

FIVE-MINUTE SERMON. Eighteenth Sunday after Pentecost.

TRUE FORGIVENESS.

"The multitude seeing it feared and glorified God who had given such power to men." (St. Matt. 13.)

In the holy Gospel which has just been read we have a foreshadowing of that gift to man of the power to forgive sins which, after our Lord's resurrection, He expressly and clearly conveyed when He said: "Receive ye the Holy Ghost; whose sins you shall forgive, they are forgiven; and whose sins you shall retain, they are retained."

Some of the scribes, when they heard our Lord say to the man sick of the palsy, "Son, thy sins are forgiven thee," had said within themselves, "He blasphemeth," and, as we read in St. Mark's Gospel, they proceeded to give the reason: "Why can he forgive sins but God only?" Our Lord, recognizing, we may say, that this was a real difficulty, proceeded to remove it by teaching them that while it is necessarily true that God alone can forgive sin, yet that He had given to our Lord, as man, the power to impart the forgiveness which comes from Himself alone.

And truly wonderful is the dignity and honor which, as our holy faith teaches us, has been conferred on man by Almighty God. It is not merely that in God's becoming man nature has been exalted to His own throne above angels and archangels and principalities and powers, and all the host of heaven. He has gone farther than that: He has willed to associate weak human beings with Himself in that work of redemption which He accomplished. The forgiveness for sin which He purchased by His most precious blood, He has willed should be imparted by the ministry of His priests. The sacrifice of His Body and Blood, which He Himself first offered on Calvary, He has willed should be offered by the hands of men to the end of time.

But even this is not all. It is not merely that He has chosen some men to be His ministers, and given to them these supernatural powers, and this greater than angelic honor. It is not too much to say that He has made the salvation of each one of us to depend upon the way in which we treat our fellow-men. In other words, He has made our fellow-men the arbiters and deciders of our eternal destiny, and of our fellow-men those who are the poorest and most lowly and humble.

And how is this? Listen to the words of St. John: "If any man say, I love God, and hateth his brother, he is a liar"; and notice the reason which he gives: "For he that loveth not his brother whom he seeth, how can he love God whom he seeth not?" If, then, we wish to be saved, it is absolutely necessary that we should love our brother. In the words of St. John: "This commandment we have from God, that he who loveth God love also his brother." This love is not to be an idle and merely sentimental love, but one which while existing in the heart manifests itself in deeds and actions. To quote St. John again: "He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him, how doth the charity of God abide in him?" And then to show the kind of love which is necessary, he adds: "My little children, let us not love in word nor in tongue, but in deed and in truth."

But of what I have said I can bring in proof the words of a greater than St. John—the words of our Lord Himself. Of the last great day, on which we shall all have to render an account of our deeds and to receive either everlasting reward or everlasting punishment, He Himself has given us a clear description. You remember, I am sure, this description, and you remember also what it was that distinguished the goats from the sheep—those on the left hand from those on the right.

"Depart, ye cursed; for I was hungry and you gave Me not to eat; I was thirsty and you gave Me not to drink; I was a stranger and you took Me not in; naked and you covered Me not; sick and in prison, and you did not visit Me," and this neglect which determined their eternal destiny consisted in not assisting Christ's poor on earth. "Amen, I say to you, as long as you did it not to Me." Is it, then, too much to say that God has made our fellow-men the arbiters and deciders of our eternal lot?

Let us not, then, vainly imagine that religion consists exclusively in going to Church and in receiving the Sacraments. If we cherish hatred and revenge, if we are harsh and dishonest; if, in short, we do not really love our fellow-men, all our church-going and Sacrament-receiving will be fruitless and even injurious to our souls.

FATHER DEMPSEY'S HOTEL.

There is a priest in St. Louis—Rev. Timothy Dempsey his name is written, but more often is he referred to as Father Tim—who has done something which is worthy of study.

