

FIVE-MINUTE SERMONS.

Twenty-fourth Sunday after Pentecost. FORGIVE AND BE FORGIVEN.

"Bearing with one another and forgiving one another, if any have a complaint against another. Even as the Lord has forgiven you, so you also." (Col. iii. 13)

This, my dear brethren, is the law of Christ. It is a law we are bound to keep. We cannot save our souls unless we do keep it. There is no possible way to escape its requirements, for our Lord Himself declares positively: "But if you will not forgive men, neither will your Father forgive you your offences" (Matt. vi. 15). Therefore, there is no way to save our souls, no way to be true Christians in life, unless we forgive all and every one, without exception, every injury they have done us.

But one may say: I do forgive all who have injured me if they repent, say they are sorry, and ask pardon! My dear brethren, this won't do. You must forgive whether they repent or not. Nothing less will satisfy the Lord. The best reason is that since the Lord has forgiven us, so we also are bound to forgive all. A true lover of the Lord doesn't want a better reason. A greater or a better cannot be given. Our Lord himself has set the example. He has taken our sins upon himself, and caused the Eternal Father to forgive us our sins for his sake beforehand, before we have even repented or shown by a single sign that we want to belong to God and to hate sin. Do we not receive in our baptism as infants, the grace that destroys original sin? Original sin placed us under the power of the devil, and made us unworthy to be called the sons of God, but our Christian baptism made us again the sons of God. Does not God forgive us also our mortal sins, giving us time to repent, and even waiting patiently for our repentance? Remember, these sins after baptism are all the greater because after being made innocent we again become guilty.

But some try to excuse themselves and say: It is hard to have to do this; I can't do it. The sin against me is too great; it ought not to be forgiven. This is not true. There is nothing we can't forgive, nothing we are permitted to say is unforgivable. We can forgive any sin against us if we will. If it is hard, pray and it will become easy. Sincere prayer for him who is our enemy is sure to remove very soon all feeling against him. This is certain: that it will, without fail, prevent the malice and revenge in our hearts from overcoming us and causing us to sin grievously against charity. Remember that everything we do well for our Lord is hard at first, but is made easy by prayer and faithful, persevering effort.

Again, some object: I try to pray but cannot, because when I pray I think of my wrongs and begin to hate my enemy, so that my prayer is in sincere or stops on my lips! Then pray for all poor sinners, and don't mean to leave your enemy out of your prayers. This is a good beginning, and keeps you from mortal sin, for pray we must for our enemies. This is a fundamental law of the Christian life. If we intentionally leave out one single soul when we pray for all poor sinners, we sin in the very presence of God, and our prayers are rejected; no shall they be accepted until we include that soul also.

Let us remember, my dear brethren, that we are called by our Lord to show to the world that being the friends of God means that He puts into our souls His loving, merciful, long-suffering Spirit, and thus makes us like to Himself. Does any one want to be God-like? Then let him forgive from his heart every injury and all who injure him.

To gain courage to forgive, let us see what forgiveness does. It saves God's honor. It prevents His being insulted. For example: when one insults us, he sins against God and insults Him also. If we answer back, we also insult God, and make two sins instead of one. Next, our angry answer makes our enemy really angry; for an enemy sin is our responsibility. So it goes on until a number of sins are committed by each one. Silence on our part would have prevented these insults to God and left our souls unstained. We were not silent. The consequence is we not only increased another's sin, but we added our own and lost the friendship of God. Had we given spirit, been in each soul this could not have happened. Had it been in one of them, one or at least would have been kept from sin. Cultivate, then, a forgiving spirit, and "even as the Lord hath forgiven you, so you also" forgive all.

TALKS ON RELIGION.

THE HOLY EUCHARIST.

It is related that in the time of St. Louis, King of France, our Lord visibly manifested Himself in the Blessed Sacrament, during the exposition. All present were enraptured, and some of them, knowing the great devotion of the king to our Lord in the Blessed Sacrament, hastened to tell him of the apparition. The king replied: "I firmly believe already that Christ is truly present in the Holy Eucharist. He Himself has said it; that is sufficient for me. I do not wish to lose the benefit of my faith by going to see the miracle. Blessed are those who have not seen, and yet believe."

