AMERICANLIFE

SOLID TO

CONTINENT

FIVE-MINUTE SERMONS.

The Epiphany.

The manifestation of our Lord to the nations in the persons of the three wise men is what holy Church bids us consider to-day. We think this aft occasion to remind you that the laity have a duty to make manifest our Lord and His doctrines as well as the clergy. It is the will of God that all who have acknowledged Jesus Christ and believe His doctrine should preach Him and it to others We pass by the divinely given office of teaching which parents enjoy and which others who share their dignity must partake of, including those who assist in the household, and teachers and guardians; of such the honor and duty is to train children in the doctrine and discipline and correction of the Lord.

What we wish more particularly to SHOWING FORTH OUR FAITH.

in the doctrine and discipline and correction of the Lord.

What we wish more particularly to insist upon is the missionary office of every Catholic, especially in these days of error and inquiry Now, it is a characteristic of all spiritual good that it is in some sense communicable. The priest, cannot, indeed, give his office to another, but he holds it to give the truth and the grace of Christ. "Freely that is to say, gratis) you have received, freely give." So with the layman; every grace he has been received not only for himself but also for others. The Christian heritage is the common property of all the some office, it is the destiny to which all mankind has been called. The Infact King of man is enthroned in the arms of Mary, the second Eve and the mother of all living, and His arms are stretched out to embrace and make some of God all the children of mon. He who of all living, and His arms are stretched out to embrace and make sons of God of all the children of men. He who claims to be the brother of Jesus Christ is unworthy the title unless in mind and act he assists Him to establish His kingdom in every heart of man. The Catholic who hugs the truth at a himself alone is not worthy of it. up to himself alone is not worthy of it; he is selfish. He will be condemned for hiding his talent.

But somebody might answer: "Father, what you say is plain enough theoretically; but, to come down to actual what you say is plain enough theoretically; but, to come down to actual fact, can you tell me hew I can practically show people the truth? First, by word of mouth. Scarcely a day passes but that you can say a plain, strong word for the cause of Christ. The air is full of objections to religion, and every objection should be met on the spot and refuted. If any one denies, in your hearing, the existence of God, the immortality of the soul, the divinity of Christ, the inspiration of Scripture, or any other truth of religion, it is your duty to affirm these fundamental truths at once, and it is a great honor to do so. If you say you have no learning I answer, that the highest learning is not so good a quality as sin zero conviction; and I answer again that those who assail the truth in common conversation are generally the sommon conversation are generally the reverse of learned. The enemies of religion are, for the most part, as ignorant as they are bold. Learning is good, but it is not learning we need most. We need to have sincere convictions, and we need to have the courage of them.

I believed," says the Psalmis, "and therefore did I speak." Truth sounds so well that its bare mention is a powerful argument. Furthermore, the honest Christian who detends his religion will not be without the divine ssistance to do it well.

But we should not only defend the truth : we should attack error. If you have friends who are in error, you can do them no better service than to set them right. This must be done with discretion, to be sure. But do not be too anxious about discretion. When you see error attack it; in such cases kindliness is the chief rule for securing a hearing. It is amazing that men and women can piously love the truths and practices of religion, and live along from day to day without vigorously attacking the error and vice every where about them. What coward is so were as the pious coward is nean as the pious coward?

Finally, a good life is a manifestation of our Lord and His doctrine of wonder ful force and attractiveness. Be chaste, temperate, charitable, kindly mannered; be industrious, neat, truthful—these simple virtues will be like a pulpit from which you can preach your super natural faith. As a tippling, lying loading Catholic is a hindrance to his religion, so is the contrary character the recommendation of religion.

TALKS ON RELIGION.

Its very name describes the office of the pri-sthood. When we see a Catholie priest we know him just for what he professes to be. The world at large knows him as such, and laughs at that smows him as such, and laughs at that small section of Angliciaus who inno cently play the role of priest; and borrow the name, as children might in play. The name of "Catholic Church" and "Catholic Priest" are terms applied by all, and understood by all as apportaining solely to the Roman Cath appertaining solely to the Roman Catholic Church.

olic Church.

