FIVE-MINUTE SERMON

SECOND SUNDAY AFTER

When we say the Lord's Prayer, my dear brethren, we pray that God's Name may be hallowed on earth as it is in heaven. So great is God and so worthy of our reverence that everything that belongs to Him or that has been devoted to His service partakes of this reverence. A church dedicated to His service is a holy place; the sacred vessels used in the sacrifice of the Mass are holy things, are set apart, and none

service is a holy place; the sacred vessels used in the sacrifice of the Mass are holy things, are set apart, and none but those who are ordained can touch them. Anything that came in contact with our Blessed Lord had a certain participation in His sanctity. At one time it was the mere touch of the hem of His garment that cured a woman of a lingering disease; at another it was His spittle that gave hearing to the deaf. As it is with these things, so it is with His holy Name—indeed, much more so. For His Name to us is representative of all that He has done for us. It is significant of His divinity and of His office as the Redeemer. It was given to Him by the Eternal Father. By the ministry of an angel it was declared that He should be called Jesus, "for He shall save His people from their sins." "For there is no other name under heaven given to mon," says St. Peter in to-day's Epistle, "whereby we must be saved." In the same measure as His sacred humanity is elevated above all creatures so it His sacred we must be saved." In the same measure as His sacred humanity is elevated above all creatures, so is His sacred Name above all other names, "that in the Name of Jesus every knee should bow." "From the rising of the sun," says the Psalmist, "until the going down of the same, the name of the Lord is worthy of praise, my brethren; and yet what is our every-day experience? In all ranks of society, on the street, in the shop, in the home, in the presence of Christ's little ones, men swear, women swear, and little children ere they can use their tongues properly learn to lisp

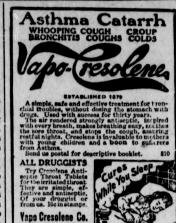
use their tongues properly learn to lisp curses and blasphemies. Parents who are God's representatives, and who should love our Lord Jesus Christ and reverence His Name, instead of having reverence His Name, instead of having a little patience, of acquiring some little control of their temper when anything goes wrong, give loose rein to their tongues and insult our blessed Lord by their proface use of that Name which is the symbol of His love and mercy. How many there are who bow their head in reverence to that sacred Name in the house of God, and who go to their home or their occupation and use it only to add sin to their soul and give scandal to their neighbors! How often, slas! is that Holy Name dragged through the mire and filth of low, vulgar, and often obscene language.

one language.
ast a detestable vice this is? How What a detestable vice this is? How worthy of the demon in its rebellion to God's express command, "Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless who taketh His Name in vain."
Let this feast of the Holy Name serve as an occasion for a ren-wal of our love and reverence for the Name of Jesus. Let us to-day make some special acts of reparation to Him for the insults He receives in the profanation of that Holy Name. If we are unfortunate enough to be the slave of this dreadful habit, be the slave of this dreadful habit, whether through bad example or carelessness, let the gracious promise of our Lord, "If you ask the Father anything in My Name, amen, I say, He will give it you," be an incentive to hope, be a stimulus to pray for the grace of free dom from that slavery. Habit is strong, but Collegeness in attempts. His probut God's grace is stronger: His promise of help is never void. Blessed be the Name of Jesus!

SOCIALISM AND THE CATH-OLIC CHURCH

acove all, by uncompromising and olitter hatted and denunciation of the Catholic of the earth and breathed into his face the breath of life and man became a living advocates, its newspaper organs and periodicals, breathe hatred and "Herein, brethren, you see at the and periodicals, breathe hatred and threats against revealed religion, its doctrines and institutions. Books published by socialist leaders deny the existence of God, the immortality of the human soul, the redemption of mankind by Christ the rightful existence of our py christ the rightul existence of our present social organization, and the independence of the Church as a society complete in itself, and founded by God. And yet, when blamed for such utterances, they will maintain that the

"In the later books of the sacred dependence of the Church as a society complete in itself, and founded by God. And yet, when blamed for such utterances, they will maintain that the Church is opposed to the socialist party, not because it is a party of unbelievers, but because it is a party of unbelievers, but because it attacks religion, but because it is a party of unbelievers, but because it is a party against the greed of capital; he recog-nizes the sacredness of their contracts and warns employers against the awful sin of which they make themselves guilty



when they use their power and the possible helplessness of the workingman to force contracts from him that do not bring him a just wage for his labor. He does not hesitate to declare such forced contracts as oppression and fraud—sins that cry to heaven for vengeance.

