

## FIVE-MINUTE SERMONS.

Sunday Within the Octave of Corpus Christi.

OUR DUTY TO THOSE WITHOUT.

"Go out into the highways and hedges, and compel them to come in." (St. Luke xiv. 23.)

What are you doing to help your neighbor, who has a soul to save as well as you? I mean that neighbor who has not the gift of faith. Has it ever occurred to you that Christ's religion is for all men, and is intended for those who are not in the Church as well as for her faithful members? Have the words, "Go ye out into all the world and preach the Gospel to every creature," lost their meaning? Are not the spiritually poor, lame, and blind everywhere about us? Are not the highways and hedges full of people who would gladly come in if we would but tell them how?

The time has gone by when the mere fact that we hold the faith is sufficient to prove that we are faithful Catholics. No longer may we sit calmly waiting for the nations to come and ask us for the truth. The day is at hand when we must arise and go forth in the Spirit of Christ, and as His Apostles, to convert our neighbors and our fellow-citizens. When shall I start? If we are to follow out the injunction of Christ, now is the time. The harvest is at hand and it is great, but the laborers are few. It is to the lay members of the Church that this message is sent as well as to the clergy; and now, when our ranks of clergy are none too full, we must call on the good lay people to help us.

In this great country of ours dwell sixty millions of people, one-sixth of whom, at the most, are Catholics. Here is the work, then, before us—the conversion of America to the faith. It can be done. It is in our power. It is in our earnest; and it must be done if we wish to prove ourselves faithful Catholics. For the good Catholic not only desires to keep his faith and save his soul, but he wishes all men to have the same faith and attain salvation by the practice of that faith.

Here, then, are fifty millions of people who have not the faith of Christ. What shall we do to give it to them? Oh! what a great question. To the lay people of the Church comes this call. Listen to the means which you may use to aid your neighbor who is without the faith to gain it.

The first great means is prayer. If every Catholic would say a short prayer once a day for the conversion of unbelievers in our land, the great work would take a new stride forward. If Catholics, confraternities, all religious organizations would at every meeting pray for the same object but one short Our Father and Hail Mary, conversions would become far more frequent. Again, suppose each devout member of a parish should take to praying for some particular person, that such a one might receive the gift of faith, what a multitude would be converted in a few years! Prayer can do more than anything else, as it can bring the grace of conversion where words and study are powerless.

The second means of converting our neighbors to the faith is by our teaching. We must be ready to answer their questions, ready to ask them questions whose answers will lead them to the light. This is a day when people are interested in religious questions, and if we can answer their objections solve their doubts and difficulties, we have in our hands a powerful means of advancing the kingdom of God on earth. Such knowledge it is our duty to acquire in the best way we can. Read the books, then, which will make a well-instructed Catholic out of you, and fit you to instruct others in the faith. If a lecture is given in the church, bring along your non-Catholic neighbor; bring him your religion into honor and respect, and also contribute to the saving of many souls.

Great are the rewards to him who is the means of saving even one soul from death. If you spent \$1 a year for Catholic books, and another to pay for a Catholic newspaper, you would do—well, nothing very heroic, but something towards spreading the light.

We must teach also by example, and show by our lives that what makes us sober, honest, and pure is our religion. Our lives ought to be examples of temperance, uprightness, and purity. No drunkard is fit to bear the name of Catholic. No libertine is worthy to be named among the faithful. No thief ought to be classed among the members of the Church.

Let your zeal for your religion rouse you on Sunday, rain or shine, to attend Mass. Let it stir you up to your confession and Communion every month, at least. Let your life be an example of what you profess. Be not a swearer, or a cussor, or a drunkard, a thief, a liar, a scandal monger, a licentious man. Be but a good-living, practical Catholic, that those who are without may be the sooner attracted by the religion which makes you what they see you to be. By these means you may become fellow-workers with the clergy in the great plan of converting our country which God has determined on. Put them in practice, these means of prayer, teaching, and example, that when our Lord shall come you and many of your converts may go into the marriage feast, where they shall bless your name for ever.

## DRAWN TO AUSTERE LIVES.

PROFESSOR DWIGHT'S SON FOLLOWS THE EXAMPLE OF MANY CHILDREN OF PURITAN CONVERTS.

