

FIVE MINUTE SERMON TWENTY-FOURTH SUNDAY AFTER PENTECOST

THE LAST JUDGMENT
For the lightning cometh out of the east, and appeareth even unto the west, so also shall the coming of the Son of Man be. St. Matt. xxiv. 27.

Next Sunday will be the beginning of the Advent season. The word Advent means the coming. The Advent season is the time to prepare for the coming—the coming of our Lord Jesus Christ at Christmas, the Second Person of the Blessed Trinity, the Eternal Son of the Eternal Father, God Himself, into this world to redeem us from sin, to set us an example of all virtues, to open for us the gates of the kingdom of heaven, and make us the sharers of His infinite happiness for all eternity. Holy Church, our mother, appoints these four weeks to prepare for this great coming, or Advent which took place at Christmas, so that we may be in the proper state of mind to appreciate the benefits of His coming and to derive from it all the good it was to procure for us. This state of mind should be one of humility, acknowledging the greatness, goodness, and justice of the Infinite Majesty, with a deep contrition for all the sins and faults we have committed against Him, with that love which makes us firmly resolve never more to offend Him, and to spend our lives as far as it is possible to human frailty in accomplishing His holy will. In order to bring about this disposition of soul the Church sets out for our consideration the second coming of our Lord, when He shall come in His majesty to judge the living and the dead, in order to strike a holy fear into our souls, for, as the Psalmist says: "The fear of the Lord is the beginning of wisdom; and again: "Blessed is the man that feareth the Lord; he shall delight exceedingly in His commandments."

In the Gospel of today our Lord foretells the destruction of Jerusalem. This was the scene of the most dreadful calamity and suffering the world had ever seen from its beginning, or probably will ever see again. An immense number of people were assembled within its walls—over two million according to Josephus, the Jewish historian. Suddenly the Roman army surrounded the city on all sides so that there was no escape. Then horrible scenes began within the city—rage and discord prevailed, the people fought desperately and butchered one another without mercy. Then famine and pestilence did their work. Even mothers devoured their own children in the madness of despair. The Romans at last took the place by assault and utterly destroyed it. Over a million souls were destroyed in this siege, and all that remained were dispersed in captivity over the face of the earth. All this was distinctly foreshadowed by our Lord forty years before it happened, when it appeared most improbable. It was God's judgment executed on this wicked people. Our Lord for shadows in this calamity the still greater one of the wicked of the awful day of judgment, both at death and at the end of the world. "If these things are done in the green tree, how shall it be in the dry?"

We shall each one of us have to undergo the judgment of God. Jerusalem, the glorious city, is the figure of the soul. Shortly we shall be surrounded on every side by our spiritual enemies. Perhaps next week or tomorrow some fatal disease will seize upon us. In its grasp we shall be utterly helpless. All the skill of physicians will be of no avail. Our bodily powers will fail. Then our sins will stare us in the face. If we have been disobedient and impatient up to that time how shall we repent? Racked by pains, the mind enfeebled, how can we drive off the dreadful despair which will surround us and press us in on every side? And death will come upon us unprepared. "For as the lightning cometh out of the east, and appeareth even unto the west, so shall the coming of the Son of Man be." Death is the coming of the Son of Man to judge us and settle our lot for all eternity, either for weal or for woe.

Brethren, let us think of these things; let us reflect seriously upon them. Let us turn over in our minds what will take place at the hour of death and all the scenes of the great judgment, when at the sound of the last trumpet the dead, small and great, shall arise to give an account of the deeds done in the body. Let these thoughts be accompanied by many heartfelt prayers to God for contrition and a firm determination so to live as to be ready for this last judgment. Thus we shall make our peace with God, welcome the new-born Saviour at Christmas, and wait on Him with joy even at the great and terrible day of judgment.

TODAY

Today is a furrow traced before us; our thoughts, our desires, our actions, our intentions, are the seeds which every moment and often unconsciously, we drop into it. The furrow finished, we begin another, the another; each day a new one opens, and so to the end of life * * * and we are always sowing. And all that we have sown takes root, grows, and brings forth fruit without any further effort on our part. Even if we chance to look backward and behold these fruits,

we do not recognize our work. And behind us the angels and the devils, like reapers, gather in sheaves what belongs to them. They preserve it, and they will appear at the last day and lay it before the Master. Is there not food for reflection in this picture?—Galden Sands.

