

FIVE-MINUTE SERMON.

Fifth Sunday after Epiphany.

FREQUENTING THE SACRAMENTS

"Let the peace of Christ reign in your hearts." (Col. iii. 15)

Frequent confession and Holy Communion are, my dear brethren, the food which we need to take with us in climbing the mountain of heaven. If we try to go along without them, we shall faint by the way. Do not imagine, then, that confession is only a means of getting rid of mortal sin; do not think for a moment of putting off confession till you have fallen into a mortal sin, or, perhaps, into quite a number of them.

For though we are not required by any positive law to go to confession unless we have fallen into mortal sin, still we are required to keep out of mortal sin, and we cannot do this without going to confession before we have fallen into it. So it comes to the same thing; we really are obliged, for the honor of God and the care of our own souls, to go to confession when we have nothing but venial sin on our conscience, and to go quite often too.

Confession and Holy Communion may be compared, not only to food, but to medicine; and a medicine such as people would take in a place, for instance, where the fever and ague, or some other disease, is prevalent, not to cure themselves of the disease, but to keep from taking it. For we all are in a place where the terrible disease of mortal sin, and we ought to go to confession often, so as not to take it.

But some good people do not seem to understand it as all; and there is a remark, common enough, and which I suppose you may have heard made about this matter of frequent confession. It is this: "I don't see what these people have to tell who go to confession so often." One who makes such a remark as that, cannot, it would seem, have any idea of the reason why people are urged to frequent Sacraments at all. He would stay away from confession for his part, till he "did some thing,"—that is, fell into some mortal sin. For such a one, if when the time came for his Easter duty, he had by good luck fallen into no mortal sin, the only course would be, one would think, to "do something" on purpose, so as to have something to tell. He does not understand that these people who go to confession often are not supposed to have any grave burden on their consciences.

Of course they will be likely to have venial faults, which, though the Easter penitent might not think them matters for absolution, really are so. And by the help of the sacraments they may be overcoming these faults. But a good enough reason for their going once a month, or even oftener, would be simply to avoid grievous sins; on the principle that "an ounce of prevention is worth a pound of cure."

They go so often, also, in order to get light, as well as strength, to avoid sin; to know beforehand what they ought to do. You may think that they ought to have sense enough to tell for themselves without bothering the priest about it; but if I am not mistaken, many who think so will find, if they look back at it, that there were some occasions when they did not know exactly which course to take, and had to go very much at hazard. Perhaps they asked about it afterwards, and perhaps they forgot all about it. But why not ask about these matters beforehand? For, after all, though you can read, there are some things rather special to yourself and your own circumstances that you cannot get from books. It is good to have a guide sometimes, who has more thorough knowledge than you, to show you the way; to point the road up the mountain which you have to climb.

You consult a lawyer, or a doctor, about your temporal matters; why not consult a priest about spiritual matters, in the place where he waits to help you so far as he can, and where the Holy Ghost also will help him to help you? For Almighty God has commissioned the priest especially to guide the faithful in spiritual matters, as you know; and he can often show others the way where he cannot show it for himself. But even if the priest does not help you much, our Lord Himself will, in the sacraments which He has provided. He will guide and direct you by means of them, if you will only come to Him in them. That is one great reason why He is there.

I hope I have now said enough, my dear brethren, to give you some idea of the necessity of approaching the sacraments frequently, if you really have a purpose of amendment, and a desire to save your soul. Too much could not be said. Think of the matter seriously, and you will see this necessity more and more, and will seriously purpose to go often and regularly to confession and Holy Communion.

supplied them with clothes, relieved their hunger and had them educated in science and art.

