AU

CHAT

Here cent sy Kaufma "If y first lo picious "You

FIVE-MÍNUTE SERMON.

Twelfth Sunday after Pentecost.

LOVE FOR OTHERS.

The Gospel of to-day, my dear breth-ren, tells us the familiar story of the good Samaritan. The special lesson which our Lord wished to teach us by this would seem to be plain enough that true charity is universal, consider every one as its neighbor, and is ready to do good to all, even though it cost a good deal of personal sacrifice. This is a lesson which we learn with

difficulty and easily forget. The priest is obliged, indeed, to keep studying it Is obliged, indeed, to keep studying it all the time, for every one is coming to him with his trials and troubles, and, cut off as he is by his profession from the natural ties of family, he has to consider all as his brethren and to try to treat them as such. But you who have your own whom you are obliged to support own whom you are obliged to support are very naturally taken up with them and the cares which they bring, and have to be continually reminded that there are others outside your own family circle whose wants God will not allow

But here something happens which is a little strange. If an appeal is made for the orphans, or for some foreign mis-sions, or for the sufferers by some calamtity a long way off, these seem to step to the front as neighbors without much difficulty, and we cannot complain that they do not get a reasonable alms, especially when we consider that plenty of people outside the parish are believed. to the same end. Yes, these get along well enough, but the ones who suffer are the neighbors who are so in every sense, who live right in your own street, or at most only a few blocks away; the neighbors, moreover, who have no one but just you to help them. Now this, I say,

is a little strange.

For this is really the principal, the most necessary and urgent appeal that we have to make. To help in the parish work is the first duty of every Catholic, after the wants of his own household are

after the wants of his own household are reasonably well attended to. To help in the parish work; that is, to put in, each and every one, his fair share to the very great expense which parish work, when properly done, calls for.

Now, some people, indeed I fear we must say most people, do not seem to get hold of this idea at all. On the contrary, they appear to have an idea of their own which is truly an absurd one, and which would be even ridiculous were not the subject one of such gravity and which would be even rateulous were not the subject one of such gravity and importance. Rather, perhaps, I may say two ideas, though they often ran together in one confused mass. One is that there is little or no parish work is that there is little or he parish work to be done, at least of a kind that costs money, and that when the priest is ask-ing for money all the time, he wants it to spend on himself; the other that there is some work, but that it belongs to the priest himself to do it.

My dear brethren in Christ, when will ou wake up to the truth that there are in priests indeed that are millionaires, or even thousandaires, or that want to be, except for their work's sake? But even if the priest were a millionaire, he would not be obliged to put all his money into the Church work unless it halcome from the people. He gives his time and his life to the service of the time and his life to the service of the Charch, but he is not obliged by his ordination to put all the money he has received by inheritance or like ways into it, unless in order to give you an example. But really the rich priest is a rarity that is not worth talking about. The real state of the case is just this: there is an immense deal of work to be dear for the Church and the poor right done for the Church and the poor right done for the Church and the poor right here and in every Catholic parish. The priest will do it; that is what he is here for; but he must have money to do it— money for this work, not to spend on his back or his table, God knows. And as God holds him to account for his time and his labor, so-yes, exactly so-will He hold you to account if you have pre-vented him from doing it by not giving him the means to work with.

We beg of you, then, for God's sake and for your own sake, to put your shoulders to the wheel. For your own shoulders to the wheel. For your own soul's sake, don't go before the judgment seat of God with a beggarly account of pennies spent for Him and dollars by the ten and hundred on yourselves.

AN IMPORTANT AND MISLEADING PHASE

OF THE SOCIALIST PROPAGANDA.

