FIVE-MINUTE_SERMON

TWELFTH SUNDAY AFTER PENTECOST

We are taught in the Gospel of to-day We are taught in the Gospel of to-day to love our neighbors as ourselves. Now, it we have this love it shows itself in deeds. If, when we see our neighbor in distress, we pass by, thinking some one else may help him, but we cannot, we are like the proud priest and the Levite, not like the good Samaritan. Our Lord, after describing the charity of this Samaritan, says; "Go and do thou in like manner." We can not pass by our neighbor when he is in extreme necessity without sin; and if his necessity be great we must help him, at least out of our abundance. It is a mistake to think that we are free of obligation in this matter. St. John says: "He that hath the substance of this world and shall see his brother in need, and shall shat up his bowels from him, how

observe missionary effort elsewhere. His observations are given in the current Outlook, and they betray a startling state of affairs. If a Catholic editor had uttered some of the admissions of Mr. Fairbanks he would be considered unfair and prejudiced. Mr. Fairbanks, as a Methodist, is an accuser of his own kind.

It is the usual teaching of Christian churches, that Christianity has come to bring peace into the world, and to put an end to unrest and revolution. Mr. Fairbanks who confines his words to Protestant missions, has made it plain that the missionary has gone forth from America, not to bring peace, but war among the nations.

that the missionary has gone forth from America, not to bring peace, but war among the nations.

"This fact is becoming very obvious in Japan, China, India and Turkey. The Syrian Protestant College at Beirut, and Robert College upon the Bosphorous, had a most powerful iniuence upon the movement which overthrew the old regime two years ago, placed the Young Turks in control of the Ottoman Empire, and gave the Empire a Parliament. These colleges are not, strictly speaking, a part of the missionary movement. They are supported, however, by contributions from American Christians and thoroughly co-ordinate with the missionaries.

"The Christian movement is very pronounced throughout Asia; its manifestation is plainly to be seen in the unrest which widely prevails there."

Was it to stir up strife and discord, to provoke hatred that led to Armenian bloodshed and the horrors of Adana, that the Protestants went forth bearing "in one hand the Bible of our fathers, and in the other the flag of the Republic." Japan, China, India, Turkey,—have all been in a ferment of revolution—and Mr. Fairbanks declares in the above quotation that—"The Christian movement is very pronounced throughout Asia; its manifestation is plainly



that hath the substance of this world and shall shalt up his bowels from him, how doth the charity of God abide in him?"

Are not all men creatures of God? Are not all men crea

THE MISSIONARY ABROAD

In the clamor which has arisen in regard to the work of the Methodist missionaries in Rome, and South America, and the Baptist missionaries in Acellino, in Italy, one turns with some interest to read the thoughts of a recent critic. Mr. Fairbanks has had experience with the Methodists of Rome, and he has travelled the world over to observe missionary effort elsewhere. His observations are given in the current Outlook, and they betray startling state of office.

CAUSED A COLD

Stuffy Rooms Alone Respon-

sible Says Dr. Treves.

Special Cable to The Mall and Empire Over Our Own Leased Wires.

London, June 26.—Dr. Sir Frederick Trevea astonished the public last week by declaring that "the idea that colds are caused by draughts are absurd. No cold ever had such an origin. Colds are the origin not of draughts, but of stuffy rooms." Other famous London physicians back up Sir Frederick in holding that no cold was ever caused by draught.

of the occupants and the organic secretions and moisture from the pores of the skin. There should be humidity, but it must be pure and refreshing as that of the outdoor air, and it is through the introduction of freshoutdoor air and its ample humidification by means of the large Circle Waterpan that the

