

FIVE MINUTE SERMON

Rev. J. J. Huxer, Florida, Ill. LAST SUNDAY AFTER PENTECOST

FORGIVENESS OF INJURIES

"E. v. a. as the Lord hath forgiven you, so you also." (Col. 11, 13) The spirit of Jesus Christ, that animates His Church and that animated the inspired Apostle when writing these words is a spirit of charity, a spirit of forgiveness of injuries. The spirit of the world is one of revenge. "Overcome evil by good." How many of those claiming to be Christians do it? "O the rarity of Christian charity under the sun!" We profess to be Christians and we act like heathens. The heathen returned good for good and evil for evil. It is only the Christian, the true Christian, who can return good for evil, who can overcome evil by good and forgive those who have injured him.

Some of the most beautiful teachings of our Lord are contained in the celebrated sermon on the mount. He ascended a mountain in Galilee, followed by a large multitude of people, and sat down to teach them. Many and important were the lessons He taught. It was on that occasion that He gave to us His own prayer which teaches among other things forgiveness. It was then that He taught the eight beatitudes. There are certain passages in the gospel which cannot but have attracted our notice. Among those are, no doubt, the beatitudes. Perhaps the most practical, and at the same time the most frequently neglected of the beatitudes, is the one that teaches us to be merciful. "Blessed are the merciful." I wish to call your attention to-day to a particular division of mercy, namely, forgiveness of injuries.

Almost everywhere we have occasion to think someone has offended us. Our first thought is "I will have satisfaction." "I will be revenged." "I will remember this." How often, alas! are innocent amusements broken by the dark cloud of passion. First, perhaps, it is an accident that offends some one, and he shows that he feels it. The other stands upon his right or what he thinks is his right. If the scene does not end in blows, there is a coldness produced which too often leaves behind a settled hatred and feeling of revenge. Humanly speaking, it is hard to forgive. Other works of mercy are easier. But if we are treated with contempt, insulted in a crowd, it will be looked upon as cowardly not to resent the insult. Still, after all, who is the brave man? Is it not he who can conquer himself? Religion, however, does not command us to hold our tongue and bind our arms. No, we are allowed to defend ourselves, but not through a motive of revenge. There are particularly two motives prompting us to forgiveness of injuries: one of these is the example of Jesus Christ, and the other is our dearest and eternal interests.

Who can look upon the example of our Lord Jesus Christ insulted, but feted, calumniated, spit upon, slugged in the face, dragged through the streets by a vile rabble and finally crucified on Calvary—when the sun hid his face and heaven frowned upon the horrible spectacle—whom can look upon that God-man dying in agony on the Cross and forgiving His enemies, His murderers with the words: "Father forgive them for they know not what they do"—who, I repeat, can look upon that sublime spectacle and not resolve in his heart to henceforth forgive those who may injure him?

If He should appear with a crown of thorns, bleeding and disfigured and ask us to forgive our enemies, would not the worst of us be moved to tears and say "O God, Thy will not mine be done." Our eternal welfare prompts us to forgiveness of injuries. It is not a counsel, it is a precept. We must forgive if we would be forgiven. "But I say to you, say Jesus Christ, 'love your enemies, do good to them that hate you, and pray for them that persecute and calumniate you.'"

How can you say the Lord's prayer, if you have hatred in your hearts for another? How can you say "Forgive us our trespasses as we forgive them that trespass against us," if you do not forgive them? "Overcome evil by good." Forgive your enemy no matter who he is, no matter what he may have done to you. But if you do not, neither will your heavenly Father forgive you your offences and you will go to hell instead of heaven for all eternity.

TEMPERANCE

ALLY OF DIVORCE EVIL

Divorce is undermining the social fabric in the United States, and its attendant and consequent evils of immorality and infidelity are dethroning God in the hearts of men, and, like a plague, devastating society. And it is stated on the same unquestionable authority that "alcohol was the direct cause of divorce in 36,516 cases in the twenty years covered by the Government report, and indirectly, with other causes, of 54,281 cases." Since that report was issued, divorce, we are told, has alarmingly increased, and to such an extent that the courts are obliged to create new hands to expedite the legalized adultery, and so too has increased its causation.

