

FIVE-MINUTE SERMON
NINTH SUNDAY AFTER PENTE-
COST

JUSTICE AND MERCY
And when He drew nigh, seeing the city, He wept over it. (From the Gospel of the Sunday.)
Which one of the children is best loved by the father and mother? Is there any poor little cripple in the family? That is the favorite child, the makes the parent's heart bleed to see the limping walk, or the hunched back, to see the sorrow, pain-marked face of the little one. That is the one who receives the warmest caresses; for that one the kindest tones and cheeriest words and nicest presents are reserved. Well, brethren, it is the same in the spiritual order. God has his best favors for his most unfortunate children; for men and women in the state of mortal sin. That is one reason why our Lord lavished such affection on the Jews; they had most need of it. Their hearts were the hardest hearts in the world. Their souls were the most diseased city in the world. It and its people were on the point of committing the most awful crime possible to our race. Hence our rejected love, and mercy. How we rejoiced to see those tears of the Lord wept over the hearts of those dead-ly sighs of a heart wearied and disappointed in fruitless efforts for their salvation.

It is true, amidst those tears He told of the persistent obstinacy of the Jews, and of their final impenitence, and of their terrific chastisement. But he did it all with many tears and with a depth of regret better told by tears than words. Brethren, there is a deep mystery taught us by this scene. It is the mystery of the union of two sentiments in God which to us seem essentially different—justice and mercy. How could our Saviour weep over a downfall so well deserved? How could He regret what none knew so well as He was to be a punishment all too light for the crimes of the Jews? Is there not a mystery here? How can it be explained? There is no adequate theoretical explanation of it. But there is a practical one, and a very excellent one, too. It is this: "Put yourself in the Jew's place; fancy yourself one of that apostate race; stand up before our Lord and listen to his sentence given against you with infinite reluctance—every word you hear is a blow, every word of mercy in the Judge only renders the justice of the sentence more evident to you and more dreadful! Mercy thus tends to justice a weapon which, while it only crushes down its victim the deeper, at the same time elevates much higher in the culprit's eyes the rectitude of the sentence.

Of course, the justice of God and His mercy are perfectly equal. Yet in some true sense we may say that His mercy is more powerful than His justice. Does not the Psalmist say that "God's mercy" is above all His works? Do we not know by observation and experience that where the wrath of God sets apart a single victim his tender love wins over a thousand? Why, then, very sentiments of our hearts which, while convictions of our minds by which we earn forgiveness in the Sacrament of Penance, are they not the free gift of God, earned by us only because "as means persons penetrated down from the throne of mercy? We offer our repentance to God in a kind of way as children make Christmas presents to their father. Where do they get money to buy them? From their mother, and she saves it up from the household expenses or gets it as a gift from her husband. In the long run the presents were bought by the one to whom they are given. Yet the father is very dear to the father; he values them; they are real presents to him; they express a real devotion; they lose nothing of their character of presents because he is at the expense of it all. So with our Heavenly Father. If he gives the gold we coin it; we stamp the beloved form of the Son of God on our poor prayers, so that when they come into the circuit and are back again in the divine bosom from which they sprang forth, somehow we have added something to them.

Brethren, let us hope that it was not our Lord's tears concerning us that was not in view of our reprobation but of our salvation. Let us be benighted, too, with a sense of our ingratitude that we are such unworthy children of so good a Father. A man may swagger and brag down his better self when merely threatened with punishment. But who among you can face, without flinching, the tears of so good a friend as our Lord and Saviour Jesus Christ?

BISHOP CANEVIN'S RINGING WORDS
At a luncheon of the Pittsburg credit Men's Association Bishop Canevin was the chief speaker and he gave the gentlemen present a few thoughts which should be of some service to them in the conduct of their business. Though both politics and religion were taboos at the luncheon the Bishop took these important points for his topic. He told his hosts that most citizens are afraid of religion and that most citizens are half afraid of politics.
The fear some people have of religion is really remarkable. These same people will discuss any topic but the one that should appeal most directly to men in general. The average man is very brave when it comes to standing up for what he calls his rights; under some conditions a lion in his path would be no deterrent. But let some one introduce the subject of religion, and there is a general scattering of the brave men and in a whisper the word goes forth, we must not discuss that subject. What are worldly affairs, what is business, what is politics compared to the salvation of the soul which is the chief aim of religion? They all divide into misty nothings. Men are cowards on this point. We need some of the old apostolic fire to bring us all up to the standard which real love for our Lord demands. There was no cowardice in olden times. The followers of our Lord were brave men who cared not for torture. All save Judas were ready to die for their belief. Let us not be Judases.

Bishop Canevin said, "Without religion there is no true politics. All depends on religion. Religion teaches us to do good and avoid evil and will prevent all evil." A man cannot go to heaven for having been a good father if he has been a bad citizen.
In the home circle men are paragons of perfection; in business their word is as good as their bond; in politics they are corrupt as any fostering sore. The condition is strangely paradoxical, but who will deny the truth of the statement? Down in Boston Archbishop O'Connell has been instructing the men of the Catholic Federation along the same line as Bishop Canevin. Good is bound to come from this active, interest of eminent prelates. There has been too much building on the Catholic name. The time is near at hand when from a political viewpoint the name Catholic will mean nothing unless there is behind it real genuine honest Christian purpose. When this day comes politics will not be the Augean stables but it is at present.—Syracuse Catholic Sun.

