

FIVE-MINUTE SERMON

FIFTH SUNDAY AFTER PENTECOST

FORGIVE, AND BE FORGIVEN

Go first to be reconciled to thy brother. Our Saviour demanded of His disciples and followers a greater perfection than was demanded of the Jews by the Old Law. You have heard of the law that it was said to them of old; thou shalt not kill. And whosoever shall kill shall be in danger of judgment. But I say to you, that whosoever is angry with his brother, shall be in danger of the judgment. The Jews had been taught that all that was required was not to kill, but Christ announces; "Murder is sinful, but so likewise, is it sinful to be angry with thy brother."

plain—if sometimes blunt—Mr. Roosevelt, and has not behind him that authority which comes from the White House. This matter of the nasty story, as important as the questions of immoral literature and indecent pictures and caricatures, should be taken up by every respectable journal, religious and secular. If this were done, a healthy public opinion would soon compel the seller to hide his head, or change his name or clean his tongue.—Intermountain Catholic.

CATHOLICS AND PROTESTANT HYMNS

A Catholic journalist, asked lately whether it is right for Catholics to sing "Onward, Christian Soldiers" in church, answered that the hymn is in every respect Catholic, highly appropriate for certain occasions, and therefore to be used without scruple. Every work has five causes, the material, the efficient, the formal, the final and the exemplary; and before one can call a hymn "in every respect Catholic" he must be sure that it is such with regard to all these. The material cause of a Catholic hymn is the hymn itself, inasmuch as it is capable of being accepted by competent authority for Catholic use. Despite a certain vagueness, "Onward, Christian Soldiers" is probably Catholic materially. The efficient cause of a hymn is its composer. Baring Gould, composer of this hymn, far from being a Catholic, is as bitter a hater of the Catholic Church as can be found amongst Anglicans, even Littledeals not being excepted. The formal cause of a Catholic hymn, that which makes it really such, is the sanction of the Church. We do not think the Church has ever sanctioned "Onward, Christian Soldiers" or any other Protestant composition. The final cause of a hymn is the purpose for which it is written. The purpose of "Onward, Christian Soldiers" is to exhort the hearer to do good and to shun evil. This is the purpose of all good music. To direct it to the expression of Catholic faith and worship is evidently in the power only of the authority which might sanction it and has not done so. The exemplary cause is the model according to which a thing is fashioned. The Catholic journalist tries to show that for "Onward, Christian Soldiers" this is made up of scraps of liturgical hymns, but only succeeds in pointing out a few verbal coincidences. One could prove just as conclusively that its exemplary cause is composed of bits of other Protestant hymns, as "The Son of God Goes Forth to War" and "Jesus Shall Reign Where'er the Sun." Certainly, if Baring Gould had in mind—and this is essential to the exemplary cause—to imitate the liturgical hymns cited by the Catholic journalist, he made a great botch of his work. His hymn is typically Anglican, vague, and as far from the wholesomeness of those coming concerning our Lord's Passion and Resurrection as the North Pole is from the South. At most, then, the Catholic journalist has shown that "Onward, Christian Soldiers" is materially Catholic; for us, it is clear, what is most important is that our hymns should be formally Catholic.

able to accept a proposition without any proof of its veracity. There must be some means of ascertaining whether the moon and other heavenly bodies are inhabited. Should one believe that they are the homes of men with bodies like corkwood? this would be unreasonable, because there is no evidence to substantiate it. So, too, if one ignorant of astronomy would accept as true science some proposition from one equally ignorant of that science, therefore unqualified to impart information, that would be unreasonable in accepting the information as true science. The same would apply to historical and all other truths.

God has given man not only the faculty of finding truth, but also the faculty of finding what is false. These means differ according to the different sorts of truth, and are designated as motives of judgment, motives of certitude, fountains of truth, all classified under the term evidence, which may be intrinsic or extrinsic.

Primary truths are known from intrinsic evidence. One intuitively knows that the whole is greater than a part; or that a thing can exist, and not exist at the same time in the same way. But we do not know intuitively that the three angles of a triangle are equal to two right angles, but we have intrinsic evidence to that effect, and so of all propositions that come under the category of mathematical science.

Extrinsic evidence rests on the authority of persons to whom the truth is known. The evidence we have, that Christ raised Lazarus, is extrinsic resting on the authority of those who witnessed the fact, whilst the witnesses had intrinsic evidence. Authority means testimony to the truth of any fact or doctrine. Extrinsic evidence does not make the truth which it proves any clearer than it was before. The Indian prince, who had never seen water but in a liquid state, could form no clear conception of it in a congealed state. Yet he believed it on extrinsic evidence. Christians believe, on divine authority, that there are three distinct persons in one God, but they see as little as before they believed it.

Faith is an assent to a proposition on more authority, or, defined by Webster, "The assent of the mind to the truth of what is declared by another, resting on his authority without other evidence." If the authority be human, the faith is human; for example, the statements of witnesses as to the records of profane history. If the authority be divine, the faith is divine; for example, assenting to revealed truths proposed to the mind

REASON AND FAITH

On the one side it is claimed that reason is unable, or, at least, is incompetent to judge of matters of faith. It cannot penetrate the mysteries of faith. Faith is a gift of God, according to St. Paul; we believe by faith, and not by reason. On the other side, as represented by our correspondent, reason must judge all things; by reason and faith. Are the words used in both cases the same?

To solve this problem, it is first necessary to know in what sense these terms faith and reason—are used. All admit that God has endowed the intellect with the faculty of discovering, understanding and comprehending truth. To what extent, is a question that depends on circumstances. It is also admitted that man possesses a natural desire of knowledge, together with the faculty of assenting to truth known as such. All, naturally, are desirous of knowing the great events of history, the lives of great men, the phenomena and laws of the visible world, as well as the secrets of the unseen world; and when any of these are disclosed, with evidence of their truth, the intellect will accept and believe them. No one doubts that the natural tendency of the human mind is to accept truth and reject error.

