FIVE-MINUTE SERMONS.

First Sunday after Ephiphany

HOME LIFE.

"And He went down with them and cama to see a rein; and was subject to them." (Gospel of the day. St. Luke it. 51.)

The gospel of to day brings before as the home life of the Holy Family at Nazareth. The home of Jesus, Mary. Nazareth. The home of Jesus, Mary, and Joseph was a very poor but a very peaceful home. And from it we may learn how to regulate our homes, and make them the abodes of virtue and

The only real comfort to be had in The only real comfort to be had in this world is to be sought in that sancthary of domestic life which we call home, and the happiness of every true home, be it a palace or a hovel, is essentially the same. The most sacred memories of the heart are entwined around the old home. All the joys of childhood, all the deep affections of mature years, all the quiet peace of old age, are associated with it. There is no lite so bleak as that which has no is no lite so bleak as that which has no home recollections to rest upon.

Now, the home life at Nazareth an wered to all the conditions that constitute the true home. There was per-fert love and harmony, there was per-fect peace and trust, and although the root was lowly, and the labor incessant, roof was lowly, and the labor incessary, and the means pinched, there was sweet contentment and repose. Poor as it was, the little vine clad cottage at Nazareth was the only spot on earth in which Jesus and Mary could take comfort. Every other place and proseculation shadow of a great sufform pec had tre shadow of a great sorrow hanging over it. No doubt Nazareth had its shadow too, but it was distant, and peace reigned there for years un

And if our Blessed Saviour Himself, Who came into the world to suffer, found some comfort in His earthly home surely we may look for it also. Love is the first condition of domestic happi ness; there must be mutual love and ness; there must be mutual love and trust between the innates of every home that is worthy of the name. And this love must manifest itself in kindly, cheerial and anseits devotion to the name interests and comforts. When common interests and comforts. When love is lost, and ill temper and ill will take the place of cheerfulness and the will to serve, when there is bickering and barking and quarreling, there is no longer a Christian home, but only a den of snavling animals, without the common instinct of mutual harmony. And where there is drunkenness, and blows, and bla-phemy, there is a den of demons who pollute the demestic sanctuary with the breath of hell itself, and make a hideous mockery of its happimake a hideous mockery of its happis and peace.

It is amazing how some people will poison the sweetest waters of life by poison the sweetest waters of the by continually giving way to their mean, nasty tempers, and sacrifice the purest loys of existence rather than practise a little self-control. And nothing short of the direct influence of the evilone can account for the fact that so many infatuated creatures will utterly blight their homes and make their live accursed for the pitiful consolations of the beer jug and the demijohn.

Ill-temper and dissipation are the great enemies of domestic happiness, but they are not the only ones. Slov enly house keeping, want of order and cleaniness rob the home of some of its best comforts. The poorest home may be made to assume an air of cheerful ness and comfort by keeping it neat and clean. And I have no hesitation in saying that a large part of the mi-ery we meet with in the homes of the poor comes from dirt. You will often find in the same tenement houses. and even on the same floors, spartments that present an immeasurably d florent appearance. Some will be bright, clean and cosy; others squalit and flithy, the very picture of misery and despair. It may be some exaggeration to say that "Cleanliness is next to godliness," but certainly it is not far removed from it. For where you find neatness in sure to find some elevation of mind; but when you see homes that are kept like pig pens you look for nothing ex-cept ignorance or vice. Women who ke p their houses in a perpetual state of disorder and dirt are enough to drive their bush ads to the saloons to be come drunkards, and their children to the streets to become profligates. What comfort can a man take in his home when it is always in filth and con fusion? What inducement can chil dren find to remain indoors when their home is equalid and cheerless?

When will the people come to under stand that the poorest home may be mad bright and cheerful, and the abode of love and peace? When will the men and women of this generation awaken to the fact that the real con-fort and happiness of life must be sought at home and must be their own reation ?

TALKS ON RELIGION

CONFESSION.

