

FIVE-MINUTE SERMONS.

Fourth Sunday After Easter.

KINDNESS. "For the anger of man worketh not the justice of God." (St. James i. 20.)

Brothers, these words are an echo of the Wise Man of old. "A soft answer turneth away wrath." Turning away wrath, and indeed every other sin, is God's work of justice or righteousness, and man's anger is not fitted to do it. Wrath does not destroy wrath, nor is it calculated to destroy any other evil, unless it be divine. The fear of the wrath of God is good, but the fear of the wrath of man is the mean vice we call human respect. I say this because there are many persons, fathers and mothers of families in particular, who would make souls better by inspiring them with fear—by showing anger.

We know that a kindly manner is a better means of correcting than a harsh one, because it is God's way. God employs fear in converting sinners, to be sure, but not so much as love; nor does His fear hold out so well as His love when there is question of perseverance, and, finally, as love on our part is necessary to forgiveness, so God's love is the supreme and essential instrument in saving sinners' souls.

You may object that God punishes sinners in hell, and that, certainly, is the prison of the divine wrath. True. But more men are saved from hell by the loving patience of God than by the terrors of His justice. Take an example from our Lord: throughout the whole course of His life He showed anger only towards those who themselves lacked kindness. The Pharisees, hypocrites as they were, were lashed by our Lord, because they were hard, pitiless and censorious. The rich glutton, Dives, is buried in hell because he shut his heart against the dying beggar at his door. But the harlot Magdalen is converted and saved by our Saviour's kind looks and encouraging words. Even Judas himself would have had full pardon if he had not neglected the patient, gentle reproach of the most loving of Masters. Our Lord's way with sinners is the best. He may have said severe things to sinners, but before He dismissed them He gave them honey to eat, to take off the bitter taste of His reproaches.

But it is not enough to say that "the anger of man worketh not the justice of God." It worketh the malice of Satan and of hell. "Provoke not your children to wrath," says the Apostle. Angry words make men angry, and instead of producing virtue breed vice. I know of hardly anything more miserable than the fate of a boy or girl doomed to grow up in the home of a scolding mother or a bad-tempered father. Take an example from the body. Children fed on unwholesome food have defective digestion; that is to say, bad food in early life hinders the good effect of good food in later life. So with the human soul; as bad food makes a weak stomach, in like manner scolding and threatening and quarrelling make a weak character—timid and sly and hypocritical, or just as bad—violent, abusive, profane.

We sometimes hear a scolding parent say of wayward children, "They make me curse." Take care; if they make you curse now it is your own fault, and the chances are that they will make you burn hereafter.

In conclusion, brethren, let us all, whether we exercise authority or live in intercourse with our equals, be kindly in our manner, mild and considerate in our language, patient with others' faults trusting more to persuasion and to affection than to authority, bearing in mind that "the anger of man worketh not the justice of God."

GOOD EXAMPLE SAVES SOULS.

We hear much nowadays of the power of the press. It is immense, no doubt. Great also is the power of the effective speaker and orator. But there is another power that yields incalculable influence in society to-day, and of that we hear very little. It is the power of good example. The press and the orator may become impotent in their utterances, or through other circumstances lose their popularity, and thereby to a large extent their force for good; but the power of good example is ever an unvarying quantity. We read lately of two striking instances, through each of which a conversion resulted. The first relates the story of a Catholic commercial traveler whose saying his beads one night before going to bed was the means of converting a fallen away fellow Catholic. The conclusion of the narrative runs: "A few months afterward the priest of the village wrote to me about as follows: 'Your Irish friend was genuinely repentant and transformed. He died the other day a holy death.' Fervently did I thank God that He had made me in this case the humble instrument of His boundless mercy, and that my rosary was the means of a soul's salvation. How we should be careful of our conduct. How we should give good example and shun bad company! Good example saves souls; bad example may damn them."

