FIVE MINUTE SERMON

BY REV. M. BOSSAERT

FIRST SUNDAY AFTER EPIPHANY

BRINGING UP CHILDREN IN THE BIGHT WAY

And Jesus advanced in wisdom and age, and grace with God and These are the concluding words of today's Gospel. Of course all parents would like their children to grow up so that similar praise may be given to them. Every father regards a good son as a source of happiness to the household, and every mother looks upon a useful daughter as the joy of her heart. We all think good children the and parents may learn from today's Gospel how to set about educating need thought and or their children, so as to make them before you can say more.

really good and bonest Christians.

1. If the children are to be well ought up, it is most necessary for the parents to be zealous in prayer. the holy house at Nazareth, the daily prayers were said regularly and with deep devotion. Moreover, the holy family went every Sabbath to ing God's Word and in offering H m their prayer and praises, and on the great festivals they travelled as far as Jarusalem, that they might offer prayer and sacrifices in the Temple

All Christian parents, who regard their responsibilities seriously, act is. like Joseph and Mary in bringing up their children. They know quite well that religion and prayer must be the foundation of all true education, and therefore they show that they delight in prayer, and set their children a good example. Children are, as a rule, ready to follow their of fift parents' example, and if the parents that the children give it a thought, and so they very soon develop all the bad instincts of human nature, and become disobedient, stubborn, quarrelsome and self assertive. The par ents of such children cannot look forward to deriving much pleasure

Therefore, Christian parents, and especially mothers, never fail to pray earnestly and regularly for your children, and do not forget to pray with your little ones, and to encourtake care that they go to Mass regularly, and do not avail yourselves of any pretext for keeping them away from Church specially on Sundays and festivals. Many parents by acting thus incur God's anger, and lose many blessings that He is ready to bestow on them and their children.

2. You must look after your children well, if you intend to bring them up properly. As soon as Mary and Joseph noticed the Divine Child's absence, they were filled with anxiety, and at once began to look for Him, never resting until, three days later, they found Him in the Temple. This is the way in which Christian parents ought to act. They should watch over their children incessantly, and, as far as they can, never lose sight of them anywhere. You should only give children permission to go out alone, or to pay a visit without you, when you sure that they will see and hear minutes before he dies. What they mill see and hear nothing wrong. If a child has gone those temporal panalties which he still owes to God? Is he going to still owes to God? Is he going to still owes to God? Is he going to only with regard to little children, | noverty and their loneliness Christian fathers and mothers, do can hardly be too cautious in looking after your children. Remember their holiness rests upon your conscience, and that your happiness detection, and that your happiness detection, and who has repented only time—that men like this, pends, to a great extent, upon the efforts which you make to keep the just in time—that men like this, children innocent, and to shelter

important lesson never to punish except in a loving manner. If a child does wrong, correct him once or twice, quietly but seriously. Such a reproof often has more effect than related to the name.

In a win anything I have stait I have taken to be any paying?

All God's children, however, are not so outrageously bad as we have idea, though they are still terrified of the name. violent punishment.

beware of using angry words and terms of abuse, for you will only spoil your child's disposition and make him spits ful and obstinate, and in time he may even come to regard you with great avarsion. If he does anything very seriously wrong, give him a whipping. You all know that the Holy Ghost inspired the Wise Man to say: "He that spareth the rod, hateth his son;" but even the rod must be used in love. The children ought to see by your calm and serious behavior that you are pushing them only in love and from a sense of duty. You must postpone sense of duty. You must postpone given God a thought, who has never the chastisement until you are quiet helped his neighbor, who has never and calm; you should never inflict loved any one. Well, at the age of God; on all the things He need not Lourdes. it whilst you are ingry and excited. When, however, you unreaten to punish, be sure that you keep your word, otherwise your chi dran will be apt to despise and laugh at you.

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Sometimes the following the martyrs and the heroism of the saints. This poor little child can do little or nothing future. Both you and I believe that now; he has ruined his life, but at

If thus, Christian parents, you follow the example of Mary and Joseph, and pray with and for your children; watch over them carefully and conscientiously, and quietly and lovingly correct and punish them when they do wrong, you are sure to have good, obedient children, in whom you will find much consolation and God also will take delight.