The great judgment to come should to great judgment to come another be anticipated by every shoers Caris tian. Confession is in a sense an anticipation of that judgment. St. Paul says: "If we would judge ourselves, we would not be judged; but whilst we are judged we are chastised by the Lord, that we be not condemned with this world," (1 Cor. xi. 31.) Our Lord is most lenient in sllowing us to provide against the terrible day of His wrath by sppearing before the tribunal wratn by spearing orders the accusers and the witnesses, and where the judge is a friend and advocate. "The chas-tisement of the Lord" is simply "that we be not condemned with this world."

Confession is the jadgment seat of God. How unlike to that fearful tri God. How unlike to that fearful tribunal which St John describes to us in the following words: "I saw a great white throne, and One standing upon it from Whose face the earth and the heavens fied away; and there was no place found for them. And I saw the dead, and great and small standing in the presence of the throne. And the books were open. And the sea gave up its dead that were in it, and death

one according to their works." (Apoc. xx, 11.)

In the tribunal of penauce, our Lord sits not as the stern judge exacting the last farthing, but as the father of the Prodigal, waiting and anxious to hear the few words of repentance, that He may clothe him once more in the robe of innocence. Penance may be con sidered as the court in which the judge sidered as the court in which the judge does not look so much to his own interests, and to the claims of justice, as he does to the interests of those who some repentantly to him, that they may escape the wrath to come. In the terrible judgment to come, our sins shall be made manifest before heaven and earth; and all creation shall see the treason and the iniquity of man and the veils in which sinners hide themselves shall be torn away, and their iniquity disclosed. In the tri bunal which God has established on earth, He judges in secret. He permits us to be our own accusers and witnesses, and almost to be our own judges. He leaves the execution of His sentence, as it were, to ourselves In addition to this, He covers over all the proceedings of this court with the strictest secrecy, so that not a word, under any circumstances, may be revealed. The priest is bound by the most absolute seal of secrecy which exists on earth. He can not reveal anything entrusted to him under thiseal for any possible advantage which might accrue to himse f, to society, or to the Church. He cannot speak of what happened in the confessional to and the weils in which sinners bid what happened in the confessional to anyone, even to the penitent himself.

Waile the tribunal of penance is the opposite of God's great judgment, it opposite of God's great judgment, it must in some way resemble it, because it is His judgment. His judgment must always be real, and right and true; "Thou art just, O Lord, and Thy judgments are just, and all Thy ways mercy, and truth and judgment." (Tob III. 2) We will now consider some of the qualities which work accommand, contestion ties which must accompany contession of sin to make it fulfill the conditions

necessary for the sacrament. The penitent must be honest, sincer and straightforward. A confession which is not honest is a detestable hypocrisy, hateful to God and man. Such an insingere confession would be a direct afront to Almighty God and a man. profanation of the sacrament. The Catechism says: "A person who con ceals a mortal sin in confession tells a lie to the Holy Ghost, and is guilty of a great sacrilege, by making a bad con-fession." This might be illustrated by the history of Ananias and Saphira, from which the expression "telling a lie to the Holy Ghost" is taken. Ananias was a man who, with Saphira, his wife, sold a piece of land and pretended to give the price to the Church, but by a fraud kept back part of the price of the land, and, bringing part of the price of the land, land is at the feet of the Apost land. of the Apostles. And Peter sain:
"Ananias, why hath sa an tempted thy
heart that thou should this to the Hay Ghost, and by a fraud keep back part the price of the land? Whilst it remained did it not belong to thee? And after it was sold was it not in thy power? Thou hast lied, not to man, but to God."
(Acts v. 2) How like to Ananias is

the man who goes to confession, and wilfully leaves out what he is bound to confess, and instead of doing honestly, he "by a fraud keeps back part"— and a serious part—which he perfectly well knows will render that which he is doing a profane mockery. He tells a he to God exactly in the same manner in which Avanias told it. He tells it thr ugh the confessor, who is seated there as the representative of God, just as Ananias lied to St. Peter, who was representing Our Lord as the head of the Christian Church.