A priest is one especially consecrated and set apart to the service of a
divinity. He is considered the medium
through whom worship, prayer, sacrifice, or other service is to be offered to
the being worshipped, and pardon, blessing, deliverance, etc., obtained by
the worshipper. Such is the specific
meaning of the name and office of
priest; his principal or chief duty is
to offer sacrifice. This was especially
so with the Jews of old, who had their
Jews of old, who had their High Priest
and subordinates, set apart and chosen and subordinates, set apart and chosen by God for their sacerdotal offices. We read of the same even among pagan peoples. This idea of sacrifice and its peoples. This idea of sacrinde and its necessary minister would seem to originate in the natural law itself, for we find in history that sacrifice has been ever an essential part in the religion of all nations whether the religion itself were true or falso. The priesthood and sacrifices of the Laws continued as self were true or false. The priesthood and sacrifices of the Jews continued as an essential form of their religion from the days of Adam, Cain and Abel till the utter dispersion of the race and annihilation of their kingdom under the Roman generals—Vespasian and his son, Titus. Then took place the bishop, to whom terrible and tragic faifillment of the house appealed.

Prophecy of the angel Gabriel to Daniel:

And a people with their leader shall
come and destroy the city and the
contuary; and the end thereof shall
b's waste, and siter the end of the war
the appointed desolation; the victim
and the sacrifice shall fail."

Now God, Who, in the old law ap
pointed a priesthood to offer sacrifices
which could not of themselves take
a way sin, did not surely leave the sac
raftee in which the "Word," as St.
I renaeus says, "is offered" to Him,
without appointed ministers and guar
dians It certainly would be unreasonthis to admit that the Old Law, which
was only a figure of the New, was whas only a figure of the New, was thore perfect in its divine worship than the religion of Chris; otherwise the shadow and figure would be more Perfect than the reality. Therefore the religion which Christ established must have a more perfect sacrifice and priesthood, both in kind and degree, than that of its type and shadow.

From the sacredness and sublimity of the Catholic priesthood flows its of the Catholic priesthood hows its high dignity and the great reverence shown to it by the faithful. Indeed, St. Thomas, the prince of theologians, calls the priest the mediator between God and man. His office of mediation is not, it is true, to be taken in an ab solute sense, for Christ, as St. Paul teaches, is the sole, absolute mediator between God and man The mistake of non Catholics consists in interpre of non Catholics consists in interpreting St. Paul's words as if they exclud ed any other mediator. We know from Holy Scripture that God g actiously accepted the mediation both of men and angels, and St. Paul himself calls Moses a "mediator" (Galatians il: 19 20.) "I stood between the Lord and you," says Moses in Deut v: 2, 5.
And God Himself speaks as if He could
not act without this intercession—as it the besto wal of dis graces: "I sought among them for a man," he says, "that might stand in the gap before me, in favor of the land, that I might no detavor of the land, that I might no destroy it, and I found none "(Ezech. xxii: 30.) "If there be an angel to mediate for him, then God is gracious to him and says: Loose him from going down to the pit; I have found a ransom" (Job xxxiii; 23.)

We also have these passages

som" (Job xxxiii; 23.)
We clearly see from these passages
of Holy Scripture that God is pleased
to accept the mediation of men, to say
nothing of that of angels. This being
so, what must we think of the power
and efficacy of the mediation of the
priest in his official, sacerdocal capacity, whose dignity and power, as such, are greater than that of angels! He is, indeed, as Tertullian calls him. is, indeed, as Tertullian calls him.
"another Christ;" his dignity is such that, according to St. Bonaventure, the gentle St. Francis said: "Were I to meet an angel and a priest together, I would honor the priest in preference to the angel." And the great Cardinal Newman, sp-aking of the earthly lite of the Blessed Mother of God after the Ascension, says: "She did but humbly seek her Son in their (the priests') daily Mass, who though her ministers in heaven were her superiors in the Church on earth." When the priest prays for the people, and when priest prays for the people, and when the offers up the holy Sascrifice of the Mass he acts as Christ. He acts in the name and by the delegation of Christ. He does not say: "This is the body of Christ," or "This is the blood of Christ," but, "This is My body, this is My blood."

We read in history that the Portu guese admiral, Albuquerque, was, with threatened every moment to over-whelm them. Falling on his knees, he

the people.

Do we sufficiently realize the great gift that God has left us, in giving to us this thrice royal priesthood? We fear not. Do we pray God to bless, defend and reward our priests? Do we fervently ask God to keep and preserve our spiritual fathers in His Holy serve our spiritual fathers in His Holy Grace, that they may perform their God given mission and duties as worthy ministers of God and brothers of Jesus Christ—the Great High Priest of God? Do we daily pray for the eternal rest and perpetual light for the souls of our departed Fathers in God? We earnestly ask each of our readers to honestly ask themselves these seri-Yes," may God be thanked; if No," then, from to-day, make amends. God will surely bless and reward you for praying for your priests, living or dead.—Catholic Citizen.

