FIVE MINUTE SERMON BY THE REV. F. P. HICKEY, O. S. B.

FIRST SUNDAY OF THE YEAR THE MOST HOLY NAME JESUS

This is the name of which the Scripture says, "Our help is in the name of the Lord." You remember how St. Peter boldly declared this to the princes of the people when he was examined about the miracle done to the infirm man. "Be it have to you sell and to all the known to you all, and to all the people of Israel, that by the name of our Lord Jesus Christ of Nazareth, whom you crucified, Whom God hath raised from the dead, even by Him this man standeth before you whole. fore you whole. . . For there is no other name under heaven given to men, whereby we must be saved'

(Acts xii. 10-12.) Behold, here is our help, and help is just what we all need. All through life, and especially at the hour of death, we stand in need of help. The reason is plain, Of our-selves we cannot resist temptations and preserve our innocence, for we are weak, irresolute, and inclined to sin. Moreover, we have a bitter, crafty enemy ever plotting our eternal ruin. To be secure of our salvation we must have repeatedly help from heaven. Is it not, then, quite natural for us, if we have any faith, in such necessity and peril to call upon our Blessed Saviour's sacred name—" Jesus, help us."

And how blessed are we with this

firm hope and assurance that we have One always ready to listen to this cry for help. Can we picture a mother heedless of her child's cry when in deadly peril? How, then, can we for a moment doubt our Lord? And not only does He hearken to our cry, but as He is all-powerful He is able even miraculously to assist us. And His words, His assurances, the infinite love of His Sacred Heart bid us trust that He is willing, yea, yearning to help us. How many countless millions of times from saints' and sinners' hearts have the following prayers from the Psalms risen up to God: "Help us, O God, our Saviour: and for the glory of Thy name, O Lord, deliver us, and forgive us our sins for Thy name's sake (Ps. lxxviii 9.) "Because he hath hoped in Me I will deliver him: I will protect him because he hath known My (Ps. xc. 14.) And we read

our Lord's repeated promise in St. John's gospel: "If you shall ask Me anything in My name, that I will (John xiv. 14.) When, then, and in what manner should we make use of this blessed means of help? First and chiefly, we must use it during prayer. For what could fix our attention and turn our minds to God better than simply to utter the holy name Jesus? How often, alas! have we pronounced it irreverently and without a thought. But what a means to stir up our fervor it should be to us! It is this sacred name that gives the power to our prayers, for we learn from the holy custom of the Church to expect our prayers to be heard, to be answered "through Jesus Christ our Lord." And loving and using it so continu ally in our prayers, it rises unbid den from our hearts in distress and peril. The one word is a prayer; its earnest invocation is enough, and succour and solace rain down upon our souls in answer. In temptaabove all, it is a safeguard to As soon as temptation is perceived, we must call upon the name of the Lord, at least in our hearts. No dallying or compromising with sinful allurements; let u prove that we are Christ's, and remember that "our help is in the name of the Lord." How many, happy in heaven now, proved victorious in the conflict by the use, the constant use, of this blessed means. Again in our daily company

means. Again, in our daily occupations, devout people constantly remember and invoke, at least mentally, this most sacred name. It purifies our aims and intentions; it makes us draw back from danit makes us draw back from danger; it gives new impulse and energy to the weary. His name reminds us of Him Who is our way and our life; and when we breathe His name He is near us to help our flagging footsteps along the narrow path to heaven, that He has trod before us. Let us be mindful of it, and it will "keep our minds and hearts in Christ Jesus" (Phil. iv. 7.)

Let us firmly believe and cherish

that tender name. And the last Blessing hovering over us only requires the one word "Jesus," and the Blessing descends upon us. "Our help is in the name of the Lord."

Himself: 'I, the Lord . . make peace' (Is. xlv., 6-7,) inclined to mercy by our prayers, quickly still tempestuous waves by which society, civil and religious, is agitated."

## GENERAL INTENTION FOR JANUARY

RECOMMENDED AND BLESSED BY HIS HOLINESS POPE PIUS XI.

