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CATHOLIC ATTITUDE IN

REGARD TO SPIRITUAL

PHENOMENA

### FIVE-MINUTE SERMON SECOND SUNDAY AFTER THE

EPIPHANY

6

REVERENCE FOR THE NAME OF GOD REVERENCE FOR THE NAME OF GOD The feast of the Holy Name of Jesus, brethren, affords an opportunity for meditating upon reverence for the honor of God, especially in the person of our Blessed Saviour. Reverence for God is something different from the love of God and the fear of God. Have you not noticed that when a bad boy neither

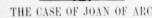
noticed that when a bad boy neither fears his father nor (as far as we can see) loves him, that he yet often keeps up at least a show of respect for him? I don't care snuch for him, he says, but after all he is mv father; I must respect him. So with sinners. Many a sinner will break every commandment of God and the Church except one or two, which he fancies he must observe in order to keep me accountances: that is to say, show at fancies he must observe in order to keep up appearances: that is to say, show at least some outward respect. The most atrocious scoundrel will not eat meat on Friday, because that would be a sign of losing all respect for religion. A wretch abandoned to every vice will say a Hail Mary or make the sign of the cross some-times in order to persuade at least him-self that he has not lost all respect for religion. He will not despise the piety of his friends, but rather respect ir. Respect for holy things and holy prac-tices is the last remnant of religion in the sinner's soul.

tices is the last remnant of religion in the sinner's soul. Well, brethren, let us ask if Almighty God has not set up any particular sign of reverence that we are to pay Him ? What is that, among all religious prac-tices, which He would have us do as a token of inner and outer reverence ? Of

token of inner and outer reverence? Of course you know what I mean; you know that it is reverence for His Holy Name. The Name of God, and especially the Name of Jesus, are set up as the divine standard before which every man will prove his reverence for God. Cursers and swearers and blasphemers forget this. No sin is so common as profanity in its various forms. Yet it shows a heart not only void of the fear of God, and of the love of God, but also, and worst of all, void of even reverence for worst of all, void of even reverence for God. A man who habitually curses is penetrated with defiance of the Divine Majesty. Holy Scripture says that He Majesty. Holy Scripture says that He has put on cursing like a garment; that it has entered in unto his bones. In the old law a blasphemer was stoned to death. And in our own times God often anticipates the wrach to come by send-ing sudden death upon profane men. I lately read in the papers that a man, standing at a saloon-counter, cursed his own soul, and instantly sank down upon the floor stone dead. Many of you have doubtless heard or even seen such visitdoubtless heard or even seen such visitations of divine justice. And it is in view of the sacred obliga-

tion of reverence to God in His chosen symbol-which is His Name and His symbol—which is His Name and His Son's Name—that, although He had but ten commandments to give us, one of them was set apart to secure respectful speech when dealing with God: thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His Name in vain.

vain. Brethren, you and I in future will be particularly careful to honor the sacred Name of Jesus. Are you tempted? That name is a resistless charm against assaults of flesh, world, or devil. Are you tired out? The Name of Jesus is a restful and soothing influence. Are you sick? That Holy Name will strengthen stok? That Holy Name will strengthen you with supernatural vigor. I hope that when you come to die your last breath may utter that Name of Jesus with deep confidence, and that our Lord will answer your dying sigh with an affectionate welcome into His heavenly court.



CHURCH WAS NOT RESPONSIBLE FOR HER DEATH

here beam the Methodist Episco-Chicago New World. Certain persons who are very anxious to cast reflection and ignominy upon the Catholic Church, try to make it appear by insinuation, if not assertion, that the Charch is to blame for the burning at the stake of Joan of Arc, but such is not the fact. here to some ministers should fall from the paths of rectitude and honor. I have little time to discuss such mat-ters. Suffice it to say that the leader of a sect or a preacher who does not believe in God or in a Redeemer past, present not the fact.

