

FIVE-MINUTE SERMON. Second Sunday in Lent.

OUR TWO ENEMIES.

"Arise and fear not." (St. Matt. xvi. 7)

My dear brethren: The two great obstacles to the service of God, which come from ourselves, are sluggishness and cowardice. We are beset with temptations, harassed by passions, and subject to sin; but, more than these, the love of ease and cowardice are the possession of our hearts. We are tempted to doubt whether we can free ourselves from our difficulties; we forget the words of the Apostle: "This is the will of God, your sanctification." Since, then, my dear brethren, God wills our sanctification, we too should will it, for God is ready to bestow upon us the means to attain it. So that far from being discouraged by the evils that surround us, and the spiritual difficulties which we labor, we ought rather to turn to God full of courage, having confidence in His promise that He will not deny us the grace necessary for us to obtain eternal life.

And so our Lord addresses to each one of us the words of this day's Gospel: "Arise, and fear not," words which show what ought to be our part, our attitude in the work of salvation. To each one of us He says: "Arise." Arise from the dominion of your passions! Cast off your self-imposed shackles of cowardice and fear! Be vigilant! Be free! Be what your baptism demands of you—children of God, co-operating with His grace in the work of your salvation. Do you not remember the days of your innocence? Were they not happy days? Have you found in the pursuit of sin and the gratification of your passions the peace which you enjoyed in the days in which you served God? No! There is no peace for the wicked; there is no peace for the sin-burdened conscience; peace is only through the Holy Spirit. Peace is His fruit—peace with ourselves and peace with God.

All the things of earth are as nothing compared with the peace of a good conscience. The indwelling of the Holy Spirit in our souls is a foretaste of the life of glory hereafter. We may lose riches, we may suffer dishonor, men may deprive us of our possessions and our good name, but they cannot rob us of God's Holy Spirit. Him we may possess without fear of loss unless we ourselves are guilty of infidelity to His voice. Change, then, for God is with us! And for God be with us, why should we fear? For who is God? Who is there like to God? Is there any in heaven, or on earth, or under the earth, that can stand against His almighty power? Whom can we be unfaithful to their trust, it has been attempted to make him out a sympathizer with heresy and schism, to array him by the side of the shift and brilliant Erasmus. That he did deplore the ecclesiastical evils of his time is certain. Many other holy men did the same. But that he had no sympathy with the breaking of the Church's unity, the attacks against the Pope's supremacy and the execrable policy of his king and the Lutherans is best proved by the fact that he died on the scaffold rather than give his adherence or assent to the abominable claims of Henry VIII. and the break with Rome.

His character and mind embraced the circle of the excellence. He was of a calm and enduring faith that nothing could shake. His was the keenest legal mind in the England in his day and the most lofty of which a jurist could aspire. He was a philosopher and observer of human nature of the highest order. He was a writer of solid work and sprightly style, whose works are still read with keen delight by those who appreciate good literature. His wit cast a golden sunshine over all he did and wrote. He was a clean gentleman and an ideal friend. Seldom, indeed, does a man possess these varied traits and in such profusion. Most solid writers are prosy, most judges are dull, many wits are spoiled by levity. The average literary craftsman is more concerned for the manner than the matter. Many great men are poor friends. Yet the heart of this man was so large and the fortitude of his soul so high that he had a smile even for his opponent.

It requires true greatness of soul and enduring patience to lead a people in an almost hopeless cause for years, to resist day after day each new assault of an iniquitous government on liberty of conscience and the Church's rights. But neither O'Connell nor Windthorst died for the Faith which so undimly defended. Doubtless both would have gladly died on the scaffold for their high principles, but this was not demanded of them. It was demanded of Sir Thomas More.

What a test it was from which he emerged so triumphantly: the close friend of the king, the Lord Chancellor of England, the possessor of great wealth and high honor, the father of a charming family that he loved tenderly. Any one of these tests would have been a terrible one for many great men. All about him were conforming to the royal will, his friends were caring for their own safety. The enraptured nation followed the lawless whim of their master. Almost alone, Sir Thomas More calmly and without hesitation set out on that bitter path which leads up to martyrdom, and awaited the end as the martyrs awaited it in the amphitheatre of the Coliseum.

