FIVE-MINUTE SERMON.

Third Sunday after Epiphany.

THE SACRAMENT OF MATRIMONY. I think you are all persuaded, my brethren, of the wrong and the danger of Catholics going to a Protestant minof Octooles going to a Processia ministrones facer for marriage; and similar ones can be given why we should not go before a magistrate for that purpose. It is plain that the authorities of the State are not the right persons to assist officially at the sacraments of the Church. It would be just as proper to ask the mayor to baptize your children as to go to him for marriage. To refer the matter of your marriage to him, however fine a man he may be personally, would be to acknowledge the right of the civil authority to take charge of religious affairs; and such a right Oath

Besides, the magistrate labors under the same difficulty as a Protestant min-ister in conducting a Catholic marriage, of not knowing the laws of the Church on the unject, and the impediments which may make the marriage invalid; that is, which may make it, though seeming's good, in reality no marriage at all. You know, for instance—to at all. You know, for instance—to speak of this a little more fully—that the catechism says that you should not the catechism says that you should not marry within certain degrees of kindred; very well, it is not only forbidden to marry within these degrees, but a marriege within these degrees, but a marriege within these degrees is not recognized by the laws of the Church as a real and true marriage, and the parties have to be married over again. again, at least privately, if it is ever found out. And there are some of er impediments which have the same effect. It is of no use to publish all these and try to explain them; many mistakes would be made, and matters would only become worse. No, to be safe in all affairs of this kind you must go to those who have made a special study of it; just as you find out the law of the State from your lawyer, and not from a book. Go, then, to the priest : he is the one who has made a special study of the law of the Church, and the only one.

law of the Church, and the only one.

In order to make sure that Catholic marriage shall be contracted before the priest, a law has been made, and binds in some countries, and in some parts even of this country, making it invalid, or null and void, if contracted without the presence of the parish priest of at least one of the parties. is does not, however, fold just here. But there is a very special and urgent law in this diocese, and in many others, forbidding the going to a Protestant minister for marriage, and reserving the absolution for this to the Bishop, or some one authorized by him. Catholics, therefore, who are guilty of such a rash pleasant position; still, they must, of course, try to get out of it sooner or and if any one finds himself in this predicament the only sensible thing to do is to come at once to the priest who will help him as far as possible All sins can be forgiven, and all mis takes rectified, if one has the right dis-

One word more on this most important subject. Some people seem to im-agine that the difficulty which may come, especially in a mixed marriage, of avoiding the Protestant minister, may be got over by going both to him and to the priest, and going through the form of marriage twice. it be understood that this course can-not be thought of for a moment; for by it not only is the law broken which I have just mentioned, but a profanation of the sacrament also is committed by endeavoring to make the con-tract to which it is attached twice in the same case. It is as if one tried to be confirmed twice. No, in this matter there can be no compromise; a marriage in which a Catho lic is a party must be put in charge of the Catholic clergy, and of no one else, except as far as mere settlements of money and the like concerned.

money and the like concerned.

Go, then, to the priest for marriage;
do not think of doing anything else.
But do not go to him, as I have said
some people do, for the first time just at the moment you want the ceremony rformed, and expect him to marry you off hand; for there are some very important preliminaries to be settled st, and it may take some time to settle them.

THE "GOOD" MAN OF NO CREED. Rev. John Price in the Pittsburg Observer

"How would you answer the very common statement, 'It does not matter what a man's creed may be if he only leads a good life?'—Layman."

Such a statement is the enunciation of the principle of indifferentism, a pernicious, modern error, and one that condemned in the syllabus of Plus

Either the man who makes such a statement admits the existence of revelation or he does not. But whether he does or he does not admit revelacreeds are not pleasing in God's eyes.