Cardinal Farley, in an interview with a reporter of the Chicago Daily News, recently stated that there had been about 100,000 divorces in the United States in a year. And what is true of America is equally true of England. "I am firmly convinced

that if drink were eradicated this court (the divorce court) might shut its doors, at any rate for the greater part of the time. Half the suicides and two-thirds of the poverty and ruin of families may be attributed to the same cause."

Mr. Poynter, for three years Under-Sheriff of London and Westminster, made the following declaration before a committee of the House of Commons:

"I have long been in the habit of hearing criminals refer all their misery to drinking, so that I now almost cease to ask them the cause of their crime. This evil lies at the root of all our other evils of this city and elsewhere. Nearly all the convicts for murder with whom I have conversed have admitted themselves to have been under the influence of liquor at the time of the act."

"By due observation for nearly twenty years," says Judge Hales, "I have found that if the murders and manslaughters, the burglaries and robberies, and riots and tumults, the adulteries, fornications, rapes and other gross enormities that have happened in that time, were divided into five parts four of them have been the issues and products of excessive drinking—of tavern and ale-house meetings."

In Sweden the connection between alcohol and crime has been the subject of state investigation, and it was found that of 24,398 prisoners who were sentenced during the decade 1887-97, 17,374 attributed their crime to drink; this number gives the proportion of 71.2 per cent. Similarly, in Massachusetts it was found that of 26,672 persons arrested in one year, from August, 1904, to August, 1905, 17,575 were guilty of drunkenness alone, 657 of drunkenness joined with some other offence; of the remaining 8,440, 43 per cent. were more or less intoxicated which they committed the crimes for which they were being punished.—St. Paul's Bulletin.

ALCOHOL CAUSES INSANITY

According to the statement of Dr. Albert Warren Ferris, president of the New York State Commission on the State of the Insane, the total population in Lunenburg, out of a total population in the state of 9,117,279 in 1910, the number of known insane persons was 32,859. Dr. Ferris added that while the increase in population since 1890 has been 47.5 per cent, the increase in the number of crazy persons has been 103.9 per cent. The doctor declared with the greatest emphasis, that the first great cause of insanity is alcohol. It is a matter of record that 29.9 per cent. of the cases of lunacy in our hospitals is the result from the use of whiskey or other spirituous liquors."

ALCOHOL NOT NEEDED

The Irish Messenger of the Sacred Heart devotes a department to the temperance cause. In the September number just at hand a table is given showing the decrease of the amount of alcoholic stimulants prescribed in Dublin hospitals in the twenty five years 1884-1909.

In the former year the cost of stimulants in the twelve hospitals given in the table amounted to \$6,500, or about \$6.50 per capita, while in the latter year, 1909, the amount of alcoholic stimulants prescribed was about \$1,600 a little over \$1 per patient.

The editor of the Messenger says these figures are an eloquent refutation of the assertion that alcohol is serviceable in times of sickness.

BAD EXAMPLE AT HOME

The cause of total abstinence should be dear to the hearts of all, says Catholic Universe. We do not need to insist upon the evils that spring from the vice of intemperance. Very often the young have been burdened by the sad example of the drinking customs of the home circle. Example is stronger than precept. It is well for those who have charge of the young to inculcate the lesson of good temperance. Young men go out in the world often burdened with habits and customs which they first contracted in the home circle.

A POPE WHO BECAME A FATHER

MATHEW MAN

Mgr. Augustine Egger, Bishop of St. Gall, says Pope Gregory XVI, perceiving the marvels worked in Ireland by Father Theobald Mathew, by means of the total abstinence societies, was so rejoiced over the good accomplished that he decided to practice total abstinence himself, that he might edify the Church by his example. He further resolved to carry openly the medal that the celebrated Apostle of Temperance gave to those who had taken the pledge.—Translated from La Croix D'Or for The Catholic Abstinence.

