FIVE-MINUTE SERMON.

Easter Sunday.

EASTER DUTY. "This is the day which the Lord hath made us be glad and rejoice therein." (Ps. cxvii. 24.)

Why, I would ask you, my dear brethwhy, I would ask you, my dear breth-ren, does the Church in the words of the psalmist bid us rejoice and be glad on this day especially? Why should we experience any extraordinary spirit of joy and happiness on this day above all other days? The reason is plain, as all other days? The reason a vocation, it is the day of Resurrection, it is really and truly our Lord's Day, the day that He has made; the day in which we are to place our hope for the future, since with the Resurrection. tion of Christ have risen all our hopes. The thought of our own future resurrec-tion ought to fill our minds with consoltion ought to his our minds with consortation, and with joy unlimited; with the hope that we too shall participate in the glory and delight expressed by the Church in her liturgy of the day. We look about us, and behold all nature risen, as it were, and beautiful in her new life; the trees budding, the flowers blosseming, and Mother Earth covered blossoming, and Mother Earth covered with her new vesture of green. Truly then may the Psalmist say: "Let the heavens rejoice, and let the earth be glad; let the sea be moved and the fullness thereof; the fields, and all things that are in them shall be joyful."

(Ps. vev. 11, 12.) (Ps. xev. 11, 12.)

If we too would share in this joy and gladness, it is necessary that we should make our life conformable, in so far as we can, to the spotless life of our risen Saviour. The Resurrection of our Saviour. The Resurrection of our Saviour teaches us this great truth of priceless value, that if we would be truly happy we must rise from the death of sin to a new and holy life, to a life of grace; we must "put off the old man, which is corrupted according to the desire of error and nut on the new man, which is corrupted according to the desire of error, and put on the new man, who according to God is created in justice, and holiness of truth.' (Eph.

That is why the Church teaches that the best means of enjoying to the fullest extent the blessings of this day is by the reception of the Body of our risen Saviour, and so comes the question to each one of us: Have I risen from the death of sin? Have I made my Easter duty? If you have not done so, then the full joy of Easter cannot be yours. Hasten, before the Easter season be past, to enter into the spirit of it by a good confession and Commun-ion. Thus only can you be really united to your risen Lord. If you have united to your risen Lord. If you have celebrated Easter by the reception of Holy Communion, then your joy and gladness is without measure; it is true, it is pure, because fortified with the Sacrament of the day.

This resurrection of ours must be true, it must be complete; for just as

true, it must be complete; for just as the risen Saviour dies no more, nor does He suffer anything further, so ought we, when returned to the life of grace, when risen from the death of sin to favor with God, remain faithful in that pure and holy condition and die no more to the graces vouchsafed us on this day. If we are dead to the world, vanities and deceitful pleasures. our Lord assures us that our resurrec-tion will be the more certain and the more glorious.

Therefore, my dear brethren, I would earnestly entreat you to continue in your parified condition, to persevere in your purined condition, to persevere in your risen state, and so to enjoy not only to-day, but at each and every one of your future Communions the fruits obtained for you by your Divine Lord and Saviour; remain closely united to Him forever, so that having applied to yourself the words of to-day's epistle, that "Having feasted not with the old that "Having feasted not with the old leaven nor with the leaven of malice and we kedness, but with the unleaven-ed bread of sincerity and truth," you may in the end enter into the presence of Him Whose resurrection has made this day one of joy and gladness for all His creatures.

MEANING OF EASTER.

CARDINAL GIBBONS SPEAKS ON RESUR-

The belief and anbelief in the truth of the resurrection have divided the civilized world into two distinct and well-defined camps—the one asserting that Jesus Christ is risen, and is therefore God, the other denying the resur-rection and all its consequences.

Apostles assert in no ambiguous words that Jesus Christ rose from the dead. By their words, their character, their deeds, their lives, must stand or fall their testimony. If we accept their words, we must be ready to prove that words, we must be ready to prove that they were either unwillingly deceived or conscious deceivers. If either can be shown, then does Christianity crum-ble into dust; for upon the testimony of these men rests principally the befor "if Christ be not risen from the dead, then is our faith in vain." If the disciples were neither dunes nor right reason, their words, with all

their consequences, must prevail.

The prevailing sentiment of unbelief to-day is to regard the disciples as honest but misguided men, in which case honest but misguided men, in which case we must suppose that they saw nothing at all, or beheld something which resembled Jesus Christ. Is this possible? Granted that they were sincere men, we are prepared to accept their own account of their dispositions, of their thoughts, of their own words and deeds, of the places where they were at differ-

ent times.

To assert that all this, too, is only contexture of self-deception would imply that they were mentally derangtheir preternatural and unpre cedented success in converting numbers, their teaching so elevated, so profound, their conduct so consistent with the central fact of their faith (the silence, on this point, of their adversa-ries, so ready to grasp at any straw -all must conspire to sweep away for-ever from the disciples and witnesses of Jesus Christ any suspicion of mental un All charges of such a nature must inevitably fall of their own weight. We advance then another step in conceding to them sincerity and unimpaired intellectual vigor. This being the case, we must of necessity give credit to their

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ount of things of such a nature as to be incapable of misapprehension

Now, was the resurrection of Jesus Christ of such a nature that they could have been deceived concerning it? Is it possible that a single man might be betrayed by an illusion; but who will believe that so many, and in the same manner, could have been beguiled by such an illusion, and that among so many there should not be one with clever sight or better judgment to detect the mistake and correct the others?

you believe such a miracle?

