look back at his wealth and the excessive pains spent upon its acquisition, pains which left him no time for serving God, and he will have to acknowledge that all has been in vain. Let us never be so blind! Let us never permit such fatal avarice and love of money to take root in our hearts, but let us rather seek first the kingdom of God and His justice, knowing that then all else will be added to us.

Secondly, we must be on our guard against overgreat desire of ease and amusement. Where such a desire exists, there is no thought of God, no prayer, no attendance at instructions and no reception of the Sacraments. The more you care for luxury, the more you turn your attention to the places of eating and drinking, to fine clothes, to entersainments and dances, the less interest will you take in the things of God, and the less pleasure will you find in His worship. No man can serve two masters, and he who is a friend to this world, is God's enemy.

How many Christians are infected with this evil love of luxury, and aim at nothing but material comfort, enjoyment and amusement, and the gratification of their sensual desires! Their hearts refuse to admit any serious or religious thought, being filled with love of the world and its delights. Sunday is to them no longer the Lord's day, but a holiday, set apart for merrymaking. If they go to church, it is not to pray and worship God, the Lord of heaven and earth, but to show themselves in their fine clothes, which are often very unsuitable or even immodest. During Mass they think only of the vanities and amusements in which they intend to indulge later in the day. They spend as little time as possible at church, and grumble at having to go there at all, whereas they stay as long as they can at places of amusement, and are very

loath to come away.

You, who love the vain and parishable joys of this world so passionately as to forget God, and even to dislike the very thought of Him, how great is your folly! Your joys will pass away like smoke, your bodies will decay like fading flowers, and your life will soon be over, like a dream in the night. When you awaken from it you will have to stand before the judgment seat of God—and what excuse will you plead You, who love the vain and perish-God—and what excuse will you plead then? No one will enter the kingdom of God who has not sought it have on earth. Let us therefore refrain from everything that might hinder us from seeking it; let us put aside all attachment to worldly de-lights, and serve God with quiet perseverance and zeal. He will not let us want for happiness; and that which He bestows is far better, truer, sweeter and purer than any enjoyed by the lovers of the world.

CARDINAL NEWMAN ON SIN

Sin is one of those things which refuses to be fully identified to revealed. It is a grievous offence against the laws of God. It equally ours but which we passed in soon are the men who pay the live, and in order to live he has a

till we know what God is. Only fill we know what God is. Only God's glories, His perfection, His holiness, His mastery, His beauty, can teach us by the contrast how to think of sin, and since we do not see God here, 'till we see Him, we cannot form a just judgment of what sin is; 'till we enter heaven, we must bake what God tells us of sin meably take what God tells us of sin, mainly

EDUCATION

ARE CATHOLICS INTERESTED? One glance at the parish schools would indicate an affirmative answer. Quietly, without the noise and rush of a "drive," but at the cost of much sacrifice, Catholics annually provide about \$85,000,000 for the support of schools which allow that Jesus Christ has inalienable rights over the child. Nor is the parish system the end. Every city of any size has its Catholic high school or academy. Nearly every State has at least one Catholic college or university. We are striving hard to provide educational facilities for the blind, and we are beginning to take a practical interest in the training of physically or mentally defective children. It is a glorious work for God, for the State, for the individual, a superb example of American energy in private enterprise, for nowhere does the Catholic school or college ask one

penny from the public purse.
Yet there is another side to the picture. More than half our children are in non-Catholic schools of elementary grade. Until we reverse this shocking condition we have no justification for self-con-gratulation. It means that of every five Catholic children, three are receiving their training, during the most impressionable period of their lives, in schools which either scoff at, or quietly ignore all that Catholics hold sacred. And our colleges! Are there more Catholic boys and girls in Catholic colleges than in non-Catholic institutions? A complete census would probably startle us. State and city colleges and universities can offer tuition at a nominal cost or at no cost what. ever. The great colleges and universities under private control are not much given to free tvition; still, they have scholarships by the dozen where the Catholic college has but one. And, of course, there is an element among us that will seek a non-Catholic school at all costs. An institution of this kind, filled with boot-leggers whose operations culminated in the brutal murder of one student by another, is also filled with Catholics.

The unhappy truth seems to be that Catholics are not particularly interested in the Catholic high school and college. If they were, Catholics who have wealth would select the Catholic college as the object of their beneficence. Catholic gether. As far as the Church is convariants would insist that there The unhappy truth seems to be select the Catholic conego as object of their beneficence. Catholic parents would insist that there children receive at least a high-school education before "going to work." But of late, Catholics in great numbers have shown an alarming indifference to this necessary training for their children. The result will surely be that the place of Catholics in the professions. The result will surely be that the place of Catholics in the professions will soon be taken by non-Catholics, and the howers of her Divine organization from the Bishops with their encyclicals and the humblest pricet and laymen with humblest pricet and laymen with her the defence of corpassion and love tenderness of compassion and love tenderness o a contemptuous community. Christian principles.
thought was strongly expressed The teaching of the Church on This thought was strongly expressed by a lawyer of experience, the Honorable Alfred J. Talley, in his address to the graduates of Fordham

"If our Catholic people have lost ground in this great city in the last quarter of a century, if they have ceased to be the mighty influence dust needs could not be met, his they once were, it is attributable social life sustained, or his moral to one cause, and that cause, in my

that are about us. Our Catholic Adam to "earn his bread in the sweat colleges number their students by of his brow." This did not impose colleges number their students by hundreds where there should be thousands. And while endowments arduous and painful. A man who that reach into the millions are does not need to labor with his hands given to secular universities, ours must struggle along upon the totally inadequate fees paid for tuition—so inadequate that the doors could not remain open were it not for the fact that our teachers and professors

