

FIVE MINUTE SERMON

BY REV. F. PEPPE... FOURTEENTH SUNDAY AFTER PENTECOST

"Consider the lilies of the field, how they grow..."

Many men who reject the revealed Word of God turn their attention to nature, and maintain that the contemplation of its beauties awakens within them feelings of devotion. This is quite possible, as God speaks to us through all His creatures...

let us call to mind that her only aim in life was to grow and increase in virtue and perfection. May her holy name encourage us, too, to do our best to make progress in all that is good...

TEMPERANCE

TRAGEDY OF DRUNKENNESS

Why do we laugh at drunkenness? Surely the tragedy of the drunkard is not a fit subject for mirth or merry-making. And if this is true when the drunken spectacle takes the form of a man bereft for the time being of his senses, how much less mirth-provoking is the drunken woman?

THE KITCHEN GROC SHOP

An article in a magazine says: "The home is the proper place for a man to do his drinking. He should not spend his money in the saloon, paying a high price for the liquor he gets and helping the owner pay his enormous license fee. Here is the proper way for a married man, addicted to the use of intoxicating liquor, to do his drinking. Begin by giving your wife \$2 with which to purchase a gallon of whisky. Then patronize the wife exclusively when you want a drink. Pay her 15 cents for a glass for each drink. Every one knows there are approximately sixty-nine drinks in a gallon of whisky. When the first gallon is gone your wife will have \$8 to put away in the bank and enough besides to buy a second gallon of liquor to start in business all over again. Keep this up for a few years and soon your wife will have enough money to give you a proper burial, should you die, and to buy herself a house and lot, educate your children and marry a decent man."—St. Paul Bulletin.

THE OTHER SON

One day two well-dressed, but somewhat intoxicated, young men staggered into a Macon, Mo., studio, and said they wanted to have their pictures taken. "All right boys," said the photographer; "how do you want me to pose you?" "We'll ten to—(hic)—zat," one of the lads replied; "won't we, Joey?" They pulled out a couple of whisky flasks and zigzagged over to the back-ground screen. There they arranged themselves, each with an arm around the other's neck, while their free hands held their bottles to their lips. "Now, shoot away, old man," one of the boys directed the photographer. The two young men lived back in the country. Instead of taking the care home they decided to walk on the track. On a curve around the hill one of the boys was run over and killed by a train. At the inquest...

A LIFETIME OF SICKNESS

Worn Out, Thin and Miserable Until She Took "Fruit-a-tives"

PALMISTON, June 20th, 1914. "Stomach Trouble and Distressing Headaches nearly drove me wild. Some time ago, I got a box of 'Fruit-a-tives,' your famous fruit medicine, and they completely relieved me. To-day I am feeling fine and a physician, meeting me on the street, asked the reason for my improved appearance. I said, 'I am taking Fruit-a-tives.' He said, 'If Fruit-a-tives make you look so well, go ahead and take them. They are doing more for you than I can.'"

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Remove Finger Marks and Other Spots from Painted Walls. Old Dutch Cleanser.

the half-empty flask, which was not broken, was in evidence.

Some weeks later an old woman strolled in mourning visited the studio, and gave her name to the photographer.

"I heard you took a photograph of my son a while back," she said. "I want it."

The photographer tried, to protect the memory of his customer.

"It wasn't a very good picture," he explained. "Maybe you've got an old one at home; send that down, and I'll copy it for you without charge."

"But I want the one he had taken last," she insisted.

The photographer still hesitated. He was a good man, and he had a gentle mother of whom this woman in black reminded him.

"I'd—I'd rather not make the picture up for you," he told her; "it's not good. You won't like it at all. The truth is," he added desperately, "he had it taken with a bottle of liquor to his mouth."

"That's just why I want it," said the mother. "You see, I've got another son."—C. E. World.

BUT SATAN IS ACTIVE

"Closed till the Fall Season," is the sign on a Presbyterian church on West Twenty-third street, New York. The neighborhood is not one of wealth, where the householders are out of the city during the summer. Within four blocks, north and south, and the same distance, east and west, there are 30,000 men, women and children, permanent residents of the vicinity. The Presbyterians among the 30,000 are not all rich enough to be out of the city till the fall season. Therefore, these Presbyterians must go to some other Presbyterian church, if they wish to go to a church offering their own form of service.