A bad contession is one of the great est sacrileges, and one of the most fooli.h as well as one of the most dangerous foolish to go to a great deal of trouble with no result and to inflict a fresh and deep wound on the conscience. After a bad confession the penitent is still bound to confess all his sins over again, including the sins fraudulently kept back, and the sacrilege c m mixed. If he found it difficult to make a good contession before, a good con fession is still more difficult after he has abused the very source of grace, and put himself in great danger of per

Sincerity is the first essential to a good confession, and to the sincerity must be added a reasonable diligence You go to "render an account of your stewardship." It would be a mockery to pretend to do this if you do not intend to make it reasonably complete A person is bound when making a con fession to use at least the care he woult employ in any other serious or important work. A person going to contession is bound to find out at least all his mortal sins. A mortal sin is that malicious act which is done with full knowledge and deliveration, and is sufficient matter to constitute a grave crime. We are not bound in the same way to mention venial sins, because way to mention venial sins, because they may be more easily pardoned, and by other ways than by confession, but yet the safest and best way is to con-fess all the sins of which we know our selves to be guilty.

The frequency and the circumstances of the sin should also be mentioned, especially when such circumstances may change the nature of the sin. Sometimes the sinner by one act sin-against two commandments. For instance, a lie which did one's neighbor a serious injury would be a sin against the eighth commandment, and a sir against justice, by doing an injury to his name or to his business If a person had stolen from a church, it would not do for him to accuse himself merely of theft, and leave out the sacrilege com

mitted by stealing irom a church. Persons going to confession should as far as possible omit generalities, and with great humility, confess the most common place every ay sins in plain terms, and show precisely the place found for them. And I saw the dead, and great and small standing in the presence of the throne. And the books were open. And the sea gave applies dead that were in it, and death and Hell gave up the dead that were th

ceived with proper dispositions. However, if grave sins have been forgotten, and afterward are recalled, we are strictly bound to confess them, although they have already been forgiven.—Catholic Universe.

GET RID OF THE OLD GRUDGES.

With the New Year's cleaning up and With the New Year's cleaning up and clearing out work into higher spheres Getrid of old grudges and family feuds, of unholy enmities, mean jealousies—all you would not have cling to your soul were you sure this year would be your last on earth. "Rub out and begin again!" Don't resolve to do it, but do it—and at once! One right deed is worth ten thousand inactive resolu

If there be in God's world one fellow of there be in God s world not below the being to whom you would not hold out a helping hand, if he or she were in need, convict yourself at the bar of conscience of sin and repair the fault Begin the New Year with a clear score. Don't wait to be dunned by

Let the midnight bells that tell the future ring in for you -

The larger heart, the kindlier hand. And so, as Tiny Tim -happiest of the household, although a sickly cripplehas taught us to say:
"God bless us, every one!"—Marion Harland.

CHARACTER OF THE POPES,

THEIR PRIVATE PROBITY NOT ESSEN TIAL TO THE CHURCH.

It has often been asserted and with that certain occupants of St Peter's chair were far from being worthy of that exalted office—were on the contrary, men of victou. life and character. Alexander VI is usually quoted as an example of a bad Pope; and without passing judgment on him-he has his may speak on the subject at large.

Impeccability has never been claimed for any Pope. Our Lord did not promise that cockle should never not promise that cockle should never mingle with the wheat, but on the contrary expressly warned us that scaadais must come; and as Cardi-nai Newman writes, there have been Popes who fulfilled to the letter the awful cescription of the unjust stew-Popes who failfilled to the letter the awill description of the unjust stew and. What then? Before that admission can be used as an argument against the Chursh it must be proved that scandals within her pale have been caused by her principles, her teaching, her injunctions. The Catholic singler with Church put hexause of its ing of his Church, not because of it. Though our Lord never promised free don from sin to Peter and his succes doin from sin to Peter and his successors. He did promise infallibility in the teaching of truth, and that has never fatted. No Pope, worthy or unworthy, has taught doctrinal error from Peter's Chair

It is necessary to keep a distinction between the private character and

between the private character and public conduct of a Pontiff, says Car Wiseman, and he reminds us that when St. Paul severely reproved Ananias for ordering him most unjustly to be smitten on the mouth, those that stood by said: "Dost thou revile the High Priest of God?" To which St Paul replied; "I knew not that he Paul replied: "I knew not that he was the High Priest, for it is written thou shalt not speak evil of the Prince of thy people.