In brief, it is because, in the interest of God and religion, and honest workingmen, the Church raises her voice in warning against the irreligious and atheistic principles with which socialism seeks to poison the pure life of labor, that the socialists cry out in frenzy that the Catholic Church is the enemy of organized labor in the interest of

ARCHBISHOP GLENNON SCORES EXISTING EVILS AND FADS

HUMAN LIFE IS SACRED, AND ALL WHO DWELL HERE MUST OBSERVE THIS LAW IS HIS AD-MONITION

Church Progress

Church Progress

In his recent sermon at the New Cathedral Chapel His Grace Most Rev. Archbishop Glennon said:

"The time was when men held their fellowmen in slavery. Such slavery has been abolished, but is it not possible that to-day a slavery more extensive has been inaugurated, not alone of the body but of the son! 2 This alwars is the

one grand army to drive from the city those who, spurning this great truth, trade and traffic in the souls and lives

nor sweatshop has the authority nor the right to destroy it, whether the destruc-tion be by negligence or by squeezing the life of the individual that a little

the life of the individual that a little money may go into the treasury.

"The Almighty in the beginning created heaven and earth. The flat He spoke was that light be made, and it was; darkness was dispelled; day came on; order established; the earth came into being; land and water separated. Then, we are told, the waters brought forth the creeping things having life; and the earth brought forth living things in their kind; again under living things in their kind; again under the flat of the Divine Will. Then, to crown His creation, God said, 'Let us make man to our image and likeness, and let him have dominion over the fishes of the sea and the fowls of the It is an undeniable fact, says America fishes of the sea and the fowls of the that modern socialism is characterized by unbelief, hostility to religion and by unbelief, hostility and hitter Lord God formed man out of the slime

the breath of life and man became a living soul."

"Herein, brethren, you see at the beginning the line that divides the almost infinite distance between man and other created things. He is made in the image and likeness of God, a living soul, and these are made for his service, for his benefit and subject to him.

"In the later books of the sacred Scriptures this distinction predominates.

"In the later books of the sacred Scriptures this distinction predominates. The children of men, though fallen from grace, are still eligible to be the children of God, the rulers of the world under the supreme dominion of the Al-

References as to Dr. McTaggart's professional standing and personal integrity permitted by:

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"It is on the existence of a human soul on which alone may be based true democracy; on which may be predicted equality. It is here where our social atudents generally make their first and their fatal mistake, for they leave out the only basis on which a system of equality may be constructed. When they begin without God, and without the human soul, their system is a gradual materialistic world, in which equality is a useless and meaningless phrase, not founded on fact and incapable of being set their by their ablest prophets. It is the soul that giver a value to human life. It is the soul that constitutes its sacredness, and it is our supreme Christian duty to cultivate the soul life that is in us and to make those lives as sacred as we may.

tivate the soul life that is in us and to make those lives as sacred as we may. "As, again, soul and body constitute our life that is, so must we struggle to conserve these lives of ours, because of that sacredness that comes to them; that individualizes them; and sets on that individualizes them; and sets on even the least more value than of the whole world besides. Unfortunately, in the general trend of to-day towards materialism and away from God and the spiritual life, whether it be the spiritual life within us or the spiritual world about us the value of these souls of ours becomes depreciated and their spiritual-ity ignored.

ity ignored.

"There are some people who give their thoughts and time to the caring of pet animals, dogs and cats and horses, while ou the other hand human beings, their brethren, are starving and hometheir brethren, are starving and home-less, even little children orying for bread, and a large percentage outcasts from hope and home and happiness. Now one of these souls, however crude be the casement, though enveloped in rags and ulcers, yet, being a human soul, spiritual and immortal, is worth more than all the pampered pets, is worth more than all the accumulated luxuries and deserves more our care, our protection, than the entire brute creation.

