#### FIVE-MINUTE SERMON

TWENTY-SIXTH SUNDAY AFTER PENTECOST

HUMILITY

In ancient times it was the custom of wise men to use parables and examples to explain truths, so as to make them easily understood by the people. Many eternsi truths have been given to us by our Saviour in parables, and to day's Gospel contains two such parables. We will select for our consideration, one of these, that of the mustard seed, and inquire as to what we may learn from it.

1. A holy writer says Christ compared the kingdom of heaven to the mustard seed because in order to acquire the virtue which is needed to enter the kingdom of heaven we must possess some In ancient times it was the custom of

kingdom of heaven we must possess some of the qualities of the mustard seed. It is the most insignificant of all seeds. If we desire to eater the kingdom of heaven we must possess the virtue of humility. We must be insignificant in humility. We must be insignificant in our own eyes and not deem ourselves great or important; we must be small before our neighbor, i. e., we must humble ourselves before the world and be satisfied with a lowly place. This virtue is so necessary that no pious deeds will be of any avail it we have not humbled ourselves. Humility procures for us ourselves. Hamility procures for us grace, God is well pleased with us, and to the humble is promised a reward in heaven. Therefore, the pious Sirach advises us: "The greater thou art, the more humble thyself in all things and thou shalt find grace before God" (Ecclus, iii, 20), and the prophet assures us: 'He hath regard to the preyer of the humble; and he hath not despised their petition' (Ps. ci, 18. We see an example of this in Mary Magdalene. When she humbled herself and washed the feet of our Saviour, He gave her the onforcing assurance that her sins were forgiven her. The publican in the Temple is another example. He admitted his sinfulness and in humility and Temple is another example. He admitted his sinfulness and in humility and penance begged for grace and mercy and he returned justified from the house of the Lord. The ruler at Capharnsum acknowledged with humility that he was not worthy that the Lord should enter his house and upon his return home he found his was not worthy that the Lord should enter his house and upon his return home he found his servant cured. You see how merciful God is towards the humble. Therefore, St. Gregory says:

"He that gathers without humility, he that performs good deeds but is not humble, casts dust to the winds, for his efforts are in vain. For just as the dust is blown away by the wind, so does pride dealers. is blown away by the wind, so does pride destroy the merits of virtue and good deeds. But just as the waters from the hill flow into the valley below, without the hill flow into the valley below, so all graces flow into a humble heart." Without humility it is impossible to enter the kingdom of heaven. At one time when the disciples came to Jeans and asked: "Who thinketh thou is the greater in the blandom of hours of greater in the kingdom of heaven?"
He called unto Him a little child,
placed him in the midst of them and placed him in the mids of view had said: "Amen, I say unto you, unless you be converted, and become as luttle children, you shall not enter into the kingdom of heaven" (Matt. xviii, 14) You see, therefore, what abundant fruit

good deeds for the greater honor of God.
2. The mustard seed, although small, rinere is, that buyeth much for a small price" (Ecclus. xx, 12). What is this small price for which we may buy much? It is a drink of water, an alms, a little suffering for the love of Gad. For these small price for the love of Gad. For these suffering for the love of Gad. For the lov small price for which we may buy much? It is a drink of water, an alms, a little suffering for the love of God. For these eds Christ will give us eternal life as a reward. Why, then, are we so negligent in performing small deeds? services. Another is the curbing of our anger, forgiving our enemies. Another is the restraining of our tongues from idle talk. Others are aims given to the poor; the offering of our tongues to did, the frequent received our work to God; the frequent receiv-ing of the Sacraments. Many people our work to Saraments. Many people ing of the Saraments. Many people consider these things of little account. The woman in the Gospel had lost only her borse to one great, yet she swept her house to find it, and having found it called her neighbors to rejoice with her. How anxious we are about a little money, because we know that great loss may arise from small defects. Should we not also, my dear Christians, be just as careful, if not more so, in regard to

You see, my dear Christians, what can be learnt from the little mustard seed. Let us take the lessons to heart. Let us humble ourselves in all things and give God alone the honor and praise! Let us in future not neglect small the us in future not neglect small things, as great results may come from them. We may not be able to perform great deeds which call forth the praise of the world, but let us with humility perform our little deeds for the love of God, and our reward shall be great, "Therefore, my beloved brethren, be ye steadfast and unmovable: always "Therefore, my beloved prender, oe ye steadfast and unmovable; always abounding in the work of the Lord, knowing that you labor not in vain in in the Lord" (I Cor. xv, 58.) Amen.

