

FIVE MINUTE SERMON

Rev. J. J. BUREK, PHOENIX, ILL. THE FEAST OF THE CIRCUMCISION

"His name was called Jesus." (Luke II, 21.)

My dear friends, our Divine Saviour received His Holy Name on the feast of the Circumcision. That name is the holiest of all names, because it was chosen by God Himself, because it is the name of the holiest of beings and because it means Saviour. "There is no other name under heaven given to men, whereby we may be saved."

Since the name of Jesus is so holy, we should honor it at all times by our words and by our actions. We should never dare to take the holy name in vain, to curse or swear, or blaspheme.

God has given us a tongue—the use of speech that we may give Him glory, and praise His holy name. How ungrateful we are, then, when we turn this gift against Him.

I have even seen infants—I shudder to think of it—I have seen them when scarcely able to lisp a name, taught by the father to take God's name in vain instead of to bless His name and pray to Him. Then the admiring parent would sit back and laugh at what he considered mainly in his little hero. It is no wonder that in such persons the habit grows and spreads untold evil and that God is sorely dishonored, insulted and outraged.

That tongue given to bless God is turned to curse man who is made after the likeness of God. Far better would it be not to be able to speak, than not to be able to restrain the tongue from cursing. It will not do to say "I did not mean it; I would not for the world wish such an evil to befall any human being, I was in a passion." For there is a fault somewhere. You have reason and you have prayer as a means of grace. With reason and prayer you can control your passion and restrain your tongue.

Swearing is as common as cursing. Whenever the name of God, of heaven, of the soul or any of the nobler works of Creation is used with "by" or "upon" it is swearing; and even the common use of God's holy name is a sin, for "The Lord will not hold him guiltless that shall take the name of the Lord his God in vain."

If you were in prison bound by chains which you could not sever, and some kind and generous benefactor would come along and deliver you from prison, loose your chains, or even give his life to free you, would you not be the lowest, the meanest of mankind to talk badly, insultingly of such a person or listen while others insult him?

Our Saviour is this kind and generous benefactor. He freed us from the chains of sin. He gave His life for us and how do we repay Him? By cursing, by swearing, by taking His name in vain, by insulting Him, by our blasphemous language?

See, then, if you have contracted such a habit. If so, begin at once to correct it. Resolve not to curse or swear to-morrow; or at least reduce the number of times until the habit is broken up.

Did you ever consider what a fearful example it is to others—to the young and especially to your own children? We all have an influence over others. And as nothing so easily inclines to virtue, so nothing so powerfully attracts to vice as the conduct of those around us.

Our Lord says, "Woe to that man by whom scandal comes; and in two months we had six hundred of the most militant abstinence workers that I have ever seen. These organizations strong and active sprang up in every village and hamlet in the state, and yesterday we sought them and they were lifeless and cold in hibernating inactivity. But to-day and to night mark their eternal resurrection, in this city and the state of Minnesota."

The two or three members of the old St. Paul society tell me that their organization does not need to be reorganized, and it does not, but it sadly needs replenishing. We have it in name alone and I thank God that at least the name is left. The old guard is strong everywhere, but like the great First Minnesota regiment that bore the brunt of the battle of Gettysburg, they are few in number and not capable of their deeds of heroism of the olden days. We need the co-operation of the younger people, and to carry on the total abstinence cause in Minnesota I am willing to suspend every other work, even if necessary, that on the new Cathedral."

A FINE "REMOVER" A Temperance reader published in Ireland for use in the schools contains this note: "A ladies' paper says that alcohol will remove stains from summer clothes. It will also remove summer clothes, and spring and winter clothes, not only from the man who drinks it but from his wife and children. It will remove household furniture from his house, and establish from his kitchen; the smiles from the face of his wife, and happiness from his home. As a remover of things alcohol has few equals."

There is one particular phase of this question which I would like to burn into the soul of every Catholic man that is within reach of my voice to-day and that point is that in fighting the battle against the evils of intoxicating liquors, we are not fighting a battle of the rich and of the mighty, we are not fighting a battle of the powerful or the strong—but we are fighting the battle of the poor and the unfortunate. We are fighting the battle of the laboring man.—Monsignor Cassidy.

