

FIVE-MINUTE SERMON.

Second Sunday after Epiphany. COUNSEL.

"His name was called Jesus." (Gospel of the day.) The feast of the Holy Name of Jesus, dear brethren, is one which suggests to us many thoughts. It recalls to our mind the sweetness of our Saviour. It speaks of His tenderness for sinners and of His mercy to the penitent. It tells us, too, of His power—the infinite power of God, and of His awful majesty.

It is a day that fills us with joy and with sadness. It brings us joy because the Holy Name is a precious treasure entrusted to each of us, and a mighty shield defending us against the attacks of our spiritual enemies.

And we are sad, too, to-day, because we are reminded how much the Blessed Name of God our Saviour is reviled and used irreverently. And to-day the Church protests with all her power against blasphemy and cursing. To-day she calls upon her children to turn with loving hearts to God and to praise and bless in an especial manner the Holy Name of Jesus. Not that she would have Christians confine their praises to to-day alone, but she would impress upon us by this day's feast the constant duty of giving reverence to the Holy Names of God and of Jesus.

The wicked habit of cursing, which the Church lifts her voice to cry out against, is an evil of a very serious kind. And it is something that unfortunately is too common among Christians of every age and walk in life.

Young children and gray-haired men and women are guilty of this irreverent and sacrilegious name. Rich men and poor men, men who say they have faith and men who have no faith, all are addicted to the impious vice of cursing.

Think how shocking it is to hear the name of Him who so loved us that He gave the last drop of His blood for us; who literally poured out His life for us; think of His name brought into the gutter! Think of that name, "which was called by the angel" with awe, introduced into the low speech of the bar-room, or called upon in witness of the ribald jest! Think of gossipping women varying the monotony of their unavailing discourse with exclamations filled with irreverence towards God and our Saviour!

Go to the shops, to the mills, to the business houses, and have your ears offended and your soul grieved by the injury done to the Holy Name. And go to the homes of Catholic men and women—to the homes of some of you—and listen! Hear the father and the mother cursing each other and their children! Hear them call upon God to damn them, to strike them dead, to hurt them to hell!

You unnatural parents, you teachers of wickedness to your own children, how shall you escape the wrath of God? You who should bring up your children in the love and fear of God have become the agent of God's enemy, and are instructing your offspring in the way of eternal perdition. And how many more of you, instead of calling your little boys and girls about you when bedtime comes, and teaching them to lift their hearts and voices in prayer to God, how many of you are altogether negligent about this most important duty of taking care that your children pray! When the veils are drawn aside, and you stand before the judgment seat of Christ, you will learn how many sins you have been the occasion of by your neglect of duty and your bad example.

The home, the street, the work place, are each and all the scenes, and often the stronghold, of this rampant vice of bad language. And the men and women and children who debase themselves and scandalize others, and sin against God by this evil habit, are more numerous than we like to acknowledge.

Our duty is plain enough. If we have the misfortune to be of those who have contracted this vice of foul speaking, let us resolve now upon amendment, and impose upon ourselves some definite penance for our crime, and study to discover and apply the proper remedies.

If we are not ourselves the victims of the habit, let us help others by our example. Let us show our displeasure on every occasion when bad language is used. Let parents bring up their children strictly, teaching them respect for sacred names and the duty of reverent prayer. And let us always, by in casual acts of civility, give honor to God whenever we hear His Name dishonored among men, and thus do something to abate the evil of this horrible vice.

WEALTHY CATHOLICS.

EVERY WHIT AS GENEROUS IN THEIR BENEFICENT AS ARE NON-CATHOLICS.

Dissenting from the opinion evidently held by Father Roche, author of "The Business Side of Religion" that, generally speaking, wealthy Protestants are more generous in their gifts to religious causes than are the corresponding class among Catholics, the Ave Maria says:

"Wealthy Catholics are every whit as generous as wealthy non-Catholics. Of course, the number of the former—as wealth is computed nowadays—is comparatively small, but they give generously, constantly and unostentatiously, as a rule. The more frequent and more munificent their benefactions, the greater would seem to be their reluctance to have them found out.