nce it is clear that respect is due to anyone holding such dignity, independent of his personal virtues or fattings, and that the dignity may be awarded without reference to the exemption of its owner from sin. Many disgraced their state, yet its divine constitution was not thereby impaired Even Caiphas prophested; even the woo denounced Scribes and Pharises were infallible in the chair of Moses.
The character of the Apostleship was not impaired, and the juri-diction of the Apostles was not lessened by the sin of Judas. The sins of a Pope are no argument against the truth and the divine foundation of the Catholic Conreh The fact that the successor of S5. Peter still lives, still teaches the vast majority of Christians (263,000,000), in spite of that exalted office having been held on a few occasions by great sinners, is a proof of the divine institu-tion of the office, for, had it been a mere human iovention, it would have been forever shattered in the hands of Popes to whose tives we may

justly take exception. Let us remember that Cardinal Wiseman has warned us that on the subject of the Papacy "there is mormisrepresentation than can be found in any other branch of history," and points out that one of the most abused Pontiff, Innocent III, has been vin-dicated by Harter a German Protestant dergyman, after an examination of the charges against him. It may in terest the critics of Alexander VI., whose defense has been written by Dr. Parsons, to know that he created Aberdeen University to produce "men eminent for their rise judgment, crowned with the graces of virtue, and to provide a fountain of knowledge "of whose fullness all the faith ful in Christ may drink." Sy the Pope expresses himself in his built. expresses himself in his bull to the King of the Scots.

The best way to arrive at an accurate estimate of the value of non Catholic accusations against the Popes is to study Catholic works of recognized

LIQUOB AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada. Reference as to Dr McTagart's profession-standing and personal integrity permitted

RECORD. London

1r. McTargart's vegetable remedies for 'he
iquor and tobacco habits are heal hru, 'sa's
tnexpensive home treatments. No hypodermic
injections; no publicity; no less of time from
nustness, and a certainty of ours. Consultation or correspondence invised.

ability and candor. His Holiness the late Pope Leo XIII, expressed it as his tesire that Catholic historiaes should never "dare to tell a lie nor fear to tell the truth," a golden Cicercnian maxim. Works of acknowledged im partiality and conspictous honesty in the vernacular, and accessible to everyone, are Pastor's "History of the Popes," translated from the German by the late Father Antrobus, of the Oratory: "The Papal Monarchy," by Oratory; "The Papal Monarchy," by the Rev. W. Barry, D. D., and the aforesaid Rev. Reuben Parsons. They are all too well known as priests of erndition to require more than the mention of their names as a recommendation of their works

HEART-HUNGER FOR THE DEAR OLD LAND.

The Rev. D V. Phalen, editor of the Castet of Antigonish, N. S., writes

McCarthy's 'Voices from Erin' is heart hunger for the dear old land. Whether it be Ballinderry, or Carrick town, or old Cork beside the L-e; whether the season be Curistmas or May, still the heart of the exile 'will ever ponder on the old town over yonder,' and his fancy feed upon the memories of happy days before the restlessness of the age days before the restlessness of the age took hold of him and urged him to seek his fortune in the land where 'the stress of the hurry and the worry,' and 'the never ending fever and the fret' make men jostle one another a trample one another in the race for wealth. The poet does not profess to have shown great speed in this race would be be a poet if be had? Better tar to be poor in material goods while remembering that it is our duty to make the world a little brighter, better and kinder, than to be as rich as Rockeleller without having learned that lesson. The yearning for one's birthland must not take the form o seifish brooding, for

"Selfish brooding sears the soul,
Fills the mind with clouds of sorrow,
D. k-ns all the saining gos!
Of h-sun-lliumin d morrow.
Wherefore should our lives be spent
D sliy growing blind and blinder—
Le us at the Master meant.
Make the world a little kinder.'

"We are glad that the exquisite 'Sweet is Tipperary' has been re printed in this volume. Not a man who has put the ocean between him and his Dark Rosaleen but should have these 'Voices from Eria.'

