

FIVE-MINUTE SERMON.

Third Sunday After Pentecost.

LOVE OF OUR NEIGHBOR.

"This man receiveth sinners and eateth with them."—St. Luke xv. 2.

This practice of our Divine Lord is continued by His Church to the present day. We receive sinners; we eat with them, work with them, recognize them as friends and brethren.

Outside the Church religious sects act otherwise. They turn sinners out of their organizations, put a ban on them publicly, draw a plain line between the good and the bad.

The result is that our sinners are always within easy reach of our words of admonition, our entreaties, our edifying example, and for the most part are finally won back to a good life.

If a man is a great public sinner he is excommunicated—a case which occurs very rarely. If he is but a poor common sinner, he is not torn from our Saviour's bosom, but is hoped for, prayed for, left among the faithful and finally reclaimed.

But, my brethren, if such is the rule in the Church generally, it is nevertheless true that a sinner's immediate associates are bound by divine charity to let him know that he is a sinner and to endeavor to save him.

There are some Catholics who seem to be ignorant of their duty in this respect. To admonish a sinner, to try to make him change his life—this, they think, is a duty which belongs exclusively to the priest.

The sins of others are in no sense their concern, it is none of their business to interfere with a sinner unless he violates some of their rights. On the other hand, there are others who have some dim perception of their duty in behalf of these sinners, but are too timid and cowardly.

They are too much afraid of sneers and rebuffs, are too much afraid of giving offence to a word for God's honor and their neighbor's soul.

All this is wrong, my brethren; it is un-Christian. For if we are Christians in reality, if we love God sincerely, we must have a deep concern for His honor, we must see to it that others love Him and therefore serve Him.

And we can often do this better than the priest. We can in cases reach sinners more easily, we can talk to them more freely, we can more readily make them feel that we are in sympathy with them and understand their difficulties.

It is the precept of fraternal charity that makes us realize that we are all alike children of our Father who is in heaven. It is only by our observance of this precept that we have a right to call ourselves Christians.

"By this shall all men know that you are my disciples," says our Blessed Lord, "that you love one another even as I have loved you." The love our Saviour bears for each one of us is the measure of the love we should bear our neighbor; and as He loves us in spite of our sins, as He received sinners and ate with them, so should we manifest our charity in behalf of poor sinners.

We should be by our words, our example, and our kindness to them seek to lead them back to their allegiance to Almighty God.

How am I going to do this? I have a friend who never goes to Mass, who has not made his Easter duty for years, who is an habitual drunkard, whose mouth is defiled with profane and filthy words, and who in many ways sets God's laws at defiance; how am I to fulfil my duty of fraternal charity in his behalf?

In the first place, make him love you. There is no influence so strong as love, there is nothing which it cannot accomplish. If you gain a man's love you have a strong hold on him. He confides in you, he will readily listen to your advice, he will be quick to follow your suggestions.

In the next place, always show him good example. The strongest words of warning and exhortation are of little or no avail unless you yourself show the truth of what you say in your own life. You cannot preach from a higher platform than your own practice.

And the first proof of the love we bear our neighbor is the good example we show him. Finally, don't be afraid to talk to him seriously and boldly about the manner of his life. Show your concern for his soul by strong, earnest words of exhortation, of admonition and reproof. Your earnestness will be the proof of your conviction, of your sincerity. He may not like this; it may make him angry, but he will not forget your words easily; they may make him think of his soul in spite of himself, and they may, under God's providence, become the initial grace of his conversion. In any event you will have done your duty.

Yes, brethren, like our blessed Lord, we "receive sinners and eat with them"; we do not exclude them from our prayers, our solicitude, our love. We seek to regain them to Christ, to win them back again to the blessings which His love has purchased for us all.

A Distinguished Visitor. Mr. George Wolfe, who as a kinsman of General Wolfe, the hero of Quebec, will be present as a representative of his family at the Quebec Tercentenary, is a gentleman of account family and large estates in Kildare. He is a lineal descendant of the Theobald Wolfe from whom Theobald Wolfe Tone was named. He is, moreover, the nearest living relative of Arthur Wolfe, who as Lord Kilwarden and Lord Chief Justice of Ireland made the famous protest in Wolfe Tone's case against the overriding of the decisions of civil courts by arbitrary military tribunals, who lost his life in the Emmet insurrection in 1803 in Thomas street. Mr. Wolfe is proud of the traditions and antecedents of his family, and, it is no secret to add, is in sympathy with Irish National aspirations.