Appropos of the entrance of Joseph Dwight, son of Professor Thomas Dwight, of Harvard Medical School, Boston, into the monastery of the Trappists, Our Lady of the Valley, Londesdale, R. I., The Pilot says:

"Mr. Dwight makes trial of the life of prayer and penance and labor with the full consent of his parents, who have always been distinguished for their works of piety and charity. Professor Dwight being the head of the St. Vincent de Paul Society in the Archdiocese of Boston. The mother of Professor Dwight, a direct descendant

of the Revolutionary patriot of the same name, was a convert to the faith.

"It is rather noticeable that these sons and daughters of the Puritan converts are drawn to austere lives in the Church. A near relative of the young candidate for the Trappist Order is a Carmelite nun, as is also another daughter of a well-known Boston convert, whose family were early followers of Channing, the Unitarian leader.

"The Rev. James Kent Stone, Union soldier, and later Episcopal clergyman and college president, has found his mission in the strict congregation of the Passionists, as Father Fidelis, now at the head of the Eastern Province, Rose Hawthorne Lathrop, Mother M. Alphonsa, is at the head of a community of Dominican nuns who devote themselves to poor cancer patients in the poorest districts of New York.

"Long is the list of those who have given themselves to God as Jesuits, Paulists, Visitation nuns, religious of the Sacred Heart, Sisters of Charity. There is plenty of iron in the New England blood, and that quality which made it well nigh irresistible in overcoming natural obstacles shows in the Catholic Church and the religious life in its disposition to take the king-dom of heaven by such short and stony paths as challenge its native grit."

## A TRIBUTE TO FRENCH NUNS.

FORMER PRIME MINISTER MELLINE, OF FRANCE, DEFENDS "ANGELS OF CHARITY," AGAINST FREEMASONS' HATRED.

The following translation of an editorial that appeared recently in *La République Française*, the leading Republican organ in France, whose editor is M. Melline, former Prime Minister, is one of many splendid defenses of Catholicity and its institutions which have seen the light since the beginning of the present persecution:

At the close of the Masonic conference Brother Bonnet uttered a phrase that in impudence surpasses all the rest of his impudent addresses. He said that the next step in the work of emancipation now going on in France should be the compulsory ending of the "exploitation of public charity by members of Catholic congregations." Yes, exploiters! That is how this Freemason treats our admirable Sisters of Charity, our Little Sisters of the Poor and all the miscellaneous legions of earthly angels, which it would be sufficient to mention to make the directory of all human miseries, for there is not one of these miseries, however terrible, however repulsive, which has not called forth the infinite treasures of Catholic charity!

Exploiters, thou, the most beloved, the most cherished of thy Father's house; thou, so kind, so beautiful as to be able to put into thy dream all the joys and the pleasures of this life, and who, turning from that dream thine pure eyes made the voluntary sacrifice of all the affections and joys offered to thee, and art to day consuming all thine days and nights among the poor wrecks of this world, in whom are concentrated all the miseries and the frailties of mankind.

Angel of charity, thou art an exploiter, for thou exploitest these thine poorest, these miseries, these wrecks, these infirmities! Thou, of whom Dr. Desprez, a freethinker, but a man with a human heart, said amidst the plaudits of thousands of workmen: "She is placed above all women; she is an impersonal thing; her name no one knows, and under her white 'coronette' she needs but one—'Sister.' Thou exploitest for \$40 per year our hospitals, our prisons and our charities. And why says this? A Freemason, chief, the official spokesman of that sect which has sworn to withdraw thee also from the post of devotion where thy faith and thy great heart have placed thee, and send thee, daughter of France to travel all thy life upon the sorrowful roads of exile, still wet from the tears of those who have preceded thee.

A Freemason? And what has he done, that man, outrage with his in-solence the sublime charity of our Catholic fellow-citizens? What has his sect ever done? Where are its works of disinterested and generous charity? Where has the Masonic Sister of Charity ever been seen? Where the Brother of St. John of God, crossing himself with the triangle? When have they given of their persons and of their money to lighten a misery, to dry a single tear? Let them put down their works! Ah, yes, it is true, they have an orphan asylum, a single one in the whole of France. And it is exclusively for the natural-born children of the sect that this asylum opens its doors! No room within its walls for the orphans of the people. And they are not even able to support themselves their only institution. An annual appropriation of 30,000 francs from the treasury of the city of Paris is necessary to keep it open.