Father Tim rented an abandoned public school building and set it up as a hotel—not a fashionable hotel, but one for homeless men. Father Tim objects to the word "hobo." He calls the men who come to him his "guests." He gives them a clean bed, a reading room, a writing room, a warm fire, a bath, etc., for the great sum of 10 cents. He gives them a meal for as low as seven cents. He does not force them to sing a hymn before they begin to eat, but he does encourage them to be clean, sober and industrious. If they are Catholics, he expects them to go to Mass on Sunday, and to say their prayers when they know themselves they ought to say them. Strange to say, Father Tim does not run this home as a charity. It was a charity when it started. Today it is a self-supporting institution, and we strongly suspect, from the way Father Tim smiles when he talks about the financial end, that he has a little money laid aside to buy the building when the time comes.

Father Tim has been a benefactor to homeless men. He has given them a place to go where the surroundings are good and the men know it. Personally the priest himself is the ideal man to run such an institution. He is a big man, and when he says there are no fights around the place, and that no one "jumps his board bill" of ten cents, we can believe it. If Father Tim is on the ground, the institution will never need a "bouncer," for nobody will need to be "bounced." His sunny face is an invitation to good behavior. His big arm and strong body show that there is something else to back up the smile. It would take a good man to pick a quarrel with the head of "Father Dempsey's Hotel."

Why cannot we have a Father Tim in every large city? It is a practical way to extend the influence of the Church.

LONDON'S ANTI-CATHOLIC MOB.

Disgraceful as was the recent anti-Catholic manifestation in London, it was a very mild occurrence compared with riots against Catholic which have occurred in the metropolis of England in days gone by. We take it that the jostling and jeering of the Catholic procession, by the rowdy Protestants of London the other day, was only the last gleam of that flame of bigotry which once burned so fiercely in the hearts of the Protestants of England. In 1780, instigated and led by Lord George Gordon and other bigots, a terrible "No Popery" riot took place in London, a very vivid description of which is given by Dickens in his novel, "Barnaby Rudge." This mob proceeded to pillage, burn and pull down the chapels and houses of the Roman Catholics, for nearly six days. As is usual in movements of great popular disorder, the riot soon ran its original purpose, and many houses and institutions were attacked which had no connection whatsoever with the Catholic Church. The Bank of England was attempted, and the jails opened. On one day thirty-six fires were blazing. At length by the aid of the associations of the citizens, the regular troops, and the militia of several counties, the riot was quelled. The loss of life was 210 killed, 248 wounded, and the loss of property amounted to almost a million dollars.

Again when the hierarchy was restored in England in 1850 the "No Popery" manifestations were many; mobs collected outside Catholic churches and broke their windows, and contemporary journals gave news of incidents such as the following: "The Pope was burnt in effigy on Peckham Common. A van drawn by four horses drew up, fronting a house on the green, from which emerged some dozen men, armed with various weapons, each leading a man attired in the surplice of a Romish clergyman, the latter being tumbled into the vehicle amid shouts of several thousand persons. The next brought out were two athletic fellows, one attired as a Cardinal and the other as his chaplain; a few yards in advance stood an Herculean fellow bearing a burlesque effigy of the Pope and having in his hand what purported to be the late memorable Bull. The procession proceeded toward Camberwell, followed by at least ten thousand persons. It was hailed in its progress through the various streets with the loudest acclamations, and cries of 'No Popery,' 'Hurrah for the Queen,' and 'No foreign priesthood.'" "Recent anti-Catholic affair—bad as it was—was only a resuscitation of the old-time bigotry. In spite of it all, the cause of Catholicity in England goes steadily forward.—Sacred Heart Review.

THE CATHOLIC CHURCH AND THE HERESY OF MODERNISM.

For more than a century, declares E. Van Roey, writing in La Revue Generale (Brussels), Modernism has been developing itself progressively, in the heterodox world, under the name of "Liberal Protestantism." During all this time, Rome and nothing to say against the pantheistic tenets of the new thinkers, since they were not of her fold. But the new thinkers ultimately succeeded in imposing their fanciful doctrines upon a section of the true fold, and then in the memorable Encyclical Pascendi, the Pope spoke with all the energy of which the Church is capable.