What matters it that there were other great minds in the England of that day! All their greatness is dwarfed, all their attainments and powers spoiled by their religious cowardice and littleness of soul. The magnates of the land betrayed the Faith for self, they chose money instead of the Truth, and sold their eternal birthright for a mess of pottage. Mean, craven-hearted

Moreover a secondary result will be the fostering of missionary vocations. There must be found thousands of American missionaries in the next generation if the Church will encompass her divinely appointed mission. American sentiment and thought, if it be permeated with Catholic religious opinions, will do not a little to spread Christianity throughout the world. The child will see Africa and listen to the cry of its million of souls. His sympathy for the suffering Church abroad will compel him to respond all the more readily to the cry of the Church at home. He will grow up a broader and more Catholic man. Organized effort will not be necessary to convince that child, when he reaches man's estate, that he must help the Church suffering. He will be as

zealous as the best, because he has been trained to look upon the Church with a Catholic eye. He realizes quite as keenly as any theologian that Christ died for the soul of the heathen and the non-Catholic and that Christ cries out for these souls. He knows that Christ will have none of His professed love unless He loves those for whom He died.

If non-Catholic missionary organizations are able to arouse such enthusiasms in foreign and home missionary enterprise through the medium of their Sunday school why cannot we utilize our parochial schools to the same purpose? If so much money is spent in the endeavor to propagate missionary ideas among the people of our country why should we ignore those who are to be the bulwark of Catholicism in the daily press? Responding to the wishes of Bishops and priests respecting the crusade against tuberculosis, and realizing how important a part teachers can take in this crusade, the Christian Brothers, under the direction of their head Superior at Amundale, Md., have entered resolutely into the movement. It is difficult to read this calmly when we hear so much about the lack of missionary spirit among our Catholic people. Get into the school. Our Catholic schools have done a wonderful work. They are the backbone of American Catholicity. All credit to the men who made the sacrifices to build them up, but they will the more effectually attain the purpose of so much money spent and so many sacrifices made if more of missionary teaching is infused into the class room. They will really Catholicize the child.—The Missionary.

CATHOLIC NOBLEMEN.

Blessed Thomas More. One of the brightest ornaments of his age, writer, philosopher, jurist, Lord Chancellor of England, Sir Thomas More illustrated every phase of the intensely intellectual era in which he lived, but incomparably higher than any tribute or fame which his merely mental powers won for him, is that nobility and constancy of soul which made of him one of God's martyrs. With everything that the world can give within reach of his hand, he put it all away and gave up his life uncompainfully for the Faith and walked to the scaffold with a smile. He loved God better than all things else, and happily unlike his predecessor in office chose to serve his God as he had served his king.

Because he was a man of wide attainments, jealous of anything that threatened the Church's honor, unsparring of those who choosing her as their inhereant, were unfaithful to their trust, it has been attempted to make him out a sympathizer with heresy and schism, to array him by the side of the shift and brilliant Erasmus. That he did deplore the ecclesiastical evils of his time is certain. Many other holy men did the same. But that he had no sympathy with the breaking of the Church's unity, the attacks against the Pope's supremacy and the execrable policy of his king and the Lutherans is best proved by the fact that he died on the scaffold rather than give his adherence or assent to the abominable claims of Henry VIII. and the break with Rome.

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walkings they obeyed the behest of the beasty king. It was left for Thomas More, the finest gentleman of them all, the brightest mind, the cleanest heart, to show to Almighty God, to the England of that day and coming centuries the ideal of an English Catholic nobleman.

He redeemed, so far as in him lay, his time. That time, most for men of honesty and faith, remain forever shameful. It was not the pride of race, the passion of a mistaken creed, the turmoil of war that took England from the unity of the Church, it was the unbridled lust of a bad king and the cowardice and avarice of English nobles and lowest and worst of all the unbelievable sycophancy of unworthy churchmen. All the futile claims of Anglican "continuity," all the labored, partisan books, all the argument that can be gathered will not suffice to wipe that damning fact away. To all their fine spun theories, their frantic attempts to bolster up an impossible cause, the reply is: Sir Thomas More. No man in England knew the truth better than he, no man had more to lose by his refusal to conform, no man was better fitted than he to see through the national and ecclesiastical maze of the difficulty, and he hesitated not a moment and ascended the scaffold rather than assent to the "just born heresy" that royal blob "of lust and blood," Henry VIII., the pope of Englishmen. Every Catholic in the world may well bow in respect to the name of Blessed Sir Thomas More.—Boston Pilot.

NEWER CATHOLIC HISTORY.

Serious Catholic thinkers and students are often asked whether they believe in all the wonderful legends of the saints and all the wondrous miracles and actions that are attributed to them. Of course the answer to this, we believe in those that are historically well founded, while we refuse to credit those that are evidently the result of that well-known tendency to myth-making, to the weaving of stories around favorite subjects so common to humanity, that has occurred in every age of the world and in every country and that probably will continue until the end of time.

