

Our Weekly Sermon

"Blessed are the Poor in Spirit" Mgr. Croke Robinson.

The Right Rev. preacher in his introductory sermon dealt with the Spirit of Humility, taking as his text "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven" (Matt. v. 3).

What is the next essential for a work of eternal merit? Inclination. And what does our example say? He says, I will go to confession next Saturday. He has the intention of going. And now see the enormous necessity of the grace of God. Tuesday comes and he says, "I don't feel very anxious to go on Saturday."

"Blessed are the poor in spirit," these were the first words Our Blessed Lord spoke. Let us see what is the real meaning of them. Brothers, Our Lord came to do and to teach. What a marvelous expression of St. Luke's — to do. Thirty-three years were spent by Our Divine Lord in Nazareth in doing what He was now teaching.

What was the fall of man but the pride of man? A pride which has become part of every man descended from Adam. The condition of things which Our Divine Lord came to regenerate and the consequences of the Fall resolved themselves thus. God, after the Fall, had allowed man to fall back and be a law unto himself.

It is pride that chiefly distinguishes the unregenerate man from the regenerate. All over the world to-night men are saying, "I am responsible for my reason, and what is the use of it unless I employ it?"

Cardinal Vaughan and all the English Catholic Bishops issued on the Feast of the Martyred St. Thomas of Canterbury, a joint Pastoral Letter on Liberal Catholicism. They state that among the blessings of the expiring century none has been more consoling than the peaceful growth and expansion of the Catholic Faith in England.

Let us, as an object lesson, take a work meritorious of eternal reward. I hear people ask, "What work is meritorious of eternal reward?" The Catholic Church teaches that no merit can accrue to anyone, not even Our Blessed Lady herself, unless through the merit of the blood of Christ on the Cross, a meritorious work in you or me is a Christ-work. We are at one on that point at least, thank God, a meritorious act, one that obtains its virtue from the merits of Christ, is the outcome of and is dependent on three things — the thought of doing it, the inclination, and the act itself.

truth in a very simple way — in speaking to the people I like to speak plainly. Well, I take the case of two men, two wicked men say, who are both Catholics, and both men who have neglected their religion. We will say one, John, has the grace of God, and the other, Charles, has not. What example will be taken to try them? We will take a very ordinary sight. One day Charles, who is without the grace of God, sees a funeral, and he says, "That is £10 worth of wheat and horses and so on!" And so he talks and walks on. John also sees the funeral, and what does he do? He has, he it remembered, the power of the grace of God within him. He says sorrowfully, "Oh, my time will come, too, I may be taken off in my sins. He could not think thus with out the grace of God. A force from God has touched his reason and persuaded him that if he continues in his evil life he will inevitably go to Hell. Grace has come to him, and he is afraid."

Among the views described in the Pastoral as errors and poisonous opinions are the idea that the constitution as well as the teaching of the Church ought to be brought into harmony with what was styled modern thought and the progress of the world, that the government of the Church should be largely shared by the laity as a right, that it was permissible to the faithful to correct abuses and scandals by recourse to the people and to the Powers of the world rather than to the authorities of the Church, and that Catholics were free to read and discuss matters, however dangerous to faith or morals, if they felt inclined to do so.

And it is in the order of Conscience as it is in the order of Truth. With out grace in a man, says, "I know very well what is right and what is right without instruction." But grace works a change in doing away with the undue self-confidence, and he becomes a humble son of the Church, prepared to be guided by her teaching. Brothers, blessed are the poor in spirit in the department of conscience.

There is another consideration. As human thought is directed to the ineffable sanctity of God, there comes the reflection, "If God is so holy, how can I, a miserable sinner, ever approach His sacred presence?" Most of us here to-night are sinners, either venially or mortally. Sin weighs upon us, as upon this contrite man, like a mighty lead. The desire for freedom from sin is one of the greatest efforts of grace. In this great department of Conscience comes the awful feeling of guilt — I pity you if you have it, and I pity you still more if you have not had it. What is the remedy for this wretched condition of sin? The remedy is entirely comprehended in those splendid words, "Blessed are the poor in spirit, for theirs is the Kingdom of Heaven."

ENGLISH HIERARCHY ON LIBERAL CATHOLICISM.