A phase of the Socialistic propaganda deserving the special attention of Cathdeserving the special attention of Catherina dies is the extraordinary effort being made just now to eliminate all reference to the essentially anti-religious character of Socialism, and to insist that it is purely an economic and political movement. The reason of the effort is movement. The reason of the enorth so not far to seek. A recent Socialistic visitor to our rooms "extends a warm, sincere, glad hand of welcome to every Catholic whose heart is burdened with the wees of mankind, and who is study ing to find the way out of the wilderness of economic misery for all our race."
No doubt the writer appreciates how coldly the welcome will appeal to a Catholic who realizes that Socialism'is necessarily antagonistic to the faith which is dear to him as life. With a plausibility that must work mischief with superficial minds, the Socialists relief iterate in many forms this latest catchword—"Socialism is not concerned with matters of religious belief." Thus, to ugge the point, a recent so-called Catholic Special Edition of the Christian Socialist, published in Chicago, makes much of the confirmatory argument that there are to be found in the ranks of the Socialists not only infidels and atheists, but also believers of all denominations, Protestants and Catholics, and even min-isters of the Gospel. In similar strain references are culled from the writing references are culled from the writings of saints and doctors of the Church clearly, so it is argued, making for the Socialistic position, and eloquent pas-sages are quoted from Christian preachers of our own day all in line with the Bill of Rights as set forth by the Social ists. Men who make ardent appeal to the fundamental sense of justice, as our Socialistic friends profess to do, should evince a more honorable spirit of fair-

hess in their controversy.

It is one should not need to remind them

Shat it is quite impossible to agree in

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the diagnosis of the ills affecting the commonwealth to-day, whilst differing as pole from pole in prescribing the remedies judged most likely to work their cure. When, for instance, a well-known and able Catholic priest of the Middle West proclaims "that So cialism is powerful because it voices what every toiler feels, because it recognizes the need of reform and claims to possess the remedy for social ills;" when he further eloquently pictures the economic burdens of our time and the black injustice of many phases of the life of the struggling poor; when he accounts the gling poor; when he accounts the efforts of philanthropists or of partisan politicians to remedy these evils as a disappointment and failure, he does not, therefore and at once, align himself with therefore and at once, align himself with the Socialists to spread their doctrines as the one saving antidote to the poison that is destroying the peace and well-being God would have flourish in our social economy. Rather, and it is here that the unfairness of our Catholic Special Edition betrays itself, does the zealous priest whose work it terms "splendid," in his entire lesson to his people affirm his purpose to do just the people affirm his purpose to do just the opposite to that which he is editorially ounced as doing.

Whilst agreeing with the Socialist in the recital of facts, portraying the need of radical reform in social conditions among us, he has started a men's class to see "what there is good in Socialism, which of its recommendations and tenets can be accepted and adopted by loyal Catholics." He does not "speak out for Socialism." Rather does he but adopt the historic attitude of the Church of which he is a minister. That Church ever insists that her children be not blind in their service. She does not ask her followers to accept her teach in those matters that are clearly within the scope of rational inquiry simply and solely because she has pro-nounced this or that to be the truth nounced this or that to be the truth— nay, she eagerly urges upon all the pro-priety to inform themselves fully upon the problems of the day; that the "reasonable service" befitting men may be ever theirs.

As to her stand in reference to Socialism, no one can be in doubt. Whilst her teachings are clear in their acknowledgteachings are clear in their acknowledg-ment of economic conditions entirely out of accord with the best development of humanity, yet will she have nought to do with the Socialism ordinarily advocated to-day, as a proper system according to whose principles social reform is to be achieved. For Socialism, besides being an economic and political movement, is also a philosophical system a new evoluan economic and political movement, is also a philosophical system, a new evolutionary philosophy, a new interpretation of history and of the entire world process. The civilized world to-day knows this, the Socialists themselves proclaim it most ostentatiously. As a philosophical system, moreover, Socialism is essentially materialistic, and, therefore, athelicitical conosed to all positive religion istical, opposed to all positive religion and hostile to Christianity. This is an equally incontestable fact admitted among the fundamental tenets and the among the fundamental teners and the consequences of Marxian philosophy by prominent Socialist authors themselves. Who, then, of Catholic training, can allow himself to affirm that Socialism is not concerned with religion, is not atheistion agnostic, even though he hears the clamor of the Socialist propaganda proclaiming the system to be primarily an economic and political movement?

