

FIVE-MINUTE SERMONS.

Second Sunday of Advent. CHARITY. Now, the God of patience and of comfort...

The unity of mind which St. Paul would have as individually cultivate and practice as the effect of God's patience is, without doubt, charity...

But, alas! how often is the harmony inculcated by St. Paul disturbed! How often is the agreement of friend with friend destroyed by petty quarrels and childish disputes!

How many of the people realize that it is their sacrifice which the priest is offering and that they are not to be mere onlookers, but should be participants in the holy action?

The altar, the crucifix, the lights, the vestments which the priest wears are not a display to the people, but the outward marks and the fitting accompaniment of a sacrifice offered to God.

It is seldom that we come upon a paper of such general interest and practical value as that read by the learned Abbot Gasquet, O. S. B., at the Catholic Truth Conference held at Brighton at the end of September.

TALKS ON RELIGION.

THE HOLY EUCHARIST AS A SACRIFICE. All creatures have been made to give glory to God. Praise the Lord from the earth, ye dragons, and all ye deep.

It is reserved, however, for His intelligent creatures to give to Him joyful and "reasonable service." We read in the 86th Psalm: "All nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name, for Thou art great and dost wonderful things. Thou art God alone."

Sacrifice, if offered to a creature, would be idolatry; it is the one act which can be offered to God alone. God revealed it to our first parents, and it has been handed down by tradition. Cain and Abel offered sacrifice, and so did Noah, Abraham and the Patriarchs.

There were various sacrifices in the Old Law and all were figures of the Sacrifice of the New Law. Holocaust was offered in token of God's supreme dominion.

Thank offering, in gratitude for His mercies. Peace offering, to obtain His favors. Sin offering, to expiate sin against God.

All nations have regarded sacrifice as an essential part of religion. The principle is recognized even by those who practice idolatry. The "reformers" of the sixteenth century stand alone and are unique in having neither altar nor sacrifice, and altar and sacrifice are concomitants or correlative terms. A priest and no sacrifice is a contradiction. Hence it is useless for those who have no sacrifice to maintain that they have priests, or that the sacrament of Holy Orders has any place among them.

In giving us the Holy Eucharist Our Lord gave us both a Sacrifice and a Sacrament—a Sacrament to sanctify ourselves and a Sacrifice as a fitting sacrifice to God. As children we read in the Catechism that "the Sacrifice of the Mass is offered for four ends: first,

to give supreme honor and glory to God; secondly, to thank Him for all His benefits; thirdly, to obtain pardon for our sins; and, fourthly, to obtain all graces and blessings through Jesus Christ.

A sacrifice is the offering to God, as a token of homage, some creature which is to be consumed, or immolated in some way, in testimony that He is the Sovereign Head of all things. In the Old Law, the living things sacrificed were slain and the flesh was burned, and the blood was poured out and sprinkled around the altar.

In the Mass bread and wine constitute the matter of the sacrament. The consecration, by which the bread and wine are changed into the Body and Blood of Christ, is the essence of the sacrifice. There is no Mass on Good Friday because there is no consecration. By the consecration in the two forms, the separation of the Body and Blood is mystically accomplished. The Communion is also necessary for the completion of the sacrifice, as the celebrant must receive under both kinds to complete or to carry out the destruction or the consummation of the victim, as this is of the essence of sacrifice.

The Mass is, therefore, not merely a form of prayer, but a great action, and all those who are present, have, in a certain sense, to take part in that action, or in what is done. Those who assist at the sacrifice are not to be mere spectators or attendants, but actors. When the priest turns at the "Orate Fratres," he says to the people: "Brethren, pray that my sacrifice and yours may be acceptable to God, the Father Almighty."

Just before the consecration, at the commemoration of the living the celebrant prays to Almighty God in these words: "Be mindful of all here present whose faith and devotion are known to Thee, for whom we offer, or who offer up to Thee this sacrifice of praise."

THE CHRISTIAN FAMILY LIFE.

Dom Gasquet, who has been influenced most because of his personal contact with these historical testimonies of family piety, thus summarizes: It is unnecessary to go through the day in any well constituted family in Catholic England. Work was ever insisted upon as necessary in God's service, and work was savored, so to speak, by the remembrance of God's presence.

The two orders of the natural and supernatural were not so separated as they are generally supposed to be today. Of course, there are many in our day who no doubt keep themselves in God's presence, but while I believe that most will allow that this is the exception, in the ages of faith it was apparently the rule; and if we may judge from the books of instruction and other evidence, God was not far removed from the threshold of most Catholic families in pre-Reformation days.

Of course there were exceptions, and many perhaps had a "virtuous life" as now, but there is obviously something about the family life of that time which is lacking in this. There was the constant recognition of God's sanctifying presence in the family—of this I have spoken—and over and besides this there were those common religious practices of prayer and self-restraint and mutual encouragement to virtue, of which, at the best, the counterpart of the old English home knows so little.

A Constant Influence.

A room with good Catholic pictures in it and a room without such pictures differ as much as a room with windows and one without these necessities. Pictures, as we mean only good pictures, are counselors of loneliness, and a relief to the troubled mind. They are windows to the imprisoned heart, books, histories, sermons which we can read without the trouble of turning over the leaves or straining our eyes. They make up for the want of many other enjoyments to those whose whole life is most passed amid the smoke and din, the bustle and noise of a large city. Pictures of Our Lord, of His Sacred Heart, and of the saints inspire us, give us courage and induce us to bear our cross with Christian resignation.

Oh! if all men knew the sentiments of the Church, which far surpasses the sentiments of the best of mothers, since here are the very sentiments of Christ's Heart—how fondly would they love the Church; how completely would they approve all her works!

