

FIVE-MINUTE SERMON

THIRD SUNDAY AFTER EPIPHANY

PRIDE

The advice given by St. Paul to the Christians who lived in Rome eighteen hundred years ago, "Be not wise in your own conceits," well deserves the attention of those who are living in our own days.

Look at our young men. Consider the want of respect and even consideration so many show to those older than themselves.

Consider, too, the manner in which parents are so often treated by their children. I do not refer to those sons and daughters specially who are utterly bad and depraved, those who, by their vicious lives and their cruel treatment, are bringing the gray hairs of their parents in sorrow to the grave.

But why does the Apostle condemn this false wisdom, and why does he teach us, on the contrary, to aim at the attainment of humility and lowliness of mind? It would take too long fully to answer this question; but to give a sufficient answer is quite easy.

HOLY NAME MEN WHO ARE ALIVE

REV. GOOD, EVANGELIST, IS EMPHATICALLY SHOWN TO BE A MALICIOUS LIBELER OF CATHOLICS

That the Holy Name Societies are not limited in their effective action to mere parades, impressive and exciting though these be, has been forcibly demonstrated by an incident of recent happening in the state of Iowa, in two localities as the joint theatres.

First, neither Billy Sunday's vaudeville, nor the prohibition movement, nor the men and religion Order movement, nor the word of serious and effective condemnation of these awful canons of society; secondly, in the City Council, in the Board of Education, in the office of Chief of Police, in the offices of Justice of the Peace, on the bench of the District Court, in the County Attorney's office, in the Sheriff's office, Catholics have neither vote nor voice;

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thirdly, during the men and religion forward movement in Cedar Rapids, from the Presbyterian church issued the statement that the Catholics were practically a cipher in the community, and consequently unable to cope with these conditions, therefore not responsible for them.

The case of Cedar Rapids is a fair sample of the recognition which Catholics receive in the public affairs of the Union. There is more in the Holy Name Movement than was at first conceived. — Philadelphia Standard and Times.

THE MISSION OF THE LAITY IN THE CHURCH MILITANT

A new view of Catholic Congresses is that brought out by the Right Rev. Dr. Hedley, Bishop of Newport, England in a sermon on the occasion of the recent Catholic Congress in England.

Using as his text "Who will grant that the whole people shall prophesy and that the Lord shall give unto them His Spirit"—words of Moses to his young lieutenant, Josue, when the latter, jealous of the position of the great leader has asked him to prohibit some of the Elders from prophesying, and Moses with the magnanimity of great man and a saint, cried out that he would have the whole people to prophesy if God so willed. The Bishop asks "Is it possible that, in these our Christian times, the whole of a Christian community may be endowed with the gift of prophecy?"

You do not need to be reminded, he continues, that our Christian forefathers in the Church's infancy, were given certain Charismata as they are called—that is, certain gratuitous, supernatural gifts manifesting the working of the Holy Ghost in the Church, certain extraordinary powers for the good of the Church. Thirteen or fourteen of these gifts are enumerated in the New Testament—such as the apostolical gift (or the "speech of wisdom," the gift of the evangelist, the gift of the doctor (or the "speech of knowledge," the gift of prophecy, the discerning of spirits, the gift of "the psalm," of tongues, of healing, and other miraculous powers.

These supernatural endowments were common, as we know in Apostolic times, and in the beginnings of the Church. They were by no means rare during the first three centuries.

Origin in the third century, the great fourth-century Fathers, Sts. Augustine, Chrysostom, Cyril and others testify to the occurrence of such manifestations from time to time. And we Catholics know that miracles have never ceased, through all Christian times. Apostolic men and their disciples have renewed the prodigies of the New Testament.

Wherever in the fields of Catholic Christendom great missionaries have, by preaching and holiness of life, drawn

CURED OF DRINK BY SIMPLE REMEDY A Devoted Wife Helps her Husband to a Cure Through Samaria Prescription

Mrs. S., of Trenton was in despair. A loving father and a careful provider when sober—her husband had gradually fallen into drinking habits which were ruining his home, health and happiness. Drink had increased his stomach and nerves and created that unnatural craving that kills conscience, love, honor, and breaks all family ties.

the multitude to praise and acclaim, wondrous, stirring and inspiring, of speech, healing, prophecy and the reading of the heart, enforced their appeals and demonstrated the presence of the Holy Ghost. It is as if our Lord Himself was still passing through the land, in every age, working by His servants. And always, by His servants, in every age, working by His servants. And always, by His servants, in every age, working by His servants.

Unless the Spirit of God had been descended upon the people, the Lutheran apostasy would, to all appearance, have possessed all Europe, from the Rhine to the Danube. Peter was sent by God to preach, to write and to educate. Everywhere we find him at first badly received—the Prince and the people, the people indifferent; but by degrees, the aggression of the Protestant leaders is checked and finally there is a most marked Catholic reaction throughout those countries, and Protestantism disappears, killed by the freshly-kindled faith and consciousness of the population.

