

FIVE MINUTE SERMON

By Rev. N. M. REDMOND
SECOND SUNDAY AFTER PENTECOST
THE EUCHARISTIC SUPPER

"A certain man made a great supper." (Luke xiv. 16.)
The word supper as used here has two significations. It has reference to the everlasting banquet which God has prepared in heaven, where, as the Scripture tells us, the souls of all who die in the Lord are "inebriated with the plenty of God's house."

A banquet must be truly great when even God Himself could not give a greater. A gift surpasses all value when God cannot draw from the treasury of His infinite riches one more valuable. A means of gaining the hearts of Christians to the love of God, and a true preparation for the everlasting banquet must be infinite when it took infinite wisdom to devise it, and when more efficient. Such is the supper, the gift, the means given by our Blessed Lord in the most Holy Eucharist.

"In this banquet," says the Council of Trent, "God pours all the richness of His love into the human soul." Can we not, then, with just reason call it a great supper?
Oh, what love our blessed Lord displayed in giving us this supper! We are amazed, and justly, too, at what His love for man induced Him to do when He assumed human nature, when He took upon Himself, as the Scripture has it, the form of a servant, and submitted Himself to a life of poverty and deprivation, and finally underwent the cruel and humiliating ordeal of His passion and death. But even in all this, His love has not displayed its most striking grandeur, or furnished us with its greatest subject for astonishment. In assuming human nature, He but concealed the splendor of His divinity under the veil of His most sacred humanity. He retained the form of a reasonable being. But in the most Holy Eucharist He conceals not only the splendor of His divinity, but also His rationality, all the prerogatives of His most perfect and sacred humanity under the sacred species of bread and wine—He assumes the form of a being without reason and life. The first He did that He might live among us as the God-man, that He might instruct us as the God-man, that He might suffer for us as the God-man, and finally, that He might die for us as the God-man. But this He has done, that we may have His life in His body and blood, and consequently be as intimately united to Him as is possible for a creature in this world to be to His Creator. "He that eateth My Flesh and drinketh My Blood, abideth in Me and I in him." The ardent longing of His most Sacred Heart to banquet the souls of men at such infinite expense to Himself, He expressed when He said to His apostles the night before His passion, "With longing have I desired to eat of this passover with you." Twice before had He eaten the passover with His disciples, but that was only an empty figure of this. Hence He did not say the passover, but this passover wherein before He suffered. He presented them with the real, immaculate Lamb that takes away the sins of the world.

So far we have but in a cursory way given our thoughts to the love displayed by our Lord in putting Himself under the sacred species. But to have a more full idea of the extent of His love in instituting the Sacrament of the Eucharist, we must not forget that every tittle of the circumstance of the future was in His adorable mind. Neither should we forget what an obstacle to liberality and bounty notorious ingratitude is, because on the one side it was so calculated to provoke, and on the other to render unworthy even of the smallest favors. Imagine, then, if you can, the extent of our Lord's love for us when with the future history of the children of men before Him, on every page of which were recorded the mountains of ingratitude that would be His recompense. He prepared for us the Eucharistic banquet. What but the infinite love of a God could surmount such a provoking obstacle? At the hallowed moment in which He was engaged in this prodigy of love, which St. Thomas calls "an abridgment of all the wonders He ever wrought," He saw His own chosen people convened in council to swear away His life; He perceived the wicked design in the heart of Judas, who would be one of the first to partake of the divine banquet, and with the body and blood of his divine Benefactor in his stomach, would go forth and sell and betray Him for "thirty pieces of silver." He had in His Divine mind that thousands of Christians, for even less than thirty pieces of silver, would be guilty of the same horrid sacrilege, by cruelly and shamefully leading Him to the very feet of the devil, to be laughed to scorn by that wicked fiend. This they do when they receive Holy Communion in a state of mortal sin. Clear to Him, was it, that the greatest part of mankind would utterly disown the favor, and remain incredulous, and that by bestowing this favor on mankind, He would expose His sacred person to innumerable outrages and affronts, and make them the recipients of the richest gifts of His love, which by far the greater number of every gen-

FAITHFUL, would become members of societies affiliated with the C. T. A. U. of A. If the lightest word of one bishop is weighty, what should not be the gravity of that of the whole hierarchy of the United States and of two such pontiffs as Leo XIII. and Pius X.?

