

## FIVE MINUTE SERMON

BY REV. M. BOSSAERT

## FIFTH SUNDAY AFTER PENTECOST

## REVENGE, A THREEFOLD WRONG

Almighty God is a God of love and peace; He maketh His sun to rise upon the good and bad, and raineth upon the just and unjust; bestowing good gifts upon all His creatures. He wishes us to follow His example, and desires genuine charity and peace to prevail amongst us, so that no one may be angry with another, far less abuse him or take vengeance upon him. It is always wrong to seek revenge, and Christians cannot be too much on their guard against this evil.

1. *Revenge is, in the first place, a wrong done to God Himself.*—By arrogating to ourselves a right that belongs to God alone, we are plainly wronging God and interfering with His privileges. He has said: "Vengeance is mine, I will repay," and these words show clearly that no one will escape punishment who injures his fellow man, or deprives him of his honor, property and rights. But to punish the offender and make him feel the chastisement that he deserves belongs to God alone, not to the person offended and injured, who must not avenge himself, but leave the matter in God's hands, or else appeal to the law and authority that can inflict punishment in God's name. God's will in this respect is made known clearly and decidedly, and no one can bring forward any arguments against it. Supposing a man attempts to avenge himself, and not only wishes evil to the person who has wronged him, but injures that person as much as he can, treating him with contempt and suspicion and destroying his good reputation, so as to bring him to ruin. Is not this man directly opposing God's holy will? Is he not presumptuously interfering with God's judicial authority? And is this not a grievous wrong done to Almighty God?

2. *Revenge is, in the second place, a wrong done to our fellowmen.*—Those who avenge themselves presume to judge and punish their neighbor, without being in a position to decide whether the injury was inflicted wilfully, for otherwise it does not deserve punishment. Our neighbor may have done or said something that we regard as an insult, but it is possible that he acted ignorantly or hastily without due consideration, or even that he believed himself to be doing his duty. In the former case, he deserves leniency and forgiveness, in the latter esteem and gratitude. Even if he was really badly disposed, and intended deliberately to give offence, is that a reason for avenging ourselves? No, it is never right to repay evil with evil; one unjust act cannot repair another; and how can you argue that you are acting in doing wrong because some one else also commits an offence?

3. *Revenge is a great wrong done to the person offended.*—You know that with what measure you mete, it shall be measured to you again. Now no one uses a worse measure than he who avenges himself on his neighbor, for he judges him without taking the trouble to judge him fairly; he assumes him to be in the wrong, and makes no allowances for him, punishing his smallest offences with the greatest imaginable severity. Is not this a bad measure? Yet it will be measured to him in the same way; he need not hope for mercy and consideration; he has judged his neighbor harshly, wished him all manner of evil and condemned him to pay a heavy penalty, and he will be treated in precisely the same way; he will be judged, sentenced and punished. It was not in vain that our Lord warned us, saying: "With what measure you mete, it shall be measured to you again," and we have no reason to complain if such is the case, since we pray daily: "Forgive us our trespasses, as we forgive them that trespass against us." God acts with perfect justice when He treats us as we treat others.

Let us then banish all revengeful feelings; God alone can avenge; we have to cherish a loving, peaceable, yielding and conciliatory spirit, for this is the spirit of God's children. Let us try to acquire it by means of prayer and self-discipline, and in it let us act and speak during life and in death. Amen.

## SUGAR AND POTATOES

There are two staples of American life, which, according to all accounts are fairly plentiful. Because they are both in demand, the unscrupulous exploiters have been able to corner both sugar and potatoes. In Chicago, potatoes are selling for \$1.25 a peck, and sugar at 27 cents a pound. Assurance is given that the prices are outrageous. And there the matter rests. We may not quite assent to this. As for aid from the Government at this crisis we need hardly look for it. Neither party will do anything drastic with a campaign in sight. Votes are more precious than sugar or potatoes. And so the question goes back to a long suffering people. They must pay just as much as the man who has the corner can squeeze out of them. It is to no purpose to show that sugar companies have made 200%. That does not reduce the cost to the consumer. It does not help to know that potato kings have made vast fortunes. Of course, any outcry against outrageous prices will be set down as anarchy and

Socialism. This is now the handy and pat answer. But if these are the only two forces which the capitalist exploiter fears, he is evidently inviting their depredations. We have been all fed up on the horrors of Russia. These may or may not be true. But of one thing we are certain. We know how the forces of Russia were let loose. If a country is to be made a manure heap to nourish a few roses, we know the day of reckoning is bound to come. If another country is made a stamping ground for the production of millionsaires at the cost of the many, it needs no prophet to read the on-coming signs. —New World.