"This truth we should remember. It "This truth we should remember. It is natural, perhaps, to appreciate the instinct which in the brute creation leads either to our admiration or to our appreciation. It is natural to respond to the affection that may be shown to us by them, but when such creatures stand between us and our duty to the poor and lowly, when they engross our time and thoughts, when their value appears to be more than the least of these, the brethren of Christ, then comes the blasphemy of it all, the intense thoughtlessness and vulgarity. tense thoughtlessness and vulgarity, yea, beastiality of it all; until one is

that to-day a slavery more extensive has been inaugurated, not alone of the body but of the sou! This slavery is the outcome of immoral and unsanitary surroundings, which gradually render body and soul a slave of disease and vice.

"What whips to lash or laws to condemn the inhuman beings engaged in that lowest of all traffics, the traffic known as whiteslavery?

"Above our cities should be written higher than its smoke factories, high above the noise and bustle of the streets: 'Human Life is Sacred, and All Who Dwell Here Must Observe This Law.' And all who dwell there should join in one grand army to drive from the city

"Consequently the suicide is a crim-inal, and it is well for us to remember this supreme fact, the suicide is a

criminal.

"He is a criminal because he asserts over himself the power that God has not delegated to him. That human soul that he is God-given, and he is responsible that it remain in its human habitation until God wills the separation we call death.

"There are some to day," continued the speaker, " because of the prevailing materialism, who argue that one's life is one's own so the individual may make what disposition he desires of it. If he considers himself a failure, or an impediment to other's happiness, then, they say, he has a right, if he so desires, to remove the impediment and to end the life. And some applaud such an action, claiming it to be the result of a subble and growns receive. noble and generous resolve. The truth is, however, that the deliberate suicide is not only a criminal

but is a coward as well.

"The life that he ends is one that, in his opinion, is already a failure, and behis opinion, is already a failure, and because it is a failure, he ends it. In other words, he has neither courage nor strength to fight on and on though the odds be against him. He is devoid of the courage to struggle for God's sake, whose command is to struggle to the end, for his own soul's sake, not for the sake of others, and so whatever maudlin aymnathy comes to the suicide, the act sympathy comes to the suicide, the act is criminal from the standpoint of Christian truth, for it is a sin against himself and humanity, and God.

"The Church refuses Christian burial to the critical because it was a single because it is a single becau

"Human life is sacred, and because it is, not alone is suicide condemnable, but whatever there be of risk that is unnecessary whatever there be of danger that may be avoided, it is a duty we owe to Almighty God to make these lives of ours as fruitful as we may under God's benediction, and as long as we may under His providence. under His providence.

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"Science sometimes may demand for its progress, and that it may be more helpful for others that risks be undergone, experiments made, which have the element of risk in them. It would be hard, perhaps, to define at just what line these demands of science become criminal, and up to what point the victims thereof may be held excused. Certainly we may classify among the great sacrifices, those which some have made, offering their lives in the service of their fellowman, that diseases may be known in their origin and development, and that the victims may be decreased. "We may regard as heroes those whose lives are somewhat shortened by the studies they undergo in the pursuit of truth, religious or scientific; but there must remain those who risk their lives merely to be notorious, who pro-Science sometimes may demand for

lives merely to be notorious, who promote by their acts neither the welfare of others nor their own, scientific progress is well but through it all, the sacred value of life is such as may not be lost sight of or disregarded, in that in each individual life there is the individual and and the sacred value of life is such as may not be each individual life there is the indivi-dual and God to be considered and that partnersnip is theirs in the soul, and no act tending to life's possible destruc-tion may be placed, unless it has the Al-mighty's approval. That which has not His approval will be held by Him in judgment against the individual."

CROMWELL-LINCOLN

In a recent speech Rev. Dr. Hillis, he Brooklyn prescher, gives some unique the Brooklyh presener, gives some unique thoughts on Oliver Cromwell. He calls England's infamy "a twin brother of Abraham Lincoln," and presents the Lord Protector as "a model for the reach of Armylica". youth of America.