A CRIPPLE FROM RHEUMATISM

Tortured Four Years Until He Took "Fruit-a-lives"

RIDGECROFT, ONT., May 21st, 1913. "Your 'Fruit-a-lives' cured me of Rheumatism. It was the only medicine that made any impression on me. I was a terrible sufferer from Rheumatism, I was laid up for four winters with Sciatica and Muscular Rheumatism, and was a cripple completely, not being able to do anything. I doctored with four different physicians, but they did not help me. Other advertised remedies were equally unsatisfactory, and I have taken several.

Some neighbor of mine told me that "Fruit-a-lives" helped him, and I took them faithfully every day and the result was marvelous. For over two years I have been free from any Rheumatic pains whatever, and give "Fruit-a-lives" the full credit for making a remarkable cure!"

W. T. RACHER

If you are subject to Rheumatic Attacks, Sciatica, Lumbago or Neuralgia, take "Fruit-a-lives" right now and start the permanent cure which "Fruit-a-lives" will complete if taken faithfully. 50c a box, 6 for \$2.50, trial size, 25c. At dealers or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

TEMPERANCE

FALSE POWER

"When a soldier appears to gain courage under the influence of alcohol it is not because he has become more courageous, but because he pays less attention to danger and reflects less upon it. The orator under the influence of alcohol does not allow himself to be disturbed or embarrassed by paying attention to minor matters and he, therefore, talks more freely and boldly. His judgment concerning himself is impaired. He, therefore, loses some of the modesty and self-restraint which is natural."

"Many a man is astonished at the ease with which, under the influence of alcohol, he is able to express his thoughts, and his ready judgment on matters which he would not dare consider when quite sober. All this is not due to actual stimulation, but to the depressing action of alcohol upon a man's highest intellectual centres. These control the lower faculties of the brain. When they are depressed or paralyzed by alcohol this controlling function is lost more or less. The result is to give the appearance of greater efficiency, when, as a matter of fact it is usually less."—Dr. Carl Alsberg, Bureau of Chemistry, U. S. Government.

OLD CAUSE NEEDS NEW LIFE

Archbishop Ireland, whose work for total abstinence in former years gained him a world-wide reputation, is still eager to further the cause. At the recent state convention of the C. T. A. U. of Minnesota he said: "The use of alcoholic liquors in the homes of to-day by fathers and mothers leads to the ruin of many of the American children. We have the highly popular juvenile courts which are said to be doing much good for better moral training and prevention of crime among youths. Intemperance is the cause of the juvenile court, and if we had universal education effecting total abstinence, we would not have these juvenile institutions."

"There was a time when St. Paul and Minnesota were noted the country over for their number of total abstinence societies of Catholic organization. Every parish was a community of militant teetotalers, but somehow during the recent years these societies have gone into winter quarters. On the tenth day of January, 1899, we organized the first total abstinence society in St. Paul. Before the meeting I was only sure of one member and that was myself, but we started with eighty-three charter signers and in two months we had six hundred of the most militant abstinence workers that I have ever seen. These organizations strong and active sprang up in every village and hamlet in the state, and yesterday we sought them and they were lifeless and cold in hibernating inactivity. But to-day and to night mark their eternal resurrection, in this city and the state of Minnesota."

GENERAL INTENTION FOR JANUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS PIUS X.

THE LEAGUE IN SCHOOLS

The Apostleship of Prayer is flourishing in so many colleges, convents and schools in Canada that one may be inclined to ask what use there is in discussing a matter already familiar to our Catholic teachers. But it may not be known, perhaps, that there are still many institutions where the League has never been able to secure a foothold, possibly because those at the head of these institutions have never seized the spirit of the League of the Sacred Heart, or weighed the value of its practices for giving a direction to the piety of children and for strengthening school discipline among them. It is the experience of teachers that in schools where the League is established the children are more piously inclined, more willing to make little sacrifices, more generous to God in various ways. The Morning Offering, made at the beginning of classes teaches them among other things how to supernaturalize their daily actions. Children who make the Morning Offering regularly seize instinctively the important truth that each day is merely a succession of acts of work, prayer and suffering; and that their days follow each other with monotonous regularity; in a word that their lives are made up of little deeds which, if spiritualized by the daily offering, become pleasing to God and fruitful for themselves and others.

