

FIVE-MINUTE SERMON

FIRST SUNDAY AFTER EPIPHANY

THE THIRD COMMANDMENT

"And his parents went every year to Jerusalem at the solemn day after the Passover."

In today's gospel two points in particular deserve special notice. First of all the ready obedience and holy zeal with which Mary and Joseph kept the prescribed feast, and the unexpected misfortune which befell them on the journey to their home, namely the loss of the child Jesus for three long days. We will give our attention to-day to the first of these points and consider how necessary and salutary it is to keep holy in a befitting manner the Sundays and holy days of obligation.

In the Old Law the Jews were commanded to go three times a year to the Temple of Jerusalem, to offer sacrifice namely on the feasts of Easter, Pentecost and the Tabernacles. This obligation bound only men from twenty to fifty years of age; those under or above these years, and also the women, were not obliged to keep this commandment. The child Jesus and Mary therefore were not obliged to undertake the journey to Jerusalem for the Paschal feast; nevertheless they undertook it in holy zeal, and thus afford us an example from which we may learn that we should not only subject ourselves willingly to practices which are obligatory, but also to those which are not strictly enjoined upon us. On Sundays and holy days we are required to hear Holy Mass. Can we really say, however, that a Christian has a true love for God and his soul, who on Sundays does nothing else to promote the glory of God and the salvation of his own soul? Is he a zealous Christian who on these days just goes to Mass, but does not trouble himself about hearing a sermon, or attending other services? Alas, there are many Christians whose love is so cold that when exhorted to assist on Sundays at the sermon, vespers or benediction, they excuse themselves by saying that they are not obliged to do so. Nevertheless they find time to visit the places of amusement, or spend their day in idle or even sinful pleasures, or employ the holy day in the pursuit of temporal affairs.

How profitable and salutary it would be for our souls if the Lord's day were kept in a becoming manner, we find explained in Holy Scripture in many places, as for instance: "Keep My Sabbath, and reverence My sanctuary: I am the Lord. If you walk in My precepts, and keep My commandments, and do them, I will give you rain in due season; and the ground shall bring forth its increase, and the trees shall be filled with fruit. . . and you shall eat your bread to the full and dwell in your land without fear. . . I will set My tabernacle in the midst of you; and My soul shall not depart from you, and you shall be My people." On the other hand, the Lord threatens with severe punishment those who desert from the Sabbath and holy days: "But if you will not hear Me, nor do all My commandments, if you despise My laws, and condemn My judgments, so as not to do those things which are appointed by Me, I also will do those things to you: I will quickly visit you with poverty, and I will chastise you seven times more for your sins, and I will break the pride of your stubbornness. And I will send you the heaven above as iron, and the earth as brass" (Lev. xxvi).

Never neglect, dear Christian, the third commandment, which says: "Remember that thou keep the Sabbath day." Sundays are appointed not only that you may obtain rest for your body after the toil of the week, and gain new strength, but as the Lord's days, that you may serve God and look after the welfare of your immortal soul. For this reason all work and business should cease on these days.

Do not fail, therefore, to assist at Holy Mass, do not neglect afternoon or evening services. Not only Sunday morning, but the entire day should be devoted to the Lord. I do not mean to say that you must deny yourselves recreation and amusement. No, after you have served your God, and after having taken care of the affairs of eternity, you may well enjoy yourselves, relaxing mind and body. But all such amusements must be secondary, and of no account, not sinful. Commission of sin is the greatest desecration of Sunday. Do not associate on these days with those that seek pleasure in boisterous amusements, in dances, etc., thus profaning the Lord's day by burdening your soul with sin. God punishes each and every sin; but He will punish most severely sins committed on the day which He set apart for His services. Because, as St. Cecil tells us, it is doing a great injustice to the Lord God when we spend days that are especially consecrated to God in foolish and sinful amusements. Dear Christians! We have just entered upon a new year. Let us to-day make the resolution to observe the Sundays and holy days of obligation in a befitting manner, and in employing them to the service of God, and for the good of our own souls. Amen.

