FIVE-MINUTE SERMON

THIRD SUNDAY IN ADVENT KNOW THYSELF

In ancient times a discussion arose In ancient times a discussion arose among the philosophers as to what man must do to lead a good life, and various opinions were put forward. One of the wise men claimed that the chief means to that end was to curb one's anger; another that it was most important to be moderate in speech and action; still another thought that order in all things another thought that order in all things was the most necessary virtue, but they finally agreed that the way to a good life was to know oneself. In order to perpetuate this maxim they had the words "Know thyself" hewn in stone over the entrance to see the temple of their Pagan God Apollo. These words, my dear Christians, contain a golden truth, and they should be indelibly impressed upon our hearts. As a help to this knowledge let us ask and answer the question: "Who art thou?"
"Who art thou?" asked the Jewish

Messias, or the Messias, himself, but he only said he was the voice of one crying in the wilderness. If I were to ask you, my dear Christians. Who art thou? what would you answer me? You might also answer, with John: I am like a voice which passes away, when death ends my life, it will scarcely be known that I have ever existed. "Man borne of a woman," says Job, "living for a short time: is filled with many miseries. Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth the same state" (Job, xiv, I, 2).

xiv, 1, 2).

I will ask again: Who art thou? and will answer in the words of King David: "I am a stranger with thee, and a sojourner as all my fathers were" (Ps. xxxviii, 13). Is it not strange that this in the parts are a remarkably certain cure? Surely you cannot go on suffering when such a cure will be sent you to Try Free for simply malling that are passing? "For," says the Apostle, "we have not here a lasting city, but we seek one that is to come" (Heb. xiii, 14). But how very few think of this, my dear Christians! Many are laboring day and night by the sweat of their brow to become wealthy; others again seek only their pleasure; gratification of ambition is the goal of many. Does it appear that people consider themselves strangers upon this earth? Does it not rather appear as though they expected to live here forever? Whatever they expect or desire, they must leave this world when the Lord calls, and they can take nothing with them.

An ancient philosopher in answer to the question: Who art thou? answered:

world when the Lora caus, and they can take nothing with them.

An ancient philosopher in answer to the question: Who art thou? answered:

A prey of time. It is indeed so, my dear Christians. There is nothing of duration in this world. Think of Job. duration in this world. Think of 305. How vast were his riches and power! And what happened? In a short time he lost all, and became a prey to the terrible disease of leprosy. But in order to prove that nothing is lasting in this world, it is not necessary to look elsewhere for examples, our own daily experience teaches that man with all he experience teaches that man with all he

rheir old age he will be her support, and white they are thus planning death snatches him. "All flesh is grass," says the prophet, "and all the glory thereof, as the flowers of the flesh will be their support, and white they are thus planning death snatches him. "All flesh is grass," says the prophet, "and all the glory thereof, as the flowers of the field" (Is, xi, 6). All that we possess is the prey of time, and when we die it is left for others, and so on until at last it passes away. "For how can there be anything lasting in this world," says St. Ambrose, "when this world is not lasting?"

Take these words to heart, my dear

this world," says St. Ambrose, "when this world is not lasting?"

Take these words to heart, my dear Christians, and do not think like the Pharisee: "I am not like others." No matter how successful and happy you may be, you will die and leave all. You are but strangers in this world, and including all you possess you are but a prey of time. Be well on your guard that your soul may not become the prey of the enemy of its eternal welfare. Do

The hand a handful of adventurers ready for anything. What is their intellectual worth? Te judge of it, it suffices to read their manifesto, a string of adjectives, and to study one phrase, beneficiated her whole manifesto would be a reflection on the intellectuality of the Haytians. On reading it, one fancies that Portugal is the antechamber of Africa, Those adventurers will not regenerate their people and their country. If they have obtained conof the enemy of its eternal welfare. Do not attach yourself to the vain fortunes of this life, but endeavor to become rich in virtue and merit! These will accomcountry. If they have obtained con-trol, it is a proof that the Censervatives you to eternity and procure for you the reward of heaven. Amen.