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the Inquisition of France, cited the Duke of Burgundy to appear before the in-quisitor, and to respond to the good coun-sel, favor and aid, of the Doctors and sel, favor and aid, of the Doctors and Masters of the University of Paris. Peter Cauchon, Bishop of Beauvais, who had been the prime mover in this step, seeing that no reply arrived from the Duke of Burgundy, caused a renewal of the demands to be made on the part of the University in more urgent terms, and he added that Joan having been taken to Campierra in his own diosese. he o Campiegne, in his own diocese, be-onged to him as Judge spiritual. He further asserted that according to the further asserted that according to the law, usage and custom of France, any prisoner of war might be redeemed in the name of the King of England, in con-sideration of an indemnity of ten thousand livres granted to the capturer. For four months Count John of Lux-embourg hesitated, but, in the meantime, his aunt died, and the King of England transmitted to the keeping of his coffers

transmitted to the keeping of his coffers at Rouen, in golden coin—English money —the sum of ten thousand livres. Count order that this woman be brought to their city to be shortly placed in the hands of the Justice of the Church. It was not

of the Justice of the Church. It was not to Paris, but to Rouen, the real capital of the English in France, that Joan was taken. When the Bishop of Beauvais, installed at Rouen, set about forming his Court of Justice, the majority of the members ap-pointed obeyed the summons; but the Abbot of Jumieges maintained that the trial was not legal, that the Bishop of Beauvais belonged to the party who de-clared itself hostile to Joan, and besides the had made himself judge in a case al-ready decided by his Metropolitan, the Archbishop of Rheims, of whom Beauvais Joan's conduct. The Abbot was threat-end with banishment by the Bishop, 1 ened with banishment by the Bishop, and even the subinquisitor, who was to and even the subinquisitor, who was to be one of the judges, allowed the trial to proceed without his presence, and he appeared only at the express order of the Inquisitor General and on a confidential hint that he would be in danger of his life if he persisted in his refusal to act a ence of the indexe of the out

The into have ne would be in danger of his life if he persisted in his refusal to act as one of the judges of the court. The facts are that Joan was betrayed into the hands of the English sympath-izers by the Commandant of Campiegne, William de Flavy; that Peter Cauchon, Bishop of Beauvais, contrary to law and right, assumed jurisdiction of her case and that he caused his court to be assembled at Rouen, the English copital in France; that King Henry VI. of England, paid Court John of Luxem-bourg ten thousand livres to have her so transferred. The Archbishop under whose jurisdiction the Bishop was in fact stationed, had approved of Joan's conduct, and in 1455, on the petition of her mother, Isabel Romee, a request was made to Pope Calixtus III. for reparation and that Pontif ordered an investigation to be made, and on July 7, 1456, a de-

the advan to be made, and on July 7, 1456, a de-cree of the court assembled at Rouen, quashed the sentence of 1431 together in the churches.

A distinguished French Protestant writer, the celebrated historian, M. Guizot, is my authority for the foregoing facts. And, in conclusion, I assert that THE CASE OF JOAN OF ARC WAS VICTIM OF ENGLISH GOLD AND FRENCH PERFIDY AND CATHOLIC CHURCH WAS NOT RESPONSIBLE FOR CHURCH W

of His Apostles, or that a person would have to condemn the Methodist Episco-

and who nevertheles

representative it is ethics we need, not theology; deed, not dogma; justice rather than charity. His advice would lead us back to the horrors of paganism. An evangelical minister named Dr. Josiah Strong, is persuaded that the Church lags behind in the social spirit. He balices howave, "that the Church Church lags behind in the social spirit. He believes however "that the Courch is not dead, but sleepeth." How it is to be aroused, he fails to state. Certainly not by the fantastic methods being tried on all sides. For the Baptists a Doctor Broughton advises a broader study of the Bible. Does he fail to perceive the ruin suf-fered by religion in these last four cen-turies by the promisenous interpreta-

tried on all sides. For the Baptists a Doctor Broughton advises a broader study of the Bible. Does he fail to perceive the ruin sut-fered by religion in these last four cen-tion of the Scriptares. Doctor Charles Aked, another Baptist minister, drawing a healthy salary, would put the Bible on the shelf as a "history of fables," and recommends to double the salary of every preacher in North America to allure more young men to the ministry. No a bad suggestion—from the minis-ter's point of view, but will it draw the multitudes ? No REASON TO COMPLAIN OF CATHOLICS Editor the Delineator,—What is the is something amiss with them appears to be suggested by this question. If we take into consideration the great wealth in church property, the apparent wealth in church property, the apparent

we take into consideration the great wealth in church property, the apparent activity of those engaged in church work, the guilds, conventions, and mis-sionary unions, we may, at first, hastily form the conclusion that the churches are doing a great work, and accomplishing all that is to be ex-pected of them.

