

FIVE-MINUTE SERMON.

FEAST OF THE SEVEN SORROWS OF THE BLESSED VIRGIN.

"Now there stood by the Cross of Jesus His Mother" (St. John xix. 25).

A month ago holy Church placed before us for our contemplation the triumphant entry of the Mother of Jesus into heaven, and invited us on the great feast of the Assumption to glory in our Blessed Lady's triumph and rejoice in her joy. To-day holy Church places before us for our contemplation the sorrows of the Mother of Jesus, and invites us to mourn over her sufferings and sorrow in her sorrows.

Here in Boston, one evening last winter, at a gathering of men, there was a constant flow of wit, humor and repartee: story followed story, and there was much laughter and merriment; but when one man—a guest and evidently somewhat immature—ventured upon one of those stupid, nasty stories, he could plainly see, by the coldness with which it was received, that he had utterly mistaken the tone and temper of his hosts.

Every Catholic man should be an enemy to the low and degrading stories which are still too common. Every Catholic man in workshop store or office should do all in his power to discourage the fellow with the filthy mind and the filthy mouth. Members of the Holy Name Societies particularly should feel themselves especially called upon to be not only clean of speech themselves, but to frown down wherever possible all attempts to be funny at the expense of the holy virtue of purity.—Sacred Heart Review.

mind full of dirty stories possibly thought he was a sunbeam and imagined he was the life of the party, but, as a matter of fact, he broke up a pleasant little afternoon chat and he left a bad taste in the mouths of the other men.

This simply illustrates that the man with the inclination for vile stories is no longer the center of attraction. He has given place to the man who can talk sense or who can tell a wholesome yarn. He would be a shining light in a barroom, but as there are no barrooms in Kansas the smutty story man is simply losing out just as is the man with the booze laden breath.

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THE READING OF THE BIBLE.

FATHER CORBETT, THE SCHOLARLY JESUIT, DISCUSSES THE ATTITUDE OF THE CATHOLIC CHURCH ON THE SUBJECT.

The fourth lecture by the Rev. John Corbett, S. J., on the general topic of "Church and Bible" at the Catholic Summer School, Cliff Haven, was devoted to a consideration of the Church's attitude towards the reading of the Bible. Father Corbett said in part:

"The Church has nothing to fear from the deepest study and investigation of any science, physical, historical or philosophical. She is not afraid of the truth. What she has to regret is the ignorance and the prejudice against her and her doctrines that are so widespread among those not of the faith. On no subject perhaps are the ideas of Protestants more astray than on the Church's attitude towards the reading of the Bible. We are sometimes asked the following question: 'Did not the Protestant religion give us the first Bible written in the language of the people?' And the answer is, 'No.' Whoever makes such a statement is ignorant of the facts of history. In the days of the Apostles the Old Testament had been translated into Greek and the New Testament was written in Greek, the language of the people. In the middle of the second century the Bible was translated into Latin and Syriac that it might be understood by the people. At the end of the fourth century the Pope had St. Jerome revise the Latin version in common use and later the saint prepared the great Vulgate version of the Scripture in Latin, when Latin was the universal language of the Western World.

During the Middle Ages whoever could read at all could read Latin, and the Scripture was at his command. During the sixteenth century a complete Bible was translated into Gothic about 350, into Armenian in 511. When the modern languages began to take shape, the first works were translations or paraphrases of the Bible. St. Bede was engaged on his deathbed in translating the Gospel of St. John into Anglo-Saxon. There were two versions of the Gospels current in the tenth century in England, six hundred years before Protestantism. After the Norman conquest the language of the higher classes was French and they had the Bible in that tongue. There is still preserved a complete French Bible written in the thirteenth century.

"Sir Thomas More tells us that the whole Bible was long before Wikli's days by virtuous and well-learned men translated into the English tongue, and good and Godly people with devotion and soberness well and reverently read." "What is true of England is true also of the other countries of Europe. During the three centuries before the Reformation the Scriptures were to be had in Italian, Spanish, German, Danish and Flemish. Immediately after the invention of printing, Bibles were printed in these languages before Luther was born or Henry VIII. broke away from the Church. The Italian Bible was printed in 1471, the French Bible in 1477 and eighteen editions of the Bible in German appeared before Luther's."

"As long as the Bible was not abused and set up as a standard of revolt against the Church, the reading was not restricted or prohibited. When, however, the Reformers began to circulate late translations the Church would have failed in her sacred duty as guardian of the faith had she not warned her children and condemned such corruptions of God's Word. The special character of these mistranslations on the part of Tyndale in England and of Luther in Germany were pointed out. Protestants were quoted to show that they looked on one another as 'corrupters of the Word of God.'"

The legislation of the Church on Bible reading was then reviewed, and His story brought a sort of nervous little laugh from the other three, which he mistook for approbation, and he told another, more vile than the first, if that was possible. Then one of the men looked at his watch and said he was sure the man at the desk was busy and they should be going. The man at the desk made a half-hearted protest and the visitor left. The man with his

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It was shown that for the last 150 years there has been no restriction on the reading in the vernacular of versions approved by the Holy See or the Bishops. In answer to the question, "Ought Catholics to read the Bible?" Appeal was made to the exhortations of the Popes and the recommendation of the Plenary Council of Baltimore. Pope Leo XII. granted an indulgence to all who read the Gospels for fifteen minutes and a month to all who make such readings a daily practice. Some seven years ago a society was established in Italy for the spread of the Holy Gospels, and in five years they distributed 500,000 copies of the Gospels. This society has been highly commended by Pope Pius X.