"We know of one millionaire Catholic in the United States, whose name is seldom, if ever, mentioned in connection with 'princely gifts' of any sort, that expends a 'little fortune' every year in charitable work. A Catholic lady of our acquaintance once supported forty poor families for a whole winter from her private purse. And this is only one of innumerable benevolent actions on her part—and very probably the only one, too, of which any public mention has ever been made. (It is hoped that this writing will escape her notice.) Another Catholic lady contributed \$20,000 to a good work to which her attention had been called in these pages. It was only by accident that we learned of this benefaction, and there is no telling how

many others are to her credit. A capitalist in one of our Western cities, a strayed Catholic having heard of the need of a certain mission in one of our new possessions, called on a well-known layman and begged him to 'get them everything they want, and send me the bills.' Last week a Bishop told us of a Catholic gentleman whose yearly alms amount to \$60,000 or more though in some quarters he has the reputation of being 'clay-footed.' We could multiply such examples from personal knowledge.

"It is a mistake to suppose that wealthy Catholics are not generous because their benefactions are unheralded from the housetops."

MORE QUESTIONS.

PETER'S PRIMACY—DID HE HIMSELF KNOW THAT HE WAS POPE?—CLOISTERED NUNS.

Question—Is it correct to believe that Jesus gave to all His Apostles the same power He gave to St. Peter? Answer—Such a belief would not be true. It was to Peter alone that Christ said (Matt. xvi. 19): "Thou art Cephas (Peter, petros, in Greek, Rock in English) and upon this rock I will build My Church, and the gates of hell shall not prevail against it." It was to Peter alone that Christ said (Matt. xvi. 19): "I will give to thee the keys of the kingdom of heaven (the kingdom of heaven meaning Christ's Church)." It was to Peter alone that Christ said (Luke xlii. 32): "Thou, being once converted, confirm thy brethren." It was to Peter alone that Christ said (John xxi. 17): "Feed My Sheep" (not some, but all of His sheep). These passages prove that the Savior confided to Peter, and through Peter to his Church, both a primacy in the Church and infallibility in its teaching.

Says Prof. C. A. Briggs, the famous Protestant Biblical scholar (The North American Review, February 15, 1907):

"It is evident that Jesus, in speaking to St. Peter, had the whole history of His Kingdom in view. He sees conflict with the evil powers and victory over them. It is, therefore, vain to suppose that we must limit the commission of St. Peter. We could no more do that than we could limit the Apostolic commission to the Apostles. The commission of the primate no less than the commission of the Twelve, includes their success in all time to the end of the world."

Question—Did the Apostles ever recognize in St. Peter the vicar of Jesus Christ and the infallible doctor of the Church?

Answer—I will let Waterworth ("The Fathers on St. Peter and His Successors," p. 47) answer this:

"Peter acts on all occasions as the Head. Everywhere he takes the lead, and the rest gather round him as their centre. They act with him indeed, but he initiates all, suggests all, and takes the prominent part in all. The facts that establish this are too clear and too evident to need repeating. Throughout he also is the teacher; and where any new point has to be developed from the doctrine of Christ, it is Peter who deduces it; as witness the election of Matthias, the reception of the Gentiles into the Church, and the observance, or rather the cessation, of the ceremonial law; all points of magnitude, but the second and third, especially, and so utterly unexpected and strange, that they seem at one time to threaten a schism in the Church. Further, his teaching and discourses are the means emphatically of propagating and making converts to the Gospel."

