

FIVE-MINUTE SERMON SEVENTEENTH SUNDAY AFTER PENTECOST

FANATICISM "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with all thy mind. This is the greatest and the first commandment. And the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets" (St. Matt. xxii. 37).

It is remarkable that our Lord's teaching, concerning our duties to God and our fellow men are inseparably connected. The two precepts, the love of God and neighbor, are united as if they were one; and the whole divine law is included in them.

If we analyze the Ten Commandments we shall see that the first three relate to our duties towards God and the others to our duties towards men.

In the Lord's Prayer also we are taught our duties to God, ourselves, and our neighbor. In the day of judgment our Lord tells us that our approval or condemnation will depend upon our performance or neglect of duties to Him in the person of His people. In a word, our whole duty as Christians is declared in to-day's Gospel.

We all condemn as fanatics those who select some particular virtue and make of it a religion, not indeed because we have a less appreciation of that virtue, but because we know that all virtue and goodness depend upon the love of God and man.

The men who would make of their favorite virtue the sum and substance of all religion are often opposed to true religion, and are at best only its mistaken friends. Yet in our opposition to the false spirit of these men we must not show indifference to the virtue which they unduly extol, remembering that it is impossible to love God without practising all the virtues. The saints, particularly St. Paul, abstained from what was lawful lest the weak brethren should be scandalized.

Fanaticism is invariably the offspring of error; sectarianism breeds it; it rises like a storm, sweeps over the land, and disappears as suddenly as it came. We have an example of it in Puritanism, which once almost overthrown society in England, Scotland, and America. Now a reaction has taken place, and society is more dangerously threatened by irreligion and immorality. Catholics in this country to-day are apt to be more or less affected by the influence which surrounds them. There is certainly a danger tenfold greater that the morals of our people will be corrupted by the license and profligacy which is so prevalent than that they will become extremists in regard to the particular doctrines of fanatics; still we must, as our safeguard, before our eyes constantly the absolutely perfect standard of the Catholic Church. We must not imagine that men outside of her have got any higher or purer rule of action than she has to offer. Her doctrines and counsels are the identical ones of Jesus Christ Himself. No man can improve on His teaching, nor can any human society amend that of His Church.

TEMPERANCE

TEMPERANCE EDITORS AND "ROMANISTS"

"Why are so many Protestant temperance people so crassly unimpartial of Catholic sensibilities?" is a question that we often ask ourselves. They seek Catholic co-operation in their fight against the liquor evil, and it is given them in many cases generously. For years Catholics have been speaking with them from the same platform in favor of temperance. And yet the Temperance Cause of Boston, the official organ of the Massachusetts Total Abstinence Society does not know any better than to say, speaking of temperance conditions in Ireland: "Among all classes of the people, Romanist and Protestant, there has of late been a great change for the better. We italicize the word by which the Temperance Cause designates Catholics, a word that every Catholic recoils as belittling. Catholics we are, Roman Catholics we are—these two terms being recognized as synonymous—but "Romanist" or "Romish" we are not. These two terms, from constant use by anti-Catholic writers, have come to have an evil significance. The man who uses them writes himself down either an ignoramus or a bigot, and probably both.

REPENTANT SALOON-KEEPERS

The Rev. Cyril Van der Donck pastor of St. Joseph's Church, Pocatello, Idaho, contributes to the current number of the American College Bulletin, Louvain, Belgium, an account of some of his missionary experiences. Father Van der Donck was a graduate of the college in the class of 1887. He recently celebrated his twenty-fifth anniversary of ordination. The editor of the Bulletin is Father Van der Heyden, formerly a missionary in Idaho. Readers of this page of Review will be especially interested in the following passages from Father Van der Donck's experiences: "A noted bartender and gambler of this town had fled to Montana rather than face the court for the misdemeanor of bootlegging, (illicit whisky-selling). While up in Butte, he suddenly took ill and was taken to St. James' Hospital and operated on for appendicitis. On realizing that he could not recover, all his former prejudices against his wife's faith vanished, and he told the Sister nurse that he would like to see a priest. In due time he was instructed and comforted by the Sacraments. How was his conversion brought about? "Last year at the opening exercises of a Catholic hospital in Indiana Baptist mistake, who was one of the speakers, lamented the loss of the crucifix to Protestants. He emphasized how that symbol of our redemption silently preaches to the patients from the walls of a religious institution. This fact was verified with our saloon-keeper in the Butte hospital. The figure of our dying Saviour both rebuked him and pleaded with him. Thereupon, yielding to the workings of grace, his first striking utterance to his wife, patterned on St. Peter's 'Depart from me, O Lord, for I am a sinful man,' was: 'Take that cross

