

FIVE-MINUTE SERMONS.

Fourteenth Sunday after Pentecost.

RELIGION FOR WEEK DAYS.

"No man can serve two masters. . . You cannot serve God and Mammon."

What does our Lord mean by this, my brethren? "No man," he says, "can serve two masters." "Why," you might perhaps answer, "I do not see any difficulty about serving two masters. What is to prevent a man, for instance, after his regular hours of work are over, from hiring himself out for the evenings to some other employer, if he has strength enough to spare? Or, if he can make such an arrangement, why should he not work for one in the morning, and another in the afternoon? And are there not, in fact, many people, teachers, for example, who give private lessons, who have a great number of employers whom they agree to serve at stated times?"

Yes, this seems true enough. It seems so true that I believe there are many people who, in spite of our Lord's statement to the contrary, divide their service between God and Mammon. They hire themselves out to the devil, or at least to the world during the week, and when Sunday comes round, and they put on their good clothes, they change their master at the same time, and, at least for the time that they are in church, read certain words out of their prayer-books, in which they offer their service to God. And they do not appear to think that there is anything strange about this. They think that, of course, decency requires that God should want part of their time for His service, and that He is quite reasonable in only asking for one day out of seven; but that He should have any claim on them during the part of the week that he does not specially reserve does not seem to occur to their minds. That is the time engaged to the other master—that is, to their worldly interests or pleasures. They find no difficulty in reconciling the service of God and Mammon at all; they can be good Christians and also men of the world like others without the slightest trouble.

But I seem to hear some one say, "Father, are you not pushing this matter rather too far? Surely one can not be in church or saying his prayers at home all the week. Some people may find time to come to early Mass and all the devotions, and live what I may call a pious life generally; but I have to go to my business or my family will starve. What would you have me do?"

Well, I will tell you. I dare not find fault with any one for attending to his business during the week, and working as much as he is obliged to provide for himself and his family properly; but I must say, by the way, that many people, under this excuse, fall into the snare of avarice, and work early and late to hoard up riches which neither they nor their children need, and which, left to their children, is only too likely to be an occasion of sin. However, I repeat, no one is to be blamed for attending to the proper duties of his state of life; for working at his business, if it is a legitimate and useful one. But what one is to be blamed for is for attending to it as if, instead of being God's business, as it ought to be, it was no business of his at all; as if he had nothing to say about it, and his laws did not apply to it. The delusion that too many Christians are under is that their religious life and their life in the world are entirely separate concerns; that religion, morality, God's laws in general, have nothing to do with politics, business, buying or selling, or what they call practical affairs. They say, "If we did not do as others do about these things, we could not get on at all; so they calmly take for granted, even, perhaps, in the confessional, that such things have no moral aspect whatever. This is a great delusion and a fatal blunder. A Christian has got to be a Christian first, last, and all the time; one cannot be a Catholic on Sunday, and to all intents and purposes a Protestant or an infidel during the week. If you cannot get on on the principle of serving God and trying to find out and do His will on Monday as well as Sunday, then all I have to say is, "Don't get on."

I dare say there is some truth in your complaint; a man who manages his business and daily life generally, as if there was no God in the world, will probably make money faster, and have in some ways a better time, than one who believes in God and tries to do his will. Very well, then, if you prefer this world to the next, act according to its standard Sunday, Monday, and all the time; but don't try to cut inside of it and get a pass to heaven on the ground that you have used another standard now and then.

TALKS ON RELIGION.

SATISFACTION FOR SIN.

Prayer first puts us in the disposition by which we may obtain remission of our guilt, and be restored to the favor of God, and then it is able, in a great measure, to pay the debt which our sins have left. "By prayer, supplication and thanksgiving, let your petition be made known to God."