THE PEACE OF CHRIST IN THE REIGN OF CHRIST

When in May last our General Director, then in Rome, submitted to the Holy Father the Intentions our Lord the realisation of that far-reaching aim of the Holy See: the Christian regeneration of the

In the encyclical Ubi arcano His stewardship.

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Nor does Christ claim political mastery of the world. He does not Holiness pointed out the sad fact that the peace which the world has so long and so ardently desired is still far from being a reality. There exists at the present day neither international peace, nor social peace, nor political peace, nor domestic peace, nor individual peace, nor religious peace. On all sides there are wars and rumors of wars. The causes of this universal unrest are deep and from within; they are the unbridled passions of man's heart under the triple form of greed, pride, and an insatiable craving for pleasure. Where God has not been banished completely from the State, from the family, from education, He has been thrust aside in the insensate onrush of human activity, unguided by any supernatural principle, towards sheer paganism. Once the superna-tural goes, then authority, the bond of all society, must inevitably crumble away and fall, and with it all peace and order in the world; for "there is no power but from God and those that are ordained of God." (Rom. xiii., 1.)

Hence the only efficacious remedy

for the almost universal disorder of by a whole hearted acceptance of the principles of Christianity.
Jesus Christ alone will give peace,
His peace—a peace which the world cannot give-to the souls of men: a peace of justice tempered by charity, a peace founded not on the transient goods of the earth, but on another for the affairs of State. the firm hope of those that are eternal. If men individually will only open their hearts to the reign of Christ and shape their ideas and their actions by His doctrine and example, the peace of Christ that will fill their souls will soon over-flow into the whole social body, the xvi., 16.) He claims the submission

ished, and society will cease to totter.

The work of restoring to the world the peace of Christ can be accomplished only by the Church appointed by Christ, the infallible guardian of His doctrine, and commissioned by Him to teach men to conform their lives, both private and she alone can establish a lasting peace. As long as the nations and their governments refuse to follow the precepts of Jesus Christ in their internal affairs and in their relations with peoples of other countries, they will never know true peace. If all the efforts hitherto made to heal the dissensions caused by the great War have met with but scant success, it is because the powers have looked only to human means of adjustment. There is no purely human institution which can impose upon all nations a common code of laws that will smooth and stabilize their relations with each other. The Church of Christ alone, because she is a divine institution, can bring together the nations in the charity and peace of Christ. She alone is fitted for the task by reason of her very nature and constitution, by reason of her divine stitution, by reason of her divine stitution and the shall enter into the kingdom of heaven. Matt. Adoth the will of the kingdom of heaven. Matt. Adoth the will of the kingdom of heaven. Matt. vii., 21.)

There is hardly a page of the Gospel where He does not assert with awe.inspiring solemnity His dominion over the souls of the mind of time the w totter. can bring together the nations in the charity and peace of Christ. She alone is fitted for the task by reason of her very nature and conreason of her very hattire and con-stitution, by reason of her divine commission, by reason of her majestic survival, unchanging and unchanged, through nineteen cen-

It is well, perhaps, to insist here on the meaning of "the Reign of Christ," for we can imagine we hear again the old battle-cry of the enemies of God and of His Church: "The Pope and his priests want to rule the world!"

this world, as He Himself said to-Pilate. We must, then, when we would define the "Reign of Christ," put aside all ideas of material or political domination. It is true that Christ, being the Word by whom all things were made, is Lord and Master of the Universe and all it contains. He is often represented it contains. He is often represented in early paintings as wearing an imperial crown and holding in His hands a globe of crystal. The idea thus symbolized is that He holds ciates would ascend to heaven a strong and united prayer at the beginning of the New Year, to obtain from the Sacred Heart of our Lord the realisation of that to itself yet W. It contains. He is often represented in early paintings as wearing an imperial crown and holding in His hands a globe of crystal. The idea thus symbolized is that He holds the world in the hollow of His hand and could in a moment hurl it to destruction. But although He cannot abandon the material world to itself yet W. It is to itself yet free usage and enjoyment of all it contains. Man, in turn, will have to render to Him an account of his

> force any particular ruler or any one form of government on any people; He does not even wish His Church to have any direct power in the administration of political affairs. God leaves it to men to choose their mode of government and their rulers. The history of the ancient Jewish people furnishes the only example of a theoracy. The action of God upon all other nations and countries has been and is purely providential. In His inscrutable wisdom He brings all things to their appointed ends, but He does not interfere directly. Just as each individual freely works out his own destiny, so also does the nation. With her Divine Founder the Church says: "Render to Casar the things that are Casar's, and to God, the things that are God's" (Matt. xxii., 21.)

