### FIVE-MINUTE SERMON

NINETEENTH SUNDAY AFTER PENTECOST

GOOD AND BAD READING Bretbren: I want to ask you a serious question this morning; What do you read? You read something, that is sure. The man or woman who does not read much cannot read at all, and that

read much cannot read at all, and that is a class growing smaller and smaller every year. You read much, therefore a great quantity; but of what quality? For I didn't ask you how much, but what you read.

What d) you read? One says, I read politics, and that is good; another, I read business, and that is good; yet another, says, I read for recreation, and that is good; and fully one says, I read another, says, I read for recreation, and that is good; and finally one says, I read to kill time. But, brethren, has it never struck you that it would be good to read some eternity? But, father, one will say, I read my prayer-book when I come to Mass. Oh, yes! And a poor little vest-pocket edition of a prayer-book it is; and I wish it was thumbed a little more at prayers for confession and preparation for Communion, and came to High Mass with you a little ottener.

Another night ask: Father, what do you mean? Do you wish us to read the lives of the saints? Just so. Nothing so interesting and so profitable; and I would like you to begin with the Saint of saints, our Lord and Saviour Jesus Christ. It is a puny little school-boy who has not read the life of George Washington or Robert Emmet once at least. But I would like to know how many of you big Christians ever read straight through one of those little lives of Christ which we call the Holy Gospels?—Christ, the Founder of your religion and the Redeemer of your soul. There is a Bible on your parlor table; why do you not read it, or have Mary Ann read it, for a half-hour during the long evenings of Advent and Lent? How often do we see a Bible on the centre-table which cost many a good days wages and is not worth a cent to you, but is all for show. There it lies, shut up tight and clasped, knowing only the visitation of the feather-duster from one end of the year to the other; save when a baby is born or somebody dies; then the great book is opened, a name is written down, the book is shut and surface and the creeks and Orientals. But to avoid all danger, lest the children should spit out the consecrated Host, whould spit out the consecrated Host. Another might ask: Father, what do days' wages and is not worth a cent to you, but is all for show. There it lies, shut up tight and clasped, knowing only the visitation of the feather duster from one end of the year to the other; save when a baby is born or somebody dies; then the great book is opened, a name is written down, the book is shut and clasped again. Brethren, what does this ignoring on your part of the Word of God practically mean? Just this:

The Catholic religion is not yours; it belongs to the priest. Once a week you come and see him privately and render an account to him of the use you have made of his property. Religion is not personal; it is a family matter, part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a race tradition. If religion were a personal matter with you, you would read more about it, for you do so with all that really concerns you personally. Religion is part of a r your own, let it be semething personally yours, and begin with the Scriptures; not in the false, Protestant sense, but reasonably and like a Catholic of in-talligance.

The pages of the Gospels plainly test The pages of the Gospels plainly testify to the special love which Christ showed whilst on earth to the little ones. It was His delight to be in their midst. He laid His hands upon them, He embraced and blessed them. He was indignant when they were repulsed by His disciples and reprimanded the latter in the following words: "Suffer the little children to come unto Me and tenhild them not: for of such is the the little children to come unto Me and forbid them not; for of such is the kingdom of God" (Mark x. 13. 16) How highly He prized their innocence and simplicity of soul He shows when calling a little one He said to His disciples: "Amen I say to you, unless you become converted and become as little children, you shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little with the greater in the kingdom ore shall humble muser as the kingdom shild he is the greater in the kingdom f heaven. And he that shall receive of heaven. And he that shall receive one such little child in My name, receiveth Me." (Math. xviii., 3. 4. 5.)

Bearing this in mind the Catholic Church from the beginning took care to bring Christ to the little ones through Eucharistic Communion, which was given even to the sucklings. This

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Thousands of Canadian homes have been saved from misery and disgrace by some devoted wife, mother or daughter through this wonderful Canadian remedy. The money formerly wasted in drink has restored happiness, home comforts, education and respect to the families formerly in want and despair. Read the following, one of the numerous unsolicited testimonials received:

Occumenical Council by promulgating the celebrated XXI. Canon in which Nor did the principal interpreters of

the same, was the cause of many evils. It happened that the innocence of childhood, torn away from the embrace of Christ, was deprived of the sap of interior life; from which it also followed that youth destitute of this strong help, surrounded by so many snares, having lost its candor, fell into vice before ever tasting of the sacred mysteries. Even though a more thorough preparation and an accurate sacramental confession should precede First Holy Communion, which does not happen everywhere, yet the loss of first innocence is always to be deplored and might have been avoided by receiving the Holy Eucharist in more tender years.

ears.
Not less is the custom, which exists n many places, to be condemned, ac-cording to which children are not al-cowed to receive the sacrament of pen-ance before they are admitted to Communion, or else absolution is not given to them: thus it happens that burdened perhaps with mortal sins they remain a ong time in great danger.

But the worst of all is that, in some places children not yet admitted to First Holy Communion are not permitted to receive the Sacred Viaticum, even when in danger of death, and thus dying and being buried as infants, they are not helped by the prayers of the Church. ERRORS OF THE JANSENISTS

Such injury is caused by those who insist on an extraordinary preparation for First Holy Communion, more than for First Holy Communion, more than is reasonable, not realizing that this kind of precention proceeds from the errors of the Jamenists, who maintain that Holy Eucharist is a reward, not a remedy for human frailty. The Council of Trent holds a different opinion when it teaches that it is "an antidote by which we are freed from daily faults and preserved from mortal sins." (Sess. XIII. de Eucharistia, c. 2), which doctrine has lately been inculcated by a decree given on the 26th day of December, 1905, in which daily approach to Communion is opened to all, both old young, two conditions only being required, the state of grace and a right quired, the state of grace and a right intention. Neither does it a reasonable that whilst formerly

proofs, and been producted an assert of the something personally provided and a second process of the secondary and like a Catholic of the secondary and the secondary and like a Catholic of the secondary and the secondary and like a Catholic of the secondary and the secondary

And thus, according to the various customs of places and opinions of men, the age of ten years was fixed for receiving First Holy Communion in some places, in others fourteen years and even more were required, in the meanwhile forbidding all those children under the required age from receiving Holy Communion.