The bread and wine is changed into the Body and Blood of Christ when the words of consecration ordained by Jesus Christ are pronounced by the priest in the Mass. He pronounced those words Himself, at the Last Supper, and afterward gave power to His Apostles to do the same, when He said: "Do this in commemoration of Me." Christ alone, as God, could give such power to words. Transubstantiation is effected at that very instant. The priest immediately kneels and adores his God, and adoration and adoration mark the conduct of the people before the altar, during the Holy Sacrifice of the Mass, and by genuflections and by their prostrations and prayer, and faithful during Mass, and at other

times make open profession of their faith in the Real Presence.

The mountain climber who ascends to the summit of the highest peak seems as far away from the sun as when he was down in the valley. We also may soar on the wings of imagination and go on rising in the scale of creation from one choir of angels to another, and we will and that the highest is literally and truly as far off from the omnipotent Creator as is the lowest of created things. The finite is no measure for the infinite.

It therefore follows that if God is to come near to His creatures, it is He who must pass the infinite distance which separates them. The great love of God caused Him to pass over the infinite gulf which separates Him from man. He took upon Himself our nature and became one of us. He assumed a body and soul and became one of us. What God did for the whole human race in the Incarnation, He repeats and continues in the Holy Eucharist.

The Psalmist says: "I am smitten as grass, and my heart is withered, because I forgot to eat my bread." (Psalms cii. 5.) As we need nourishment for the health and preservation of our natural life, for the life of the soul we need a constant supply of the grace of God. To supply this want Jesus instituted the Holy Eucharist. He made the reception of it an essential condition of spiritual life. How explicitly He emphasizes this in the sixth chapter of St. John: "If any man eat of this bread he shall live forever; and the bread that I will give is my flesh, for the life of the world. The Jews therefore, strove among themselves, saying: How can this man give us His flesh to eat. Then Jesus said to them: Amen, amen, I say unto you; except you eat the flesh of the son of man, and drink His blood, you shall not have life in you."

We can easily perceive, therefore, that one of the most important duties of a Christian is to receive Holy Communion. We should bring to the Holy Table all the knowledge and all the piety possible. While our Lord accommodates Himself to the capacities and wants of all His children, He wants from each of us all that we can bring.

St. Paul in the eleventh chapter of first Epistle to the Corinthians emphasized the doctrine of the Blessed Eucharist. He says in very impressive language: "He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord." To show the necessity of preparation he says: "Let a man prove himself, and so eat of that bread." We must "discern" the nature and excellence of the Divine food which God gives us in the Blessed Sacrament. The better we "discern" the hidden Deity, the more will we stir up the grace of God that is in us. We may here perceive why priests take such pains in instructing the children for their First Communion. Adults should know that the knowledge of childhood should be widened and strengthened as time goes on. The many are content to draw on the store of childhood days. The most profound adoration and the most perfect love (all short of what we owe our Lord in the Blessed Sacrament. No shrine or saint should take from the Prisoner in the tabernacle the love we owe Him: "He that eateth of this Bread shall live forever."

If we do not understand the need we have for spiritual nourishment, we shall never hunger as we ought for this heavenly bread. "He hath filled the hungry with good things, and the rich he hath sent empty away."—Catholic Universe.

NON-CATHOLICS AND THE ROSARY.

Some time ago it was remarked by this journal that wearing the Cross in public has become singularly popular among non-Catholics. Strange as the fact may appear there is, also, a distinct regard growing for the rosary. This is especially true among Episcopalians. It is nothing unusual, we are informed by one who has had a wide field in which to observe, for Episcopalians ladies of birth and culture to carry rosaries in their pockets, or keep them at the heads of their beds, taking refuge in them before retiring just as fervently as their Catholic sisters do under similar circumstances. We are told that among Episcopal society women in our large cities there is a decided trend toward such custom.

Now we must believe that many of those good women are sincere. It is possible, of course, that with some of them devotion to the rosary is merely a passing fad; but there can be no doubt of the earnestness of a goodly number. Surely the Blessed Mother will find means to reward their newly found love for her. Every Catholic heart feels in her a loving sympathetic friend, and will readily admit that her rosary is a deep and holy solace. Over the Catholic rosary are prayers breathed by loving mothers for sons and daughters in lands afar, wives pray for husbands walking in peril, and husbands pray for wives and children divided from them by many leagues. "Every night, before I lie down I say the rosary for you," once declared a Catholic young woman to one who loved her but whose soul was a torn by doubt, and in the end peace came to him and with it her love and the prospect of a future more holy than the past. During this month of the rosary before the altar of God's mother friend prays for friend, and all true souls are bound together by chains of prayer. Hearts in torture steal in, in the purple tusk, and silently voice their troubles and come out quieted. Each bead of the rosary is a step on a ladder by which the soul climbs up to God. Surely, surely the soul that thus nightly climbs to Him He must love.