"For these acts of kindness the children felt very grateful, and one day they went to their benefactor and addressed him thus: 'Great is the kindness which you have shown us in our distress; tell us, then, what name shall we call you henceforth?' Rejoicing at this mark of gratitude the man said: 'Call me father; for I shall be your father, and you will be my children.'" No wonder that the relatives to whom Winifred told the story praised the kindness of the merciful man. But Winifred continued: "Now listen further! In the country to which my heart urges me to go there are a great number of such poor, forsaken children. Gold and silver, I have none to give them, but I shall offer them something far more precious and that is the glad tidings of salvation, faith and charity. Let me go, then, to become a merciful father to those deserted children, or, if it be not possible, to lead them to heaven."

This Winifred spoke and went away to that far distant land, where he became a great missionary, the celebrated Boniface, the powerful propagator, and organizer of the Church in Germany. He was, in a spiritual sense, a true father of all, who, by his heroic and incessant labors, were converted to the Christian faith—reborn and sanctified in baptism, and guided to eternal life. Out of love for them he endured all kinds of hardships and finally laid down his life.

Sincere sympathy, kindness and solicitude, are the characteristics of a true father. God is the father of all mankind, because He loves all men with an infinite love and ardently seeks their welfare. It is precisely the name of Father that expresses His closest and most endearing relations to man. From Him comes all fatherhood on earth. The earthly father, the head of the family, partakes of the rights and power of God the Father. What God is good for all mankind, the Christian father is to be in the household, master and ruler. Great is his dignity and great is his power.

But this honorable position brings with it also great responsibilities. If he ever becomes unfaithful to the requirements of his noble calling, he will render himself unworthy of bearing the sublime name of father. He must ever bear in mind that he enjoys the distinction in common with the Almighty Father of the Universe.

King Alexander of Macedonia had in his army a soldier who also bore the name of Alexander, but who was very cowardly. The king deemed this a disgrace to his name. For by fortitude, heroic feats and countless victories his name had become so renowned that it inspired everyone, not only with respect and fear. Alexander the Great did not, therefore, want to have his name aspersed by a dastard. He called the man to him and said: "Either be brave and honor the name of Alexander or abandon this name."

Mostly, the Lord, our God, suffer His sublime name of Father to be abused. His image on earth is the Christian father, and to him He says: "Either live up to your high calling, faithfully and conscientiously, or await a rigorous account. My name I cannot take away from thee, but if thou dishonorest or neglectest my duty, My wrath will come upon thee."

The Christian father is by reason of his position the natural representative of the Creator in his house and family. But he must not only look upon his dignity, his rights and privileges, but constantly be before his mind his duties and responsibilities. It is this wish to do his duty upon you to day, my dear Christian father.

When God wished to send the chosen people an angel to conduct and protect them on their journey to the promised land, He spoke: "Behold I will send My angel, who will go before thee and keep in thy journey, and bring thee into the place that I have prepared. Take notice of him, and hear his voice, and do not think him one to be contemned, for My name is in him." (Exod. 23. 20-21)

The Christian father's very name is a sanction of His authority. God has, therefore, bound every household, and each member of it, to evince love and respect to its head, the father. It is as though He said to them: "Respect and obey him; for My name is in him!" This must be a matter of thinking. God does not want to be ever dishonored or represented. The envoy of a king must in all his bearing manifest reverence for the majesty of him that sent him; so the Christian father should always uphold the dignity of the Heavenly Father from whom he derives his authority. If he forgets that the children of the family obey him as a representative of God, he himself must reflect in his conduct the sanctity and respect of the Supreme Ruler. Only then may he expect to win the esteem, love, and submission of those under his care, and to draw upon himself the pleasure and blessing of the Eternal Father.

circle as well as the solemn retirement of the Church; they care only to associate where they can give a loose to their unrestrained passions; their heart is not at home, but amidst the exciting and degrading pleasures and amusements of the world."

THE UNITY OF THE CHURCH.

One of the most surprising things in the history of the Church is the fact that, despite the very clear evidence contained in the Scriptures and in the earliest councils of the Church, the schisms relative to the unity of the Church, from the very beginning heresies and schisms have existed in Christendom. In his famous discourse at the Last Supper, as recorded by St. John, our Lord gave his final exhortation to unity with one another. His supreme wish, at that supreme moment, was that they should all labor for the upbuilding of the Church in the most perfect harmony: "That they may be one, as Thou Father, in Me, and I in Thee." And He even made explicit the motive of His wish: "That the world may believe that Thou hast sent Me."

