

FIVE-MINUTE SERMON

TWENTY-FIRST SUNDAY AFTER PENTECOST

FORGIVENESS AND FORGETFULNESS

Sometimes, it seems, dear brethren, that one of the most difficult virtues to acquire, and one of the hardest to practice, is that virtue spoken of in the Gospel of today—that of forgiveness of injuries. And yet it is a virtue to which we, as Christians, are most strictly bound. We have no choice whatever in the matter. If we would live in the grace of God, if we would acquire merit, if we would save our souls, if we would gain heaven at the last—we must forgive those who offend us.

Our Blessed Lord has spoken in the plainest possible language: "If you forgive men their offences, He says: 'your heavenly Father will also forgive you your offences; but if you do not forgive men, neither will your Father forgive you your sins.' Judge not, and you shall not be judged; condemn not, and you shall not be condemned. Forgive, and you shall be forgiven."

Can words be more plain or more to the point than these? Not only are we bound to forgive others, but our own forgiveness is dependent upon our doing so. We cannot receive the one without doing the other. Yet, in spite of this imperative obligation, upon which directly hangs our happiness here and hereafter, how sadly frequent are the instances in which some averted eyes among those who worship in the same church—yes, perhaps among those (God have mercy on them!) who kneel together at the same altar, and receive to their condemnation the Body and Blood of Christ?

We must look at this very seriously, my brethren. We must forgive others fully and freely if we hope to be forgiven ourselves. The same kind of forgiveness which we seek from God, we must extend to those who have offended us.

How often we hear that detestable expression used (and used, too, with the most sanctimonious and self-righteous air imaginable): "I will forgive, but I can't forget." What utter and wicked nonsense! There is the same thing as saying that you have not forgiven, and do not mean to forgive. If a real Christ-like spirit of pardon had filled your hearts, there would be no room for any remembrance of past injury—which most likely was only fancied injury after all. Remembering slights and wrongs and misunderstandings means brooding over them, nursing and dwelling them, magnifying them, talking to all the neighborhood about them. If you stop thinking about them, you will be surprised to find how extremely petty and insignificant they will appear after a while; and if you are to really forgive at all you must stop thinking about them.

Suppose God said to us: "I will forgive you, of course, but I have forgiven your wicked conduct. You are duty bound to admit you are wrong, and I shall remember those sins against you for all eternity." It sounds blasphemous almost, to make such a supposition; but that is precisely what many of you say to those who have offended you; and if you remember your just deserts, that is precisely what God ought to say to you.

How do you ask God to forgive you? Is it not an absolute, unmodified request? There is a very important condition attached: "Forgive us our trespasses, as we forgive those who trespass against us." You say: but how? "as we forgive those who trespass against us." You ask God to forgive you as you forgive your fellow-sinners, and in no other way. And if you do not forgive your fellow sinners, how dare you ask God to forgive you? What a ghastly mockery the "Our Father" becomes under circumstances like these! But Almighty God is not deceived. Be sure of that. "For with the same measure that you shall measure it shall be measured to you again." What things a man shall sow, those also shall he reap.

So then let the words of this morning's Gospel be a warning to you. The wicked servant had been freed from a heavy debt; and yet he refused to show a like favor to a fellow-servant who owed him a beggarly trifle. "And his lord being angry, delivered him to the torturers until he paid all the debt. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts."

DEMONIACAL POSSESSION

REMARKABLE INCIDENT IN CONNECTION WITH THE BAPTISM OF A CONVERTED PAGAN

In a letter just received by Rev. C. J. Vandegrift, rector of the Church of St. Edward the Confessor, this city, the writer, a zealous missionary in India, gives the facts of what appears to have been a genuine instance of demoniacal possession and exorcism.

The narrator, Rev. Joseph V. D'Souza, of St. Mary's Church, Bangalore, was an eye-witness of what he describes and unhesitatingly accepts the occurrences as being, on the one hand, a manifestation of the power of Satan, and on the other a visible demonstration of the action of the cleansing and purifying grace received in the Sacrament of Baptism.

A few may be inclined to laugh away the idea that it was the work of the devil," says Father D'Souza, "but we who are in India and who know his power can hardly be expected to think otherwise. The devil is really powerful out here; not only is he the tyrannical possessor of India, but even the very soil, so to say, belongs to him. He has temples at the corner of almost every street."