This force of good example is at work when we least expect it. The second instance illustrates this very strikingly. Cardinal Merello, the eminent Swiss prelate who died in 1892, was astonished while leaving the sanctuary of his cathedral late one night at being accosted by a non-Catholic lady who had concealed herself in the office in order, as she informed the prelate, to discover whether he actually believed in the real presence of our Lord in the Blessed Sacrament. Observing him when he supposed himself to be alone in the church, and seeing the reverence and devotion with which he genuflected and prayed when passing in front of the tabernacle, she was convinced of the genuineness of his faith—and her conversion followed.—Rev. Lewis Drummond, S. J.

God wills that we should implore His help unceasingly, in order that He may then more generously bestow on us His benefits and help, so that we may be constantly united to Him.

CHURCHLESS CHRISTIANITY.

No one who has kept abreast of the times can have failed to remark the great change that has come over the nation of religious belief. We were, not many years ago, a reverential, church-going people; at present, the great majority of those who are not Catholics are classed among the "churchless" multitudes. Writers of various shades of belief, misbelief and unbelief, have not failed to notice this fact, and not wishing to brand the people of the United States as altogether irreligious, have sought out different loopholes in their efforts to avoid or evade what would seem to be necessary deduction from conceded premises. "Religion," it is said, "is being more and more differentiated from church-going; our people have ceased in great measure to be church-goers, but religion is as deep as ever in their hearts."

Following on the heels of this statement to the startling and oft-repeated question, "Is Christianity dying in our midst?" the answer is glibly and hesitatingly thrown back, "Dogmatic Christianity, yes; real Christianity, no." Now what are we to think about this churchless, undogmatic Christianity? It cannot be denied that religious questions do arouse a certain amount of interest, and many persons there are who really wish to have near at hand some ready-made opinion on such topics. But as the great mass of our people must toil for a living and have no time to think out their religious holdings for themselves, they turn in many cases to the daily newspapers. Travelers in our fast express trains—flyers they are called—are much interested in our method of filling the water-tank of the locomotive without the inconvenience of stopping the train. By an ingenious device the water alongside the track splashes up the inclined plane into the reservoir. A somewhat similar process, along mental lines, we see going on every day, morning and evening, in the subway. Live men and women are being hurled to their places of business and back; but not wishing to waste time they are anxious to secure a so-called thought-supply for the occasional chat of the morning and the longer talks of the night. Hence they do their best to have a few ideas splash in upon them from several watery journals. No one, however, will dignify this process by the name of thinking; and yet it is precisely such an unsatisfactory mode of procedure that gives rise to the many superficial views concerning churchless and undogmatic Christianity of which we hear the echoes on all sides of us.

This absence of real thinking also explains how it comes to pass that the moment a man denies some article of Christian belief, he is proclaimed by writers of a certain stripe to be highly intellectual, and how it is continually insinuated that if some of us still hold to the faith once delivered to the saints it is only because our reason has become partially or entirely atrophied. Now we consider it high time to call a halt on all such shallow talk and writing, and to ask the men and women of our day to demand proof of what they hear and read and not to be satisfied with mere assertion. Before forming a serious and thoughtful judgment on the connection between a Church and Christianity, we must have a clear idea of what is meant by Christianity, and of the function which a Church is called upon to fulfil in such an organization. If Christianity is only another name for humanitarianism, as if a Church differs from a lecture hall only by its peculiar style of architecture, then the whole question is easily settled. If men and women frequent their churches only in order to have transferred from pulpit or platform to the occupants of the pews somebody's comments on the passing events of the day, then, indeed, have the churches outlived their destiny and heretofore the great cathedral of nature may as well have all more elaborate and more expansive ecclesiastical edifices that if the Church is the real house of God, if it is the hallowed spot where God's life-giving sacraments are dispensed to His loving children; if it is the school of divine truth where, not man's views, but the unchangeable Word of God, is proclaimed with authority, then indeed Christianity must not be churchless.—Rev. Wm. O'B. Pardow, S. J., in Parish Monthly.