HISTORY OF THE WORLD

ONE OF UNREST

This is an age of unrest. Its rumblings are heard throughout the world. Everywhere men are searching and striving for something better in life. This condition commands attention because it is so general. Yet it has always existed in the world. Some periods of history have been peculiarly periods of discontent, others have been eras of comparative good feeling. The vision of the world as it might be has brightened the hopes and fired the imagination of men in all ages. This world with its dull grind of toil, its bitter inequalities, its flagrant injustice, has turned many into dreamers and visionaries and incited them to adopt tainted creeds and desperate remedies. From "Plato's Republic" to Edward Bellamy's "Looking Backward," literature is filled with their vain attempts to establish a workable Utopia.

Modern Socialism germinated after the Napoleonic Wars. Europe was burdened with a heavy accumulation of woes. Poverty and destitution were widespread. The rise of modern industrial life coincident with the invention of machinery threw thousands of workmen out of employment. The spark of Socialism was fanned to fierce flame by the writings of Marx, Engels and Louis Blanc.

They turned with hope to the new philosophy that promised to reform society and establish equality and justice for all. But, alas, subsequent events showed that this was only another vision of the world as it might be, a new Utopia builded in the clouds, a beautiful dream destined to vanish. And so today many men are building air castles. Earnest youths in academic halls, impassioned pedants in their libraries, and insurrectionists are industriously sustaining them before the eyes of the troubled world. They declare that dissonant, mad, modern unrest, and human misery will disappear with the acceptance of their theories.

Meanwhile the voice of God's Church continues to preach that evil and sin and misery are the result of original sin. The curse laid on Adam to earn his bread with the sweat of his brow forced man to a life of labor. No theory of life can remove this necessity from him. Man is made to toil and labor. Original sin caused a corruption in his nature, a proneness to evil. As long as man is on this earth there will be injustice and inequality for the world will not take the divine means necessary to overcome its evil propensities.

We cannot have our reward here and in Heaven. Catholic philosophy of life is the only true answer to the problems that have afflicted mankind in all ages. Unrest which we see around us today is but another and perhaps an exaggerated phase of the discontent which descended upon us from the sin of our first parents. It is but an echo of that discontent which St. Augustine summarized in his well-known words: "They had made us for Thyself, O Lord, and our hearts are restless till they find repose in Thee"—The Pilot.

AFTER US A DELUGE?

The rapid breaking down of Protestantism leads many to thank the Good Lord that they live in this generation, instead of a few generations hence. With only about one third the population of our country attending church, and with a public school system that completely ignores religious instruction, the little faith that is now held by many is going to disappear altogether. Most of the older Protestants today, whether church members or not, at least exercise a belief in the supernatural and have a respect for Christ, although not many adore Him as God. This is the result of the teachings inculcated by their parents, who had some slight idea at least of religion. But as the years roll on, this knowledge is being coming more and more indefinite. It is bound to disappear altogether, and when it does the world will go back into the same chaotic condition it held when Christ arrived.

All this will happen unless the Catholic Church is able to sweep in a tidal wave over the civilized world again. The number of converts we are obtaining in America and England gives us hope that this may occur. But what the world needs today is a tremendously powerful saint, like an Ignatius Loyola, a Dominic, a Francis, a Patrick, a Boniface, a Cyril or a Methodius, and grant that such a man may arise, to start the landslide back to Rome.

The new-fangled religions that are arising make things worse instead of better. Holding dogma in contempt, many modern preachers rob their congregations of belief in anything at all. Attacking the Divinity of Christ, such religions as Christian Science, while they cannot make the present generation reduce Christ to the level of an historic zealot, layable but merely human, will make

the next generation of their followers accept Him as such, for they never hear Him preached as God.

The duty devolves on every Catholic to learn as much about his religion as he can and constantly explain it to every interested hearer. The world outside the Church is foundering in a mire of hopelessness, while crying for the truth. Let us encourage, therefore, to the best of our ability, every movement designed to give non-Catholics the light of our holy religion. The very existence of our present civilization, let alone the zeal we should all have for the salvation of immortal souls, demands this.—The Register, Denver.