It is possible that any one of the senses might have been led into error: and let us suppose, even, that they be-lieved they saw what in fact did not exist. Will any one assert that the Apostles one and all heard and touched and felt what did not exist? In that case farewell to all physical certainty, which must rest upon the testimony of

the senses combined. Belief consistently asserts its adher ence to mysteries. If the disciples were deceived, then must unbelief become be-lief by inconsistently accepting a truth which it cannot explain. Belief will not and unbelief cannot afford to admit that the disciples were deceived. Were

they then hypocrites?
We are accustomed to regard them as saints; but let us imagine to the contrary. Let us suppose that they lied —lied to their own consciences, and to the world, lied in order to overthrow the religion in which they had been trained. Let us suppose that they fabricated a new system of idelatry.

Can you conceive of such unadloyed wickedness in ignorant men—men who taught the highest morality, who preached and practised every virtue, who condemned every vice, who pre-scribed duties most onerous and disagreeable to human nature, who taught with such simplicity, who narrated the most wonderful events without marvel or elaboration, and who revealed with such candor their own failings and shortcomings, their own stupidity and ambition, their own ingratitude and self-seeking? Finally, can we credit such evil of men who reaped so little reward from their temprity, who suffered such persecution, such tortures, and who finally gave their life's blood for their

Such great villainy as we have conceived could not be wanting in seme-foresight, yet they sought what im-posters would have avoided, and avoided what imposters would have sought, in or-der to preclude the certainty of detection. They proclaimed the resurrection of Jesus Christ in the very city where He was crucified in the very presence of those who planned, procured, and exe-cuted the deed. They preached it aftythree days after those same enemies had seen Him dead upon the cross; they preached it on a solemn feast day, when vast crowds came to the city, seeking the occasions when contradictions would

Even had they wished to deceive, it would have been impossible. Saint Paul informs us that Christ was seen after His resurrection by more than five hundred persons. His testimony carries peculiar weight inasmuch as he invited s witnesses many who were yet living. In the midst of His enemies not one of these witnesses denied the fact. That this is true is proved by the arguments of all the earliest adversaries of Christianity. What follows from this? That about five hundred people were united in a lie, were bound together to propagate gate a new religion; that no one among gate a new religion; that no one among so many was conscience stricken and revealed the imposture; not one who realized the enormity of his crime, how easily it might be detected, how severely punished, and how little he was likely to gain by his complicity in such a de-

We must then, as reasonable men, accept the testimony of the disciples of Jesus Christ. If then, our hearts to-day Jesus Christ. If then, our hearts to-day swell with exultation not born of earth, if our joys are more perfect, our sorrows less crushing, our burdens lighter, and our hopes, borne up heavenward on swifter, stronger wings are brighter, there is no reason for the hope that is in us; for our faith is not in vain. Easy it is for men who live at ease, with no demostic trials, with no strong external domestic trials, with no strong external temptations, to hold to the faith of their fathers; but how many such are there Is it not the lot of most of us to be

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weighed down byl discouragements, to be assailed with temptations which breed doubts that at times reach to the very foundations of our faith?

WHO IS RESPONSIBLE?

THE PEOPLE REALLY WANT THE VILE PLAYS THAT HAVE DISGRACED THE STAGE?

William P. Cantwell, L.L.D., in Monitor, Newark Now that the people are arousing themselves against the vile plays that have lately appeared on the public stage, the question is often asked: "How is it that shows of this kind are presented? Where does the blame for them lie?" There is a feeling that if the responsibility for these immoral presentations could be fixed, such an presentations could be fixed, such an onslaught might be made on the persons responsible that no one would dare accept responsibility for them in the future. Who is responsible for the immoral plays now pestering the public? The managers say that the pub-lic is responsible, and the critics say that the managers are responsible.

truth is that, though the responsibility may be divided, there is enough of it resting on any one of several to account for the presence of the

dirty stuff on the stage.

The managers of the theatres are re-If the managers did sponsible. sponsible. If the managers to the fifth, the public could not go to see it. It is useless for the managers to say that they give the public what it wants. The argument is one of those that by proving too much proves nothing. There is a certain element of the population that wants houses of ill-Why should not the vile keepers of the brothels be allowed free scope and even be encouraged in their detest-able business? This is the argument of the managers. This is the argument of the managers. There is a certain ele-ment of the population that wants to smoke opium. Why should we not en-dorse the keeper of the opium den? We may be sure in advance that our ensure in advance that our en-nent will disseminate this awful habit. And yet this is the argument of

In other words, "the people want it is no argument. In a large city there will always be found a multitude of prurient mind and immoral inclination, especially among men. These will for a few evenings all the theater that caters. few evenings all the theater that caters to their low instincts. Others may be drawn into the vortex. Possibly in the end, society in general, fallen into the slough, may frequent these theaters. But the more that go to them, the stronger is the argument for their abolishment.