MODERN MARKS OF CATHOLICITY

In one of his recent lectures in England Father Bernard Vaughan said he had been in districts of America where Catholic sermons were preached in twenty-five different languages, but all agreeing on one faith and one authority. He might have added that in the same districts Protestant sermons were preached uttering twenty-five or more different faiths in one language, and agreeing only in accepting no authority whatsoever. We notice in the paper reporting Father Vaughan's lecture that the president of the English Church Union, a religious organization that has been passing, and that the great truths of the Redemption and the Atonement, and the Holy Scripture itself, were secure only behind the bulwarks of

RHEUMATISM KEPT HIM IN BED

Suffered Tortures Until "Fruit-a-tives" Cured Him

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Since then, I take 'Fruit-a-tives' occasionally and keep free of pain. I am satisfied 'Fruit-a-tives' cured me of Rheumatism and they will cure anyone who takes them as directed. If this letter would be of value to you, publish it! JOHN B. McDONALD. Indeed, this letter of value to us and to the thousands of sufferers from Rheumatism, Sciatica, Lumbago and Neuralgia. It costs the way to a certain cure. 50c a box, 6 for \$2.50, retail size, 25c. Get a dealer or from Fruit-a-tives Limited, Ottawa.

Rome. In the same connection a declaration of Mr. William J. Bryan before the Knights of Columbus at Philadelphia is pertinent: "I am proud of what the Catholic Church has accomplished. Having traveled in many countries I have not found one that has not been reached by the missionaries of your faith."

All of which is up to date testimony that at home and abroad the Catholic Church alone is carrying out exactly the commission Christ gave it: Go ye into the whole world and preach the Gospel to every creature.—America.

CHURCH AND STATE

ATTEMPT TO MAKE THE TWAIN ONE IS ENTIRELY A PROTESTANT UNDERTAKING—HERE IS CONVINCING PROOF

The members of the anti-Catholic societies, called by them "patriotic orders" which are organized to protect American institutions from us Catholic citizens, declare that the separation of Church and State is one of the principles which they are to defend.

A person ignorant of the facts in the case, would suppose that the union of Church and State was a Catholic principle and that the separation of Church and State was a Protestant principle. But that is not the fact. On the contrary, history shows that the union of Church and State is a Protestant practice—that in every country where the Protestant Reformation prevailed, the head of the State is in the head of the Church. It is so in Prussia, where the Kaiser is the pope of the Lutheran Church. It is so in all the petty kingdoms of Germany, where every little sovereign has a religion of his own and is the boss of his own church. It is so in Great Britain, where King George is the head of the so-called Church of England; where bishops of that so-called church are lords spiritual in parliament, holding double office, religious and political; and where all the people have to pay taxes to support the established State Church. It is so in Scotland. It is so in Denmark. It is so in Norway. It is so in Sweden.

It was so in this country until after the Revolutionary War, as was proved here, and it was set aside then only because the different American colonies could not agree upon any one church to be established as the religion of the republic.

In Catholic countries there is co-operation of Church and State, but not union. Each power is separate. The king or the president is not the head of the Church. The bishops do not hold political office. The two powers are distinct. They cooperate for the public welfare. The State, it is true, is Christian in its legislation, subordinate to religion, and accepting His teachings as regards marriage, divorce and other things that affect the vital interests of the people. The State, too—that is, the people as a rule, in their corporate capacity as a Christian nation, being one in faith—agrees to support the Church out of the public income. Religion is more necessary to the welfare of a people than book learning, yet the people provide by public taxation for schools and teachers. It is more necessary to the support of navies, yet the people provide by public taxes, for war. This public support of religion, while proper when the people all belong to one Church, is not essential to religion. The Catholic Church can live and does live in France, in Italy, in Mexico and in South American countries as well as in Canada, Australia, and throughout Europe, except in Spain, in the voluntary contributions of its members. It gets along in China, Japan, and Africa, partly on offerings of its converts and partly on mission funds sent thither by Catholics in other countries.

Money is the least thing that the Catholic Church is after. It does not want money to hoard, but money

to spend for Christ—to spread His gospel, to educate His children in His service, and to shelter the sick, the aged, poor, orphans, and other persons in distress. The Catholic Church is not like Trinity church in New York city.

So that, while the Catholic Church believes in the co-operation of Church and State, it does not believe in the union of Church and State, so that the head of the State shall be the head of the Church, and so that other officials of the State shall also hold office in the Church, and so that its doctrines and its practices shall be dominated, regulated, controlled and changed by the State.

