

## FIVE MINUTE SERMON

REV. F. P. HICKET, O. S. B.

## THE FIRST SUNDAY AFTER THE EPIPHANY

AIDS TOWARDS A GOOD LIFE; THE PRESENCE OF GOD IN THE SOUL

"And the Lord was with him."—(Gen. xxxix. 2)

The remembrance of the presence of God in our soul is a help to us in our endeavors to lead a good life and a stay in temptation. And having resolved to begin a more devout life with the New Year, let us study this aid to be good—viz., the presence of God within us.

"The fool hath said in his heart, There is no God" (Ps. xlii. 1), and every time we fall in our duty and commit a sin, we have in reality said the same. The sinner forgets his God. "God is not before his eyes: his ways are filthy at all times." For he hath said in his heart, "God hath forgotten" (second division, Ps. ix. 5, ii. 1). To keep good we must acquire just the very opposite habit of thought. Instead of persuading ourselves that there is no God, that He has forgotten, that He does not regard us, does not trouble about us, we must school ourselves to the constant thought that the Lord is with us and His eye ever upon us. The more constant this remembrance, the more sinless and holy our lives.

There is an example of this, illustrating it and proving it, in the Book of Genesis. In one short chapter four times over is repeated the text, "And the Lord was with him." You know, my dear brethren, that it is the example of Joseph to which I refer. His virtuous brethren sold him to the Ishmaelite merchants, and they brought him to Egypt, and Putiphar, chief captain of the army, bought him.

Joseph was a slave in a foreign land. What condition could be more open to temptation than the soul of this Hebrew youth? How natural, when suffering from his brethren's jealousy and persecution, to have given up all belief in right and truth—to have said in his heart, "There is no God!" How natural to have abandoned his piety and to have sunk in the sensuality and godlessness of the Egyptians. This temptation would be increased by the sense of his absolute loneliness. What mattered it what he did? Had not God forgotten him? He was an outcast and a slave. There was no father's voice, no tender, watchful care, no good name to keep unsullied—all these helps had gone from him, as it seemed, for ever. How noble, then, and what an example to us all, to keep as good and careful and chaste without them! No outward help to sustain him, no, but there was something within him—the presence of God in his soul. Joseph's example is the most splendid display of the power of God's presence ennobling the soul of man. Amidst the temptations of Egypt, his faith and love carried his heart back to the vale of Hebron; and daily he worshipped, as his father had taught him, the God of Israel.

One after another trials came on, and Joseph's soul, buoyant with the presence of God, surmounted wave after wave of trials and temptations. Sold as a slave, he found favor most wonderfully in the sight of His Master, "and the Lord blessed the house of the Egyptian for Joseph's sake." (Gen. xxxix. 4.) Prosperity was dawning on him, when he was tempted, and by resisting, he was ruined. And when he answered the temptress, the same thought of God's presence emboldened him to face ruin rather than sin. "How can I do this wicked thing, and sin against my God?" (verse 9.) "His master, giving too much credit to his wife's words, was very angry, and cast Joseph into prison." (Verses 19, 20.) How hard to bear a dungeon without a murmur, as the reward of chastity, fidelity, and truth! How he must have cherished the remembrance of his God in his heart or else that temptation to think that he was forgotten and abandoned would have overwhelmed him!

Just in that darkest hour the Scripture says: "But the Lord was with Joseph, and having mercy upon him, gave him favor in the sight of the chief keeper of the prison, who delivered into his hand all the prisoners, and whatsoever was done under him. Neither did he himself know anything, having committed all things to Him; for the Lord was with him, and made all that he did to prosper." (Verses 22, 23.)

How difficult it must have been for Joseph to have had such faith in God in his trials! And yet he kept it and preserved it. We find him even in his triumph and when honored by Pharaoh the same; for the King's greatest praise was, "Can we find such another man that is full of the spirit of God?" (Gen. xl. 38.)

The remembrance of God's presence should be the same help and strength to us. And how much easier for us to cultivate it in our souls than for Joseph.