## HOW RELIGIOUS ERROR REPEATS ITSELF

AS SHOWN BY ST. AUGUSTINE

Revolt against authority is an evil that will always be with us. It is older than mankind, for it has been the cause of the fall of the angels; and it will no doubt exist as long as free agents may rebel against the Will of their Creator, for pride will not brook the restraint of a superior will.

The revolt of the intellect against the divine teaching constitutes heresy, writes an author. Heresy, in spite of the common error to the contrary is not of a comparatively recent origin. It is, if not a necessary, at least an unavoidable growth on the tree of the Nicolaean mentioned in the Apostolic teaching, and in fact, a constant recurrence from the apostles down to our own days, from alpine to the Modernists who were condemned by Pope Pius X. Heresiarchs may come and go; their systems may strive and dwindle; their errors may be clearly exposed and thoroughly refuted, and yet heresy under some form or other will still be with us. It should not, therefore, be a cause of surprise to hear that as early as the time of St. Augustine who died in the year 430 A. D., this great convert from heresy and greatest of the doctors of the Church could enumerate eighty-eight heresies from Simon Magus, the contemporary of the apostles, to Pelagius, the last in line of the leaders of unorthodox thought.

If heresies of all times have a family likeness in this, that they are, one and all, a revolt of the intellect, they resemble each other likewise in the selection of their weapons, both offensive and defensive. From St. Augustine's words we may glean that the following are some of their favorite arms and tactics.

1. Truth is no consideration, when there is question of scoring against their spiritual mother whom they have abandoned.

2. They will savagely attack the real or imaginary evils of individual members of the Church, as though the Church herself were responsible for these.

3. At the same time they seem to be unaware of the fact that they themselves are living in glass houses.

4. They will furiously pillage Scripture of its most violent invectives against all that is vile and detestable, and hurl them insolently at the fair spouse of Christ.

5. To manufacture proofs for their own system, or to attach undue importance to insignificant events, in order to show forth their own righteousness is not always below their sense of honor.

6. They do, indeed, wrest and twist the sacred text "to their own destruction" (2 Pet. 3:16), being either unable or unwilling to see the meaning of the Scriptures in its context and in its corporate unity, and, on the other hand, indulging freely in fanciful interpretations of obscure passages.

It goes without saying that these remarks do not apply to those who, having received heresy as a sorrowful heritage, have been deprived of their family rights in the Church which is the house of God, the pillar and ground of the truth (1 Tim. 3:15) and yet are more Christian than sectarian, and attach themselves more to the truths which heresy has retained when it broke away than to the errors which it tried to graft on the ancient stock. —Catholic Bulletin.

## ST. CHAD'S RELICS

## CARRIED IN IMPOSING PROCESSION

(By N. C. W. G. News Service)

London, May 17.—Birmingham observed the festival of the translation of St. Chad on Sunday, May 9, when the relics of the Saint were carried in procession from the cathedral through the principal streets of the city. The Archbishop of Birmingham celebrated Pontifical Mass in the morning, and at the conclusion of the Mass the sacred relics of the Saint were exposed all day for the veneration of the faithful. Bands of pilgrims came from all parts of the city and the diocese, and relays of members from the different parishes, accompanied by their parish priests, kept guard over the Relics until the hour of Vespers. After Vespers the procession set out through the city, accompanied by bands and all the confraternities and sodalities, with their banners.

The Relics of St. Chad, who was a Saxon Bishop of Lichfield, have had a changeable history since the Reformation. When the church was spoiled by Henry VIII., the relics were privately taken away by Pre-

bendary Dudley to save them from desecration, and by him consigned to the care of two ladies. Had it been known that these ladies were in possession of the holy relics they would have suffered death, and in fear of their lives, they gave them to two brothers living in Staffordshire. These divided the relics, and in the year 1615 a portion passed to Father Peter Turner, of the Society of Jesus.

In 1652 the English Provincial of the Jesuits, Father Foster, inspected the relics, and in his capacity of Apostolic Notary, he officially approved them and the record of the occurrence was placed in the archives of the Society. On the death of Father Turner the relics passed to the care of Father Levermore, S. J., but in 1658, the priest-hunters entered his home and opened the case, carrying off some of the bones. What were left were placed in the safe keeping of the ancient Catholic family of the Fitzherberts at Swynnerton in 1664, where they remained until 1790, when they were lost sight of until 1837, when they were discovered by Father Benjamin Hall, chaplain to the Fitzherbert family. The relics were found by the priest under the altar of the private chapel, and their authenticity established. Four years after this, in 1841, at the consecration of the newly built Cathedral of St. Chad, in Birmingham, the relics were translated to the cathedral and enshrined above the high altar, where they now rest.

