











FIVE MINUTE SERMON

BY REV. M. BOSSAERT  
SIXTH SUNDAY AFTER  
PENTECOST

OUR DAILY BREAD

The miracle wrought by our Divine Lord in the wilderness still takes place every year, when God multiplies the fruits of the earth, so that daily bread and nourishment are provided for us all. Yet the earth does not bring forth her produce without the cooperation of men, who must also do their part, if the harvest is to succeed. Let us consider shortly today what we must do in order to have our daily bread and means of livelihood in the world.

THE WIND-SWEPT GRASS

The grass is in its glory. Ruddy bloom, Or purple, or pale gold, o'er tops the green. The sea-breeze sweeps it into waves serene Or haughty gales raise billows, where a gloom Of darker emerald fills the hollow room That underlies each crest. The curious scene Mimics the swell of ocean's wide dame. Ere the scythe come to bring its Day of Doom. Today its splendor shines! And our How is it friends? As fair, as full of glow. As ripe a-bloom? As ready for the call Of the great Reaper? Glad to greet His way. Bend, meek, before Him, and when suns are low. Rest, quiet, in His care who cares for all?

FEAST OF PRECIOUS BLOOD

Just as June is consecrated to the Sacred Heart, so is July known as the month of the Precious Blood—for the Sacred Heart, which is indeed the chalice of the Precious Blood, cannot contain its treasures, but must ever pour them out. Until recent times the Feast of the Precious Blood did not extend to the entire Church. We owe it primarily to the Venerable Giovanni Merlini, Superior General of the Fathers of the Precious Blood. In 1849 he shared the exile of Pope Pius IX, and suggested to the Holy Father that he make a vow to celebrate this feast throughout the whole Church, if he should regain the lost rights of the Holy See. A few days later the following message was sent: "The Pope does not deem it expedient to bind himself by vow. Instead, His Holiness is pleased to extend the feast immediately to all Christendom."

FRANCE MAY MAKE JOAN OF ARC DAY NATIONAL FESTIVAL

Paris, May 17.—A bill has been presented to the Chamber by Maurice Barres, Mr. Ferry and the Deputies of Alsace-Lorraine for a national festival in honor of Joan of Arc. In his preamble, Mr. Barres said: "All parties may lay claim to Joan of Arc. But she is still beyond them all and none can do away with her. It is around her radiant banner that has been once again achieved, as it was five hundred years ago, the miracle of national reconciliation. Why did we hesitate and delay? I think that unconsciously and in a way instinctively, we were waiting for a perfect opportunity; we were waiting to be sure of a thorough accord with the great figure. Something told us not to be too hurried, and that an hour would strike, one of

those great moments that have the power to uplift all minds and to reconcile all hearts. "And that hour of victory has come. We have achieved our union sacred in the face of the foe. It is the eternal miracle of France. Let us seize this sacred moment to glorify by an annual festival of Joan and of patriotism the power of recuperation and resurrection which France preserves above all other nations."

MODERN FEMALE FASHIONS

ROME HAS REMEDY (N. C. W. C. News Service) Rome, May 21.—It is related that the cure of a parish church in Paris, famous for the number of fashionable people that get married there, put up a notice that he regretted to see that so many of his parishioners were so hard hit by the bad times that they could not afford to buy more than half a frock to get married in. He had, therefore, bought a large white shawl with which, during the marriage ceremony, they could cover the part of them that the dress left uncovered. CONDITIONS REALLY SERIOUS. This, as a story simply, is light comedy, but the seriousness of the fact is witnessed to by numerous pastoral letters and warnings of priests reproving the indecencies of the prevailing fashions. Some time ago there was a warning from the Chair of Peter itself on this subject and, with the charity that always emanates thence, it bore witness to the fact that nine-tenths of the women who wore unbecoming things did so purely through ignorance, incapacity or thoughtlessness. And ladies' experience endorses the Holy Father's charity. There is not one woman in a hundred, or in a thousand perhaps, who knows how to make a frock or how a frock should be made. She goes to a good place and is practically bound to take what they have to sell her. And that thing, unfortunately, just now, is not nice. The reason, according to one who is acquainted with conditions in four European countries, is that fashions are originated far, and sometimes by, the demi-monde.

