

FIVE-MINUTE SERMON. The Fourth Sunday after Pentecost. THE TEACHING CHURCH.

Going up into one of the ships that was Simon's and sitting down. He taught the multitudes out of the ship. (St. Luke 9:10)

It was not without design that our Lord chose Peter's ship from which to teach the word of life to the multitude. By the mouth of His vicar, our Holy Father the Pope, Jesus Christ still teaches the multitude from Peter's ship.

It is no wonder that Catholics who own him as their teacher for Christ should hear and obey his instructions and admonitions. But what is a little astonishing is to see what extraordinary influence the least word from him exercise upon those who are not Catholics; how universally it is acknowledged that his lessons have more weight than the teachings of all the thousands of other learned men put together, who are doctors in science, philosophy, theology and politics.

By common consent the whole world seems to agree that, in all matters concerning the highest and most vital interests of humanity, what the Pope thinks and says has to be taken into account. So we see kings and emperors, presidents and governors, leaders of great social enterprises, seeking his counsel, and following it too; or, if they do not follow it in both letter and spirit as we, his faithful children do, they, at least show their profound respect for it, and are forced to apologize, so to speak, and find some kind of excuse to defend their action which is not in full accordance with it.

All this is a cause of great rejoicing to us Catholics. We know well that so long as the world will be willing to follow the course of the ship of Peter, from which Christ the Saviour teaches or trim their sails so as not to lose sight of it, it will not lose its way or suffer shipwreck.

It does not alarm us, therefore, to hear of the strife going on concerning many social, religious, and political questions. So long as the voice of Christ is heard above the din all will be well. Of one thing, too, we are quite sure: that there is no fear for the safety of the ship of Peter. But just here I ought to say that there are some Catholics who take it for granted that because the ship is safe they are equally safe, no matter how they talk or how they behave. It is a lamentable fact that there are many Catholics who practically do not esteem the teaching of Christ by Peter, and they are ignorant of their religion, and they take very little pains to be instructed. They hardly ever hear a sermon. They never read a good Catholic religious book. They do not take a Catholic newspaper or magazine. It is not instruction they care about, but amusement. They read what they like; not what they ought to like. They spend their Sundays and other free days in doing what pleases them, not in doing what ought to please them if they were faithful, obedient hearers of the Word of Christ by the mouth of Peter.

If ever there was a time when a Catholic ought to show his faith by his works now is the day and the hour. Did ever the Catholic Church have such grand opportunities as it has now? Well then, let those who by their worldly, un-Catholic lives are a drawback and hindrance to her glorious triumph, weigh well their great responsibility, for which they shall have to give account at the judgment of God.

"SON, GIVE ME THY HEART."

The lovely month of June has been consecrated by Holy Church to our Lord's Sacred Heart. It is then when the genial summer takes the chill out of the air and nature settles down to bright and beautiful days that the joyful heart of man is bidden to think of the Sacred Heart of his Lord and Saviour, and through acts of adoration, love and homage, to make grateful acknowledgment for the redemption which has come to mankind from that divinely loving Heart. Through the Psalmist our Lord cries out to all men, "Son, give me thy heart." He has given us His Sacred Heart and when He gave His Heart, He gave us all. He is infinite goodness and infinite love. He asks that we give Him our hearts in return; that is, give Him our affection, give Him our homage, give Him our service as far as we can, by offering up whatever we do, or say, or think, as an oblation to His Sacred Heart. His Heart gave its last drop of life's blood for us. What a privilege is ours! If it is noble to serve a great, good ruler, what an honor to serve our Lord, the King of Kings, great Lord of heaven and of earth! If it is sweet to die for one's country, how great the joy and happiness to be ready to die, rather than to offend God, even in the slightest degree! These are the feelings of the true Christian for his Lord and Saviour, and all this he sums up in an all-absorbing love towards the

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Sacred Heart. Let, then, the June days be made more beautiful through the practise of devotion and love of the Heart of Jesus. He is the friend that has proven His love for us, by His dying upon the cross. We can only return that love even in a slight degree, by imitating our wills and our whole souls to Him. We give so much to earthly friends, our time, our strength, our health, our very life even are sacrificed for them, and yet how oftentimes it is ill requited.

Should we not do all this and more; yes, do everything we can for our Lord Who loves us with an infinite love and has proven it by an infinite sacrifice? O let us begin to love Him as we should in the long, lovely days of June!

