

FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D.

TWENTIETH SUNDAY AFTER PENTECOST

THE RESPONSIBILITY OF PARENTS

"See therefore, brethren, how you walk circumspectly, not as slaves, but as wise..."

The Gospels abound in warnings. Through life, from a spiritual standpoint, we must proceed as carefully and cautiously as from a physical standpoint.

God could, absolutely speaking, free us from dangers; but His justice, since man disobeyed Him, demands that our salvation be more difficult.

This neglect of care and watchfulness is generally noticeable in people who are not strongly religious, or who frequently neglect their religion.

Parents especially need to listen to the warning of the Gospels, as regards their children. It was said of old that where Satan could not enter, he sent rum.

The former watchfulness of parents over children has become almost as a view of a landscape—often distant, too.

Do Catholic parents realize all these truths? If they do, are they, too, carried down stream by the rush of the modern current?

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Man must consider his end and judge goodness and wickedness, or at least uselessness, accordingly. Money can bring a certain amount of happiness upon earth, even to him who is not rich.

Christians not only must watch, they must reason. They need to acquire an education in spiritual things. Parents must listen to God and not be carried away by the custom of the day.

TRIBUTE TO VISION OF HOLY FATHER

In a thoughtful address before the American Bar Association, the Solicitor General of the United States considered with breadth of historical knowledge and charm of rhetoric the spirit of lawlessness now so prevalent throughout the world.

Mr. Beck's acute and comprehensive summary of the present troubles of the world will commend itself to all thinking men as eminently sane and just.

Mr. Beck's tribute to the Holy Father is well worth quoting in full, and all the more so since it has not received the publicity it merited in some of the press reports.

The Pope said that five plagues were now afflicting humanity. The first was the unprecedented challenge to authority. The second an equally unprecedented hatred between man and man.

Each plague is then taken up seriatim by Mr. Beck, and an earnest appeal is made to "the inextinguishable spark of the Divine that is in each human soul."

The constant stay of Catholics in days of stress and trial is the pronouncements of the Holy See. Authority is their supreme rule and guide in matters of religion.

is he who has enjoined that which seems to us so unpromising. He has spoken, and has a claim on us to trust him. He is no recluse, no solitary student, no dreamer about the past, no doting upon the dead and gone, no projector of the visionary. He for eighteen hundred years has lived in the world; he has seen all fortunes, he has encountered all adversaries, he has shaped himself for a power on earth, if ever there was a power on earth.

ENGLAND AND THE FAITH

Cardinal Manning used to say: "England never lost the Faith, she had it stolen from her." The Reformation was not a religious movement so much as a huge burglary.

"The great object of these lies has always been to make the main body of the people believe that the Nation is now more happy, more populous, more powerful than it was before it was Protestant, and thereby to induce us to conclude that it was a good thing for us that the aristocracy should take to themselves the property of the poor and the Church, and to make the people at large pay taxes for the support of both."

Having extinguished the Sanctuary Lamp, having destroyed the monasteries and sacked them, having slaughtered the "seditions, Jesuit and the Seminary Priest," these Reforming Dick Turpins devoted infinite pains to persuading the people that they had delivered the poor from the oppression of Rome.

Mlle. Lavalliere

POOR VILLAGERS BLESS RETIRED "QUEEN OF COMEDY"

Paris.—Villagers of Thuileries, a humble hamlet sequestered in the forests of the Vosges, are now hearing each Sunday in their little church more wonderful notes than the voice of Mlle. Lavalliere, the "queen of comedy and opera."

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Several months ago she vanished from the theater. Rumor had it that she would enter a convent. This her relatives denied. There was wonder and speculation and inquiry. Then came word that this moth that for so long had flitted recklessly near the flame had retired from the world that had tired her to a quiet spot in the mountains where she was living in seclusion in a little whitewashed cottage, with blue blinds and a statue of her Saviour in a niche over its tiny door.

A reporter discovered her retreat and sought an interview. Mlle. Lavalliere declined to be seen, but a companion talked with the reporter. "Mademoiselle Lavalliere," she said, "was not strong enough to enter a convent, otherwise she would have become a nun, but what physical strength cannot do, moral strength can sometimes do. She is

living apart from the world and her only acquaintances are two or three villagers and the poor for whom she works."

"Does she never leave Thuileries?"

"Yes, but only to make pilgrimages. Thus we have just been to Lourdes."

"She never mentions the theater?"

"Never. Everything is finished between the world and her. She still sings, but only for God, in church. Her voice has become marvelous: it is much more pure and she reaches notes which she never dreamed she could sing. At Mass the whole choir depend on her, but she will not sing or even listen to any but religious music."

"She thinks of nothing but God. But do not imagine that she is sad. On the contrary she is very cheerful, with the charming gaiety of a nun. She said to me once: 'I have never been happy. Now I am happy.' She is never severe with anyone. She sometimes receives letters from Paris and reads them with a smile, but the past no longer exists for her. She is concerned only with the present and the future. She has offered them to God and will not withdraw her offering."

It is rather curious to note that the conversion of Mademoiselle Lavalliere to a life of silence and piety after a life of luxury and pleasure has a certain similarity, with that of another woman of the same name, Mademoiselle de La Valliere, the favorite of Louis XIV, who retired to the monastery of the Val de Grace after a life of frivolity and dissipation at the court of Versailles.

AIR THE ENEMY

CARBONIC ATMOSPHERE THE FRIEND OF FOOD

"Why do you seal your preserved fruits and pickles to keep out the air?"

Because air oxidizes everything it touches—rust on iron is oxidation. And also because air carries dirt and bacteria of every sort.