CATHOLICS TO THE FRONT

There is much work done in the United States to-day in the cause of religion and patriotism due to the self-sacrificing efforts of loyal Catholics. The Catholic's own system of education, his many and various charitable institutions, the magnificent temples raised to the honor of the true God, together with his multiplied endeavor along social lines testify to a noble and generous spirit. We fear, however, that all Catholics alike cannot boast of their generosity, that many too often put themselves on the back without reason. The beautiful structures and institutions we look up to and glory in, are not always and frequently far from being the result of our own little mite. What is standing out in solid granite or in an admirable school system or in the charitable comfort of our Catholic hospitals can be traced rather to the zealous and economical efforts of a hard-working pastor or to the self-sacrificing work of our poor religious women.

HAY FORK RAN THROUGH HIS FOOT

But Able to Walk Again in the Second Day

Mr. V. Thorpe, of Saskatoon, Sask., was saved much pain by the use of a great deal of suffering by Douglas' Egyptian Liniment. He says,

"While having last week, a hay fork ran through my foot. I applied Douglas' Egyptian Liniment there as soon as possible, and kept a bandage wet with the liniment over the wound. On the second day I was able to walk again and was greatly surprised how quickly the wound healed. Last summer I suffered greatly from boils, having as many as 14 at one time. On the advice of a friend I tried your liniment. The boils disappeared as if by magic, and I have had none since. Your liniment is absolutely the finest thing of the kind I have ever used."

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We need not go far for examples; too many of our charitable institutions to-day are far from being supported by our wealthy Catholics. Nor is the magnificent success of our colleges and universities due to the generous donations of our Catholic brethren. When the great trial balance is drawn up by the divine bookkeeper on the closing day of the year, how many of us are sure to be surprised—Intermentum Catholic.

THE OUTLOOK AND THE VATICAN

The Outlook of November 26, 1910, has a tumultuous and tempestuous editorial article entitled "The Vatican and the Roman Catholic Church." It is an impassioned and partisan appeal from the platform, rather than a serious and sober discussion of an important subject, such as one would expect in a Review. It is not an outlook, but an outbreak.

The writer clears the way for the fight by informing us that the word "Vatican" means the political activity and public policy which now control the Vatican and the Roman Catholic Church. It is an impassioned and partisan appeal from the platform, rather than a serious and sober discussion of an important subject, such as one would expect in a Review. It is not an outlook, but an outbreak.

To this statement we, of course, demur, and sweeping aside the alliterative ponderosities—"the political activity and public policy" which are presumably pseudonyms for the Pope, whom the writer seems afraid to name—we hasten to assure him that "the large number of Roman Catholics who are loyal to the Church are" not "in opposition" and by no means "in sharp opposition" to the Sovereign Pontiff, whether he be Pius IX., or Leo XIII., or even Pius X., with the Spanish influence with which the writer discovers the last named Pope to be overwhelmed.

Had he been in New York, when at a few hours' notice some thousands of men, on that stormy Sunday night of January 27, 1907, hurried to the Hippodrome to proclaim their loyalty to the Pope, whom France had insulted, and had he heard the throng of men, who had felt it—which made every heart in that vast assembly quiver with emotion each time the beloved and venerable name of the Pope was mentioned; and he heard the spontaneous and prolonged and enthusiastic cheers that leaped from the throats of the thousands who packed every inch of the immense amphitheatre, echoing and re-echoing again, till they reached the other thousands who were standing, for hours, outside in the snow and rain, he would have dismissed from his mind the delusion that the large number of loyal Roman Catholics are in sharp opposition to the Vatican. They could not be "loyal Roman Catholics" if they were not devoted and affectionate sons of the Pope.