Again, his miracles are recorded at length by the Author of the Acts, who draws special attention to the wonderful powers which he possessed. But besides all this, it is he who exercises the dread power of binding and loosing and judging in the case of Ananias and Saphira, and Simon Magus. Indeed so prominent and pre-eminent is the part of Peter, that it would be a very easy task to compare it, reverently, but truly, with that of Christ in the Gospels—with all the differences, of course, between the Founder and Law-giver and His Interpreter and servant."

Briggs says: "Peter was certainly the chief of the Apostles, according to all the Gospels, during the earthly life of our Lord. The early chapters of Acts represent him as the acknowledged chief of the Apostolic commission down to the Council at Jerusalem. It was he who had the continuation of the narrative of St. Peter's work in Antioch, Western Asia and finally in Rome, in all probability the same undisputed leadership which he enjoyed."

Question—St. Peter never thought of being Pope and never acted as if he were.

Answer—The Jesuit Waterworth and the Protestant Briggs say he did.

Question—Neither Peter nor Paul were ever in Rome, as the history used in all the high schools of Ohio teach.

Answer—Are you sure of what you say about the Ohio schools? No one disputes St. Paul's being at Rome. Some Protestants controversialists denied that St. Peter had been there, recognizing that it would be a body blow to the supremacy of the Bishops of Rome if they could establish that Peter's See was not that of Rome. They have now given up that attempt. Commenting on their action, the Protestant Whiston has said: "None but weak Protestants pretend to deny that St. Peter was in Rome. This is so clear from Christian antiquity that any Protestant must feel ashamed to acknowledge that it has ever been denied by Protestants."

Question—Can an ordinary saloon-keeper be saved, even if he does attend Mass?

Answer—Much more is required for salvation than attending Mass. The saloon business is not one that would recommend to persons anxious about their salvation, for it is sure to subject them to many temptations, and still more sure to hold out temptation to others. It would be unjust, however, to say that the saloon-keeper cannot save his soul, since his business can be conducted morally.

Question—What are the numerous for? What is an inclosed nun? Why

are the nuns not permitted to visit their homes after taking vows? Answer—The Sisterhoods have been established, not by the Church, but by high-minded and spiritually gifted women within the Church, with the Church's approval, for the purpose of attaining the highest Christian perfection through the observance of the evangelical counsels of voluntary poverty, chastity and obedience, as recommended by the Savior in Matt. xix:21 and 29.

An inclosed or cloistered nun is one who ordinarily does not go outside her convent enclosure. The Sisterhoods are self-governing bodies that have framed their own rules and that select their own officers. The legislation of each Sisterhood differs from that of every other; the reason why some were called from their comfortable beds to adopt a rule not to visit their homes again may be found, I imagine, in Matt. xix:29: "And everyone that hath left house, or brethren, or sisters, or father, or mother, or children, or lands, for My name's sake, shall receive a hundred-fold and shall inherit eternal life."

W. S. KERRS.

THE SIGN OF MARY.

"By the Sign of the Virgin Mary" is the name which designates the only drug store in the "icy-land town of Hatt." A statue of Mary, Health of the Sick, has stood in the niche above the doorway for more than a hundred years, and the name has been handed down with the store from generation to generation. A translation from the German in an exchange gives the story of the Sign of Mary.

One cold winter night when the proprietor of the place had long retired, he was called from his comfortable bed by the loud ringing of his bell and the pounding of little fists on his front door. Cross at being disturbed, but still true to his calling, he rose hurriedly to discover the reason for all this noise. There she stood, a timid, frail bit of humanity, bundled in a huge shawl, but still shivering with cold and fear.

"Please would the Herr Apotheker," she stammered, "would this kind Herr Apotheker put up this medicine at once, for the poor mother is very sick?" The man growled a sleepy reply about other people's sick mothers and late hours and unreasonable disturbances in general, and about loss of sleep because of the illness of his own children in particular. He scanned the prescription, reached for his several ingredients among the patiently neat arrangement of bottles on his rough board shelves, and after ten minutes work handed the child the required medicine.