After all, our own history, though all of it has occurred right under the eyes of the American people, is too full of myths for us to think that everything that happens to get into print or that has been accepted by many generations must surely be true. We no longer believe in the story of Washington and the hatchet, and there are many other examples of the same kind in American history. Long ago Froude said, "History, when it is interesting, is almost sure to be untrue and whenever it is absolutely true it is almost as sure to be uninteresting." People will weave poetic fancies about their heroes and make their histories interesting in spite of truth and its sacrifice.

A much more scholarly and critical temper of mind with regard to the lives of the saints and the legends and their wonderful acts has come up in recent years. Just as soon as hagiography, which is the long Greek name for writings about saints, came to be considered from a serious scientific standpoint it was inevitable that many of the pretty stories should be proved to be without foundation. The Bollandists, that is the Jesuit Fathers who under Father Bolland began the writing of the lives of all the saints for every day in the year over two centuries ago, at once found it necessary to strip off many of the legends. Over and over again stories have been found to be mere inventions. This was not because of any conscious

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wish to deceive, but because of the tendency to embroider around any subject that we are interested in. After a time we take our own stories seriously. We tell them originally nearly always as illustrations, and are surprised to have them come back to us after a time as gospel truth.

In the recent number of the Month, the Jesuit magazine of England, there is an exposure of one of these bogus biographies of the modern times with an introduction that calls attention to many other similar exposures. This introduction calls particular attention to Father Delehaye's "The Legends of the Saints," which was published last year by Longmans and which furnishes critical material for oblitterating many legends that have been hitherto served. Some years ago Father Pollen, the English Jesuit, called attention to the apocryphal records of Tudor martyrs. A whole series of lives had been invented for people who never existed, yet the details were so circumstantial that it was impossible to believe it.

Why LIGHTS ARE USED. "Why does the Catholic Church use lights in her services?" was a question recently asked the San Francisco Leader. The editor, Rev. Father York, answered as follows:

During the persecutions the Roman Christians worshipped in the Catacombs. As those were all underground it was necessary to use lights during the services. This use was continued after the persecutions had ceased, both in remembrance of the persecutions and for symbolic reasons. In the first place Christ is the Light of the world and as He is present on the altar the candles symbolize that presence. Secondly, it appears to be a natural instinct in man to use lights as a sign of joy. Towns and houses are illuminated on the occasion of great victories, and when people entertain visitors it is customary to decorate apartments with many lights.

To Fight Socialism. A battle against socialism was begun at the recent convention of the German Catholic Verein in Cleveland. It appropriated \$25,000 to be used to prepare young men to direct the German Catholics of America in a ceaseless fight against socialism and other forms of modern error.

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Young men will attend the exercises to amend their lives after so return to their so it takes grit as good. The first rule at observed by a man virtuous is—avoid Think of that ruin sions of sin. Keep sons, the places, th already led you to as if jealousy or Avoid the occasio A missionary's suggestions to "keep in" with G 1. Be careful and evening pray key to the treasury and say shall recee 2. Often call pointed for you not when, he u you know, that if you will be lost the state of grace forever. "In all thy gro end, and thou sh vil) 3. Never neg Sundays and h by uniting our h ful in offering o the Mass, with of adoration to G down upon our ings of Heaven. A dark cloud who neglects M 4. Be carefu for bad reading Provide yourse Take a Catholic 5. Remembe by his company saloon. Bewar party of perso Remember your mission, and fly for "be that l perish in it." 6. When yo thoughts say q help you! Remem the instant. 7. If you a into sin, be t beg pardon of opportunity to start again in "He that s end, he shall b 8. Go to C at least once our souls are strengthened Communion of the Sacred I Christ. "He that shall live by Keep Your The story clerk, who re a large retail "After this longer need manager. "But—but amazed. "Y force, and m tory, hasn't "I have n work," said t which I am e "What is "You're s your opini his opinions was quick i things—rat Before being formed an d, down to t Then he li one and an one dislike reduced to t what he sa brought the notice. It him that f freely as a ness, the ment, vero preventment out. John outside the head and rival ally HEALY & CO. Phone Main 5705 124 Shuter st., Toronto, Ontario. MENEELY & CO. (West Troy), N.Y. The Old Reliable CHURCH CHIME, SCHOOL BELLS Established 1848. South 148 West 50th St. N.Y. CO. Dep. 97 Toronto, Ont. O'Keefe's Liquid Extract of Malt Canadian Barley Malt is made from selected barley in such a way as to change all the constituents of the grain into easily digested nutrient; adding hops to this product gives the properties of a nerve tonic, inducing sound and refreshing sleep. O'Keefe's Liquid Extract of Malt is made solely with this object in view and is the best made. W. LLOYD WOOD, Toronto General Agent "Ten beautiful Easter Postals, Crosses, Angels, etc., and your name in gold on each for 25 cents. Norman Peel Manufacturing Co., London, Ont.

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