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#### FIVE-MINUTE SERMONS. Twenty second Sunday after Pentecost

THE COMMUNION OF SAINTS.

We are so near the Feast of All Saints and the commemoration of all the faithful departed—All Soul's day— that we may well let our affectionate thoughts follow after our brethren who have gone before us and sleep in the mace of Christ.

There is scarcely one of us, dear brethren, who has not been tamiliar from childhood with the article of the Apostles' Creed, "I believe in the communion of saints;" and there are few, if any, who have not derived con-solation from this dogma of our faith, teaching, as it does, that we are not enteaching, as it does, that we are not en-tirely cut off from those who have gone before us, but form with them one great family, of which the head is Christ and the members the souls of the just, other in heaven or in purgatory, or still in the flesh.

But if this trath of holy religion brings consolation, it brings also the duty of praying for our brethren who are passing through the cleansing fires of purgatory; who, because of sin or the debt due for sin, cannot enter their ternal home until they have repaid the eternal home until they have repaid the last farthing. They can do nothing for themselves—their day of meriting is past; they look to us who are their friends to help them. While they were with us they were very dear to us—bound to us by ties of bloed or friendship. Let us do corr

blood or friendship. Let us do our duty to them now; let us, by our good works in their behalf, show how much we love them; let us show that our affection for them was not selfish nor pretended, but so real and strong and lasting that death has but strengthened

t and brought it to its fullness. What one of us but has his daily task -his allotted work? Yet as each day brings its own burdens, so each day is full of opportunities of gaining indulgfull of opportunities of gaining indug-ence for the scals in purgatory. The many inconveniences we all of us are called upon to suffer, the many sacri-fices of comfort and of pleasure we make, the disappointments we meet with, the fatigues we bear-all these with, the fatigues we bear-ait these may be made sources of refreshment to our friends beyond the grave. If in the morning we would but offer to God all we shall do and suffer during the day for His honor and glory, and for the re-lief of the departed, oh! how soon model the accel we home them to their would the angels welcome them to their true country, and how many advocates we should have before the throne of God !

But if so much can be done without But it so much can be dene without any particular effort on our part, what shall we say of the efficacy of the apecial prayers we recite for them and the Masses we have offered for their repose! How shall we tell of their mating of their measure annulas repose 1 How shall we tell of them gratitude, of their unceasing supplica-tion for us! We lose nothing, dear brethren, by praying for them; be assured we are rather the gainers, for not only do they pray for us, but more -our charity towards them deepens in our souls our love for God, and makes us thirst the more after virtue and liness, and wins for us a higher place in heaven and a brighter crown of everlasting glory. Let us be generous, then; let us storm heaven with our prayers for the souls in purgatory, and e shall find rest for ourselves as well as for them.

# TALKS ON RELIGION.

HOLY EUCHARIST. The greatest of all the sacraments is the Holy Eucharist, which is pre-emi-nently the Blessed Sacrament. The nently the Blessed Sacrament. The other sacraments are all blessed foun-tains of grace, but this is the very source of grace itself. The other sacraments may be compared to the Though cur Lord sent His Apostles without any wordly goods to preach the Gospel to all peoples, nevertheless they carried a great treasure, His own Real Presence in the Blessed Euch-arist. In the days of persecution, when all the faithful hed rays of the sun; this, to the very sun itself, since it is not only a sacrament, but the Author of the sacraments—our Real Presence in the Blessed Euch-arist. In the days of persecution, when all the faithful had to hide for their lives, they carried this great treasure down to the catacombs, and there they celebrated Mass upon the tombs of the martyrs. Since Isaiah felt unworthy to preach in the name of God, and Jeremiah trembled at a like mission, we have to recognize our great inability and unworthiness to speak properly of the Holy Eucharist. This great sacrament naturally comes after baptism and confirmation. After birth the child heeds nourishment, and the soldier requires food and strength the soldier requires food and strength to battle on to victory. Though the Holy Eucharist is the most sacred of all the sacraments, it is most sacred of all the sacraments, it is not the most necessary, since our Lord says, "Unless a man is born again of water and the Holy Ghost, he cannot enter the kingdom of heaven." The Blessed Sacrament is designated in the heavy of the Church by various because it is the Sacraments ; it is

\* \* but for that which the Son of Man will give : (27) : "I am the liv-ing Bread ; (51) : "My flesh is meat, and My Blood is drink ;" (56) : "He that eatch of this Bread shall live for-ever." (59.) These promises were ful filled when our Lord instituted the Blowed Secondart on Holy Thursday.