THE CROSS AND THE SUNDAY-SCHOOL

Times do change, indeed. We remember when we were a boy that a person who had any regard for a cross was looked upon as a heathen who did not understand the true significance of religion. However, the Church has stood so persistently for the symbol of redemption, that now the sects have taken it up and even display it at times. Down in Washington a couple of weeks ago there was a World's Sunday School Convention. Here is one feature of the great gathering as recorded by the Sunday School Times:
The lights all over the hall went out after we had heard this campaign message, and for an instant it seemed as if we were in entire darkness; but only for an instant; then there gleamed a white radiance from back of the children, and we saw, as a steady flame of pure white light, shining high up in the air between the two great hemispheres of the world's map which had faced us day after day during our meetings, the cross of Christ in living fire.

Such proceedings as the one here recorded take the mind back to the alleged "good old days." We remember when a boy, that there were few Catholics in the town where we lived the misfortune to go to school. We belonged to the other party in those days. A way up on a high hill, just outside the village was a little Catholic Church, and of course there had to be a school. To get to the school most of the lads had to go through the village. Religion ran high, and it was the special delight of the good little Protestant boys to pelt with stones the little Catholic boys who had the audacity to go to the church, the most striking feature of which, on the outside, was a large cross. If the young hoodlums had had sufficient courage they would have torn down that cross and thrown it in the river. They had inherited this hatred from their parents. God truly does move in a mysterious way. Now we have the cross at religious exercises everywhere. Inside, even the crucifix is to be seen outside the Catholic Church. And we know that at least one of the good little Protestant boys mentioned above who has been given the great blessing of the true faith.—Syracuse Catholic Sun.

RELIGION AND SOCIALISM

A PROMINENT MASSACHUSETTS PAPER PAYS GENEROUS TRIBUTE TO THE CATHOLIC CHURCH IN ITS WARFARE ON AMERICA'S DEADLIEST FOE
Taunton (Mass. Herald-News)
One of the finest tributes recently paid to the Roman Catholic Church was that paid by Victor L. Berger, the "unofficial head" of the great Socialist city of Milwaukee. Exceptionally fine was it because it was unconsciously made, because it represented his recognition of the fact that the greatest foe that Socialism has in the world is the Roman Catholic Church, a foe that has already grappled with it.
In a recent interview Berger said: "And I predict that in the final summing up it will be a fight between the red international and the black international."
"What do you mean by the black international?"
"The Roman Catholic Church."
He didn't refer simply to the little municipal conflict in Milwaukee, for that in and of itself has no significance, but he meant the worldwide conflict between Socialism and the other party organizations under whatever name they may be known. Charles Willis Thompson, who interviewed him and elicited the remarkable statement quoted above, makes us certain what Berger's views are by saying:
"His vision of the final grappling in a world-wide contest. Socialism the world over is to meet and conquer the force until it confronts alone its last adversary, the 'black international'—the Roman Catholic Church. Protestantism in Milwaukee, was neutral and friendly; in the worldwide conflict he does not look for any more menacing attitude on the part of Protestantism than that."
We do not agree with either Mr. Berger or Mr. Thompson that Protestantism will stand idly by without protesting against the advances of Socialism and combating the principles of this school of thought; for we do not believe that this is true; and, in fact, many among the ablest of those fighting Socialism are Protestants.

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But it nevertheless is true that the Protestant element in the community and in the world is less alive to the perils of Socialism than the Catholics. Here the Roman Catholic Church stands prominently ahead of all other religious bodies. It demands that Socialism be strangled because it aims at the destruction of the home, the sanctity of the marriage tie, and substitutes for the love and laws of God, ideas of an equality that are man-made, the abandonment of marriage and the establishment of a government where the laws of God have no part and no recognition.
It aims at the destruction of religion, belief substitutes a pseudo-brotherly-love-fraternity idea that soon runs into free love and sets up a state where desires are enacted into laws and where the home is reckoned as a non-essential factor in the scheme of human life.
The Roman Catholic Church stands as a rock against the divorce evil that is threatening not only our national life, but the sanctity of the home in every land. The growing record of divorces in the United States is appalling. It is an evil that is all the more dangerous in that it brings the marriage state into the condition where it is regarded as a mere civil contract to be broken or set aside at the whim of either of the contracting parties on any whim or excuse, or without effect. The priests of Rome not only do not recognize divorce but they will not marry a couple either of whom has been divorced, even though they were the innocent party to the divorce. Rome knows no divorce. Steadfast and immovable as the eternal hills it stands against this greatest of evils.