It is hardly correct, then, to publish to the world that "despite the fact that we all deplore the evils of drink, we (Catholics) are yet unable to agree as to the solution" of the question. Better delete that telltale "unable," unless it is a misprint for "unwilling," for the bishops of the country gave us a clue by which we should have been enabled to agree on the solution thirty years ago. I, for one, will not allow the statement to go before the world uncontroverted, that Catholics are yet unable to agree as to the solution of the liquor question—that the bishops, pointed out by the Holy Ghost as placed to rule the Church of God, and whom all are told to hear, and to whom many have made a solemn promise to obey and reverence, have left us in doubt as to what we should do in regard to evils so very grave as drunkenness and what leads to it.

If we have not yet agreed, and if there is still a woeful lack of unity among us, it is not because we are or have been unable to agree, but because too many have been unwilling to follow the lead pointed out by the Council and the Supreme Pontiffs. Where there is a will, there is a way; and where there is a way, there should be the will. With the way open these thirty years, and the hierarchy's hand pointing it all the while is it any wonder there are evils of drink to deplore, when their directing hand has not been regarded? Let Easter morn not only see every one of us agreed as to what should be done, but also determined soon to be busily working in union—in the Catholic Total Abstinence Union of America—at the solution of the deplorable problem.—St. Paul Bulletin.

TEMPERANCE

DEFINITION OF A DRUNKARD

A writer in a late Catholic magazine says that the present would seem to be an excellent time to take up the subject of prohibition with special reference to the attitude which a priest should take on it, writes Father Lambing in the Pittsburgh Observer. It is a pity, he continues, that, despite the fact that we all deplore the evils of drink, we are yet unable to agree as to the solution, and thereby present a woeful lack of unity.
The evils of drink all follow from its intemperate use; and there is a deplorable lack of unanimity as to what constitutes its intemperate use. Another late writer says that a drunkard is one who frequently gets drunk; doing so once or twice a week would probably (I should say positively) constitute a sufficient claim to the title. On the other hand, I remember a judge somewhere in this country giving as his decision that a man who gets drunk once a month is an habitual drunkard. So it is not only among ourselves that a woeful lack of unity on the subject exists.

But the attitude which we ought to take on the subject of prohibition, as on any other subject, is that indicated by the teaching of the Church. Now, she has not spoken directly on the subject of prohibition but she has on that of intemperance in drink, and on drunkenness. So if we "present a woeful lack of unity" as to the solution of the drink question, it should not be because "we are yet unable to agree as to the solution." If all those who deplore the evils of drink were to follow the admonitions of the Church, they should not, I think, be unable to agree as to what is to be done. Then let them do what they think others ought to do, and the reform will be at once inaugurated in fact, not in name.

Leo XIII. wrote twenty-nine years ago: "We esteem worthy of all commendation the noble resolve of your pious associations" (the C. T. A. U. of A. and its affiliated societies) "by which they pledge themselves to abstain totally from every kind of intoxicating drink. . . . Nor can it be at all doubted that this determination is the proper and the truly efficacious remedy for this very great evil; and that so much the more strongly will all be induced to put this bridle upon appetite, by how much the greater are the dignity and influence of those who give the example. But the greatest of all in this matter should be the zeal of the priests, who, as they are called to instruct the people in the word of life and to mould them to Christian morality, should also, and above all, walk before them in the practice of virtue. Let pastors, therefore, do their best to drive the plague of intemperance from the fold of Christ, by assiduous preaching and exhortation, and shine before all as models of abstinence."
The Fathers of the Third Plenary Council of Baltimore had already called upon pastors "never to cease to cry out boldly against drunkenness and whatsoever leads to it," and "to induce all of their flock that may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic." This should, at least, almost enable us to agree on the anti-saloon movement as the solution of the question, if we wanted to. And Pius X. expressed the hope that bishops, priests and men of religious orders, and the rest of the

CONFESSION. From the Sunday pulpit and in the classroom instruction the priest and the teacher may expound the principles of right living, may warn against vice and strive to make virtue attractive, yet it is clear that such instruction must of necessity be general in scope and it is left to the individual to apply the matter to himself. But when a child, after being properly instructed as to the nature, effects and manner of making a good 'confession' goes to that tribunal to reveal the sins of which he has been guilty and the secrets of his conscience which on examination has shown to himself, then is the favorable moment for the priest to give specific advice. He and the speaker are alone, and admonition, exhortation, warning and instruction reach the soul as they never could under other circumstances. The potentialities of the sacrament for the eradication of evil, the implantation of the seeds of virtue are beyond all human power to express.