## DEVOTION TO BLESSED SACRAMENT

Devotion to the Blessed Sacrament is the soul of devotion to the Sacred Heart. Our Lord calls it the Sacrament of Love, for it is the fullest and most sublime expression of His Heart for men. His most ardent desire, "to draw all to Him," led Him to put aside every vestige, not only of Divinity, but also of humanity and to conceal His glory under the inanimate forms of bread and wine. In the Blessed Sacrament, all, however humble, could approach Him and unite themselves to Him in this Sacrament, Christ's delight, "to be with the children of men," could be satiated in the most intimate manner. What love could be more ardent or effusive? It is the acme of affection. If the Blessed Sacrament is the Sacrament of Love, then the Sacred Heart is the Symbol and Fount of that Love. One lesson to the other: one demands the other. The most solid devotion to the Sacred Heart is based on the Blessed Sacrament. The month of June is the month of the Sacred Heart. It is most fitting, then, for the League members to pray this month for "Devotion to the Blessed Sacrament," that thus there may be born many true and ardent disciples of the Sacred Heart.

"I will give you greater gifts than you had from the beginning." How well Jesus fulfilled these words in the institution of the Blessed Sacrament! What greater could He bestow than to give His own Precious Blood and Sacred Body to be our food and drink. The Holy Eucharist is to our Faith what the sun is to the universe; the centre of all, the pivot on which all turns, the reason for existence of all else. How much is contained in this priceless Gift; the Sacrifice of the Mass, Holy Communion, the Real Presence in the Tabernacle, the Viaticum, Benediction and Exposition. Through the reception of this Sacrament, Jesus makes us partakers of His best gifts, yes, of His very nature, of Himself. What a wealth of love is here expended, what a wealth of devotion it should call forth! But "many are weak and infirm, and many sleep," says St. Paul, and the reason alleged by the Apostle is, "they do not discern the Body of the Lord." The Blessed Sacrament is not to them what the Saviour intended it should be. "Ingratitude and coldness from the greater part of men in the Sacrament of Love," was the complaint of the Sacred Heart of Jesus. June should be the time for strengthening, invigorating and energizing devotion to the Sacred Heart, through the Blessed Sacrament. Earnest, united prayer will furnish the needed tonic.

"If thou didst know the Gift of God thou perhaps wouldst have asked of Him." These words of the Saviour to the Samaritan woman at the well, could be aptly directed to a generation, selfish for peace and happiness. Ill and ailing, the infirm men, and they know not the Divine Physician, and His all-healing gift, the Eucharist. Men do not comprehend the consuming Love of the Sacred Heart of Jesus, that caused Him to extend the Incarnation in the Sacrament so that He could be always with them, in its closest union with them. It is the final and most cogent appeal of the Sacred Heart to the hearts of men. Such is the great love of that Heart, such is the zenith of that love, the Blessed Sacrament. If men would but empty their hearts of those sordid things, which they almost deify, and fit themselves for Christ's pure gifts! What joy to the Sacred Heart when new disciples come to ask for "the true Bread from Heaven," and the "Living Water," of which "he that drinketh shall not thirst forever." The prayers of the members of the League of the Sacred Heart should bring a rich June harvest to the "Banquet of the Eucharist," a harvest of new and renewed devotees of the Sacred Heart of Jesus.—The Tablet.

## H. G. WELLS IN MOTLEY

Grammarians are aware of a sharp distinction between "may" and "must," "this is probable" and "this is certain." Most ordinary people, such as the man in the street, the horny-handed son of labor, the tolling farmer, and the redoubtable doughboy, likewise suspect that these words and phrases are not altogether synonymous. But one Mr. H. G. Wells, who not only poses as a philosopher, but by certain uncritical minds is actually accepted at his own valuation, holds that between possibility and actuality, theory and fact, there is, and on the whole should be, no difference whatever. And it is the Gallic wit of Hilaire Belloc playing in the current Public Review which in most genial fashion measures Mr. H. G. Wells for the motley he has surely won. To appreciate the keenness of Belloc's logic, the whole essay must be read: yet it is possible by a few extracts to convey at least the flavor of his wit. The quotations so mercilessly contrasted are taken from Wells' "Outlines of History."

(a) "Certain very fundamental things may have been in men's minds long before the coming of speech."

(b) "Chief among these must have been the fear of the Old Man of the Tribe."

(c) "Objects associated with him were probably forbidden."

(d) "Every one was forbidden to touch his spear or sit in his place." (Italics inserted.)

