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FIVE-MINUTE SERMON. First Sunday of Advent. PENANCE.

When you shall see these things come to pass, ow that the kingdom of God is at hand."

It may seem strange to some that the sessons which precede the cele-bration of the great festivals of Christmas and Easter, festivals of great joy as they are, should be ordered by the Church to be kept as seasons of penance. Advent is ushered in by the proclamation of the Gospel prophecy of the Last Judgment read to prophecy of the Last Judgment view us on last Sunday, and again to-day we are reminded of awful terrors which our Lord foretoid will appear before the coming, or advent, of the kingdom of God. In one sense the kingdom of God is already come. It is the holy Catho-lic Cnurch, of which Jesus Christ is the King, and in another sense we may say that the kingdom of God is constantly coming by the preaching of the Gospel and the spread of the doctrines and morals of Christianity among men, and the consequent reign of that divine peace and joy which Christ brought into the world.

If the Church calls us to penance at these seasons it is because penance is the necessary means of obtaining divine peace and joy, and when we are, so to speak, at one with God, and free from the slavery of the kingdom of satan, then is our daily prayer answered, "Our Father Who art in heaven, Thy king-dom come!" Then begins the blessed reign of Christ in the soul, of which He spoke when He said, "The kingdom of God is within you." That is the end of our Lord's advent at Christmas and at the day of judgment; to establish the kingdom of God in the hearts of men in life, and give them the glorious kingdom of God in eternity.

How does penance prepare one for such a state of exalted purity, of spiritual peace and joy? By removing all obstacles which stand in the way of the reign of God in our souls. There are obstacles put in the way by the senses and by the spirit. There is a pure gratification of the senses and there is an impure gratification of them. We all know this; too often we know the latter to our bitter sorrow. And so constant and severe are our temptations, and so frequent are our falls, that nothing short of positive acts of mortification of the senses, both penitential restraints and penitential self-punishments, will break the chains of our sensual slavery, and enable us to offer these self-inflicted pains, in union with Christ's passion and death, as satisfaction to our justly of-fended God. The lives and deaths of the saints, the apostles, martyrs, confessors, and virgins all teach the necessity of this penance of the senses for the purification of the flesh. Let a man give himself up to the unbridled mastery of his senses, and at once the reign of divine peace and joy is over in his soul. How happy, on the contrary, is he who with a good will offers this pen-ance to God. A little self-denial in food or drink, in clothing, in money, amuse-ments, or the too common luxuries in-dulged in. Do we not all know how much these acts of penance aid us in purifying and controlling our rebellious es, and make us feel fit to stand in the presence of the all-holy God?

Then so many of us can never hope to get purity of spirit and feel ourselves fit for the near friendship of God unless we make war, so to speak, upon our spirit, upon our self-conceit, our self-will, and our self-We must do penance by acts of self-abasement, contrition, obedience, if we would crush out our pride, anger, and uncharitableness, and chase away all sorts of bad desires and imaginations which stain and degrade the soul. are, unhappily, living in an age of spiritual pride. The common, daily reading in newspapers, magazines, and novels clearly shows the prevalence of this satanic spirit. The arrogant, self-conceited discussions of religion, of divine truth, by infidels, agnostics, and even by many so-called Christians, are all inspired by the same spirit. Can a man touch pitch and not be defiled? Can we daily read such things and not nourish the same evil spirit within us? Here is a good chance to do penanco in order to keep the spirit pure and humble. Restrain the curiosity of your mind. Read only what is fit to be read by the shildren of the kingdom of God. Such man touch pitch and not be defiled? a restriction, you say, would be a very severe penance. I say that it ought not to be; but since it, in fact, would be, as you say, it is plain your spirit sadly needs some such penance for its purification, for you are are from being fit to live in the kingdom of God and enjoy its atmosphere of heavenly peace and joy. Think of this and begin to act Do something to purify your senses and your spirit and you shall be moved by the Spirit of all purity and



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grace to do, and a happy Christmas will that ordination was separation! This

ORIGIN OF METHODISM.

Editor Intermountain Catholic: Who was the founder of the Methodist church, and why was it called Method-LAURA WHITE.