Cardinal Vaughan and all the English Catholic Bishops issued on the Feast of the Martyred St. Thomas of Canterbury, a joint Pastoral Letter on Liberal Catholicism. They state that among the blessings of the expiring century none has been more consoling than the peaceful growth and expansion of the Catholic Faith in England. But, though the storms of persecution have blown over, other dangers of a more insidious character, such as various forms of Rationalism and human pride, at present, confronted the Church in England as elsewhere. For three hundred years no religious tribunal capable of teaching with unerring certainty or of binding the conscience in the name of God had been recognized by the English people. The result had been to substitute the principle of private judgment for the principle of obedience to religious authority and to persuade two people that they are the ultimate judgment of what is true and proper in conduct and religion. That had been a dominant principle in England — that all power and authority in civil, political, and religious matters were ultimately vested in the people. Catholics need not, therefore, wonder if there were occasionally found among their own flock, some whose loyalty to the Church was stained by false principles, or if there were others who had come into the Church, without having altogether shaken off the ritual spirit of private judgment

in which they had been brought up. Being wanted in flat docility and reverence they freely disposed of doctrine, practice and discipline, upon their own responsibility, and without the least deference to the mind of the Church or to Ministers. This was to be liberal, indeed, with the rights and property of another, with the sacred prerogatives of Christ and his Church.

It was the exercise of liberality of this counterfeit sort that characterized what was known as the liberal Catholics. It was against liberal Catholics that the rights and liberties of the Church had to be defended. The Catholic clergy and laity of England were always ready to be strong in the spirit of St. Thomas of Canterbury if they were always to resist successfully the restless encroachment of liberalism upon the sphere of religion. It was, therefore, thought necessary to sound a note of warning. It could not be conceived for a moment that the fluctuating opinions and fashions of the hour which flitted over the surface of the public mind like shadows over a landscape could ever be used by the Church of God, as a rule by which to fix the cardinal points of revealed truth or to draw the lines of immutable dogma. Some there were whose pride chafed under the restrictions imposed by religion. Not content with the vast fields of profane science and speculation opened to them, and with the civil government of the world which was theirs, they lusted to have their hand in the government of the Church and in her teaching, or if this could not be they vainly strove to enforce their views by appeals to the Press and to public opinion.

The leading events of the century in which Catholics are, as such, interested are: Two re-establishment of the Jesuits, 1811. The defeat of the persecutor, Napoleon, at Waterloo, 1815. The Act of Catholic Emancipation passed by the British Parliament, 1829. The temperance movement set on foot by Father Mathew, 1838. The Oxford Movement, 1833. The conversion of John Henry Newman, 1845. The accession of Pius IX., 1846. The re-establishment of the English hierarchy, 1850. The definition of the Immaculate Conception of Our Blessed Lady, 1854. The Vatican Council and the definition of the infallible magisterium of the Pope, 1869-1870. The spoliation of the Holy See by Victor Emmanuel, 1870. The initiation of the Kulturkampf in Germany, 1872. The accession of Leo XIII., 1878. London University.

CATHOLIC INCREASE.

A bit of a mathematical problem. How many Catholics will be in the world's census of 2000 A.D.? Here's the rate of progression for nineteen centuries, on the authority of a German Protestant statistician. First century, 500,000 Catholics. Second century, 2,000,000 Catholics. Third century, 5,000,000 Catholics. Fourth century, 10,000,000 Catholics. Fifth century, 15,000,000 Catholics. Sixth century, 20,000,000 Catholics. Seventh century, 25,000,000 Catholics. Eighth century, 30,000,000 Catholics. Ninth century, 48,000,000 Catholics. Tenth century, 50,000,000 Catholics. Eleventh century, 70,000,000 Catholics. Twelfth century, 80,000,000 Catholics. Thirteenth century, 85,000,000 Catholics. Fourteenth century, 90,000,000 Catholics. Fifteenth century, 100,000,000 Catholics. Sixteenth century, 125,000,000 Catholics. Seventeenth century, 175,000,000 Catholics. Eighteenth century, 250,000,000 Catholics. Nineteenth century, 315,000,000 Catholics.

degrees be explained away or brought into conformity with their opinions, if it was a pernicious error to say that science and progress could read a new meaning into the creeds and definitions of faith. It was a not less pernicious and revolutionary error to assert that decrees emanating from the Holy See were an encumbrance on the field of science, and an obstacle in the path of progress.

interminate reading was, perhaps, the most insidious form under which the poison of rationalism and unbelief was ejected into the soul. Without attracting attention, men and women, too, took up books and magazines that lay about, and, as it were, casually turned to the cleverly written and highly spiced articles against their faith which they found therein. Their minds had no structure of philosophical or theological training, they possessed no antidote to the poisonous draught; but they read on without excuse or necessity, allured by fashion, curiosity, or a desire to taste of forbidden fruit. A common result eventually produced by indulgence of this sort was either distrust of the Church, doubts of Revelation and of the existence of God Himself, ending in secret or open disbelief, or a general loosening of the spiritual ties and bonds that held the religious structure of life together. Hence less of the instincts of faith and a liberal Catholicism in which semi-rationalism had secured a permanent judgment. To say that it was impossible to get away from the literature of the day was only to say that, in the choice of what to read and what to avoid, the exercise of a wise discretion and of a strong will was absolutely necessary. To read without necessity, matter calculated to treat against religion and the First Commandment.