First, we have his wonderful example to instruct and encourage us; and we have not to suffer the hard struggles of that poor, persecuted young brother.

God has been revealed to us far more plainly than He was to Jacob and to Joseph. Since then, that God has become Man, and revealed His love and mercy to us, winning from holy souls a loyalty and devotedness far greater, we should think, than Joseph ever dreamed of. If Christ has not made us know that the Lord is with us, if the star has not led us, as the Magi, to find Him, acknowledge Him, and worship Him, my dear brethren, let us be humble

enough to be afraid that the Lord is not with us. How much more easy to realize that Jesus is with us than that Jehovah, the God of Israel, was a distinct body, and his final separation from home may be dated from the period of the divorce."

I could quote many others, but these three ought to impress Rev. Mr. Corbett that many who may believe that the Church of England, as it is to day, began its existence in the reign of Henry VIII., are not necessarily ignorant or bigoted. Rev. Mr. Corbett's alleged facts are six in number. Instead of being substantial facts they are mere straws grabbed at by a man who has gotten out of his depth. The first is a specimen of it all. It is, that "The Church of England was in existence 275 years before Henry was born (1491) as shown by the first article of the Magna Charta (1215)."

The Church of England shall be free, etc., and indeed organically it is the same church for 1,100 years prior to that date. The Statute of Carlisle (1305) also refers to the Holy Church of England. Thus it was the Church of England in 1215, also in 1305 and in Henry's day, and it is the same Church of England to-day, One, Holy, Catholic and Apostolic.

## THE CHURCH OF ENGLAND

## STATEMENTS OF THE REV. A. CORBETT CORRECTED

By John P. Sutton

Some good soul, Catholic or Protestant, I don't know which, has sent me a typewritten tract which undertakes to prove that the present Protestant established Church of England is the ancient apostolic Church of eighteen hundred years ago. A Baptist preacher once asserted that St. Patrick was a papist, and probably it was as near the truth as the claim made by this document. The tract purports to have been written by the Rev. A. Corbett and he certainly is to be complimented on the courage with which he has attempted a task which some of the best-equipped and learned divines of the Anglican Church have failed to accomplish.

He heads the tract with a quotation from Bishop Garrett, of the Protestant Episcopal Church of America to wit: "The clear enunciation of the Church's historic continuity is essential to her rapid growth in this country." True enough, but the mere enunciation of this continuity without proof to sustain it, will not satisfy a truth seeker gifted with ordinary intelligence. Rev. Mr. Corbett attempts to supply this proof, and he starts out with the following preamble: "It is frequently asserted that the Church of England of the past 850 years was founded by King Henry VIII. This assertion originated with the Church of Rome, being carefully taught in its parochial schools, is perpetuated by that communion and is believed and is handed on by the Protestant denominations. Writers of public school histories, being either too indolent to engage in independent, impartial research, or being incapable of doing so, also assist very largely in propagating the historical falsehood; which is accepted only by the ignorant or the radically bigoted. Realizing the truth of the above statements by Bishop Garrett we have compiled the following Facts (sic) which show the utter fallacy of the alleged royal foundation of England's national church."

I wonder if the Rev. A. Corbett has yet arrived at an age when poor mortal man has to clean his face with a razor, or if the silky down on his upper lip still attests the goodness of his youth. Be that as it may, the dogmatic, cocksure style of his preamble would indicate that he must have graduated at a very recent date. If, contrary to my idea, he has attained to more mature years, I must congratulate him for having so evidently retained the freshness of youth.