Blessed Sacrament on Holy Thursday, the day before His Crucifixion. The Holy Eucharist may be con-sidered in two great divisions. First, as a Sacrament to be received for the as a Sacrament to be received for the sanctification of man, and second, as a Sacrifice to be offered as adequate wor-ship of God. The Holy Eucharist as a sacrament is defined as the true Body and Blood of Jesus Christ, together with His soul and Divinity under the appearance of bread and wine. Cath-olics believe in the Real Pre ence of our Lord in the Holy Eucharist, be-cause they believe in the explicit de our Lora in the Holy Eucharist, be-cause they believe in the explicit de claration of our Lord at the Last Sup-per, when He said, "This is my Body; This is my Blood." He was making, as it more Hie beard.

This is my Blood." He was making, as it were, His last will and testament, and the words of a last will and testa-ment must be strictly construed. We know that many non Catholics inter-ject the word "represents," as though our Lord had said "This represents My Body," etc. Our Lord knew very weil that His teaching would be ac-cepted literally, by millions of people yet to live. We read in the sixth chapter of St. John that after our Lord yet to live. We read in the sixth chapter of St. John that after our Lord had made the explicit declaration, "The Bread that I will give you is "The Bread that 1 will give you is My Flesh, for the life of the world," the Jews said, "How can this Man give us His Flesh to eat?" Jesus answered, "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." A great shall not have life in you." A great many non Catholics say and act as the Jews then did, when they said, "This saying is hard, and who can stand it ?" Though many of them turned away and left Him, our Lord did not call them left Him, our Lord did not call them back and say they had misunderstood His declaration, but He turned to His disciples and said, "Will you also leave Me?" And they replied as we

reply, "No, Lord ; because Thou hast the Words of Eternal Life." Were the last will and testament of man to be presented in probate court, and the will contained the following declaration : "I give and bequeath to my 'on John, my house and lot on Fifth avenue," would not the lawyer be laughed out of court were he to de clare that the proper interpretation of that bequest would be as follows: "I give and bequeath to my son John, the give and bequeath to my son join, the photograph of my house and lot on Fifth avenue." Protestants have just as much reason, and no more reason to interpret the words of our Lord as-"This represents My Body."-Catholic

#### CONSANGUINEOUS MARRIAGES AND DEFECTIVE OFFSPRING.

Universe.

We received a communication from a lergyman of the diocese about the que tion so opportunely treated by the Messenger that we reprint the entire article, as it answers the problem proposed

There are not a few people who think that some of the Church re-strictions with regard to marriage among relatives by blood are founded on something a little better than old

fogy notions with regard to the pos-sible danger to the offspring of such marriages that has no definite basis in scientific investigation. Not a few are very ready to say that they have seen the marriage of first cousins in a number of cases result in no detriment to the children, and while they are ready to admit that very close blood relation ship may have many moral and natural objections within the second degree, there is no physical reason for the

Deaf, which was published by the government printing office during the present war, will doubtless will doubtless the present war. present year, will doubtless prove a startling surprise. This report was written by Alexander Graham Bell, the inventor of the telephone, who was well known as a expert in all matters available to all, though most public libraries will have or can obtain copies of this census report, we have preferred to abstract certain passages which show very clearly the influence of consanguinity in producing congenitally blind and deaf children. A certain number of childen are born blind every year. Of these four times as many have parents who are cousins by blood, the Church by various as of those whose parents were not so the Holy Eucharist related. These statistics are not made it is called the with reference to only a few cases, but include altogether nearly sixty thousand instances, so that there seems to be doubt but that the rule deduced can the state of the olasses specified, while among the pilgrim helps them in their The other sacra-noment they are im With regard to congenital deafness the state of the sacra the pilgrim to the sacra-noment they are im the sacramonts exist at the moment they are in parted, but the Heity Eucharist is ac-treption, and the burning lamp of the barnacle reminds as of the continuous presence of our Loid. To was after the include of the loaves and the falles the following texts from the loaves the Holy Eacherist to His followers we take the following texts from the same transformed to for the meat which perishes \* \*

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known for the last ten years, and these statistics have been confirmed by in-vestigators in other countries. In fact, it is now generally accepted that these statistics with regard to the greater number of those born deaf from con-sanguineous marriages absolutely prove the advisability of the old ecclesiastical regulations and demonstrate only too

regulations and demonstrate only too amply how wise beyond their genera-tion were the ecclesiastical authorities

in making such regulations. These statistics, far from represent-These statistics, far from represent-ing the state of affairs worse than it is, probably minimize it somewhat, for people often refuse to admit such con-sanguinity and, as is stated by Doctor Bell in his discussion of the statistics, it is probable that there are not a few of the born blind whose parents cousins who either are unaware of the fact or prefer not to state it in the nswer to the questions as put to them. On this matter he says: "These

on this matter he says: "These would be the true percentages on the usual assumption that the ratios in the 'not stated' cases are substantially the same as in the cases stated, but in the present case there is some reason for supposing that they are different. Some people are sensitive to questions concerning consanguinity in marriage, especially where defective offspring especially where defective offspring. have appeared, and in such case no re ply would be an easy way of evading the question. It may be possible, therefore, that the proportion having parents cousins may be larger among the 'not stated ' than the stated cases." This would make the condi-tion of affairs in this matter actually worse even than has been said.