pected of them. But when, on the other hand, we fre-quently read of church membership de-creasing, and of the moral excellence and intellectual greatness of the people who never attend church, we begin to take the matter more seriously, giving it a closer and more earnest investigait a closer and more earnest investiga-tion. When we find that instead of ex-pounding the Word of God the clergyman discourses of almost every imag man discourses of almost every imagin able subject except religion, we ask with some misgiving. Has religion lost all attraction? Are the churches going the right way about accomplishing the end of their institution, which should be to teach man his duty to God ? It must be horne in mind that the

It must be borne in mind that the American people are at heart a relig-ious people. In few countries are religion and religious men treated with more consideration. Almost every pub-lic function is opened by an invocation and closed by a benediction. Yet our people are falling off in their atten-dance at church. There is no gainsay-ing this statement: ing this statement :

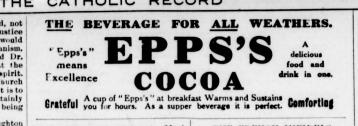
What, then, is the cause? Many of What, then, is the cause? Many of our countrymen do not consider church-going as a binding obligation in any sense. Frequently it is asserted that we can worship God in our own hearts and home; we can interpret the Bible for ourselves; and although, in reality, they very seldom do one or the other, the pretense is sufficient to drug their conscionces. We must not lay the

the pretense is summer to arg their consciences. We must not lay the whole blame on the laity. Almost any excuse would seem to justify a man in absenting himself from church services when the subject of religion, that is to say, duty to God and duty to our neigh-bor for Gol's sake is saidom inculated bor for God's sake, is seldom inculcated. Finally, another cause can be traced to the fact that many of the societies for ent of education, for the the advancement of education, for the development of athletic sports or for mere social purposes have added a Sunday service such as many people were accustomed to assist at formerly

What, then, is the remedy? It will be found by giving to the people in the churches something of God, some spirit-

be found by giving to the people in the churches something of God, some spirit-ual gift, some good which it would be impossible for them to get elsewhere. Let the minister of God speak as "one having authority," and our religiously inclined people will throng the temples of Dyine worship. T may add that we have no reason to complain of our Catholic people. In the cities, the churches are crowded at each of the five or six Masses offered on Sunday; in the rural districts in good weather and in bad, Catholics seldom find any difficulty so great, any condi-tion so incloerable as to have to dis-pense with their obligatory attendance at the Divine services on Sunday. AFTER DEATH WHAT ?

AFTER DEATH WHAT? in brief resolve themselves into three.



a rehabilitation of old fashioned phil-osophy. "Atter Death, What?" is a type of modern professional book-making in many ways just as Lombroso's career was of that of the professor. It is a jumble of every sort of evidence, real and sup-posed, except philosophic evidence for the continuance of existence after death. For instance, there is a chapter in which a number of old ghost stories of haunted houses is supposed to lend its weight of evidence. Then there is a chapter on the beliefs in spirits among savages and among ancient peoples in which a num-ber of curious but scarcely critically selected stories are thrown together. Next comes a chapter of Transcendental photographs and Plastiques, that is, the impression of spirit hands and features interpret and the context of the stories of the stories of the story the beliefs in spirit hands and features impression of spirit hands and features interpret and the story and the story in the story in the story the stories are thrown together. Next comes a chapter of Transcendental impression of spirit hands and features interpret and the story in the story in

for French children is as idle as the legend about clerical disloyalty. For a century and more, ever since the day that the civil constitution of the clergy was introduced into the National As-sembly, French republicanism has labored steadily and patiently to under-mine and dectors. Childranity or in the pounding the Word of God the clergy - Photographs and Plastiques, that is, the lagend about clerical disloyalty. For a man discourses of almost every imagin, imcression of spirit hands and features centry and more, ever since the day in paraffin and plaster. Finally, of that the civil constitution of the clergy was introduced into the National As-the right way about accomplishing the to teach man his duty to God? It must be borne in mind that the dismissed with a smile by any serious of the state schools have been estable and the set of teach man his duty to God? It must be borne in mind that the dismissed with a smile by any serious of the set of teach to accomplish this is and poster of the set of teach man his duty to God? lished to accomplish this and no other

