FIVE-MINUTE SERMONS.

Fourth Suncay of Advent.

THE SECOND COMING OF CHRIST. One of the lessons taught by history is that the coming of every great and important event is announced in some before it actually happens. announcement may be secret or public, known to a few or to many, according as the event it heralds is of great or little inportance, but known it must be to all wao are in a position to obtain the information. The Incarnation, or Birth of Christ, was an event too significant and far reaching in its conse quences to mankind to be launched into world without a proclamation of its advent equal to its dignity and charac

Accordingly we find that mankind was prepared by a long series of in-struction for its worthy reception This instruction began with parents, after the Fall. It was continued by prophet after prophet, whose atterances grew fuller and clearer as the time for its fulfilment drew near. It was made the central feature of the Jewish religion, which gave to their worship its meaning and efficacy. It was the support and consolation of the world, groaning under the weight of sin and misery. In a word, it was ex-pected both by Jew and Gentile, and hailed by both as the best evidence that God had not forsaken His crea We no longer look forward to the Incarnation, for we believe that Redeemer has come; but instead Holy Church bids us look forward to second coming, when He will ap pear not as Redeemer but as Judge of the living and the dead. The second advent may be regarded as the complement of the first. When Christ was born in Bethlehem, His purpose was not only to satisfy God's justice by His suffering and death, but also to be the suffering and death, but also to be the exemplar of the sons of God. He was to show us how to love God, how to conquer our passions and appetites, how to practise humility. His moral perfection was to be the standard to which we should strive to attain. This being so, we can easily understand that a time will come when He will want to examine the copies, to see how much they resemble the original. That time is called the Last or General Judgment; to distinguish it from the first or priv to distinguish it from the first play ate judgment, that is passed on every soul immediately after death, and which determines its destiny for ever. Then He will appear in power and dazzling glory, attended by the holy angels, and will summon all men to His awill tribute in the presence of that year. nal. Here in the presence of that vast assembly will be exposed the thoughts, words, actions and desires of each in dividual, and the justice of God will be visible, as it is seldom seen in this life, in rewarding the good and punishing the wicked with an unerring hand.

Now, our blessed Lord has warned us that the Day of Judgment will steal on us suddenly, when we least expect.

us suddenly, when we least expect.
The only hint given will be the blast of the angel's trumpet, telling us of the arrival of the glorious Judge. But though we may not know the hour and moment, we may yet gather some idea as to about the time of His appear ing from the many signs and wonders that are to be His precursors. Some of signs can be observed even now by those who keep their eyes open. Who is able to tell how far off that day is? The General Judgment ought t suggest several questions of vital in terest to every Christian. How do I stand in relation to it. What will be my fate when called upon to give an account? Am I ready and glad to welcome Jesus Christ? These solemn questions can only be answered after looking into ourselves, and finding out what we have been and what we are. The condition of our souls will be the measure of our confidence or despair If we do not look forward to our Blessed second advent with the same joy and eagerness as the patriarchs and prophets did to the first, it is because there is something wrong in us. should set that wrong right at once, for we know not how long the period of probation will last. The present is ours; over the future we have no control. We should pay heed to our Saviour's command: "Work while it is day, for the night cometh, when no man can work." And "Man goeth forth to his work until the evening." Let us then work out our salvation with fear and trembling while we have the day of life, for when the night of death overtakes us all the opportuni ties for doing that will be at an end.

TALKS ON RELIGION.