"There, now, carry it carefully," he warned her, "or you may drop it and break the bottle, and I couldn't fill it a second time on this cold night."

"Thank you," she said gratefully, as she looked up at him and paid him the sum he asked. "That will cure our good mother the doctor said, and the Blessed Virgin, of course."

"Yes, yes, and the Blessed Virgin," the man answered as he slammed the door and turned to put away each bottle into its own special place, preparatory to going back to bed.

Glad to be away from the cross drug-gist, the child ran up the hill as fast as her little legs could carry her toward her home.

Twice she turned to see that the drug-gist's little lamp was still burning. Its faint flicker lighted up in special relief a homely little wayside shrine, worn and weather-beaten and of little artistic beauty, a wooden image of the Virgin Mother before which the town people since time immemorial had rested, and had sent up fervent prayer for spiritual or temporal help.

"Dear Mother Mary, save our mother. Thou alone canst help her," the girl prayed, with all the beautiful faith of childhood.

She arose, full of new hope and courage, but as she tried to run on her big shawl caught on a sharp edge of the stone upon which she had knelt and she stumbled and fell. It was not a hard fall, so she jumped up quickly to finish her precious errand. But, oh dear! There was a sudden cracking sound—the bottle had slipped and broken into a thousand pieces, and the precious medicine lay upon the icy ground.

"What shall I do? What shall I do?" she moaned and wept. "Mother is ill and needs the medicine. But the drug-gist is cross, and he said he would not get up for me again. Still, mother must not die! Mother in heaven, help me, and I'll go back and get another bottle."

Then, more swiftly even than she had run the first time, she hurried down that hill, looking neither to right nor to left, for she felt as safe upon the country road as in her own home. The only fear she knew now was the fear of not being able to rouse the drug-gist.

But what has happened? The oil lamp was burning brightly, as she could see through the frosted window pane. The man must be busy putting up medicines for his own sick children, she thought, for hardly had she touched the door before it was swung wide open and the drug-gist stood before her.

"The medicine," she began, frightened to death, "the bottle—Oh, please Herr Apotheker! There on the ice in front of the shrine on the hill. Please don't be angry! Oh, good Herr Apotheker! It fell and the bottle broke and—"

While she went on stammering her excuses she suddenly felt herself caught up in the big strong arms of the drug-gist, who kissed her impulsively while tears of joy ran down his cheek. Then he laughed and cried hysterically as he set the bewildered child high up on top of his old-fashioned oaken desk.

"Mother Mary, thou has saved me all," he cried, and when his over-wrought nerves had recovered from their fearful tension he related the prescription, this time using the quinine the doctor had ordered instead of that deadly morphine which, by a fearful mistake, he had put into the first preparation.

"Dear little one, she could not under-

stand the change in the gruff old drug-gist, but she smiled happily when she heard him singing and humming at his work. At last he was through, and the second bottle was filled. When all was ready she suddenly remembered with a heavy heart that she had no money.

"But—but—we are poor, and when must we pay?"

"Pay?" the drug-gist asked. "Why, you paid me before, and let me see how much. 'Fifty pfennigs? Yes, here is the identical coin. Take it back; it is yours. And here is a gold piece for your mother. But no, you'll drop it," he continued teasingly. "I'll carry you home and the medicine and the money and all, and in a few days your dear mother will be up and around again, and all will be well. Come."

He stopped to turn down the lamp, then, bundling his precious burden into his arms, he asked her for full directions to her home.

"Mother Mary, thou hast helped," the happy child murmured to herself. "Yes, yes, the good Mother Mary," the drug-gist answered fervently, as he smiled up at the little statue in the niche over his doorway—"Mary, Health of the Sick."

A PROTESTANT ON THE SUPERSTITIONS OF INFIDELS.

The Pilot has, already, noted Protestant journalistic appreciation of many points in the Eucycolical of Pope Pius X. on "Modernism," showing that a common peril to all who believe in Christ and love their fellow-men is realized as the result, the destructive criticism of divine revelation.