EVER ANCIENT, EVER NEW.

As Christ, so His Church. It is ever the same in its spirit. Its outward form may change, as it has from the time when the twelve apostles went forth to convert the world, till the present time when the Church has its hundreds of thousands of socialist baits for catholics. bishops and priests in all parts of the world preaching the divine word. The cathedrals and churches everywhere stand in marked contrast to the almost absolute want of roofs to shelter the priests of God in the first ages, and yet the teaching and the spirit of the teachers are no different now from at any other time of the Church's history.

It is, as St. Paul taught, Christ and Him crucified, that the Church is teaching the world over to-day, for all that the Church does and says has Christ as the central figure and His life and death as the inspiration of its thoughts and the aim of its endeavors. There may be new things started and new ways en ployed in the non-essentials of religion, but as regards the essentials, the Holy Sacrifice and the sacraments, the doctrines taught are ever the same.

trines taught are ever the same.

It could not be otherwise, for they were instituted by our Lord Himself Who founded the Church and must be, like Him, unchangeable. They suit every age and every c.ndition of life; they were begun with the time of Christ and are to last till the end of time; they are old and new at once — old in their origin and new in their application to present conditions and circumstances The material nature around us does not The material nature around us does not change. The sun shines as brightly today as the first day it was placed by God in the firmament: the same with the moon and the stars and all creation around us. The same must be the rule with regard to the things founded by God in the spiritual order — they have inherent in them permanence and continuity and will remain to be the last things of time and the first of eternity. True religion is divine. It comes from God and tends to Him. He is its

Mr. WM. STINSON



author and its life. Man is only its object. It is to act upon his intellect, his affections and his will, and it has yield to its gentle influences, to turn his mind to his Maker and to serve Him with all the faculties of his being. God, Who made our immortal souls, speaks to us always, but in diverse and manifold ways. In the old days He spoke by the mouth of Moses and the prophets, but in the new He spoke to us by the voice of Christ His Son during the time of His earthly mission, and He addresses us ever since through the voice of holy Church speaking in His name. Men essentially are the same in every age and whether it is Christ Himself they are hearing or His Church, the lessons are always the same. These lessons we would never know unless God taught them to us. We would never have the gift of faith unless God gave it to us of Himself through others, sent by Him for faith, as the apostle says, "cometh by hearing." There is in man's nature the inclination to look up to and to lis-ten to somebody above him, and this Being is als Maker and that Maker we call God, infinitely powerful and infinitely good God has made man so and for his part He speaks to man to guide him in the way of truth and righteousness.

Millions and hillions heard that divine m the way of truth and right.
Millions and billions heard that divine Voice since it first spoke; many heeded it in fullness, more corresponded to its teachings in greater or less degree, some, and not a few, turned a deaf ear to it It was the wise and good that built up this world, established its laws and founded its prosperity. Wherever the Christian religion has flourished civiliza-tion and progress have flourished with it. May we not say that it was God Who did all these things, for the wise and good could not do them of themselves; it was His grace that inspired and ennobled them, even though it was through their nstrumentality that the results were attained.

Sometimes men, led away in the pride of their intellect, have lost sight of God in thinking of and admiring themselves and have tried to destroy religion or es tablish new creeds and new religions; but vain, and forever must be vain, all such efforts. Man cannot destroy religion; it is contrary to the nature of things. Nor is it for man to make a religion, but for God to make one for him. God has been faithful to man it things and the form the days of Adam. in this regard from the days of Adam, and will be faithful to the end. There were the sacrifices of Abel, of Abraham and Melchisedech under the old dispensation: There was the sacrifice of Christ under the new, which is renewed and will be renewed mystically till the end of time. Like all God's works Christ's sacrifice is final; its merits are infinite and inexhaustible and it needs but the priest whom He has called chiefly for this and by whose hands He may offer Himself to be a propitiation to the justice of God and as impetration to Himself to be a propition to the justice of God and as impetration to His mercy to the end of time. As with the sacrifice, so with the sacra-ments which Christ left His Church.