These, readers, are the users, "pinglees" the heartless, who are to day ruling our country from the darkness of their lodge rooms and insulting un-blingly the charity of the majority of the people. And when they shall have succeeded in driving all the beloved Sisters out of France, what will they do? They will replace them by "apostles" of the big salary. Such is their highest ideal.

Why these insane substitutions? For the only cause which controls all their acts—the hatred of God, in the name of Whom these angels of charity make the voluntary sacrifice of all the pleasures of life. And there will be men, after this, who will persist in their denials of the existence of God? Say, readers, it is not often we trouble you with religion in the columns of this newspaper, but answer, is the possible to hate so ferociously, so inhumanly, a being who does not exist? If God be only a chimera, how shall we conceive so much love on one hand and so much hatred on the other, one persecuting the other upon the field of human misery? For the thinker there is in the repulsive outrage of the Freemason and in the silent heroism of Catholic charity one and the same Creed. Does not the Scripture say that faith lives, even within the depths of hell?

## THE POPES ALLOCATION.

The Review takes pleasure in presenting herewith the full text of the Allocation which the Pope addressed on Monday, April 15, to the Cardinals assembled in Consistory:

The solemnities of the Passion of the Saviour which we recently celebrated in the spiritual joy of our heart have again reminded us that the Church, the Spouse of Christ, in pursuing the work of the regeneration of man, and with this object struggling against the world of darkness, is not destined to consolation on earth but rather to tribulation and toll. We have heard Jesus Christ, our Captain, say of Himself: "Ought not Christ to have suffered these things?" (Luke xxiv. 26.) Now the self-same way trodden by the glorious Christ must be traversed by His mystical body, and this, we believe, is true not only of the joys of victory but also of the fatigues of fight.

Here it is, venerable brethren, that faith animates us and sustains us among so many adversities, and so well that, with all our trust in God and none in ourselves, we are ready for the holy and full accomplishment of our apostolic charge to suffer all oppression and all sorrow. None of you but is aware that amongst all the trials which we suffer in Christ there is none more piercing to our soul than that which comes from the hard lot to which the Church of France is reduced; and our sorrow is all the deeper because of the great love we bear that noble nation. For we can in all verity declare that its sufferings are our sufferings and its joys are our joys.

Alas! those who now hold rule in France, not content with having their will broken most solemnly by the laws and conventions, violently despoiled the Church of her property and repudiated the dearest and most ancient glories of their country and are now straining every effort for the total uprooting of religion from the hearts of their fellow-citizens. For the achievement of this end they stop at nothing, not even at acts most opposed to the old French courtesy, trampling under foot all rights whether public or private. Add to this that by sowing slanders now against the Bishops so worthy of France, and their clergy, and now against this Apostolic See, they hope to set suspicion in men's minds, to shake their confidence in each other, in order, if that were possible, to destroy the firmness with which we and they stand for the faith of Christ and the rights of the Church.

By the merest sophism they endeavor to identify their institutions and the established form of the Republic with atheism, with war to death against all that is divine; and this in order to be able to denounce as illegitimate interference any intervention on our part in the religious affairs of the country—an intervention which is placed upon us by the sacred duties of our charge. They hope at the same time to make people believe that when we are defending the rights of the Church we are setting ourselves to oppose the popular regime, a regime which we have always accepted and always respected. Thanks be to God, once again have the words been verified: "They have searched after iniquities; they have failed in their search" (Ps. lxxv. 7).

And, indeed, such has been the admirable concord of the chief pastors amongst themselves and their union and that of all the clergy and the faithful with the Apostolic See, that no device, no lie, has been able to break it. This it is, venerable brethren, that gives up hope that better and safer days will dawn for the Church and people of France now oppressed by such a load of ills. As for us, we shall never for a moment cease to work for the welfare of this nation so dearly beloved. What we have done we shall continue to do. We shall oppose hatred by love; error by truth; insults and curings by pardon; desiring and asking only of God with prayers and tears that those who, with such obstinate fury, trample on the true glories of their nation may at length cease their hatred of holy religion; and that thus liberty of conscience, and thus the liberty of all those who in their hearts love what is just and honorable may join with us for the common weal and for the prosperity of their country.