Here is the statement of the case as made in the missionary's letter to Father Vandegrift:

"There was a pagan here who proved very difficult and obstinate, but in the

CURED OF DRINK BY SIMPLE REMEDY

A DEVOTED WIFE HELPS HER HUSBAND TO A CURE THROUGH SAMARIA PRESCRIPTION

Mrs. S., of Trenton, was in despair. A loving father and a careful provider when sober—her husband had gradually fallen into drinking habits, which were ruining his home, health, and happiness. Drink had inflamed his stomach and nerves and created that unnatural craving that kills conscience, love, honor and breaks all family ties.

But read her letter: "I feel it my duty to say a few words about your Tablets. As you are aware, I sent and got a bottle, thinking I would try them in secret. My husband had only taken them a week when he told me he was going to Fort Arthur for the summer, so I had to tell him all about the Tablets. He said he would take them just the same, so I sent and got the second bottle for fear one would not be enough. He writes me saying that he has taken the contents of both bottles, and he feels splendid, does not care for drink. In fact he has not taken any liquor from the first of my giving it to him. I feel I cannot say too much in favor of your wonderful Remedy."

"Mrs. S., Trenton, Ont."

Samaria Prescription stops the craving for drink. It restores the shivering nerves, improves the appetite and general health, and makes drink distasteful, and even nauseous. It is used regularly by Physicians and Hospitalists, and is tasteless and odorless, dissolving instantly in tea, coffee or food.

Now, if you know any home on which the curse of drink has fallen, tell them of Samaria Prescription. If you have a husband, father, brother or friend on whom the habit is getting its hold, help him yourself. Write to-day.

A free trial package of Samaria Prescription, with booklet, giving full particulars, testimonials, price, etc., will be sent absolutely free and post-paid in plain sealed package to anyone asking for it and mentioning this paper. Correspondence sacredly confidential. Write to-day: The Samaria Remedy Co., 11 Jordan Chambers, Jordan Street, Toronto, Canada.

end he was persuaded to receive baptism.

When, therefore, he came for instruction he was handed over to the catechist or sexton to learn his prayers and a part of the catechism by heart. This is the usual course with us, as most of our converts do not know how to read or write even in their own vernacular.

Now something strange happened. As long as this man knew that the priest was in his room or watching him he was as quiet as a lamb; but the moment he became aware that the priest was away he would take hold of his old umbrella or stick and pay the catechist his dues by striking him on the head and back. This act was all the more strange and unaccountable as the man at other times was very sober and very polite.

"After he had learnt a bit we arranged to have him baptized by a certain day. One or two days after this decision the man suddenly got a buboe or a boil on his neck just below his left ear. Was it a bubonic plague? I have seen hundreds of such plague cases, and therefore know something of its nature. In my opinion it was certainly no plague. The day of baptism came, so the man took so ill that I was alarmed lest he die before I finished. Certainly if he was already a Christian I should not have had the least scruple to give him the last rites of the Church.

"I began the ceremonies. He was all in a tremble and perspiration. I made the sign of the cross. Things were going like a dream to him. He took it all so well; he did not seem to like it at all; he wore a face that was not his own; it alarmed me more and more. When, however, I anointed him the buboe began visibly to decrease—it was then the size of a pea; by the time the time of baptism was over the buboe was gone, not a trace left of that mysterious buboe. The man was himself again, in his usual normal health."

In Bangalore Father D'Souza finds his difficulties aggravated by the presence of Protestant missionaries, whose comparatively limitless funds enable them to offer to the natives, especially the young, what attractions which wean them away from the devoted priest.

"Last week," writes Father D'Souza, "I started a guild of the Sacred Heart among my boys. At present I have only about thirty in my list, but I expect to have twice as many more. If I could make it attractive even as the Protestants do to their young men's association, it would help me to stop the 'leakage' of our boys to the Protestants, but still something might be done. Please pray that my new venture may be a perfect success ad majorem Dei Gloriam."

THE WORLD'S DIVINE GUEST

God makes Himself the guest of all men by His dwelling among us in the blessed Sacrament; but only those of the household of the faith recognize His presence and pay Him homage by adoring Him. Holy Church through her clergy is ever reminding the faithful of their duty to God in the tabernacle. Our Lord Himself is appealing now as He did to the apostles the night before He was put to death, that we come and watch with Him.

The pious Catholic is ever faithful and gives in Mass and benedictions, as well as frequent visits, many and many hours of communion to his Guest of the altar. Our churches are always open for this purpose, and likewise, if not lacking in faith, are they who are neglectful of their duty in this regard. If one cannot give an hour each week over and above the going to Sunday's Mass of obligation, surely he can find at least a few minutes for a little visit. Our Lord will not expect the impossible, but He must expect at least some little recognition. Mindful of the higher fair of her duty to pay special honor by these extra visits, the Church instituted the devotion of annual reparation known as the Forty Hours' adoration in all the churches, and recently it has established and propagated everywhere the Holy Hour, or weekly observance to satisfy the fervent, and to influence the cold and to rouse the indifferent.