ENJOYING THE BEST OF HEALTH

"Fruit-a-lives" Cured His Rheumatism



Prof. J. F. Davis

I want to say to the people of Toronto and elsewhere that "Fruit-a-lives" is my only medicine and has been for the last four years. Previous to that, I had been very much troubled with Rheumatism and Kidney Disease, and taken many remedies as well as employing hot applications of salt bags etc., without getting satisfactory results. Noticing the advertisement of "Fruit-a-lives", I adopted this treatment altogether and, as everybody knows, since taking "Fruit-a-lives" I have been enjoying the very best of health and find it a pleasure to follow my vocation of Dancing and Department Instruction."

Prof. J. F. Davis.

Prof. Davis, the celebrated teacher of dancing and deportment in Toronto, is quite frank in stating that "Fruit-a-lives" alone cured him of distressing Rheumatism and Kidney Trouble. Price, a box, 6 for \$2.50, trial size, 25c. All dealers or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

away: I feel it is a mockery for me to look at it." His devoted consort soon dispelled his scruples by speaking of his "boundless mercy. A few days later he warmly clasped the crucifix in his hands after the Blood shed on Calvary had been applied to his soul through the ministry of the priest. "As the man had never walked to church, I deemed it unfitting that his body, brought down hither, should be carried to it. Accordingly I held the burial service at his residence. This over, and a hymn having been sung, an unexpected female was added by the young widow who spoke loud words of thanks to God for her late husband's admission into the Catholic Church and his reconciliation with God through sacramental grace. That was the climax to my sermon and it made a profound impression on the largely non-Catholic assembly. Right there and then a well-known backslider—also a saloon-keeper—who had scarcely attended Mass once a year and had turned to Christian Science of late, fervently said, with tears in his eyes, to those around him, "I hope I shall not die without the Catholic priest."—Sacred Heart Review.

How She Made Good Bread

One woman writes, "Failure after failure resulted from the use of other yeast, and my baking never has been really satisfactory until I used White Swan Yeast Cakes." Package of 6 cakes 5c. Free sample from White Swan Spices & Cereals, Limited, Toronto, Ont.

THE FUTURE RELIGION

NECESSITY OF DOGMA IN RELIGION—MERE SENTIMENT NO REAL TEST OF TRUTH

Right Rev. Mgr. Robert Hugh Benson recently delivered a brilliant address at Bonmouth, Eng., on "The Religion of the Future," dealing with the subjects under three heads:

First—The necessity of a dogmatic religion if society was to continue; Second—That the only serious claimant in the field was Christianity; Third—What form of Christianity is likely to survive.

Dealing with the first part he said the lesson of the past proved that no society could continue which had not some kind of religion behind it. The unit of society was neither the state nor the individual, but the family. Family life could not continue in a healthy state unless there was a form of religion. Statistics showed that as religion was excluded from the education of children, little by little crime appeared, and crime increased till society was threatened with its own disintegration. Without religion society could not healthily live at all, and the individual would end in what Carlyle called "pig religion" and society would descend into barbarism.

No religion could continue to exist unless it was dogmatic. One could have an attitude of mind and spirit towards one's neighbor, but that was not religion which required a central dogma. One could no more have religion without dogma than a man without bones. It was the essence of religion, and without religion was reduced to a sentiment. The spirit in which a man faced the world, his attitude to his neighbor, were the attributes of religion, but did not constitute religion. They were not in themselves religion, any more than bright eyes were human nature. It was dogma to say there was such a being as

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all dependence on tobacco. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

LIQUOR HABIT

Marvelous results from taking his remedy for the liquor habit. Safe and unobjectionable. Home treatment, no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed. Address or consult Dr. McTaggart, 75 Yonge street, Toronto, Canada.

God or to say right was right. They might have very high and lofty ideals, and beautiful sentiments of relation to one's neighbor, but if they only depended upon the state of feeling in which one happened to be they were no answer to the man who was not disposed towards the neighbor because he found him singularly unlovable. They must have something more as a basis than regarding as true what they felt to be true. Every single moral principle depended not only on their feelings but on some fact external to themselves. Right was right, but God willed right.