## What Peace is.

Peace is not the spirit of the age. It is not the wisdom of the world. It is not in this that the successful effluence of our national vigor or the development of our gigantic prosperity consist. It is not man's standard of work or of success. But it is the beauty of the Sacred Heart of Jesus in our hearts. It is the indwelling of the Holy Ghost, which always with us though less perceptible, we have almost beheld and handled in the peace and order and beautiful concord of this ecclesiastical congress. It is the spirit of a Jesus, "peace I leave you, My peace I give unto you; not as the world giveth, do I give unto you. Let not your heart be troubled nor let it be afraid."—Father Faber.

Each time you repeat the Lord's Prayer, think for a moment in what state of mind you are when you ask God that His Kingdom should come.—Laocadaire.

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## GODLESS PRODIGALITY.

During the last forty years immense sums of money have been given by rich men in the United States for educational purposes. George Peabody in 1867 gave \$1,000,000 to the South; in 1882 John F. Slater set aside \$1,000,000 for the negroes; later on Carnegie devoted \$10,000,000 to found the Carnegie Institute of Research; Rockefeller at different times gave \$1,000,000 to the South, afterwards \$10,000,000, and in the present year \$32,000,000 for higher institutions of learning in the United States; and the last to help swell this enormous fund was Mrs. Russell Sage who has added \$10,000,000 to the treasury already at hand. Altogether about \$75,000,000 is now assured to facilitate research of every kind in the arts and sciences.

A strange thing in connection with all this magnificent thesaurus is that religion forms no part of it. Those who have given the money have been motivated solely by the craving for personal honor—that honor which may be had while they are living and after they are dead by having people point at some monument in marble and say: "That is the Carnegie Institute of Everywhere," or "That is Rockefeller's University of What Not." Already burdened with so much money that they cannot count it these heroes of finance imagine that they can perpetuate their names only by having their chiselled on some imperishable column which they have erected and paid for. A fire, an earthquake may wreck these columns but our millionaires cannot think of that. Doubtless many of them would like to buy heaven with all their wealth if they could. They have defied the law of man and we ought not to be surprised to hear that they considered themselves powerful enough to override the law of God. Yet they grow old apace with their wickedness, their declining years beckon them to the grave and compel them to remember in spite of themselves a life hardened in avarice, oppression of the poor, robbery of widows and orphans. They find then, no consolation in the thought of a life well spent in the service of God or of their country; they may hope for little praise from their contemporaries who know them for what they are; they cannot take with them their money to the grave; so they needs must give it away before they die and it is taken from them. Therefore, they devote it to the noble cause of education.

Education! It is a broad, fine sounding word! It covers a multitude of sins nowadays. It is general as the casting air. It is emblazoned on our buildings of State. It permeates our public utterances. It is wrapped up in our national spirit. It is the support of our free institutions. It is the safeguard of our national destiny. Hence we must have school houses at every corner, and compulsory attendance at class and free text books, and normal schools and city colleges and an abundant supply of teachers to impart every sort of knowledge from the original protoplasm to the laws of the planets. No—not every sort of knowledge—every sort except religion. That must be kept out of the schools since it is subversive of purely secular education, or at best dangerous to the tranquillity of our Public school system.

In other times than our own education had a well defined meaning, education was the rounding out of the whole man, body and soul, mind and heart—education without religion was impossible. It would take long to prove by any theoretical dissertation that our forefathers were correct in their conception of education and that their present day schoolmen are mistaken. An appeal to facts is a quicker and surer method of demonstrating what we should insist upon. First, how many outside the Catholic Church set any store by religion? how many regard all religions as equally qualified to bring us to salvation? how many are Christians simply because their neighbors are Christian? attend a church rather than another because it is more "fashionable"? Secondly, what is the regard of the "average" non-Catholic for the sacrament of marriage? Does he or she rever it as a divine institution raised to the dignity of a sacrament by Christ Himself? or rather as a mere contract to be kept only according to the will of the contracting parties? Who maintain and encourage our divorce courts? Thirdly, how does our "average" business man observe the commandment, "Thou shalt not steal"? our public men! our aspirants to political office! Fourthly, what is the reason for the growth of Socialism and Anarchy and the other dangerous doctrines that are threatening the destruction of all human society? Do all these evils exist because our people are illiterate? If so, why, because many of our prominent citizens have been prominent in disseminating scandals, and business corruption, and the champions of Socialism and Anarchy are very often men of more than ordinary erudition. Or do not these evils flourish because our nation has been educated in the wrong way? because we have stuffed the mind and left the heart to starve? because we have eliminated religion in the education of the young? Let the facts speak.