The one thing that is interesting about Lombroso's book and also valuable is recognition of existence after death. By the hope for French Christianity lies in the movement for liberty and association as against bureaucracy that modern time who has given himself seri-ously to the study of this problem has come to the same conclusion. At times it seems very clear that it is not so much the evidence that convinced them as the nevitable tendency of their own natures to belief in continued existence

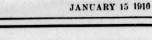
#### natures to belief in continued existence A MISSIONARY'S ADVENTURES leading them to accept the evidence as it was presented. Monism or material-

it was presented. Monism or material-ism is dying. Dying by its own inertia --since men refused to study philosophy. yet occupied only with material things they are finding even in them the proofs of immaterialism. Lombroso's book is extremely interesting then, but scarcely at all as its author intended. Very few except those already spiritists will find any convincing evidence for human survival of death in it, but as a symbol of the eurious topsy-turvydom of think-ing that has come as the result of the neglect of the study of philosophy it is an absorbing summary of present-day An interesting article on the late Rev. Keneim Vaughan of England, the missionary and member of the famous family which has given so many sons and daughters to the service of the Church, The Old Reliable Meneely Foundry, Established centry 100 years age. A OTHER BELLS was contributed to a recent issue of the Edmundian by his brother, Right Rev. Mgr. J. Vaughan, Bishop of Sebastopolis and coadjutor to the Bishop of Man-

and coadjutor to the Bishop of Man-chester. England, who, speaking of Father Vaughan's adventures during his many years of travel in South America, relates the following : Again and again his life seemed saved only by a sort of miracle. On one occasion to give a single instance, when two of the little South American Republics were waging flerce war with one another, he was seized as a spy. In spite of his protestations that he was hat a cincle missioner and divelue an absorbing summary of present-day one another, he was seized as a spy. In spite of his protestations that he was but a simple missioner, and wholly un-concerned in their quarrel, they would not believe his story so he was taken out to be shot. His hands were actually tied behind him and bound to a tree. Then all at once the the twenth deshed

Then, all at once, the thought flashed across him that in his little carpet-bag was a Spanish letter which he had re-evived from the Archbishop of Quito, Ecuador, and which authorized him to ay Mass and to solicit alms for his rock.

"Hold ! Hold !" he cried to the "Hold ! Hold !" he cried to the officer, who was just about to give the command to fire, "I can prove my inno-cence. Go and look into my little bag yonder, and you will find a letter written to me by the Archbishop of Quito, ap-proving of my mission. As I have al-ready told you, I am no spy, but a priest —a minister of God."





for not insuring your life is that of impaired health, for such an excuse is valid, while all others are only imaginary and of no value.

In failing to insure you are taking two desperate chances for your family-death may overtake you any day or sickness may impair your health. It is well to remember that you cannot insure when ill or worn out, and you can not have another chance when death is on the approach. Wisdom will be shown on your part by procuring a policy right now from the oldestablished and reliable Company whose financial position is unexcelled.

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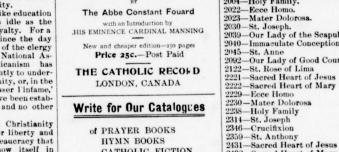
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WHY HI



North

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and French periody. For centuries be-fore the period under consideration, the fore the period under consideration, the English had ruled and tyrannized France, and the French were then, and had been for about one hundred years, waging war against England to drive the English out of France.

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a was the victim of English gold or to come, or to come, and who nevertheless essays to teach the highest conceptions of brotherly love, deceives himself by adopting false standards of morality, for after all, the grandest types of brotherly love the world has ever known are found in Abraham standing before the Lord in the project of Mawher and and before the Lord in the project of Mawher and the standards of the Lord in the standards of the Lord in the source of energy in the world and the source of Mawher and the the standards of the factor the source of Mawher and the standards of the the source of the source o



The The soldier went and rummaged nongst the articles in the bag, and at

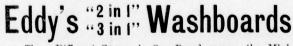
length drew forth the important docu-Head Office-Waterloo, Ont. ment. There was the letter sure enough with the Archbishop's signature, the stamp and seal all intact. They were satisfied. They had made a mistake. long as ever he could, and to share their history statistics. They had made a mistake, ese two The discovery aroused quite a revul-in all far from wishing to shoot him, these long as chivalrous Spaniards could not apologize and its showed him all the consideration possible retween and begged him to stay with them as YOUR ONE HEALTH

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