CATHOLIC BELGIUM

The good news that Belgium is fast recuperating from the War calls to mind a criticism that is popular with some enemies of the Church. They compare Protestant and Catholic countries and lay great stress on the apparent industrial inferiority of the Catholic country and try to put the blame on the Church. The little Catholic country of Belgium is answer. For nearly forty years the Catholic or Clerical party has been in power. There is no country in Europe that is more intensely Catholic than this little Kingdom. During the years before the War Belgium waxed prosperous. On the score of well being, it is admitted that the Catholic party had hushed the religious and economic interests at home and abroad. The Church and State are separated in Belgium, so that the Bishops' Chapters, or the Pope fill vacancies in their various institutions without having their choice vetoed or swayed by the government. The story of industrial progress and family happiness in Belgium shows that Catholicity is rather a help than a hindrance in the march of progress. We recall comment of the London Times that was published just before the outbreak of the War. It gives a good idea of the practical working of a thoroughly Catholic government.

"In a commercial community like that of Belgium social and industrial legislation must naturally occupy a prominent and lasting place, and Monsignor Pottier, who is Professor of Sociology at the Leonine College in Rome, has recently declared that the Belgian labor laws constitute the most complete code in the world. Thanks to the legislation of the last thirty years, the Belgian workman is today protected in his family, his wages, his home, his work, his right of association and his rights to Sunday rest. "So thorough is the system of inspection that Belgium can show a lower proportion of accidents than any other great industrial country. Last year no fewer than 238,213 working class fathers were exempted from house duty; and some 110,000 workers were enabled to become owners of their homes by loans advanced by the State. In 1884 there were no more than 196 friendly societies with a membership of 29,921; in 1910 the number of the societies, encouraged by recent laws, had risen to 8,540, while the membership stood at 1,600,000."

These facts from the London Times give testimony to wise legislation. They also give us a notion of the contentment of the country with its Catholic government and its confidence in the future will not belie the record of the past.—Catholic Sun.

THE CATHOLIC TOMMY IN COLOGNE

The Cologne Post is the organ of the British Army in Germany, and we are glad to see from its columns that Catholicism is still making its straight appeal to Tommy, although it no longer attracts the rites and ceremonies to the capacities of a dignitary. The Church of the Minorites at Cologne, the Catholic garrison church, is described as it appears at Mass-time in a picturesquely written column of the Post. "Dawn one side of the church there is a throng of khaki with a sprinkling of Germans; down the other side, a throng of Germans with a sprinkling of khaki." The description is written by a Catholic, for the non-Catholic reader, and is in its way a masterpiece—the doctrine of the Mass set forth with a simplicity that takes full cognizance of the sublime. At the mutual confession of the priest and people "we scarcely hear the minister; that does not trouble us. As children we learned the story, the fact and the action of the Mass, and now it hardly matters whether we read our books, say the rosary, sing a hymn, or simply watch and think. We know what is going to happen, and we mutely acknowledge our mistakes and ask for forgiveness. It is our little 'clean up' in preparation for a visitor." Again: "In the manner of long ago the celebrant has taken the Bread and Wine and he offers them to Heaven, along with the hearts of himself and the people. It is a cooperative offering. . . . It has happened. He is here. We can hardly make our hearts sing 'Blessed is He that cometh' so stunned are we by the awfulness of it all. The nearness of God to us and the far-awyness of us from God." One hopes that many of the readers of the organ of the British Army, mindful of a certain curiosity aroused by the religious beliefs of their Catholic comrades in the face of death, may be tempted by this half column of mystical theology to visit the Church of the Minorites, and there to

"watch and think," if not in the manner so exquisitely, though perhaps not deliberately, indicated by the writer in the British organ, yet with attendant on mental prayer.—The Universa

ST. FRANCIS A TRUE SOCIAL REFORMER

The feast of Saint Francis of Assisi brings a timely message from the far off Middle Ages. Saint Francis lived at the beginning of the thirteenth century. He was the son of a well to do merchant. Early in life he renounced the world and chose a life of poverty.