Perhaps the Brooklynite believes that notoriety is more accessible and just as good as fame. Be this as it may, never good as fame. Be this as it may, never since Adam was a boy was there such a queer conjunction as Oliver and Abra-ham. Cromwell represents fiendish hypoorisy, Lincoln magnificent candor. one is a synonym for cruelty, the other charity; one was a curse to humanity, the other an unparalleled blessing; one was a bloody bigot, the other tolerant to every creed and to all color; one was a tyrant who trod to his dastardly purpose over the wrecks of nations, the other a humanitarian whose heart bled that force was a dire necessity to pre-serve a great nation's solidarity; the one was a murderer, the other a benefactor who would, in his gentleness, rather dry a tear than cause one to be shed; the name of the one was erased from the glory of his country's history and his grave desecrated, the name of the other is enshrined in the whole world's love and his tomb hallowed with the gratitude of the emancipated, and with the praise of the greatest of nations whose life he maintained at the sacri fice of his own peace and finally in his martyrdom; Cromwell came to rivet the chains of slavery on the Irish, a deondage of the black, will ever sound in the ears of generations as liberty's sweetest music; Cromwell's blasphemy of God, while he was engaged in the

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batchery of the defenseless or of inno-cent women and children, is abhorrent to even the impious, while Lincoln bared his head and heart and hand to His Creator with a reverence most pious and most grateful; one was a coarse bully, the other

A combination and a form, indeed, Where every God did seem to set his

seal,
To give the world assurance of a man.

To give the world assurance of a man."
Where there is absolutely nothing but contrast, we were startled to find a professed preacher of the gospel finding terms of comparison.

Speaking of the massacre of three thousand five hundred and fifty people in Drogheda, Frederic Harrison, who cannot be accused of partiality to a Catholic cause, says:

"No admiration for Cromwell, for his genius, courage and earnestness—no

"No admiration for Cromwell, for his genius, courage and earnestness—no sympathy with the cause he upheld in England—can blind us to the truth that the lurid light of this great crime burns still after centuries across the history of England and of Irelcud; that it is one of those damning charges which the Puritan theology has yet to answer at the bar of humanity."

So, too, has it to answer for history repeating itself in the bloody butchery of the two thousand defenseless men, as well as women and children in Wexford. Such deeds have made of Cromwell the

Where will we look for intolerance in the mighty character of Lincoln? He upheld a constitution that in no way discriminates among citizens—that has no religious test for rights—that has made the name of America a haven for personal worth, exclusive of every other consideration that creeds could beget or nationalities engender. History pelts Cromwell to obloquy with the curses of the defrauded, the outraged and the slaughtered, while what black hand will dare charge the kindly Lincoln with

slaughtered, while what black hand will dare charge the kindly Lincoln with one crime against his fellows?

The center of an awful storm, Lincoln stands majestically with the courage of his convictions looking to heaven for aid at all times. Though multitudes fell around him in battle, he still held to wight and institute of the still held. tell around him in battle, he still held to right and justice, never qualifying the one, though often mitigating with mercy the rigors of the other. Lincoln, is the great high priest of American destiny, tearfully offered sacrifice, while Cromwell appears a dread butcher steeped to his boottops in the blood of

How dare this man, Hillis, unworthy of the title "reverend," associate glory with shame in comparing Cromwell with nagnanimity of our martyred president? Where is his sense of justice gone? Is it that his trade has been to malign Catholic truth so that in the advocacy of Cromwell's Mahomedan methods to establish Protestantism, Hillis has for-getten all truth? The Lord deliver our outh from emulating such hellish ideals
f humanity as Cromwell has embodied in his ferocious fanaticism. Carlisle's fantastic literary "forms" to excuse his deviltry have only probed more profoundly the reasons why every man should stand aghast at the incarnation of a heartless, inhuman villain, to which England would fain refuse a grave. Dr. Hillis certainly does not intend to

"swell the sail he spread for heaven with blasts from hell," but did he so in-American command, as well as a sample of hideous humanity wherewith to influence youth and to undo all the generous traits of American citizenship than the "atrocious mass" cursed with the name of Cromwell. — Buffalo Catholic Union