The success of the Gourlay piano is without a parallel in the history of Canadian piano-building. This success is due alone to its wonderful tonal-charm and absolute reliability. True merit is bound to win.

OUR GOLDEN AGE.

A ROMAN VIEW OF THE PROGRESS AND PROSPERITY OF THE CHURCH IN THE UNITED STATES.

In truth it must be difficult these days for American Catholics not to feel greatly proud of their name, for we are really living at the beginning of the golden age of the Catholic Church in America. It is nothing for us to read in the papers how one lady commends the centenary of her diocese of Philadelphia by giving \$100,000 for a Catholic institution; we are not surprised to find in our Italian papers an account of how over fifty thousand Catholics men walked through the streets of New York between hundreds upon hundreds of thousands of their admiring citizens.

To be passed in review by their devoted Archbishop, we take it as the most natural thing in the world that Magr. Farley in celebrating the centennial of his wonderful archdiocese should be surrounded by a whole army of Cardinals, Archbishops, Bishops and priests, that he should be warmly congratulated by the President of the United States on the occasion; that the President should pay special honor to Cardinal Logue and Cardinal Gibbons; that Baltimore Cathedral should be the scene of another great function when Bishops from all parts of the states assembled to add lustre to the episcopal consecration of Magr. Denis O'Connell, formerly rector of the American College in Rome, and now rector of that great institute of learning, the Catholic University of Washington; that the Catholic Church Extension Society of America should inaugurate, with perfect certainty of success, the raising of a fund of a million dollars to be spent on the needy missions of the United States; that the incomplete results of the Catholic census should show that the Catholics have hitherto undercounted themselves by several millions; that the United States is represented here in Rome by the largest and most flourishing of all the colleges; that they have the largest hierarchy outside Italy itself; that they are second (and ought to be first) among the countries that contribute to the necessities of the Holy See; that in their Federation of Catholic societies they possess one of the most splendid Catholic organizations in existence; that they spend millions upon millions every year upon their schools and churches; that a great stream of converts to Rome has begun to set in among the clergy and laity of Protestantism; and that with all the needs at home the American Catholics contribute more than any country except France to the spread of the Gospel in pagan lands.—Rome.

THE CATHOLIC LAYMAN AS A MISSIONER.

The student of history, in contemplating the social and moral condition of society of the present day, cannot fail to be impressed by the striking likeness, which modern conditions bear to the social and moral state of society towards the close of the fifteenth and the beginning of the sixteenth century. Those were the days immediately preceding the so-called Reformation. The Reformation, ostensibly sought to correct the social and moral evils of the time. To-day we are reaping the results of its blunders. Socialism, anarchy, suicides, divorce, immorality, are the natural offspring of the rejection of the authority of the Vicar of Christ.

As a leader in any cause must, in order to be successful at least in degree, secure adherents, the so-called Reformers sought their support among the rank and file of the laity. We are not here concerned with the means they employed. That story is too well known.

Simultaneously with the appalling disclosures affecting the social and moral evils of the present day, the country is swept with a desire, not demand, for thorough religious instruction of its youth to the end that a society may be invested with a purer and higher moral standard. We also find men and women infected with religious unrest, and quite naturally turn to her, who has ever been the champion, the guardian and the protector of truth, justice, peace and purity, the one Holy Catholic and Apostolic Church.

As in the days of the Reformation the layman was called upon to follow the banner of the Apostles, so we may now ask, "What service can the layman render to undo the destruction wrought by Luther, Calvin, Henry VIII, and their followers to which we of the present are heir?" In other words, may the Catholic layman be used as the missioner? In the treatment of this question, we may consider first: the layman's position in reference to his non-Catholic brethren; second, the field of labor; third, the equipment necessary; fourth, how the same may be obtained; fifth, manner and method to be pursued in this missionary work; sixth, the question of duty; and finally, the benefits to be obtained. This outline clearly shows that the question is one of vast proportion and also suggests its importance.