STRANGE TREATMENT OF THE BIBLE.

The North China Dally News, April 2, 1906.

I found a week or two ago, says a Bible agent of Yung Ping Fu Chihli Province, China, that our copies of the Scriptures were being surreptitiously bought from colporteurs on the streets and then employed in wrapping up cop-per coins, much in the same way that per coins, much in the same way that dollars are wrapped up by foreign banks. The reason for this is that Scriptures are sold much too cheaply; cheaper, indeed, than the commonest paper that can be purchased in China, and it seems that the Bible societies about description to the common terms to the common terms to the proper terms to the prope should agree together to raise the price somewhat. Better smaller sales than somewhat. Better smaller sales than such wanton destruction of the Sacred Book. A large firm that had so used our books sent a written apology, undertook not to repeat the offense and contributed the sumjof \$20 in gold to the government boys' school in Tientsin. In the settlement of this case, it is a pleasure to add that we are indebted in great measure to the Roman Catholic Bishop, to whom the offending business house appealed.

THE EPIPHANY.

THE CATHOLIC RECORD.

The birth of our Saviour was an-The birth of our Saviour was announced in a miraculous manner by an
angel to a few shepherds, and they
spread the news throughout Judea. It
was made known to the Gentiles in a
no less wonderful manner. A star,
never seen before by them —and many
of them were skilled in astronomy—
appeared moving through their eastern
sky. At once there came to their
minds an old prophecy spread throughout heathendom, because it was spoken
before heathens almost fifteen centuries
before when Balsam, at the request of before heathens almost fifteen centuries before, when Balsam, at the request of the king of Moab, opened his mouth to curse the people of Israel, but in spite of himself olessed them and foretold their future glory. "A star shall rise out of Jacob, and a sceptre shall spring up from Israel. . . . Out of Jacob shall He come that shall rule." (Numbers, 24:17, 19.) A vague idea was abroad that it was time for this prophecy to be fulfilled; and the Wise Men of the gospel, who according to radition were three in number, con cluded that this star was a divine messenger.

It can scarcely be supposed that these three were the only ones who saw the star. And among the others who noticed it there must have been many noticed it there must have been many who could have followed it with far less trouble than the Wise Men. Tradition again says that these latter were kings, and trogs of course could have the best travelling facilities which the age afforded. But even with these there was still much inconvenience. They must side on bester mules or camels must ride on horses, mules or camel for many days, weeks, perhaps months, and for a great part of the time they could have no shelter at night but their tents, and this during the coldes season of the year. But besides this there were other reasons why it was more difficult for them to leave home than it would be for the meanest of than it would be for the meanest of their subjects. How would affairs of state go while they were away? Even nowadays a constitutional monarch rarely journeys any great distance from his kingdom, though he can have daily and hourly communication with his government by telegraph. But is olden times, if a king was absent for a few months, there was almost invariably serious disturbance among his subjects.

serious disturbance among his subjects. When he returned, he might find civil war raging, or worse still for him, a usurper on his throne. This was one of the risks which the Wise Men were taking.

Again, travelling was very unsafe in those days, on account of robbers. The poor waylarer did not run a great deal of ianger, but what a rich prize to capture a king and hold him for ransom. Or, if he had to pass through unfriendly territory, what a chance it friendly territory, what a chance it afforded his enemies to avenge some national injury, or gratify some national jealousy. These thoughts must all have come before the minds of the three kings, for they were Wiss Men, and no one is worthy of that name who does not prudently consider the probable consequences of any course of action which he is about to follow. But none of these considerations could influence them to stay at home. They set out without delay to follow the star whithersoever it might lead them.

They came such a distance, at such inconvenience, and thought themselves amply repaid when they found the R deemer. And we know that He is upon our altars, in the tabernacles of our churches. He calls us as distinctly as He called the Magi. And very often we refuse to come! No fears infuenced them to stay at home. How when them. Falling on many when them. Falling on many clouds, he cried: "O God, Almignty Father, save us for the sake of this innocent babe." His prayer was instantly granted. With how much more elemency does not God hearken to us when He beholds, daily, from the rising of the sun to its setting, the all holy, innocent Jesus lifted up on high by the consecrated hands of His priests, beseeching the Heavenly Father for mercy and blessings upon His children. The priest prays to themselves of certain conforts for the sake of saving money to pay their law sand from there he went to Rome. He was the honor man at Washington and from there he went to Rome. He called to the called to the case, the sake of saving money to pay their law and from there he went to Rome. He called to the called to the case, the sake of saving money to pay their law and from there he went to Rome. He called to the called to the called to the case of this studies. The star is before our eyes;

out delay.