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We can see now the judge, who would be called upon to decide the case on the merits of either of these arguments, would have his difficulties. One fact, however, would be quite clear to him, namely, that the Roman Catholic Church is unquestionably and indisputably Catholic. And another fact would be quite clear to the public, namely, that a

whom God loves if we love food, and this love must be active — 'mot in word and this love must be active — 'mot in word and this love must be active — 'mot in word and this love must be active — 'mot in word more yet and the fact that he had of leart. 'Deal thy bread to the hungry' says hall obtain morey.' But, says our Lord. 'for they shall be granted to the merciful, but it is shall be granted to the merciful, but it is shall be granted to the merciful, but it is shall be granted to the merciful, but it is shall be granted to the merciful, but it is shall be granted to the hungry' says Isalas, 'and the Lord shall hear.' 'Deal thy bread to the hungry' says Isalas, 'and the Lord shall hear.' 'I have never known a 'merciful man to have a bad death.' The word of God encourages an 'to redeem our situs with a mercy to the poor.' It says further. 'Yer a land will not suffer the soul to go into darkness.' We are taught also in Itoly. Seripture that Christ consistent poor, but that if we refuse to help those in distress it is as if charity were refused to Christ himself. The sentence which shall decide our eternal happiness or wow will be according to our behavior embraced to the suffering poor, let us rather envirace with a faction the lovely virtue of mercy. Bishop Challoner says: 'I two mercy which carries us up to Him.' The calls' mercy the favorite daughter of the great King. The reward of the merciful will be very great. 'He that hat hancey on the poor leducit to the Those of us who labor in the sacrem ministry and those who do work in the confirmation of the poor.' It was mercy which carries us up to Him.' The calls' mercy the favorite daughter of the great King. The reward of the merciful will be very great of the great king. The reward of the merciful will be very great of the great king. The reward of the merciful will be very great to the propose of the provides are are aware many Episcopal to the hungring money for of the great King. The reward of the merciful will be very great to the hungring money for o he would like: the other man regrets because the first has married the girl he loved, while tue girl herself regrets because she chose the flashy, attractive man for her husband instead of the slow, plodding, honest one. In many respects the case is like many another, but it is being discussed widely in the immediate neighborhood of those involved.

—Philadelphia Record.



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The mechanism which transmits the power from the axis to prove the provention of the

Here are a few "reasons why."

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were passed over in silence. But in those days of ingrained prejudice against the Catholic name and the religious habit. Miss Nightingale was more just than the journalists and editors who ignored Sisters' heroism and the elergy-ment of the degree and it. Soon after the war she wrote to the Superioress who had been learge of the Sisters during men who depreciated it. Soon after the

ATTRACTIONS

"I do not presume to express praise or gratitude to you, Rev. Mother; be-"I do not presume to express praise or gratitude to you, Rev. Mother; because it would look as though I thought you had done this work not unto God but unto me. You were far above me in fitness for the general superintendency in worldly talent of admiration, and far more in the angistma unalification. and far more in the spiritual qualifica-tions which God values in a Superior; tions which God values in a Superior; my being placed over you was my mis-fortune, not my fault. What you have done for the work no one can ever say. I do not presume to give you any other tribute but my tears."—America.

CREEDLESS OPERA

SINGER'S ONLY CHILD RECEIVES VEIL OF SISTER OF MERCY

The beautiful young daughter of Adelaide Norwood, the opera singer, recently took the veil in Mt. St. Agnes' Convent of Mercy, at Mt. Washington, Md. The charming singer is greatly saddened, feeling as she expressed it almost as if she had lost her "little girl." "It is hard for me to talk about it. 1 can't open my heart to the public—strangers can't understand. Edna is my baby—she is all I have. No, no, I don't blame the Sisters; they have been kind and good in every way. It was simply the result of environment and Edna's own naturally religious nature—

simply the result of environment and Edna's own naturally religious naturefor she has always been a serious child. I am not a Catholic, nor was her father, so it seems all the more strange.

"I believe in God, as expressed throughout the entire universe, but I have no creed. I joined in my earlier years the religious body known as the Campbellites, in New York, and there is no strain of Catholicism in my veins. Whatever my regrets may be they are selfish regrets—it is not that I fear for the happiness of my child. She will probably be as happy as it is given to any of us to be. It is I who must suffer

FIREWORKS

Mme. Norwood's da

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sensibility in Nature. The mysterious power that "sleeps in the mineral, dreams in the animal, wakens in man," operates too in the veins and capiliaries of shrubs and plants.— Canon Sheehan. to make the wo cause of our pre "He prayeth be Things, both gr For the dear I And loveth all. We are at on viewer of Dora says that the says that the may be actuall kills in anger. jealousy, lack of tion drive othe more bitter th who indulge t morally as gui

AUGUST 6

THE REAL

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