6

# FIVE-MINUTE SERMON

#### SEVENTH SUNDAY AFTER PENTE-COST

MORTAL SIN THE DEATH OF THE SOUL The wages of sin is death.

The wages of sin is death. When the Apostle, my dear brethren, wrote these words, he did not mean only to express the truth (for trath it is) that the inevitable result of sin, even in this world, is the misery, and finally the death, of the sinner ; nor even (though this also is true) that by sin death was introduced into the world. But he direct and immediate effect of mortal sin is a death much more fearful in itself, and much more awful in its consequences, than any mere cessation of the life of Mortal sin cuts a man off from his last end ; t, as it were, disconnects the soul for the soul in the springs of the

of any one who is unhappy enough to be in that state with all the springs of the supernatural state. A soul which is in mortal sin is cut off from the mystical

supernatural state. A soil which is in mortal sin is cut off from the mystical body of Christ, and, like a limb cut away from the body of a man, it ceases to have any part in the nourishment with which i that body is supported and enabled to pass through the wear and tear of the every-day life of the world. The soul from the time of baptism to the time of death is kept alive by the gift of sanctifying grace. Remove this and the soul inevitably dies. Restore this and it is alive again. Now it is just i the removal of this sanctifying grace which is the immediate effect of mortal sin. As long as any baptized person remains free from the fearful stain of deliberate mortal sin sanctifying grace remains, and every sacrament received, nay, every good act performed, every good word spoken, and every aspiration to higher and better things which passes through the mind, increases the grace to higher and better things which passes through the mind, increases the grace which is conferred upon that soul; but the moment the will is deliberately turned sway from its Creator, at that moment sanctifying grace ceases and the soul dies. This death is a real death of the soul; it prevents the soul from meriting anything towards the attain-ment of its last end, and should any one be unhappy enough to die with mortal sin upon his conscience his soul must, by the law of its very being, be buried for all eternity in hell.

all eternity in hell. See, then, my dear brethren, how fear-fal a thing this sin is which can have such fearful effects. God has made us to enjoy flim for all eternity in heaven, and yet by sin we turn against ourselves, and, if I may so speak, compel the good God to issue against us an eternal sen-tence of banishment from His divine presence. We prevent our own souls from reaching that end for which alone they were created. We reap for our-selves an eternity of untold misery, in-

selves an eternity of untoid misery, in-stead of one of surpassing bliss. Let us, then, to-day make a firm and constant resolution that, cost what it may, nothing in this world shall induce us to kill our souls by staining them with us to kill our souls by staining them with sin; and if any one is so unhappy as to be in that state now, let him now resolve that he will by a good confession cleanse his sonl, and from henceforward, casting behind the things that are past, he will behind the things that are past, he will press forward to the things that are

tion to cry it for sale as the train leaves? To find it displayed conspicu-ously on every news-stand and pro-claimed within secular pages? The public no longer seeks to buy; it is coaxed to buy; and it will not patron-ize understandingly unless it be informed. Perhaps the reader has stambled in

Informed. In the second and out of publishing houses in New York to find a copy of a foreign Catholic review, noted in one of its American contemporaries. Has he found it? Perhaps he has tried to respond to the criticism of a prejudiced friend, by placing before him one of our small leaflets of religious truth; but by the time he has received it, the acceptable time is gone. Thank God, a few of our churches are responding to this grave need. Why so few? Perhaps the reader has called the at-tention of an open-minded non-Catholic reader to a current number of a Catho-lic periodical, to receive the response from the smaller city: "I have sent through our book-store, but it has not come"; or, as reported recently from the leading book-store of Richmond, Virginia, and Brentano's, in Washington, D. C. "Nor do they know where it is published." My? These conditions arise from our own heat of funde ac initiating or both. If

These conditions arise from our own lack of funds, or initiative or both. If lack of funds, or initiative or both. If the Catholic weekly, or monthly, or quar-terly is to be forceful in our every-day civilization, it must be made more get-at-able. It must jostle the newspaper, and rub shoulders with the secular magazine, if it is to have any significance to those crowds, who "chatter, laugh and harry by, and never once possess their souls before they die." Be certain that in these utilitarian

before they die." Be certain that in these utilitarian days, if there is business in it, adver-tisers will clamor for space in our pages, and every book stall in the country be informed.

informed. The suggestive thought of an endowed Catholic press carries the imagination far! One poises delightedly on this pinnacled ideal — where luminous sincerities disperse vague doubts, authoritative utterance spans the world, and the price is within reach of the poorest!