The Magi bad to enter Jerusalem, and expose themselves to the derision of the people as men following a willothe-wisp, and to the anger of Herod. How many Catholics are deterred by similar fears from refusing to drink from showing displeasure at back-bit

ing or obscenity.

The Jews knew that the Messias was to be born in Bethlehem, but their knowledge did them no good, rather did it make them more guilty. They did not seek the Redeemer to adore Him. Herod knew where the Redeemer was to be born; he sought Him to slay Him. How many Catholics are like the Jews. They know that Christ abides in His Church; but they will not come to Him to receive the pardon of their sins, to receive the Bread of Life. It does not suit them to come just now : they intend to come bye and bye, at the eleventh hour. But those who put off their conversion to that hour generally die at half past ten. One day when they least expect it, the cry rings in their ears: "Thou hour fool, this night thy soul is required of

Others seek their Saviour as Herod Others seek their Saviour as Herod did, with murderous intent. They make themselves guilty of the body and blood of the Lord by sacrilege. Others slay their neighbor's soul by scandal, perhaps even the souls of their own little children: "Whatsoever you have done to the least of My brethren you have done to Mo."

What part are we going to play in

What part are we going to play in

Tobacco and Liguor Habits

this New Year -that of the Magic docile to the inspirations of grace or that of the Jews or of Herod, independ-ent or hostile? The faith of the Magi was great when

The faith of the Magi was great when they set out to follow the star, still greater when the star disappeared, but herois when without hesitation they entered the stable. "They are not disgusted by the stable," says St. Bernard, "not offended by the swaddling clothes, not scandalized by the slient Infant; 'falling down they adored Him."

They offered Him gifts: gold to the King of Kings; frankincense of God; myrrh to the Man of Sorrows, the Saviour. We, too, can offer gifts. The Scripture shows us love under the image of gold: "I counsel thee to buy of Me gold tried in the fire." (Apoc. 3: Me gold tried in the fre." (Apoc. 3: 18.) How shall we purchase love? With love. By loving our neighbor we learn to love God. Incense is some thing exhaled, which produces its effect by its own destruction. To renounce, forget, sacrifice ourselves in God's service, is to offer Him the incense He desires. And myrrh is a type of mortification, for as myrrh embalms the

fication, for as myrrh embalms the body, mortification embalms the soul. A resolution to practise these three virtues, love, self-sacrifice and mortification should be our thanks-offering for the gift of faith bestowed upon our on the first Epiphany .- The

Masses for Non-Catholics.

" Does the Church allow the offering of Masses for the souls of non Catho lics?" Assuredly— private Masses. This doubt was submitted to the Holy This doubt was substituted by a priest of the diocese of Cleveland, and settled by an affirmative answer as above. The diocese of Cleveland, and settled by an affirmative answer as above. The Cnurch is incomparably more broad than many of her members seem to have any idea of and the uncovenanted mercies of God are, of course, past understanding. It should never be for gotten that innumerable Catholics are in the position of one who has been defrauded of an inheritance and perhaps never had a suspicion of his deprivation. It is easy to believe that at the tion It is easy to believe that at the hour of death, in some mysterious way there is restoration—a triumph of divine justice and a victory of divine

INDIAN WHO IS A PRIEST. POTTAWATOMIE WHO SPOKE IN THE

To be the first full blood indian to become a Catholic priest, says the Topeks Capital, is the unusual dis-tinction of the Rev. Father Albert Negahnquet of Kansas, now conducting religious labors among his fellow race men in the Oklahoma and Indian Ter ritory. So far as now known Father Negahnquet is the only tiving Catholic priest who is a full blood Indian.

Father Negatinquet was born on the Portawatomie Reservation near St. Portawatomie Reservation near St. Mary's this state, in 1877. Soon after wards he was brought to Topeka by his parents and in the Church of the As sumption here he was baptized. He the youngest of a family of ten children.