We cannot expect Our Lord's presence to become known to those outside the Church, if those within its fold do not honor that presence as it should be honored. We cannot expect that those who profess themselves as Christians will ever come and adore Him in the tabernacle and take Him in Holy Communion into the sanctuary of their own hearts, unless we Catholics show them the example by our daily visits to Him, and our frequently receiving Him. It is sad to think of the forgetfulness of so many. This foolish world engrosses their attention, the siren of pleasure lulls them to sleep, and God is left alone. He said: "Behold the tabernacle of God with men." "I shall dwell among my people, and I shall be their God, and they shall be My people," has been faithful to His word, but mankind has been unfaithful and to the vast majority of men those words are now unknown or their meaning lost, while to not a few who understand and believe them, their practice is not in accordance.

Let the believing show their belief is heartfelt and sincere by the love and fervor with which they treat their Lord; yes, make up for the rest of mankind by their greater warmth and deeper love. Let the ardor of the hundreds of thousands adoring in Montreal during those days fire the hearts of all the rest of the Catholics, yes, Christians world! Let it bring them as one great family of fervent, grateful children to God's earthly throne in the tabernacle—to profess their faith, their hope, their love, their gratitude, to be blessed and loved by Him in turn, as He alone can bless and He alone can love.—Bishop Colton in Buffalo Catholic Union and Times.

THE CHURCH THE HOME OF THE CULTURED

There are many people who are now beginning to wonder very seriously in America just why does the Catholic Church labour to do so much for the education of its people in its own way. Our answer to questions in this matter is that we want to educate people's hearts and wills, we want to train the moral side of man as well as inform his intellectual side. They are not really separable, though a false education has tried to make them seem distinct. We want to educate the whole man. To some people this seems a pretence. They are apt to think that the real reason why the Catholic Church wants to get such a firm hold on the education of her children in this country is to limit their education, to stifle their aspirations after knowledge, to suppress such information, and above all, their acquaintance with science as might make people really free in their minds.

Ignorance is supposed to be the badge of the Church's children. She is supposed to have an attraction for the ignorant and to lose her hold on people just in proportion as they are educated. Must we point out to them that one of the signs of the Church of Christ, announced as such from the very first, is that the Gospel shall be preached to the poor, the poor are more or less necessarily ignorant, and that therefore many of the Church's children are sure to be ignorant. On the other hand, it is for the well educated particularly that the Church has had the greatest possible attraction in recent years. Take the deaths among the great literary men of the last year or two and see what attraction she had for those whose breath of mind has made them the teachers of masses of people. Within a year almost, Marion Crawford, Joel Chandler Harris and Father Labbe died here in America. They were our greatest American literary men. With in a very short time Francis Thompson, Henry Marland and others have died in the Church. In France the same story might well be told. Ferdinand Benoit, the greatest of French critics, Francis Coppée, the greatest of French literary men died in the Church. Read "Who's Who among Catholics in England" or "Who's Who among Catholics in America," and see what an attraction the Church has for literary folk, and the artistic and aesthetic among men.

It is not the ignorant that the Church attracts and holds; it is the cultured, the intellectual, the men in breadth of intelligence and human sympathy. This should be enough to make it very clear that it is not because of any desire to muzzle men's minds, or to stifle or hamper it that the Church is devoting so much attention to education.—Jamaica, Catholic Opinion.

CRIMINAL HERO WORSHIP

A DIRECT INCENTIVE TO CRIME

The fact that an enterprising music-hall management has offered Miss Le Neve the sum of £200 a week to appear at a theatre is one more proof that the public's morbid tastes are still as prevalent as ever.

Nowadays, the criminal, or the person who is in any way connected with a crime, is far more popular with the man in the street than is the most brilliant scientist or litterateur in existence.

Supposing, for a moment, that when Lord Lister discovered antiseptic surgery he could have been prevailed upon to let the public know of his discovery.

It is time that the Legislature prohibited all entertainments of a morbid and unhealthy character; it is time, also, that the educational authorities awake from their slumbers and taught the people that criminals and people accessory to crimes are not fit subjects for entertainment.—From M. A. P.