There are now some twenty States in the union in which the marriage of first cousins is forbidden by law, to the extent that such marriages are declared null and void. An attempt was made last year to include such a restriction in a law with regard to marriage and its impediments which failed to pass the last Legislature of New York State. The reason for such drastic measures is to be found in these recent statistical investigations, which go so far to prove the wisdom of the old time Church authorities. If there has been, as seems to many, a decrease of the natural repug to such marriages in recent years, and if there has been a tendency to allow dispensations more easily than before, especially to our foreign-born populations, it is to be hoped that this recent report will tighten the bond of ecclesiastical jurisdiction and reinvigor ate the old natural feelings that the contemplation of such marriages used to

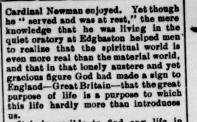
### AN APPRECIATION.

arouse.

CARDINAL NEWMAN AS VIEWED BY A CONVERT.

A theme which never palls is the life and character of the late Cardinal Newman ; and the appended sketch is of double interest because written by a convert who attributes her conversion indirectly to him. Mrs. Henry's hus band was one of Cardinal Newman's converts; his father, Bishop Henry of the episcopate of the Church of Eng-land having hear an Oxford mer of double interest because written by a land, having been an ( was also the Cardinal. been an Oxford man, as

Cardinal Newman was one who did not lean on others, but on whom others leaned. He has told us in his "Apolo died not many years ago at Tenby,



It is impossible to find any life in this century so singularly and simply devoted to spiritual ends as Cardinal Newman's. There have been more heroic lives, the lives of soldiers, mar-tyrs, missionaries, all lived nobly in the sight of God, but none of them at once so detached from the common human interest and yet so natural, genial and human as Cardinal Newman's. He was not sixteen when the impression came upon him "tsat it was the will of God" that he should lead a single life. "There can be no mistake," he tells God " that he should lead a single hos, " There can be no mistake," he tells us, " about this fact, and it was an an-ticipation," he added, " which has held its ground ever since, with a break of a month now and then. "

Cardinal Newman was always human, and even when on his conversion to the Roman Catholic Church he finally determined to be a religious, he chose no regular order but preferred a semiregular order but pictured a manastic life, feeling the supreme at-traction of a saint who, like S. Neri, lived half in the world, and whose home was called "the home of Chris-tian mirth." He paints in the most natural way his deep sense of his own frailties and sensitiveness when he is setting before himself St. Philip Neri's example-

I'm ashamed of myself, my tears and my

So easily fretted and so often unstrung-Mad at trifles, to which a chance motive gives birth. Complaining of heaven, and complaining of earth

At the age of only thirty-two years he could truly write this of himself :

But thou, dear Lord ! Whiist I traced out bright scenes which were to come. Isaac's pure blessings, and a verdant home. Didst spare me, and withhold Thy fearfu

word ; Willing me year by year, till I am found, A pilgrim pale, with Paul's sad girdle bound.

Cardinal Newman's life was evenly divided between the Church of Eng-land and the Church of Rome. He was forty-five years of age when he left the English Church, and died after fortyfive years of service in the church of his adoption.

It was not until after he left Oxford, as he tells us in a humorous passage in the "Apologia," that he learned that he was an object of imitation to crowds

of young men at the university. His dress, gait, pose of his head, the play of his features, were copied by his admirers. On one occasion he was obliged to wear a shoe turned down at the heel, on account of a chilblain, and it immediately became the fashion for a time among the under graduates who had fallen under his spell to go about with the heel of one shoe turned down. Cardinal Newman wrote all his ser-

Cardinal Newman wrote all his ser-mons, and delivered them without gesture and nearly in monotone, and yet so vividly did the personality of the man speak through the tones of that silvery voice that he managed to express more feeling in that monotone than others could express by all the

