

FIVE-MINUTE SERMON

FIFTH SUNDAY AFTER EASTER  
SINS OF THE TONGUE

And if any man think himself to be religious, but bridling his tongue, he deceives himself, as one who hears this man's religion is vain. (St. James 1: 26)

My dear brethren, we see by these words that we have a rule by which to find out whether or not we deserve to be called sincere Christians or hypocrites. In order to be a sincere Christian, what has a man to do? He has to get control of himself; to get his soul and even his tongue subject to the law of God; to get all pride, covetousness, lust, anger, envy, gluttony, and sloth under the control of his own will; to get that will subject to the law of God; and, what is more, he must keep himself in this state of mind at least so far as to restrain himself from committing mortal sin and the graver venial sins which are dangerous to his soul and well out of danger. He who acts thus is a truly good man, and that man's religion is not vain.

What is the first thing to be done to begin to live in this way? We see in the above and see in what way a man commits the greater number of sins. One will soon find that the tongue of a man is the means by which a man sins most frequently and in the most dangerous manner. For, says St. James, "The tongue is a fire, a world of iniquity. . . defileth the whole body. . . being set on fire by hell. . . this how dangerous to the soul is the tongue of man. As we see this, are we not bound to keep in check, at all costs, this source of evil? Any one can see that, if he does not bridle his tongue, his religion is vain indeed. In fact, it is nothing but a merely outward show. It is hypocrisy of the worst kind. But what are the sins of the tongue we most often hear?

They are blasphemies, curses, and oaths; the retelling of our neighbors' faults with delight and evident pleasure; quarrels, hickories, constant reproaches for faults that are past, gross and, even sincerely repeated, of long ago; immodest and impure conversations, with jokes and stories a heathen feels ashamed of; hints and little words that seem almost nothing, yet injuring seriously the reputation of some one, separating friends, and making even those near and dear to each other by every evil word and distant for a long time, if not for the rest of their lives. God delivers us all from this. The husband becomes by its bitterness and gall to his wife and family. The wife becomes a torture to a husband and children. Both are made to love each other instead of a blessing, and separate those of whom the word of God declares, "Whom God hath joined together let no man put asunder." Too often do we see sad examples of this. Do you not see a man who has a wife who is like a roaring wild beast in his home, and a wife whose tongue once set going, even for a slight cause, is like a clock running down, or like a mill or a pepper, so that used as a figure of a unrelenting tongue. The bad tongue of a child is the ruin of all in the house. That child is a tale-bearer and a traitor against those who beset him. A devilish habit of the tongue is what the world calls "damning our neighbor with faint praise," or, in other words, praising him highly, even to the skies, and putting in a little word of evil that destroys him all the more surely. One will excuse himself by saying: "But, after all, I spoke well of him. It can't do any harm." Yet he knows in his inmost soul he has ruined or seriously injured his neighbor. How would I feel if I were spoken of in this manner? Is the question one should have asked himself before he said a word.

How common is it to find persons the moment they see anything wrong done by another or hear of it hurry in great glee to tell it to one! Do we not know, my dear brethren, that such a one is a scandalizer of men, and that the Christian rule requires us to be silent then under pain of sin? But the greater the evil done the more delighted are they to tell it. It should be just the other way. Never reveal to any one the sin of your neighbor, unless to save an innocent person or another from damage of some kind. This damage must be serious to oblige one to tell, even then, the sin of another, for he is not only obliged by God not to tell it under ordinary circumstances.

Remember, then, that no one can be a true Christian unless he keeps from these sins by bridling his tongue. Otherwise, as St. James declares, "this man's religion is vain."

CANADA

A Eucharistic Country

Why a Eucharistic Congress in America this year preferable to elsewhere? His Grace Mgr. Bruchesi, in his eloquent address at the London Congress gives the reason: "Canada has a right to the honor of a Congress because it is a Eucharistic Country. Yes, years ago Canada was ready to receive this new effusion of Eucharistic grace, ready to give this new homage to the divine King. Does not his history which is a country of men, and that the Christian rule requires us to be silent then under pain of sin? But the greater the evil done the more delighted are they to tell it. It should be just the other way. Never reveal to any one the sin of your neighbor, unless to save an innocent person or another from damage of some kind. This damage must be serious to oblige one to tell, even then, the sin of another, for he is not only obliged by God not to tell it under ordinary circumstances.