THE BLOOD OF ST. JANUARIUS. The socialists in Rome have recently made one hundred and sixty-two francs and some centesimi out of a miracle, but it is probable that they now wish they hadn't. Twice a year for a great many years, and down to the present day Naples is stirred to its depths by the miracle of the liquefaction of the blood of its Patron, St. Januarius. The miracle takes place under the eyes of thousands; men of science have examined it critically time and again and have always remained puzzled—when they are not Catholics. But a few weeks ago the socialists of Rome announced that they would publicly repeat the miracle. On the appointed day a few hundred persons gathered in their Cass del Popolo. They saw a phial containing some coagulated matter which they were told was blood placed between four lighted candles, and they were told that in a few minutes the thing would liquefy. But even this simple trick was so badly arranged by the organizers, that the liquefaction did not take place until the stage manager, alarmed at the growing impatience of his audience, held the phial over one of the candles and shook it violently several times. Thereupon two Catholic chemists who were present publicly challenged the socialist-miracle-workers to perform the experiment under scientific examination, and agreed to forfeit a thousand francs if it could be shown that the conditions of the real miracle of St. Januarius could be repeated. The socialists accepted, the money was deposited—and then the two organizers of the trick

disappeared without leaving any address. When they turned up again they announced that they could not accept the conditions made by the Catholics and suggested others. The Catholics accepted even these—but the socialists disappeared from public view a second time and now their organ, the *Avanti!* has called the challenge off. The net result of the incident has been to convince many who know nothing of the Miracle of St. Januarius that it must be genuine.—Rome.

A CHANGE OF HEAT.

WHAT REV. MADISON C. PETERS THOUGHT OF NUNS AND CONVENTS TWELVE YEARS AGO AND WHAT HE THINKS NOW. From the Monitor, Newark.

Some few years ago when the editor of the Monitor was conducting a little Catholic magazine, *Good Tidings*, he received the following letter from Rev. Madison C. Peters:

"Coleman House, 'Asbury Park, N. J., Aug. 13, 1894. 'To the Editor *Good Tidings*.

Your article on Convents and Calumnies has been handed to me. Permit me to say that Mr. Couderc made the offer to the *Times* to get me a permit to visit a convent or nunnery at midnight. But I have written to the city editor of the *Times* (perhaps two months ago) and asked 'what has become of Mr. Couderc's offer.' You must surely know that he could not get me such a permit. Yet your papers have published again and again Couderc's offer, but they are not honest enough to say that he could not deliver the offer. I defy him now, or you, to let me go through any nunnery or convent in this country. I to name the conditions. The money shall be yours if Couderc will walk up. Will you tell me and your readers why Catholic countries have suppressed those dens of slavery, iniquity and treason? Yours truly,

MADISON C. PETERS." It is with no bitterness nor any desire to revive an incident upon which Madison C. Peters must look back with the blush of shame, that we republish now this letter. On the contrary, it is with a sentiment of charity which seeks to show the advance in right thinking and just judgment in a neighbor. How Mr. Peters' views have changed in the twelve years since this letter was penned!

Protestants have failed to satisfy either his intellect or his heart. He has become a free lance. His pulpit is now the stage of a theatre; his religion, whatever his mind suggests. Of course, he will not be long satisfied with his present religious position. Stranger things have happened in this strange world of ours than the conversion of Rev. Madison C. Peters to the Catholic Church.

But as regards the Sisters, we take pleasure in quoting from a recent sermon of Rev. Mr. Peters. He no longer wishes to prowl in the darkness of midnight; he sees in the full light of day the lives of the Sisters and their manifold good deeds. He says: "The Catholic Church has been charged with putting too much stress upon good works and not enough upon faith. Protestantism has swung to the other extreme and not put stress enough upon good works. Good works won't save, but faith without works is dead. Our religion is too much talk. We have too many women's meetings and not enough Sisters of Charity. Kindly, generous, loving acts—people believe in that kind of religion." "The Catholic charities, covering every conceivable case of need and suffering, put Protestants to shame. One orphanage is worth a whole ton of tall talk. Christianity is not only a recipe for getting to heaven, it is rather a powerful incentive to make the world better for our being in it."—Catholic Standard and Times.

THE "CHEAP" CATHOLIC.