We show our love for others by thinking of them affectionately, by saying kind words to and of them, and by doing kind things for them. And this is the way we can show our love for our Divine Lord and return love for love. How often we can think of Him. Everything about us recalls Him, for He is God as well as man, and so the earth and all its beauty, the heavens and all their glory bespeak our Lord's greatness and goodness, and should prompt our praise and inspire our gratitude. We can increase our own homage and love for our Lord by striving to arouse it in the minds and hearts of others, by lovingly speaking of Him. Let us not be ashamed to do so for that would be a false shame and a human respect that would be unworthy. Let us do some little kind acts to others for the want of being able to do them directly to our Lord, the Man-God, and these He will take as done to Himself. Some good deed done towards some one around us, some little slight meekly borne and forgiven out of a spirit of atonement for some shortcoming of our own. In this and many other ways we can be always paying homage and love, and be giving gratitude to the Sacred Heart of our Lord, and thus we will be growing more and more like Him—"Jesus the All-beautiful"—for He will hear our prayer, that prayer which should be said daily by all who love Him, "Make my heart like unto Thine."—Seedlings.

WHY ROME GETS INTO THE PAPERS.

A TELLING ANSWER BY G. K. CHESTER-TON TO THE WAIL OF AN ENGLISH BIGOT.

Some of the English papers have lately been seized with an attack of "anti-Popery" and are devoting useful space to the reproduction of diatribes against the Catholic Church culled from a certain Dr. Horton and Mr. Hocking. As a specimen of the method of attack, the London Daily News publishes a statement by Dr. Horton to the effect that the Catholic Church with diabolical cunning manages to doctor the news that goes into the daily papers, while the poor Protestants who form such a large majority of the English people find it very difficult to get any expression of Protestant opinion into the press. Dr. Horton writes:

"Very few are the papers on which the apostolate of the press has not apparently secured an agent—not necessarily a writer at all, nor an avowed Catholic—whose business it is to excise any piece of news, any paragraph in a speech, or any notice of a book which tells against Rome. When once the attention of any man is called to this fact evidence crowds in almost every

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day. It is done quietly and subtly, but very effectively. The Protestant feeling of the country can not get expression in the press."

G. K. Chesterton the most brilliant English essayist and critic of the day replied to the charge as follows:

"Dr. Horton and Mr. Hocking seem to have two main accusations against the modern press. The first is that the facts about Catholicism are mentioned, the second is that the facts about Catholicism are not mentioned. Touching the first of these charges, there is surely nothing that needs explanation. That Catholicism should be often mentioned is as natural as that America should be often mentioned; it is a very large thing. What would Dr. Horton say of me if I complained that the United States with extraordinary cunning got itself alluded to in many magazines, encyclopedias and atlases? He would reply that a man talking freely can hardly help mentioning America. Neither can he help mentioning Europe. And Catholicism simply means Europe for one thousand years, and half Europe for nearly two thousand. Such an institution could not hide if it wanted to; it is like recommending social self-effacement to an elephant. You do not say that the Eiffel Tower has been very successful in getting itself admitted into most photographic views of Paris. If Rome bulks large in newspapers (which has not been proved) it is not because of Rome's cunning and perfidy nor because of Rome's courage and wisdom. It is because Rome (both pagan and Christian) must bulk large in the mind of any intelligent man."

"The second count is not gossip about the Catholics, but silence about them; the alleged suppression of anything unfavorable to Catholicism." Though not the most commercial of men, I am worldly-wise myself compared to Dr. Horton and I will give him upon this point the plain answer out of Fleet street. If it is true that London editors and sub-editors are by this time somewhat shy of printing anti-Catholic scares, it is for the practical reason that they so often turn out to be untrue. The truth is quite the reverse of the present accusation. It is not that some fact is sound against Catholicism but is not published. It is that it is published and is then found not to be a fact. This has been the history of a hundred and a half centuries and adorned itself with the dreed expositors of Roman evil of the

dirty half wit 'Maria Monk' of the fugitive prodigal Achille, and numberless others. So when Dr. Horton says sternly to the practical sub-editor, 'You have not had enough anti-Popery revelations in your paper,' the practical sub-editor laughs and says 'Thank you we have had quite enough.'—Catholic Universe.

A BEAUTIFUL TRIBUTE.

A UNITARIAN MINISTER ACKNOWLEDGES THE POWER AND GLORY OF THE CATHOLIC CHURCH.