Looking backwards four centuries we see this fair land now known as the domain of the majestic St. Lawrence flowing through vast solitude, till 1534 Jacques Cartier landed on its banks. In whose name did he come? What King was going to take possession? The King of France? Yes, but even more truly speaking the King of our Altars, for it was after Mass in the church of St. Malo that Jacques Cartier and his companions set out on their voyage of discovery. Later on France would lose this valuable conquest, but the King of the Host retain it and find in its denizens loyal and devoted subjects. The first moment of our existence with its ideal setting, how glorious it was! That first Mass on our blessed soil Cartier and his intrepid companions hastening to erect an altar, and the priest offering to God. "On the threshold of a world opening its doors The divine Holocaust the strength of souls."

Cured Caked Udders

Douglas' Egyptian Liniment Did It in One Day

Clear proof of the efficacy of Douglas' Egyptian Liniment is found in the report given below—one of many endorsements constantly being received. D. W. Shae, Esq., a prominent stock owner of Odessa, Ont., writes: "I have used Douglas' Egyptian Liniment for cattle with caked bags or udders, and consider it a marvellous remedy. In 24 hours after applying this liniment, our cows milked freely. No farmer or cattleman can afford to be without Egyptian Liniment on his premises."

This statement, seconded by many other testimonies, indicates only one of many uses for this reliable remedy. We have quickly cured sore feet, cuts, sores, sprains, bruises and congested conditions, and has prevented blood poisoning or lockjaw. Douglas' Egyptian Liniment has also proved a blessing in human troubles. Not only has it healed wounds of all sorts, but it has immediately relieved muscular rheumatism, sciatica, neuralgia, boils, chilblains, etc., after other things had failed. 25 cts. at all Druggists. Free sample on request. Douglas and Co., Napanee, Ont.

This was the official conquest of Canada by the God of the Host. Canada was born during the consecration of the first Mass on the continent. The Eucharist is now in possession and must affirm its reign. Consequently God sends as laborers in His vineyard such rare souls and noble leaders as Champlain, Maisonneuve, Lalor, Brebeuf, Lacombe.

Who imbued them with this Apostolic thirst for unknown lands, who upheld them in the most critical moments, the most sublime self-sacrifices? Assuredly Jesus in the Blessed Sacrament, Jesus the divine Sun of the Tabernacle Who enlightened their faith and rendered it so lively and so generous and filled their hearts with such heroic love as made of them all glorious martyrs. No other nation can show in its origin or its existence glories more pure, heroes more Eucharistic than ours; and this indisputably proved by their zeal to erect altars, multiply churches, honor the Sacrament, obtain priestly prayers for their colonies, and so efficaciously that our country has grown up around the altars of these Missionaries, and in defending them when persecuted always grouping in the course of its evolution thence secular, its new villages and cities around a church and a Tabernacle.

Still more the very cradle of our native land is a rustic altar on which a priest offers the sacred mystery in presence of the Missionaries and his companions who had just landed on this virgin quarter of the globe where later on Montreal should rear its stately towers. What a beautiful sight to see those men of faith asking the God of the Sacrament to come Himself and preside at this new foundation and bless this new city. Aye, and inaugurating their Apostolate by spending the first day before the Blessed Sacrament exposed. Commenting on this, a sacred writer says: "It is worthy of note that the history of the Church does not record another similar fact. Generally the exposition of the Blessed Sacrament is the culmination of Catholic cult, necessitating a concourse of exterior pomp, presupposing completed edifices and ample resources, whereas in this case the only edifice was the cradle of nature, no exterior pomp, no resources whatever." Seeing therein an event of mystical import he asks two questions.