Then the Bishop gave five notable instances of the people influencing great movements. When in the fourth century, St. John Chrysostom was Bishop of Constantinople, and that great prelate was persecuted by the Court, and by the Arians.

Again, one century later, in the land of Britain, as St. Germainus was preaching and baptizing a plundering band of Picts seems to have found its way from the Mersey, and was threatening the Christian people. Then Germainus, the Bishop put himself at the head, disposed them for battle on the amphitheatre of hills, and as the enemy creeps up in the early dawn, gives the signal for the onset by thrice crying out "Alleluia." The whole Christian host takes up the cry; the hills and rocks and the very heavens are told, re-echo Alleluia, and the enemy, panic-stricken, flees in disorder, leaving the Christians conquerors without striking a blow. And St. Bede says it was a victory won by the faith of the people.

We pass over seven centuries more. St. Bernard is preaching the second Crusade. His preaching and his miracles everywhere stir up the people, and he places the Cross upon hundreds and thousands. But the Emperor Conrad III. holds back and with him the principal lords; and without them no crusade is possible. Then by degrees the enthusiasm of the people spreads and intensifies; the numbers are too small for the crowds, the towns where he stops acclaim him like a conqueror, his journeys are a triumphal progress. On St. John's Day, December 27, he preaches before the Emperor in the Cathedral of Spire; and the crush is greater than ever, for the Emperor has promised on that day to give his decision. St. Bernard speaks as St. Bernard could speak. Then the Emperor, without waiting for the end of the sermon, throws himself on his knees and cries out, "I am ready;" and as St. Bernard places a candle in his hand and the Cross upon his breast, the crowd that fills the church, and the hands to heaven and burst into a frenzy of acclamation. No one can for a moment doubt that the adhesion of the Emperor and of the princes of the Empire to the second Crusade was the effect of the people's response to St. Bernard's preaching.

Continuing, Bishop Hedley reminded his hearers that when the Albigensian plague threatened to hand over the fairest provinces of Europe to the service of the Manichean demon; that outbreak of paganism, worse than Mahometanism, infected rather the barons and knights than the people. It dehonored Jesus by denying the Incarnation. The people replied by increased devotion to the Blessed Sacrament. If we examine the records of the century before the institution of Corpus Christi, we find the clearest indication of a rising tide of popular piety and reverence. It was then that the great Elevation became common; that the lamp of the sanctuary was lighted; that the sacred bell began to toll, and all in church and in the streets and in the fields fell down in adoration; that the Holy Viaticum began to be publicly carried forth by the vested priest; that the rights and the sound of the bell; that special psalms were introduced in the Mass itself before Communion.

It was the people's faith set on fire by a St. Dominic, a St. Louis, a St. Thomas, and the Holy Virgin of the visions, St. Julian of Liege, that inspired the Holy See in so signally enriching the cultus of the Blessed Sacrament.

Instances like these suffice to illustrate what certainly appears to happen in God's dealings with the flock that He loves. The people, as a community, seem at times to have that gift of exalting the Kingdom of God which is called in Scripture "prophesying." And if they ever had it, they have it still. The people in these days means a very different force from what it meant in the past. The people are self-conscious; they can unite, and they can express themselves. We all know that, at the time in which we live, the democracy is a most formidable engine for the interests of faith, of piety, of charity, and of Catholic rights. It represents our common inheritance of Catholicism, of which we are proud. It proves our sacrifices so willingly made for cause. It expresses our spirit of brotherly union, and the desire of every Catholic to help every other.

It is something more than a meeting of well-intentioned citizens?—more than a conference of men and women with views to propound for the good of mankind? Yes! The Holy Ghost is with us, the Holy Ghost is upon us, the Holy Ghost speaks by our voice and works by our agency. There is something more than a mere inspiration. Neither is everything that is said or done in this Congress absolutely true or absolutely wise. But if the Holy Spirit guides the hierarchy, so the Holy Spirit guides and moves the Catholic masses. We take the grand result, the road effect, of a meeting like this and we find that education, that consolation, that praise of God, which the prophets of the Israelites, who were not priests, and the prophets of the early centuries, who were neither priests nor apostles had represented to spread abroad in the Church.

It seems to me that this thought should help every one of the members of this Congress to labor with all his strength in the spirit of seriousness in the sight of Almighty God. Its success may be safely left to Him who inspires himself, when they unite, when they speak with the voice of faith and act together, as true and genuine Catholics, the Spirit of Jesus, who ever spreads his wings over the Kingdom of Jesus, always descends into their midst. You may not see the fire, or hear the rumbling, or feel the trembling earth, but it is the same Holy Ghost; and the dreams that you dream will come true, and your visions will be realized, and you will help to renew the face of the earth.

God has sent us the earth for our life. It is a great entail.—Ruskin.