With regard to "the political activity of the Vatican," we are not at all surprised to find that the Vatican would accept a degrading slavery, like that of the English or Russian Church, there would be peace in the world to-morrow. But the Church of God is Catholic and not national, and it refuses absolutely to be shackled by any earthly ruler in its quest of human souls. Far from being swayed by "the political activity of the Vatican," Catholics are the very first to resent the slightest suspicion or semblance of such action. It is sufficient to recall the Septemate in Germany, not to mention other instances which will occur to any one familiar with current events, to understand how absolutely free Catholics consider themselves in political matters. They do their own thinking, and provided the laws of cities are not violated they are subjected to no compulsion. Nor is it true as the Outlook informs us, that "the political activity of the Vatican has been the bane of the Church for centuries, has taken it into fields where it does not belong, and has lowered its moral standards by the use of methods and the pursuit of ends which had no right to do with religion." On the contrary, whenever it did interfere, it has been in the interest of religion and morality, as with the unpeppery Henry VIII., of England, or to free the people from the thralldom of tyrants like Frederick II. and Henry IV., of Germany, not to speak of more modern struggles against oppression and immorality.

Doubtless there is some discontent at present in France, due to the Papal prohibition of the cultural associations, and possibly that is the reason why it is perceived by "those who frequently visit Europe." But it is absurd to describe that feeling as "sharp opposition on the part of loyal Roman Catholics." A son may dislike what his father tells him to do; but if he is "loyal" there can be no "sharp opposition." Indeed, right-minded men in France, even unfriendly statements, are already perceiving the wisdom of that prohibition, and are putting an end, let us hope forever, to that spineless and hopeless inactivity which is so alien to the French character and to the best national traditions. The Church took the measure of the foes she had to meet, for she had the experience of nearly two thousand years behind her, in dealing with the devices of all sorts of political manipulators. She was fully aware of what she was doing, as well as of the difficulties she would have to face, when she refused to compound a national felony and to destroy the fact of Catholicity in France today. Criticism indeed there was, and it was expected, but the result has been the Catholic France is on her feet again determined to vindicate her rights to her illustrious title of the Elders daughter of the Church. If that is "political activity," let the Outlook make the best of it, or the worst of it.

We Catholics are grateful for being told that "the Church is particularly adapted to administer to races of Latin descent and of the Latin temper." She is, but she has never despised those of other descent and of other temper. She pursued them when they were savages in the fens of Holland and the forests of Germany, and did not desist when they became Anglo-Saxons in England, persisting in her task till she forced upon them the only civilization they ever possessed. She has had to do with all sorts of races, but has never for a moment been guilty of the folly of thinking that Catholicity in France today, the monopoly of virtue or look with contempt on the rest.

Nor has she any need of being warned not to stand in the way of sincere scholars, dissenting contributors, and devout pursuit of truth. Without the Church there would be no scholarship, no sincerity, no conscientiousness, no pursuit of truth in the world to-day. Had it not been for the Church, and "policy," both Europe and America would to-day be a howling wilderness inhabited by barbarians and savage beasts.

It is not terrified or even surprised because some of her doctrines are questioned by certain individuals whose temerariousness is only equalled by their lack of information. It stands above banking with the Light of Divine Truth in her hands, and its splendors no more interfere with intellectual liberty, than the light of the sun prevents the scholar from pursuing his journey. It is only darkness that puts fetters on our feet and fear in our hearts. The truth with which she illumines the world, is from God; and in it there can be no error. It prevails to meet his origin, his duties, and his destiny; and it alone leads to salvation. It is not an opinion, not a fancy; nor is it subject to the views or reviews of great or little theologians or even contributors to and specialists. St. Paul would not let an angel from heaven modify or change it, in the Providence of God we are free to receive it, and free to reject it, but whether we accept it or not, it will, by its own light, must shine on forever—America.

MR. EDISON'S ARROGANCE
Mr. Edison, to whom the world owes so much for his marvelous inventions, has seen fit to deny the immortality of the soul. An immortal mind seems to be his great objective. What a pity that the cobbler will not stick to his last, and leave questions of theology to the Church, its specialist, from whom we should learn spiritual principles and conclusions, as a fitting reciprocity for ecclesiastics accepting with thanks and gratitude his scientific discoveries. The specialist should be deferential to the generalist, but, like most materialists, he ventures into a domain where he is a complete stranger, and forthwith scorns what he ignores.