From this, however, it does not follow that "the Reign of Christ" should not extend to States and governments as well as to individ-The kingdom of Christ claims the spiritual allegiance of all men. A nation has no more right to ignore the Ten Commandments or the great law of charity than has any one man. The obligations of the moral law are just as cogent in public life as they are in private life. The Gospel makes no provision for a man to have one con

This spiritual empire of Christ is explained by His own words. He claims the submission of our intellects; of them He demands faith:
"He that believeth and is baptized, shall be saved; but he that believegreat principles of human dignity and of authority will be reestablished, and society will cease to the kingdom of heaven ; but he that

Between the individual and the stitution, by reason of her divine before us. Let us be mindful of it, and it will "keep our minds and hearts in Christ Jesus" (Phil. iv. 7.)

Let us firmly believe and cherish in our hearts the promise of God, with which He has endowed thin ame. It is the inspired word of the Almighty that gives us the assurance, "Whosever shall call upon the name of the Lord shall be saved" (Act sii. 21.)

Is it not, then, well worth our while—in fact, is it not most neares sary for us—to acquire the habit of frequently and reverently using the holy name of Jesus? Unless we learn the habit, that sarred name will not rise spontaneously to our lips, when we may so grievously need it. At the moment of a sudden death all might depend on that single cry for mercy—'Isas, mercy." If it were not kept lovingly in our hearts, how on the moment should it rise to our lips? As we live, so we die. Therefore love and trust and constant use of this sacred name in life assures us with a blessed hope that we shall die with that name of power and of Christ's love in our hearts and on our lips. And the Church makes that most holy name, Jesus, the compendium of all prayers for the dying. Even with our last sigh we may be able, please God, to breathe State there comes the family, that most natural and most essential of

that every government is bound to recognize, to respect, to obey the Church in all spiritual matters. J. I. BERGIN, S. J.

KEEP STRONG AND HEALTHY

It is impossible to feel active and energetic when the bowels are clogged from undigested food. When this condition exists it gives

rise to constipation, biliousness, sick headache, a muddy skin, blotches, The Kingdom of Christ is not of pimples and other liver marks; this world, as He Himself said to-

or less tired feeling.

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THE NEW-YEAR BABE

Two together, Babe and Year, At the midnight chime, Through the darkness drifted here To the coast of Time.

Two together, Babe and Year, Over night and day
Crossed the desert Winter drear
To the land of May.

On together, Babe and Year, Swift to Summer passed; Rest a moment, Brother dear," Said the Babe at last.

"Nay, but onward," answered Year,
"We must farther go;
Through the Vale of Autumn sere
To the Mount of Snow."

Toiling upward, Babe and Year Climbed the frozen height. We may rest together here, Brother Babe—Good night!"

Then together, Babe and Year Slept; but ere the dawn, Vanishing, I know not where, Brother Year was gone! —John B. Tabb

## THE "GRAND NATIONAL"

B. R. Sutton, in Catholic World,

The sun was blazing down on the great space before the Rosary Church, the heat was almost unendurable, but no one troubled about it except those who were looking after the sick They lay on stretchers, in double rows; in Bath chairs packed close together; on forms, those who could sit. And some knelt, and some stood. There over a thousand sick there that afternoon, and infirmières in white aprons passed up and down, with cups of water, and friends held umbrellas over the poor suffering heads, and fanned them from time

Usually, the sick lie under the shade of the trees on either side, but with such crowds during the French
National, they are obliged to be
put further out. The crowds filled
up the spaces behind them, right

They are now in the Medical
Bureau. The official doctors there

And the procession of men filed by, interminably long, and mounted the steps of the Rosary, filling up every spot where a man could place

The Blessed Sacrament, under its white and gold canopy, borne by six men, had reached the space, and suddenly, from a priest kneeling in the center, with outstretched arms, came the urgent S. O. S. of Lourdes.