It is a fact that one is never too old to learn, and it may surprise Rev. Mr. Corbett to know that some very eminent Englishmen labor under the idea that England's national church got its start when Henry VIII. quarreled with the Pope. I will quote from a few of them, and I don't think any one will charge them with being members of the Church of Democracy which we value so highly to-day. The Church of England in the year 1215 was a free church that rendered to God the things that are God's and to Caesar the things that are Caesar's. Today the Church of England is a mere department of state, subject to Caesar, and to Caesar's masters, the Parliament of England. Evidently in that year of grace, 1215, the Pope's spiritual authority was supreme in England from Solway sands to Land's End. During all those 275 years preceding the birth of Henry VIII. there were many disputes between England and the Holy See on financial issues, for John Ball, then as now, thought the payment of a tax gave him the privilege of growling. These very disputes are in themselves proofs as strong as Holy Writ that the Church of England of that period was in absolute communion with, and obedient to the Pope of Rome. The Englishman of those old Catholic days might kick against Peter's pence, but loyalty to the spiritual authority of the Pope was a part of his very nature. So thoroughly Catholic was England, and so great was the devotion of the people to the Mother of God, that it won for the kingdom the title of "Mary's Dowry."

A proof of the Pope's ecclesiastical authority in England were the course in which ecclesiastical litigation took place. Of these, the Protestant Englishman, Professor Maitland writes: "But the Pope was far more than president of a court of appeal. Very frequently the courts

the Anglican Church, and the author of a "History of the Church of England." Bishop Short says: "The existence of the Church of England as a distinct body, and his final separation from home may be dated from the period of the divorce."

I could quote many others, but these three ought to impress Rev. Mr. Corbett that many who may believe that the Church of England, as it is to day, began its existence in the reign of Henry VIII., are not necessarily ignorant or bigoted. Rev. Mr. Corbett's alleged facts are six in number. Instead of being substantial facts they are mere straws grabbed at by a man who has gotten out of his depth. The first is a specimen of it all. It is, that "The Church of England was in existence 275 years before Henry was born (1491) as shown by the first article of the Magna Charta (1215)."

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I freely admit that the Church of England, like the Church of Spain, the Church of France, the Church of Ireland, was in existence before the time of Henry VIII., but it was in communion with the Church of Rome and it recognized the Bishop of Rome to be the center of the Catholic unity as the successor of Peter to whom were given the keys, and why was it to confirm the brethren in their faith? A church cannot be one in faith and Catholic at the same time, if there be not a center of unity to which all look for guidance. Before the time of Henry VIII. the Church of England, like all its sister churches, acknowledged the Pope to be the supreme head of the Church. The Church of England to-day is a different institution. The king of England is supreme head, and at his coronation the Archbishop of Canterbury administers to him an oath binding him to maintain "the Protestant religion as by law established." When Magna Charta was wrung from King John by the barons of England, the barons, it is true, demanded the freedom of the Church of England, but it was freedom from the unlawful intermeddling of rapacious English kings. The man who drew up that clause, and indeed most of the chapter, was Stephen Langton, Archbishop of Canterbury, and, like his successors, the present Archbishop of Westminster, a Cardinal of the Roman Church, and by virtue thereof an assistant and counsellor of the Pope. The monks of the Cathedral Chapter of Canterbury exercised an ancient privilege of nominating a successor, to a deceased Archbishop of that archdiocese. On the death of Archbishop Hubert Walter, in 1205, the monks, following their custom, chose a successor, subject of course to the Pope's confirmation. The bishops of the ecclesiastical province objected to the privilege exercised by the monks, and proceeded to name a candidate for themselves. The two factions sent a delegation for each body to Rome to plead the cause of their respective candidates, and also the question of the privilege. Pope Innocent III. after examining the evidence, sustained the claims of the monks, still not approving of the candidate they had named, he advised them to make another nomination. There was then in Rome, a very learned English priest to whom we owe the division of the Bible into chapters. Pope Innocent suggested the name of this priest as a worthy candidate for the primatial See of England. The monks in spite of the Holy Father's advice, and to Stephen Langton left his study and retirement to be one of England's most famous patriots, and the leading spirit of the great movement that won from a tyrant king the charter of English liberty, and the very foundation upon which at different times subsequent patriots have gradually raised that fabric of democracy which we value so highly to-day. The Church of England in the year 1215 was a free church that rendered to God the things that are God's and to Caesar the things that are Caesar's. Today the Church of England is a mere department of state, subject to Caesar, and to Caesar's masters, the Parliament of England. Evidently in that year of grace, 1215, the Pope's spiritual authority was supreme in England from Solway sands to Land's End. During all those 275 years preceding the birth of Henry VIII. there were many disputes between England and the Holy See on financial issues, for John Ball, then as now, thought the payment of a tax gave him the privilege of growling. These very disputes are in themselves proofs as strong as Holy Writ that the Church of England of that period was in absolute communion with, and obedient to the Pope of Rome. The Englishman of those old Catholic days might kick against Peter's pence, but loyalty to the spiritual authority of the Pope was a part of his very nature. So thoroughly Catholic was England, and so great was the devotion of the people to the Mother of God, that it won for the kingdom the title of "Mary's Dowry."