In his own life he aimed at being the exact exemplification of Christ in the Gospel. The love of Christ crucified so permeated the whole life of Saint Francis that a special mark of Christ's love was vouchsafed him—the Stigmata, or the impression of Christ's wounds on his body. No saint in history more closely approximated the spirit of His Divine Master.

But Saint Francis was not only a great saint. He was also a great social reformer. The world in which he lived was degenerating. Heresy was sapping the Faith of the people; luxury and worldliness were weakening their morals. At this time God raised up two great Saints to combat the evil tendencies of men; St. Dominic who waged successful warfare against heresy, and Saint Francis who laid the foundation of a new social order.

It was the special aim of St. Francis to teach society Christian principles. He taught partly by precept but mostly by example. In a short time his gentle spirit by the fascinating combination of gentleness and strength wrought an almost miraculous change in the conditions of society.

His influence for good spread among his own followers, beyond to the whole of Europe, until by the grace of God he became the instrument by which his age was reformed and reconstructed according to Christian principles.

Today we are living in an age that needs reconstruction much more than did that of St. Francis. The same de-Christianizing forces against which he spent himself, threaten our civilization. The great fortunes which the War created or increased whirled their possessors into a revel of luxury, which is being imitated on a smaller scale by those of moderate means.

In case hatreds have infiltrated into all classes of society. Discord, national and international, industrial and social, public and private, distract the peace of the world. The examples and teachings of St. Francis should be followed by men today. The world needs his wisdom, lessons of the blessings of poverty and the evils of luxury. It needs his charity and his existence upon the literal acceptance of the Gospel principles.

A new age is before us with ideals and purposes quite different from those which have governed the world hitherto. We are witnessing the beginning of a new epoch, a supreme moment in history, when ideas and principles are being tested. The Seraphic Saint Francis, the Poor Man of Assisi, faced a similar condition in his day. This great social reformer of the Middle Ages has taught us this truth that the Church through our individual members can successfully reconstruct society along Christian lines.—The Pilot.

NOTED JESUIT

SHOWS WHY FORTUNE-TELLING IS WRONG

Father Hull, S. J., writes with his usual clarity of thought and style on a subject curiously interesting to many persons. He says in the Bombay Examiner in reply to a query: "We have often answered questions on this subject, but can easily our correspondent as follows: "The Church condemns palmistry and astrology, not because its pronouncements frighten people, but because they are superstitious." "According to our theology, no human mind can know the future except so far as it can be rationally calculated from the present. For instance, I can see that a barrel of powder will explode as soon as the burning fuse reaches it. I can know that certain vines will undermine health and bring disease. I can know that the sun will rise to-morrow—unless the last judgment intervenes—because nature works in certain regular lines. "But this is merely calculation from cause to effect. I cannot foresee anything future which is not written in causes present before my eyes. I cannot foresee that So-and-so will propose at the age of twenty-one and be refused, or that he will be killed by lightning next year but one, or that he will meet with financial ruin at the age of forty-one. If a man cannot foresee such purely future events neither can any created mind, angels or devils, do so either. God alone, with His infinite mind, has the power of knowing the future, because the past, present and future are equally in His consciousness."

"Any claim contrary to this principle must be a fraud or delusion, and therefore superstition. There is no conceivable way by which such future events can be written in the stars or in the man's palm. Hence these acts are condemned by the Church, because they assert a form of knowledge which does not exist, and interpret the universe in terms contradictory to those in which God created it.

"If anyone pretends to acquire this knowledge by dealing with occult spiritual beings, we answer: 'Such beings can only have that knowledge if God has revealed it to them.' It is contrary to God's ways to reveal such knowledge, except to His own accredited prophets—who must prove that they are really sent by God. If spirits pretend to have such knowledge, they must be evil spirits trying to deceive mankind; and all dealings with evil spirits is treason against God, and forbidden by His commandments.

"Therefore, if these arts pretend to be purely scientific, they are to be discredited as frauds and delusions. If they pretend to rest on communications of spirits they are not only fraudulent—since the spirit does not possess such knowledge—but also criminal and offensive to God."