His parents and members of the family removed to Pottawatomie county, Orla., where there are now many members of that tribe. In the southern part of that country the Cath olics in an early day established a great community—a monastery, schools and the like. The missioners of that and the life. The intestorers of that church naturally came and worked among the Indians near by. Father Negahnquet, as a bry, was sent to the school. He was an interesting child, readily tractable, and he applied him self to his studies. Mother Katherine

and from there he went to Rome. He studied philosophy and theology there in the Propaganda College, being one year in the College of the Pope. Before the departure from Rome of priests of this class it is customary for the college to the pope. each in his mother tongue to give an address. It must have been strange when the young American Indian priest came forward and in the tongue of his fathers, the warlike Pottawatomies,

Then Father Negatinquet sailed away to Oklahoma Territory, and for a few weeks was the guest of his parents in their rude home. Soon afterward be saug the first Mass ever sung by a full blood Indian priest on American soil, in the big Catholic Church, at Oklahoma City, Okla. His ordination was

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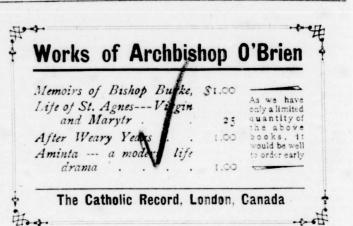
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by Bishop Theophile Meerschaert of Guthrie, Okla. The Bishop spoke proudly of the honor of consecrating the first Indian priest and of having him in that diocese. Since coming back to America, three

years ago, Father Negahnquet has labored faithfully among his people and those efforts have been well rewarded.

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S WITH YOUNG

A New Year's Talk. at the end of one year and another one, is take stock.

you were to die to night, you keep on living as you as will your end be ?

a man lives, so usually Deathbed repentances reliance for admission in

reliance for admission is dom.
I can't be good, say som a. "I can't control my is tsubdue my fesh."
On't say that you can't. Sa won't. Say that you will a means. Say that you will a means. Say that you will a means. Say that you won't be abstemious, to "t may the price of purity."
In won't be abstemious, the say that you won't guit asy suppers, that you won't muor, that you won't guit asy suppers, that you won't sak the protection of the Virgin, say that you won't goommunion every month. Beay that you can't.
Indeed there should be in some progress in spirituality growth in holiness, some ad the practice of virtue. By the you were made a sold! Holy Ghost and given fortitunght to be a veteran now, wighter against the tempter,

ought to be a veteran now, aghter against the tempter, fier, firm to resist, mighty to nature with grace.
Resolve to be clean, to have ward look, to keep a pure

After attending to the in After attending to the in your soul, you want to con needs of your mind. What reading? A course of history of biographies, the poets of or what? What are you a Socialism, the money question ity, the issue of railroad what?

Next, you should consider ness affairs. Are you any this year than you were la you made any progress? tion have you?

Then the welfare of your b

Then the well are of your te considered. Are you taking ca health? Do you take expeath every day? Do you excessive use of tobacco, 1 And what about enlarging

ber of your desirable acquirereasing your bank accompanies in a building and lo

bares in a building sale activitying a home?

Be a good son to your pood brother to your busisters, a good lover to theart, never staining her so good friend to your friemember of some good Cathund a good business man a Resolve to act as you out please God and man in 190

scordaire's Advice to a F The first thing tian ought to have, where the, is a father, a master friend is the first thing and. You need a heart de and able to keep you in the young men of your own a may throw you in the wa set, but it may also the company unworthy of you.
Such, my dear friend, i
If you follow it, you will
the good principles which
at Sorèze school, and tho

by shielding your morals ening your character, wi to escape the perils of the which you are about to en If you issue from it fait religious, your whole life in the principles of trust Alas! how many young fall away without wish from weakness in which s increased by their which, having become second nature, leaves the source but those final God sometimes grants death! I trust that we mase. You will fight ag will remember your So the affection I bore yo

some day find you what Always Absorbing E I know young people quired a better educationer, through the habit or of carrying a book opocket to read at odd taking courses in the schools than many

through college. Youths who are qui new ideas, and who a contact with superior often acquire a perso even, to a remarkable mental power.

The world is a gr
From the cradle to t

From the cradle to talways in God's grewhere everything is trust lesson, to give us some people are always storing up'precioedge. Everything he them. It all depend that can see, the mind priate. Very few people eve

Very few people ever their eyes. They world with a super things; their eye pic and so dim that detail strong impression is.

The eye was intereducator. The brain never getting out to let depends upon six servants, the it material, and of it comes throng man who has learned things looks with his