INDULGENCES

A LETTER TO A PROTESTANT INQUIRER

From The Universe, London

My dear Sir :- I am glad that you think that I have made the doctrine of penance appear to you, at any greatest honor and glory of a family, rate, rather reasonable. I quite and parents may learn from today's understand, however, that you will need thought and consideration

You have put your finger exactly on the point when you raise the question of indulgences, and you very properly say that you do not understand how it can be that if absolution really forgives sin, anything like an indulgence is required.

the synagogue, in order to join with in return that I gather you have not the rest of the congregation in hear quite grasped what it is that Catholics mean by an "indulgence." I am very thankful, however, that obviously you do not think it to be a 'leave to commit sin," or any nonsense of that kind. However, haps the best thing for me to do is to explain clearly what an indulgence You will see than that it is as reasonable and inevitable, granted the main premises of Christianity and common sense, as are the other Catholic doctrines. But I shall have to begin some way off from the sub-

Imagine, if you please, a drunkard of fifty years' standing who repents with his whole heart and amends his neglect prayer, it is seldom indeed life. Such a man as this is at once, according to both Catholic and Protestant doctrine, forgiven by the power of the Precious Blood. Yet it is a matter of experience, is it not, that such a man still has to pay the penalty of his sins-not the him as soon as his guilt is washed away in the Blood of the Lamb—but the "temporal" penalties: he does penalty, of course, that is forgiven not, that is to say, immediately regain his health or the money he has wasted or the friends he has age them to pray. As they grow up, alienated. Here, then, is a great principle-to the effect that God does not always remit the punish ment of the sin when He remits the guilt. (You remember how it was after David's sin. "The Lord hath put away thy sin," said Nathan the

> less, the child that is born to thee shall surely die.") Now, we Catholics believe, as do you Protestants also, that God's atti-tude to us is a reasonable and consistent attitude. We may conclude then, that since in physical sins, such as drunkenness or lust orexcess, there are temporal penalties, usually physical, too, even when the guilt is forgiven, so, too, it is in other sinsspiritual sins, for instance-such as pride or resentment or anger or envy -even though we cannot always see

priest to the King, as soon as David

had made his contession : "neverthe-

what the penalties are. Now, imagine that our drunkard have taken every precaution and are only repents on his deathbed, two example of Mary and Joseph, and that he should not have to pay anyseek him, never resting until you thing, whereas other men who have have found him and brought him perhaps repented long ago have still home with you. This is a duty not their shattered health and their

proud, spiteful, revengeful man who dren. even though their guilt has been them, as far as you are able, from washed away, still must pay their every occasion of evil. "temporal" debts to God: and we

implied that Hs had always beer feetly consistent both with Christian good, and had never before caused ity and common sense? Unless you them the slightest trouble, but now hold something of the kind—(call it of generosity, ever pay off the ruin He had given them great anxisty. What you like)—I do not see how you we have caused? We are very sorry You should take these words to are to meet the facts. Where is the of course, and Our Father has for-heart, and learn from our Lady the flaw in anything I have said? However, but what about the

Very well, then. Here is this debt

if he does that his soul is washed in the Precious Blood and is saved. But supposing his repentance is exceptionally fervent; suppose that, hating the thought of his past selfishness and loving God as he never thought God could be loved, he de-termines to do some really heroic action-to sell his estates, let us say, as Our Lord told the young man to do in the Gospel—to give all away to the poor, and to go and live in some slum, as a poor man, and devote himself entirely to his neighbors? Would not that be magnificent?— magnificent because he need not do he can save his soul without it; magnificent because it would be such a fine act of generous love and sor-row. Do you not think, then, that God would think it magnificent, too? Do you not see, then, that by his voluntary poverty and sufferings he would be anticipating, so to say, the temporal penalties he owes to God for his sixty years of selfishness, that he would, of his own free love and action, be embracing his Purga tory in this life? This heroism his has nothing to do with the for giveness of his guilt; that has been done already by the Precious Blood of Christ; but he has chosen, by Now, you will parden me for saying that hero'sm, to pay the temporal penalties (or some of them) that are still due.

That, then, is the main idea of an to perform.

We see, then, plainly, that although whatever we do for God we are still unprofitable" servants, yet for all that there are what we may call "extra good deeds" which God does not absolutely demand of us as conditions of our salvation. I am not bound for instance, to go out and preach to the heathen till I die, or to become a friar or to fast every day—although all those things might be those obviously good actions a number of others, too. I am not bound to recite particular prayers beyond the "office" I have to say as a priest), or to say my Rosary every day, or to go out and visit the holy places in Palestine, or to build churches. Yet all those things would be good and pleasing to God it I did them out of love for Him and was already "in grace"-that is, in a state of salvation. (Of course, I things and yet persisting in grave sin.)