1. If it be admitted that God has revealed a certain mode of worship, it

wood be equival ut to saying that all other modes were repugnant to Him, and that man must retain only the one revealed m de. Natural religion, or good moral sense, teaches and com mands us to accept religion when it is presented to us as revealed, when the presentation is put beyond all doubt by certain and pertinent arguments and proofs. In this case any one who re-fuses to hearken to God's revealing of doctrine covering the field of in-quiry and the field of action, it is only

same if it be posed that revelation does not exist; for in this case indifferenti-m is either concerning internal worship or concerning external worship for neither can be indifferent to some properties of the manner in which one should despise such a doctrine.

flesh for so many pounds of flesh,' is it not degrading? The State says: "I have the right to all legislation about matrimony because it is a contract. One should despise such a doctrine.

place himself in relation to those attributes. When, however, we come to look into the attributes of God and of our duties under them and in conformity with them, we find such a variety of notions—often, indeed, in conflict—held by man that a choice must be made. Some of the tenets of men are anything but honorable to God, as, for instance, that He has made men to damn them for the manifesta-tion of His glory. Calvin and the Westminster divines held the dreadful doctrine of absolute and antecedeut reprobation. Others, as Adamites, re-jected any worship of God except by unclad offerers. If it be asserted, then that God is indifferent to the kind o worship that is paid Him, the statement is equivalent to saying that He is indifferent to H is own honor and justice. Surely such a conclusion is high

Indifferentism is a doctrine false in itself, biasphemous, injurious to man and destructive to religion and to

It is a false doctrine, for, in the first place, it supposes that man had the right to determine as he chooses the kind of worship that he will give to God. Man has not the right, either by nature or by divine concession. Reason teaches that God alone has a right to our worship and the right to in dicate the manner in which we are to give it. Man has no such right by divine concession, for God could not give man the right to honor Him by errors, vices and by impious rites.

It is false, in the second place, be-cause it assumes that all religions are true and good. This conclusion offends good sense, for some religions are foolish, others obscene, and others sanguinary: and as all are contradictory, it follows some are necessarily faise, or only one

2. Indifferentism is blasphematory, for it is blasphemy to deny God's attributes. Indifferentism denies God's truth, holiness, wisdom and justice since it holds all religions to b equally good and true and all alike pleasing to Him.

3. Indifferentism is injurious to

man, for it would have man believe contradictory doctrines. It leaves man free to believe that Christ is really in the Eucharist or that He is not present; that sins are forgiven by the sacrament of penance, and that they are not forgiven, etc. If a man holds that there is but one true faith, and yet that he may hold other faiths, he is a hypocrite. Hypocrisy is im pious in God's eyes and injurious to social good, wherein sincerity is a prime requisite for healthy existence. 4. Indifferentism is destructive of religion, and consequently of society;

for a religion without some notion of God is inconceivable. But what denies God's attributes practically denies God. Likewise a religion with out some rights is inconceivable. But arbitrary rights have no force of ob Thus indifferentism saps the undation of religion. All society is based upon religion,

for there has never been society with-cut religion of some sort. The French Terror shows us what society is without religion. Indifferentism is therefore injurious to society's existence aud prosperity.—Philadelphia Catholic Standard and Times.

TAKE MARRIAGE OFF THE BARGAIN COUNTER.

THAT IS THE ONLY CURE FOR THE DIVORCE EVIL," SAYS FATHER

PARDOW. from the bargain counter and place it in the sanctity of the Church. That is

the only cure for the divorce evil. The speaker was Rev. William O'Brien Pardow, S. J. He was addressing a meeting at St. Patrick's Cathedral, New York, on Dec. 22, under the auspices of the Daughters of the Faith.

does not at all say that man and woman could not become engaged with ont having the matter down in writing. He refers to engagements that are broken through fickleness, not when

they are broken for good reasons.

"As everything connected with the great sacrament of matrimony is in a pertain sense complica ed, it is desirable that the teaching of the Church become absolutely familiar in our minds. The Church is doing everything that can be done to make people more ser-ions and more careful about engage ment. The sanctity of marriage means the preservation of society, of the

home, of the country.
"We are working shoulder to shoulder with other denominations to stamp out the awful evil of divorce. In the last twenty years there have been 1 300,000 divorces—in other words, 2,600,000 men and women have broken the vows they took before God. Every-body who has the interest of this great country at heart is interested in keep ing down the terrible evil of divorce.
"Selfishness is the cause of divorce.