HOLY ORDERS. Holy Orders, according to Catholic doctrine, is a sacrament of the New Law, by which spiritual power is given and grace conferred for the perform ance of sacred duties. It possesses all the requisites of a sacrament, namely institution by Christ, conferring of grace, and the eternal sign. Christ in-stituted this sacrament at the Last Supper, when, after changing Bread and Wine into His own Body and Blood He gave the Apostles the same power, by saying to them: "Do this in com-memoration of Me." Our Lord and Redeemer thus conferred upon His Apostles, on this most solemn occasion. the awful power of doing what He did. He was the great high Priest, freely offering His life in sacrifice to the Sternal Father, for the redemption of mankind, and instituted this great sacrament by means of which the grace and blessings of His passion and death were to be handed down to the end of to every member of the human family. He did not die for the redemp tion of the people of His day only: He His infinite merits, but He died for all. and ordained a means by which all man kind could share in these blessings and partake of His infinite merits, and this He did by instituting this holy sacrament, which was to perpetuate on earth. His everlasting priesthood, verifying the prophecy of David concerning Him: "Thou art a priest for ever according to the Order of Melchisedech."

of the Bishop's hands, the invocation of the Holy Ghost and the touching of the sacred vessels, forming together the matter and form of this sacrament.

The stupendous power of changing Bread and Wine into the Body and Bread and wine into the Body and Blood of Christ, of remitting or retain ing sins, as when He said to the apostles: "Whose sins you shall for give are forgiven them, and whose sins you shall retain are retained," is, es power, a power above all human power, a power, therefore, which could be only derived from God and delega ted by Him alone. The exercise of this delegated power necessarily de mands for its exercise the grace of

This sacrament, like baptism and confirmation, possesses a permanent, indestructible character. A man once ordaited a priest is a priest forever. He may fall away from his grace and more than angelic dignity, may be come, like Judas, an eternal outcast, but whether on earth or in heaven or but whether on earth or in heaven or in hell in time or in eternity, once a priest a priest he is forever.

As our Lord Jesus ordained His

chosen twelve, He ordained them into the full plenitude of this sacrament. Hence they were Bishops and hence, too, Bishops only can administer this sacrament. We know from the New Testament that the apostles ordained some of their chosen disciples to continue the ministry as Luke, Mark, Timothy, Clement, Titus and others.

The subject of this sacrament can be any bap ized male capable of intending to receive this sacrament. In order to be ordained not only validly, but law-fully, a person must have the due age and knowledge; he must have observed the interstites—a certain interlude of time between the conferring of the various degrees of orders; he must be free from irregularity, suspension, excom-munication; he must be of good life, and must have the signs of a call or steps or grades to holy orders are called the Minor Orders. They are 1. called the Minor Orders. They are 1. Doorkeeper, 2. Reader, 3. Exorcist and 4. Acolyte. The three Major Orders are 1. Sub Deacon, 2. Deacon and 3. Priesthood. The obligation of reciting the Divine Office, daily, begins with the reception of Sub-Deacon-

THE RICHEST OF ALL WOMEN.

Cardinal Rampollo, former Papal Secretary of State, discovered among the manuscripts of the Escurial when the manuscripts of the later that he was Papal Nuncio at Madrid, a biography of St. Melania, the younger, a Christian matron of Rome, who a Christian matron of Rome, who lived in the fifth century. Since he has been relieved of his more pressing official duties, the Cardinal has trans lated, edited and published the bio graphy, which is full of interest, and particularly modern in its application.

Malania was the richest woman of Melania was the richest woman of

Melania was the richest woman of her day, and perhaps the richest woman in the history of the world. She had a villa at Rome, imperial in its magnificence and kept up by hosts of slaves, a rural domain on the Appain Way, whose ruins have yielded man marbles to the Vatican museum, an estat s in Cicely, Africa, Numidia, Mauritania, Britain, Spain and Gaul Her yearly revenues, it is estimated, a nounted to scores of millions of dollars and probably exceeded those of any emperor or potentate who ever lived.

Melania, it seems, found it much harder to get rid of her wealth than to keep it. When she and her husband decided to obey Christ's command to sell all they had and give to the poor they found themselves confronted by a prohibition of the Roman law which forbade the alienation of real estate except under certain conditions.
Through the influence of Serena, niece and acopted daughter of the Emperor Theodosius, whose interest and admira aroused for Melania, she was finally permitted by imperial edict to sell her estates. The proceeds edict to sell her estates. The procedus were spent as fast as possible and hun dreds of churches, monasteries, hospitals, etc., were built, and thousands of needy poor helped by the saint and har husband.