They are so many infinite blessings to those availing themselves of them. Let man remember, then, that God alone can aid and comfort him. Altruism and humanitarianism have failed and must ever fail; they are man's creation and have no lasting life in them. It is only divine love and charity that He lives in His Church, and lives again in the faith and virtues of His children. God would bless all men in mind and in heart, in body and in soul, but bless them through His Church and through the faithful children of the Church, "the City of God"—"ever ancient, ever new."—Bishop Colton in Buffalo Catho-lic Union and Times.

THE "NEW RELIGION."

Dr. Eliot's recent outgiving about omething he calls the "new religion" is a consonance with the utterances of certain agnostic professors, as reported by Mr. Bolce. They all look towards same objective-secession from

Christianity.

In this new religion, says the expresident of Harvard University, "there will be no supernatural element; it will place no reliance on anything but the laws of nature."

As God is only supernatural, this pro-As God is only supernatural, this proposed new religion is atheism or pantheism. There is no alternative; it is no God or All-God. Against both those errors Christianity stands like a wall of adamant. By Christianity we mean the Catholic Church.

This new religion "will not be bound by dogma or creed," says the ex-presi-

its mouthpiece; its creed is that it shall not be bound by any creed. It will be found hard to build a new religion or any kind of religion on negations.

any kind of religion on negations.

The doctor's progrem is limited almost exclusively to telling us what the new religion will not do, or be. It would be more enlightening if it told us what it is to be and what it is going to do. It is like a menu that give in its long list of foods only those that are not to be served. The hungry diner would prefer mention of something that he could get.

"It will place no reliance on anything but the laws of nature.'

Here is a dogma or creed, after pledgitself to have none

"Its workings will be simple, but its field of action limitless."

attitude and purpose, though it does not tell us what it is going to prevent.

It will "have a skilled surgeon as one of its members."

This is a wise provision, for intellections as the control of the

tual appendicitis requires skill. But there should be more than one, if he is not to be worked to death. "There will be no personification of natural objects."

This will be hard on poets and orators. It will even prevent Dr. Eliot from being personified, for he is a natural object, quite natural; yet it is very convenient to refer to him as "he," rather than "it."

termediary will be needed. His priests will strive to improve social and indus-

All this after telling us that there is no supernatural! It is clear that the god the doctor refers to is not that supreme and infinite, personal Being whom Christians worship; it is the Allgod of pantheism, the deification of nature, the creature.

onditions.' Were moral conditions intentionally

mitted?-N. Y. Freeman's Journal.

EPISCOPACY.

Andrieu assisted, he said, responding to an address of the Archbishop of Bordeaux : "In mounting the throne of the Primates of Aquitaine, you denounced in connection with despotism certain laws; you have declared that they placed no obligation on one's conscience, that one had not only the right, but the duty, to disobey them, that one ought to make them null and void. These de-clarations have spread far and wide. To-day the government is seeking you; to-morrow she will condemn you.

"Of little import to you are threats and punishments. You vanquish them

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Here is another dogma.
"Prevention will be its watchword."
Here is another creed or symbol of

"God will be so immanent that no in-

trial conditions. All this after telling us that there is

The priests of this pantheist god "will strive to improve social and industrial

THE CARDINAL ANDRIEU AND THE

Three more Bishops—there are now forty—have just declared their adherence to Cardinal Andrieu, those of Car-

cassonne, of Nevers and of Langres.

The new Bishop of Marseilles, Mgr.
Fabre, has given to his adhesion a particularly solemn form. On the very day
of his consecration, at which Cardinal



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