Experience has proved that our people are at bottom clean and meral. The dirty show is doomed to run its wicked course quickly. The pity is that these vile plays are allowed to drag their slime across the whole country. There will always be found managers without conscience, men who searcely know what the sweet air of a searcely know what the sweets are it as the pure day means, men swayed only by money, willing to pander to the vilest instincts of the human heart, ready to sully the soul of childhood, provided only the receipts pile up in the box office. Their ery is "The people want sell their insidious it." They will on; they will destroy the sense of hypocritically announce that they are only the faithful servants of the people. The managers are hard put when their only argument is the argument of the quack, the charlatan, the panderer and the adventurer.

But do the people want these plays?

Are the whole people of the community to be burdened with the responsibility that can belong but to comparatively few? Will the decent men of the great eities stand by and allow the mob to fix the moral standard? Are we ready for the naked Goddess of;Reason? Has the craze of the French orgy fired our blood? Does the besotted crowd that attend the few vile theatres represent the great city of New Yor, for example? Are they the level of its education, its morality, its civilization? Is it not true that the decent American men blush for very shame at the vile plays which are allowed to degrade the stage? And even the swollen-faced crew that turn into these theatres, are they willing to bring their sons and daughters



with them? As they enter, do they not feel humiliated? Is there not a sense of degradation? Do they not despise themselves for the vile curiosity of which they have become the victim?

No; the people do not want these plays that appeal only to the animal instincts and plant the seeds of sin in the soul. The decent people are outraged by the comparatively few. But the managers know that the storm is

An eloquent rabbi in New York city declares that the women of the city are in great part responsible. And we presume that there is a negative responsibility resting on the womanhood of the country. These vile shows are an insult to pure womanhood. They serve to degrade womanhood and to lessen man's respect for it. They are lessen man's respect for it. They are bringing woman down to the old pagan level, the instrument and slave of man' The gradual increase of the plays we

oppose is a sign of decadence. There is something wrong in the theatre world.

There never was a time in the history of the world when a successful play wright might reap more returns for his talents and his labors. A good play is sure of a golden harvest. What is the matter? What is paralyzing the hand of the playwright? We have oceans of of the playwright? We have oceans of tinsel and gauze; we have the dazzle and blare of electric suns; we have the danb of brushes galore. And has it all come to this that we must be content with the physical charms of a few shame-less creatures at \$15.00 a week? Is this the height of twentieth century art?

The arguments of our astute manager would seem to indicate this. But we are not yet prepared to believe it.

MODERN SOCIETY.

The Pope, when the decrees as to the miracles of Joan of Arc were read before him, took occasion to speak of the evils of modern society, and the picture he drew was a dark one. He said: "Modern society despises God's graces and regards His punishments as a mere phenomenon of nature. The saving name of God has been banished from the school, and families have been saturated with the secularist spirit. Those in whom the fear and love of God still remain are looked upon by the young generation as mere survivals of a superstitious age. Society." went on His Holiness, "is sick at heart, and we must ask theblessed in Heaven to pray that God may renovate

The root of all this evil undoubtedly is the want of religious education in the home and schools, and the model of the holy house of Nazareth is for the most part fast disappearing in this, our day, and gentle loving Mary, the obedient Christ and the protector Joseph find no place there. In this age of pleasure and frivolity worldliness, and every form of ess except Godliness, the importance of imparting a religious education to the youthful mind is forgotten or looked from the school and home? Is it not un-belief, and the pollution of the spring of all pure civilization—marriage? Christ raised marriage to the dignity of a sacra-ment, made the union one and forever, for better for worse, for richer for poorer in health and in sickness. what God had joined man would what God had joined man would parent of so many evil disorders, is rampant. Marriage, the divine machinery by which the Christian family is produced, is but in the eyes of modern society a thing to be dissolved at the will of either party and the bond which binds husband and wife together and which no human authority could ever break, is but for them a cobweb. It is no wonder that the day society in action, for all these to-day society is rotten, for all those things which are the salt, the preserva-tive of civilization, the world would have us call doting theories-superstitions for sooth.

When the religious character of home

the unity and sanctity of marriage, ceases to be upheld, a nation may be re-



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garded as next to lost. Yes, when the time arrives in any country when unbelief and pleasure have corrupted the life and pleasure have corrupted the time them it is recally dooth. Withhead people, then it is really death. "Unter Lord build the house, vain do labour who build it. As it was in the past, so it will be in the future, Honour, truth, justice, everything which conspire to make individuals morally healthy have their root in religion. Religion ennobles, religion sanctifies, religion b ngs all things to God, the fountain of all good, and amongst those nations who knew not God, or knowing Him have rejected Him, the seeds of corruption grew up and the end was—downfall.—Internountain Catholic.

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What an unfortunate idea should be dinned youth everywhere, that to fail—that is, to fail to ccumulate property.
It is not a disgrace to disgrace not to do one succeed. "Not failure Multitudes of poor p

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