It took twenty seven years of con-tinuous and munificent giving to dis-pease their colossal forume. Taey pease their colossal fortune. then went to Jerusalem, where the were buried in a monas ic retreat which

they had built and endowed. Gerontius, the original biographer, the disciple of Melania, never could give the number of slaves that Melania at one time owned, but stated that in two years eight thousand were liber ated. He states that her annual income was one rundred and twenty thousand pounds weight of gold, equal to more than thirty millions of Uniced States gold coin, and taking the purchasing power of specie in the sxtocentury A. D., faily equal, it is estimated to the system of nated, to \$175,0.0,00 to day.

ARCHBISHOP FARLEY'S RETORT.

When he was private chamberlain to Pope Lee some tweaty years ago Mgr. Farley, as he was then called, had occasion to meet all classes of people. Wits of the world tried their hands against him now and again, but in these encounters the wits met with defeat always, for a keener, readier mind than the Archbishop's does not exist on the

Mgr. Farley was crossing one day mgr. Farley was cooled my mgr. Farley was roomed when a young Frenchman attempted to take him in hand. This young man scoffed at religion and at clergymen, but he was, of course, unable to anger monager monager man and the course of the second sec signor, or to draw him into an argument. Finally the foolish youth resorted to open ridicule—to sheer im

pudence.
"Gentlemen," he said in a loud voice, addressing himself to the entire company, and at the same time winking in the clergyman's direction, "gentle men, I am informed that in the strange land of Madagascar whenever they hang a grient than hang a dealers. hang a priest they hang a donkey along

The young man laughed, and Mgr. Farley, looking at him wildly, said:
"Well, let us both be thankful my F. The eternal sign of this sacrament is the anointing with oil, the imposition gascar."—Denver Catholic Register.

A NEW VIEW OF THE SPANIARDS.

a recent letter in the Boston Herald, the famous Mexico correspond ent, Frederick R. Guernsey, writes: Some of us recall that, yours ago, in New England, the word Spanish was as-sociated with cruel conquistadores, insociated with cruel conquistatores, and quisitors, pirates, slave drivers and desperadoes generally; men with long black beards and flerce moustachies. The women were said to be insanely jealous and to carry a dagger for pur poses of revenge It was accepted as gospel truth that a man with black eyes and olive complexion was a sort of degree incarrent. emon incarnate. We Catholics,

Catholics, of course, can trac We Catholics, of course, can trace the history of that evil judgment to the old days beginning with the English Bluebeard's repudiation of his virtuous Spanish wife. From this epoch-marking event in Henry's reign until the close of the reign of his worthy daughter Elizabeth the Spanish myth had time to be fixed as a fact in the English consciousness, and was duly tran-ported with the first English immigrants to America. The religious duly transported with the first English immigrants to America. The religious issue inspired it, of course; and there was vastly more bigotry than race animosity in the popular conception of the Spaniard above epitomized. It colored, unconsciously but none the less vividly, the later American conception of the actives of these lands of ception of the natives of those lands of

ception of the natives of those tands of original Spanish discovery and settle ment but present independence.

To Mr. Guernsey is the honor of destroying the current misconceptions of Mexico and the Mexicans, and promoting the friendly relations which now exist between the vast numbers Americans seeking their fortun there and the courteous and hospitable

To Mr. Guernsey will be due a little later the destruction of the Spanish nater the destruction of the Spanish myth, which he has vigorously attacked in his latest letter. He knows the Spaniards, especially those who have come from the northern and mountain ous provinces of Spain; he has lived g them, done business with them and enjoyed their hospitality, and his udgment is that they are singularly like the typical Americans in their sturdy self respect, their enterprise and their capacity for labor. But they are more frugal and self denying than the Americans. They love Spain, and f one shows an appreciation of mantic history, they are instantly his

For their sterling qualities, their splendid capacity for friendship, their spiendid capacity for friendship, their well-proven loyalty, the Spaniards of the better sort, nay, even the humble people, are admirable. Strange that at home they do not flourish, or, at most, make but slow progress. But the old Iberian bow has not lost its elasticity. The stuff is all there.

ity. The stuff is all there.