In the workshop, in the office, in the parlor, in public and in private, the Catholic layman is continually thrown into contact with his fellowmen, regardless of social position, race or creed. On this jungle of humanity he is an integral part, and, like his fellows, carries with him an influence, greater or less, for good or evil, according to his conduct towards his neighbor. By virtue of this social contact he carries a responsibility which allows of no escape.

As this day of religious unrest, the Catholic layman is to his non-Catholic brother an object of interest. His conduct is most closely watched. The purer his life, the more dignified his bearing, the more charitable his convictions, the more pronounced his convictions, the greater is the esteem in which he is held and consequently the greater is the sphere of influence which he enjoys—an influence that brings

BACK TO THE CHURCH.

"We must go back to the Catholic Church."

This statement was publicly made by two of the most prominent Congregational ministers in New England last week. It was provoked by a movement designed to revive the Pilgrim spirit throughout the East by means of revivals. After weighing the matter long and dispassionately, these two ministers concluded that Protestantism was dead, and revival was no longer to be thought of.

This conclusion must force itself on every thinking mind. There is no religious Protestantism left in the world. There is political Protestantism, and social Protestantism, and factional Protestantism in plenty; but as a form of religion it has disappeared completely, and the world will never know it again.

A like conclusion is gradually forcing itself among thinking Anglicans and Episcopalians. Some of their leading organs have begun to agitate, not union with Rome, which was the Shibboleth of High Churchism long ago, but submission to Rome. They openly declare that a crime was committed when the Papacy was rejected; and that the experience of 300 years has only emphasized the blunder and strengthened the conviction of crime. England has tried to be Catholic without the Pope; but she finds that the very keystones of the arch of her apostolity is wanting without the primacy. The crown is no substitute for the tiara; and the State cannot supply the jurisdiction that was given to Peter and through him to the whole episcopal body.

Russia and the whole Orthodox East will soon follow the Protestant West back to Rome. The sad experience of a state schismatic church in England has been duplicated in Russia, where the highest men in the episcopate feel that it is high time for the schism to come to an end. The road from Rome has always led to ruin; and the future of schism and heresy was never so overcast as now, at a time, too, when it would seem that the Papacy were never so powerless.

Recently several well known Russians at Bordeaux were received into the Church. Among them, and undoubtedly leading them, was the Russian Archbishop Father Sergius Verigen, a man of very great ability.

The Evangelicals, too, are coming to the Church. Among individual conversions a very high proportion of converts are from the Methodist and Baptist fold, and, as religious bodies, they are adopting Catholic customs. Dr. Levi Gilbert, of the Western Christian Advocate, advances a plea for the introduction of prayers for the dead among the Methodists.—The Missionary.

THE FORGOTTEN SCHISM.

The Holy Office has this week published an official announcement that the priest who for a few months, weeks assisted "Archbishop" Villate in the attempt to organize a schismatic convention in Paris has been received back into the Church after making due reparation. One almost forgets now that a French schism was ever attempted, so utter has been its failure. And yet it is less than two years since the French anti-clerical newspapers were full of the impending movement which was to detach from Rome thousands of French priests and millions of French Catholics; since mysterious circulars were being sent to priests all over the country, papers were being subsidised by Briand and Clemenceau to foster the revolt, and hints of possible defections even among the hierarchy were sedulously circulated, and even a few abortive associations culturelles were formed in defiance of the instructions of the Pope. To-day the schism has absolutely collapsed, nobody knows or cares what has become of Villate, people have forgotten even who Des Houx may be, the French churches are better attended by the Catholic faithful than they were two years ago, the people are beginning to contribute to the support of religion in a satisfactory way in a great many dioceses, and the French hierarchy stand before the world as a magnificent example of Catholic unity and loyalty.—Rome.

The Liquor Traffic. Archbishop Keane of Dubuque, Ia., recently said, speaking of the saloon and its influence: "It is no innocent and well-meaning body of trades-people that we are hindering and harassing in a harmless and beneficent business; but, on the contrary, a strongly organized, fanatically aggressive, and absolutely selfish interest, against which Church and State have raised their voices again and again, but which stands as resolute and defiant as ever, which scoffs at law and order, which multiplies public temptation in order to multiply its unobtainable gains and against which we are compelled to fight in defence of Christian morality, in defence of our weak and tempted young people, in defence of our happiness, of our homes, and the salvation of innumerable souls."

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