This custom, by which, under the plea of safeguarding the August Sacrament, the faithful were kept away from

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A FEW ELEMENTS ARE SUFFICIENT From all this it follows that the age Hon. G. W. Ross, ex-Premier of Ontano, Rev. N. Burwash, D. D., President Victoria College.
Rev. Father Teety, President of St. Michael's College. Toronto.
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IV. The obligation of the precept of

THE CATHOLIC CHURCH AND

W. C. T. Sheppard, O. S. B., B. A., in the Septem The present time is characteristically an age of "new theologies." There is little, indeed, that is altogether novel

little, indeed, that is altogether novel in the main conclusions of the modern theories about Christianity, but in the methods of presentation there is much that is peculiar to our own time. A large section of society, claiming to be the representative of the "modern mind," with new sciences, new ways of thinking, and new philosophies, has grown recalcitrant of old beliefs, and intoxical tool by success in many noths of knowly.

recalcitrant of old beliefs, and intoxica ted by success in many paths of knowl-edge which modern research has opened out, it rushes recklessly onward, eager to encompass within its categories all that Christians have ever held to be most sacrosanct and venerable. Con-tinental Protestantism is rapidly ceas-ing to be Christian in any true sense of the term: America, too, seems to have

the term; America, too, seems to have made strides along the same path; and

it is to be feared that even in England,

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is the full use of reason required since the beginning of the use of reason, that is, some kind of use of reason, suffices. Wherefore, to put off Communion any longer or to exact a riper age for the reception of the same is to be rejected absolutely, and the same has been repeatedly condemned by the Holy Sec. Thus Pius IX., of happy memory, in the letters of Cardinal Appropriation. onfession and Communion which rests upon the child falls back principally upon those in whose care they are, that is, parents, confessors, teachers and their pastor. It belongs to the father, however, or to the person taking his place as also to the parson taking his place, as also to the pastor, to admit the child to First Holy Communion. V. The pastors shall take care to anpeatedly condemned by the Holy Thus Pius IX., of happy memory, in the letters of Cardinal Antonelli to the Bishops of France given on the 12th day of March, 1866, severely condemned the growing custom existing in some dioceses of putting off Holy Communion

dioceses of putting off Holy Communion to a maturer age and rejected the number of years as fixed by them.

The Sacred Congregation of the Council on the 15th of March, 1851, corrected a chapter of the Provincial Council of Rouen, in which children under twelve years of age were forbidden to receive Holy Communion. This same Congregation of the discipline of sacraments, acting in a similar manner in a case proposed to it from Strassburg on daily if possible, as Jesus Christ and ments, acting in a similar manner in a case proposed to it from Strassburg on March 25, 1910, in which it being asked

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where, generally speaking, a spirit of greater moderation has prevailed, very many members of the Established Church, as well as of the numberless other denominations which have hither-to held fast to the truth of Christ's divinity, are gradually but surely coming under the influence of what is euphem-istically termed a "Liberal Theology."

istically termed a "Liberal Theology."

We are told in many quarters that the "old theology" is dead. The very name of dogma is become a byword. The Christian Revelation means, it is said, not a heavenly message sent down from God to man, the acceptance of which is a necessary condition of salvation, but only a particular effort in the general and natural striving of mankind after the transcendent and divine. Hence it does not differ in any essential particular from other religions. Like them, it may be left behind in the march of the world's progress, and if it is to continue in the future to be of service to mankind, it must be subjected service to mankind, it must be subjected to restatement or alteration in order to answer the requirements of the advanced knowledge and ideas of the time. Such a process, we are told, is in fact needed in our own day, in which the criticism of the New Testament and of Christian origins, combined with the V. The pastors shall take care to an-nounce and distribute general Commun-ion once or several times a year to the children, and on these occasions they shall admit not only first communicants, but also others who with the consent of Christian origins, combined with new study of comparative religion made imperative the abandonmenthe old Christological formularies.

The consistent attitude of the Catho lic Church in opposing these attacks upon the traditional doctrines is nature ally a serious block of stumbling to the apostles of "reform." We are accus apostles of "reform." We are accustomed by now to the oft-repeated taunt hurled at us from the rationalist camp, that the Church is an effete and antiquated institution cumbering the path of progress; though it is a little difficult to listen with a straight countenance to the dreams of fervid advocates of new theologies, who look forward to a of new theologies, who look forward to golden age when a Modernist Pope wil arise to put the household of the Church in order and to bring her teaching int line with present-day ideas. It is not unreasonable to ask what manner of restatement ought to be accepted in

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piace of the ancient doctrines of the Church, and whether—even 'apart from any divine and infallible authority lying behind the Catholic dogmas—the answers given by the various critical schools have such compelling force as to establish the prudence (to say the least) of one or propaging them.

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a warm welcome if of Cardinal alluded to in thes in the Nineteenth Lilly says: The infinitely more real than the phenor infinitely more real than the phenon dying, as his brot Vaughan, tells me Cathedral, 'I shal more for it when to die was like ; room. 'They are murmured shortly same well : beloy. same well - belove Mary and Joseph Here is the secret While in the wor world. The earth were as vapour an and the soul wer Hence, from first of prayer. Emers the contemplation from the highest p true in a deeper perhaps knew, a Vaughan knew v this from one who

In the Book it tain roaring lion ing whom he ma lion is cunning-his true colors.



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