KING ALBERT'S GENTLE REBUKE

Perhaps one of the most amusing anecdotes ever told of Albert is one which has to do with a court ball held in Belgium in 1914, previous to the War, writes Maxy Miller in Boston Post. In the course of the evening the Belgian king happened to note that one of the ladies with whom he was conversing wore an extremely deolite dress, the skirt of which was generously tilted up the side, according to the fashion of the day. This lady noticed that the king broke off conversation with her rather suddenly, and after he left her she saw him whisper something to the marshal of the court. A few moments later the marshal crossed the room to her and requested the honor of escorting her to the door for a moment. When they had reached a spot of seclusion, to her amazement, the marshal said: "His Majesty has instructed me to inform you that you have torn your dress up the side and he has very kindly suggested that I conduct you to your carriage, so that you may go home and have the damage repaired."

No true work since the world began was ever wasted; no true life since the world began has ever failed. Oh, undoes and those two p-rr-verted words, "failure" and "success," and measure them by the eternal, not the earthly, standard.—F. W. Farrar.

ENO'S FRUIT SALT
The day will end for you as fresh as it begins—if you take Eno's each morning



A Money-Saving Bottle
A Bottle of Bovril in the kitchen will cut down butcher's bills. It enormously increases the nourishing value of food—in fact, its body-building powers have been proved ten to twenty times the amount taken. It must be Bovril.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS
B. LEONARD QUEBEC: P. Q.
We Make a Specialty of Catholic Church Windows

Every Day in the Week
TORONTO-VANCOUVER (Both Ways)
TORONTO (UNION STATION) 9.15 P.M. DAILY
Canadian National Railways

Sell Beautiful Sacred Catholic Pictures for Xmas Presents
GIRLS! BOYS! WIN THIS FINE PRIZE
12-PIECE SCHOOL OUTFIT
Everything you need for school work, in a strong, light, brass-trimmed Laton-wood three case to keep and carry all the other things. The set includes: 12 Dixon pencils, 1 pencil clip, 1 fountain pen and filler, 3-piece drawing set; 6 drawing pins; 1 hardwood 12-inch ruler; 2 50-page memo pads; 1 box water-color paints; 12 colors and brushes; 1 box 14 oil crayons; 1 painting book; 2 printing outfits; 6 sheets blotting paper; 6 Charlie Chaplin Series; 1 Japanese inked pencil box; 1 solid rubber ball; 1 combined ink and pencil eraser; 10 beautifully colored hid cards; 20 up-to-date Canadian view cards; 6 ink tablets to make 3 bottles of ink; combination game sheets for the following games: Chess, Checkers, German Prison Parole, Dominoes, Fox and Geese, Authors, Nine Men Morris. This grand complete school outfit gives for selling only \$5.00 worth of our Magnificent Holy Catholic Pictures. Beautiful religious pictures, in lasting Giltwood Art paper. Sacred Heart of Mary and many others. Substantially printed on fine art paper in rich, gorgeous colors. Size 11 x 4 inches at \$2.00 each. You can sell these exquisite pictures in every good Catholic home. Send no money—we trust you. You sell the goods, then send us the money and we will at once forward you the prize. GOLD MEDAL CO. 3242 Year in business, Catholic Picture Dept. C. E. B., 31 Jarvis St., Toronto Canada

Pelmanism for Priests and People
Just as in the course of one's business or professional life, a man or woman attains success through being mentally efficient, so also do the clergy accomplish more—and in less time—by a course in Pelmanism. This system of mind and memory training now numbers half a million graduates and students. Those among the clergy have found it of particular value in systematizing the use of their hours for parish duties and study, thus releasing time for other work; in training their memories so as to help them retain and recall names and faces and facts; in improving their ability in public speaking, making the use of notes unnecessary. Students of all kinds, lawyers, doctors and men in every profession, business men from junior clerks to general managers, have written by the thousand to express gratification with the course—with actual results obtained. To the clergy and laity, who read The Catholic Record, the Canadian Branch of the Pelman Institute extends an invitation to make the following enquiries. A booklet on "Mind and Memory," of which 44 editions have been published will be sent to any address on request. It gives complete information as to the Pelman Course, and is sent without obligation on the applicant's part. You should be interested in mental self-improvement. Send the coupon to-day. The Pelman Institute CANADIAN BRANCH SUITE 789 TEMPLE BUILDING TORONTO