The Methodist church in America presents some strange peculiarities in its origin—and organization. It acknowledges as its founder and apostle, Rev. John Wesley, who was an ordained clergyman of the Established church of England. Born at Epworth, England, 1703, he entered Oxford at the age of seventeen, finished his theological course and was ordained a minister of the Established church. His first mission was a curate to his father, who was also an Anglican minister. Under the influence of his brother, Charles, who remained in Oxford after him, his zeal was aroused at the laxity of morals and irreligious spirit that prevailed at the time. The brother, with some other students, formed a little society. Of this society

Charles Wesley wrote:

"Diligence led me into serious thinking. I went to the weekly sacrament and persuaded two or three young scholars to accompany me; and likewise to observe the method of study pre-scribed by the statutes of the university. This gained me the harmless nickname of Methodist."

John Wesley, returning to Oxford, joined the society. Both brothers, ordained in the Anglican church, refused to accept any curacy, but preached everywhere, visiting prisons and the

Both brothers read Catholic works, like the "Imitation of Christ," the "Life of St. Francis Xavier," etc., and distributed them among their followers. In 1736, accepting the invitation of General Oglethorpe, they came as missionaries to Georgia. Their stay in America was not long nor happy. Charles, who was appointed secretary of Indian affairs, and private secretary to General Ogle thorpe, being bitterly persecuted by some of the colonists, soon returned to England. John Wesley, who was a strong supporter of the Church of England, insisting on all its ceremonies and rites and refusing all communion with dissenters, did not leave Georgia till he was confronted with several charges, one of which was "of being regarded by all persons of any consideration as a

Roman Catholic."

Returning to England, he resumed his former work preaching in the open air and gained many followers. Though a strong advocate of apostolic succession in the Established church, yet when Anglican Bishops refused to ordain his followers, John Wesley resolved that they would be ordained in some manner for the American mission. Accepting as his guide Lord King's Account of the Primitive church, he argued that Bishops and presbyters were of the same order, therefore had the same right to ordain. He tells why he did not exercise that right in England, because "here there are Bishops who have a legal jurisdiction. In America there

Richard Whatcoat and Thomas Vasey to act as elders among them by baptizing and administering the Lord's supper.
And I have prepared a Liturgy little
differing from that of the Church of
England (I think the best constituted
national Church in the world.)"

This arbitrary consumption of power and firm adherence to the canons of the Anglican church so alarmed his brother, Charles, that he wrote a letter to Dr.

Charles, that he wrote a letter to Dr. Chandler in America stating:
"I can scarcely believe that in his eighty-second year, my brother, my old intimate friend and companion, should have assumed the Episcopal character, ordained elders, consecrated a Bishop, and the King, with true Stuart perfidy, ordained elders, consecrated a Bishop, and sent him to ordain the lay preacher in America. I was then in Bristol at his elbow, yet he never gave me the of the solidification of Protestantism and his elbow, yet he never gave me the least hint of his intention. How was he surprised into so rash an action? He remain thereafter a matter for penaliza-certainly persuaded himself that it was right. Lord Mansfield told me last year | years.

my brother does not and will not see : or that he has renounced the principles and practice of his whole life; that he has acted contrary to all his declarations, protestations and writings; robbed his friends of their boasting; realized the Nag's Head ordination, and left an indelible blot on his name as long as it shall be remembered."-Inter-

ENGLAND'S FALL FROM CATHOLICITY

"The sudden falling away of a whole nation from Catholic unity," forms one of the most interesting chapters in the latest volume of the Catholic Encyclo-paedia and is contributed by W. S. Lilly,

the well-known Catholic writer.

This falling off is not to be explained. he says, as rising wholly from the selfish policy or brutal passion" as Macaulay styles it, of Henry VIII.

It was the culminating effect, Mr. Lilly shows, of a struggle between the Papacy and the civil power of England that had been going on for many centuries
—even from the Norman Conquest.

