

FIVE-MINUTE SERMON.

Trinity Sunday.

THE DIVINE JUDGMENT.

And Jesus coming, spoke to them, saying: "All power is given to me in heaven and earth." (Matt. xxviii. 18.)

When these words were uttered by our Lord He had risen from the dead. On this occasion He had with Him only the eleven Apostles, whom He had instructed to meet Him by appointment at this time and in this place—a mountain in Galilee. A few words they are, but full of meaning. The Apostles saw our Lord in the flesh again; they heard His own human lips utter this truth: that all power is His in heaven and in earth.

How did they understand Him? They understood that the Man they saw, the human being who then stood before them, was endowed with all power that God would exercise in heaven and in earth; that to rule this vast universe was His right; that to sit on the throne of heaven, to be worshipped and adored as God by every creature, to shape the destiny of this world, of its many nations, of its many families, of every single soul born and to be born in it, to open and shut the gates of hell at His own will, to judge all without exception, each separately at the moment after death, and all together in the great Judgment day of God, is His right and His power as the Man, because He is Man in God and God in Man; the Man selected to be the One through whom the Divine Nature manifests Himself in all the fulness of the Godhead in human nature.

But what, therefore, is the first thought that must enter our hearts? It is necessarily this: How will that Man receive us when we are called into His presence, one by one, as we leave this world? How will that countenance look to us at that moment? How will those eyes listen to our reports of our own lives? How will those lips speak to us in that dread moment?

But why do we ask ourselves these questions? Because we know that we are to meet that Man in God, face to face, to give an exact account of all of our deeds in the body, and that He is the One to praise or blame us, reward or condemn us, receive us into eternal blessedness or cast us out into eternal, never ending darkness, and deliver us over to the rule of those who shall be our masters in hell.

Can we think what the result will be? Yes; and to a certainty! If our lives have been good, or if we die in His friendship, the Man Christ Jesus will give us a blessed and glorious welcome; but if our lives have been wicked, that Man will not just us forever. He will not have us anywhere near him. He will not endure our presence a single moment, nor permit us to speak in His presence, nor ever again to mention His holy name, but will cast us into that region of creation where holy names are not permitted to be uttered.

Do we truly hope that this sad fate will not be ours? Then we are truly good, leading good lives, are faithful to our duties as good Catholics. If we truly hope for His approval we can judge ourselves now and know we shall receive it.

How is this? Heed one can say to day, the last of the Easter time, I have obeyed the commands of the Church and made my Easter duty, then each soul is freed from mortal sin and knows the judgment of our Lord will be in its favor. Let any such soul die at any moment now and the mercy of God is surely his, for he is now in the friendship of God, his soul is restored to its heavenly state, and every soul in this state is so acceptable to our Lord that He cannot condemn it, but must welcome it to the society of those who are saved for ever.

O unfaithful, negligent Catholic! whose life heretofore has been a dishonor to God, a shame to your family, a scandal to your neighbor, and a disgrace to the Church of Jesus Christ, have you turned from your sins and made your peace with God this Easter time? Have you asked your past life clean from sin by this Easter duty? Then you, too, know you will receive the welcome of our Lord, the Man Christ Jesus, your King and your God. Otherwise you are still His enemy, and have a right only to His eternal wrath. How can you sleep a moment or rest a single instant longer while knowing you are condemned already, because you have not made your Easter duty?

CARDINAL LOGUES' INTERVIEW.

FAMOUS CORRESPONDENT GETS THE CARDINAL'S VIEW ON DIVORCE AND MARRIAGE.

I met His Eminence Cardinal Logue, Archbishop of Armagh and Primate of all Ireland, at the Archbishop's residence, Madison Avenue and Fifth Street, yesterday afternoon, and talked with him on divorce and kindred topics. He gave me the first interview he has accorded a newspaper since his arrival in America.

His Eminence received me in the parlor. He wore his cassock and biretta, and my first impression was that he typified kindness and dignity. Despite his commanding position, his manner indicates an entire lack of self-consciousness of his exalted rank. His voice is low and soft, with an attractive and rising accent, and gentleness is a characteristic and charming element of his make-up.