'And even those whose eyes have never The shine and shadow on their fathers' hills. R flected in a thousand Irish rills'-

should get its verses by heart. sees just such poetry as Mr. Mc-Carthy's highly appreciated in the best literary circles of England when it appears in Blackwood's Magazine with the signature Moira O'Neil. It would be a thousand pities if one wh is Moira O Neill's equal in merit should to more O Neill's equal in merit should fail to secure proper recognition among his countrymen in the United States.' Orders for "Voices from Erin" sent to Mr. McCarthy, Sacred Heart Review office, East Cambridge, Mass., will be promptly filled. Price \$1.00 — Sacred Heart Review. Sacred Heart Review.

THE PICTURES IN A HOME,

To one who observes, much can be told about the people in a home by looking at the pictures on the valls.

What a story trey tell us! Whether we have culture or have it not, refine ment or lack of it, good taste or no raste at all, spirituality and religious feeling or whether we are of the world, the pictures we have around us are at almost infallible index. I often wonder how many people think of pictures in

In so few middle-class homes does one find really good pictures. If we would stop to think waat an influence pictures have on the growing g tion, and influence either for good or for ill, pictures which really mean

something would be chosen.

How well I remember "The Sisting Madonna' in my grandfather's house There were, too, the 'Maconna of the Chair," The Assumption of the Vir-gin," "St. Anthony of Padua," and ever so many pictures of that kind. I did not then kn) w that they were copies of works of art, but I did know that I liked to look at them, to study them and to think about them. Not one word was ever told me about thos pictures or about the artist wao paint ed them, but this gave my fancy fuller play. There is a sort of halo about toese pictures in my mind to-day. My youthful mind enshrined them. Tae Sistine Madonna means much more to me than it ever could have done had I not known it so well when I was a child -Montana Catholic.

Why Pay \$1

a dozen for carnations when you can buy the artificial ones in any color, four dozen for \$1 00, chrysanthemums an American beauty roses, Easter lilles, 50 cents a dozen. Our Lood are sold in over two hundred stores in Canada. Flowers, any colors preferred. Address, The Brantford Artificial Flower Co., Brantford, Box 45.

> You cannot possibly have a better Cocoa than

A delicious drink and a food. Fragrant, nut ious and economical. This ex lent Cocoa maintains the in robust it to resist

health, and enal cold. Sold by Grocers and Storekeepers

in 1-lb. and 1-lb Tins.

"Can't Afford It."

Is frequently offered as a reason for not insuring. This, however, is in reality the strongest possible reason why a policy should be secured at once.

If you find it difficult to save the amount of an insurance premium, what would the withdrawal of your support mean to your family?

The strong financial position of

North American Life

enables you to make certain pro-vision for dependents, and the cost is small in proportion to the be-neats received.

Why not insure now?

NORTH AMERICAN LIFE

ASSURANCE COMPANY.

HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A.

JOHN L. BLAIKIE.

Managing Director. W. B. TAYLOR, B.A., LL.B., Secretary.

Works of Archishop O'Brien Memoirs of Bishop Hirke, \$1.00 Life of St. Agnes---tergin and Marytr . . . 25 only a limit d quantity of the above After Weary Years . 1.00 books. it would be well Aminta --- a modern life to ord rearly 00.1 drama The Catholic Record, London, Canada

1907 RESOLVED

1. That it is the duty of every man whose He is insurable, to take our a substanual policy in

OF CANADA.

2. That shall begin the New Year by insuring my own life therein, and 3. That I shall urge my friends to lose no time in doing likewise, for a policy in this Company pays.

The best possible value for the premiims puid under any style of policy is



The Dowswell Mfg. Co. Limited

Just Out The Catholic Confessional and the Sacrament of Penance. By Rev. Albert Mecon, S. T. L.

15 cents post paid; CATHOLI: RE ORD. LONDON, CANADA Pearl

Koseries Nineteen inches in length. ; Post-pale 50 Cents CATHOLIC RECORD LONDON, ON

Archbishop O Brien.

(Man and State than)
We have now on sale a the CATHOLIO
RECORD Office, this destinateresting life
of a great Canadian dayohman written
by Miss Katherine anghes. Orders promptly attended to. Price, postage prepaid, cloth \$1.00, paper 65s.