Modernism (as the Freeman's Journal has more than once pointed out), is not at the present moment, says Van Roey, confined to any particular religion. Besides the Catholic religion, it has considerably affected the Jewish, the Lutheran and the Anglican forms of belief.

All have been affected, not through any conscious form of religious thought which has operated upon the mind, but rather through the unconscious effect which modern science is making upon men's way of looking at things. Modernism, and we say it without fear of contradiction, is the child, says M. Van Roey, of Protestant Theology. It is the product of philosophic subjectivism which postulates the placing of all authority solely in the intelligent being, and puts aside all idea of the law being laid down for one.

A study of the "Liberal Protestantism" of the nineteenth century will clearly show the source from which "Catholic" Modernists have derived their heterodox views. Kant, above all others, carried Protestant subjectivism to its highest point. Individualism, in deciding as to belief, and dogmas, their validity or the contrary, is the key-note of his teachings. If man is not independent in the forming of his religious views, then the word freedom has no meaning practically, says Kant.

Is this not Modernism? Is this not the prime spirit of the modern revolt against the teaching of the Church? What means the principle of vital immanence, if it does not mean that man possesses within him the personality of the Divine in a certain measure, and that consequently, he may be a law unto himself in the disposition of his life?

Even Luther was less ultramontane than our new Modernists. They admit no authority. Luther held that the human mind owed submission to God and to the highest manifestations of

Divine Will that have been thrown throughout the ages on the screen of history.

Kant, then, it is clear, is the philosopher of Protestantism. Hegel, in a large measure, followed the same ideas, showing that nothing existed outside the Spirit.

Here is something of the theories, first postulated by the two afore-mentioned philosophers, now accepted by the Modernists of all creeds: Religion is the intimate contact with God. It comes not from dogma, or Bible, or tradition, but is in the heart of man from his very beginning. Faith in Christ is independent of anything He ever taught.

Thus, says Van Roey, it is clear that man may make God just what he wishes. His conception supplies the criterion; and he may regulate his conscience according to the manner in which he conceives God to be—all-wise and infinitely perfect. Here, truly, the way is open for the idea of Pragmatism—or action practically untrammelled by conscience—and there is little difference between the teaching of Mr. Tyndal and that of Nietzsche, when the results are reduced to their most simple expressions.

This philosophy Nietzsche learned from the teaching of Goethe—in Faust, for example—and Goethe in his turn was wholly affected by the individualistic militarism of the Napoleonic period, and, above all, by its greatest exponent, Napoleon, the incarnation of action without conscience.

All Modernism, as the Freeman's Journal has before pointed out, can be reduced to this expression, namely, Pragmatism, or action, without reference to other morality than that which one creates for oneself.—New York Freeman's Journal.

CHARACTER OF CONVERTS TO THE CATHOLIC CHURCH.

MANY WERE COUNTED AMONG THE BRIGHTEST AND MOST RESPECTED OF OUR PROTESTANT BROTHERS.

"There has been going the rounds of our Anglican Church papers," says the Lamp (Protestant Episcopal), "an article of the Rev. Richmond H. Gesner, originally printed in the Gospel Messenger, which quotes from the English Church Review, the Pulpit of the Cross (ten years deceased) and other sources, periodical and individual, to show that all the conversions, whether clerical or lay, are not from the Episcopal Church to Rome, but that the Episcopal Church does a thriving business in making recruits to her ranks of deserters and stragglers from the Roman army."

"In measuring the relative loss or gain to the two communions we should take into consideration quality much more than quantity. When has Rome lost to us a Newman, a Manning or a Faber, or to come nearer home, a Bishop Ives, a James Keat Stone, a Wadhams or a Walworth? But if mere numbers are to count, what are the four or five Roman clergymen (Italians) received by Bishop Potter, (R. I. P.) in a single year out of a total for the United States of 15,065 Roman Catholic priests (Catholic Directory, 1908)?"