The cost of keeping the church open during the summer cannot be very great. The minister's salary must be paid, whether or not the church is open. Presumably the salaries of other attaches must also be paid. What is saved is the lighting bill that might be caused by evening services, the wages of cleaners and similar minor expenses.

Some of these good people, connected with that particular church, are cutting down expenses by closing the church. It may be that the minister is not on vacation, but is doing work at some other place for the summer. Even if the minister is not on vacation, the church itself is lying unused, idle and on vacation.

But no one ever heard of the Devil taking a vacation. In the general relaxation of rigors of dress, in the promiscuous intermingling of people at summer resorts, in the tendency to excursions, looser methods of social intercourse and many other customs that the heat of summer induces, there is the danger towards looseness of morals that is observable in many hot countries, and parents, guardians and careful clergymen are on the alert to prevent summer decline in morals.

It is fairly sure evidence of little hold upon a neighborhood and of little results from a creed among the people, when a temple devoted to worship, located in a crowded neighborhood closes "till the fall season." It is a very fair fore-runner of a not distant day when the same church will be closed for good.—N. Y. Catholic News.

A NOTABLE NEW PAPER

When we first saw the name, "The Catholic Convert," at the head of a neat well printed and shapely magazine, it was to be struck with the idea that it was a new move on the part of an old acquaintance, called "The Converted Catholic," published for a long time by an ex-priest in New York, we were beholding. But the illusion did not last many seconds. Like "The Fall Mail Gazette," a journal written by gentlemen for gentlemen—the newcomer is "written by converts for converts" and this furnishing a large variety of reasons for conversions, disclosed by men who had all deeply thought and wrestled with their reasoning selves, in sore mental travail, assures readers who are not converts, but persons born, so to speak, in the faith, a vast amount of most refreshing and succulent pabulum for knowledge seeking souls. The contents are certainly most entertaining. Each separate mosaic bears that signet that there is no gaudiness—the stamp of soul felt sincerity. The Catholic Converts' League of New York city are the publishers of the work, and it is issued quarterly at 117 West Sixty-first street, New York. The first article in No. 2 is one by the former Archdeacon of the Protestant Episcopal Diocese of Fond-du-Lac, the Rev. Sigourney W. Fay. It contains one of the clearest and most logical definitions of Christianity as it exists that we have seen in print. It runs as follows: "Jesus Christ is the eternal Son of God, begotten from all eternity in the bosom of His Father, and for us men and for our salvation incarnate in time of the Mother of God and ever Virgin Mary. This God incarnate came upon earth to reveal to men what they otherwise could not have known, and to open the kingdom of heaven to all believers, by offering upon the cross a sufficient sacrifice for the sins of the whole world. In order that His teaching might be carried down to all generations and

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MONTH OF CATHOLIC CONVENTIONS

Great Catholic conventions are following each other in rapid succession during the present month. They are a welcome sign of Catholic life. They bring with them a renewal of corporate spirit and energy. Considering merely their internal effect upon the widespread Catholic associations which conduct them, they are a tonic and a stimulant, quickening the pulsings of life and sending the blood with a new thrill of energy through the entire social body. They are not therefore meaningless or useless. The Church has ever gladly encouraged them and her dignitaries have willingly lent to them the prestige and support of their presence. Such conventions, too, are required for the planning and arranging of the year's economy and all the many details of membership, rule and governance.

But what results have they to show? "Biting resolutions" are passed, a silence follows, and then all continues as before. Were this the whole story they still would have achieved important results. They would at least have preserved the life which for want of them might have become extinct, they would have made possible its normal growth, and who is pessimistic enough to say that no good has come of our Catholic organizations? They may indeed be considered as a necessary adjunct of Catholic life.