The result is the dominance in The result is the dominance in business and in professional life of that element which goes in for place that labor is honorable. Man education wherever it may be obtained, while others unwilling to cavil and complain. The fault is ours. We do not insist that our wouth remain at school. Children to till the soil, reclaim waste places. of a few dollars a week in some vines, and crown the employment, with the desire to almost every eminence substitute nights at inane 'movies' for nights of intelligent study, impose upon indulgent and neglect-ful parents, give up their education, and go out unformed and uninformed, immature, and wholly unable to

cope with trained minds.
"The result is inevitable. Our "The result is inevitable. Our people are becoming the employees, the clerks, the laborers for hire, while those who have taken advantage of the earth is the Lord's and the refuses to be fully identified or while those who have taken advantevealed. It is a grievous offence tage of opportunities which were

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ation or by selfish parents who sacrifice the future of their children for a present pittance, fail to return to school. Lat every Catholic, from the pastor in the parish to the latest social worker, do his best to get these boys and girls back to the classroom in September. Unless, as Mr. Talley points out, we are willing to become the day-laborers of the future, we must educate our children, whatever be the present sacrifice. - America.

INDUSTRIAL PROBLEM

about economics. The social life sustained, or his moral life safeguarded. God, whose essence opinion, is the neglect to give our boys and girls a higher education.

"We have failed to take advantage"

"We have failed to take advantage to take advant of the educational opportunities primal command of God to sinful the obligation, it rendered it more must give society some return for what it gives him. He must give some time to philanthropy, govern-ment, or to other activities that promote the welfare of his fellow men. There is no such useless appendage serve without conpensation, and to society as an idle man allowed in labor only for the greater glory of the Christian philosophy of life. "If a man will not work" says St. Paul; "let him not eat."

youth remain at school. Children to till the soil, reclaim waste places, of fifteen or sixteen, with the lure make the barren hillside fertile with vines, and crown the summits of with monasteries, cathedrals, and universities. To labor is to pray was the maxim she inculcated.

The Church teaches in the third place that the rights of the workingman must be defended. She has defended them against all encroachfulness thereof," and of its riches the against the laws of God. It is an affect to the Creator. It closes the gates of heaven and opens wide the doors of hell. Sin in the light of such startling and shocking facts, does not unveil its essence. "We do not know what sinis," says Newman, "because we do not know what God is; we have no standard with which to compare it, no standard with which to compare it,

tain him and his family in frugal comfort. The Church defends the right of workers to combine to right of workers to combine to defend their rights and to better their conditions. They cannot combine to promote injustice, to destroy property or to injure the lawful interests of their employers.

Hence the solution of the industrial problem according to Catholic teaching lies in the further diffusion of ownership, in cooperation, and in

of ownership, in cooperation, and in copartnership in industry. The Encyclical of Pope Lee XIII. says that "the law should favor ownership, and its policy should be to induce as many as possible of the humbler class to become owners." The Catholic ideal consists 'not in some men owning all property but in all men owning some property.' The Reconetruction pamphiets of the National Catholic Welfare Council and the Pastoral Letter of the Bishops of the country set these principles lucidly and forcibly before the country. It is high time that thinkers and writers outside the Church who prate so glibly about Christian principles and the failure of religion to solve the social question should open their coes to the fact that in the teaching eyes to the fact that in the teaching of the Church as briefly outlined here they have the true solution and the only solution of the industrial problem .- The Pilot.

GRACE IN A CAFETERIA

A little group of people went into a restaurant—one of these modern self-serve affairs, a non-Catholic contemporary of the West reports. There was father, mother, a son, and

two smaller children.

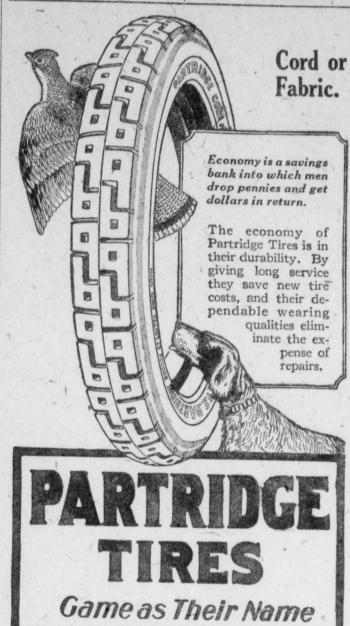
The family took its place in the long line in front of the counters where the food is served, and moved along gradually, making their selec-tion. When the members reached the cashier's desk, and each had upon his plate the food he or she had selected, the father paused and the family bowed their heads. There in the public place with busy people all around, the father returned thanks to God for the good of which they were about to partake, audibly, with a firm voice, with great faith, with humility and thankfulcess in

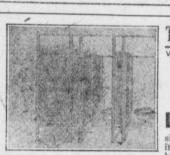
But the little family were not the only ones who bowed their heads.
The long time of busy people paused in selecting their food; each bowed his or her head, and waited the end of the blessing. There was never a smile of derision, never a murmur of disapproval. Instead, there were smiles of appreciation, and everybody in the long line felt better. Each felt that there was something in the thanks offered up that helped wonderfully in this prosy old world.

Returning thanks before partaking of the daily food is going "out of style," It seems, but it ought not to go cut of style. It ought to be practiced in every home. We are

An "unkindness has no remedy at law," let its avoidance be with you a point of honor.

Men are to be educated by wholesome habit, not by rewards and pun-ishments.—John Ruskin.





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