### The Dawn of Reason

Bishop Berry (we do not know to what denomination to credit him) speaking the other day in Philadelphia, referred to the prejudice which critical speaking the other day in Finiscephia, referred to the prejudice which existed among Protestants of different kinds in among Protestants of different and an days gone by; and as showing how strong this prejudice was, he quoted two stanzas from an old hymn which he said he had read in a Virginia town:

I'd rather be a Baptist, And wear a smiting face,
Than be a dirty Methodist
And fall away from grace.

I'd rather be a Methodist, And talk about free grace, Than be a hard-shelled Calvinist And damn near half the race.

When our non Catholic friends felt this way toward each other, what must

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563 CHURCH ST., TORONTO, ONT. DECEMBER 29th. 1911 DRICEMBER 29th. 1911
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have been their attitude toward Catho lies! Bishop Berry thanked God that Protestant interdenominational hate was dying out, and that the day of understanding and toleration had dawned. So far as Protestant feeling toward Catholics is concerned, the unreasoning

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#### ST. FRANCIS OF ASSISI

SERMON BY ARCHBISHOP GLEN-NON

You see, therefore, what abundant trut this little mustard seed of humility brings forth. It brings forth grace and the blessing of God. It procures the kingdom of heaven for us. Although the vain world may mock and criticize the humble, let us endeavor to acquire this precious virtue, let us strive to keep before us the truth that we are keep before us the truth that we are lead sinful; let us offer up all our process and sinful; let us offer up all our process and sinful; let us offer up all our process and sinful; let us offer up all our process and the process and

weak and sinful; let us offer up all our Apos les themselves. More than seven centuries have 2. The mustard seed, although small, grows to be a large tree, and this grows to be a large tree, and this becaches us that good deeds, no matter how small, may have great results. There is, that buyeth much for a small to give to his country a renaissance of the standard of the standa

years, but during these short forty years he so wrought that in a sense the work of the Holy Spirit became his in the

never stopped half way on a journey. He never halted in the execution of what was to him God's will. Hence, we find him at the age of twenty-one with his nim at the age of twenty-one with his face set against the refinement and luxury of his native city, of his former companions and even of his own family.

"And since he elects to be poor, they reject him, eject him, eigent him, eigent

reproach to them, and they do not care for his association. They are satisfied with the city and their ways, so he becomes an outcast from home and friends.

"He hears the call of his Master.
That call is that if he would follow the

Master, he must give up father and mother and friends and home. If he would be the servant of the Master, he must go forth possessing neither gold nor silver, nor script, nor staff for his journey, nor two coats, nor shoes, thus

# HIS BLADDER WAS TERRIBLY INFLAMED

**GIN PILLS Brought Relief** 

Larder Lake, Ont., March 26th. "I had been suffering for some time with my Kidneys and Urine. I was constantly passing water, which was very scanty, sometimes as many as thirty times a day. Each time the pain was something awful, and no rest at night.

was something awful, and no rest at night.

I heard of your GIN PILLS and decided to give them a trial at once. I sent my chum 60 miles to get them and I am pleased to inform you that in less than six hours, I felt relief.

In two days, the pain had left me entirely. I took about half a box and today I feel as well as ever and my kidneys are setting quite natural again."

SID CASTLEMAN.

SID CASTLEMAN.

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by a cord, which is no more than a knotted rope.

"With such a garment St. Francis bedecked himself, and to prove that gold nor silver were not his, nor family dower, nor any earthly possession, he espoused poverty, but in the mysticism and poetry of his simple soul he was able to dignify that poverty he espoused. It was 'Lady Poverty' that he would make his own.

"I have said that Francis was a realist. It is born out by the fact that he reached the ultimate truths in his enreached the ultimate truths in his endeavors to flud out life's realities, but when he had found under God's grace the solution of these things, when he was able to measure and weigh what the values were, when he could divide the valuable from the worthless, then his realism gave way to the idealism and religious mysticism of his nature.

"An outcast, from home and from friends, the poorest of the poor, with no place to lay his head, with no food to eat or clothes to wear, except the coarsest and crudest, St. Francis lifts his voice in song the song of prayer and

coarsest and crudest, St. Francis lifts his voice in song the song of prayer and joy, which he chants in Umbrian hills, where, surrounded by his few companions, he gives bis heart and soul and life to the Christ, he loved so well.

"It is this strange combination that makes St. Francis so striking, I might say, unique among saints, the combination of extremest poverty and physical suffering with the joy of spirit and exaltation of soul.