Dealing with the second point, the lecturer asked, was there any religion besides Christianity which had shown the power of influencing civilization, holding society together and improving society? Judged by the phenomena of this world there were two great tests. They must have a religion capable of forming society and holding it together.

Next they must have a religion possessing some sort of self-consciousness. It must frantically and passionately believe in itself. A man might say he had religion, but had not the slightest wish to convert somebody else to it. It might give him intellectual and spiritual comfort, but he must believe it was true in itself, and not simply because he happened to like it.

Buddhism contained many excellent elements, yet it had not somehow affected the western world. Though it had been five hundred years longer in existence than the Christian religion, it had not advanced the western Christianity had advanced in the eastern hemisphere. That half of the world inspired by Christianity had progressed further than those parts not so inspired. It was Christianity, that alone, that had led the civilized world, and evolved society as we now enjoyed it. And it was the fading of Christianity which marked the beginning of the decadence and decay of that society, which Christianity alone had managed to build up. If society was to go forward in the future in any degree, if society was to be sustained and developed, it must be by the inspiration of that religion that had brought society to the present day. It must be Christianity that must be the inspirer and regenerator of the world as it had been the inspirer and regenerator of the world in the past.

Taking up the third point, Mgr. Benson said: "Granted that it is Christianity which must be the religion of the future, what form of Christianity was it to be? Would it not be some new form? The marvelously prolific nature of Christianity was shown in that it had produced in England alone no less than three hundred and sixty-five demonstrations—one for every day in the year. Was it not probable that the religion of the future would be the old orthodox in a new form, brought up-to-date and squared with modern society and modern discovery? There was no one of these forms that was new. Neither could they influence the future as Christianity had the past, for they were not constructed on a frame-work that could stand criticism. Historical Christianity had a thousand more credentials on its side than any new sect had at present. No recasting of the orthodox doctrine could gain for it anything like the same chain as the historical Christianity which had faced revolutions, tribulations and opposition such as no new sect had ever been called upon to meet. As to science of the future, that was attacked the theological tenets which were admitted that the poor, credulous believing church had been right and the scientific world wrong.

Fifty years ago scientific people would have laughed at the idea of sick people being suddenly healed at a miraculous shrine. Every scientist of note now said that these things did happen. The phenomena of Lourdes were open to the whole world to examine. Science had become the friend and ally of Christianity, for when men like Sir Oliver Lodge and Professor Lombroso were saying that the world of spirit was more important than the world of matter, they could claim science as an ally rather than an opponent.

Dealing with the more definite form of the surviving religion, Mgr. Benson said he was not going to prove it was the true Christianity, but he would try to show a certain presentment of Christianity, which to avoid hurting any feelings, he would call Papal Christianity, and to show that it was the most likely to survive than any other. Non-papal Christianity, despite its tremendous advantages, had yet, somehow, not managed so to justify itself in the past as to show any presumption that it would be the religion of the future. There were these two essentials, a strong center, and infinite possibility for development on the surface. But non-papal Christianity had not managed to hold together, though in this country it had the secular power of the state to protect it. It had not embraced its nearest neighbors, France, Spain and Portugal, though it had every chance for the last thirty years to make progress in the Latin countries. It lacked those two elements—a strong center, from which there was no moving and an infinitely various surface changing of faith. Papal Christianity had exactly those two elements as was proved by the various changes brought against it. It had a vitality and activity which nothing else had. Queen Elizabeth sought to stamp it out, but to-day Westminster Cathedral drew greater congregations than Westminster Abbey, where Elizabeth's body lay. At every single crisis in the world's history they had been told that Catholicism was dead, that the barrier stone was rolled against its sepulchre, but somehow or other it always rose again on the third day.

If the past is any sort of guide to the future, then, first of all, it is absolutely certain that society cannot possibly exist without some form of religion; secondly, that no religion can possibly hang together unless it is dogmatic religion; and, thirdly, if the past is any sort of guide for a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price \$2.

PRESIDENT SUSPENDERS ATHLETES WEAR SUSPENDERS with SLIDING CORDS, BECAUSE the every muscle has freedom of action. Look for the name "President—then buy." The price is 50c. at all dealers. Light, Medium or Heavy Weights. DOMINION SUSPENDER CO., NIAGARA FALLS

that dogmatic Christianity will be bound up in the future with that which has bound it in the past—that is, with Papal Christianity, and with Rome.