The following letter appearing in the Boston Herald, under the title, "Archbishop O'Connell and Modernism," takes up a point in His Grace's Pastoral, relative to the superstitions of infidels. It is the more impressive as the writer is not a Catholic:

To the Editor of the Boston Herald: Will you allow me space in which to renew the attention, both of Catholics and Protestants, to one bit of Archbishop O'Connell's explanation of the Pope's deliverance on the subject of Modernism? Here it is:

As the modernist errs in overvaluing the temper of the age so does he err in his appraisal of the men whom he would win. Reason and liberty he conceives to be their only guiding principles. Faith and authority he imagines have no weight with them. Yet, never since the declining days of the Roman Empire, has there been so much reasoning faith in stultifying occultism and oriental vagaries among the western peoples as now flourish in this boasted age of reason. Those who loudest decry the yoke of faith as degrading, are often themselves childish shrines or among those who pitifully grope for religious comfort in the darkness of some superstitious sect.

Wiser and timelier words were never written. People who look with pitying compassion upon the "poor, ignorant, superstitious Catholic servant girl," who prays to the Virgin and believes in Catholic miracles, "arise their belief in marvels and mysteries which make you stare with astonishment. The man who ridicules the doctrines of the Resurrection will gravely assure you that he has seen the spirit of his dead grandfather walk out of the darkest cabinet, materializing medium! Childish superstitions which are no more respectable philosophically, than the wood-ooism of a Louisiana swamp, are cushioned in the magnificent churches of great cities. It is the old story of credulity and scepticism walking hand in hand?"

It is astonishing how history repeats itself. The old Roman noble who did not believe in God, but who bought a piece of land or took a bath 'till he had ascertained the relation which the moon bore to the crab! As Macaulay says, "We have ceased to wonder at any vagaries of superstition. We have seen men, not of mean intellect or neglected education . . . talking unknown tongues, working marvellous cures or mingling down with messages from God to the House of Commons. We have seen an old woman with no talents beyond the canning of a fortune teller, and with the education of a scullion, exalted into a prophetess, and surrounded by tens of thousands of devoted followers, many of whom were, in station and knowledge, immeasurably her superiors, and all this in the nineteenth century."

The writer of this is not a Catholic; but he believes the time has come when all the divisions of the Christian Church should unite to repel the attacks of that newer Paganism which not only antagonizes the fundamental doctrinal concepts of their faith, but is undermining—albeit unconsciously—the foundation of its ethics.

S. Incidentally, in view of the problem of domestic service, it is somewhat amusing to read of persons with hardihood enough to "look with pitying compassion" on the "poor, ignorant, superstitious Catholic servant girl."

In the first place, the "ignorant servant girl" is a faded literary tradition revived only by young and inexperienced story writers.

In the second place, the mistress no longer turns a pitying, but rather a very apprehensive eye on her maid, knowing that a much smaller matter than the faintest suggestion of criminality of the latter's religion, would send her post haste to other employers who would tenderly consider and facilitate her church going.

In further emphasis of the Archbishop's allusions to the dangerous superstitions of persons religiously unsettled, we have the recent murder

The Endowment Policy



is the best form of insurance for anyone desirous of making provision for his own future, and who in the meantime requires some protection for those dependent upon him.

Such a policy with the North American Life affords the surest means of accumulating funds for the future, while at the same time guaranteeing the immediate payment of the amount in event of death.

Further information furnished on request, or consult one of our agents located almost everywhere.

NORTH AMERICAN LIFE ASSURANCE COMPANY.

HOME OFFICE: TORONTO, ONT. L. GOLDMAN, A.I.A., F.C.A. Managing Director. JOHN L. BLAIKIE, President. W. B. TAYLOR, B.A., LL.B., Secretary.

of a young girl of thirteen in Cleveland by a student of theosophy, anxious to demonstrate his theories on "soul-unions," followed by his suicide when his theories failed; and the considerable audience which attended last Sunday night the crazy ramblings of an alleged healer, and the vapors of a shrewd but discredited Spiritualist in a city not far from cultured Boston.

