

FIVE MINUTE SERMON

REV. F. P. HICKY, O. S. B.
THIRD SUNDAY AFTER
PENTECOST

HOLY MASS

"In every place there is sacrifice, and there is offered to My name a clean oblation." (Mal. i. 11.)

The Holy Eucharist is not only a Sacrament, but also a Sacrifice. And we are bound to believe that the Sacrifice of the New Law is the Holy Mass, which is the Sacrifice of the Body and Blood of Jesus Christ, really present on the Altar, under the appearances of bread and wine, and offered to God for the living and the dead.

This is the incomparable Sacrifice—God offering Himself to God. Its value, then, is supreme. "If all the prayers and worship of men and angels, and even Mary's devotion, were offered in one act of praise and adoration, they would not even approach in efficacy the infinite worth of a single Mass. God alone is worthy of God."

And this Holy Mass is given to the Church; priests are ordained to offer it, sinners are welcome to it, and we are compelled to attend, that we may give glory to God and save our souls. We are bound to hear and attend Mass to show we are God's creatures. For the Mass is not a prayer, a devotion merely, but it is a Sacrifice, and "a Sacrifice is the offering of a Victim by a priest to God alone, in testimony of His being the sovereign Lord of all things."

To neglect this sacrifice is withdrawing our allegiance from Almighty God; is disputing His sovereignty; is setting ourselves up as self-existing, self-sufficient—is a denial that we are God's creatures. "Moreover, the Holy Mass is one and the same Sacrifice with that of the cross, inasmuch as Christ, Who offered Himself a bleeding Victim on the cross, continues to offer Himself in an unbloody manner on the altar, through the ministration of His priests." "Therefore we are bound to hear Mass to acknowledge our Redeemer and to obey His words: 'Do this in commemoration of Me.' (Luke xxii. 19.) We are bound to hear Mass, that the Redemption may be applied to our souls. Repeated falls into sin necessitate repeated forgiveness. Christ died once, but continues to offer Himself on the altar. And His complaint to so many is: 'You will not come to Me, that you may have life.' (John v. 40.) It is as great a sin to neglect a Mass of Obligation as it was for the Jews to deride the Crucified Saviour. By staying away and despising Holy Mass, Catholics who know what it is, wilfully deny their Redeemer. 'I have spread forth My hands all the day to an unbelieving people, who walk in a way that is not good, after their own thoughts: a people who continually provoke Me to anger before My face.' (Isaiah lxxv. 2, 3.)

Thirdly, we are bound to come to Mass for our own souls' sake, to obtain God's mercy and forgiveness. Mass is offered up for our 'innumerable sins, and offences, and negligences.' To despise the Mass is to reject the means for these sins and shortcomings to be forgiven.

Thus, then, it is imperative on all Catholics, who are not lawfully prevented, to hear Mass on Sundays and festivals of Obligation to show that they are God's creatures, to acknowledge the Redemption of Jesus Christ, to obtain God's mercy and forgiveness. Thus far duty and the law.

But oh! my brethren, do we require to be driven to Holy Mass? Are we denying its efficacy? Have we given ear to those who blaspheme it? Oh no! To a good Catholic, Mass is the joy and glory of his life. It is the last invention of the Creator's love which converts our fallen world into a true paradise. It would require a Chrysostom or a St. Bernard to tell you of the joys, the fervor, the enthusiasm, that devotion to Holy Mass can kindle in the hearts of men. It will be a wonder—an incomprehensible wonder—for all eternity to the Saints of God how men could be found who were not anxious to attend Holy Mass! Yes, it is a mystery even to the evil spirits how men, Catholics, knowing what the Holy Mass is, could neglect and despise it.

Let us ask God to illuminate our souls to understand and appreciate the Holy Sacrifice, for the best of us think little of it, to what we should. For it is the sacrifice in which we poor sinners, through Jesus Christ Our Lord, can approach the Almighty, Sovereign Lord of all things, not with empty hands, but with that which can pay Him all, and which is the full price of all that we need and pray for. Jesus Christ gives Himself to us and for us in the Mass. United to Him, we pay the Almighty honor, and glory, and obedience. We render Him thanks—full and complete thanks—for all His mercies and graces. The Father looks down upon us, and is pleased that He has created us, and that His Son redeemed us.

And then, in the Mass, we do not supplicate, as beggars and outcasts, for what we need. We can pay for all we need. We have the priceless treasure of the Blood of Jesus Christ. That Blood was shed for the remission of sin, and that is our first petition—forgiveness. We ask for the remission of sin and of the punishment due to our sins, and that same relief for the souls in Purgatory.

Then we ask for the graces and favors we need, and which our parents, children, or friends, for whom we pray, may need. And the price is there upon the Altar! The price for a thousand worlds' Redemption and all the graces they could want. We obtain little because we ask for little. "Ask and you shall receive, that your joy may be full." (John xvi. 24.)