Only in the Pontifical States before 1870, under the peculiar and exceptional circumstances of the Papacy, did a union of Church and State obtain in any Catholic country, to the extent that the Pope was pontiff and king, and that some clergymen held public office, so as to be at the same time religious and political officials.

Here and there, too, an occasional man, like Cardinal Richelieu and Cardinal Wolsey, had arisen and served both Church and State. But in almost all cases of that kind, he has neglected either one or the other of his full duty to it.

Catholic priests unlike Protestant ministers, never run for public office in this country. As a rule, therefore Catholics do not unite Church and State. They have them work together for the public weal. They have the State aid the Church in the fulfillment of its religious and secular, two powers, religious and secular, are separate and independent. If a man does some work in my service and I pay him for it, am I united to him? If I employ a firm to do something for me and if I provide the expense of the work, am I united to the firm? No, we are still separate and independent, although co-operating for our mutual benefit.

If a State gets service performed for it by the Catholic Church, in education, in works of charity, in labors of mercy—at less cost than if it did the work itself—directly by its own secular employees—is there a union of Church and State if the State pays for the work done for its benefit? No, certainly not.

The malevolent and hypocritical "patriotic" societies want to keep Church and State separate when the Catholic Church is to render any service to the State. They want to prevent "sectarian" appropriations, when money is to be paid to the Catholic Church. But they forget their own principles when there is a union, at the pocketbook, of Protestant churches and the State.

For instance, they do not object to paid Protestant chaplains in State penitentiaries. They do not object to paid Protestant chaplains in State legislatures, in congress, in the United States army and in the United States navy, all supported out of public taxation. They are not an objection to the work of Church and State, because Protestant ministers get the benefit of it. They do not object to Preacher Sheldon getting government support for his reindeer missionary projects in Alaska. They do not object to government aid given to the Protestant Young Men's Christian Association in Porto Rico and the Philippines.

They do not object to Protestant Indian schools being taken over by the government, and their Protestant teachers and their Protestant text-books, and maintained thenceforward, just as they were as sectarian schools, as Public schools supported by public taxation. They do not object to government appropriations for the Hampton Institute or Gallaudet College, or Howard University. They do not object to Protestant religious exercises in the Public schools—the reading of the Protestant version of the Bible, the singing of Protestant hymns, and the recitation of the Protestant form of the Lord's Prayer. They do not object to a Protestant minister as superintendent of the Public schools in the state of Pennsylvania.

They do not object to Protestant church property being exempt from taxation. American institutions may go to Jericho for all they care, so long as Protestantism is the benefactor of State aid. What their "patriotic" souls cannot endure is that the Catholic Church should receive any money raised by public taxation.

They are quite willing to manage State institutions as if they were Protestant institutions; they are eager to make the Public schools Protestant schools, with all Protestant teachers, all Protestant histories, and daily Protestant religious exercises; they are willing to either Protestantize Catholic children attending the Public schools or make the schools so offensively Protestant that Catholic children will have to stay away from them, but they insist on Catholic citizens paying a full share of taxes for this union of the State and Protestantism.

Patriots? Protectors of American institutions? Bosh! They are bigots, pretending to be patriots.

We Catholics ask for ourselves only what we are willing that all citizens and all denominations should have. We are faithful to the rights of conscience. We are true to the constitution when it forbids a religious test for public office. We believe that the fear of the Lord is the beginning of wisdom. We pay our share of the public taxes and we hold that we are entitled to our share of the benefit of them. We think that in a united Christian country the State should be Christian. We think that a Christian people, in



their corporate capacity as a nation, should be obedient to Christ as well as individually. We can see no union of Church and State, if the Church instructs in the secular branches some of the children of the State and the State pays the expense of this training. We can see no union of Church and State if the Church takes care of some of the sick poor of the State, and the State pays the expense of their food and medicine.

We can see no reason why American institutions should be Protestantized. We can see no reason why there should not be equal rights, equal privileges and equal duties for citizens of all denominations.

We are unwilling to have a union of Church and State in favor of a combination of the so-called evangelical Protestant sects under the aegis of a "non-sectarianism," which pretends that anything done for or by one denomination is sectarian, but that anything done for or by a combination of Protestant sects is "non-sectarian."