Tobacco and Liquor Habits

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erolae are reproduced. It seems also, from the evidence submitted, that attendance at daily Mass was not uncommon. It was a custom in many towns to have daily Masses at 4, 5 or 6 o'clock so that the faithful might not be prevented by their occupations from assisting at the Holy Sacrifice. King Edward IV. in the rules he drew up for his household of his son says: "No man shall interrupt him during Masse time."

Says a Venetian traveler, recording his impressions of England at the beginning of the sixteenth century: "They all attend Mass every day, and say many Pater noster in public." At the meals children were taught to bless themselves with the Sign of the Cross, and to follow the head of the family as he called down God's blessing upon what His providence had provided for them. At dinner and supper there was apparently some reading in many families, which was at any rate a means of teaching some useful things, and of avoiding, as one account says, "much idle and unprofitable talk."

We would add, gossip. On the other hand, strict measures are proposed by the current writers of these times for the punishment of children using bad language. On the afternoon of the Sundays, when evensong was over, the father was to "appoint" his children "their pastime with great diligence and straight commandment." Do modern parents concern themselves with the recreation of their children? "Shrive yourself every week to your curate," says the Rule of Life, printed in 1538, "unless you have very great lette."

We are told further by some antiquarians that the origin of the low side windows, found in many churches is explained by the custom of scouring a bell outside the window at the Sacristy, at Mass, to warn people at work outside that the more solemn part of the Mass had begun.

A sense of God's presence is revealed in their little every day habit. The names of 'Jesus and Mary' are found written at the top of every scrap of paper and every column of account; the walls begin with the invocation of the Blessed Trinity, and generally contain some expression indicative of gratitude to the providence of God, and of belief in the immortality of the soul, and of the reward gained by a life of virtue; letters are dated by reference to some Sunday or festival, and so on.

No historian of these days would be struck by the prevalence of the beautiful old Catholic practices so general in the times we speak of, which inculcated reverence for parents: the children knelt before their parents every night and addressed them, "Father (or mother) I beseech you of every blessing for charity;" and the parents raising their hands to heaven petitioned God for grace upon their bowed offspring, saying, "Our Lord God, bless your children, and making the sign of the cross with the right hand over them, saying, "In nomine," etc.

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The Sovereign Bank of Canada

Office of the 2nd Vice-President and General Manager.

To the Shareholders,

MONTREAL, 10th November, 1906.

THE SOVEREIGN BANK OF CANADA.

We have pleasure in enclosing herewith statement of the Bank's position as at the close of the fiscal half-year, ending 31st October, together with comparative statistics for the past five years. The figures require no special explanation, and we feel sure the progress and stability which they indicate will afford the proprietors and friends of the Bank complete satisfaction.

The Bank's American and Foreign business has now attained considerable importance. Our connections abroad, as well as our facilities at home, enable us to handle British, Continental and American transactions entrusted to us on a favorable basis, and the results so far have been satisfactory to all concerned.

Our principal business is, of course, confined to Canada, and is concentrated in the provinces of Ontario and Quebec, which long experience has proven to be the safest territory in the Dominion for the conduct of a general and commercial banking business. In these two provinces the Bank has 55 branches and 22 sub-offices, the latter being managed from central points, and in some instances open only two or three days a week. We have not yet opened any branches in the North-West, as competition there seems to be unusually keen, but with the undoubted progress which the country is making, these conditions will probably right themselves later on, and in the meantime we have very satisfactory banking arrangements for the conduct of our business throughout that territory.

The capital of the Bank (\$4,000,000) will be fully paid up in a few months, and it is a source of great satisfaction to know that our shareholders number nearly 1,200 and include some of the most powerful financial people in the world.

The Sovereign Bank is at present the eighth largest chartered bank in Canada in point of capital. Its assets amount to \$25,343,401, a large part of which are "liquid," and the continued growth of deposits testifies to the popularity of the institution throughout the country.

The Note Circulation shows an advance of 83% over last year, and both the Circulation and Deposits have increased materially since the present statement was compiled.

The past half-year is the best the Bank has ever had, and we have every reason to think that the current half-year will be at least as good.

Your obedient servant,

D. M. STEWART, General Manager.

Half-Yearly Statement

31st OCTOBER, 1906

LIABILITIES

Table with 2 columns: Description and Amount. Includes Capital Stock paid up, Reserve Fund and Undivided Profits, Notes of the Bank in circulation, etc.

ASSETS

Table with 2 columns: Description and Amount. Includes Gold and Silver Coin on hand, Dominion Government Notes on hand, Notes and Cheques of other Banks, etc.

D. M. STEWART, General Manager

Comparative Statistics

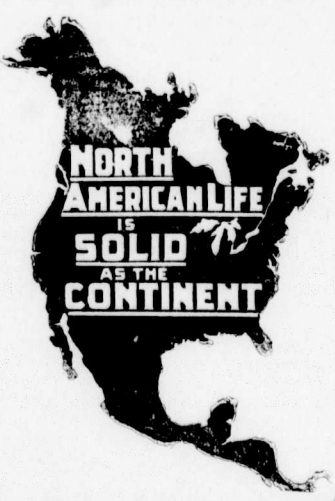
Table with 5 columns: Year, Capital Paid-up, Reserve Fund and Undivided Profits, Loans at Call, and Deposits. Shows data for 1902, 1903, 1904, 1905, and 1906.

D. M. STEWART, General Manager

The examination of conscience which all good people are accustomed to make before going to rest—in order to see how they have passed the day, and whether they have gone forward or backward—is of the greatest use, not only to conquer evil inclinations and to uproot bad habits, but also to acquire virtues and to perform our ordinary duties well.

After the joy which springs from right doing, the purest and sweetest is that which is born of companionship with spirits akin to our own.

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