An alien to the language of the country, to which his arrogance migrated, he condemns everything he finds there, as seen from the top of a bus. Because he found electricity having facilities never before recognizable, is no reason why he should be preferred to Wright in matters of aerial navigation, to Shakespeare as a character builder, to Bossuet as a Christian orator, or to our Blessed Lord as an expounder of religious truth. With his own theme, he is patient and painstaking, but to the great problems of spirituality he devotes a hurried glance from his axioms. This is unfair. Mr. Edison should attend to his business, and if he has not the time to regard matters of eternity, he should not throw his weight against them. His special is neither justice nor logic. It should afford him no pleasure to ruin the hopes of others.

THE POWER OF REPENTANCE

"But most of you will say to me: 'The way of righteousness we have not known. We have defiled our souls by sin.' Well, be it so. If you cannot enter Heaven by the path of repentance, if you cannot go before your Maker clothed in the white garments of sinlessness you can appear before Him in the purple robes of penance. If you cannot walk heavenward with the innocent John the Baptist, you can go in company with Peter. Which of you has ever offended God as Peter did? Peter who denied his Master with an oath after he had made so many professions of fidelity, who denied Him after

THE CHURCH'S CONSOLATION
Our Blessed Lord did not promise His Church a mission always pleasant, always peaceful. He did not promise that the powers of the world would always be favorable to her. He did not promise that the members of the Church would be wise and impeccable. But he promised something infinitely more important, namely, that He would be always with her. Our Holy Father Pope Pius X. in his encyclical on the ter-centenary of the canonization of St. Charles Borromeo, said:

It is certainly well known to you, Venerable Brethren, that the Church, although ever in tribulation, is never left by God wholly without consolation. For Christ loved the Church and delivered Himself up for it, that He might sanctify it, and present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (Eph. v. 25, seq.). Nay, when the licentiousness of morals is most unbridled, the onslaught of persecution most fierce, when the wiles of error, that seem to threaten her with utter ruin, and that tear from her bosom not a few of her children to plunge them in the vortex of impiety and vice are most cunning, it is then that the Church finds Divine protection more efficacious than ever. For, with or without the consent of the wicked, God makes error itself serve for the triumph of the truth which the Church is the vigilant guardian; makes corruption serve for the increase of sanctity of which she is the burning mother and mistress, and persecution serve for a more wonderful "freedom from our enemies." And thus it happens that when to profane eyes the Church seems to be buffeted and almost submerged by the rage of the storm, she comes forth fairer, stronger, purer, refulgent with the splendor of the greatest virtues.

DRUGGETS NEVER CAUSED A COLD
Stuff Rooms Alone Responsible Says Dr. Treves.
Special Cable to The Mail and Empire Over Our Own Local Wires.
London, June 24.—Dr. Sir Frederick Treves astonished the public last week by declaring that "the idea that colds are caused by draughts are absurd. No cold ever had such an origin. Colds are the result of draughts, but not of stuffy rooms." Other famous London physicians back up Sir Frederick in holding that no cold was ever caused by draughts.

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his lips were purpled with the precious blood of His Master, which he had drunk at the Last Supper, yet so much did Peter prophesize his Lord by his tears and repentance that he is appointed the Prince of the Apostles and the Head of the Church.

If you are unworthy of keeping company with Mary the Virgin in your journey to eternity, you can be the companion of Mary Magdalen, the penitent. Which of you has defiled her soul as Mary Magdalen did? And yet, next to our Immaculate Mother, there is no woman mentioned in the Gospel who was more favored by Our Lord or more honored in the Church than is Magdalen. If you cannot kiss the feet of Christ with chaste lips, like His Mother, you can water them with tears of compunction, like Magdalen. Oh, how precious in the sight of God is the gift of repentance, since it changes a mortal sinner into an elect of God!—Cardinal Gibbons.

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