Almighty God constantly refers to almsgiving as a most powerful means of paying our own debt. How strong and how comforting are the words of the Archangel Raphael, which we find in the history of Tobias: "Prayer is good with fasting and alms; more than to load up treasures of gold; it alms delivereth from death, the same is that which purgeth away sin, and maketh him to find life everlasting. . . . When thou dost pray with tears, and bury the dead, and dost live without dinner to hide the dead by day in thy house, and bury them by night, thou offerest that prayer to the Lord." (Tob. xii, 8.) We read in the New Testament that "whosoever shall give a drink to one of these little ones, a cup of cold water only, in the name of the disciples, amen, I say to you, he shall not lose his reward."

The best of all ways by which men may pay the debt which they owe to God on account of their sins is by an ardent love of God. "Many sins are

forgiven her because she hath loved much." (St. Luke vii, 47.) The martyrs who laid down their lives for Christ paid at once the whole debt of former transgressions. "Greater love than this no man hath; that a man lay down his life for his friend." (St. John xv, 13.) We may also recall the supreme act of faith and of charity of the penitent thief on the cross, for which he received a full and complete pardon for all past offences. "This day thou shalt be with Me in Paradise." As fire consumes dross, or separates it from the metal, so great charity obliterates, as it were, the debt which we owe to Almighty God.

Our Lord has left to His Church the most unrestricted power of forgiveness, not only forgiveness of sin, but the punishment due to sin. "Whosoever you shall loose upon earth shall be loosed also in heaven." The Church was to represent on earth both the justice and the mercy of God, and therefore had two offices to perform: first, to punish the sinner in God's name by requiring so much satisfaction for sin as to be salutary for the sinner and edifying for the community; secondly, to facilitate the payment of the debt, make terms, if we may so say, on which sinners may be released from their liabilities in the speediest and easiest way possible. We may get a glimpse here of the use and benefit of indulgences.

In the olden times those who had committed great crimes were obliged to submit to severe public penances, and were not allowed to enter the church until they had done the penance assigned to them. This penalty was incurred by the Emperor Theodosius at the hands of St. Ambrose, Archbishop of Milan. St. Ambrose said to him: "Let not the splendor of those purple robes hinder you from becoming acquainted with that body which they cover. You are of the same mould as the subjects whom you govern. Attempt not by a second offense to aggravate your former course but quietly take the yoke upon you which the Lord has appointed for you. It is sharp, but it is medicinal, and conducive to your health." The Emperor said, by way of extenuation, that King David had sinned. St. Ambrose replied: "You have followed him in his crime; follow him also in his repentance." Theodosius submitted to repair his fault and spent eight months in mourning clad in penitential garments.

It is well for us to remember that "night cometh when no man can work." This is well realized by considering the souls in Purgatory. They could tell us how fearful a thing is the justice of God even to those whom He loves. "Amen, I say to thee thou shalt not go out thence until thou repay the last farthing."—St. Matt. v, 25.—Catholic Universe.

RESTORING THE CRUCIFIX.

MAGNIFICENT DEMONSTRATION IN BRAZIL.

Quite recently in Brazil, writes a correspondent of the Liverpool Catholic Times, a magnificent religious manifestation has taken place on the occasion of the official reinstatement of the crucifix in the Law Courts of Rio de Janeiro. The Journal de Brazil has a full account of the ceremony, from which I take the following passages: "Yesterday an imposing ceremony took place in our capital at which nearly all the inhabitants took part, thus attesting in the most striking manner the love and zeal for the Catholic religion which is so deeply engraved in the hearts of our people. It was truly a manifestation never to be forgotten and one which proved not only the fervor of our people, and the sentiments of faith inherited from our ancestors and profoundly rooted in our national character, but also the innate love of justice which animates all classes of society of which the image of the Divine Crucified One is the most perfect symbol. It is calculated that