We cannot always kneel around the Altar, safe near Our Lord. We have to go forth and battle with the world, and work for our living, and be distracted, and worried, and annoyed, and tempted. Before you go, get strength from the Holy Mass. The Holy Eucharist is the food and life of our souls. So Sunday's Mass is the time to obtain the graces that we need to battle through the coming week. See where you have previously failed, ask especially for the grace and strength you require. Pray for good will to put Jesus and His interests first and foremost, for loyalty, fidelity, loving acceptance of the Holy Will of God, for perseverance and a holy death.

To believe in the Mass, to hear it as often as may be, this is a Catholic's privilege and joy. It is our strength and our glory. By the Mass we can honour God, glorify our Redeemer, receive a pledge of the forgiveness of our sins, and be enriched with all the graces and blessings to guard us and guide us safe. "The mercies of the Lord are new every morning; great is Thy faithfulness." (Lam. iii. 22, 23.)

TEMPERANCE

ARCHBISHOP IRELAND ON TEMPERANCE

Archbishop Ireland's temperance sermons have been the means of making many happy homes in the West. He always pleaded as follows to drunken fathers: "When you go to town from your farm, take the money you are going to spend for rum, go to a candy store, buy a box of candy, go to the toy store, buy some toys, go to the dry goods store and buy your wife some little thing and please her, then go home and see the difference in your wife's face; the children's happy countenance when you distribute the toys and candy. Do this three times and the sunshine and joy you will have brought to your home and family will convince you of the great wrong you have done them. Your wife, who was crushed with despair, will again fill her breast with hope; your children who always feared your coming footsteps will run to meet you with joy in their hearts; you who were once like a beast of the field, will be a man, after God's image and likeness, once again."

WHY HE SIGNED THE PLEDGE
"My reasons for taking the temperance pledge were partly general and partly special," says Dean Farrar.

"1. I became convinced that the use of alcohol in any form was not a necessity. I saw that whole nations have lived and flourished without it. I believed that the whole race of man had existed for centuries previous to its discovery.

"2. I was struck by the indisputable fact that in England fifty thousand inhabitants of our prisons, accustomed to strong drink all their lives, and the majority of them brought into prison directly or indirectly by it, could be, and were, from the moment of their imprisonment, absolutely deprived of it, not only without loss, but with entire gain to their personal health.

"3. I derived from the recorded testimony of our most eminent physicians that the use of alcohol is a subtle and manifold source of disease even to thousands who use it in quantities conveniently deemed moderate; also that all the young, and all the healthy, and all who eat well and sleep well do not require it, and are better without it."—Sacred Heart Review.

WHY THE POOR ARE OFTEN POOR
(From Ben Franklin's Autobiography)
At my first admission into this printing house (at London) I took to working at press, imagining I felt a want of the bodily exercise I had been used to in America, where presswork is mixed with composing. I drank only water; the other workmen, nearly fifty in number, were great guzzlers of beer. On occasion, I carried up and down stairs a large form of types in each hand, when others carried but one in both hands. They wondered to see, from this and several instances, that the Water-American, as they called me, was stronger than themselves, who drank strong beer!

We had an alehouse boy who attended always in the house to supply the workmen. My companion at the press drank every day a pint before breakfast, a pint at breakfast with his bread and cheese, a pint between breakfast and dinner, a pint at dinner, a pint in the afternoon about 6 o'clock, and another when he had done his day's work. I thought it a detestable custom; but it was necessary, he supposed, to drink strong beer, that he might be strong to labor. I endeavored to convince him that the bodily strength afforded by beer could only be in proportion to the grain of flour of the barley dissolved in the water of which it was made; that there was more flour in a pennyworth of bread; and, therefore, if he would eat that with a pint of water, it would give him more strength than a quart of beer. He drank on, however, and had four or five shillings to pay out of his wages every Saturday night for that muddling liquor, an expense I was free from. And thus these poor devils keep themselves always under.

ELEANOR C. DONNELLY

Intermountain Catholic

Less than a month ago there died a poet whose years of contribution to literature were seventy. All of those years were not equal in either quality or quantity of production, for the first poem from her pen was printed when she was nine. Miss Donnelly loved the lives of the saints and made choice of many of their themes from pious legends of their lives. Eight years after the publication of her "Vision of the Monk Gabriel," Longfellow wrote his "Legend Beautiful" and admitted his theme to have been borrowed from Miss Donnelly's "Vision."

Deep in the cell
Sat the monk Gabriel,
In his book he read
The words the Master to His dear ones said:

"A little while and ye
Shall gaze on Me:
A little while again
Ye shall not see Me then."
"A little while!"
The monk looked up, a smile
Making his visage brilliant, liquid-eyed:

"O, Thou, Who gracious art
Unto the poor of heart,
O blessed Christ!" he cried,
"Great is the misery
Of mine iniquity;
But would I now might see,
Might feast on Thee!"