The older a priest grows the less patience he has with that class of Catholics known in the common parlance of the country as bad pays, or by the more significant and more opprobrious title "dead beats." They are, as a rule, the most censorious and the most exacting. They are the first to insist that everything in connection with the Church be kept in the best possible shape; that it be well lighted, heated and ventilated, and that it be an eminently respectable place of worship. They insist, at the same time, that a priest be a gentleman, a scholar and a saint, and especially the latter, for saints have acquired a reputation for living on meager annual allowances. It is this more or less intangible element known as "gall" which confronts the priest at every step in his dealings with this common brand of cheap Christianity, and which makes him lose patience and occasionally give utterance to unpalatable truths.

All that the Church asks and expects is that people contribute according to their means; no more, no less. Yet, if it ever becomes a question between the soul of a penurious person and his money, she solemnly adjures him to keep his money and save his soul, i. e., if such a soul can be saved, which is, to say the least, very doubtful.—Rev. J. T. Roche in *The Ought-to-Be's*.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness, or speaking a true word, or making a friend.—Raskin.

Tobacco & Liquor Habits

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2. Truly marvelous are the results from taking his remedy for the liquor habit. It is a safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a certainty of cure. Address or consult Dr. McTaggart, 75 Yonge Street, Toronto, Canada.

IMMORALITY AND LOSS OF FAITH.

There can be no question that Matthew Arnold put his finger on the real plague-spot of France in pointing to the worship of the goddess *Lubricity* there. Decadence of morals has led by inexorable sequence of cause and effect, to decadence of faith. But the immorality that has sapped the faith of France is not a thing of yesterday. *Nemo repente fuit turpissimus*, is as true of nations as of individuals—no one falls all of a sudden to the lowest depth of moral degradation.

Here is the condition of things in that country about the middle of the seventeenth century pictured for us in a letter to Anne of Austria by the Venerable Father Eudes, founder of the Endists and of the Nuns of the Good Shepherd, who laboured there no less zealously during that century than Pere Olier or St. Vincent de Paul to restore all things in Christ: "The unclean spirit wages relentless war against chastity, that virtue which is so dear to Our Lord and his Blessed Mother, and without which no one shall ever be able to supplant this virtue in France by the opposite vice. He employs many diverse means for this purpose, among others these six, which France herself furnishes him with. The first is balls and dances, which are the occasion of numberless sins—a fact that makes St. Chrysostom declare that the dance is a whirlpool of perdition which engulfs a great number of miserable souls; St. Ephrem and other Fathers, that it is the invention of the devil; and the convocation of the devil; and a council of the Church, that it is worse to go to dances than to servile work on Sunday. The second is lascivious theatrical plays which are more dangerous than dances and cause the damnation of more souls. The third is the lascivious novel, which he makes use of to entice people to commit no end of sin. This is why the learned and pious Gerson declared and most justly in speaking of a novel of this kind which appeared in his time that if he had not known the author to have repented before his death of having written it, he would no more have prayed for him than he would for Judas. And yet all France is poisoned with such literature, which enjoys a sanction even of His Most Christian Majesty the King. The fourth is the lascivious song, which is printed, sold, and sung in the public streets, a thing which plays havoc with the morals of the young. If songs were printed or sung that dishonored the King, who would endure it? The fifth is the luxury, vanity and frivolity of women in the matter of dress, about which all the holy Doctors of the Church say such terrible things, calling dress the ornament and pomp of the devil which Christians promise to renounce in Baptism—a solemn promise to God which those who 'sight can not hope to have part with him. The sixth is lascivious statues and pictures which are the occasions of more sins than one can imagine. But one can hardly see anything else today in the homes of many Christians where one ought to see rather pictures of Our Lord, the Blessed Virgin, the Apostles and other Saints."

This is a table of scandals and sins which it is timely for Christians everywhere to examine their consciences upon. Meanwhile things have gone from bad to worse in France. Since that time, as Cardinal Newman says of another evil tendency: "Phaethon has got into the chariot of the sun; we, alas! can only look on, and watch him down the steep of heaven." To mention but one of the prolific sources of immorality catalogued by Father Eudes, so rotten is the light literature of France to-day that one may wish with some show of reason set down French as a good language for young people not to know.