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## FAMILY DOCTOR'S GOOD ADVICE

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ROCHON, P. Q., JAN. 14th, 1915.  
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Christian which did justice in England were courts which were acting under his supervision and carrying out his written instructions. A very large part and by far the most important part of the ecclesiastical litigation that went on in this country came before English prelates, not as judges ordinary, but as mere delegates of the Pope commissioned to hear and determine this or that particular case. Bracton, indeed, treats the Pope as the ordinary judge of every Englishman in critical things, and the only ordinary judge whose powers are unlimited."

The Church of England previous to its undoing by Henry VIII. and his illegitimate offspring, Elizabeth, stood high in the esteem of Rome, and the Archbishops of Canterbury took precedence at councils over all other Archbishops. Of the sixty-eight Archbishops of Canterbury of the pre-reformation Church of England, seventeen were canonized saints, nine were Cardinals, one, Thomas Cranmer, was a Judas Iscariot and reprobate. So high was Canterbury in the estimation of the medieval Catholic world that it was called "the papal chair of the north." Its Archbishop was one of the great spiritual princes of a united Christendom. He crowned and anointed the king of England, a right that was confirmed by a Bull of Pope Alexander III. If the Church of England was then as it is now, why should the Pope of Rome issue a Bull confirming the Archbishop's right to crown a king of England? What necessity was there for sending delegations from the monks of Canterbury and from the Bishops of the province to the Roman Curia to settle the question as to which body had the right to nominate the successor of Archbishop Hubert Walter? If the Church of England before Henry VIII. was the same as the "Protestant Church of England by law established," what business had the Pope to appoint certain English Bishops to be his delegates in judging certain ecclesiastical litigation in England? When we consider the intelligent giants who occupied the pre-Reformation See of Canterbury, the Lafrances, the Anselms, the Becketts, the Walters and the Langtons, and the able and sturdy prelates of York, and those of the suffragan Sees, fighters and martyrs for the rights of the Church of England, we can afford to smile, though with pity, on the flippant assertion of Rev. Mr. Corbett, that this universally admitted authority of the Pope over the Church of England prior to Henry VIII. was "uncatholic because uncanonical."

Rev. Mr. Corbett's facts, as he calls them, may do for—to use his own language—"the ignorant or the radically bigoted," but people of ordinary intelligence, and familiar with English history, will regard them simply as very crude misstatements, so palpably false as scarcely to call for comment. It will call for more ingenuity than Rev. Mr. Corbett has displayed to successfully pass the counterfeit for the genuine coin of truth.