St. Paul also, again and again, speaks in the most emphatic manner of the absolute necessity of unity in the Church, and the unity of the Church is the kind of unity the Apostle desired of the type so much lauded in modern times, a sort of agreement to differ on every essential question of the doctrine which Christ taught. St. Paul left no doubt on this point. His ideal of unity was one of belief in members of the Church would work in the most perfect accord for a common end, and where all would believe precisely the same doctrines without doubt or hesitation. The Church is the body of Christ; all the members of the Church are members of His body, in harmony with the head. As there is but one Lord, there should be but one faith, one baptism. The Apostle St. John and the early Fathers are equally insistent. The historian Eusebius tells an anecdote of the beloved Apostle who shows his horror in false doctrine. On a certain occasion St. John, on entering the public baths at Ephesus, saw there the heretic Corinthus. Instantly he turned and rushed from the building, crying: "Let us flee, lest even the basin fall, because Corinthus, the enemy of the truth, is within." His disciple, St. Polycarp, was equally intolerant of latitudinarianism. Once, Eusebius also relates, Polycarp encountered another heretic, Marcion, who asked if he knew him. "I know the first born of Satan," was the reply.

These petty schisms and heresies of the first Age were, however, of little moment, their membership was always small, and in the course of a short time they always disappeared. Even the first great heresy that divided Christendom, the Arian heresy, fell to pieces when the emperors who patronized one or other of its many sects, ceased to exist. Yet, though Arianism as a religion disappeared, it had succeeded during its period of triumph in establishing a principle in Eastern Christianity which ever since has dominated and all but ruined the Church of St. Athanasius, the leader of the orthodox. The schism, admitted the principle in practice if not in theory, that the supreme authority in the Church was the head of the State. How any person knowing the A, B, C of Christianity could do so is beyond explanation; one can only say either that the Arians were wholly and entirely in bad faith, or had failed inexorably to grasp the purport of the saying: "Render to Cæsar what belongs to Cæsar," but no more.

During her entire history, since the fourth century, there has scarcely been a moment when the Eastern Church did not admit the supremacy of the State; the Greek Christians were the first Christians. And being such, they were ever rebellious against the legitimate head of the Church, the successor of St. Peter, whereas, on the other hand, they always wore the chains of slavery in which the State bound them with all the pleasures. The chains were of gold, of course, and the weight of the precious metal more than made up, particularly to the Patriarchs of Constantinople, for their weight and the restricted liberty of which they were the symbol.

But it was not golden chains alone that kept the Church of the Orient in bondage; several other causes cooperated in the evil work, and of these the chief was nationalism. Christ's Church is of its very essence international; by the will of its Founder all nations should enter it, and all should obey the legitimate authority that He placed over it. In other words, it was our Lord's intention to found a great spiritual society, whose members, of all races, would be big minded enough to ignore national frontiers. The first thought in the mind of a true follower of Christ should be that all men are children of God, and consequently that a fraternal spirit should animate them. Anything that interferes with this view is un-Christian. But the one thing that has interfered with it most is nationalism. Nationalism is always the greatest enemy of fraternal