It will always be found on one side of the other. Sometimes there is the great selfishness of being unfaithful.

"If you loosen the ties of the Bible, you loosen the ties of matrimony. Modernism is the cause of this loosening of the ties of the Bib'e, and there-fore a cause of divorce.

'' An awful mistake made by our

words, and who is unwilling to let his conduct and senses be ruled by God's precepts, would certainly out a sorry figure in God's sight. Hence, on the supposition that God has spoken to man and laid down a body of doctrine covering the field of ingular and the field of section, it is only rive.

riage. "Our brothers of the Episcopal the mouthing of a silly person to say it matters not what one's creed is, etc.

2 And the conclusion is just the ing divorce for the statutory offense—

unfaithfulness.
"When the State says: 'This is only a contract, so many pounds of flesh for so many pounds of flesh,' is it not degrading? The State says: "I

The first law of matrimony was pro-nonneed by God Himself, when there was no State in existence—only two

" Surely no State will say God Almighty submitted this union to State legislation! Where was a State? There was none! The law of matrimony is primeval. It precedes all legislation of any kind. It is promul-gated by God Himself."

SOMETHING WRONG.

CALL FOR A CRUSADE AGAINST THE MASS MISSERS.

There's something wrong about our teaching the obligation of attending Mass on Sundays and holy days. No that the attendance, generally speak-ing is not good, but it is not what it ought to be, considering the grave obligation. Our sense of that obligation has been shocked frequently by the flimsy, and often no cause at all, which both men and women, young and old, offer for missing Mass on Sonday. Now, why is that? They are not im with the supreme importance of the duty of going to Mass every Sur day possible. Yet there is nothing in the Church's regulations of so much importance. It is fundamental. With the sense of this obligation developed to the full, people will get everything else. If they don't go to Mass they get nothing. They do not know when get nothing. They do not know when Easter duty time comes: they do not near the word of God explained; they know nothing of the Church.
Church societies and fraternal organ

izations of Catholics should never cease harping on the necessity of all their members and all Catholics attending Mass every Sunday and holy day that it is at all possible; and the Mass misser should he tabooed, and by warning, ridicule, penaity and ever other way made to feel his delin quency. In certain parts of Germany, I am told, a man who misses Mass on Sunday frequently is pointed out as one to be shunned, and one for the children to be afraid of as a bogey man. The same is done in parts of Ireland, where no one dare miss Mass on Sunday un-less for the most serious reason. Such means must be resorted to here in order to bring some so-called Catho-lics to a full sense of their duty. A cru sade mus be instituted against the Mass missers.

Some people easily get into the non-Catholis habit of thinking that there can not be a grave obligation to attend "Sunday services;" that if they are tired or ailing a little, or the weather is too hot or too cold, or the distance far, or the preacher not very good, or if things are not just so, they are not obliged to go to Mass. That is modern ism, modern ease, modern salashness, modern fast diousness; and if the Pope does not condemn it, God does. Some people who do not go to Mass regularly only get a pious streak occasionally, when something extraordinary is going on in the mission, a strange priest, sew choir, or special sermon, or specia doings of any kind. Indeed, we getting to announce special doings for some people, as special preacher, a special musical programme. The Mass

is not considere at all. It is common. Now, this is all wrong, all worldly, and all destructive. The Mass is everything to a true Catholic. It has always been the ceater and source of all Catholic devotions. It is the high est service that can be given to God; it was the grandest act that was even performed on this earth. It has been reduced to a short half hour or so, but it is the very quintessence of prayer and praise. The Mass, then, is what must be insisted on, and not the frills, feathers and "fluffy refloss." A true Catholic will always make the Mass his central thought and supreme object for Sunday services. If there's a fine choir and an eloquent preacher, so much the better; but these are away down the list, of which the Mass stands supremely first. The Church has made the Faith.

"When the Pope speaks about engagements between man and woman," said Father Pardow, "and insists upon their being drawn up in writing, he does not at all say that man and say the first man and say that say that man and say that say that man and say that say that man and say that say that say that man and say that say that man and say that say that say that man and say that say that say that man and say that say tha day. Now, Catholics know no other way to keep holy the Sabbath day than by going to Mass on Sunday. We've ism' is a disease in the Christian gone to some length on this subject, but we are not done with it. We are going to keep harping on this subject till this duty of supreme importance is supremely felt.