Henry II. was not less desirous, it is shown, than Henry VIII. to free himself from the Pope's jurisdiction and his plundering of Canterbury was a case in

Von Ranke, the German historian, points out, says Mr Lilly, that the state of the world in the sixteenth century was hostile to the Papacy, and that the civil power would not acthat the civil power would not ac-knowledge any higher power than itself. The sovereign of each country would be supreme in regard to all he might control, and on the death of Wolsey, one of the strongest of Church diplomatists in those ages, the power of the King became supreme

This fact was shown in that Henry VIII. when he appointed Thomas Cromwell to be his Vicar-General, he reserved to himself, as supreme arbiter in matters theological, all matters of doctrine. More than once he went into the House of Parliament of the time and expounded to legislators what he conceived was the real meaning of dogmas. The greed of Henry VIII. was another

source of the de-Catholicizing of the country. Envious of the wealth of the monasteries, he confiscated them, thus, as Mr. Lilly says, leaving the foundation of English pauperism, and throwing the people on their own resources, making the practice of their devotional exercises an impossibility. The advent of Mary, and the restoration of religious customs did not avail to keep the faith generally alive when Elizabeth in-augurated the first part of her reigu with wholesale measures of persecution against all who professed the Catholic faith. It was soon after her accession that on the Feast of St. John the Baptist, 1559, the statute took effect which was to abolish the old religion, and set up the new.
From that time Catholic worship

could only be performed by stealth and at the risk of severe punishment. Had it not been for the founding of the seminary of Douay in 1586, by Cardinal Allen, whose object was to perpetuate the faith in England by creating an apostolate. Catholicity could hardly have survived even in the small numbers which were present previous to the great nineteenth century revival following emancipation.

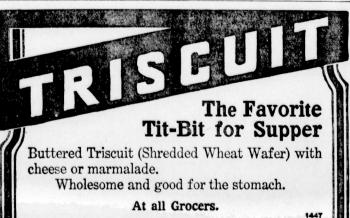
The total number of Catholics who

suffered death under Elizabeth amount to 189; of these 128 were priests, 58 laymen and 3 women.
Under her successor, James, the Cath-

olic clergy and laity fared almost as badly, the fact that his mother, Mary Stuars, having been a Catholic meaning nothing.

nothing.
Under Charles I., however, only two Catholics suffered, the King's refusal to persecute being, says Mr. Lilly, one of the reasons of his downfall.

By the accession of Charles II., however, a strong anti-Catholic feeling had revolted against his Catholic instincts.



The White Plague

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BODY OF BERNADETTE FOUND INTACT.

There is another and a very remarkable prodigy to be added to the record of Lourdes, says the Irish Catholic. The exhumation has recently taken place, in solemn canonical form, of the remains of Bernadette Souvirous, in religion Sister

Bernadette Soudirous, in religion Sister
Mary Bernard, from the grave in the
convent cemetery at Nevers, in which
they have lain fo three decades of years.
The body of her to whom, as an humble
shepherd girl, the Blessed Virgin appeared and said, "I am the Immaculate
Conception," was found to be absolutely
intact. The miracle is a rare one; there
are few like examples even in the case are few like examples even in the case of the illustrious saints, and a fact of the kind is always specially noted by hagiographers as the most singular and a glorious testimony of heaven's favor. A greater contradiction of the laws of a greater contraint of the laws of nature cannot be conceived than a corpse, given up to the earth, should thus escape the natural consequence of death, decomposition.

It was a fact soon made known to the

world that immediately after ecclesiastical authority had pronounced favorably, after full inquiry upon the authenticity of the apparitions, pious pilgrims wended their way from all parts of the globe to Lourdes, and thither flocked year after year, in their thousands and tens of thousands, the sick, the maimed-ay, almost the dying—to implore in the spot she had favored with her celestial presence the clemency of Mary Immaculate. There was one person in all the world who would naturally be supposed to know all about this, and who yet knew nothing Sister Mary Bernard, she to whom the ImmaculateVirgin had deigned to appear and hold converse. Buried, dead to the world, in her convent, filling its lowliest offices with humble devotion and obedience, no word of the wonderful happiness at Lourdes was ever permitted by her superiors, doubtless inspired by Heaven, to reach her ears, and thus was avoided for her the least temptation of self-glory or complaisance; thus were made easy for her the virtues of renunciation and detachment exacted by her religious

panions or to the public as the privileged child who at the beginning of her life had received the signal favor of an authentic vision of the Blessed Virgin; nor did she herself ever speak of the great favor of which she had been the reskin. cipient. The recent exhumation of the once

She was never pointed out to her com-

humble shepherdess, the holy nun, had to do with the gathering of evidence for the introducion of the cause of her

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