ity and therefore it is un-Christian. The spirit of nationalism in the Church has, in consequence, always been essentially schismatic. "We are your superiors in every regard," has been, to take one example, ever the cry of the Easterns, and thinking thus highly of themselves they lost sight of the importance of the indispensable Christian virtue of humility. They also, logically, refused to obey the head of the Church, and thus in time succeeded only too well in forming a schismatic atmosphere throughout the whole Orient which to day is the only obstacle to the reunion of the Eastern with the Western Church. Doctrinally they are practically at one with us; they are wanting only in the spirit of obedience to lawful ecclesiastical authority. Yet the leaders of this schism have for four centuries and a half been paying the terrible price their pride demanded. The Patriarchs of Constantinople, since the fall of that city into Turkish hands, have been the slaves of Mohammedan potentates are all still. Moreover, having begun to detest the whole East from Christian unity, they were themselves destined to be the victims of schismatic spirit they had fostered in their prosperous days when they first assumed the pompous title of Oecumenical Patriarch. This title, which still remains, is now merely farcical. The authority of the Oecumenical Patriarch is at present acknowledged by merely two or three millions of the Greek schismatics. One by one, beginning with Russia, the various nations composing Eastern Christendom have set up their own schisms. Despite the bitter protests of the Patriarchs of Constantinople. But these had no argument to oppose worthy of the name, for did not they themselves owe all to the civil authorities?

But the greatest misfortune of the Greek schism was perhaps yet to come. Evil communications, corrupt good manners, and the example of a great portion of the Church long in schism at length had its effect in the West also. But, as was to be expected, the pupil improved on the teacher. The schism of the East had perhaps yet to be the former still in possession of the deposit of faith intact. But the Reformation in the sixteenth century tore in shreds, which are still being subdivided indefinitely, the very constitution of Christ's Church.

For all this havoc thus caused there is just one remedy, namely, the acceptance of the legitimate ecclesiastical authority by all who profess the name of Christian. It is futile to pretend that the Church of Christ can get along without regular, lawful Government, and to say that such was the will of Christ is to pretend how utterly baseless is such a theory. Anybody must now admit that the efficiency of Christian unity as a whole is enormously lessened by disunion, whereas, on the other hand, if all Christian bodies were united under the direction of Christ's Vicar on earth, that wonderful thing might be accomplished.

The day when such a consummation will take place may be distant, but it is obviously the duty of us all to pray and to work for its speedy coming. One indication of better times in our own country is the decay of prejudice among the more broad-minded. There are today multitudes of Americans in the proper mental condition to weigh the arguments in favor of Catholic doctrine without bias. This is a long step forward, which facilitates the taking of the second.—Rev. M. M. Hassett, D. D., in the Harrisburg Spectator.

WHAT PRIESTCRAFT IS DOING FOR IRELAND.

Hugh D. Brown writing from Dublin to the Baptist Standard an account of Protestant progress in Ireland during the past year, says sorrowfully that he cannot report any special "moral uplift" in that country during the past year. "Priestcraft," he says, "still holds the south and west of this island in its iron grasp." Mr. Brown forgets to say that the section of Ireland which, in his words, is held "in the iron grasp of priestcraft," is but in plain English is overwhelmingly Catholic, is much more moral in every way than the east and north where the "pure Gospel" has held sway for many a year. The illegitimate report tells a story which should make Hugh D. Brown and his kind very busy in making comparison in morality, between either Protestant England and Catholic Ireland or the Protestant north and the Catholic south and west of the Emerald Isle. Before us lies what Mrs. Frances E. Willard, the noted temperance leader of this country, wrote some years ago on this subject. It furnishes a very effective answer to Mr. Brown and his kind in the parts of Ireland still held in "the iron grasp of priestcraft." It also shows that this holy religion of ours which, to his narrow mind, is only

A Good Resolve

is of no practical value until it is put in action.

Many a man has resolved to insure his life some time in the future, but, alas for his good resolution, and still worse for his family, death has taken place before it has been carried into effect.

Why not begin the New Year right by acting in the matter now? It will be to your advantage to secure a policy from the

NORTH AMERICAN LIFE

ASSURANCE COMPANY. HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAIR, President. W. B. TAYLOR, B.A., LL.B., Secretary.

