FIVE MINUTE SERMON

REV. F. P. HICKEY, O. S. B. PALM SUNDAY

THE MERCY OF GOD, AND HOW IT WAS RECEIVED

They will reverence My Son."- (Matt. xxi, 37 It is fitting in Holy Week to meditate on God's mercy and how it is received. Who brought God's mercy into the world? Of old, when proph ets spoke, it was not of mercy, but judgment and punishment. No, not angel, nor prophet, nor patriarch was the messenger of mercy; it was the Son of God, made Man for us.

They will reverence My Son.' See how everything in His coming spoke of mercy. His very Name, foretold by the angel, is the Name of mercy—Jesus the Saviour.

His words, words of mercy. When the Baptist sent his disciples to Him, He said: "Go and relate to John what you have heard and seen. The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, and the poor have the gospel preached to them." (Matt. xi. 8, 5.) And again: "The Son of Man is come to seek and to save that which was lost." (Luke xix. 10.)

His actions were in accord with His words. The examples course through your memory. The many blind whom, at their entreaty, He touched, and they went away rejoic ing; the poor bent woman, who only touched His garment, and she was made whole; the palsied, the lepers, very dead, who felt the touch of His mercy: His mingling with publicans and sinners, calling Matthew, the tax-gatherer, to be an Apostle letting Magdalene, the sinner, kiss His feet and be His Mother's friend.

Enough: name, words, actions, all speak of mercy. But He was all-powerful; they cost Him little. Lest we might think that, He endured His we might think that, its die on sufferings and submitted to die on the cross to prove His mercy-When as yet we were sinners, Christ died for us." (Re (Rom. v. 8, 9.)

How was His mercy received on among all the nations of the earth.

Every nation needs the best that words in the Gospel would lead us to think so. "When they found Him they said to Him, All seek for Thee. When they found Him, world is gone after Him." (John-xii. 19.) And after the miracle of the ive loaves they wanted to take Him and make Him King.

But let facts answer how God's mercy was received. He that was the Way and the Truth and the Life the Way and the Truth and the Life dwelt at Nazareth many years. How was God's mercy received there? St. that whisky will be less available for destroying the souls of men. Whether whisky be dead or only Whether whisky be dead or only whether whisky be restored to re He hath anointed Me, to preach the gospel to the poor He hath sent Me, to heal the contrite of heart to preach the acceptable year of the Lord and the day of reward. And He added, "This day is fulfilled this Scripture in your ears. what did His friends and kinsfolk do? They were filled with anger. they rose up and thrust Him out of city, and brought Him to the brow that they might of the hill of the hill . . . that the cast Him down headlong." (Luke.

iv. 16-29.) God's mercy, and how it was received! when at length He ap proached the subject so dear to His Sacred Heart, the Institution of the most Blessed Sacrament, what happened then? How was the announce ment of the crowning mercy of all received? "The Jews therefore murmured at Him, because He said, I am the living Bread which came down from heaven . . . How can this man give us His flesh to eat? Jesus said, My flesh is meat indeed,

and My Blood is drink indeed . . . He that eateth this Bread shall live forever . . . Many of His disciples, hearing it, said. This saying is hard, and who can hear it? After this many of His disciples went

back, and walked no more with Him.' (John vi. 41.67.) Does it not seem as if God's mercy was a failure? His kinsfolk sought to kill Him because He preached His disciples murmured at His goodness and deserted Him. And, my dear brethren, let us go further. His death itself! How was that brought about? Oh, you will answer, His enemies did that. No; the most cruel part of it was that His friends had such a share in it. Who sold Him to His enemies? One, who had been made a friend of for three years, who had witnessed all His miracles, who had preached in His name, who had just made his first Communion. He gave the mercy of God the welcome of a traitor's kiss! And the chief of all the Apostles, coward as he was then forgive us, dear St. Peter, for saving it-denied his Master, and swore that he knew Him not. And the rest of the twelve fled and left Him. Oh, what a welcome to the mercy of God, preparing for the sacrifice of Calvary! And were all those, who reviled Him, who cried, "Away with Him! crucify Him!" were all those His enemies? Many of the populace there had been His

to ask ourselves—Is it now as it was | fades in the light of day, the sorrow same blessed words from the Gospels console us and instruct us; His actions the same. For our souls are the palsy, the leprosy of our souls. He feeds them, far more wonderfully the than He did the five thousand. His sufferings are brought before us, made the object of our devotion, and His mercy the same then. commemorated in every Mass that is

But is it received now as then? it outraged now? We are indignant at the Jews: are we any better ourselves? Look and find yourselveseither in the synagogue at Nazareth, grumbling against God, rejecting some truth, unwilling to accept His mercy. Or, see yourselves amongst those, who deserted Him you who neglect your Easter Communion, who put off time after time, who resent the priest pressing for attendance at

and frequent Communion. And those, who have committed mortal sin, they know where to find themselves. They recognise their own voices—" Crucify Him!" Away with the Saviour, and give us an easy life of pleasure, of indulgence in our sins. Our mortal sins are the welcome we have given to the mercy of God.