Father Corbett recommended especially the reading of the Gospels in the New Testament and the Psalms in the Old.

are people to whom religion is a real influence in their lives, and they are deserting the chapels where they are given the stone of politics instead of the bread of the Word of God which they seek.

As prejudice breaks down, as Catholics are intermingled more and more with the civic and social life of the nation, they will begin to turn for solace in their disquietude of soul to the Church of Christ, where alone they can find peace.

It is indeed as if they are asking can any good come out of Nazareth, in response being bidden to come and see.

A BREEDER OF TURBULENCE. Is there anything like Orangism in the whole world? Is there any other body of men organized to keep open old sores, to maintain the memory of "old unhappy far off things and battles long ago," to remind others of past defects and humiliations, and to prevent reconciliation, peace, union and strength? Can they be believed to have any real regard for the interests of the empire, or for the honor and interests of their own religion? Can they suppose that their calumnies and insults will injure the Catholic religion? Why, then, they ought not Catholics to imitate it? Is there any other people within the British Empire that are reminded of past defeats except the Irish Catholics? In Scotland, the overthrow of the Celt at Culloden is not celebrated by the Saxons of Scotland; and what would be the condition of Scotland if it were? Macaulay remarks that patriotic Scotsmen, such as Walter Scott, will relate with pride how at Killcraunkie "their own kindred fled like hares before a smaller number of warriors of a different breed and a different speech." In Canada French and English are so allied as to excite the admiration of the Americans who have learned from the sight of a common monument to Montcalm and Wolfe to honor together Lee and Grant.

The dogma of the Church limits thought about as much as the dogma of the solar system limits physical science. It is not an arrest of thought, but a fertile basis and constant provocation of thought. But, of course, Mr. Dell really knows this as well as I do. He has merely fallen back (in that mixture of fatigue and hurry in which all fads are made) upon some journalistic phrases. He cannot really think that men join the most fighting army upon earth merely to find rest. It is on a par with the old Protestant fiction that monks decided to be ascetic because they wanted to be luxurious. I should keep out of a monastery from exactly the same motives that prevent me from going into the mountains to shoot bears. I am not active enough for a monastery."

The Fortification. St. John Chrysostom is justified in saying that just as a city which is not fortified with a strong wall is easily taken, because it cannot resist the attack of the enemy, so the soul which is not protected by prayer is easily brought into the power of the evil spirit, who leads it into every kind of vice. The devil does not dare to approach a soul which is protected by prayer, because he fears the fortitude and firmness which prayer has given to it. Prayer strengthens the soul more than food the body, and St. Augustine calls prayer the key by which we can unlock the treasury of heaven. Therefore, Christian maiden, love prayer and practice it faithfully, and you may expect to spend your youth as worthy children of God. God will take you under His special care. Never omit your morning and evening prayers.

St. Dominic so composed the Rosary as to recall the mysteries of our salvation in succession, and the subject of meditation is mingled, and as it were, interlarded with the angelic salutation, and with the prayer addressed to God, the Father of Our Lord Jesus Christ.—Pope Leo XIII.

Two Protestant Fictions. THAT MEN BECOME CATHOLICS TO AVOID THINKING AND MOVES TO ESCAPE WORK. Mr. G. K. Chesterton for June has an interesting article entitled "The Staleness of Modernism." "Why," asks he, "is Modernism so shallow and so stale? Why is it that Mr. Dell cannot become a new-fashioned Catholic without immediately becoming an old-fashioned Protestant? Why cannot he argue with the Pope without playing to the no-Popery gallery? Let him by all means be a Modernist Catholic; it is no affair of mine. But why should he use those very thoughtless and threadbare arguments which he must have seen through ever to become a Catholic at all? For instance, he says that a man becoming a Catholic leaves his responsibility on the threshold, and is converted to be saved 'the trouble of the thinking.'" Unless Modernism has some strange and softening influence on the brain, Mr. Dell must know better. He must know whether men like Newman

and Brunetiere left off thinking when they joined the Roman Church. Moreover, because he is a man of lucid and active mind, he must know that the whole phrase about being saved the trouble of thinking is a boyish fallacy. Euclid does not save geometers from the trouble of thinking when he insists on absolute definitions and unalterable axioms. On the contrary, he gives them the great trouble of thinking logically. The dogma of the Church limits thought about as much as the dogma of the solar system limits physical science. It is not an arrest of thought, but a fertile basis and constant provocation of thought. But, of course, Mr. Dell really knows this as well as I do. He has merely fallen back (in that mixture of fatigue and hurry in which all fads are made) upon some journalistic phrases. He cannot really think that men join the most fighting army upon earth merely to find rest. It is on a par with the old Protestant fiction that monks decided to be ascetic because they wanted to be luxurious. I should keep out of a monastery from exactly the same motives that prevent me from going into the mountains to shoot bears. I am not active enough for a monastery."

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