Very well then, the Catholic Church has drawn up a list of such good deeds, which no one is bound to do, but which will certainly please God if they are done in a proper spirit, and tells us that if, being already in grace, we will do those things generously freely, she guarantees that they will count before God—just as the heroism of the selfish man who repents and goes to live in a slum counts-as serving the purpose of paying the temporal penalties which we still owe to God for our forgiven sins. Is not that reasonable? Would you not treat your own child in the same way? If he has disobediently broken awindow, let us say, and then been honestly sorry for it, and told you so. Well, of course, you would forgive him, but for all that you would very likely make him pay for the window. But suppose he came to you with a little present he had bought out of his pocket money from pure love to you, would not you probably let him off from paying for the window? Of course,

No he

But that is not quite all. In the case of most of us, nothing that we could do in the way of hero ism could ever pay off the frightful debt of temporal penalties that we still owe to God. It is not a mere them, as far as you are able, from every occasion of evil.

3. If a child is to be well brought up, he needs to be punished, with love and gentleness. When Joseph and Mary had found the Divine Child, our Lady rebuked Him gently, saying: "Son, why hast thou done so to us? Behold, Thy Father and I have sought Thee sorrowing." She implied that Ha had always been the consistent hoth with Christian. deadly sin. How in the world can our little gifts to God, our tiny acts

for Christ; the virgins who have lived

"Look then," cries the Church to God, "on this infinite treasury of

least he has repented, and at least he of the church. is anxious and willing to do what he can to make up. Out of his love, lady lying on a couch before Our such as it is, at any rate, he says his Rosary every day; at any rate, he has replied. The young lady was a Miss been to Holy Communion; at any rate, he has given of his pocket money to help to build a church for Thy glory. Then look down, O Father, not merely on his little efforts of love but on this glorist treesure. of love, but on this glorious treasury of the merits of Christ and the saints and since he is their brother, and one with them in grace, have pity on him for the sake of their merits, and let not only the Precious Blood of Christ forgive his soul-for that it has done already, but let that flood of love and heroism go to pay his debt."
Can you doubt that when the

will not be answered? At any rate, the Church does not doubt it. Well, that is the doctrine of indulgences. Does it not seem to you reasonable and in full accord with all that we know of Christ and His

love? I am yours very truly, ROBERT HUGH BENSON

THE MIRACLES AT KNOCK

By John A. Gibney, in the Irish World

"indulgence." He is winning a sort of personal "indulgence." by acts of love which he is not actually bound reminds us that we have in our midst a veritable Irish Lourdes. The older generation recollects the time when column after column was written about Knock; about the countless pilgrims flocking to it from distant parts, and about the miraculous cures that occurred at this priv-

ileged sanctuary.

The younger generation know but little of these wonderful happenings, and Mrs. McCarthy's simple narraalthough all those things might be good and generous. We may add to lighten them on the blessings dispensed at Knock.

THE APPARITIONS

My first visit to the hallowed sanctuary took place in January, 1880. In August of the preceding year, at the outer gable of the church, the Blessed Virgin, with St. Joseph and St. John the Evangelist, appeared for the first time. There were subsequent apparitions and these were witnessed by several of the simple cannot cheat God by doing these villagers that live around the sacred things and yet persisting in grave edifice, among them a Miss Anderson, principal teacher in the national schools.

These people were subjected to a searching ecclesiastical inquiry, and were unanimous in their version of

the heavenly vision. If there was any skepticism about the apparition it was soon removed when cure after cure began to take place. About this time a remarkable cure occurred. An English boy, lying on a couch, was carried to the gable where the apparition took place. He was miraculously, instantaneously and completely cured. The couch was barely lowered when the poor fellow sprang up and in a paroxysm of joy and gratitude ran through the grounds that surround. ed the church, shouting: "Thank God, thank God, thank you, His Blessed Mother, thanks." tender years he had worked in the coal mines in England, and an accident to his back affected the spinal cord.