In conclusion, the Bishops declare that there is but one fitting attitude for a Catholic towards the Church — viz, that of worshipping loyalty.

CATHOLIC EVENTS OF THE CENTURY.

The leading events of the century in which Catholics are, as such, interested are: Two re-establishment of the Jesuits, 1811. The defeat of the persecutor, Napoleon, at Waterloo, 1815. The Act of Catholic Emancipation passed by the British Parliament, 1829. The temperance movement set on foot by Father Mathew, 1838. The Oxford Movement, 1833. The conversion of John Henry Newman, 1845. The accession of Pius IX., 1846. The re-establishment of the English hierarchy, 1850. The definition of the Immaculate Conception of Our Blessed Lady, 1854. The Vatican Council and the definition of the infallible magisterium of the Pope, 1869-1870. The spoliation of the Holy See by Victor Emmanuel, 1870. The initiation of the Kulturkampf in Germany, 1872. The accession of Leo XIII., 1878. London University.

THE EXCELSIOR LIFE INSURANCE CO.

OF ONTARIO, LIMITED HEAD OFFICE, TORONTO Incorporated 1889.

Our Annual Report for 1899 shows as the result of the year's operations the following Substantial Increase in the important items shown below:

Table with 2 columns: Item and Amount. Rows include Gross Assets, Premium Income, Interest Income, Not Assets, Reserve, and Insurance in Force.

WANTED—General District and Local Agents; EDWIN MARSHALL, Secretary; DAVID FABRIN, President.

THE YORK COUNTY Loan and Savings Company

Has the... BEST SYSTEM for accumulating money. Head Office—Confederation Life Building Toronto.

THE WESTERN ASSURANCE COMPANY

INCORPORATED 1851 CAPITAL - 2,000,000 FIRE and MARINE HEAD OFFICE - TORONTO, ONT.

President: Hon. Geo. A. Cox. Vice-President and Managing Director: J. J. Kenney. Directors: Hon. S. C. Wood, Geo. McArthur, H. N. Baird, Robert Beatty, W. R. Brock, Geo. H. L. Cockburn, J. K. Osborne, C. O. Foster.

V.M. A. LEE & SON GENERAL AGENTS

10 ADELAIDE STREET EAST TELEPHONES 592 AND 2075.

National Trust Company LIMITED.

Capital, \$1,000,000. President: J. W. Flavell. Vice-Presidents: A. E. Ames, E. R. Wood, Hon. Justice MacMahon, H. M. Britton, G. O. M.P., Hon. Geo. A. Cox, Frederick Nicholls, F. W. Gale, A. E. Kemp, Robert Kilgour, G. N. Watson, G. C. Lamb, W. H. H. Massey, W. E. H. Massey, H. H. Judger, James Crathern.

Chartered to Act as Trustee, Executor, Administrator, Guardian, Assignee, Liquidator, General Agent, Etc. HEAD OFFICE: Cor. King and Victoria sts., Toronto W. T. WHITE, Manager.

The Home Savings & Loan Co. LIMITED.

Capital \$2,000,000. Hon. Sir Frank Smith, President. Eugene O'Keefe, Vice-President. DEPOSITS RECEIVED FROM 20 cents upwards; interest at current rates allowed thereon.

MONEY LOANED ON MORTGAGE small and large sums; convenient terms of repayment and at lowest current rates of interest. No valuation fee charged. Loans on collaterals of Stocks, Bonds and Debentures. Apply at office, No. 78 Church Street. JAMES MASON, Manager.

DOMINION LINE ROYAL MAIL STEAMSHIPS

RATES OF PASSAGE—FIRST CABIN—Montreal to Liverpool or Londonderry, \$2.50 and upwards, single; \$4.00 and upwards, return according to Steamer and berth. SECOND CABIN—\$2.00, single; \$3.00, return. STERILIZATION—To Liverpool, London, Londonderry, Queenstown, Belfast or Glasgow, including outfit, \$2.50. Ship saloons, electric light, spacious promenade decks. From Boston, New England, Sept. 15th 12.00 noon. For all information apply at Toronto to J. P. Webster, corner King and Yonge Streets, or G. W. Torrance, 18 Front Street West. DAVID TORRANCE & CO. General Agents, Montreal 17 St. Jacques Street.

Mrs. Elsa MacPieron CONCERT PIANIST AND TEACHER.

Director of the Royal Conservatorium of Music, Lecturer St. Mary's Choir and Irish Musical Art Society. STUDIO—5 SUSSEX AVE., TORONTO. COMMON SENSE KILLS HOPEFUL DOGS. Hugs, Hugs and Mice. Sold by all Druggists, or 381 Queen W. Toronto.

