6

## FIVE-MINUTE SERMON

THIRD SUNDAY IN LENT CONCEALMENT OF SIN IN CONFESSION "He was casting out a devil, and the same wa umb" (Luke xi, 14)

dumb" (Luke xi, 14) In to-day's gospel we read of a man possessed by a devil, and made dumb by him. Our Saviour heated this stricken man by driving the evil spirit out of him, and he regained his speech, so that the multitude were surprised. To this dumb man may be compared those who are asnamed to contess their sins to the priest, and who, therefore, tail to receive absolution. As the evil spirit deprived that man of his laculty of speech, so does the devil exert his power to keep sinners from speaking to the priest about their sins. about their sins. In order to make a valid Confession,

who had been pointed out to him as a notorious criminal, and likewise asked him why he was imprisoned. The man answered frankly: "I have stolen, and committed other crimes, and justly de-serve my punishment." Wren the king heard this frank confession he was sur-prised and pleased, and said. "You must leave this prison at once. You are not fit to be among all these innocent people uch us they claim to be." The same thing happens at our Confession. When he sinner frankly acknowledges his sins and the priest tells him, in place of God, "I absolve you," he no longer be-longs to the number of sinners. But if the sinner wilfully conceals a committed mortal sin, he not only fails to receive absolution, but exposes himself to the

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through the mouth of the prophet Joel, He says: "Now therefore saith the Lord: Be converted to Me with all your heart, in fasting, and in weeping, in mourning," (Joel ii, 12).

sinners from speaking to the priest about their sins. In order to make a valid Confession, it is necessary, as you know, to give a sincere and complete account of our prievous sins, and any one who wildly omits in Confession a mortal sin, com-mits another sin, a sacrilege, and do course does not receive absolution for those sins confessed. Nevertheless there are Christiaus sahamed to confess and degrading. St. Augustine says to these people: "Mena you committed this sin you were not ashamed, but now mena you may be cleansed from it, you be ashamed to secure forgiveness for out. In anortalsoul by grievous sin, but he hesitates when he may restord diving grace to his soul. David exi pereinced the result sol concealing his sins. For a long while he would noli to confess his sins, and peace again cam to his soul. "I have acknowledged mis sins to thee," David, said "and my sins to thee," David, said "and my sins to thee," David, said "and my should be most concessed his one concess and the set of the sub ow file out leads and my be his infection to confess his ins, and peace again cam to his soul. "I have acknowledged my sins to thee," David, said "and my sins to thee," David, said "and my sins to thee," David, said "and my share one consess, and that we should do nothing that might increase, and that we should do nothing that might increase should endeavor to be complete masters of these realelious senses, and that we should do nothing that might increase should endeavor to be complete masters of the result and anxiety. Therefore why should we not confess our sins, and free orgain at peace with ourselves? A so the access and that we should do nothing that might increase should endeavor to be complete masters of the result and anxiety, and be astic temperates in portance that we should do nothing that might increase should endeavor to be complete masters we must of the previse and to one refuse his my my ewas impresnot. The may many my ewas impresnot. The may

ST. JOSEPH

FEAST MARCH 19

Why do we believe that St. Joseph is thegreatest saint afterthe Blessed Virgin, and therefore most powerful after her <text><text><text><text><text><text><text> in his intercession with God? To ans



nearness of St. Joseph's relationship with God the Father and with the Bleased Virgin; for indeed he must have been a great saint to have been raised to the exatted position of Higs and of being the husband of her who possessed in all its futness the richness of divine grace. Did not even heaven stoop to reveal to him the mystery of the ages— the scheme of the Redemotion? Now, the nearness of St. Joseph's re-lationship with God is obvious from what we have said, and that he is near-est after the Blessed Virgin in this re-lationship is also obvious; and since we measured -ancity by the degree of nearness to God, we therefore conclude that he is the greatest sain after the

nearness to God, we therefore conclude that he is the greatest saint after the Blessed Virgin. From this follows, as a natural sequence, the theological fact that he is most powerful after her in intercession with God. For the more familiar becomes the intercourse with the intercessor the more does love ex-ist, and consequently the more efficient becomes the intercession. Since then, it is certain that he is so powerful in in-tercession, let us resolve to-day to make him our intercessor before God.— Paulist.

Paulist. ARCHBISHOP RYAN'S WIT FULL OF KINDLY THRUSTS

ATE PHILADELPHIA PRELATE

WAS NOTED FOR HIS READY REPARTEE

As a wit, Archoishop Ryan was quite famous. The stories told of him in this capacity would fill a small volume, and it is difficult to make an authentice selec-tion. He did, however, designate Arch-bishop Ireland as a 'consecrated bilz zard," and did once refer to himself as "perhaps the most remarkable man alive," subsequently explaining to his astonished anditor- that as "the home of born at Thurles, whither they had gone on a visit to triends. I am able to state of my mother." As a wit, Archbishop Ryan was quite

bishop one day to ask for a vacation on the ground that his health required it. As the priest was noted for his frequent absences from his parish, the prelate could not let slip the opportunity. He granted the leave of absence promptly, with a recommendation. with a recommendation

with a recommendation.
"The physicians say that you need a change of air. Father ?"
"They do, Your Grace."
"How, then," queried the Archbishop,
"would it do to try the air of your parish for a month or two as a change ?"
The Archbishop remonstrated once with a priest whose silk hat had seen its best days before the war.