The Blood, with sudden start,
Nigh rent his veins apart—
(O condescension of the Crucified!)
In all the brilliancy
Of His humanity
The Christ stood by his side!

"Twas but a moment; then, upon
The spell
Of that sweet Presence, lo, a some-
thing broke:

A something, trembling, in the belfry
wove.
A shower of metal music flinging
O'er wold and moat, o'er park and
lake and fell:

And, through the open window of
the cell
In silver chimes came ringing.
It was the bell
Calling Monk Gabriel
Unto his daily task,
To feed the paupers at the abbey
gate.

An hour thence, his duty nobly done,
Back to his cell he came.
Unasked, unsought, lo, his reward
was won!

Rafters and walls and floor were yet
afire
With all the matchless glory of that
Sun,
And in the center stood the Blessed
One,
(Praised be His holy name!)
Who for our sakes our crosses made
His own
And bore our weight of shame!

Down on the threshold fell
Monk Gabriel,
His forehead pressed upon the floor
of clay;
And, while in deep humility he lay,
Tears raining from his happy eyes
away.

"Whence is this favor, Lord?" he
strove to say.
The vision only said,
Lifting his shining head:
"If thou hadst stayed, O son, I must
have fled!"

FACT AND FANCY
ABOUT YUCATAN

Eber Cole Ryan, in America

In a recent issue of a popular American magazine Mr. George Miner, one of those guileless writers who go to Mexico in the care of the Carranza Government and later return home to misinform their compatriots about that unhappy country, has written at length on religious conditions beyond the Rio Grande.

This particular pilgrim modestly admits that he was in Mexico "last August, to be exact." He makes this convincing statement to clinch his refutation of the report that "there is no religious freedom in Mexico, and that there are no Catholic churches open for worship in many sections, especially in the State of Yucatan." "This is not true," he declares, "I know personally to the contrary. Not only have I seen Catholic churches open but I have been in them when services were being held." To support further his declaration, Mr. Miner presents several photographic reproductions purporting to be views of churches in Merida that are "open" to worshippers. According to him "these photographs were taken on Sunday, November 12, 1916, during the hours that Mass was being celebrated."

That these pictures were taken sometime after Mr. Miner left Yucatan is evident from his narrative and would partially account for his neglect to observe the tell-tale fact that in the picture showing the interior of the Church of Santa Ana the congregation is gathered before a vacant altar. The "faker" who posed the picture did not even take the trouble to set up some candles, and there is not a priest in sight. I am not a Catholic, but at the same time I cannot imagine "services being held," "Mass celebrated," without a priest. Quite in keeping with the fraud picture and "Mass" without a celebrant is Mr. Miner's declaration that: "It is the announced policy of the Constitutional Government that there shall be religious freedom in Mexico but not religious intolerance." In proof of the sincerity of this assertion, we are told that "To this end more churches will be opened to devotional purposes as soon as it

appears that there is any demand or need of them."

This is in conformity with the new Constitution, which says: "The Federal authorities are empowered to exercise such intervention as the laws may indicate in the matter of religious cult and external discipline." Some of us had thought, until enlightened to the contrary, that "religious freedom" meant non-interference by government in religious affairs, and that any attempt by government to interfere in religious affairs was most decidedly religious intolerance.

Mr. Miner reminds us that 12 of the 16 churches of Merida were closed because 16 churches, all of one denomination, are certainly out of all proportion for a city of that size. The city of Merida has a population, according to the article under review, of 80,000 people. Despite this the magazine writer naively remarks: "So most of them were closed up; 4 seem to answer the demands of the inhabitants very well indeed, for none of them are ever crowded at any of the services." In view of savage restrictive conditions, familiar to all well-informed persons, the reason that none of the churches of Merida is ever crowded becomes apparent.

As a matter of fact, at last accounts not four churches, but only two were "open," and their interiors were devoted of every evidence of the purpose for which they had been constructed. But this is neither here nor there with apologists for brutal tyranny. Facts do not count with them, hence Mr. Miner feels free to declare that the "non-church goers" outnumber the attendants, "a statement which holds true only because the Carranza-Alvarado terror throttles Yucatan. Merida is Catholic, Yucatan is Catholic, Mexico is Catholic, and those who are not Catholic form so small a proportion as to be of no consequence. Sixteen churches to 80,000 people mean one church to each group of 5,000 inhabitants. In the United States it is estimated that nearly one-half the population is "non-church going," yet those who do go to church are permitted to use some 225,000 churches, or a ratio of the total population (100,000,000) of one church to every 444 people. This ratio would permit the presence in Merida of no fewer than 180 churches, in place of the 16 reduced to four. Mr. Miner considers 6 churches all told, 4 Catholic and 2 non-Catholic, sufficient for Merida, or a ratio of one church for each 13,333 inhabitants. This ratio would allow 7,500 churches in the United States for 100,000,000. Does Mr. Miner think that 217,500 churches in the United States should be closed as superfluous?