A PORTUGUESE PRELATE SPEAKS

"If the monarchy has fallen, it is be "If the monarchy has fallen, it is because it could no longer maintain itself." Thus a Portuguese prelate of high rank, who, for the sake of his own welfare and that of his friends, preferred not to have his name published, began an interview which he gave to a representative of that staunchly Catholic newspaper, l'Univers. "During all these late years, the Conservatives (the party nominally devoted to religion and party nominally devoted to religion and the monarchical regime) like the other party nominally devoted to religion and the monarchical regime) like the other parties, have not had in reality any other political program than their own interests, understanding the word in its lowest sense. The Portuguese are very good people, generally speaking. The farmers and villagers are very ignorant without doubt, but they are laborious and if the clergy had done their whole duty, they would be united to their parish priests and wholly devoted to the Church. Unhappily, too little attention, both in spirituals and temporals, has been given to a people naturally so well disposed. In spirituals, it is not so long ago that most of the elergy busied themselves in everything except the sinistry. In the country, for example, long ago that most of the clergy busied themselves in everything except the ministry. In the country, for example, the pastors exploited farms, and they were oftener seen at sales than in the sanctuary; in the cities it was the same thing, only in different ways. In fact the government, like the old French monarchy, had brought the clergy under the yoke. From this point of view, it was in Portugal as it was in Brazil under the empire. The priests, it is true, had their civil status which will now be taken from them; the bishops sat by right in the Cortes. In army and navy, the Easter Communion was a duty, and at the holy season

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mast not hide yourselves in your cellars who were precessors of the branches could be seen publicly follithing the obligation of the annual confession. On the other hand, there were not wanting priests who were Freemasons. The slavery was who were Freemasons. The slavery was the seen of the same civil be not the summer of the same civil be not to sing permit from the civil authorities was nec asray, for which a few are charged without the consent of the same civil power, no one could be ordaned to the priesthood. It is only one flat and the priesthood of the spirit has the consent of the same civil was offected by the frauding has to fall for the priesthood. It is only one flat and wanting. That which falls had to fall for want of a support. Considering the portion of the spirit has the consent of the same civil to the consent of the same civil to the consent of the same civil power, no one could be ordaned to the priesthood. It is only one flat the consent of the same civil to the consent of the same civil was offected by the consent of the same civil was offected by the spirit of the consent of the same civil to the consent of the same civil to the consent of the same civil was offected to the priesthood. It is only one flat the consent of the same civil was offered by the spirit of the consent of the same civil was offered by the spirit of the consent of the same civil was offered by the spirit of the consent of the same civil to the consent of the same civil was offered to the priesthood. It is only one of the same civil to the consent of the consent of

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did not have a man; if they remain in power, it is a three fold proof that the Conservatives have not a man. So it was in France in 1789. The truth, harsh and plain, is that good people are not always brave people. If they are afraid, what are you going to accomplish with them? No scheme succeeds, nothing is done, without the sacrifice of comfort, goods, possibly of life. It is not in Portugal alone that the good people are afraid and the good leader lacks followers. The fall of Portugal is one more sign of the proximity, if not of the iminence, of the catastrophes that threaten us. After Portugal, Spain. After Spain, whose turn is it? I believe that we shall be called upon to contemplate frightful things. And the haste with which Freemasonry is preparing for them makes me believe that we shall not have long to wait. The coming year with its exposition in Rome will have attractions that find no place on the official program. The Lisbon coming year with its exposition in Rome will have attractions that find no place on the official program. The Lisbon plot is but an episode."—America.

A TEACHING CHURCH ALSO A MILITANT CHURCH

At the recent annual meeting of the Catholic Truth Society of Ireland, Most Rev. Dr. Healy, Archbishop of Tuam, made some interesting observations of

made some interesting observations on the Church as a militant as well as a teaching Church. He said:

"The Church is a teaching Church, and we all share, each in his own way, the duty of teaching the truth of God to our neighbor's, to our children, to our friends, to our pupils as may be. But the Church is also a militant Church as well us a teaching Church, and she is well as a teaching Church, and she is went as a teaching constantly called in Scripture the Church Militant. We are sometimes apt to forget that we are all soldiers of the Cross of Christ, and that we are bound as such, in season and out of season, to fight to the best of our ability the battles of the Cross of Christ. And recollect there can be no neutrality, and there can be no skedaddling from the fight. You may have seen in the newspapers the other day an account of those brave warriors in Lisbon who, during the row, hid themselves in the cellars, and when the row was over came up and proclaimed themselves the heroes of the fight. You must not hide yourselves in your cellars when the battle of the Cross is being fought, and every one of you, no matter nstantly called in Scripture theChurch

DR. ROBINSON AND THE PAPACY

Dr. Alexander Robinson has lately or Alexander Robinson has harry written a book on "The Papacy," to the intense delight of the Christian Observer, the Louisville organ of Pres-byterianism that cries Credo to his entiments. The doctor mistakes oddity for orig-

sentiments.