"Is not this city destined to be the foyer of that new Continent of the highest and most sublime devotion, that having for object the Real Presence of our Lord on our Altars." The Eucharistic Congress will be a conclusive answer to that question. "Who knows if this noble work has been done by an inspired writer whose facile pen depicts, in its zeal and sublimity, the loving devotion of our national heroes to the God of the Sacred Host. Moreover, Aymond, the Eucharistic Flowers of New France have embalmed the universe with their rare sweet perfume. Briefly referring to the sacred phylax of our Virgins, we must mention the following fact: At Tours in 1635, just a century before the apparition at Paray-le-Monial a humble nun knelt in adoration before the Blessed Sacrament exposed. Sudden and brilliant as the sun, Our Lord stood before her and pointing to Canada in the distance asked her to consecrate herself to establish His reign in that land. Her name is not known to you: Venerable Mary of the Incarnation receiving from Jesus, Sacred Host Himself, the command to consecrate herself to the Missions of Canada.

Venerable Marguerite Bourgeois also favors with an apparition of Our Lord in the Blessed Sacrament and multiplying by her prayers the wine destined for the Holy Sacrifice of the Mass. Jeanne Leber, the recluse of Canada spending twenty years of her life in a little cell near the altar under the same regard of her Divine Spouse in the Blessed Sacrament. Eucharistic were they not our glorious Martyrs? Was not worthy to render our soil with his blood that brave Missionary hero, who learning of the pillage of the Colony by the Iroquois died in protecting the altar and mingled his ashes with those of the burnt Tabernacle.

Shall not Christians formed by such Missionaries prove worthy inheritors of their faith in the Blessed Sacrament? Is not the story of that gallant defender of his country, Dollard des Ormeaux, and his worthy companions, who heroically setting out to the north into martyrdom partake of the Bread of the Strong at the Hotel-Dieu, Montreal, touching enough, Eucharistic enough? After the conquest of Canada by England and looked as if this young branch of the Eucharist should be doomed to perish with its religion and its language; but no, it survived, kept its faith intact and is to-day more than distinguished among nations by its love for the Blessed Sacrament.

Can you show me a country where the counsels of Pius X. on Communion have been more loyally observed; colleges where students display more real enthusiasm for the practice of frequent and even daily Communion; churches, like Notre Dame for instance, where the dawning of the New Year is sanctified by midnight Mass at which more than 10,000 assist and nearly all communicate. Mgr. Bruchesi had good reason to state before the Catholic universe assembled at London that Canada was a Eucharistic country.

Now while we claim the cult of the Eucharist as one of our most glorious national traditions we must not allow it to be said that the Catholics of the twentieth century were the first to sever those sacred links, binding to the altar, all our energies and our devotion. What was the pomp and splendor of Herod's court! What was the sound of revelry and the most delicious music to him, when there was no responsive melody in his soul! What were the bewitching smiles and graceful figures that glided through the dancing hall! What was the sumptuous banquet when his heart sickened at the contemplation of his incestuous marriage, and of his innocent blood on the banquet table! What was the pomp and splendor of Herod's court! What was the sound of revelry and the most delicious music to him, when there was no responsive melody in his soul! What were the bewitching smiles and graceful figures that glided through the dancing hall! What was the sumptuous banquet when his heart sickened at the contemplation of his incestuous marriage, and of his innocent blood on the banquet table!

Nevertheless we must not misunderstand. The true end of the future Congress is not merely a magnificent outward demonstration but principally a purgatorial crusade, whose primary and I might add, only object, is to cause the Blessed Sacrament to be loved, honored, glorified and received not only from the 7th to the 11th of September, 1910, but all the year long. This practical success so ardently desired will be ours according to our efforts to secure it. The cause is worth the trouble, and as Mgr. Bruchesi said on the 8th of December: "It is meet that this sacred feast, whose primary and I might add, only object, is to cause the Blessed Sacrament to be loved, honored, glorified and received not only from the 7th to the 11th of September, 1910, but all the year long. This practical success so ardently desired will be ours according to our efforts to secure it. The cause is worth the trouble, and as Mgr. 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