A WORD REGARDING SPAIN
A timely article in the Historisch-Politische Blatter (April, 1910) contains a keen analysis of the present condition of Spain from a Catholic viewpoint. Its presentation of present-day relations in that land will explain much of the thoughtful Catholic. Spain's development, political as well as economic, is looked at by all Europe through the eyes of Masonic and republican France. France is in the closest connection with Spain, whose foreign debt is mainly floated in Paris. Parts of Southern France belong to the hinterland of Spanish Barcelona, while the whole middle of Northern Spain, as far as Madrid, exports its merchandise by the Biscayan ports of France. The railroads now building across the Pyrenees will further facilitate French investments in Spain. The outcropping relation goes a long way to strengthen the hold of atheistic and radical ideas on the Spanish peninsula. French interests demand an industrial development of the invaded country, while they tend to denationalize and dechristianize it.

All Christendom has got to fight Socialism, or else our fabric of civilization will be rent in twain. No greater menace to religion, to morality, to good government exists than Socialism. The Roman Catholic Church recognized this years ago and has waged and is waging an increasing war against Socialism, and in this work very good citizens, Protestant or Catholic, must enlist for a short time, but for life if we would preserve all that we hold dear and sacred and be able to hand down to our children the belief in the sacredness of the marriage tie and home as the representative source of all government.

This political atheism called Socialism is working for the disruption of human society by propagating a doctrine clad in such brilliant pictures of relief from existing troubles, from the hardships of life as to enthrall and entrance those who listen as its panaceas are skillfully lured up to them. But the fight that is on is not mere political or social control, it is a fight that will determine the survival of the old religious institutions.
It has a pleasant sound to the man harassed by the wonderment of how he is to meet his expenses and who looks with envy or at least with a feeling of dissatisfaction upon the idle rich dining away millions in pursuit of pleasure, to talk to him about the "ownership of economic capital by the people organized into a 'business organization.'" To discuss with him a form of government where each and every person will be allowed the free exercise of personal will, without the communities hand showing itself in legal or other form of authority for "Socialism is opposed to all interference with the personal liberties of the people."
The Catholic Church stands like a bulwark against Socialism, and the Church is world-wide and far-reaching and wherever it goes there is an outpost against the attacks of Socialism.
Protestantism will not be backward in joining hands with Roman Catholicism in fighting this destructive organization, which is the most threatening of any in our national life, not even excepting the Mormon hierarchy which is bad enough, but which lacks the elements that make Socialism so attractive. When once the vast body of Protestants here and all over the world awake at the Catholics have already awakened the end of Socialism will be at hand. But when will they awaken?

ARE YOU A CHRISTIAN?
"I have always remarked one strange contradiction that exists in this world with regard to the science of religion. No man can pretend to be a doctor unless he has studied medicine—and studied it well; for otherwise he will have no patients; no man can pretend to be an architect or an engineer unless he has studied architecture and mathematics; no man can set up for a lawyer unless he has studied law—unless indeed he is content to be an advocate of lost causes. But in the face of this there are a great many who profess to be Christians who have never studied the science of the Christian which is religion. If I were to put the question to a great many outside this hall: 'Are you a Christian?' I would be answered immediately: 'By the grace of God I am'; but were I to ask again what a Christian is, many would be unable to tell me because they are in utter ignorance of the motives of our faith, the laws which govern our holy religion, and give no thought whatever to the concerns of faith and religion. And it is doubly strange to find that many who are in this state of ignorance are very willing to discourse as if they knew all about it, with the result that often they blaspheme what they know not. Here in Rome itself, without going farther afield, there are many Christians, erudite enough on other matters, but totally ignorant concerning the teaching of religion—a culpable ignorance because it brings with it a neglect of all that pertains to the supernatural life and of what relates to the world to come."
PIUS X.

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How often the sight of other people's happiness helps us when we ourselves are happy and miserable. We see a bright, strong, young face, or some one speaks a cheery word to us, and we forget how blue we were a moment ago. Something pleasant has come into our lives to offset the unpleasantness.

Here's a good motto: "I dare not drink for my own sake; I ought not for my neighbor's sake."
Faith is not a natural acquirement but one of God's most precious gifts. To have God's kingdom therefore extended on earth, we who enjoy this great bounty should pray constantly and earnestly that He would bestow it also upon those who sit in darkness.

Very Significant!
At the last Annual Meeting of the
Mutual Life of Canada
the following very significant statement was made by the President of the Company, Mr. E. P. Clement, K. C.:
"We adhere to the opinion so often expressed at our meetings that the security of the principal should be the paramount consideration. As a result of this policy, we are able to report that after forty years of operation we have not lost a single dollar of our invested funds."
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"One of the most promising of the younger Canadian poets in Dr. Fischer, whose second volume of poems, under the above title, is just off the press. Critics admit freely that he has grown in literary stature since the publication of his first volume several years ago. Dr. Fischer, aiming to be a poet of moulding, former influence, has bowed his knee before his native gods in the temple of his own vast heritage. He has placed the hall of his nativity upon his work. In 'The Toiler and Other Poems,' Dr. Fischer sings as naturally as a bird of the glad things of life—days, sunsets, white dews, the call of the books and the songs of happy-hearted little children. We look through his lines and see him standing ever so far from his maple and meadow fields. Without losing the hall of his nativity upon his work, he is as naturally as a bird of the glad things of life—days, sunsets, white dews, the call of the books and the songs of happy-hearted little children. 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