FILIAL DEVOTION A BEAUTI FUL THING

One of the most beautiful things we can behold in this too often unhappy world of ours is the sight of a faithful son or daughter surrounding with marks of true filial love and devotion the aged and infirm parents to whom they owe their existence, says the Sacred Heart

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If you have Piles, or the itching, burning irritation, which is their approximately and in the interest of the care in the continual, burning irritation which is their approximately and the continual, alas! far too often do we see painful in-Such care, lavished upon th alas! far too often do we see painful instances of the cruel neglect of aged parents by their ungrateful children. A new member—husband or wife—enters the household, and finds the presence of the former head of the house irksome or the former head of the house irksome or disagreeable; harsh words ensue, or unkind abuse, or cold neglect; and even at times, the old father or mother is sent to an institution for the aged, to be cared for by strangers, instead of receiving loving ministry and devoted attention from the children who owe their ways existence to them. There their very existence to them. These cases are very distressing and scandal-ous; and such ungrateful and irreverent children must expect God's punishment upon them sooner or later.

Bishop Ross An "Expert"

The "financial relations" in connec tion with the Bill for Home Rule for Ireland, to be introduced in Parliament reland, to be introduced in Parliament next year, are being investigated and considered by a committee of experts appointed by the Government for that purpose. One of the ex-erts is an Irish Catholic Bishop, as to whom T. P. C'Connor in his cable letter this week

O'Connor in his cable letter this week to the Chicago Tribune thus writes:

"By a curious chance the dominating figure of this committee is an Irish Bisnop, Dr. Kelly, the Bishop of Ross. The diocese of Ross is one of the small dioceses in Ireland, and its Bis op up to the time he was raised to the miter, had been simply a college professor and was apparently unknown outside clerical circles. But when William O'Brien and George Wyndham created the dis astrous finance of the Wyndham land act—a measure that has raised the



BEFORE THE YEAR **CLOSES**

It would be advisable for you to carry out some of those good intentions which have remained so long unfulfilled.

If the matter of insuring your life has been one of these, it would be weil

to remember that delays, besides being dangerous, only add to the cost of procuring a policy of life insurance.

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price of land in Ireland more than 50 per cent.—Dr. Kelly began to write criticisms in the Freeman's Journal which, by their masterly array of figures let the world know that there was a fine financial mind in the Irish episcopate. When Ireland was asked for a financial expert who would discuss the complex financial question, men's minds turned to this admirable, cogent and practical thinker."

How to Help Catholic Journalism In an article by the Rev. Lewis Drummond in the Canadian Messenger, the distinguished Jesuit gives the following hints as to the best ways in which to aid Catholic papers: "There are four practical ways of helping Catholic journ alism, four points insisted upon by our valiant models, the German publicists. First, pay your subscription to at least one Catholic paper. Second, read it. Third, advertise in it. Fourth, write to it. giving Catholic news, approving or Third, advertise in it. Fourth, write to it, giving Catholic news, approving or criticizing its articles; above all, take an interest in it. To these practical hints we add one more: Pray for it. Pray that tolerably good but lukewarm Catholics may awake from their slumber and realize that no other work is so and realize that no other work is so necessary as the propagation of Catholic ideas through the Catholic press. The least fault of the secular press is that it forgets God. We must not. We must take His view in everything and push that view along. It is always the newest and the best."

To Lead a Good Life

The way to lead a divine life is to put a divine motive at the back of the care, the duties, the labors, the bains, the anxieties of every day, panis, the anxieties of every day, and to do our part as well as we can for God's sake. If we live for Him and by Him in our inner life, it will be, as it were no longer He who lives, but He who lives in us. The morning offering of the works of the day and frequent awarrations in the the day and frequent aspirations in the course of the daily task, will keep us consciously in the presence of God and assist us to be true to our supernatural

The growing good of the world is partly independent on historic acts, and that things are not so ill with you and me as they might have been is half owing to the number who lived faithfully a hidden life and rest in unvisited tombe "George Flict." tombs.-George Eliot.

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