"This practice of confession is begun as soon as the child can distinguish between right and wrong; at the same time there comes in conjunction with confession the reception of the Holy Eucharist, when the child, according to Catholic teaching, enters into personal union with God.
EXPERIENCE OF THIRTY YEARS
"After a personal experience of over thirty years in dealing with children in this most sacred and intimate relation, I can testify to the marvelous power thus given in the majority of cases to the development of a right conscience, a virtuous life and a reliable character. Parents, too, even where they themselves have become neglectful of these duties, show the greatest eagerness to have their little ones admitted to these sacraments, and are most anxious that they go regularly and frequently to them. Those in charge of our institutions bear witness to the immediate change in the inmates for the better when the practice of confession is begun on this point. I may quote the invaluable testimony of Reverend Mother Katharine Drexel, daughter of the late Francis Drexel, of Philadelphia, who, as is well known, has devoted her life and fortune to the education of negroes and Indians, in which work she has been joined by many earnest and self-sacrificing women. These ladies are absolutely unreserved in their statement that the most efficient means whereby their wards are rendered obedient, docile and earnest in their endeavors for good is the sacrament I have spoken of. That such results must follow its practice is clear if one remembers that confession is no mere external ceremony, no act of lip service, but a humble, candid acknowledgment of evil, doing accompanied by sincere sorrow and a firm resolution of amendment, into which must enter the determination to repair any injury done to another in his person, property or reputation."—The Catholic Transcript.

INFECTED MAGAZINES

In a paper on "Magazine Deterioration" contributed by Mr. Frederick W. Faxon to the May Bulletin of Bibliography, he deplores the general lowering of the popular magazine standards, that is a noticeable development of the present time. He writes:
"Within the last three years an ever-increasing mass of trashy and oftentimes debasing 'literature' has appeared in news magazines. In fact we see two types of story periodicals on all our news-stands today—the poorly written, colorless story, and the 'high-life' or 'breezy' kind. We are now on the crest of this flood, and our better magazines begin to show its deleterious tendencies. (There is an) enormous output of story-magazines at 10 cents and 15 cents a copy, which flaunt their 'girlie covers' on news-stands east and west, north and south. A flood of stories, cheap, and many worse than cheap, fed to a public that is not reached by the public library. These and the moving-picture magazines seem to the casual observer to be the only periodicals on sale. It is possible the moving-picture craze has caused the decline of the best magazines of the land. These pernicious monthlies are bought by the thousands, as the tons in the second-hand shops will testify.
In a large proportion of the magazines 'everybody is reading' nowadays, the leading stories are those euphemistically styled the 'ginger,' 'snappy,' 'breezy,' or 'pepper' type; in other words, stories that are written on purpose to minister to their readers' passion of lust. Carried by the mails to the remotest villages of the land, these vile magazines are openly displayed on the newsstands and are eagerly read by boys and girls whose hearts and minds are thus permanently stained. As there seems to be no effective way of preventing the circulation and sale of this pernicious literature, parents must ceaselessly strive to keep their children from reading it and it should be rigorously excluded from the home.—America.

ABLE TO KEEP

Probably not since the Napoleonic times has the political world been more deeply shaken than precisely at the present moment. The air is rent everywhere with the din of war or the rumors of war. The greater part of Europe has been for the last months a veritable slaughter-house of humanity. Whole nations have been dispossessed of their native soil and wiped out as national entities. Those Irishmen who have not gone to war, deeming it to be the proper time for striking a blow for the freedom lawfully claimed by their fathers for centuries, have seen revolution stalk forth from hearths and firesides. The silent Indian, and the inscrutable Oriental, seeing the prestige of the Empire sadly defaced, have dreamed dreams of national independence. In the Far East Japan has been playing her cards carefully with a view to the political situation in Europe. In Mexico a veritable bell fire of savage and revolution has swept over the land. The South American republics, as is their wont, have been driving their legally elected presidents from their seats of power. In our own country strikes in Colorado and the Eastern States have proved that even in well-administered republics the agents of anarchy and revolt can gain a hearing and a following. Organized movements of revolt, such as the I. W. W.'s, have prostituted liberty to license.
And in the religious world the disturbances have been no less profound. Not since the Reformation days has it rocked to mightier upheavals. A wave of atheism has spread over the whole world, even over those countries which men are trying to make out as re-born in the throes of war. A spirit of worldliness which, as St. Ambrose said centuries ago, is but the Christian name for paganism of manners, has invaded homes, schools and denominational churches. Principles that strike at the very fundamental basis of the home, such as birth-control and divorce, are being advocated everywhere, and practiced more widely every day. Our education is secular, and in many cases flagrantly anti-Christian. The churches have been rent by internal dissensions over dogmatic and ritual positions, whilst licenses are constantly being accorded to preachers of the Word who no longer believe in immortality of the soul, and the very fundamentals of Christianity. Protestantism has gone completely upon the rocks, and the broken bars and planks of what was once a respectable looking Christian ship are being tossed