In the same letter the Venerable Eudes inveighs against duelling, and speaks with not less justice than wit, of those who "lose their lives in the duel as 'the devil's martyrs.'"—Antigonish Casket.

THE DYING WORDS OF A HOLY PRELATE.

BISHOP STANG TO HIS FRIEND, MGR. DORAN OF PROVIDENCE, R. I.

The last words in writing of the lamented Bishop Stang of Fall River, Mass., were in a letter to his friend, Mgr. Thomas F. Doran, LL. D., V. G. It is impossible to add anything to the beauty of holiness expressed in them, except perhaps to note their supreme thankfulness for the gift of faith their suggestion of the dying words of St. Teresa: "Thank God that I die a child of the Catholic Church!"

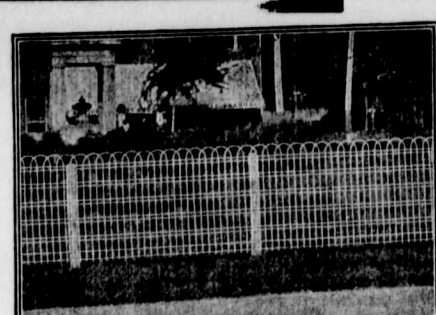
"Before the throne of God I will plead for your temporal and eternal welfare. I desire that my funeral be as simple as possible; no costly coffin and worldly show of pomp. I die a poor sinner craving for God's mercy, forgive with a cheerful heart all who think that they offended me, and I humbly ask pardon of all whom I have grieved without real need.

"I thank the priests of my own dear diocese for all their kindness, respect

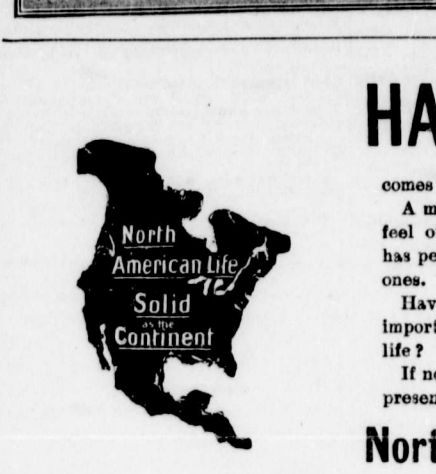
You cannot possibly have a better Cocoa than

EPPS'S A delicious drink and a sustaining food. Fragrant, nutritious and economical. This excellent Cocoa maintains the system in robust health, and enables it to resist winter's extreme cold.

COCOA Sold by Grocers and Storekeepers in 1/2-lb. and 1-lb. Tins.



PAGE ACME White Fences Any height to 8 ft. Any length you say. From 16 cents a foot. Gates to match, from \$2.25. Last longer. Easy to put up. Get booklet.



PAGE WIRE FENCE CO., Limited Walkerville • Toronto • Montreal St. John • Winnipeg

HAPPINESS comes from a sense of duty done. A man who is insured need never feel otherwise than happy, for he has performed his duty to his loved ones. Have you done your duty in this important matter of insuring your life? If not, there is no time like the present to secure a policy in the

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.

and loyalty to me. I hope they will be true and devoted priests to their dying hour. "The religious communities which have been my joy and consolation will continue to remember me, though removed from them. Their prayers have been my strength in life; they will be my relief in the next world. As soon as I reach the vision of God I will endeavor to repay them. "This year's pastoral letter (on 'Christian Education') will be my last will and testament to my people. May it sink deeply into the Catholic hearts of my beloved children. They will be grateful for it when their own end approaches. "For all eternity will I thank God for the gift of the true faith. Time would not suffice to give adequate thanks for the Catholic faith. I will bless this mercy in heaven forever. "I intended to preach the Catholic truth for many a year yet. God has willed it otherwise. If our non-Catholic friends only knew what we do believe and worship, how anxiously they would seek admission to Mother Church."—The Pilot.