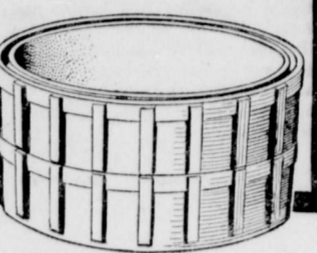
Yet men do not always accept truth, though sufficiently proven. Why? Because it clashes with man's most cherished prejudices, and in such cases, though one possesses the power of embracing it, yielding to his unreasonable inclinations, he rejects the truth. Again, persons very often accept propositions without sufficient evidence, or, in fact, without any proof of their truth, because, as the catechism teaches, man inherits, from the fall of our first parents, "darkness of the understanding, weakness of the will, and a strong inclination to do evil."

To reject truth established by evidence, i. e. logical arguments, is clearly unreasonable. It is just as unreason-

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able to accept a proposition without any proof of its veracity. There must be some means of ascertaining whether the moon and other heavenly bodies are inhabited. Should one believe that they are the homes of men with bodies like corkwood? this would be unreasonable, because there is no evidence to substantiate it. So, too, if one ignorant of astronomy would accept as true science some proposition from one equally ignorant of that science, therefore unqualified to impart information, that would be unreasonable in accepting the information as true science. The same would apply to historical and all other truths.

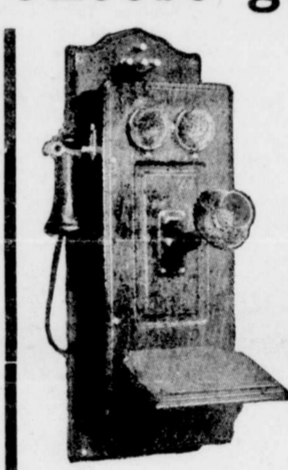
with sufficient evidence that they are revealed. The word faith is also used to signify a doctrine, or a body of doctrines, claiming the assent of the mind; for example, "The Real Presence is an article of faith." As contradistinguished from reason, faith is sometimes taken in one sense and sometimes in another, the context always determining the sense.—Intermountain Catholic.

CARDINAL NEWMAN'S DEVOTION TO THE BLESSED VIRGIN

There is a large amount of writing, says Rev. William Henry Sheran, in a paper contributed to the May number of the Catholic World, scattered through the many volumes written by Cardinal Newman—writing which deals with the manifold graces and virtues of the Mother of God. It was the celebrated Thomas of Aquin who wrote: "In us justice is not without charity, but in Mary justice consisted in perfect peace." And the wonderful philosopher of a past age goes on to explain how Mary sanctified justice by suffering and, although a greater sufferer than all the saints put together, never allowed her sorrows to disturb for an instant the perfect peace which possessed her soul. One may easily see how a storm-tossed mariner, like Newman, who had sailed so long the uncharted seas, who had been for years tossed hither and thither by the winds and the waves of every doctrine; one may easily see how, as he came to harbor, he would choose the type of perfect peace for special veneration and esteem. It is strongly asserted by the most profound students of the spiritual life—such authors as Saint Alphonsus Liguori, Saint Teresa and others—that, after years of trial and suffering, the finest flowering of the spiritual state results in a serene contentment and the exaltation of a soul—a peace which no worldly trouble can reach or impair. It seems to be a foreshadowing of that confirmation in grace, which marks our entrance into heaven. Newman, after a hard

novitiate, reached the peaceful goal which the Blessed Virgin had attained on the day of her birth. For us sinful and weak mortals who follow the saints and equis passibus, sometimes with scarcely the grace of attrition, it is almost impossible to realize the spiritual exaltation of those favored children of God. We are dwellers in the valley, and our gaze is shortened by mist and shadow; whereas they enjoy the proud advantage of the clear upper air on the mount of vision.—New world.

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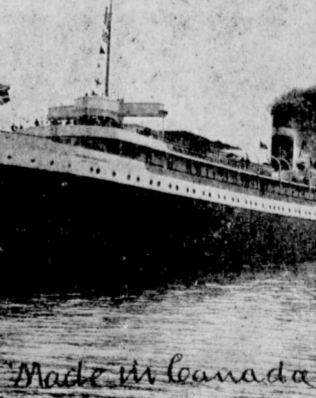
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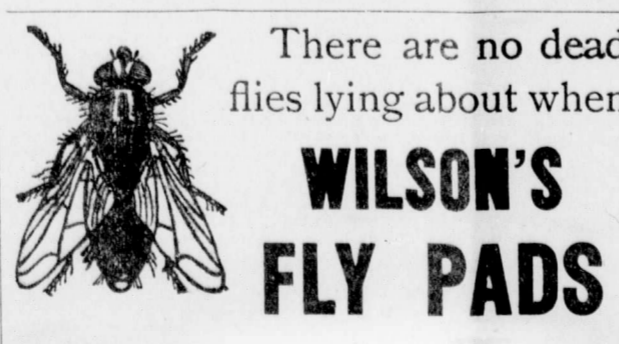


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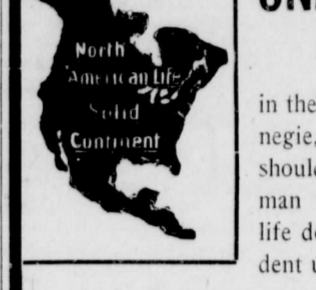
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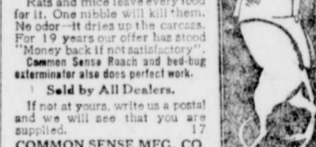


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