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IF A METHODIST WERE PRESIDENT

If we can in this instance trust press reports, Bishop J. P. Berry, of Buffalo, N. Y., at a special meeting of the Methodist Episcopal ministers in Chicago on December 18, warned his congregations that "the Methodist Episcopal Church needs to fear to-day the influence of Unitarianism, magnified, advertised and clothed with respectability under the administration of Mr. Taft, our President. The bishop declares that the Methodist Church was at a standstill and that "subtle attacks made upon the divinity of Christ" and the influence of Unitarianism were the principal factors which menaced the Church. Alas for our President amid the responsibilities of his high office!

The capitalist of the country arrayed against him because of his immoderate anti-trust activity; the "Progressives," because he is not active enough, and now a Methodist overseer beholds in the respectability that encompasses a third of all men for the followers of Wesley and Whitefield. As to what extent respectability may be blamed for the comparative losses of Methodism in the last decade no one, perhaps, is better qualified to speak than a Methodist bishop. But if respectability is a danger threatening the very existence of a Christian body, why is there something rotten in Denmark? Such danger would be of comparatively recent origin. There is no record that church membership in early times was thus affected. Stoicism was magnified, advertised and clothed with respectability in the person of Marcus Aurelius, the Roman emperor, yet among Christians there was no noticeable drift towards Stoicism during the twenty eventful years of his reign. On the contrary, the Church increased and prospered. The other danger, and we believe the true one, is that arising from the "subtle attacks made upon the divinity of Christ," made, by its members, on the admission of a Methodist bishop, by Methodists themselves. But the poor Methodists are in no position to check the evil. Their barque, without sails, without captain or helmsman, is nearing the edge of the cataract, and though some aboard realize the impending catastrophe, they are powerless to stem the torrent that sweeps them on. But the Methodists are not alone in their predicament. This arch-heresy which dethrones the Christ is common among all the sects. Nor is there any authoritative voice to give warning of lurking error or protest in the truth, except the voice of him who pilots the Barque of Peter.—America.

ALBERT PIKE THE HERO OF AMERICAN FREEMASONRY. HIS PART IN THE CIVIL WAR

From the Catholic Bulletin, St. Paul An Associated Press dispatch of October 22 gave to the country the following bit of news: "More than a hundred Scottish Rite Masons, who attended the meeting in Washington of the Supreme Council for the southern jurisdiction of the order, made a pilgrimage to Glenwood Cemetery to-day to decorate the grave of General Albert Pike, one of the founders of Masonry in the United States."

Albert Pike is still the hero of American Freemasonry. The pilgrimage to Glenwood Cemetery is the proof. Another proof is the installation some years ago of a statue to him in front of the Masonic Temple in the city of Washington. Still another is the continued reverence with which his name is hailed whenever it is mentioned in Masonic lodge rooms and the authority as that of an oracle which is accorded to his writings. Undoubtedly Albert Pike ranks high among the highest in American Freemasonry. In view of all this it may be amiss to recall his military record at a time when America was in peril of death, when the civil and political liberties of the world, dependent upon the survival of the Stars and Stripes, were menaced with ruin and long oblivion. The part of Albert Pike in the Civil War is such that Americans, Freemasons no less than others, should be ashamed to do him honor.

Albert Pike in taking up arms against the Union had not the excuse that he was a native of one of the Confederate States. He was born and grew to manhood in Massachusetts. In taking his place in the Confederate ranks he was arraying himself against his friends and neighbors. Not only did he arm himself against his own State and the Union to which Massachusetts was so loyal, but he did this through means disgraceful to civilized warfare, enlisting under the flag the semi-barbarous Indians of the South-western plains and letting loose their savage instincts in wild conflict against the forces of the Union.

In the battle of Pea Ridge, or Elk Horn Tavern, in Missouri, Albert Pike, as brigadier general, commanded two regiments of Cherokee and one of Creeks, whom he had, through his personal influence and efforts, induced to join the Confederate army. General John W. Noble, of St. Louis, Secretary of the Interior under President Cleveland, was a combatant at Pea Ridge. Reading a paper before the Comptons of the Loyal Legion in St. Louis he describes the behavior of those regiments in the battle. "Together with Texan regiments, the Cherokees charged upon the Third Iowa Cavalry and the artillery supporting them. The charge was at the outset successful and the guns of the artillery were captured, but not the caissons. A considerable part of the Indian forces stopped with the captured 'shooting wagons' falling into confusion, laughing, talking, riding this way or that, wholly regardless of orders (see Pike's own official report?) Here and there a ward of the nation might be seen with the harness of an artillery horse on his neck, the trace chains clanking at his heels, exclaiming "Me big Indian, big as horse." General Pike led a feeble band, the following day, to the heights of Big Mountain, near Elk Horn, where he was no use in the battle, and whence he fled,

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 well to remember that delays, besides being dangerous, only add to the cost of procuring a policy of life insurance. It will pay you to have a talk with one of our representatives, or write to-day to the

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