The Spanish residents here are Cath olics, not at all fanatical, but respectful to their clergy, and insistent on having christenings, marriages and burials done inder the auspices of the old Mothe Church. As a rule, Spaniards make excellent

husbands and devoted fathers of family, taking an intimate interest in their children's studies and sports.

All this is very natural and com-mendable. It seems strange, however, that Americans should have been so slow in flacing it out. To be sure, James Russell Lowell praised the Span iards as the one European people of his experience who would resent a "tip" as an indignity. He also doubted Protestant zeal in our war with Mexico, in the memory of which we take so little pride to day.

Mr. Guerney reminds us that the Spanish municipalities were the first in Europe to be truly centres of Home Perpaps it is the "town meet germ in Spaniards and American that forwards their fraternal relation in Mexico. - Boston Pilot.

ST. ANTHONY'S EVER READY HELP.

A missionary in China gives the following a count of the powerful help of St. Anthony. In order to understand bet ter the greatness of the favor, it is cessary to be acquainted with the customs and notions of my converts.

"Last January I left for one of my

stations, in order to give a mission. This mission was for me a veritable martyrdom. I had no fit place either for saying Mass or for my own personal comfort and needs. It was very cold and the houses here are without win dows, having only openings, which are sometimes covered with paper. For these reasons, and also on account of a cold, from which I was suffering already for more than two weeks, I soon left the place again. On the third day, after Mass, I gave orders to roll up my mattress (I invariably carry it with me, me, so I may know whereupon I rest my head), to take down the portable altar, and put into my valise all the requisites of the Holy Secrifice of Mass. The converts obeyed without

any sign of contradiction.
"In the meantime the wind outside was howling flercely; soon the snow drifted into my room. 'Father,' ven tured the converts, 'you cannot go out of this house to day; put down your mattress and altar. I was inflexible. I went out to look at the skies; to my great disappointment I saw the im possibility of my departure; the sky was dark, the wind was still blowing a strong gale, the snow fell in great and thick flakes : a genuine blizzard, with

out any prospect for a change.

"Entering the room, the converts again urged me to put down the altar but I refused. I was resolved to leave on this day at any hazard. I recited the 'Si quaeris' and ten glories; I also made the promise to St. Anthony, that

Dr. McTagart's tobaccoremedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the proposed reform, thus emphasizes the evil of the existing system:

"It would remove from men and linexpensive home threatment, no hypodermic injections, no publicity no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge street. Toronto, Canada,

I would give an alms to his poor, if he stays the snow until my arrival at the village, where I intended to rest. After this prayer I went out again, but what a great change had taken place! In the space of a quarter of an hour the snow had ceased to fall, and I was able to

take up my journey"
The wind was still strong, and in spite of their efforts the boatsmen could not effect a safe landing for my embarkation. Again the converts pleaded with me to return, but I, putting my confidence in St. Authony proceeded to enter the boat as well as I could, and my confidence was not mis-placed; I crossed the river without an scicent, and a few hours later I was in

the village in which I intended to rest.

"Hardly had I entered the place,
when the snowlakes fell again with renewed velocity, and all the converts
about me exclaimed: 'Senfou, Tien. solou Sanse! Father, the Master of heaven has helped you!' Iney were still more confirmed in their belief, after I had related to them the particu after I had related to them the particular circumstances of my journey and my recourse to St. Anthony. As soon as I returned home my first concern was to fulfill my promise in acknowledge. edgment of the great favor obtained through the intercession of St. An thony." — Translated from Les Voix Franciscaines by Fr. G. S., O. F. M.

DIFFERENT PROTESTANT VIEWS OF THE CHURCH.