"You have seen that picture of him, where his hands, pierced as the Saviour's were, and his face, aithough worn by fast and mortification, yet had the ex-

fast and mortification, yet had the ex-pression of a seraph, even the stars that fell were transfused with divine light and became on his face like pearls of great price, shot through with a mystic light of eternity and of God.

"Although St. Francis became the rejected of men, and the outcast, yet this did not embitter his soul. On the contrary, the more he found the world him, the more dearly he loved numanity itself.

" The leper by the wayside was nursed by him. The sick he served. The sorrowful he consoled. The beggar be-came his companion and his equal, and the workman in the fields Francis sought to serve, taking his place when he could, and making of all his work a prayer and a petition, and thus all those who labor might come to the Blessed Saviour.

He preached Christ in the streets, and when driven from the streets, he preached Christ in the country side. Imbued with the spirit of the Sacred Imbued with the spirit of the Sacred Heart of Our Lord he would, encompass in His love and demand for Christ the service of all the world, whether of animate or inanimate life. He had his sermon for the birds and for the fishes, inviting them all to join him in praising the Great Creator.

"St. Francis stands out before the ages as a saint, who loved both wisely and well. His love was for the things that perished not, for God and for human souls, and so well was that love placed that even before his few short years were rounded out he was blessed by the wisdom of the suffering Christ, receiving from Him the marks of that receiving from Him the marked it.
suffering and the love that crowned it.
"Although no student of books, yet
on one of the really

'He never did things by halves. He sweep he cast their petty wars, their caparisoned steeds, their gilded youth, to the rubbish heap. Lifting aloft the cross he tells them here is life-those

philosopher to-day.
"This sad old world of ours, like "This sad old world of ours, like a spoiled child, in spite of saints and preachings, returns again and again to its triflings, its vanities, its playthings. In the twelfth century the world had its playthings, and the playthings were empty and foolish, but so it is to-day. We still are indulging in the empty bubbles, the follies and vanities that we

serve to fill out our empty lives.

"The twelfth century had its foolish troubadours, its gilded youths and its frivolous people. Some future historian will say about the same of us and tell of will say about the same of us and terror the hours that have been vainly spent in trifling, in struggle for wealth and ambition to attain power and the petty vanities that fill our daily lives.

"St. Francis, philosopher and saint, has still his work to do, has still his expenses the saint of the saint of all depunciation, has

has still his work to do, has still his example to give of self-denunciation, has still his lesson to teach, the lesson he learned from Christ, of sacrifice, of obedience, of charity and of poverty.

"St. Francis' faith and renunciation and philosophy still remain before us, and which of your smartest philosophers to day can hold before us a philosophy that is more hopeful, more helpful, than that which St. Francis has for us?" that which St. Francis has for us?"

Dispute about religion and the prac-

Dispute about religion and the practice of it rarely go together.

When we have nothing else that we can do for the good of mankind, and are so poor that we have nothing else that we can give, we can always and everywhere give kindness. Kindly sympathy is another's interests, kindly judgment of his efforts, honest pity for his mistakes and failures, sincera y leasjudgment of his efforts, honest pity for his mistakes and failures, sincere i leasure in his successes—these are always in our power if we are not too self-engrossed to bestow them, and these more than anything else supply the days with a sunny atmosphere.

#### KILLING CHARACTER

worthily representing the Master, he could preach His Kingdom on earth.

"Francis was a realist, in this, that he took the words of the Master at their real value, and followed them to the letter. Hence following the Master's word, he took the humble habit still worn by the sons of St. Francis, the color of the Umbrian soil, and bound it by a cord, which is no more than a knotted rope.

"With such a garment St. Francis, the decked himself, and to prove that gold nor silver were not his, nor family dower, nor any earthly possession, he are such contents that the masticism has a such as the call minimum of the Church in its discipline of the call minimum, the person who contents the color of the Church in its discipline of the call minimum, the person who contents the color of the call minimum of Father Hehel emphasizes the strict ruling of the Church in its discipline of the calumniator, the person who conceals the truth, or imputes a false charge, the gossip who foments ill-will by reporting the sayings or doings of his fellow men to others; the false witness—all who injure the good name of another or deprive him.