EPISCOPALIAN PLEA FOR VICAR OF CHRIST.

The Lamp, the organ of an eminently religious body of Episcopalians, who are all but Catholics, dwelling together in Graymoor, Garrison, N. Y., makes this touching allusion to the Vicar of Christ in a recent issue: "There is a special reason why this Christmas we should remember with loving hearts and strive to do honor to the Pope. It is the year of his jubilee as a priest of the living God. For many months the Catholic world has been looking forward to celebrating this jubilee with great pomp and rejoicing, but owing to the outbreak of satanic hatred and wickedness unspeakable at Rome, the anticipated festivity and joy have been largely turned into mourning and grave anxiety by reason of the foul indignities and insults to which the Holy Father, the Cardinals, the Bishops, the priests and even the friars and nuns have been subjected by the anti-clerical socialists, who now control the municipal government. The public journals have reeked with the vilest scandals, destined to make the name of the Catholic priesthood and the religious communities infamous, which scandals have been exposed again and again as slanders having no foundation, save in the depraved imagination, which have given their currency."

Canada's Big Mutual



A Sound Company for Sound Policy-holders.

Insurance in force, \$50,000,000 Assets—all first-class, \$12,000,000

With a much larger volume of business to take care of, the expenses for 1906, including taxes, were over \$10,000 less than in the previous year.

Agencies in Every City and Town in Canada

Head Office, Waterloo, Ont.

FAVORABLY KNOWN SINCE 1826 BELLS CHURCH SCHOOL & OTHER PURSES BELLS & METERLEY & CO. GENUINE BELLS CHIMES, ETC. CATALOGUE PRICES FREE



How Christ Said the First Mass..

or, The Lord's Last Supper.

The Rites and Ceremonies, the Ritual and Liturgy, the forms of Divine worship Christ observed when he changed the Passover into the Mass.

By REV. JAMES L. MEACHER. Price \$1.25, post paid. THE CATHOLIC RECORD LONDON, CANADA

Just Out The Catholic Confessional and the Sacrament of Penance.

By Rev. Albert McKeon, S. T. L. 15 cents post-paid

The Kyriale Or Ordinary of the Mass

ACCORDING TO THE VATICAN EDITION Transcribed into Modern Musical Notation with Rhythmic Signs by the Monks of Solesmes. Price, 25c. post-paid

Kyriale Seu Ordinarius Missae

Cum Cantu Gregoriano ad exemplar editionis Vaticanae Concinnatum. Price 25c. post-paid

Catholic Record LONDON, CANADA

Advertisement for Gillett's Perfumed Lye, featuring the text 'USE ONLY THE BEST GILLETTS PERFUMED LYE' and 'E. W. GILLETT COMPANY LIMITED TORONTO, ONT.'

Advertisement for Totally Eclipsed, featuring an image of a washing machine and the text 'Totally Eclipsed That ancient relic, the Washboard, is totally eclipsed and entirely displaced by this up-to-date product of modern labor-saving ingenuity—The New Century Ball Bearing Washing Machine.'

Advertisement for London Mutual Fire Insurance Co. of Canada, featuring the text 'THE London Mutual Fire INSURANCE CO. OF CANADA. ESTABLISHED 1859' and a list of assets.

Advertisement for Tobacco & Liquor Habits, featuring the text 'Tobacco & Liquor Habits Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires tonight's use with it occasionally. Price \$2. Truly marvelous are the results from using his remedy for the liquor habit. It is a safe and impressive home treatment; no hypodermic injections, no publicity no loss of time from business, and a certainty of cure. Address: Dr. McTaggart, 75 Yonge Street Toronto, Canada.'