JEW'S PAY TRIBUTE TO THE CHURCH

Said the American Israelite of recent date: "It must be said of the Catholic Church that it always was able to inspire a considerable number of its priests with the spirit of self-sacrifice in mission service. We are reminded of this by the report of the death of the Jesuit priest, Isidor Dupuy, who succumbed to leprosy in Madagascar, after having served as missionary in that country for seventeen years. He is the tenth priest stricken with that terrible malady within fifty years. Surely there can be no stronger proof of devotion to a cause

than the fact that the devotee is willing to face a danger or, one might say, almost the certainty of death, and what is more, of a slow death, resulting from the most terrible malady in the catalogue of the afflictions of the human race. It may as well be admitted that the tables have been turned. In the New Testament (Matthew 23, 15), the Founder of Christianity, for Whom the Jesuit Order has been named, reproached the Jews for compassing land and sea to make one proselyte. Now it seems next to impossible to find a devoted worker in the spiritual field of Judaism who would be willing to go far to off lands with little compensation and hardly a prospect of promotion. It seems almost certain that if we had workers of that kind in the condition of the Jews in Persia and Morocco would not be what it now is. There is evidently a fault somewhere.

MR. HOUSE OWNER, DO YOU KNOW? PEASE HEATING SYSTEMS THAT A PEASE SYSTEM of Heating, can be easily installed in your old house, and will make it comfortable in the coldest weather with the smallest possible amount of fuel. THAT PEASE SYSTEMS of heating—Hot Water, Steam Combination or Warm Air, are the most healthful, economical systems known. Install a PEASE SYSTEM and be happy, healthy and wise. Our books "The Question of Heating," or "Boiler Information" sent free on request. PEASE FOUNDRY COMPANY, TORONTO, ONT.

Serious Work Again claims your attention. Vacation days are over. Wouldn't it be just as well to make a good beginning by taking out that life insurance policy of which you have been thinking for some time past? The North American Life can give you the best at a minimum cost. The North American Life Assurance Co. Head Office, 112-118 King St. West, Toronto

SEND 1 DOLLAR Receive by return mail post paid Two pretty Fall and Winter Dresses for little girls, age 1 to 10. Material is soft warm goods for winter wear in checks and stripes in various pretty colorings made just as pictured. Add 5c. for postage. Order at once. Standard Garment Co. 46 Standard Building London, Ont.

O'KEEFE'S Liquid Extract OF Malt with Iron is an ideal preparation for building up the BLOOD and BODY. It is more readily assimilated and absorbed into the circulatory fluid than any other preparation of iron. It is of great value in all forms of Anemia and General Debility. For Sale at Drug Stores. W. LLOYD WOOD General Agent Toronto :: Canada

MENEELY & CO. WATERVILLE (West Troy, N.Y.) The Old Reliable CHURCH, SCHOOLS & OTHER BELLS

EATON'S FALL AND WINTER CATALOGUE IS NOW READY DON'T MISS YOUR COPY OF THIS BOOK OF SPLENDID VALUES HAVE you received our Fall and Winter Catalogue? If not, let us hear from you. From cover to cover is a continuous array of worthy merchandise that is needful in every Canadian home. Look it over carefully; note the superior values it offers and the unusual saving it affords. It is a friend that is worthy of a place in your home. Let it curtail your expenses, for it is a price dictionary in itself, enabling you to criticize and compare the products of the world's markets at the lowest possible prices. The advantages you are able to derive from this book are manifold—it gives you the opportunity of purchasing in the privacy of your home, at your leisure, and in company with your family, the best of EATON values, with the assurance that you are permitted to return any article that is not entirely satisfactory and your money will be refunded in full. Write for this Catalogue to-day—your request on a postcard will bring it. WE PROMISE YOU SATISFACTION WITH EVERY EATON PURCHASE OR REFUND YOUR MONEY IN FULL SEE THE COLOR PAGES YOU RUN NO RISK Every purchaser is protected with every purchase. There are no exceptions whatever to this rule. You can send us your order with perfect confidence and every assurance that you are running absolutely no risk in any way, shape, manner or form. If you are not pleased with your purchase in every respect, we will refund your money in full and pay the transportation charges both ways. WRITE FOR OUR CATALOGUE TO-DAY PRICE LIST of FALL and WINTER BULBS THE T. EATON CO LIMITED TORONTO CANADA SATISFACTION OR YOUR MONEY REFUNDED