Seigneur, nous Vous aimons. Sauvez-nous, Jesus, nous perissons! Seigneur, celui qui Vous aimez est malade!"

And after each invocation, the great cry of the multitude, repeat-

And slowly, surely, followed by priests and doctors and bran-cardiers, Our Lord was held over each of the sick, to bless and to heal, whilst thousands cried in one

"Lord that I may see! Lord that I may walk—that I may hear! Lord, speak but the word, and Thy servant shall be healed!"

And as He passed from one side of the square to the other, there was suddenly a movement. A girl, from a stretcher on the ground, had sprung up, taken a few steps and fallen in a little gray heap on the

Cries of "Miracle! Miracle!"
were hushed quickly and authoritatively by brancardiers, who formed a cordon round her at once, whilst two of them placed her on her attacher excellent. stretcher again.

She was one of the grande malades of the week, and had been at the point of death for days, following her three years' illness. Her sister whispered, as they

picked her up:

"She is dead, Monsieur, oh! she is dead." And it certainly seemed so, for they covered her face with a scarf and prepared to take away the stretcher. Another cry of "Miracle!" a little further on diverted attention, and gave the brancardiers their opportunity, and she was carried to her hospital. But the girl was not dead. She was absolutely cured, and the next day was certified to have no faintest trace of the terrible disease which had been slowly killing her.

But the crowd of pilgrims was with difficulty restraining its eagerness, to wait for the final Benedic tion, before it surged in masses to the doors of the Medical Bureau, where three or four cases had been carried. There they were prepared to wait any length of time, to be able to see and touch the miracule who should emerge later on, well guarded by brancardiers

Madame de Val had been sitting in the shade of a tree, on a little camp stool, and her father, Draylock, on another beside her. He had moved about a little, watching with interest, had partly knelt on the ground at the moment the Blessed Sacrament passed, and now, in the slowly moving crowd, he turned to his daughter.

She rose and folded her stool. "Shall we go back to the hotel now?" she asked him, and he saw there were tears in her eyes. felt uncertain of his own. He had been deeply moved, and he was beginning to he interested and

curious.
"Those people who called out they were cured—now—where are they? What happens next?" he

will examine their dossiers, and the

cases will be very thoroughly examined. I believe there are about twenty or thirty visiting doctors this week. They have only to present their card to the President, you know, and they can be admitted to all the examinations."

"I don't suppose you get many doctors, do you, as visitors?" in-quired the Squire. "Oh! a good number. The high-

est number was the year before the War, in 1913. There were 670 visiting doctors who passed through the Bureau. In 1921 we had 400. The numbers are growing again since the War. And very, very few were Catholics, and a third of those 400

were other than Frenchmen. They walked on in silence for a time, constantly getting separated, Frances stopping now and then to

And what happens if they don't bring their certificates?" asked the Squire, when they had joined each other again.

"Oh, well, it doesn't prevent the Sainte Vierge healing them, but they can't be registered at the Bureau naturally, even though friends and relatives can prove years of some special malady! So that the official number of covers is that the official number of cures is always well under the real num-

In all the years you've been a Catholic, Frances, I've heard very little of Lourdes. It seems a pity—," he stopped, and then he continued, "It seems a pity, almost, that such great things are kept so quiet. Do Catholics in England know about it all?"

Frances shook her head. "I don't

think they realize the half of what goes on here. It is a pity the official news from the official paper here is not copied into good Catholic English papers, but I land only hears now and then from stray visitors who are enthusiastic and who write occasional eulogies. It ought to be official."



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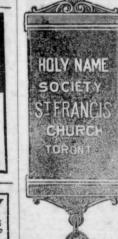
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But when the children cough it is different. Especially does the sharp, metallic cough of croup send a thrill through the mother's nervous system.

The trouble is the child does not realize the danger, can-



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not describe the trouble, and all depends on the prompt

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