By a good Confession and Com-munion let us give God's mercy a true welcome; let us promise Him fidelity and loyalty, and choose Him now King of our hearts.

• TEMPERANCE

ALCOHOL A DANGEROUS TOXIN The world is convinced that alcohol is a dangerous toxin, says The Missionary. The medical profession has repudiated it, even as a drug, except in some few rare cases. Only was wounded for our iniquities, He its victims are deluded by the false was bruised for our sins." (Isa. liii. strength which it gives, just as all strength which it gives, just as all users of drugs are deluded through disordered fancies. Alcoholing has come into ill repute drinking

Every nation needs the best that is citizens. Alcohol lowers vitality and lessens efficiency. Patriotism and humanitarianism demand the "Behold, the whole diminution of its use to the lowest

possible limit. Although it has been worldly pru dence which, for the most part, has inspired the stopping of the manufacture of whisky in the United States and the prohibition of all alhonor among men.

WHISKY? WHERE IS THY PLACE ?

Good in its place! Where is that The fiend that's cursed the human

Where is that place? Oh, let me For I have learned thy secret well. Show me the place where you have

And there's the place where crime is me the place your presence blights.

And there's the place for brawls and fights. see the graves that you have filled, Go Go see the blood that you have

Then tell me that there is a place, Where you should show your demon face.

wife What's been the terror of her life; What turned her raven locks to

snow, And laid her wretched husband low See how he looks by man forsaken; See her, by want and sorrow shaken; See her hide in deep disgrace, Then say no more about your place.

Go hear the orphan's cry for bread. Go hear the widow mourn her dead, Go see the drunkard's haggard face, And ask them, where is thy place?
Ask the pauper at the poorhouse door.

What makes his heavy heart so sore; He'll say while tears run down his

face, Because he had for you a place. Go see the place where demons

Go watch them in their devilish

work, As they with knives, each other chase, And there, vile whiskey, is thy place,

There's where the prison gets its brood. There's where crime and poverty embrace,

While rushing on their headlong race.

of the populace there had been His friends on Palm Sunday, The same voices, when He had been triumphant, had cried, "Hosanna to the Son of David!" Was there no one to stand up and say a word in His defence? Not one of those—surely friends—whose eyes He had opened, to whom He had straightened and atrengthened?

the brilliancy of the stars graduall then? God's mercy is the same; the same Jesus here; the same sacred Name we invoke and reverence; the blossom is visible. A sheet of flower dust as white as snow covers the ground around the foot of the tree which seems blighted and withered now the recipients of His mercy. He cures the blindness, the dumbness, the palsy, the leprosy of our souls. Urnal festival. The fragrance of the ssoms is like that of the evening

If the tree is cut down close to the oots, a new plant shoots up and at tains maturity in an incredibly short time. In the vicinity of this singular tree there usually grows another, which is almost an exact counterpart of the sorrowful tree, but less beauti ful, and, strange to say, it blooms only in the daytime.—Standard and

THE ANNUNCIATION

The Feast of the Annunciation is not only the one great day for man. but it is a great day for the Almighty God. On this day the Divine Word was made Flesh in the womb of a virgin and dwelt amongst us. In the midst of the curse that was pronounced against the human race at the fall of our First Parents, a promise was made to us by our God. It vas a promise of salvation. nouncing sentence against the serpent God said that one day a Woman should be born who would crush his head. The hour came for the fulfilment of that promise. The world had been in expectation for four thousand years. The hope of its deliverance still burned in spite of its sins.