This great truth is brought home to pupils in schools where the League is in operation. It teaches children that they can turn dress into gold, that is, their daily acts, even the most indifferent, into works of merit. It gives a specially practical direction to their personal piety and develops a desire for vocal prayers and Holy Communion; it accustoms them to live under the auspices of God whose presence vividly felt stimulates them to study and good conduct, a result which teachers should be the first to welcome.

Another way to foster piety and discipline in schools is the use of the Treasury sheets on which children are asked to mark down their good works, so that they may make, as it were, a final offering of them to the Sacred Heart. This practice is a sort of pendant to the Morning Offering, the summing up of their daily deeds, prayers and sufferings. It is not an essential element of the League, but it is an extremely useful one, for it urges children to be more precise and systematic in the offering of their actions.

These few remarks may help those who have in hand the training of children. If the practices outlined above are strengthened by the frequent reception of Holy Communion, it is hard to see how a hatred of sin, a

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AUTHORITY IN BELIEF

It is important, says the Rev. A. B. Sharpe, M. A., in dealing with the above subject in one of the Westminster Lectures, to observe that all beliefs, convictions and opinions are ultimately based upon reason, it being always the verdict of the intelligence that induces us to consent to any proposition. Not always, however, does our reason deal solely with ideals which are given to us by what is called sense-perception, as when we learn through observation and experience. It also comes into use in whatever we learn by way of authority; the source from which a very large amount of all our knowledge is obtained.

The degree of confidence to which any authority is entitled is determined by the following considerations: first, how far that authority free from the possibility of deception; second, what likelihood there may be of his trying to deceive us; third, do we properly understand his report? Authority is, thus, a kind of evidence, and may be and is misunderstood and misused, just as other kinds of evidence may be and are misused. And in the domain of religious belief the tendency to misunderstand the meaning of the word authority is always great, since the distinction is not always made between clearly revealed and unrevealed or natural religion. Revealed religion implies a belief in a supernatural communication made to some person or body of persons from a source beyond the sphere of human experience. Natural or unrevealed religion means a belief in certain results obtained by the collective experience of human beings. Such religions are Buddhism, Confucianism, or "Lay Morality" creeds, in which private judgment is the ultimate criterion of right and wrong.

Belief in Revelation, therefore, implies a belief in authority. Belief as held by Christians rests upon Divine authority; but a human testimony is necessary; for every one except the original recipients of that revelation. Consequently, in regard to Christian Revelation and its authority, we are confronted with two facts, namely, the historical and the contemporary nature of the testimony. The former consists of the history of Christ; the second is the testimony afforded by the continuity of Christian influence and teaching from the Founder's day to our own times.

The one authority includes the other, and the living and teaching Church at all points and at all times, in the past as in the present, bears witness to both. For the Christian Church makes no claim that is built upon uncertain tradition it begs nothing from inference. Its tradition makes the bare and uncompromising claim, namely, that alone it holds the deposit of truth supernaturally revealed. The question of imposture by the Apostles (the first human recipients of the Divine authority) has never been seriously questioned. And the questions of deceptions (were they deceived? did they deceive?) are surely and positively settled by the unique moral character which no one denies belonged to the Founder, as also by the genius which resulted in the formation of the great and powerful organization for humanity's good which looks to Him as its Founder.

No one so good as Christ could have been an intentional deceiver; no one so wise could have been the victim of a delusion so vast; and consider, then, the gratuitous nature of his life of suffering, its humility, its poverty, its almost abject littleness from the worldly point of view. Compare Him and His appeal and that of Mohammed with his appeal to world-conquest and the sensual vices. Self-restraint and altruistic benevolence were on the other hand, the first principles taught by Christianity which alone among religions has proved its adaptability to every variety of human nature. Though of purely Eastern origin—i. e., Jewish—it took root in the West within the first few years of its existence, and from its cradle in Jerusalem took possession of the world's center at Rome.