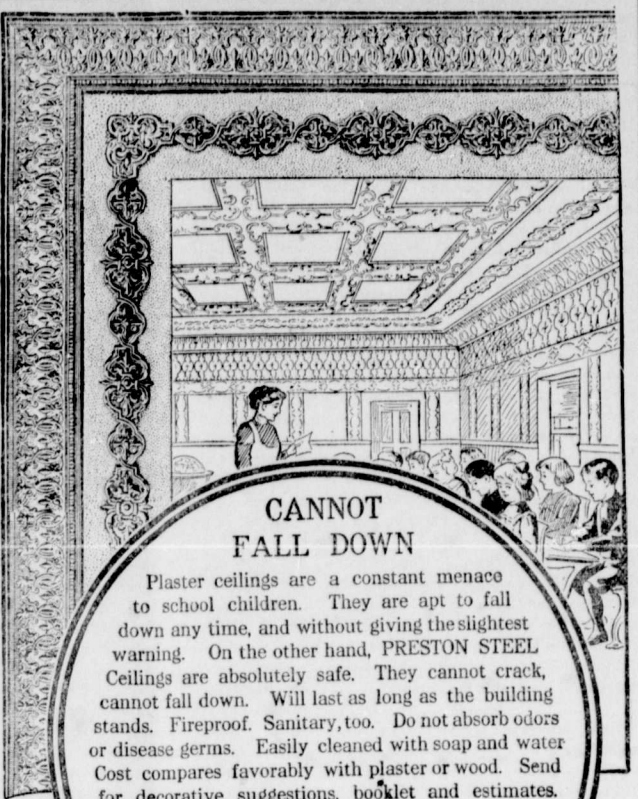
PEASE 'ECONOMY' FURNACE

(Warm Air)

Absolute heating satisfaction—no fuss—no trouble—no dust—no ashes to sift. Write for free booklet—"The Question of Heating."

PEASE FOUNDRY COMPANY LIMITED

Toronto - Winnipeg 2337



CANNOT FALL DOWN
Plaster ceilings are a constant menace to school children. They are apt to fall down any time, and without giving the slightest warning. On the other hand, PRESTON STEEL Ceilings are absolutely safe. They cannot crack, cannot fall down. Will last as long as the building stands. Fireproof. Sanitary, too. Do not absorb odors or disease germs. Easily cleaned with soap and water. Cost compares favorably with plaster or wood. Send for decorative suggestions, booklet and estimates.

METAL SHINGLE & SIDING CO., LIMITED
PRESTON, ONTARIO
Branch Office and Factory, Montreal, Quebec

Preston Steel Ceilings

To most of us flattery sounds more like truth than the real article.

to show himself at a London music-hall, how many people would have paid even 6 pence to go and see him, although it is no exaggeration to say that he is one of the greatest benefactors that the human race has seen?

But an unfortunate misguided girl who disguises herself as a boy and goes to the country in the company of a man who will be tried for a terrible crime is regarded by the entertainment caterers as a sufficiently good "draw" to be worth the salary of a hardworking Cabinet Minister.

One can hardly blame the music-hall manager, for he has to consult his public; but the fact that his public want this class of "entertainment" is a certain sign of depraved taste. Unfortunately, women are the greatest lovers of "sensational" or of a criminal nature, and there have been numerous cases of women offering themselves in marriage to condemned prisoners.

Occasionally men show equally perverted emotional tendencies. The other day, for instance, a man wrote proposing marriage to a woman lying under sentence of death for the murder of her child.

While quite admitting that these are more or less isolated instances, with a distinct pathological explanation, it cannot be denied that the morbid love of the ghastly exists with the majority of uneducated people.

The argument has been put forward that if a foolishness for a certain thing is general, it is not, therefore, depraved. To this it may be answered that the prevalent fondness for the morbid is due to the development of the finer feelings, and that were the educational powers—the Church and the schools—to do their duty, they would eventually practically eliminate the unhealthy craving for running or criminals and persons connected with crimes.

ENCOURAGING EVIL-DOING
But why, it may be asked, should people not look to see criminals? Why should the latter not appear at music-halls and other public places, if it pleases the public that they should do so?

The answer is that the offering of large sums of money to persons connected with crimes that they may show themselves at music-halls is a direct incentive to evil-doing. There are hundreds of ill-balanced girls and young men who, on reading that a wrong-doer has been offered a large salary, will be induced to commit some rash act in the hope of being offered similar remuneration.

Nowadays, it is certainly more "paying" to be a criminal who takes the public's fancy than to be a scientific genius or a poet of the first rank, and one is continually reading of cases of youthful offenders who committed their crimes solely in order to gain that notoriety which they were fully aware that the morbid tastes of the public would give them.

It is time that the Legislature prohibited all entertainments of a morbid and unhealthy character; it is time, also, that the educational authorities awake from their slumbers and taught the people that criminals and people accessory to crimes are not fit subjects for entertainment.—From M. A. P.