The London Mutual Fire Insurance Company Canada ESTABLISHED

FULL GOVERN NI DEPOSIT nization- 8 3 250 000 00 66.000 000 00 628 609 10

Hon. John Day A. Pres Pat. Vice-President.

BREVIARIES

The Pocket Edition

No. 22—48 mo.; very blear and bold type few references 4 vol. 4½24 inches: thiokness 1- bh; real India paper; red border effexible, black morocco, round od lers, red under gold edges. Post-1 d \$5.40.

DIURIALS

Horae Diurnaet, 10. 39—41x3 ins.; printed on real dia paper; weight, bound. only 5 ounces. in black. flexible morocco, round corners red under gold edges. Post-paid \$1.60. THE CATHOLIC RECORD London, Canada

> **PURCHASES** A \$200 PEN "VARSITY"

merit, an the market to day. It richly chased. writes fluer y and is guaran teed not to leak.

\$1.00 is a small sum to invest in a

high - grade Fountain Pen which with ordinary care will OUR GUARANTEE

The Pen is Solid Gold.

guaranteed finest grade 14k. Holder is made of the best quality rubber in four parts. SENT PREPAID

upon receipt of \$1.00 to any address in Canada and the United States If upon examination you are not entirely satisfied or you do not thick the pen is worth \$2.00, return it to us and we will cheerfully refund the money.

ORDER TO-DAY

ADDRESS

The Catholic Record, London, Canada

CHATS WITH YOU

JANUARY 12, 1907

Cheerfulness Increases Eas This article is not intent honestly poor, for those witheir level best to improve dition; but it is meant for purposeless, for those who somly a small part of themsel task, who are ming only task, who are using only centage of their ability to centage of their ability to think themselves down, a themselves down by their discouraging, depressing t and actual improve their c turning about and facing the A great many people this doing their level best to go

doing their level best to ge powerty when they are not half the effort possible to a You may think you are best. Just take an inventual and an account of you are dean to make a place for yo world. You may find the really using only a small abbitity to gain independent, more optimism, a new hope, more optimism, a net a more hopeful, cheerful of probably increase your city wonderfully. You faculties will not give u unless you are facing the kepe and confidence are le if it were possible for people in the world to turn on the dark and discoura-ment and face the light as if they would resolve the istence, this very resolutionize short time, revolutionize

Each Has His Pi We have our own place world and there is no one all it. We have our ow and there is no one else to God has laid upon us obli He has laid on no other shild may all the office th alled, he may live in the the father lived, but the is empty stil. The son place in the world, and Each man stands alone Kach must do his own dr own sphere, and when he own sphere, and when he has lost one centre of pow of good. His place is fexcept in so far as it is fifteened that he has left by You may put two bodies but not two souls in the One may carry on the war cessor, but his predecement there, his hand is a not there, his hand is a

conregement wanting.
compty and will forever he two there is now but one filing of another man's world. We fill our own Our conduct cannot be another. For the thing alone must answer; and away the world will be ricker or so much poores where or so much poore our lives have been a earse. Filling another's delusion. You cannot de Watelman

Den't Let Your Past Spo There is nothing more dwelling upon lost opp been, forget it. Do not the New Year line. shadow upon the press melancholy or despondenothing in it which help not a single reason why tain it in your memory : thousand reasons why y

it so deeply that it ca

The future is your marble. Beware how Don't touch it without Don't strike a blow w without a model, lest you forever the angel white which you have carve images, which have war the ideals of your you you infinite pain, need the uncut block before every day presents to being; no matter how past, every day every la new uncut block marble before him, a setrieve the past, to im

Nothing is more for tively wicked than to di of the past, the hide foolish deeds, the unfo ences of the past into mar and spoil it. The people who have been i res at moment who o the past, if they only to cut it off, to close th ever and start anew.-

How to Become Noble In the world you wi the religious practice have felt the happy fr faithful to them, you become nobler and s mend what faults you s will not bear the same they work in souls in v present and His influ You will take advan iences life may b draw ever nearer to H will always find light consolation.—Lacorda

For your comfort that Jesus is called i "Friend of sinners." for He came not to sinners to repents

The supreme lesson with weariness of self. orth your salt afte have used the present make it their joy to Father Dignam, 8. J. Humility and chari-