THE SACRAMENT OF PENANCE

FACTOR IN DEVELOPING VIRTUOUS CHARACTER

The growing consciousness of non-Catholics that they have neglected a vital matter, the religious training of the child, was given public expression in many of the papers read at the thirteenth annual convention of the Religious Education Association, held recently in Chicago. Every possible way through which the child might be brought to a realization of his relation to God was outlined and argued. A noteworthy feature of the convention was a paper prepared by the Right Rev. Mgr. McDevitt, superintendent of the parochial schools of Philadelphia.
Monsignor McDevitt outlined the course of religious training in the parish schools, but perhaps the most striking feature to the large number of non-Catholics present must have been his reference to the confessional as a force for the development of character. On this subject he said:
"SPECIFIC TREATMENT
"One of the earliest and assuredly one of the strongest forces for the development of character, the uprooting of vice, the inculcation and preservation of virtue in Catholic children is the Sacrament of Penance, ordinarily known under the term

AMERICAN INDIANS

HOW THEY WERE TREATED BY THE SPANISH MISSIONARIES

The Anglo-Saxon method of blazing the path of civilization stands in unfavorable contrast with the early efforts of the Spanish pioneers, says the Denver Catholic Register.
In New England, the settlers proceeded to exterminate the Indians, whereas the Spaniards in the far west, through missionary endeavors tried hard to civilize the aborigines. Even to this day the missions of the Spanish monks in California and in the States along the Mexican border are great points of interest. Writing in Scribner's Magazine, a contributor gives a pen picture of scenes along the Mexican border.
You awake next morning in Arizona, he says, and if you wake early enough, you may alight at Tucson. I counsel you to do so, for the town itself is pleasant, and you may also see the old Mission Church at San Xavier del Bac that lies a few miles to the South—the handsomest (and I say it advisedly) the most complete and extensive Spanish mission within the boundaries of the United States.
Had it chanced to be in any other portion of our country, better advertised, pamphlets about it would have been spread broadcast through the land and its praises sung in verse and story. Yet there it stands, alone and unvisited, in the wastes of the Arizona desert, unsung, unheralded, almost unknown.
Thereupon he gives the following account of the Indian settlement:
Then we came upon Indian huts, homes of the Papagos, a tribe of the Pimas, who never have wandered, and wholice to day as their ancestors lived when found by Father Kino, centuries ago. Before the doors stood primitive ovens. A dog roused himself from sleep, to stare at us, rare passers-by.
Near the door, in reverent attitudes, knelt groups of Indians, and seated before them, in rough pews, were others, the women with black shawls drawn over their heads, the children moving about the aisles, the men, bareheaded, in clean Sunday shirts. Above their heads in the pulpit, a priest in embroidered vestments was exhorting them in Spanish. As my eyes wandered aloft they rested on domed surfaces; on windows, deep-set, sitting the sunlight to softer tones, on frescoes and painted vaults; while behind the high altar towered a great reared occupying the entire chancel wall, carved and gilded, spreading its stately niches one above another, while in the transept other great retablos could be dimly seen.
Again, I rubbed my eyes and asked myself: "Can I possibly be in

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ARE CATHOLIC PAPERS DULL?

Many of our papers are making a mistake in the lack of interest in the Catholic editorials and a general dullness of editorial pages in Catholic weeklies. We must confess that we find something of interest in nearly all Catholic papers. The scope of a Catholic weekly paper can not compete with the peppery editorials of a political weekly. Religious thoughts or news along a line one would expect to find in a conservative Catholic publication does not satisfy the literary taste of a confirmed believer in sensational journalism. There is a paper in a great city which every day picks out an "editorial of the day" from papers on their exchange list. Three times since Christmas this paper has reprinted editorials from Catholic journals, obscure and

AN EXAMPLE

A beautiful example for Catholic women is given by a Chicago lady. In memory of a son whom God in His goodness took to Himself she makes it her sweet occupation to mother as many of the poor, neglected little ones as she can receive into her house. Three of her own children are still left to her, yet the children of the tenements are hardly less her own. These she herself clothes and feeds and cares for in her home. Sick little ones are nursed by her and returned to their parents in good health. Others are legally adopted as her own. Needless to say, she finds no time for club life or the frivolities of social events. The complaint of "empty hands" will never be heard from her. There are many Catholics able to confer the benefits of a good home on one or more such little ones, through whom they would receive into their midst the Babe of Bethlehem. We are told of a Catholic family where a child is adopted for every baby born into the family. In this as in every other form of charity, the Catholic poor of Catholic countries have shown themselves the most generous.—America.

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