Augusta Larned in her Notes," in last week's Christian Register (Unitarian) writes of the Cathedrals of Cologne, Brussels, and

Paris. She says:
"At home one may never step into a Catholic Caurch. The garishness of the new structures, the bad taste of images, the tawdriness of the altar dressing, the service itself may repel; but we cross the ocean to visit ancient and venerable cathedrals, and cannot be disabased of the idea we have a certain claim to that which they can give us."

It is very evident that the writer has not made a practise of stepping into Catholic churches in the United States. For association's sake, how-ever, she should on her return visit a few of the many erstwhile Protestant (and even Unitarian) houses of worship whice have been remodelled for Catholic uses, until their congregations are able to avail themselves of their heritage of Catholic architectural and artistic beauty. Miss Larned remembers the desecration of Notre Dame of Paris during the Reign of Terror and the Commues and rejoices that again the house of prayer. But all with a certain condescension. "Clouds are lowering again about the turretts and buttresses of old Notre Dame. Will it emerge as the house of a purified and more grandly liberal faith?" The writer, of course, knows as little about the faith of the Catholic Church as she knows about those American Catholic churches into which "one may never step," but still criticize for 'garish ness," 'tawdriness," "bad taste,

While a Unitarian is benevolently telling the old Church how she may improve herself, and an Episcopal ian is trying to discover lands in which she is dwindling, a Methodist, Dr. Parkhurst of Zion's Herald, looks the truth in the face, and however un-pleasant he finds it owns it up like a man. He is speaking of the presence of priests on the steamer on which he sailed from Gibraltar and their devoted spiritual care for the Italian immig-

rants in the steerage :
"Is it an accident, or a part of the sleepless care and purpose of this great Romish Church, that three of its re presentatives are here to religiously nurture and care for these hundreds of mmigrants? Rome never loses sight of opportunity or duty. She is always alert and caretaking of her own, and masterful in doing it. We never come near to this wonderful system without an increased impression ness, resourcefulness and, practically, its impregnability."

It is this last characteristic which

worries all the non Catholics who write worries all the non Catholics who write of the Church. The suggestion that she should change, the prediction that she will fail are only feeble wishes. fathers to ineffective thoughts. She will not change and she will not fai, and the world knows it. Button Pilot. and the world knows it. - Boston Pilot.

CHRISTMAS PRESENTS REFORM NEEDED.

One of the Christmas customs that need reform is that of giving presents to friends. It is a costly business for many and, it appears, involves many in debt to a considerable exetnt, a fact noticed and illustrated as followed by a Cieveland paper a few days before the late recurrence of the great festival: "Christmas was foreshadowed in the extra work told the story. The numb

County recorder's office last week.
Day after day it became more evident
that Dec. 25 was pretty close at hand.
A glance at the office force and their of chattel mortgages increased in proportion as Christmas drew nearer. portion as Christmas drew nearer. Yesterday they came in by the score. This week the number will probably be greater still. The mortgages tell the story of the way hundreds of families are getting their money for Christmas presents. They look upon a few 'plasters' on household effects as mere noth ing, when balanced against the joy of giving. The amounts range all the way from \$25 to \$300 and some are for even more."

Deprecating such imprudent "ways and means" for Christmas presents, one and means" for Christmas presents, one of the papers suggests an agitation for "declaring gifts of intrinsic value to auyone but to children as improper and out of place or in bad taste," and a correspondent of The Commoner, commending the proposed reform, thus emphasizes the evil of the existing

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while the other is rich, it is humiliat ing to the former not to be able to give to his friend a present that shall equal in cost the one he receives. As a result in all too many cases, me order to keep us with the mad pace set by some of their wealthy acquaint

All the schemes of reform urged include, as a matter of course, gifts to the poor. It would be well if the practice or custom were confined to this alone, together with perhaps in expensive toys to the young folk. But the great feature of Christmas gitts should be relief of the wants of the destitute -orphans, poor widows, the indigent sick and aged. In the Catholic Courches the Christmas day colection is for the orphans. That is one of the best and most appropriate of all ways to celebrate the birth anniversary of the Founder of Christianity.—N. Y. Freeman's Journ 1.

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