Therefore there must be some deep significance in the fact that upright non-Catholic souls, here and there, are making the rosary devotion their own. For aught we know it may be His way of giving a mission to sincere Christians not yet within the Fold. His hand

may be reaching down through the darkness, invisibly drawing His faithful to Him. The cross, the rosary and prayers for the dead—is it not apparent that once more the lighted thrille of His love is beginning to sway in the twilight sanctuaries of all pure hearts?—Syracuse Catholic Sun.

CATHOLIC WORLDWISDOM.

When we consider the effect of a little worldly success on many Catholics, it seems almost a pity that the Church in this country is so rapidly emerging from that phase of its struggle for foothold when the great majority of its children were hewers of wood and drawers of water.

The prosperous Catholic, unfortunately, is not often so representative a specimen of his faith as his poorer brother. Ease and wealth always develop their own vices, and Catholics who achieve prosperity are not, it seems more impressive than others to the temptations to arrogance, idleness and self-sufficiency which it invites.

This is especially true of Catholic women. The changes in the manner of life which easy circumstances make possible chiefly affect the women, and in all ages of the world's history women have been the creators of social conditions and distinctions. Their position as the custodians of the home makes them the principal beneficiaries of labor as hard as the poor man. It is his wife, in the matter of leisure and opportunity at least, who profits most by his acquisitions.—Catholic Universe.

The Faith Beautiful.

Newman was really the first English cleric since the Reformation to look over the garden wall of Anglicanism, and to contrast with the trim lawns of the Establishment-artificial, sheltered, at once confined and spacious—the incomparable luxuriance of nature and the depth and breadth of the religious spirit, as he caught its echoes sounding from the days of the catacombs, through the long forest of medieval wanderings, into the broad campaign of the modern world.—The Spectator.

FEAST OF THE PRESENTATION OF MARY IN THE TEMPLE.

REV. ABRAHAM J. RYAN.

The priest stood waiting in the holy place, impatient of delay. (As he had been read, when a sudden up the aisle there came a face like a lost sun's ray.) And the child was led by Joachim and Anna. Rays of grace shone all about the child; Simeon looked on and bowed his aged head—Looked on the child and smiled.

Low were the words of Joachim. He spoke in a firm, sweet way. "I am a poor man, but my heart is true, and as his heart were just about to break, Anna wept the while—she, sobbing, said: 'Praise of the temple, will you take into your care our child?' And Simeon, listening, prayed and strangely smiled.

A silence for a moment fell on all; Not knowing what to say, Till Simeon spoke: "Child, hast thou heaven's call?" And the child's wondrous eyes (As he took a last sun's ray) Turned toward the far mysterious wall. (Did the veil of the temple sway?) They gazed from the curtain so the little child—Simeon seemed to pray, and strangely smiled. "Ye; heaven sent me here. Priests, let me live in it!" (As the voice was sweet and low) "Was it a dream by night? A voice did call me from this world of sin—A spirit-voice I know. An angel pure and bright. 'Leave father, mother,' said the voice, 'and live with me!" (I see my angel now) "The crown of a virgin's vow. I am three summers old—a little child, and Simeon seemed to pray the while he smiled.

"Ye holy priests, our father's God is great, His angel bade me come—Come thro' the temple's beautiful gate; He led my heart, and for years He led my heart: 'Three years your God will bring you here to greet and meet.' I am three summers old—Briker her wings than gold—He knoweth of my name closer to the child—She wore an angel's look—and Simeon smiled.

As if a were the very holy ark, Simeon pressed his hand—The rob'd priest's did stand. The sun had set, and it was growing dark; Around the child, He said: "Unto me priests, and all ye Levites, hark! This child is God's own gift—Let us our voices lift. In holy praise: They gazed upon the child in wonderment—and Simeon prayed and smiled.

And Joachim and Anna went their way—The little child, she shed—The mother's heart, but tears. The priest and Levites lingered still to pray; And Simeon said: "The night is passing, 'fore the coming day Of our redemption—And some way the child Won all their hearts, Simeon prayed and smiled.