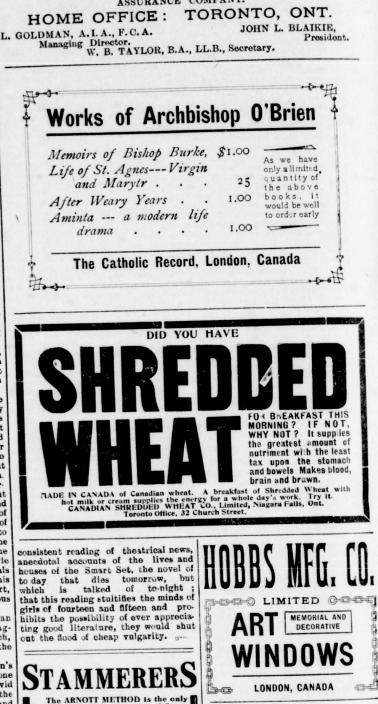
than others could express by all the than others could capture that arts of oratory. As a writer, his style is perfection of that art which conceals art. It reads as if it grew out of his mind, spontaneously and without effort, but is in reality the result of laborious training.

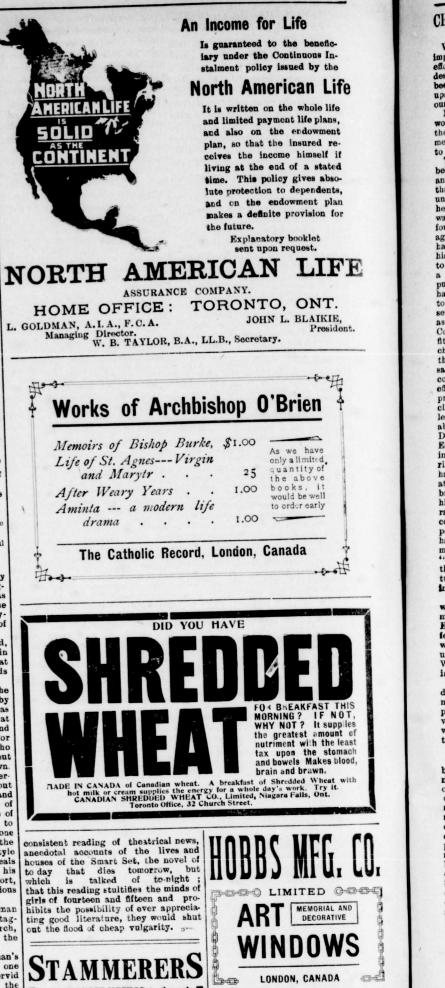
The conversion of Cardinal Newman The conversion of Cardinal Newman was thought at the time to be a stag-gering blow to the English Church, while at home it raised hopes of the speedy conversion of England. At the time of Cardinal Newman's conversion his two brothers, one Francis Newman passed from a fervid Evancelication to Theirm and the

Evangelicalism to Theism, and the

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CONTINEN

gian, "that "Dr. whatery has a tributed to him the ambition to be the head of a party," but he thought he had at-tributed it unjustly. "My habitual feeling then and since has been that it teeing then and since has been that it was not I who sought friends, but friends who sought me." Never had man kinder friends, or more indulgent. "Speaking of my blessings," he said : "Blessing of friends which to my door

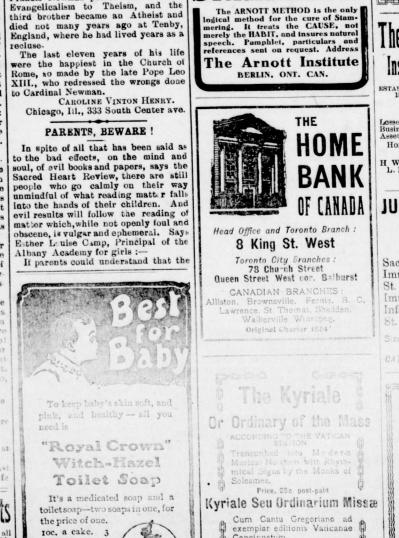
"Blessing of friends which to my dool have come, they have gone, they come to my joy, they went to my great grief. He who gave took away." Dr. Copleston said of Cardinal New-man, "Nunquam minus solus quam cum solus" (Never less alone than when here bend that is one reason why he alone,) and that is one reason why he leaves such a blank behind him. It is always the lonely spirit on which most social natures lean. And yet he was quite right in saying ambition was

never his weakness. He speaks of a sense of relief, rather He speaks of a sense of reliet, rather than a sense of mortification, when he found himself, after the publication of Tract 90, posted up on the buttery-hatch of every college, "like a dis-commoned pastry cook." He found it hard enough to make out whither he was going, but it was

but whither he was going, but it was a nuch easier inquiry than it had been time when he felt

Tall, Thy work was done. According they the lot that loveds, best, To more upon the past, to serve, yet be at real.







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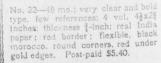
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