"Instead of employing such philanthropic methods of consolation for a single year to Rome we might better be employed in mending our fences, taking care of the poor and the suffering, and uttering after the publication of Tract 90, 'If this state of things goes on, I mournfully prophesy not one or two, but many secessions to the Church of Rome.'"

Apropos the high "quality" of the converts to Catholicity, the following observations in Extension for September are most interesting:

"The recent death in England of George Matthews Arnold, the brother of Sir Edwin Arnold, the author of 'The Light of Asia,' calls attention once more to the character of converts to the Catholic Church. It is a favorite bit of backbiting on the part of those who are outside the Church that she has her influence only over the mediocre, and an attraction mainly for the ignorant. The roll of converts, however, in this country and in England tells quite a different story. Those who come to us are among the brightest and most intelligent and above all are among the most serious and most respected of our Protestant brethren. Of the score of Protestant clergymen who have come to us during the past year nearly every one was distinguished among his fellows, looked up to by all those who knew him, respected even by those who were mere acquaintances, and generally considered to be one of the chosen among men. This has been the rule among converts to the Church. Mr. George Arnold, whom we mentioned a moment ago, was a distinguished antiquarian who, in the intervals of his leisure from his vocation as a lawyer, found time to make a magnificent collection of the Roman antiquities of Britain. He was so much respected by his fellow-townsmen that he had been elected no less than eight times the Mayor of Gravesend, England."

"Not long since the editor of the Tablet, in reviewing 'Who's Who Among Catholics in England?' recently edited by the distinguished editor of Punch, Sir Francis Burnand, himself a convert, pointed out how many of the converts to Catholicity in the last generation are from among the best families in England, in the sense of the families who have had opportunities for culture and education for many generations. Among literary folk the converts to Catholicity are especially noticeable. The more intellectual they are the more sure they are to join the Catholic Church." John

Question.—"Was the Father McGrady, who wrote and talked on Socialism, a Catholic priest in good standing? Did he die in the Church?"

Answer.—Father Thomas McGrady was suspended from the priesthood for his socialistic views. It was reported in the papers that before his death he called for a priest and made his submission to the Church. Eugene V. Debs maintains that he made no change in his views anterior to his death; but what took place between him and his confessor is known to one living person alone, and his lips are sealed in silence. We know, however, that if he received the sacraments, he must have retracted that for which he was suspended.—Catholic Universe.

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Oliver Hobbes was a convert and Charles Kingsley's daughter is a Catholic. All the near relatives of Scott are Catholics. Most of the near relatives of his great admirer in the last generation, Stevenson, whose defense of Father Damien surely deserved this blessing, have entered the Church. Members of the family of Dickens and Thackeray are among the converts. Many of the old nobility have come into the Church and are constantly coming. Only the other day the marquis of Queensbury, distinguished for his services in the Boer war, became a convert. Many members of his house had come over before him. He is one of the most prominent among the Scotch nobility at the present time.

There are two classes of people for whom the Roman Catholic Church has attraction—the poor and the suffering who need consolation, and the educated leisure class who have learned the emptiness of what so many strive for in life. If there were no death in the world, and if there were no need of any religion, there would be no need of any church. So long as people are healthy and successful in their striving, they do not seem to be much need for religion. In fact its precepts only hamper them in what they are apt to think falsely of as success in life. When there is suffering, however, then men feel the need of religion. Montalembert said long ago: "Christianity alone has from the beginning promised to console man in the sorrows incidental to life by purifying the inclinations of his heart, and she alone has kept her promise." This is why, with the passing of Protestantism, confessed even by the clergymen of the Protestant Church, so many who are free and competent to appreciate the Church's claims or feel the need of her consolations, are turning to Catholicity.

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