"priestcraft" is the great conservator of morals in old and young, the great safeguard of the home and the family. Mrs. Willard said: "I am a Protestant but there is no blinking this fact: The Catholics are, in this country and in Ireland, ahead of us in social purity. You can take a Protestant family into a London slum, and put them into a dirty room on the right hand top of the stairs, and then put a Catholic family on the other side of the stairs, and you will find after two, three, or four years, half of the girls of the Protestant family have gone to the bad, and every member of the Catholic family has retained her virtue. I was astonished when I went to Ireland by the contrast between that country and our own. I heard from Protestant and Catholic, Unionist and Home Ruler alike that, although they may be packed together, you will find that they are the most virtuous peasantry in the world. How is it? How is it? You will be because the priests have preached sedulously and inculcated in the confession and in all families the duties of parents to children and the duty of young people to each other. In this matter the result is, I say frankly, a moral miracle before which we Protestants have reason to bow our heads in shame. When the 'pure Gospel' of Mr. Brown and his kind has done for the Protestant portion of Ireland the same service that 'priestcraft' has wrought for the south and west, it will be time for him to talk. Till then he should for very shame keep silent.—Sacred Heart Review.

Still no Room. In the Christmas number of the Pall Mall Magazine Father Bernard Vaughan writes a Christmas sermon, of which the following is the text: "In the parliaments of the world there is no room for God, for there men are pledged to party politics. On 'Change there is no room for Him, for there men are gambling on the fluctuations of the market. In society there is no room for Him, for society has long since discovered that it can get on better without Him and His religion, which is out of date and dull. Is there any room for Him in our school rooms? No, for He will not come without introducing dogma, and dogma is a forbidden sentence. No; nor may He enter the Law courts, for there His teaching about divorce is laughed to scorn. And above all, keep Him out of our work-shops, lest the awaters of labor might feel the lash of His scourge as well as of His tongue!"

Try to be something in the world, and you will be something; aim at excellence and excellence will be attained. This is the great secret of success and eminence. I cannot do it," never accomplished anything. "I will try" has wrought wonders.

Easter and St. Patrick's Day Post Cards. Plain \$1.00 per 100 Gold Embossed \$1.50 per 100 Postage 5c per 100 extra. Sample package of 20 assorted, 25 cents. Cards retail at 2 for 5c and 5c each. Norman Peel Mfg. Co., London, Canada

The Kyriale Or Ordinary of the Mass ACCORDING TO THE VATICAN EDITION Transcribed into Modern Musical Notation with Rhythmic Signs by the Monks of Solesmes. Price, 25c. post-paid Kyr'ale Seu Ordinarium Missæ Cum Cantu Gregoriano ad exemplar editionis Vaticanæ Concinnatum. Price 25c. post-paid Catholic Record LONDON, CANADA

How Christ Said the First Mass.. or, The Lord's Last Supper. The Rites and Ceremonies, the Ritual and Liturgy, the forms of Divine worship Christ observed when he changed the Passover into the Mass. By Rev. JAMES L. MEAGHER. Price \$1.25, post paid. THE CATHOLIC RECORD LONDON, CANADA

COOKE'S COOKE'S PURE MALT EXTRACT OF MALT TORONTO, CAN.

No Work Washing Clothes With "New Century" Washing Machine No scalded hands—no tired arms—no strained back—no rubbing—no all-day spent over the wash tub. The picture shows the "New Century" way of washing. A lady can wash a tubful of clothing in 5 minutes. The New Wringer Attachment makes the wringing easy, too, and drains the water right into the tub. \$5.00—delivered at any railway station in Ontario or Quebec. Write for free booklet that tells all about the "New Century." Coverell Mfg. Co., Hamilton, Ont.

MAGIC BAKING POWDER MAKES YOUR CAKES LIGHT. MAKES YOUR BISCUITS LIGHT. MAKES YOUR BUNS LIGHT. MAKES YOUR LABOR LIGHT. MAKES YOUR EXPENSES LIGHT. Order from your Grocer. E.W. GILLET LIMITED TORONTO, ONT.

Tobacco & Liquor Habits Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine which does not irritate the tongue with it occasionally. Price \$2 Truly marvelous are the results from its use. Inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Young Street, Toronto, Canada.