That night the temple's child knelt down to In the shadows of the aisle—She prayed for you and me. Why did the temple's mystic curtain sway? Why did the shadows smile? The child of Love's decree Had come to bless, and teach the night-stars gleam.

The aged Simeon did see in dream The rob'd priest's did stand. And in his sleep he murmured prayer—and smiled.

And twelve years after up the very aisle Where Simeon had smiled Upon her fair, pure face, She came again with a mother's smile, And in her arms a child.

The very God of grace, And in glad tones and strong, And in glad tones and strong, Of faith and hope, and everlasting rest.

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THE LIE IMPORTED.

TYPICAL INSTANCE SHOWING HOW SLANDER OF EUROPEAN PRIEST GET INTO AMERICAN NEWSPAPERS.

In a recent issue of The Catholic Standard and Times considerable space was devoted to a statement of the conditions responsible for the anti-Catholic tone of much of the foreign correspondence published in American newspapers. It was explained that much of the correspondence that reaches this country comes via London, having been first sent to the news papers of that city by representatives in the various European capitals. These representatives it was shown are often avowed enemies of the Catholic Church, who eagerly snatch up every slander, published by the anti-clerical and transmit them to the London dailies which in turn disseminate them throughout the English speaking world.

A typical instance of the working of this system is at hand. In last week's Catholic Standard and Times was published a letter from Rev. D. J. Stafford, D. D., rector of St. Patrick's, Washington, that paper for publishing under the glaring headline, "Priest Flees With Girl," a vile story concerning Padre Carones, a zealous Roman Pastor. Rev. Dr. Stafford was personally acquainted with the priest in question and having had previous knowledge of his intended visit to this country was in a position to brand as false the intimation that Padre Carones' departure from the Eternal City was "a sudden disappearance" or that it afforded any ground for the salacious details of the despatch.

And now for the true story of Padre Carones' journey and an explanation of how the slander built around it reached this country. It is all given, very succinctly, in the following paragraph from the Rome correspondent of the London Catholic Times:

Padre Carones, of the ministers of the Sick Cammillini, parish priest of Santa Maria Maddalena, Rome, having left the city quietly in order to avoid the painful leavetakings which his popularity would have made inevitable and set out for New York, in the hope first of being of service to Italian immigrants and eventually of being the means of introducing the Order of St. Cammillus de Lellis into the United States where it has never taken root, a sensation was made in the columns of a little newspaper which is mostly a "chronique scandaleuse." The story was seized upon by the London press but the legal action of Padre Ferrini, procurator general of the Cammillini, proved an unfortunate circumstance for the providers of sensations in England.

JOY, NOT MISERY

RELIGION DOES NOT MEAN HARSHNESS.

By Rev. C. G. Wright.

Preaching from a pulpit, I heard a well-known divine say: "Religion that brings misery is not born of God. . . . Make the people happier and you will make them better." And one of the conservative religious papers recently said: "Let us never be afraid in innocent joy. . . . Ask for the spirit of joy and that genuine and religious optimism which sees in God a Father and asks no pardon for His benefits." We need heartening up, invigorating, diverting—we need more of God's outdoors and a return to our childhood for a season—to untie the pent stroke from our arms, the caper from our heels, the call from our lungs and the song from our hearts.

How fortunate that the abuse of good gifts from on high should have been allowed to give them a bad name and place them upon the social and ecclesiastical blacklist. But most unfortunate is the selfish intolerance that so multiplies "forbidden things" as to make it next to impossible to enjoy life in good conscience.

Why should we not be allowed to carry off every joyful and useful diversion, as the Palestinians did the ark of God? It is for the good people to recapture them—to retake the high places and pleasant strongholds—to make a crusade to reconquer and cleanse and occupy these God-given gardens of the life that now is.

Misuse has created much of the prejudice against the expurgated pleasures. They have an acquired reputation. "Vice is perverted virtue," and the evil use of good things brings many virtuous things into disfavor.

As to the moral character of sports and pastimes, it is well to remember that they have no character of any kind except that which the individual gives them. It is for every man to decide whether his amusements shall be innocent or otherwise, as he does with his tongue and hand.

The young and vigorous want recreation, the old and heavy laden want relaxation. God gave this relief to both, and his people should rejoice to allow it to them. Nor will they need early abuse the indulgence. The foolish, who also abuse food and recreation, will oftentimes persist in the wrong use of pleasures, and in pursuing pastimes that waste mind and body; but the reasonable can be guided and trained in all the healthful outdoor and indoor diversions.

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