with a priest whose silk hat had seen its best days before the war. "I would not give up that hat for twenty new ones," said the priest. "It belonged to my father, who fell in the rising of '48." "And evidently fell on the hat," said the Archbishop. In an agitation between Archbishop Corrigen and Cardinal Gibborg. Arch sult-or rather the result contrary

tell the

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for the Signature

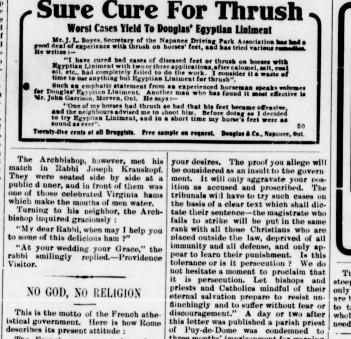
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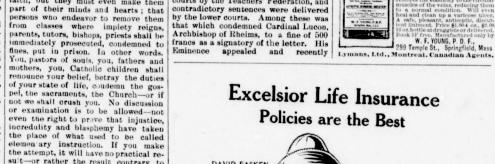
has brought many imitations. But you can always

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of Puy-de-Dome was condemned to three months imprisonment for warning his people against one of the text of history condemned by the bishops. 'Liberte ! Fraternite ! Egalite !'

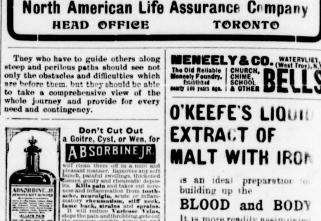
<sup>4</sup> Liberte ! Fraternite ! Egalite !' Nor is this all. Last year the bishops of France published a letter addressed to their flocks warning them against the peroicious text-books used in some of the public schools, and against the anti-Christian teaching given orally by some of the teachers. Several of the bishops were brought before the contradictory sentences were delivered



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LONDON the appeal court confirmed the sentence the appeal court confirmed the sentence against him. The case will now be taken before the Court of Cassation, but with the wind that is blowing at present in anti-clerical France, it is not difficult to forecast the issue. In any case the decision, as it stands at present, means that in France it is unlawful for bishops and priests to carry out the very duties for which they have been set over the people. Satinette dries hard like porcelain, and is both sani-

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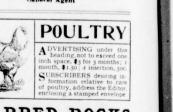
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MARCH 18, 1911

CHATS WITH Y

GOOD MAN Good manners are w

Good manners are w all, and good manner man. Perents should minds of their children being always nice. A it this way: The chivalry of our fathers was the doing others. Nowadays the the strength-taxing d little things done for much. Geod manners i come from the heart everywhere. They a marks of a true gen Newman describes a g who never inflicts another way of quot words: "Do unto oth wish them to do uni gentleman then possee that prompts him to t

that prompts him to that prompts him to that prompts him to the fall in with them fall in with them for the second more second to the second more second to the second the second to the

DOING THE HA

FIR I know a very su early in life resolved i hard anything might i ly impossible for him it if the doing would him. He made this to sever allow his mos st nd in the way of f ceed himself into a doing everything, no FIR doing everything, no agreeable, if it would

People who consult preferences or their preferences or their great success in life. gets a firm grip on himself to do the th mately be best for 1 The man who goes t out the flowers and a out the flowers and a in his occupation, alv thing first and delay altogether, if possib does not develop the enable him to do h necessity forces them It is pitable to see ing far below the play ity ought to have ca canse they dislike cause they dislike things until compelle always is to tackle

WHEN TEMPTED COW.

COW. We all have days and moments when w run away from our t sibilities. In these and discouragement, we amount to but whether, after all, 1 there is always dat whether, atter an, i there is always dan coward; of doing shall be ashamed of never to take an imp a radical change wh When everything and you cannot see and you cannot see say to yourself : "I now to play the part now to play the part teeth and push on gloomy condition wi ter how black or thr there is a sun behin ultimately burst th surprised to find wh age are developed by best you can.

After becoming After becoming with the mighty res you will learn that y it; that it will con your hour of need. I have known you coward to such an engagements to spea

INVE

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You' can't separator bet others. You's you investigate be impressed know how mu how much easi are no weak s

I H C Crea

milk-proof gea of an I H C Cr bronze bushin it has a perfec

IHC

SEPARA

So much for a few phases of the spirit-ING INTO SIN "
 So much for a few phases of the spirit-ing intimacy which St. Joseph had with Christ, and therefore with God.
 Considering his relation to our Blessed Mother—she was his Virgin wife as she was also the immaculate bride of the spousal contract being forever virginal, made the contracting parties more acceptability for furthering their own salvation as well as for promoting their will recognize that fasting is a means nost excellent means of subduing the flesh, with its irregular appetites and fast to prevent the danger of falling.
 We have most abundant proofs given is in Holy Scripture that fasting is of makes and observe a most auster fast.
 We have most abundant proofs given is and "God saw their works, that the and a God saw their works, that the makes and observe a most auster fast.
 Ob and mercy with regard to the evit which He had sid that He would dot them, and He dit in to." [Jonas in]
 Ob and mercy with regard to the evit which He had sid that He would dot them, and He dit in the would dot the man the evit works, that the make the contracting parties more and "God saw their works, that the make the contracting parties and the second and la similar skin affect them, and He dit in the would dot the saw and the second and the regard to the evit which He had sid that He would dot them, and He dit in the spinite dot the evit the shin, and leaving it as soft, as smooth and clear as that of a healthy child.
 Wite the D. D. Laboratories, bey following the shin diston of a healthy child.
 Wite the D. D. Laboratories, bey following the shind accomment the shin, and leaving it as soft, as smooth and clear as that of a healthy child.

them, and He did it not." (Jonas iii., 10.) God Himself enjoined upon His people that they should accompany their penance with fasting. Speaking (For sale by all Druggists)

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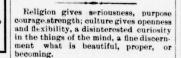
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