A tradition which comes down to the great Mystery of the Incarnation was achieved on the 25th day of March. At the hour of midnight Mary was alone and absorbed in prayer. The great Archangel Gabriel appeared to her and in the Name of the Blessed Trinity asked her con-Mary hears what the Angel has spoken to her, but is silent. The answer from her. He reassures her: "Fear not, Mary, for thou hast found grace with God. Behold, thou shalt conceive in thy womb and shalt bring forth a Son; and thou shalt call His name Jesus. He shall be great, and shall be called the Son of the Most High and the Lord God shall give unto Him the throne of David His father; and He shall reign in the house of Jacob for and of His kingdom there shall be

no end.' In spite of this magnificent prom ise, Mary hesitates, for she consecrated her virginity to God. greatest privilege that could The given to a human being counts for nothing if it means the violation of that sacred vow. "How shall this be done, because I know not man?" Only after the Angel had explained the great Mystery to her that she is to have the ineffable happiness of becoming the Mother of God and yet retain the treasure of her virginity she bows before the Sovereign Will: Behold the handmaid of the Lord be it done unto me according to thy

word. The Angels of Heaven looked down in trembling expectancy. The Triune God waited in patience on the word of one of His creatures. Now a new song is sung by the celestial choirs: "The Word was made Flesh." The Incarnation of the Son of God is accomplished, the last act of love is completed, the human race is redeemed. The Feast of the Annunciation is a day of glory for our race, for it means our salvation. It face. is a day of joy in Heaven because it gave to it a Queen.—Intermountain Catholic.

THE LESSONS OF HOLY WEEK

completely this year perhaps than any time in our lives. There is no the marching out of those stalwart young lads, whose going even on such a glorious mission has left behind a void which nothing but the shortly brought to a successful close. There's where the gallows finds its hind a void which nothing but their safe return will ever fill. The suspense and anxiety of those whose dear ones are already "over there" can not be gauged except by those who have stood by and have seen these broken hearted women—wives, mothers and sweethearts-suffering from an illness which no human physician can heal or ameliorate.

the balm that will soothe these aching hearts. The Church alone can ant, had cried, "Hosanna to the Son of David!" Was there no one to stand up and say a word in His defence? Not one of those—surely friends—whose eyes He had opened, to whom He had straightened and strengthened?

Cruel facts, then, show us how God's mercy was treated when it would fain redeem the world. We see the injustice, the ingratitude of it all is quite evident.

There is a tree in Persia to which the sure in Hersia to which the sure is a tree in Persia to which the sure is a tree in Persia to which the sure is a tree in Persia to which the sure is a tree in Persia to which the sure is a tree in Persia to which the sure is a tree in Persia to which the sure is a tree in Persia to which the sure is a tree in Persia to which the sure is a tree in Persia to which the sure is a tree in Persia to which the sure is a tree in Persia to which the sure is a tree in Persia to which the sure is a dispel the sorrow which has fallen upon the land. And if at any time, then surely in Holy Week Catholics will realize as never before the lesson of sacrifice and suffering. In Holy Week the cross becomes not only the symbol of our faith but an actual reality in our lives. During those hallowed days we draw so close to the Man of the Five Wounds, rules not by the sword, but by love.

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we are allowed to peer so deeply into His heart, we are by His grace made to understand so clearly that whoso made would be His disciple must suffer in one way or another, that the crosses which have been laid upon us be-come light when compared with His heavy load, and sweet when compared with the hoarded indignities of the entire human race which were heaped upon Him in three short days. For He expiated not only the sins of those who had died before His coming, but, looking into the as from apostolic times says that future, saw the sins of all men even unto the end of the world. Therefore during this Holy Week Catholics will do well to meditate deeply and lovingly on the sufferings of the Man God, trying to bring it home to themselves that if He suffered it was

on their account spoken to her, but is silent. The most pure and humblest of virgins fears the praise even of an Angel, and the Heavenly Messenger gets. dead by His own power to prove that He actually did wash away our sins. If He tasted the bitter cup, He also tasted the victory over death. If He suffered as none before Him, He rose glorious from the tomb, free forever from all pain and anguish. we learn from Him to suffer, we shall even in this life enjoy a resur-rection. Even if some of our boys do not come home, but find their last resting place on foreign soil, those who are left behind to mourn will have their resurrection dawn when, illumined by God's grace, they will see that things have been for the best. And we may take it for grant-ed on the authority of great theologians like Cardinal Mercier that the boys who die in the present War are justly entitled to be called martyrs to the cause of liberty and jus-

> Even those who will not be called upon to face a trial like this can learn during Holy Week the lesson of renunciation, of vicarious pe comes from the hand of God. An inase participation in the spirit of Holy Week, a thorough entrance into this season, will help far more than newspaper preaching to make Catholics patriotically prepared to make any sacrifice during the coming year for the good of their country. For American Catholics at least believe that the success of our arms in this great conflict will make for the good of the Church and thus help to spread the reign of Christ through-out the world.—Rosary Magazine.