"TEN THOUSAND PERSONS took part in the cortege, without counting the crowds in the streets, nor the spectators in the balconies. The whole city was brilliantly decorated with flags and draperies, and several hours before the time fixed for the ceremony the people began to assemble in the vicinity of the church. Then gradually the various corporations and associations began to appear, with the Confraternities of St. Vincent de Paul, the Children of Mary, and the Apostleship of Prayer. Each parish sent its contingent of clergy and its banners. One group of young girls carried ribbons of the national colors, each ribbon being emblazoned with the name of a State. At about 3:30 o'clock, after a short allocation by the Cure of the parish, the procession emerged from the church, the Cure carrying the crucifix beneath a rich canopy, surrounded by six of his vicars; the cords of the canopy were carried by Catholic notables, either military officers or magistrates. The procession was accompanied by two bands, that of the 22nd battalion of cavalry, and that of the police; and the cortege comprised all sections of the population, from the humble workman to the most illustrious functionary of the State, all classes being eager to render homage to the Divine Redeemer of the world. As the canopy appeared the air was rent with long and loud acclamations from the crowd, and not a single discordant note was heard. In the hall of the tribunal of cortege was met by the President of the Tribunal who

"RECEIVED THE CRUCIFIX FROM THE CURE, and kissing the feet with profound reverence placed it in the position prepared for it above the seat of justice. When that was accomplished the President gave the word to Pere Jules Marie, one of the most distinguished preachers of Brazil, who pronounced an eloquent discourse on the event of the day. The orator showed how fitting was the appearance of the crucifix in the tribunal of justice, and confirmed his argument by referring to the national history, showing that it was in accordance with one of the earliest traditions of Brazil; for when the hardy navigators who first landed on its shores took possession of the country,



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they did so in the name of the Cross." Thus we see that while France is losing her place amongst the Catholic nations of the globe, the people of the New World are making up for her deficiencies.

"MISSIONARIES."

Why do some zealous missionary divisors send their agents to Rome, to Mexico and to the Catholic populations in big cities like New York while there are such magnificent fields for their pious energy right here at home? Who ever hears of the spreading of the missionary net on the "dark and bloody ground" of Kentucky, where feudists and "moonshiners" hold undisputed and traditional sway over the law?

The Baptist and the Methodist are strongly in evidence in the South generally, and red is the harvest. South Carolina seems to claim the evil preeminence in the dark record of savage crime as we learn from the "Notes" in the July number of the Southern History Association's papers. Let those altruistic writers who have been in the habit of expatiating on the lawlessness in Italy and Russia take up this chronicle of anarchy in one of our States and say if we should not cry "peccavimus" before indicting any outside government or people. Here is what the editor says.

"For a civilized community in a state of peace, South Carolina is perhaps the bloodiest on the face of the earth for its population. According to the report of the Attorney General made to the Legislature, in the early part of 1905, 2,9 homicide cases were treated in the criminal court of the State, not counting other killings that did not get into court records. To show how appalling these figures are it is only necessary to state that Chicago with a little larger population had only 143 murders during the same year, 1905. To make this contrast all the more horrible, Chicago had only one killing to 12,000 of her population, while South Carolina had one to every 5,800. The same appears all the darker when other cities are brought into the picture. Thus New York had one to every 6,000; Philadelphia, one to every 10,000; London one to every 275,000. Some of the counties in the State would seem to have reached the depths of barbarism, from these statistics. Greenville which has the third largest city in the State annually had one killing to every 2,500 of the population, while Aiken, the city of the northern winter colony actually had one killing to every 1,900 of the population. Neither urban centres, nor fashionable resorts, nor cultivated tourists seem to have any influence upon this riot of passion and lawlessness. This was not an exceptional year, either, as the same showing is made by the officials every twelve months. But most incomprehensible and most degrading, no steps are taken to stem this tide of savagery."

From this showing, it is quite clear that "The Reign of Law" is a book that needs to be written again and that there are even worse places than the Chicago "Jungle."—Bishop Colton in Catholic Standard and Times.

Action, thought, speech, are the three modes of human life. The artist, the savant, and the orator, are all three God's workman. To do, to discover, to teach—these three things are all labor, all good, all necessary.—Henri Fredericq Amiel.

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MORAL COURAGE.

It would be an extravagant statement to say that the leading French politicians are afraid to speak their minds to the people. For beyond doubt the Masons are rash to an extreme in France. Yet it is a fact that many of them have very little moral courage.