The distinguished Unitarian minister, Rev. Martineau, pays the following tribute to the Catholic Church: "Long and far was the Catholic Church the sole vehicle of Christianity that bore it on over the storms of ages and sheltered it amid the clash of nations. It evangelized the philosophy of the East and gave sobriety to its wild and voluptuous dreams. It received into its bosom the savage conquerors of the North and nursed them successively out of utter barbarism. It stood by the desert fountain from which all modern history flows and dropped into it the sweetening branch of Christian truth and peace. It presided at the birth of art and literally gave its tradition into young hands of color and design. Traces of its labors and of its versatile power over the human mind are scattered throughout the globe."

"It has consecrated the memory of lost cities of Africa and given to Carthage a Christian as well as a classic renown. The mountains of Switzerland have heard its vesper's mingling with the cry of liberty and the requiem sung over patriot graves. The confusions of Asiatic history have failed to overthrow it; on the heights of Lebanon, on the plains of Armenia, in the provinces of China, either in the seclusion of the convent or amid the stir of population the names of Jesus and Mary still ascend. It is not difficult to understand the enthusiasm which this ancient and picturesque religion kindles in its disciples."

"To the poor peasant who knows no other dignity it must be a proud thing to feel himself a member of a vast community that spreads from the Andes to the Indus; that has bid defiance to the vicissitude of fifteen centuries and adorned itself with the genius and virtues of them all; that

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beheld the transition from ancient to modern civilization, and itself forms the connecting link between the old world in Europe and the new, the missionary of the nations, the associate of history, the patron of art, the vanquisher of the sword."

Devotion to Our Lady.

England, from the eleventh to the sixteenth century, raised a vast number of monuments to the honor of God in the form of churches dedicated to the Blessed Virgin, many of which are still standing as silent witnesses to our forefather's faith. The smallest county, Rutland, has still eleven of these ancient fancies. Greetham dating from 1057, Nottinghamshire can show thirty. Attenborough still keeping Our Lady's figure on the north porch door. Derbyshire has twenty-one; the image of the Madonna and Child, surrounded by angels, still stands at Eram, while at Norbury, over the tomb of Ralph Fitzherbert, the image of the Divine Mother and Child hangs suspended by a chain. Leicestershire has forty-four churches dedicated to Mary from olden times. Woodhouse church was dedicated to St. Mary of the Elms, 1338, and Hinkley to Our Lady's Assumption, of the thirteenth century; in all, one hundred and six churches of our Lady in the four Midland counties.

You are most likely to hear the angels singing if you go where some one is weeping.

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JUNE 26, 1909. CHATS WITH The Miracle of Po When genius has attempted, and talent when every other fact when logic and argu and "pells" have al and retired from the sistency, bulldog ten by sheer force of hol the order, closes the impossible. Ah, what of purpose has perfo leave the when all the persists when all the rendered and fled, battle even after hop Confederate comma War, said that the tr Grant was that "He he was beaten." Wh thought that his ar transports, would be burg, they asked him to get his men out, of defeat he could ge of his army upon to told them that two all the men that h when he surrendered. It is the man in who will not surren give up for an awse such politeness, tha offense, can not tur the order; that cl that gets the sub the credit or the loa He is a very fortu bines a gracious ma ally, cheerfulness, persistency which ne of course it takes everybody else woul pleading you can't give up in despair; ability to stick an lose your temper cense or good judgm enables you to get others get a small o reputation for being while others are co in mediocrity. Polite persistence, in the success of ma It is the man wh down, no matter ho or insulting the wou he, who succeeds, third or a fourth t not only the custome his pluck and dete gets the order or cl cause of his pers manners. The man who ca down never amon characteristic of h prejudiced against agents, people who order or a subscrip finds that it is eas get rid of him, he he finds some one w down and yet will not so easy to get r that when polite, confronts him he ahead of him, and h of sheer admiration salesman's persisten man has an interes charm of manner. Our Habitual T. Some people bea hatred or a great one or more of attitude and the out the maximum destroys his happi but he radiates his thus prejudicing arousing antagoni handicapping him. Just think of the influence of carry another fancied wro another constantly finally trying to Why, in a little efficiency of a go crity. The mind must ness, jealousy, hat itable thoughts; which trammels it impaired efficie, No one can ca another, a bitter desire to get eve very distrustful re his own efficiency. Mental discord a fearful rate; destroy happiness rapidly. Then, again, n hatreds and grud vengeful feelings pairing his own r Many people are popular, wh generally, why t in their communi cause of their bit ant radiations. These radiatio ism, personal at nature is to repe On the other out kindly, lovin thoughts, those and eve-ybody ness, hatred, or are attractive, b are not help lo because there a rays in their rad By analyzing although million tell what metac descend out atten casts a bar ac the night is pa which is char quality. An experie analyze a pers what discordant