TWO KINDS OF PEACE

Rome and Stockholm have each outlined a basis for world peace. The peace formulated at Stock

The searching lessons of Holy

Week will be borne in upon us more

The peace formulated at Stock
holm is a Socialist peace. It is a
peace based upon the elimination of capital and of leadership.

Christianity had its beginnings in denying the fact that as the result of our entrance into the War we Amerithe catacombs the early converts our entrance into the War we Americans have been called upon to make were "brethren." They held their accustomed through years of plenty and luxury. And we might as well admit, right off, that this is but the beginning. These initial sacrifications which we had grown unproperty in common. There were no ranks among them except the ranks conferred by spiritual advantages. In the course of bistom the make it possible for us to understand in some measure what we will be called upon to relinquish if under Divine Providence this War is not the stability and the advancement of species. The pages proposed by Rome. society. The peace proposed by Rome, and explained by Cardinal Gibbons

lions of people in both belligerent camps. To him alone, of all the highly placed personages in the world, are opened avenues of information, contact, sympathy and understanding with the peoples of all the great countries at war. And his efforts have been directed with zeal and thysician can heal or ameliorate.

The Church of Christ alone has out for tortured humanity. As Cardinal Gibbons puts it :

He is the universal pastor As to the scope of the Pope's appeal for peace last year Cardinal bons writes :

'That document has been misunder stood by some, by others wilfully misinterpreted. It was not meant to be a final award. It purported to be but an effort to bring the nations together, in the persons of their representatives and delegates, for the purpose of beginning a discussion of peace. It was not a judicial decisio It was a diplomatic effort. It contained the broad outlines of a plan of settlement. Unless I am much mis taken, when the peace congress assem bles the final verdict of the nations will be based on the general prin-ciples pointed out by the Holy Father."

The industrial world throughou its development has gravitated from the pole of communism to the pole of leadership. The pendulum of history, in beating out the epochs, has swung from one pole to the other. In the present phase of the progress of the race Stockholm is the focusing point of communism and Rome is the bulwark of leadership. Rome and Stockholm are the two limits between which the pendulum of civilization

is swinging. The Russian experiment shows that the pendulum has not yet swung to the limit of communism. It will take ten or fifteen years to determine the result of the mighty swing of the

Russian pendulum. President Wilson, in all likeliho stands somewhere between Stockholm and Rome, between the two poles of human thought and feeling. He is an unreserved advocate of the rights of peoples to determine their own destinies. Yet he adheres firmly to the conclusion reached by the experience of the world since the be ginning of history-that orderly and progressive society is impossible with out leadership.

President Wilson's modifications of principles advanced by Pope Benedict, as the ardent advocate of peace, will furnish the foundation for the coming reconciliation of the human race.—N. Y. Evening Mail.

OPPOSED TO SECULARIZATION

CANON SHEEHAN REALIZED NEED OF RELIGION IN SCHOOLS OF IRELAND

Canon Sheehan was particularly anxious to offset the harmful trend of modern education, says P. J. Ler nox in The Catholic World. The founding of the Irish Intermediate Board in 1878 and of the Royal University of Ireland in 1876 and securalizing and materialistic tendencies underlying both gave him occasion to set forth in different numbers of The Eccesiastical Record those views on education which he afterwards developed more fully in Geoffery Austin, The Triumph of Failure," and "The Intellectuals.

His object was to plead for the fusion of more religion into classical and professional studies and to pre-vent the practical elimination of religious training from the schools
—a result which he thought certain follow unless instruction placed on at least as high a level as

secular learning. Without this training in religion he and willing acceptance of all that feared that the Irish would not remain a high principle race nor be come a cultured one. In arouse his countrymen to a full real the liturgical mind of the Church at ization of their high destiny, he con sidered it necessary that there should be a systematic leavening, through religious instructions, of all educa-tional activities. He desired to see Ireland, as of old, opening sanc-tuaries of science to strangers and sending apostles of intellect, as well as faith, to other nations, and to win those intellectual triumphs while the deposit remained intact and the past and eternal glory of Ireland's fidelity to religion remained undimmed. Sacred Heart Review

> • Happiness may fly away, or pleasure fail or cease to be obtainable, wealth decay, friends fail or prove unkind; but the power to serve God never fails and the love of Him is never rejected.









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