Ireland's Pure Women.

In the introduction of his recently published volume of sermons, entitled "Sin, Society and the Saviour," the famous London Jesuit, Father Bernard Vaughan, says that: "Those who have made the calculation inform us that with the exception of some towns in Catholic Ireland, the large cities of the United Kingdom are morally on the down grade. Ireland—God bless her!" he adds, "still gives the empire pure women, brave men, and Ireland, let it be noted, is the most Catholic country with the most Catholic capital in Christendum! tendom."

Of the other capital, across the chan nel. Father Vaughan remarks that "if there were to be an international prize for vice," he much fears " it would be carried off by the world's metropolis-London." Yet many of these London-London." Yet many of these London-ers have the impudence to argue that the Irish people are not fit for self-

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada. References as to Dr McTaggart's profession-standing and personal integrity permitted

y:
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RECORD, London

A WISE CATHOLIC BOY

A graduate of one of our Catholic schools was last week brought into a controversy; the subject related to the Holy Eucharist. A non-Catholic friend told him candidly that he could not be

told him candidly that he could not be lieve in it. "Do you believe the words of Christ?" asked the other. "Most decidedly," was the reply. "Then here are His words which are recorded in every Bible, and language cannot be plainer: 'Phis is My Body; this is My Bleed. Unless you eat the Flesh of the Son of Man and drink His Blood you have no life in you.' 'He Flesh of the Son of Man and Son of He Blood you have no life in you.' 'He that eateth My Flesh and drinketh My Blood hath everlasting life, and I will be son the last day.' 'My Flesh is meat indeed, and My Blood is drink indeed.' As the living Father hath sent Me, and I live by the Father,

-that is consubstantially -'so he that eateth Me, even he shall live by Me.' I can't understand it all the said the Protestant friend. 'But what can we understand?' asked the other; "It does not follow because we don't understand a fact, that the fact does not exist. Go into a wheat field in the spring of the year and roo up with your knife what seems a blade of grass. At the root you will find a rot-ten grain of wheat. That grain was the seed. But from it in the harvest time spring up two dozen grains! It had to rot before it reproduced those other grains! Can you understand that? No! But it is a fact. God's power is there, the same as it is manifested in the Holy Eucharist." That Protestant boy is now studying up Catholics tenets, and God, 10 doubt, will bring him out all right.

THE BISHOP ASKS TWO FAVORS.

There are two favors which we are shameless in begging—one is prayer for ourselves and the other is that in every Catholic home there is found and read a Catholic newspaper.

* * We not not speak our own words when we say that those who assist in the circulation of Catholic literature do a work provocative of the glory of God and the salvation of son's; but we do speak our own words when we say that in a sparsely peopled re-gion, where the hostility to our Church, its institutions and doctrines rests not on ill will, but pitiable ignorance and where religious indifference and unbelief are contagious, a Catholic newspaper should be in the home of every Catholic. Not solely because : Catholic newspaper is a good thing for the individual and the family, but and we emphasize this-for the reason that a Catholic paper makes for the preservation of Christian truth and

the morality of the community.

Pope Leo X. at the Council of Lateran, proclaimed printing to be invented "for the glory of God, for the propagation of our holy faith and for advancement of knowledge.' tronger or more authoritative language in favor of a clean press is on

people, support your Catholic paper, which makes for the unalterable truths of God, the education of the mind and the purity of the family which under ociety itself .- Bishop Scanlan, of Salt Lake City.

THE SOCRATIC METHOD.