## JESUIT DISTINCTIONS

Even anti-clericalism, with all its rabid hatred of the religious orders, is forced to pay homage to the heroism and patriotism of those whom it drove out of France. The following article which appeared lately in an anti-clerical journal, L'Italie, published in Italy, is an eloquent testimony extorted by the evidence of facts, from the avowed enemies of those whom it praises:

"Jesuits in France! What are we coming to? Yes, the Jesuits are in France, fighting Jesuits, not for the purpose of prayer, or teaching or preaching for they have been forbidden such things by the country of Caillaux, though their schools have produced such men as Castelnau, Foch and Guynemer. Jesuits from distant French missions, where wild savagery and primitive barbarism are to be found, where they are free to preach Christ, preach Christ unhampered, and die for Christ too. These Jesuits have left their distant missions to do their duty by their native land, the land which exiled them, because of their faith, to those foreign countries. Yet France, immortal France, had to call them back. There were 750 of them in all, of whom 112 have been killed, 20

taken prisoners, and 48 wounded. Think of it! Fifteen per cent. of their total number fallen! There are still 528 of them in active service; and among these are to be found 10 chaplains, 15 lieutenants, 21 sub lieutenants, 8 adjutants, 2 midshipmen, 20 sergeants, 59 corporals, 3 doctors and 6 marine officers. So much for their efficiency."

"As for their bravery, it suffices to mention the well-earned distinctions of this Company of Jesus which is serving in the Army of the Republic. Of the 528 Jesuits still in active service, 27 have merited the Legion of Honor, 16 have won the War Cross, 239 the Summons to the Order of the Day, 2 the Medal for Bravery during an Epidemic, 3 the English D. M. C. Medal, 1 the Belgian Cross of War, 1 the Serbian Eagle Medal, and 1 the Medal of the Order of Isabella of Spain; in all, 490 decorations and distinctions for 528 men enlisted, which means ninety-three per cent. of the whole. Will you all assert hereafter that the 'spiritual exercises' of St. Ignatius, that much libeled book does not import a characteristic Jesuit training and an education truly typical and thorough!"

"Nor is this all. The French Jesuits are serving their country, not by arms alone, though it is much to do this, but in the intellectual sphere as well. The Etudes, the mastery review, is continually giving expression to the noblest sentiments of Christian patriotism, so necessary today. Truly may the Jesuits apply to themselves the words of Veilliot: 'In the midst of competition and faction no side claims us but Church and country.' Jesuits! That ninety-three per cent. says all! What party or group of men, or club or lodge can claim similar distinction in its devotion to country? Out of one hundred persons ninety-three were decorated or honored. That indeed is Jesuitical! Nothing more need be said."

Very different all this from the words of approbrium buried by the anti-clericals against the Jesuits these many years. Much the same, doubtless, could be said of the other orders, were the details of their practical love of country put on record. Will the enemies of the Society of Jesus remember its service after the War? Have we heard the last of the malicious lie, that loyalty to the Church and the Holy Father is incompatible with unquestioned love of country? Past history forbids us to be over-optimistic. Nevertheless the facts are on record. It would be well if they were treasured against the day of need—America.

## PATIENCE

Lord! Who Thy thousand years dost wait  
To work the thousandth part  
Of Thy vast plan, for us create  
With zeal a patient heart.

—NEWMAN

## THE EFFECTIVE MEANS OF SPREADING TRUTH

One of the most important and efficacious means of spreading abroad Catholic truth is Catholic literature; and Catholic literature that is within reach of the people; that is written by authoritative and capable hands, and yet phrased in language to be understood by the people, says The Southern Messenger.

When one surveys, even for a moment, the conditions of and the problems that confront the Catholic people of our land, there is no more crying need than this. To know and be guided by right principles in the increasingly acute social difficulties that confront us; to know our Faith and its definite teachings amidst the storms of doubt and criticisms, of questioning that every one of us must in some measure weather; to have the inspiration in our daily life that comes from a personal knowledge of our inheritance as Catholics,

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is a necessity that has been put before us with emphasis by the Holy Father, the Bishops, the priests, throughout the land; not to mention the lesson of our own personal experience.

Life brings us no sublimer chance than that of saying an inspiring word to one who is almost discouraged

and ready to fall behind. Keep your eyes open for these disheartened people. Sometimes a friendly smile or a cheering word is enough to tide one through the great crisis of his experience. You cannot know just what fears and perplexities are back of the anxious face of an acquaintance, but you do know that you are on the safe side.

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