In explaining the "religious freedom" which shut up twelve churches in Merida, Mr. Miner tells us that "one is used as a sort of uplift club and library for young men." He should have been more frank. In reality the church is the headquarters of the I. W. W., an organization that teaches the gentle art of murder according to the Alvarado plan. Readers are also informed that "another is used as a warehouse to store food-supplies to be distributed to the needy in case of emergency, and whose bodily needs are believed to take precedence over the spiritual." Mr. Miner might have gone a bit further and told us that this particular "warehouse" is the Cathedral, whose interior has been wrecked. The pretext as given is somewhat misleading. The materials stored in the Cathedral are there by the personal enterprise of Mr. Alvarado, who was once a store-clerk in Sonora, and the goods are sold at a good profit.

Indeed, Mr. Miner might have gone still further and told us that six churches, besides the Cathedral, are used as warehouses by Alvarado. And if he had been really exact and given us the names of the six churches so used, we would have discovered that three of them are churches that Mr. Miner claims are "open."

Mr. Miner sings the praises of this Alvarado, who, as Carranzista Governor, curses Yucatan. It was Alvarado who harangued the crowds in Merida in an attempt to induce them to sack the churches. After much effort he found a few criminals who did his bidding under military protection. They sacked the churches, destroyed images and decorations, buried confessionals and desecrated altars.

Yet in speaking of this monster, Alvarado, Mr. Miner says: "Unless I am greatly mistaken, he is a Roman Catholic." The retort is by way of suggesting that to be a Catholic, or even a Protestant, one must subscribe to a certain set of laws known as the Ten Commandments. In the violation of all these Commandments, the Mexican revolutionaries, from the top down, are peculiarly active, and there appear to be some American newspaper-writers who would like to imitate them, but have not the courage to do more than violate the one which says: "Thou shalt not bear false witness against thy neighbor."

WIFES WHO BECAME FAMOUS

Stanley, the explorer, was a founding. D'Alembert, the French philosopher and scientific leader, was left on the steps of the Church of St. Jean Le Rond in Paris one stormy night. John Brady, Governor of Alaska, was a throw-away. John J. Sullivan, United States District Attorney of the Northern District of Ohio, was a New York pickpocket by the police and "made good" by

the city. Michael Dempsey, the Washington portrait painter, was a founding. There is a long list of them.—The Monitor.

ARE CATHOLICS PRIEST RIDDEN?

Enemies of the Catholic Church try to explain the unity of Catholics and their regular attendance at church to the influence which the priest has over them. They would convey the impression that, especially in Catholic countries, priests are so numerous that they can keep a vigilant eye on their people and hold them in line.

Now, what are the real facts? The proportion of priests to church-members is far lower than that of Protestant ministers to people in any denomination. In April, 1901, The Independent, a Protestant weekly, carried the following comment apropos of the matter in question:

"From the elaborate statistics of the diverse Christian denominations published, we gather the result that the adjective 'priest-ridden' attaches not to Catholics, but in its fullest sense to Protestant denominations. These very statistics show that the Catholic priests have the largest parishes, and the Baptists the smallest; that the Methodists have four times as many churches and three times as many ministers; the Baptists nearly five times as many ministers as there are Catholic priests in the country, although they have little more than one-half the communicants. The result is that there are only 90 Baptists on an average to one of the churches; 110 Methodists to each of their congregations, while the average number of Catholics to one church is not less than 767."

But how about the condition in Europe? The proportion is still smaller according to the figures of Herr Paul Baumgarten, in Die Koelnische Volkszeitung, who calculates that there is only one priest to every 992 Catholics, if we omit members of religious orders, the most of whom do not have parishes, or one priest to every 731 people, if we count every priest, secular and regular. Mexico, which is generally believed to have been overrun with priests, has had less than one priest to 1,000 people.—Our Sunday Visitor.



It was a shame to dirty that clean floor. Is that so? I was there myself last week. The House fixed up beautifully, and the Meals are just as good as ever. In fact, I think they are a little better. It does an old timer of that Hotel a lot of good to see the way in which they look after women and children when they go in there. Mr. Wright, the Proprietor, is on the job all the time, moving around to see that everybody is attended to. Nothing escapes his eye. No doubt there will be lots of other Hotels in Toronto, and many of them pretty good ones, Billy, but there is only one WALKER HOUSE for mine. Well, Good-Bye Old Chap! All right, that's a Go! Walker House next Tuesday. Mind your Step, you are getting old now, Bill. Good-Bye!

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