But the whole tale is not so briefly told. A very great deal of good has actually come from these conventions, varying naturally in its extent and intensity with the different conventions and organizations themselves. Of the resolutions passed many are partially, and some are entirely, carried into effect. However, that much more could be done, and should be done, we all admit. To point this out in a spirit of charity is not amiss. But there is no excuse for carrying criticism on the part of those who should be present to suggest the remedy, to stimulate, encourage and cooperate instead of comfortably sitting at home and passing strictures on men who have borne the heat and labor of the day. It is precisely because of the great number of apathetic or carrying members that so little, comparatively, can be accomplished by our Catholic organizations. There are vast possibilities unrealized in even the best of our associations, but this is often most perfectly understood by the very men who undergo the greatest personal sacrifices to make an organization effective. Criticism is not unwelcome to them when given in a helpful spirit, but what they most desire and deserve to receive from us is cooperation. The best place to

RETURNING

Statements as to the extent of the religious revival in France since the commencement of hostilities are strongly confirmed by those of a special correspondent of the Church Times who visited that country during Ascension-tide. In the capital and small villages he visited church after church, and everywhere he found crowded congregations at the services. "Every church I went into in Paris," he says, "I found thronged with worshippers. One incident he relates which has peculiar significance. On the last day of Ascension Day he was in a library and told the attendant that he was coming next day to make a reference. "Do you not know," was the man's remark, "that to-morrow is the great festival of the Ascension. You must come on Friday." And the comment of the correspondent is "I do not think that would have happened in a public institution a year or two ago." The spirit of the revival has penetrated official circles, and much of the old indifference and antagonism has been replaced by genuine fervor. The clergy have the conviction of seeing that the people have resumed the practices of religion and that the zeal they have shown is producing good fruit. The self-sacrifice of the priests in the trenches and beside the sick and dying, together with the perils of the conflict, has wrought an astonishing change for the better in France.

The correspondent of the Church Times who has been edited by the spiritual revolution in France, observes no such improvement in England. "Here in England, to all appearances," he writes, "we have made little difference in our attitude to religious things." What is the reason? Is it not largely because of the coldness and aloofness of many of the Anglican clergy? The working classes, with whom they are not in touch, stay away from church. "Class barriers," said an Anglican prelate in dealing with this subject at a recent meeting, "would have to be broken down if the masses had to be brought back to organized religion." Who erected the barriers? Has not the Church of England helped to do so—a Church which has held profound detestation to the squire but has treated the worker as if his salvation were not of equal importance? When the barriers have been firmly fixed it is not easy to remove them. The worker seeing that the best paw was reserved for the squire and that there was no sign of welcome for himself, remained away from church. He became indifferent to religion, lost the habit of observing religious practices, and may be said to have fallen away from Christianity. In vain are efforts made to undo the effects of the neglect of which he is the victim.

THE POPE AS MEDIATOR

"In his 'Contributions to the History of the Origin of the Great War,'" M. B. Valler, a Protestant writer in Holland, says: "There is only one Power standing without and above the parties (to the struggle of nations) and entitled by its moral position to interfere. When it thinks the opportune moment has come, this Power is undoubtedly do so. This Power is His Holiness the Pope. All those who love peace for itself, be they Protestants, like the author, or Catholics, and who feel impelled to plead for peace with some man, must go to Rome and not direct their appeal to Governments, not one of which can be considered a disinterested party to the questions at issue.

"The influence of the Holy Father knows no national boundaries and is strong in England also. His great spiritual prestige must be conceded by all countries. Hence the appointment of a Dutch Ambassador to the Vatican would be not only the fulfillment of a long neglected, great and ideal duty towards the Catholic fellow-citizens, but also, under existing circumstances, an act of peace and wisdom, not to say a meeting of an urgent demand of the times."—St. Paul Bulletin.

SINCERITY AND TRUTH

Sincerity and truth are virtues not often exercised in social life. They often find an antagonist in the laudable desire to please. It is often difficult to speak what we really think. The temptation is strong to make our speech vary accordingly to the person spoken to, to pretend to agree with opinions with which we entirely and strongly disagree, and to encourage a show of intimacy with people whom we dislike, and perhaps go so far as to despise. It is often extremely difficult in association

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correct mistakes and point to higher aims is the convention itself. It has been arranged for this purpose. It is there that Catholics must steadily strive to make possible the more perfect realization in all their societies of the great Catholic ideals of universal, fearless and unselfish cooperation for the promotion of Catholic interests, the propagation of our holy Faith and the welfare of our native land.—America.

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with others to act at once sincerely and kindly. Nevertheless, truth is divine and absolute, and of all duties the love and practice of truth ranks first and highest.—Truth.

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