THE REMEDY

Twenty-one years ago an initiative was started in Turin by three Italian ladies, sisters, of very good family and excellent Catholics. When the idea came to them they were doing nothing more than holding catechism classes for a certain number of girls. They wished to do something more for the girls and they started first of course on quite small lines, a dressmaking establishment. They put all their work into it and it grew. Now they have two houses in Turin, one in Genoa and one here in Rome. The number of girls they employ in Turin runs well into three figures; here they have on and off, about fifty. The small lines on which they started have extended. Their managers and chief buyers go to Paris every year and return here with the latest models. They make frocks here for their clients in the very latest fashion, with workmanship as good as any to be found, only the frocks are shorn of everything that is not nice. Obviously it is easy for an expert to do this; to make a nice frock fully as good and as fashionable as the unice ones that the other crowd force on their customers. And that is just what is done in the Roman atelier that is interesting to see. The small clientele first secured at Turin grew so that the business could be extended to Rome and Genoa. Ladies of the queen's court patronize it here, the queen mother buys frocks from it; ladies of the Catholic and, if not necessarily Catholic, of the well-thinking aristocracy find that to be dressed decently they need not wear badly and unfashionably made clothes. The profits made go to extend the business, so that not only may more ladies be well and nicely dressed, but more and more girls may be well employed. There comes in the remedying of the evil on its second side.

CHAPEL IN WORKROOM

Here in the Roman atelier there are bright, airy workrooms, the girls are paid the current rate of wages, the business is run on business lines; all that is different from other places is the atmosphere, which is not pagan, irreligious, immoral, as unhappily it is in some such places, but Catholic. The girls do not live in the house, they come in to work in the ordinary way, but the life is a Catholic life. There is a charming little chapel; when there is a feast of the Church the feast is kept. When the feast of Our Lady of Consolation comes round there is great devotion at Turin to the "Consolator" and that was the name and dedication the founders gave their enterprise. The house and workers in it will have a visit from their Cardinal Protector. If a girl is ill she is not put out in the street, she is looked after till she is well enough to come back; maybe she is sent down to the seaside for a bit. In the off season when work always becomes slack in similar establishments those who are known to be badly off are kept on somehow. The result is a cheerful brightness that is a delight to see. The original idea was good, the founders were and are good, the managers are good, the girls are good, the work is good. And when you come to think of it, it is all so easy.

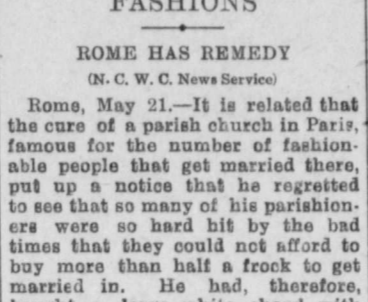
CARDINAL VICAR ENTHUSIASTIC

There is hardly need to point the moral. What has been done here

halves. We may attribute our present troubles, not to Adam but to ourselves—to our failure to lay hold on the heritage of the Precious Blood, to drink of it daily in Holy Communion, to become inebriated with the true spirit of Jesus Christ.—Providence Visitor.

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THE HEART THAT HAS LOVED

In order to express the depth of admiring affection we entertain toward one another, we exclaim: I love him. Love is the last word in the supreme test of human devotion: it is the origin of more heroism, the mainspring of more telling deeds of fine spirit than any other motive in the gamut of human emotions. Men suffer for material gain and honor; they die for love in a worthy cause. Even the tawdry imitation that sometimes passes current for real love has a certain amount of fascination in its own way; it is a faint reflection of the original, the strength of its appeal lies entirely in its being a reflection of a noble exemplar, even though it be but an infinitesimal miniature.

THE SACRED HEART OF JESUS!

The Sacred Heart of Jesus! Man is wont to point with pride in the race to the greatest masterpieces of human genius. A Murillo's Madonna, an Angelo's Last Judgment, a Transfiguration, works of Dante, Homer and Shakespeare: all such standards are set up by man as the criterion of supremacy in human art. In like manner, but infinitely more so, is the heart of Jesus the most unassailable masterpiece of God's world. In vain will man strive to equal the depth, the strength or the intensity of that love: for it is limitless, being divine.

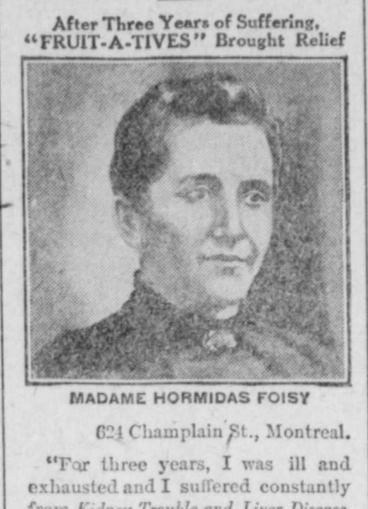
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