"Everyone acquainted with this sort of humbug knows what is coming. We are going to have a crude materialistic explanation of the Sacramental idea—and we get it!"

(a) Another idea probably arose out of the mysterious visitation of infectious disease, and that was the idea of uncleanness and of being accursed."

(b) "Out of such ideas grew the first quasi-religious elements in human life." (Italics inserted.)

How delightfully reminiscent is all this of the cocksure American professor, contemptuous of logic because of the untrained, unsuspecting youth before him! In four sentences Wells draws a positive "must" from an hypothetical "may," adds a "probability," and from the whole extracts a statement of fact which is an explanation of the origin of the sacramental system. Yet we are bidden to regard this charlatan as one whose writings deserve serious consideration. And they do, but only because they have a compelling power over the half-baked mind which today seems to direct American "thought."

What 90% of our modern American university professors need today is not a training in "research work," but some acquaintance with what in scholastic circles is called "minor logic." Or if that appear too papisti-

cal, let them betake themselves to a careful study of the principle underlying the dictum of Uncle Remus; "Mebbe ain't it."—America.

## FIRST MASS IN 240 YEARS CELEBRATED IN MARTYR'S CHAPEL

BLESSED OLIVER PLUNKETT'S CHAPEL AT BALLYHARRACK, IRELAND, FORMED SCENE OF RELIGIOUS SERVICE REVIVAL

While the capital of the Catholic world last Sunday resounded with praises from the remotest ends of the earth and proclaimed Oliver Plunkett "blessed," the land of his birth thrilled with joy, and lovingly invoked his intercession.

On last Sunday morning the martyred prelate's ruined chapel at Ballyharrack, now rescued from oblivion by the piety of Sir Henry Bellingham, once more was the scene of the most sacred of Catholic rites. Within its crumbling walls Mass once more was celebrated after the long silence of 240 years. The honor of proclaiming it fell to the lot of a child of the parish, Very Rev. Andrew Macardle, S. J. The Mass began at nine o'clock, and provision was made so that any of the faithful wishing to receive Holy Communion on the hallowed spot could do so. A number of parishioners volunteered to get together a small choir to render suitable music during the Mass.

On the evening of the same day a solemn thanksgiving service was held in Haggardstown church, the preacher being the Rev. Father Phelan, S. J., who took for his subject the life and martyrdom of the saintly prelate.

As Blessed Oliver Plunkett was Archbishop of Armagh, it is only right that his archdiocese should specially rejoice in his beatification, and that the first church in Ireland to be dedicated to him should rise within its borders and stand in the ancient parish of Haggardstown, where he lived and labored, suffered and prayed, for the preservation of that faith for which he shed his blood.—Irish Catholic, Dublin.

## THE CATHOLIC CHURCH AND SCIENCE

The advance of the experimental sciences during the time that materialism held the field as a philosophical explanation was prodigious. The applications of science to the affairs of life—to invention, to manufacture, to art—was unparalleled. One has only to compare the standard of living and of comfort today with that of former times to appreciate what the progress of science has meant to the world. All this, in virtue of another well-known principle, has militated for the acceptance of the theories which were put forward as a philosophical



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explanation of the phenomena with which the sciences dealt. And it was, as it very generally is, quite forgotten that philosophical explanation is not science at all, and has nothing really to do with its progress. Indeed, many people who knew quite well the phenomena of the sciences, came to conclusions radically opposed to those of the materialistic school, and with quite as good a right. Undoubtedly, materialism worked; but other systems of philosophy would work quite as well, for, as far as science is concerned, it is indifferent to philosophy; and materialism, idealism, and so on, must stand or fall on their own merits. The phase, however, in which an abrupt opposition existed between religion and materialistic "science" has closed. Echoes of the old assertions will doubtless make themselves heard for a long time, but there will be no serious menace in them when the thinkers of the world have passed on to a new and more scientific point of view.

The upshot of the matter is, with regard to the experimental sciences, and psychology in particular, that there is no contradiction—no ground of contradiction—between the exact results of observation and research, on the one hand, and religion on the other. Any difficulty arises only in the further explanation of the scientific data treated by philosophical method. And all the most striking findings of psychology, at any rate, make for an interpretation that is in no sense against, but rather in entire accord with the doctrines of the Church Catholic. —Francis Aveling, S. T. D., in the June Catholic World.

The richness of a man's gifts is often the measure of the difficulties he has overcome.

"The most heroic women in the life of today are the wives and mothers who concentrate their time and thought on their husbands and children. Their spirit is the spirit of Christ."—Cardinal Gibbons.

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