"You must retract your words before your accusations were based upon a false idea or cruel suspicion of hearsay, and that you unjustly attacked your neighbor's good name. Now if you do this and retract your word what does it mean? It means as much as to say "I have lied." This is hard, and just for this recent this recent that the recent is a state of the tengenetic at this reason this sin of the tongue is al-most incurable, and only smended with

No excuse is valid. "I only spoke the truth" can not be accepted as a reason for injuring another. "I didn't mean any harm," but harm has been done, and you are responsible. "But the person is dead"—how contemptable to defame the dead who cannot defend themselves! 'I had no bad intent."
You certainly had not a good intention
when you disclosed the faults of your neighbor or facts calculated to injure

him in any way. What a small, mean, wretched thing it is—this undermining gossip-monger-ing or worse that engages the leisure time of many, and is almost an occupa-tion for many more. The long vacation hours on many a piazza are responsible for numerous reputations being smirched by the tongues of gossips. A popular novelist depicts a group that were in danger of remaining on the piazza in definitely, because no one member would leave first. "The rest will ran me down," she said, "the minute I get beyond hearing distance.' Another group of vacationists were initiated into all the village scandals by a seasoned ember, whose summers had been spen in gleaning unsavory information about people whom she had never met before "Oh, dear," sighed a new-comer, "aren" there any decent people in this levely place?" Whenever she hears the place? Whenever she hears the beauty of M--- praised there comes be-fore her the prying tossip and the coterie of friends she regated on family

And it is as unnecessary as it is con-temptible—this wrecking of character by way of conversation. There is no dearth of bright, interesting, wholesome topics. Why not introduce one? Here is missionary work for the Catholic vacationists. Keep your own tongue well under control, and do what you can to pastrain others from healthing. And it is as unnecessary as it is con can to restrain others from backbiting and character killing. If you can't do anything else walk away when the dis reputable business begins. — Sacret business begins. - Sacred Heart Review.

#### ANOTHER FAIRY TALE ABOUT CONVENTS

philosophers who have not Francis' faith nor his honesty.

"The age he lived in was an age when trifling was an ascendant. It was the age of the fop and the dandy, the age of the troubadour and the knight age of the troubadour and the knight.

From an Eaglish exchange we learn of a demonstration held in Liverpool, England, in favor of inspecting convents and monasteries. A letter was read from one Sir Robert Anderson who deployed the extraordinary anathy of the negligent in performing small deeds results accomplishment.

Such a little seed which grows to bear accomplishment.

Such a little seed which grows to bear accomplishment.

Perhaps the secret of St. Francis' appularity as a saint was the simplicity and transparency of his character, his attendance at afternoon and evening attendance at afternoon and evening attendance at afternoon and evening accomplishment.

Perhaps the secret of St. Francis' errant.

St. Francis in one great act of refunction set the trifling and the knight discharge of prisoners every day made discharge of prisoners every day made in possible to know what is going on in prisons, no one could tell what is going on in prisons, no one could tell what is going on in convents "where women are age of the troubadour and the knight errant.

"St. Francis in one great act of religious houses. He said that while the discharge of prisoners every day made mprisoned for life." This noble Knight is willing to admit that some religious are

voluntary prisoner:

"But it is a notorious fact that not a few are a prey to hopeless longings for

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# PRESIDENT NONE - SO - EASY

Sir Robert's letter seems to have been the "feature" of this Liverpool meeting. A lady who had been in an Anglican convent—and no other—told how she enough to retract the calumny, all damage caused by the offender must be made good by him.

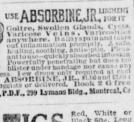
Stolen property may be restored in a private way, but the man who has robbed a neighbor of his good name must make restitution in person, proclaiming himself a liar.

Sir Robert's letter seems to have been the "feature" of this Liverpool meeting. A lady who had been in an an convent—and no other—told how she had been "hypnotized by the Jesuits" and imprisoned for seventeen years. The details of her escape must have been thrilling, but were not given. Possibly she had not had time to imagine them. There was once a Hans Christian Anderson who wrote fairy tales, and who is styled a "fabulist" in the Egcyclois styled a "fabulist" in the Eucyclopædia. But he was a Dane. Robert is those who heard you and confess that also a "fabulist" of another type you wronged this or that person, that your accusations were based upon a to Hans for mentioning him in the same

The English Who's Who has a Sir Robert Anderson who is a very small personage—we had almost said potato—having been knighted in 1903. For what, is not stated. He is chair man of half a dozen commercial affairs, is married to a minister's daughter, and has served as alderman and high sheriff of the city of Belfast. Possibly he is the "shilling shecker" of the Liverpool assembly. If so, poor Belfast has still another reason to blush for her Protestant sons .- S. H. Review.

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