Say to our God: O only, true, and immortal Friend! what have I on earth or in heaven but thee? Take my heart, take my understanding, take my will, that I may be Thine, and Thine alone, for all my life and for all eternity!

Reflect that God is no mere word, or phantom, or abstraction; but a Person who knows thee as none other knows thee—a Person Who loves thee because thou art His creature. All other friends may fail; the essential love of thy God can never fail.

THERE ARE FEW SIGHTS

more pitiable than that of the man seeking employment who is met with the response: "You are too old, we require a younger and more vigorous man." Yet sooner or later that may be your own experience unless some provision is made against it now.

Life insurance in one form or another offers the best and only certain way of making provision for one's family and also for advancing years. A company that is in every way a most reliable one for insurers is the

North American Life Assurance Company
"SOLID AS THE CONTINENT"
Head Office Toronto

BEAUTIFUL SPRING FLOWERS

We offer a complete assortment of the following Spring and Winter Flowering Bulbs for planting in October-November

Amaryllis, Freesia, Narcissus
Cyclamen Hyacinths
Snowdrops Crocus
Lilies Tulips, Etc.

Plants, Bird Seeds and Supplies, Poultry Supplies, Flower Pot and Fancy Vases, Lawn Grass Seed, Vegetable, Flower and Farm Seeds of all descriptions.

Send for illustrated descriptive Catalogue now ready—FREE.

Collection No. 1—For House Culture, 25 Bulbs. Retail price 75c. For 50c. postpaid.

Collection No. 2—For House Culture, 25 Bulbs. Retail price \$1.00. For \$1.00 postpaid.

Collection No. 3—For Garden Culture, 25 Bulbs. Retail price 95c. For 50c. postpaid.

Collection No. 4—For Garden Culture, 25 Bulbs. Retail price \$1.50. For \$1.50 postpaid.

White Calla Lily, 20c. Each

John A. Bruce & Co. Hamilton, Ont.
SEED MERCHANTS Limited ESTABLISHED 1850

"CUMMER-DOWSWELL IS FRIENDS OF MINE"—Aunt Salina

Wash day has no terrors for the household that owns a Cumer-Dowsell washing machine. It means washing WITH THE HARD WORK LEFT OUT. It will extract every particle of dirt from fabrics of every material and weave without the use of acids and without injury.

Made for hand and motor power.

The Cumer-Dowsell is a great saving and simple. It can be put up or removed in ten minutes, saving the time and space when it is not in use.

"Aunt Salina's Wash Day" is a book full of secrets and hints on washing, mending, ironing, etc., without injuring the fabric. PRICE for a postal.



CUMMER-DOWSWELL Limited HAMILTON - ONT.

TOBACCO HABIT

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and only requires touching the tongue with it occasionally. Price 2c.

Address or consult Dr. McTaggart, 75 Yonge Street, Toronto, Canada.

LIQUOR HABIT

Marvelous results from taking his remedy for the liquor habit. Safe and inexpensive home treatment, no hypodermic injections, no publicity, no loss of time from business, and a cure guaranteed.

Address or consult Dr. McTaggart, 75 Yonge Street, Toronto, Canada.

O'KEEFE'S LIQUID EXTRACT OF MALT WITH IRON

is an ideal preparation for building up the

BLOOD and BODY

It is more readily assimilated, and absorbed into the circulatory fluid than any other preparation of iron.

It is of great value in all forms of Anemia and General Debility.

For Sale at Drug Stores

W. LLOYD WOOD, Toronto, - Canada
General Agent

There's not a Flaw in a Pair of Ties made of

EDDY'S FIBRE-WARE

Every Eddy's Fibre-Ware Tie is made of the finest material, without a Flaw or Seam. Always other Exclusive Features are Years, use, when you positively insist on getting Eddy's.

All kind of ties can supply you.

Sample, complete, in Canada, ask for EDDY'S MATCHES.

THE E. B. EDDY CO., Limited HULL, CANADA
Branch at 155 Loring St., LONDON

EDDY'S "SILENT" MATCHES

ARE SURE AND SAFE

Our epitaphs are solid metal, heavily rust-proofed and richly finished, will retain their appearance and last practically forever. We supply them with the inscription and all ready to set up.

Write for Catalogue No. 1 of different patterns and prices

A-B-L-ANG-ER

Established 1857

257 MONTMAGNY QUE

801

801

801

801

801

801

801

801

801

801

801

801

801

801

801

801

801

801

801

801

801

801

801

801

801

801



White Calla Lily, 20c. Each

John A. Bruce & Co. Hamilton, Ont.
SEED MERCHANTS Limited ESTABLISHED 1850

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each

White Calla Lily, 20c. Each