For Sale by Fleming and Houghtby, 340 target authoritative uterance spans the world, and the price is within reach of the powersti bat until that Utopian vision is press, mighty servant as it is of Mether by means of symbols—appropriate more effectually for its own high uses. The the believers Our Lord suys : "When here of the believers Our Lord suys : "When these things begin to come to pass, lift These things servant as it is of Mether business world ? CREDULITY AND SUPERSTI-modern symbolic manifestation of the business world ? Many years ago a certain Colone, more almost forgoten, was giving in San Francisco the lectures of which these from each discourse only will as an and the newspapers, ford were the attributes of the read in agerty, coming as ago to whe heard him eagerty, coming as ago to write in the newspapers—for as yre to ago of the newspapers—for as yre to write in the newspapers—for as yre the days of the Argonus still ingret and Bret Harte and Mark Tvain had on the follows. The future, Since it is a visit aver the strain to write in the newspapers—for as yre the days of the Argonus still ingret and the folic. Shares and days and the folic. Chare-and without appetic. "You seem in a drug the action of the momers and the folic strain to write in the newspapers—for as yre the days of the Argonus still ingrets and and the the mewspapers—for as yre the days of the Argonus still ingrets and and the perceived in planets and and the heart of the consist as and the tring astronowers never drug the trings astronowers in the addition to may and the tores of the strains and the tolex the strain and the t before. ADVERTISING IN RELIGION Catholic World In our superficial hurrying age, nearly all of us read as we run. Whether we like it or not, we must acknowledge the day of literary brows-ing is over. For ten who have the zeal, the time, or the inclination to acquire that wisdom which is "shining and never fadeth," hundreds are content with the glittering veneer of knowallness, spread by the news-stand, the clearing house



is one element of danger in our social tabric greater by far than the bluster of the New Anarchy. It is the negation of God and religion in the schools. When children by the million are grow-ing up toward manhood without any preventative or antidote against the poison of Socialism and Anarchy, the situation takes on a new aspect. This is where the leak in the embankment opens the way for the rush of the tor-rent. Is it not time that the more con-scientious minds and the more thought-ful heads in all the community were allowed to have a voice in the making of the laws on education, so that the school be not turned into the camping ground for the infidelity that leads to Socialism and Anarchy ?--Philadelphia Catholic Standard and Times. The most ignorant Israelite who marched through the Red Sea between two walls of water, dryshod, was a com-petent witness of the fact, though he might not know the fact was a miracle. What we want of the Israelite witness is the fact; we can determine its mir-aculousness for ourselves.—N. Y. Free-man's Journal. We see with compassion the vast mul-titude of our fellow-countrymen who still grope in the darkness, and we won-der how it is possible that they can not see the light which to us is like the sun in the heavens. How is it, then, that conversions are comparatively so few ? Is it, perhaps, because we do not love enough, or hope enough ?

SCIENCE AND MIRACLES

Eusapia Palladino, a clever Italian peasant woman, has for nearly twenty years been duping the public and be-fuddling the most noted scientists of

fudding the most noted scientists of Europe. It is a fashion among sceptics when discussing the mysteries and miracles of religion to remind Christian believers that their witnesses are common, ignor-ant and superstitious people, not com-petent to distinguish a natural from a supernatural event. They say, "We will believe the existence of miracles when the scientist testify to their when the scientists testify to their

genuineness." The performances of Eusapia Palla-dino, and the failure of noted scientists to detect fraud prove that they are no more competent to distinguish the natural from the supernatural than is the average man of common sense. The fact is, the professional scientist

The fact is, the profession and scientist by reason of his profession cannot be a trustworthy judge of a miracle. The domain of his science is physical nature while the agent back of the miracle is of the supernatural, superphysical do-main. As the scientist is limited to the natural order he as a scientist cannot Vital Factors In **Business** natural order he, as a scientist, cannot

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CONDUCTED BY " COLUM CONDUCTED BY "COLU " Anti-Humbug " is bein criticized, judging from the have received. Many of th of sufficient interest to meri the Corner, but to one and writers Columba returns sin An exception must be made " Erin," who writes :