THE POPE AND THE POOR.

One of the first things the Pope did after his election was to order a distribution of relief to the poor and distressed of Rome. Cardinal Mocenni (he has since gone to his reward) was summoned from his apartment in the Vatican to see the Pope. At that time His Eminence knew much more about the finances of the Holy See than did Pius X. for he had almost the sole care of them. He knew too that they were

CONSTRUCTING FIREPROOF OUTBUILDINGS.

Serious efforts have recently been made, to reduce the frightful loss from lightning and fire on Canadian farms. And they have been wholly successful, not only in securing a thoroughly lightning and fireproof construction, but also in bringing the price down to and even below, that of the old-time board and shingle barn.

The new plan is to use corrugated galvanized sheets for roofing and siding barns and all outbuildings. These sheets are very rigid, and make a perfectly strong construction when used over very light framework. No sheathing boards are used at all—only light purlin strips being necessary.

Such buildings are now becoming very common, and users everywhere affirm that "Acorn Quality" Corrugated Galvanized Sheets, manufactured by the Metal Shingle & Siding Co., Limited, of Preston, Ont., is the most satisfactory material known for the purpose. They are so heavily galvanized that they easily outlast a generation and never need repairs. The firm above mentioned will gladly send to inquirers their interesting literature about "Acorn Quality" Corrugated Galvanized Sheets, and give names of users in all parts of Canada. 46

JUST RECEIVED

Beautiful Lace Pictures STEEL ENGRAVINGS ASSORTED SUBJECTS Size 3x4 ins.—30c. per doz. " 2 1/2x3 1/2 ins.—20c. " " 1 1/2x2 1/2 ins.—15c. " GLORED PICTURES Plain Edge. Assorted Subjects. Size 2 1/4x4 1/4 ins.—15c. per doz. \$1.00 per hundred. THE CATHOLIC RECORD LONDON, CANADA

PAGE ACME White Fences Any height to 8 ft. Any length you say. From 16 cents a foot. Gates to match, from \$2.25. Last longer. Easy to put up. Get booklet.

PAGE WIRE FENCE CO., Limited Walkerville • Toronto • Montreal St. John • Winnipeg

HAPPINESS comes from a sense of duty done. A man who is insured need never feel otherwise than happy, for he has performed his duty to his loved ones. Have you done your duty in this important matter of insuring your life? If not, there is no time like the present to secure a policy in the

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.

anything but flourishing, notwithstanding the stories in the newspapers, that several tons of gold coin had been found in the apartment of the late Pontiff. He was therefore dismayed almost beyond words when Pius X. told him that he wanted one hundred thousand francs to be at once distributed among the poor of Rome. One hundred thousand! His Eminence asked the Holy Father to change the sum to fifty thousand. "No," said Pius X., "but I will change it to one hundred and fifty thousand if you like. Don't be afraid of the poor; they will never make us poorer." And the Cardinal was glad to escape.—Rome.

PURE FOOD INSURES GOOD HEALTH

MAGIC BAKING POWDER INSURES PURE FOOD. E.W. GILLETT COMPANY LIMITED TORONTO, ONT.

Archbishop O'Brien.

(Man and Statesman) We have now on sale at the CATHOLIC RECORD office, this most interesting life of a great Canadian churchman, written by Miss Katherine Hughes. Order promptly attended to. Price, postage prepaid, cloth \$1.00, paper 65c.

TWO NEW BOOKS

In Treaty with Honor—A Romance of Old Quebec, by Mary Catherine Crowley, author of a Daughter of New France. The Heroine of the Street, etc. \$1.50 post-paid. A Little Girl in Old Quebec, by Amanda M. Douglas. \$1.50 post-paid.

CATHOLIC RECORD, London, Canada

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 Ordinarium Missae Cum Cantu Gregoriano ad exemplar editionis Vaticanae Concinnatum. Price 25c. post-paid Catholic Record LONDON, CANADA

CHATS Wherein Success and most become rich but not men is to be... (The rest of the text in this column is partially obscured and difficult to read.)