There is M. Loubet, for instance, who did not hesitate to sign the Separation Bill and who insists that a rigid Catholic discipline prevail in his own home. And M. Jaures and M. Grosdidier, apparently most bitter enemies of Church and of the teaching orders, who see to it that their sons and daughters are educated in a religious college or convent. How shall we account for such inconsistency?

If these French gentlemen compel their wives and children scrupulously to practice the Catholic religion and force their children to attend Catholic schools, it is hard to see how they could lend their aid in the banishment of the teaching orders from France and in the humiliation of the Church at the hands of the infidel government.

There are men, however, who say one thing and do another even in the most serious questions of life. They will arrogantly insult God by day in the presence of their companions, and fall upon their knees in terror at night to ask the eternal pardon only to repeat the same offenses the next day.

Is it a species of insanity that is responsible for these varying moods of some of the great men of the world? Hardly. Rather it is a kind of villainy which is a puzzle to those who are honest and sincere, because they have not experienced it themselves and cannot understand it in others. Scripture tells us that the fool hath said in his heart "There is no God." And we have yet to find the logical and sincere atheist. Men deny God with their lips and in secret adore him and fear His everlasting anger. Not conviction, therefore, but wickedness is the reason why these Frenchmen expel God from their country and try at the same time to keep him in their homes. They are true politicians telling lies to all parties in order if possible to keep in the good favor of all. But it is a terrible thing to fall into the hands of the living God; and sooner or later the French politicians and France herself must pay the penalty of denying God before men.—Providence Visitor.

LEST WE FORGET.

Sacred Heart Review.

"One touch of nature makes the whole world kin." Here in this favored land of ours we are not without race prejudice. The Italian immigrants are victims of the supercilious Anglo-Saxonism of the native American. Even those who are not Anglo Saxons have a great deal of contempt for the "daggo," forgetful that the poor Italian laborer is the descendant and the representative of the greatest race of which we have any account in history. Though he is today clad in unkempt garments, his forefathers have worn the toga of the Caesars. Suspicion of the Italian's readiness with the knife is implanted deep in people of other races, and he is not given credit, usually, for any of the kindly human feelings which move the rest of us. All this is a mistake. There is not a kinder man on earth than the poor Italian laborer; and his good heartedness is far above that of some of the people who criticize him.

An instance of this was given at the recent disaster in South Framingham when a building collapsed and buried a number of people in the ruins. Among those who aided in the work of rescue were several companies of the Ninth Regiment and a number of Italian laborers. Most praiseworthy was the work of the citizen-soldiers on this occasion, and they well deserve the thanks spoken, in behalf of the people, by Governor Guild. But the Italian laborers who dug desperately in the ruins trying to save the lives and rescue the bodies of those who were entombed, deserve also to be remembered. One of the daily papers of this city, describing the work of the Italians, says: "For eight hours at a stretch, without rest and without eating, they labored in the ruins. The soldiers had a mess tent in the street. There was food and drink for them at all hours. There was nothing for the Italians. No one thought of them, and until they were dropping from exhaustion they kept at their work. Then they were relieved by others. They went home to eat and came back to work. In South Framingham to-night there is nothing but praise for the Italian laborers."

The Church no Enemy of God.

It is often said, and repeated until it almost comes to be accepted as an axiom, that the Church is the enemy of progress—a sufficiently false contention, if we only look at the facts. It is well, therefore, that some explicit repudiation of this view should be put forward in language that cannot be misunderstood, and at the last Australasian Catholic Congress the following resolution was passed:

"That this Congress, in the name of God and His Church, heartily welcomes the many results of sound scientific truth in our own age; and recognizes in all its triumphs the goodness of Almighty God. This Congress is assured that both theology and human science, when pursued with a single eye, and in a reverent spirit, are intended in their several spheres to lighten the path of life for man, and in perfect harmony to reflect the glory of Almighty God."—The Lamp.

Yield once to temptation and the second time is easier. "Get thee behind me Satan," always is a good motto. Catholic Union and Times.

"Bad cooking makes drunkards," says a temperance orator. Bosh? The drunkard is such because he hasn't the backbone to say "no."—Catholic Union and Times.

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