THE TORONTO GENERAL TRUSTS CORPORATION

Office and Safe Deposit Vaults. 69 YONGE STREET, TORONTO. CAPITAL - \$1,000,000 RESERVE - \$250,000

President: JOHN HOESLY, Q.C., J.L.D. Vice-Presidents: Hon. S. C. Wood, W. H. Bratty, Jas. J. W. Langmuir, A. D. Langmuir, Managing Director, Asst. Manager James Davoy, Secretary. Authorized to act as EXECUTOR, ADMINISTRATOR, TRUSTEE, RECEIVER, COMMITTEE OF LUNATIC, GUARDIAN, LIQUIDATOR, ASSIGNEE, ETC.

Deposit Safe to rent. All sizes, and at reasonable prices. Parcels received for safe custody. Bonds and other valuables received and insured against loss. Solicitors bringing Estates, Administrations, etc., to the Corporation are continued in the professional care of the same. For further information see the Corporation's Manual.

Professional.

ANGLIN & MALLON, BARRISTERS, SOLICITORS, NOTARIES, ETC. Offices: Land Security Chambers, S. W. Cor. Adelaide and Victoria Streets, Toronto. F. A. ANGLIN, JAS. W. MALLON, LL.B. TELEPHONE 1288.

CAMERON & LEE BARRISTERS, Solicitors, Notaries, Etc. Offices: Land Security Building, cor Adelaide and Victoria Streets, Toronto, Bolton and Oakville, Ont. Telephone 1833. F. C. CAMERON, B.A. W. T. J. LEE, B.C.L.

McBRADY & O'CONNOR, BARRISTERS, SOLICITORS, ETC. Practising in Admiralty, Rooms 67 and 68, Canada Life Building, 46 King St. West, Toronto. L. V. McBRADY, T. J. W. O'CONNOR, TELEPHONE 2625.

MACDONNELL, BOLAND & THOMPSON BARRISTERS, SOLICITORS, NOTARIES PUBLIC, ETC. Money to Loan at lowest rates of interest. Quebec Bank Chambers, 2 Toronto St., Toronto. A. C. MACDONNELL, W. J. BOLAND, JOHN T. G. THOMPSON Telephone No. 1078

HEARN & LAMONT, BARRISTERS, SOLICITORS, PROCTORS IN Admiralty, Notaries &c. Offices: Toronto and Tottenham, 47 Canada Life Building, 46 King St. W., Toronto. Bond's Block, Tottenham. EDWARD J. HEARN, JOHN LAMONT, B.A. Residence, 21 Grange Avenue, Toronto. Toronto Telephone 1040.

FOY & KELLY, BARRISTERS, SOLICITORS, ETC. Offices: Home Savings and Loan Company's Building, 80-Church Street Toronto. J. J. Foy, Q.C. H. C. KELLY. TELEPHONE 793.

OFFICES: LAWLOR BUILDING, 6 KING ST. WEST, TORONTO. T. FRANK SLATTERY, Barrister, Solicitor, Notary Public, Etc. Conveyancing, Money to Loan, Collections. PROFESSOR BARTON, Voice Specialist. All voices trained and cultured on natural principles. For terms apply to TORONTO COLLEGE OF MUSIC, Pembroke Street, or West End Branch, cor. Spadina and College. Residence—320 Robert Street. HENRY T. FLYNN. MONEY TO LOAN in small or large sums on Household Furniture, Warehouse Receipts, etc. etc. JAMES' BUILDING, 75 YONGE ST., TORONTO. Please mention this paper. (Take elevator).

Dr. R. J. McGahey, (Honor Graduate of Toronto University) DENTIST 278 YONGE STREET, opposite Wilton Arcade, Tel. 302. SITUATIONS VACANT. MUSTLING YOUNG MAN CAN MAKE \$50 per month and expenses; permanent position; experience necessary; write quick for particulars. Clarke Co., 4th & Locust Sts., Phila.

ROOFING. TORRES ROOFING CO.—SLATE AND GRAVEL roofing—established forty years, 163 Bay Street Telephone 53. J. P. FULLERTON, 228 Wellesley St., Telephone 4150 D. McGUIRE. Fullerton & McMullen, Plumbers, Steam and Gas Fitters and Sanitary Engineers. Plumbing and Hot Water Heating a Specialty. Estimates when on plumbing, gas and steam fitting. Particular attention to smoke testing.

ALL WANTING Marriage Licenses Should go to Mrs. S. J. Roovey, 619 Queen West. Open Evenings. No Witnesses Required. MARRIAGE LICENSES ISSUED AT Cowland's 191 King Street East, TORONTO. No Witnesses required. Gold Medalist for the World, Paris Exposition, 1900.

E. J. ROWLEY PHOTOGRAPHER 435 Spadina Ave. (4 doors S. College St.), Toronto. Telephone 3033. DR. S. L. FRAWLEY DENTIST, 21 FLOOR, WEST Graduate of Toronto and Philadelphia.