"Erin," who whose: Dear Columba, –I was much surp Humbug's "letter. I have employed of guits in the privation was an enticed base of the privation on the privation of the privation of the privation of the guillar subject viz. "I it is passing i comparatively less. Joint and attact it comparatively less. An out assured was entails up needed and the the gradity admitting that some ence by heating results of the privation of the admitting the state of the privation of the admitting the state of the privation of the admitting the state of the privation of the sense by heating and the state of the ence by heating and the state of the admitting the state of the privation of the admitting the state of the working of the state working of the state of the state of the state working of the state of the stat the to assist at the demands to ship, because it demands to r sleep. Is faith languishi orgotten the sins of youth the tremendous judgment power of earth is within and even Calva main oblivious

"M." writes from Bowm me 'Anti-Humbug's ' lette an excellent sarcasm in remarks on the piety of

Perhaps "N." is right (umbug" is a much and u

"Y. J. M." is a conver and would feel very hurt i consider her a hyporit does not see eye to eye Humbug." "Y. J. M." fear. The Pope, not "A is the interpreter of the

The Mail and Empire The Mail and Empire bling in Irish politics again article in a recent issue terrible case of tyrannica Holy cross, Co. Tipperary it lauds the victim (?), C Clarke, to the skies, becr courage to withstand t the United Irish Leag easy-going, soft-hearted the Mail describes Mr with Mr. Clarko's perso no quarrel. But let us s play at the game of bo pose, for instance, Geor easy-going, soft-hearted took it into his head t would not the Mail take cotting him! Is not Oath a royal boycott! in glass houses should n

The Mail paints a The Mail paints a blood-thirsty peasants, faces, surrounding this of house at midnight, and to all sorts of insult an noted in passing that man is guarded by 60 µ do not deny that some there have been regret connection with this lan-doge the Mail want to connection with this land does the Mail want to the fault was all on t History gives the lie t brave people. And th ning to realize that sheets as the Mail. T mention that in this there are hundreds of localled to the ground levelled to the ground acres where no voice acres where no total lowing of the cattle herdsman. Men like wilderness of this fai God, the people are

### CHATS WITH ADVICE TO Y

Yes, boys ought to The poor chaps ha maltreated during al

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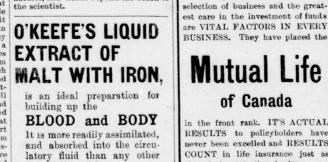
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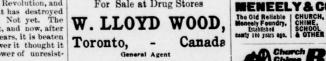
If the sagacity of our non-Catholic friends in religion a programatic value framing and personal integrity permitted by: Sir W. R. Mereith, Chief Justice. How the same same and the same same and to spread the Faith. Do not Catholics want soap and automobiles and infants' foods, as well as schools, Lives of the Saints, and stained glass windows? Is there anything derogatory to the dignity of a religious publica-

determine anything beyond the natural.

But a miracle is in its cause super-natural, and hence beyond the reach of the scientist. The greatest economy, a wis

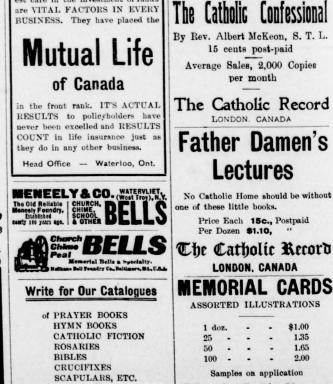


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ble rest of mitter with the caprice. But no law sho young man is bour or respect. Is no of liberty? Their any one forbid him the use of tobacco, and all that g Theatres, dances, h female, a quiet littl and many other illicit, these take earns, so that noth folks at home. If should dare gently his wise and dashir and insolently rem man has his eye t that he knows his? that he knows his y guide. No menti-the long years parent toiled, stru denied himself en in order to provide home, with food, tion. The young sulted by the re In fact, they feel 1 of their position, c of "pa" and "m barred from assoc month Rock. Ou home they deman grown men. But to contribute from support of the fr still regarded as and maintained same poor slare V that he knows his and maintained same poor slave v In fact, this is old enough to h of their own. E father " and, to always been a the shameful to and with no thou and with no thou the time of his due. Now, boys