Father Bernard Vaughan, the famous and eloquent London Jesuit preacher, has enlightened an inquiring medical tudent by the following appropriate

Dear Friend. - You ask me what is Modernism" and what I think of it will-answer your question in the peratic method, by asking you an her. What is Appendicitis, and her. what do you think of it? You will will tell me that Appendicitis is a disease in the human body of a rudi organism of members whose only ex-cuse for being in the body is that they may be expelled from it; and let me add, "Modernism" is not a new malady but only a new name for scepticism, naturalism, rationalism, etc. As Appendicitis, unless got rid of by manual operation, would not unfrequently prove fatal to human life, so too "Modernism," unless treated surgical ly, might easily poison the very springs of spiritual life. Be sure of this, that the "Modernism" condemned by Pius X. in his Encyclical, is a far worse evil than Appendicitis. It is a canker which, unless speedily got rid of, would eat into the life itself of Christianity. Yours truly in Christ,

BERNARD VAUGBAN.

It is to be hoped that that medical student has lost no time in having the knife applied to the worse canker, that is, supposing him to have been afflicted therewith,—N. Y. Freeman's Journal.



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CHATS WITH YOUNG Qualities That Outlast Disa

When wealth is lost, nothing is lost; When health is lost, something is los When chacacter is lost, all is lost. —Wall motto in a Germ

The San Francisco, disaster zed the fact that the only res that which the earthquake shake, or fire, or any other

destroy. Men who were congratulati Men who were congratulatiselves because they had sol problem of living, and had securies and leisure for the reslives, men who thought they ever beyond the reach of want by found themselves homeles less, accepting the rations of right beside those who had be in the alone.

in the slums. How often do we hear people ave "lost everything" the world! No doubt thousand San Francisco sufferers felt w poor, because they thought had lost everything. Brough country where the value of w been greatly overemphasize the man who does not accumula is thought to lack something, how much he may achieve scientific or art specialty, or able a citizen he may be—the they had lost everythi that they had lost everythin world because their property destroyed by a great disaster Naked and destitute, indee feel when their dollar making

broken or burned, their are broken or burned, then
gods destroyed, when they, ti
are unfitted for anything
pouring all their ability,
energy, into dollar making.
But if the making of a ma our principal business, and to the dollar incidental, we feel that we have lost ever had in the world, when our destroyed by an earthquake, up, or lost in a business p real self ought not to be at of a mere accident. It is a kind of wealth that can bu cannot stand earthquake or in is certainly something in im that is fireproof and earthq something beyond the reach aster on land or sea. Man i and principle cannot be des What a pitiable view of n

what a pittable view of its great meaning of life, tha product of his life's ender hinge upon any chance, tha entirely wiped out by accid his efforts shall go for na the aim which dominates the all this. A noble purpose the results of your efforts. is sordid, if there is nothing mere property, in your course, fire may burn it and destroy it. But if your a to yourself a larger, complemake the world a little replace to live in, to help en, if you have regarded tion as a great life school for ing, nothing can touch th your efforts.

Could anybody imagine that would make an Abra poor in the estimation of t poor in the estimation of the people? The assassin's stopped his heart's beatifunched the great princip his life. These were in bullet proof, fire proof, earth

There was no power i earth that could make Li man in the estimation of men, because he worked structible principle. He a wealth which needs no i it has the protection of div A man who has develop thing in him, who has atta full, well-rounded manhoo ose his mind balance v If we have not put the

the wrong things, if we h wealth which will survive which will outlast all-mis can come to us—we sha balanced and symmetrical which could ever happer us off our centers; so ti what misfortunes might there would still be a cou magnificent man left stripped of everything el

Educated Europeans this country are surpreverybody talking about how to get it. To them the chief subject of co the chief subject of co the trains, at the hotels, everywhere money makin comparatively little a sciences, and literature about the art of living very little about things worth while.

Everywhere we find Everywhere we find not seem to get any en anything really worth v their property. Thing for them which they handle. The great wor and heart have little me Ought not every youth

to think that there is n

in the world as a well-hood, that nobility of grandest thing in the w But when he sees ev mad, when he sees m crowding, pushing, elbo regardless of others' ri down the weak in the dollar, everybody sche

ning for more money, pected but that he a the same spirit of greed Were he reared to upon the man instead the aristocracy of me there would not be u him should disaster late

material wealth. There are men in S day who may not have world, and yet they credit, can buy more other merchants who property, because they which cannot burn up, is beyond the reach They have never go word. They stand for reputations have neve