It may be supposed, again, that the human recipients of the Revelation misunderstood, and passed on the misunderstanding to others. May not the unlettered Apostles have misconstrued the revelation? Apart from the fact that the considerations already advanced are against such a theory, it is impossible (first) to believe that a Master, who was able enough to persuade His disciples to die and suffer for the things He taught, could have failed for so long to perceive that He was being misunderstood, and (secondly) that so marvellous a coincidence could have come into the world, namely, that twelve persons could have at once taught the same teaching without variation, or heresy, once the Master had passed.

At all events, we have documentary evidence for the belief of the Church from about seventy years—at most—after the birth of Christ, namely, that of the Gospels, the Acts of the Apostles, the Apostolic Fathers and the early Church historians. These documents do not merely testify to the belief of those who actually wrote them; they testify to the unanimous belief of all then existing Christians in the fact of Christ's

The Christmas Spirit

At this season the spirit of selfishness seizes upon every heart and there reigns supreme. Have you caught the Christmas Spirit?

Are you thinking of the welfare of wife and family to the exclusion of your own selfish desires? Then let us tell you how you may best provide for them now and for the future. The North American Life Continuous Instalment Policy represents the ideal form of protection. For a moderate outlay now you may provide a substantial and assured income after your death.

North American Life Assurance Company "BOLD AS THE CONTINENT" HEAD OFFICE, TORONTO, CANADA

Advertisement for North American Life Assurance Company, featuring a map of North America and the slogan "BOLD AS THE CONTINENT".

existence, His wonderful acts, His death and the influence of His teaching. How could several widely separated communities have each and all believed and related the same tale? Apart from this, all documentary evidence has unceasingly and from the first, been subject to inspection, analysis, and criticism, both friendly and unfriendly, from A. D. 49 at Council of Jerusalem to 1870, at the Vatican Council. Hostile criticism of the "higher" variety has as yet provided nothing in the way of finality, and in the words of the late Dr. Emil Reich, has only ended in proving its own bankruptcy. So, then, there is no doubt as to the continuous written history of the Christian Church's tradition; all is in order for all intelligent men to read and attest.

Its dogmatic decisions embody its tradition and its first principles, and (says Father Sharpe) as there is no room for the growth of myth, neither is there room for distortion or perversion. It must be freely admitted, says the lecturer, that Christianity asks us to believe much that is strange and seemingly improbable. But, he says, strangeness and improbability are by no means inconsistent with truth, and in any case, in Christian story we find that a sufficient valid or acceptable reason for any event, no matter how extraordinary, is alleged, namely, the exertion of supernatural divine power. Moreover, one of the most remarkable features of the Christian is the

OUR DIREST NEED

Propos of the gift of a Catholic in Germany of \$100,000 to the Catholic press in that country, the Church Progress says: "What Catholic journalism needs most is subscriptions. A thousand faithful subscribers and readers are of vastly more importance than \$100,000 endowment. It is the paying and reading population behind it that counts. That is its best endowment. And the larger this population the richer the endowment."

In three ways has God at times made known hidden truths to man; first through his senses, as when angels in human form appeared to and conversed with Abraham, Jacob, and Gleason; second, through his imagination, as when Pharaoh in the kine and ears of corn, seven fat and fair and seven lean and blighted, foresaw the seven years of plenty and of famine; and, third, through his intellect, as in the case of Moses, to whom God spoke not in vision or dream, but mouth to mouth.

Advertisement for Eddy's Wares, stating "We pick out the Grain and hold it up for your observation, when we tell you that EDDY'S WARES are the most reliable and the Best, representing as the do over 60 Years' experience".

Advertisement for B. Leonard Est. Quebec, P. Q., specializing in Stained Glass Memorial Windows and Leaded Lights.

Advertisement for John Hallam, offering raw furs and remitting promptly, with a list of fur types and prices.

Advertisement for ECZEMA CAN BE CURED, featuring a portrait of J. C. Nutzell and a testimonial from a patient.

Form for requesting a free proof of treatment for eczema, including fields for name, address, and date.

Advertisement for Cutlery, Old Dutch Cleanser, featuring an illustration of a knife and the text "Easily Quickly Thoroughly Cleaned with Old Dutch Cleanser".