

by the best traditions of his church. The occasion, no doubt, was less imposing than on that great historic day when St. Leo stood up as mediator and deliverer between Attila and the Eternal City, but the spirit of devotion and the sanctified sagacity of the Cardinal were no less admirable than those of the great Pontiff."

In Africa consider Cardinal Lavigerio's action towards the African slaves. In our country look at Cardinal Gibbons in his relations to the Knights of Labor.

Thus in this country the Church manifests herself as the Mother of the Poor. Modern heretodoxy, liberalism, infidelity have done nothing and cannot do anything for poverty. The leaders of the London strike name Dr. Parker, the leading Non-conformist minister of the city, as one fearing to soil his hands with the poor. The liberal Mr. Spurgeon they call "an old autocrat;" and as for the Non-Conformists, who are supposed to be Democrats if God ever made a Democrat. These, they tell us, kept as far aloof as the Queen herself. Robert G. Ingersoll talks of "tears and kisses, kisses and tears," of flowers, birds, and butterflies, and other golden slobber, to ragged women and starving children. Huxley, Spencer, and Harrison are tearing down everything and building up nothing. Felix Adler is giving us, as a cure for evil and poverty, "ethical culture," while Henry George seems to think that the poor will be no longer with us if we adopt the single tax.

No; the Christianity of Christ alone holds the key to the mystery of woe and want. She tells the rich that they shall be poor indeed if they have no measures in heaven. She reminds the lazy, wealthy "man about town" that the kingdom of Christ is not made up of his kind. She informs the capitalist whose luxury is the poor man's robbery that he shall suffer by the decree of a just God and an honest tribunal. She points out the lurid gleam of an everlasting hell to the fiend who has stolen a maiden's honor or robbed a mother's love. "Verily there is a reward for the righteous; doubtless there is a God who judgeth the earth." She condemns, in the Plenary Council of Baltimore, the liquor-saloon, warning the laborers from its fatal door.

Christ knew the bitterness of tears and the privations of poverty; not only that, but He shed His blood for each and every one of us regardless of class, for the negro as well as the white, for the tramp as well as the aristocrat. The poverty of His life has sanctified the poverty of our life. Moreover, joys untold has He promised the poor. He has placed most of them in a Church where "the afflicted find solace, the oppressed relief from their burdens," and where "the poor have the Gospel preached to them" a Church which has ever been the apostle of popular rights and the champion of national liberty and equality from the day that Christ established her. Ather communion rail the king kneels at the side of the pauper.—*Henry O'Keefe in Catholic World.*

FIVE-MINUTE SERMONS PREACHED BY THE PAULIST FATHERS.

SECOND SUNDAY AFTER EPIPHANY, FEAST OF THE HOLY NAME OF JESUS.

"His name was called Jesus." *Gospel of the Day.*

The feast of the Holy Name of Jesus, dear brethren, is one which suggests to us many thoughts. It recalls to our mind the sweetness of our Saviour. It speaks of His tenderness for sinners and of His mercy to the penitent. It tells us, too, of His power—the infinite power of God, and of His awful majesty.

It is a day that fills us with joy and with sadness. It brings us joy because the Holy Name is a precious treasure enriching each of us, and a mighty shield defending us against the attacks of our spiritual enemies.

And we are sad, too, to-day, because we are reminded how much the Blessed Name of God our Saviour is reviled and used irreverently. And to-day the Church protests with all her power against blasphemy and cursing. To-day she calls upon her children to turn with loving hearts to God and to praise and bless in an especial manner the Holy Name of Jesus. Not that she would have Christians confine their praises to to-day alone, but she would impress upon us by this day's feast the constant duty of giving reverence to the Holy Names of God and of Jesus.

The wicked habit of cursing, which the Church lifts her voice to cry out against, is an evil of a very serious kind. And it is something that unfortunately is too common among Christians of every age and walk in life.

Young children and gray-haired men and women are guilty of this irreverence towards sacred names. Rich men and poor men, men who say they have faith and men who have no faith, all are addicted to the impious vice of cursing.

Think how shocking it is to hear the name of Him who so loved us that He gave the last drop of His blood for us; think of His Name brought into the gutter. Think of that Name, "which was called by the angel" with awe, introduced into the low speech of the bar room, or called upon in witness of the ribald jest. Think of gossiping women varying the monotony of their unsavory discourse with ejaculations filled with irreverence towards God and our Saviour.

Go to the shops, to the mills, to the business houses, and have your ears offended and your soul grieved by the injury done to the holy Name. And go to the homes of Catholic men and women—to the homes of some of you—and listen! Hear the father and the mother cursing each other and their children. Hear them call upon God to damn them, to strike them dead, to hurl them to hell!

You unnatural parents, you teachers of wickedness to your own children, how shall you escape the wrath of God? You who should bring up your children in the love and fear of God, have become the agent of God's enemy, and are instructing your offspring in the way of eternal perdition. And how many more of you, instead of calling your little boys and girls about you when bedtimes comes, and teaching them to lift their hearts and voices in prayer to God, how many of you are altogether negligent about this most important duty of taking care that your children pray? When the veils are drawn aside, and you stand before the judgment-seat of Christ, you will learn how many sins you have been the occasion of by your neglect of duty and your bad example.

The home, the street, the work-place are each and all the scenes, and often the stronghold of this rampant vice of bad language. And the men and women and children who debase themselves and scandalize others, and sin against God by this evil habit, are more numerous than we like to acknowledge.

Our duty is plain enough. If we have the misfortune to be of those who have contracted this vice of foul speaking, let us resolve now upon amendment, and impose upon ourselves some suitable penance for our crime, and study to discover and apply the proper remedies.

If we are not ourselves the victims of the habit, let us help others by our example. Let us show our displeasure on every occasion when bad language is used. Let parents bring up their children strictly, teaching them respect for sacred names and the duty of reverent prayer. And let us always, by intercessory acts of praise, give honor to God whenever we hear His name dishonored among men, and thus do something to abate the evil of this horrible and all pervading vice.

THE LATE SENATOR TRUDEL

After a long illness, born with much fortitude, Senator Trudel, the Nationalist chief, passed away on Friday last, at the age of 68 years. He was one of the best known, hardest hitting and sharply attacked men in Canadian public affairs. He first came prominently forward as a leader of the *Castor* wing of the Conservative party, and later took a foremost part in the formation of the combination of Conservatives and Liberals who now hold power under Mr. Mercier. His influence in shaping the conduct of the new party was very great, and more than once, and especially in the matter of the abolition of the Legislative council, is believed to have compelled a change in the programme of the head of the ministry. His strong upholding of the church and his vigorous style of expression led his enemies to give him the title of the Grand Vicar. As editor-in chief of *L'Etendard*, he gained a large influence among the Lower Canadian clergy giving prominence to extreme views as to the respective duties of a man to the church and the state, the state being relegated, even in civil matters, to the second place. Latterly, he has been