When the pickles or fruit ferment—that is bacteria. When the butter turns rancid—that is both bacteria and bacteria. Air puts disease germs into milk at certain temperatures and bacteria turn it sour—ferment it. So you keep the milk on ice and the cap on the bottle.

The place for air is in the lungs, where the oxygen oxidizes the impurities of the blood so that nature can cast them out.

But air in the stomach brings in bacteria—that's what makes the baby cry and distresses older folks—we call it "wind"—it is ferment caused by the bacteria in swallowed air.

Ordinary butter contains 10% air—ice cream contains about 40% by volume. It is not the chill but the air in the ice cream that makes your stomach sometimes feel uncomfortable after eating what should have been a delightful and nourishing dish of ice cream.

Drive out the air from ice cream and butter and replace it with carbonic gas, nature's own prohibitor against bacteria, and your ice cream or butter will be as pure as if nature had made it herself.

Nature uses carbonic gas to preserve every food she produces. In fruit she seals it under an air tight skin. You know what happens when you break the skin of an apple or a potato—it begins to rot—oxidation first and bacteria to finish the work.

The health system, like nature, drives out air and substitutes carbonic gas. Carbonic gas suffocates bacteria, preserves the food, retains the flavor which air destroys, and gives the consumer a pure product.

When you order Ice Cream or Butter ask for "Carbonated". The Carbonating Group of Manufacturers, Phone Adel. 5100 or write for literature. 510 McKinnon Bldg., Toronto, Ont.

CATHOLIC CALIBRE

The Catholic world was startled and horrified a few months ago by the slaying of priests in war-ridden Ireland. The day for such martyrdom had seemed long past in civilized countries. But history will repeat itself, and there will ever be a reversion to type. And now, within a few weeks, the same shocking deed has been perpetrated in our own great country. Two devoted priests were done to death in the performance of their sacred duties. In our history, such crimes hark back to the turbulent times of Know-Nothingism and A. P. A.-ism. The night of violent religious bigotry was supposed to have been banished by the day of enlightenment and progress. The murderers of the two priests are confessed disciples and true products of the Menace and Tom Watson, rapid rangers against Rome. These crimes are the most violent outcroppings of an insidious, systematic anti-Catholic campaign. According to an expose in a secular paper, the infamous Ku-Klux-Klan is now 500,000 strong, and its treasury contains millions. The covert operations of these sheeted horsemen are directed against Catholics in the schools, in the courts, at the polls, in the Army and Navy. Outrages by the knights of dark-

ness have been confined so far to rural districts and small centres, and always by stealth. The trend of such events should not be lightly discounted, or passed by with a shrug of disdain.

The compilation of war records show the temper and the calibre of Catholic manhood. From the crucible of war their patriotism emerged pure and unalloyed. They proved themselves to be true representatives of the "Land of the free" and the home of the brave. What a contrast they offer to the class of bigots and fanatics who could destroy their most precious heritage, the Catholic Faith.

The frankness and guilelessness of the body Catholic in religious matters is typical of violent propaganda. His was a religion of love, and its Teacher was meek and humble. But he fearlessly proclaimed the Truth, and completely confounded His enemies by simply but skillfully, unmasking their evil designs. He was alive and awake to every issue, to every scheme, to every snare. Catholics should be like the Saviour not only in meekness, but also as occasion demands, in vehemence in exposing and denouncing the aims of unscrupulous enemies. The times call for a more united Catholic front, a more concerted defense of Catholicism, more animation and energy in public affairs that touch on Catholic rights and principles. Christ publicly denounced and upbraided the Scribes and Pharisees, not for His own sake, but for the sake of truth and justice, that these hypocrites might not lead men astray from God and salvation. The same sacred cause must be upheld today by the true Church of Christ and its members. This is not a call to arms, but a call to heads, to keep erect, to be at attention, to carry one's-self so that the opponent may beware of you.

It is, indeed, time that a great part of the Catholic laity threw off that lethargy or inertia which holds them fast when Catholic interests are at stake. The tide of bigotry will reach them personally if they do not take part in stemming it. There are so many Catholics, other-wise good, who are indifferent, if not opposed, to the maintenance of the Catholic school and the Catholic press. They disregard and discount anti-Catholic legislation and the general anti-Catholic propaganda in social, fraternal, political and business circles. Ignorance on such matters will not excuse their lack of interest, for the issues are vital

and clear. Many dismiss these questions with an assertion that the Church should be more broad-minded and should not stir up trouble. "Let well enough alone," is their plea for inactivity. Such Catholics are easily lulled into a sense of security by the specious phrases of their "good-fellow" Protestant friends and associates. Human respect causes them to be instantly booted down by the cry of narrowness if they should raise their voices. Regard for their own safety and welfare will force others to a cowardly silence and acquiescence when confronted with a white sheet and veiled threats. Such conduct is surely reprehensible when Catholic rights and principles are at stake. Jesus suffered all things to raise the Standard of Salvation; should not His followers be ready to suffer and sacrifice some things to maintain the Standard? Those two martyred priests would willingly repeat their Supreme Sacrifice if they were possible. From their graves they seem to bid Catholic men "to carry on for Christ in Christ's own true way."—The Tablet.

Some persons would do well to cultivate what many have by nature—that happy disposition of being content with the so-called simple things of life.

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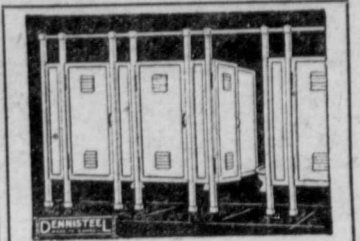
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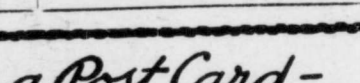
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