ANGLICAN BISHOPS AS TEACHERS

In the days when he was still one of the leading figures in the University of Oxford, Newman startled the Anglican bishops by appealing to them as "our Holy Fathers, the representatives of the Apostles, and the Angels of the Churches." Newman was then still under the illusion that the bishops were all this, though these eminent officials of the establishment did not take themselves so seriously. Later on as a Catholic he expressed the opinion that the best qualification for an Anglican prelate was to be a "moderate man," not given to committing himself to any very definite pronouncement on burning questions, and able to steer a safe course between the Charisyllis of Yea and the Scylla of Nay, "when such questions were being agitated."

Many Anglican bishops are still men who adopt the "safe" and "moderate" policy. But occasionally one or other of the Episcopal bench speaks out plainly, and then the chances are that another of his brethren flatly contradicts him. A few years ago a puzzled Anglican clergyman wrote to a Church paper to tell of his troubles. He had been taught during his studies that a bishop in the government of his diocese had a special grace and guidance of the Holy Spirit, so in his first "cure of souls" he followed the general teaching he gathered from his bishop's utterances. But then he was transferred to another diocese and found that what his first bishop blessed the other banned, and he was faced by the dilemma that either they were guided by the Holy Spirit or were not guided at all. Apparently he solved the difficulty by deciding henceforth to be a guide to himself.

Just now it would be awkward for any logical-minded cleric or layman of the Anglican Establishment to change his domicile from London to Manchester, or vice versa. For the Bishops of London and Manchester have for once spoken out on the same question, and spoken plainly, one saying "Yes" and the other "Nay."

Dr. Winnington Ingram, of London, is a High Churchman. He believes he is a duly ordained priest and prelate of the Catholic Church, the successor not merely of Elizabeth's Bishops of London, but of St. Mellitus, who was consecrated by St. Augustine and St. Erkenwald, the miracle worker of the seventh century, and as such a priest as they were. He argues that nothing particular happened at the Reformation, nothing to break the line of continuity between new and old. At the Church Congress at Southampton recently he preached a sermon advocating the invocation of the saints as a sound Catholic doctrine too long neglected by the Church of England. It was not "Romanist," he explained. The Eastern Church held it. Though the bishop called himself a Catholic, he was a sound enough Protestant by an ignorant attack on the "abuses" of Catholic devotion to our Blessed Lady.

The Bishop of Manchester, Dr. Edmund Arbutnot Knox, is a man of a different type. He is a low Churchman, "as Protestant as they make them." Dr. Ingram believes in clerical celibacy, Dr. Knox has been twice married, the second time when he was already a bishop. This is an important point of difference. An Anglican bishop when he wants to make an important pronouncement writes to the Times. Dr. Knox has chosen a less important daily paper for a protest against the misleading utterances of his brother of London. He writes to

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the London Express a letter in which he says:

"The revival in the Church of England of invocation of the saints I should regard as a return to Paganism, from which source the Church adopted the practice with most disastrous results."

And he ends by saying: "We are on a dangerous ground when we undertake to canonize; while popular superstition finds in the practice its most congenial soil and invents saints who can aid us find pigs or heal warts, etc."

So one Bishop says the doctrine of invocation is Christian and the other replies that it is paganism. And the two remain in brotherly communion as prelates of the same "branch of the Church Catholic." Anglicans are fond of appealing to the practice of the primitive Church. One can imagine what would have happened if two of the Bishops of Asia or Italy or Gaul thus flatly contradicted each other, say in the fourth century. It is quite certain they would not have kept up the pretence of being brethren living in unity or met in synod, or at some great function. And yet at the opening session of the Church Congress the Bishop of Winchester, in his inaugural address, was eloquent on the "essential unity" of the Anglican Church.—America.

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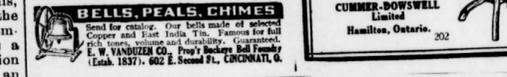
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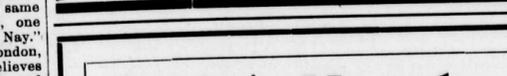
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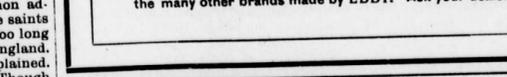
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