The doctor mistakes oddity for originality. To show him that there is no need of ponderous tomes to refute his silly vaporings, we take the little five-cent Baltimore Catechism, which is equivalent to selecting from a primary class some little ten-year-old child to confound this formal and stupid calumniator of Christ and of His Church. His igaorant theories are manufactured from ancient lies through the aid of Premier Vandardelli, whom the world knows as high up in the councils of Freemasonry, and Dr. Raffaele Mariano, an apostate priest—splendid sources of information about the Papacy, whose power has condemned the one and expunged the other and will outlive both!

Doctor Alexander, facing our ten-year-old, says: "The decree of Phocas, Emperor of Constantinople, says that the Pope is the negation of Christ."

The child: "I don't know who Phocas was, but I do know that Christ Himself said, 'Thou art Peter and upon this rock I will build my Church, and the gates of hell will not prevail against her."

The gates of hell are hell itself, and if hell with its devils, ugly, strong, and terrific, cannot affect Peter, the Pope will not fail because Phocas did not like his reign. Napoleon was just as good an enemy as Phocas, and he ended a cripple because of the Pope. It was just such enemies as Phocas, in other days, and Bonaparte, in our own, that showed the deathless character of the Papacy. The Pope is never as glorious as when an emperor shows his

the Papacy. The Pope is never as glorious as when an emperor shows his weakness in trying his supposed strength against him."



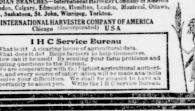
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they suffered and went to jail for Christ, so did St. Paul and St. Peter and glorious men in every age. The principles they stood for, and the power that made them majestic were things that the nations could not bend nor break, for God said that hell would not be victor over these things when He made them. Doctor: "The custom of granting indulgences is confessedly the divorcing of sn and its penalty."

Child: "My, on, doctor; look here where it says, 'You must be in the state

The Will & Baumer

COMPANY

The last of the sake of the kingdom of heaven, and he who outside the Church had been a teacher took his place amongst its pupils. His experiences as such he sums up in the discipline of the seminary is not merely useful, but also necessary for the convert clergymen sapiring to the priest-hood. The tone of the article is beautiful. Its thoroughly Catholic spirit and expression show what the seminary has been to its writer.

One can conceive that of the many Episcopalian ministers who, the writer assures us (and none can know the facts better than he,) "are standing trembling on the banks of divine mercy, need-

ling on the banks of divine mercy, needing only the impetus of fortitude to plunge into the current which will carry them to the City of God," at least some are held back by the prospect of the years of retirement and apparent uselessness the inevitable seminary involves. They are doing a good work, they think, even a great work. Can they give it up? Few will dare to say that their position is that which Dr. McGarvey once he'd or that their work is comparable to that which was carried on at St. Elizabeth's, Philadelphia, We hope that such will be able to learn from this article that for him the retirement of the seminary has been as St. Paul's sojourn in Arabia from which he returns to do a work inside the ling on the banks of divine mercy, needhe returns to do a work inside the Church with which whatever he did in his former condition is simply incommensurable, and that it may be the the same for them.—America.

TAKE THEM IN TIME

The years that intervene between fifteen and twenty one are frought with unusual dangers, and the verging of boyheod into manhood is a process involving the most serious consequences on the after life of the man. We are all familiar with the amusing efforts of Doctor: "All that is necessary is to be inside the pale of the Church to be saved."

Child: "Doctor, you're joking. Our catechism says that this it not all that is needed—that you must keep the com—

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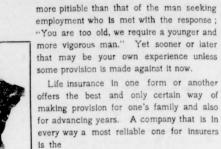
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on the after life of the man. We are all familiar with the amusing efforts of boyhood to stimulate manhood by practising the vices, great and small, of men, and the danger increases with the new independence acquired by him as a wage earner. During this formative crisis

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the guardians of youth should exercise their greatest and wisest care. Young men who are drunkards at twenty no longer excite curiosity and wonder, for with the advancement of early mental development comes the advanced acquisition of habits that formerly were noticeable in those physically mature. Despite all legislation against selling liquor to minors, it is perhaps not too much to say that most of the seeds of drunkenness are now sown before young men are out of their teens. Now, if it were possible to keep your young men total abstainers until they were twentyone, it is certain that it would cripple very materially the recruiting departation of iron.

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one, it is certain that it would erhipse very materially the recruiting department of the army of drunkards. More than the habit of saying no to the man treats would grow upon him and prove a strong protection against subsequent inroads from the drinking customs of society.—Pittsburg Catholic. W. LLOYD WOOD, The ideal character indulges in no immoderation in any direction. He has feeling, but is not maudlingly sentimental; he has ability, but is not Toronto, - Canada

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an institution standing bar s drunkards. T with which m the privacy, gery, combin invention, the ible propagan "What, the state of druby law of t public-house, the continer there are in everyone mu served by a obtained as i are no sno passer-by ou the windows sober country

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