FLOCKING TO KNOCK

At this time the late T. D. Sullivan, in his paper, wrote column after the constant irritation of the mind column about those miracles, while over small, inconsequent things, will you would, if you really loved him. Well, then, that child would have "won an indulgence" from you. No partment of the train in which I lished on the characters of the traveled on my first visit was literbut also with regard to bigger boys and their folieriness? Could be were and girls, especially at a certain age. were so? were and you knew it and suffering from one disease or another.
We Catholics, then, hold that if had forgiven him, surely the little There were the blind and the lame, on the careless in this respect; you those penalties are not paid in this can hardly be too cautious in look world they are in the next; that this gift would touch you, and you would the deaf and the dumb, even the do exactly as I have said. Well, fold imbecile. One would think that the world they are in the next; that this is our Father, and we are His chil-dren. railway compartment in which we traveled was a gloomy place; it was not. When we beheld greater suffer ing than our own, and that, after all we could be worse, the feeling held us and brightened us a little, but a higher and a nobler feeling of hope and of faith in our cure at Knock undoubtedly helped to dispel the gloom that would fall on us under ordinary circumstances. There was no mistaking the quiet calm, begotten of faith and of hope, that rested on the face of these poor sufferers.

FEELINGS OF PILGRIMS

We reached Ballyhaunis at midday, and got our first sight of Kuock Church as the gathering shadows of a January eve were fast falling and enveloping the sacred edifice. As our drive topped the little bill on which the church is built, we beheld a thousand tapers carried by pilgrims saying the rosary, while the intona-tion of the Hail Mary fell on our

lietening ears.

How can I describe my feelings as I entered the famous shrine — the shrine hallowed by the apparition of God's Mother; hallowed by the never-ceasing prayers that day and night ascended up to the Great White Throne; standing perhaps upon some sacred spot where a poor sufferer had been cured. One cannot describe their technique of some secret. describe their feelings at such a moment beyond saying one feels supremely happy. The air one breathes is redolent of sanctity; mundane affairs vanish, the spiritual is dominant over the material; a mystic dread, an intangible some-thing holds one; the soul gains mastery as one enters Mary's Irish

eixty he repents fervently and sincerely.

God; on an the things He need not I was but a short time in the chose to do; on the glory of the martyrs and church when I noticed people pass

INCURABLY ILL, RECOVERS

On the following 8th of September (that is, on the feast of the Nativity of the Blessed Virgin), she was miraculously cured, and the medical appliances that bound her fragile body for so many years were sus-pended at the gable by a Dublin gentleman who is happily with us to bear witness to this wonderful cure. Church of God prays that prayer it Subsequently Miss O'Neill entered religion. At this time the houses were packed with pilgrims, and as it was difficult to get accommodation, the late Venerable Archdeacon Cavanagh, P. P., allowed the church to remain open all night.

It was my privilege to remain three or four consecutive nights within the church, and to witness some miraculous happenings. Per-sonally I was not among those who got cured, or even relief, the first night of my visit. I suffered from an incurable disease, and some time before two eminent Dublin doctors gave me only a short time to live It was on the third night of my visit that I was miraculously cured of the symptoms of the disease-symptoms that were the premonition of early dissolution.

During my subsequent visits I was restored fully to health — health I have enjoyed now nearly forty years. During my visits I observed that many of the cures were from diseases of an incurable character, such as spine trouble, heart disease, hip joint disease, deafness, blindness, withered limbs, etc. There was an ecclesiastical investigation into those cures which was, I understand, sent to Rome. No matter how extended your visit, it's with feeling of regret that you leave Mary's shrine. Fre quently I saw people moved with deep emotion when departing. At Knock man enters into himself. The storms that beset and buffet us out side are there stilled, and the sou enjoys a heavenly calm.

AN EASILY ACQUIRED HABIT

Have you gotten into the habit of constantly complaining about trifles? If you have you are in a fair way to ruin many of your chances of succ It is a fact that is being constantly demonstrated that we get very much what we look for, and if you are constantly complaining you will be more than apt to always find something to complain about.

Perhaps there is no habit in the world which so easily grows upon one as the habit of complaint. If one choose to look for trouble, from the time one rises in the morning until one goes to bed at night, one may find innumerable things over which to fuss.

Often our troubles are entirely imaginary and sometimes they are very real, but in either event it does not help matters in the least to be constantly talking about them and finding fault because we cannot have things run always in a perfectly smooth groove.

For, just as the constant dropping of water will wear away a stone, so romen as well as the men compose it. - Catholic Bulletin

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