A man is not a better man because he knows the cones of the planets, or the age of the world, or the nature of ions, or the laws of heat and light, or the marvels of electricity. History is full of examples to prove that virtue and learning do not necessarily go hand in hand. Augustine was not a saint because he wrote books. What doth it avail the loss of his own soul? The question which naturally suggests itself, then, is: What good will be effected by the enormous monies contributed by such men as Carnegie and Rockefeller to education? We think no good will be effected. Carnegie and Rockefeller who will be lauded day in and day out in the institutions of learning founded by them

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are not, certainly, examples of virtue; their names must always be mentioned with an apology to the seventh commandment. Nor will all the eulogies that will be taught in such institutions serve in the least to make our people more law-abiding citizens or our nation more enduring. We shall be fortunate, indeed, if the harm wrought by their Godless prodigality does not destroy what that prodigality is intended to make lasting.—Providence Visitor.

Cardinal Gibbons' Promise to Pope Pius X.

Especially interesting was the closing portion of the address made by Cardinal Gibbons at the banquet following the investiture of Archbishop Bleek, of New Orleans, with the pallium. Having told of his part in the convocation that elevated the Patriarch of Venice to the Chair of Peter, Cardinal Gibbons continued:

"I want to see Cardinal Sarto to either offer my congratulations or my condolence, as his mood might be. I said: 'Your Eminence, I know you will have a heavy burden on account of the attitude of some of the European governments towards the Church, but I can make one promise, and that is that the Catholic Church of America has always been and always will, under all circumstances, be a source of unbounded consolation to you.'"

"Brethren, we all dwell in amity and unity. The Holy Father knows that he can rely upon his children in America, and that they will always be to him a source of consolation and felicitation."

**Archbishop O'Brien.**

(Man and Statesman)

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## CHATS WITH YOUTH.

The beginning of personal life is as long as life under tutelage, and in the end, independently, in the legislation is so bold youth ventures to try and all thought of opinion of the elders is discarded. Parents are wise. Discipline is defined, commandment is made. "Honor thy father and thy mother" is the first law which the Lord thy God has throned upon his throne. Honor thy mother and thy father, that thou mayest have a long and happy life.

Such a disposition, however, is not to be commended to any young man, he may use in business, for business failures are everywhere. The youth are persuaded to take counsel of the world, and mother, begins to learn all the more necessary experience wider social relations, civil and attentive superior, saves his quarrel and his gentleness. He becomes a ready to take counsel.

The habit of deference and mother, lays the foundations of good. A son will reverence honor the tribunal will not allow his dwarf the possibility of regarding the only a wider and he will cherish the low citizens as those who are home-life and the that he who has parents, who are home, can never be proper respect for authority over himself, that in sum of any candidate the popular trust, the status existing, and himself, into, as well as the of his life after majority. An youth would central and trusted where tudes is at stake.

Man is a creature of habit. Who will deny is a creature of habit or bad according predominate in his fall in life as he or bad ones. A cant that reduces a point where there is a one of us, every one who are who are with and even so-called some good habits to exist; for even Consequently we overpowered by kills himself, or insane asylum. good habits (virtue) lower bad habits, be joyful of ones of habit. By I enjoy his work, in itself be dis some never ce though it be e ant.

Our thoughts actions form of form our ch thoughts we p and these dev of which blo aster. And t in the case action, a bad Boys, the s good habits a the better yo the battle of habits that d dition are the habit, the w card or pro and the pro Boys that g cause they s study habit. distinguishing very best hat he learns not be the me the last ing benefit of Read good torical and n novels and tr Don't kill thing you g have you g did you keep made at Ne one had h habit.—B. C.

Some peop shop; they able value r rubbish. T them. T thing, good, can never b for fear it time, so th are clogge If these p regular ho of the new