I had gone somewhat hesitatingly to see him but my nervousness was banished as I confronted the genial, witty, warm-hearted prelate, who has made a huge army of personal admirers, irrespective of religious creed, since his arrival here from Ireland a few weeks ago to attend the Roman Catholic centenary in the diocese of New York.

There was something very serious to me in the idea of discussing with a member of the Church one of the most important questions of the age in social and religious circles—the various phases of the divorce problem.

After a good-natured greeting the Cardinal inquired the exact nature of my mission. When I told him, his face assumed a serious air and he at once

became the scholarly, earnest man that is the real Cardinal Logue.

"What can be done to stem the divorce evil, to prevent the yearly increasing number of divorces?" I asked. "Divorce is a very bad blot on the republic of the United States," he said. "It is doing mischief, and it will do more if there is not a stop put to it. Follow the laws of the Catholic Church, which are the laws of Christ."

My next question, in response to his inquiring glance, was: "What is the Church's answer to the contention that the continuance of marriage without love is immoral, and that separation without divorce also tends to immorality?"

"The Church," slowly answered the Cardinal, "is no advocate of marriage without love, if by love you understand the reasonable and well-grounded affection which young people have for each other, and not that wild passion which so often ends in misery for the people concerned. Love of this kind is a mere impulse which is short-lived, and seldom ends in a happy marriage."

"Separation without divorce may tend to immorality in cases of those who have no conscience and who have never been guided in their conduct by the divine law. Otherwise," he said, "a separation without divorce in no way involves a tendency to immorality. It is known from experience that where the marriage laws of the Catholic Church are strictly observed a case of separation between husband and wife is of very rare occurrence. On the other hand, it is known from universal experience that divorce and facility of divorce are the very strongest incentives to immorality."

"Is progressive polygamy, as practiced by divorced persons who re-marry better than Mormon polygamy where several wives are taken at once?" I next inquired.

"If of two evils I were to choose the less I would prefer Mormon polygamy, where several wives are taken at once, to progressive polygamy as practiced by divorced people who re-marry. In the former case the wives and children are provided for, and in the latter the wives are often sent adrift and exposed to every danger, whereas the children, if there be any, are deprived of the protection and care which the natural law itself dictates that they should receive at the hands of their parents."

Moreover, it is hard to see how the children of divorced people can escape the stigma which must necessarily attach to those whose parents have been separated from each other, as very often happens, on account of some misconduct either of the father or mother."

I quite expected an evasive answer to my next query, but I asked it. "Do not the facts of Prince de Sagan and Anna Gould's marriage show a sanction to their marriage show a yielding to divorce by members of the Church?" I asked.

"By the parties concerned," he answered, "but not by members of the Church generally. If the first marriage was valid, as it likely was, their efforts to obtain either a sentence declaring the first marriage invalid, or in any way sanctioning a second marriage, are hopeless as far as the Pope is concerned."

"Do you not think that the tendency of the times is to more and more divorce, particularly in America?" "I think the tendency in America is to more divorces, but I think France is as bad, if not worse."

"Does the Church oppose divorce solely because it cannot change its position or for what reasons?"

"The Church opposes divorce because by the law of Christ marriage has been made indissoluble and the Church cannot change the divine law," he replied.

I then asked him his view of international marriages, to which he replied:

"It would be better to get married in their own country to people they know well and whom they could trust to treat them properly after the marriage, and in a republic like the United States I see no reason for State marriages."

EX-PRIEST CHINQUY.

Question—What do you know about Father Chinquy and his book, "Fifty Years in the Church of Rome"? Was he excommunicated, or did he leave the Church because he thought it wrong?—A. C. Montezuma, Ind.

Answer—Chinquy was suspended from the priesthood for evil conduct on September 28, 1851. This was in Canada. He was given another chance in Illinois, but was suspended a second time on August 19, 1856, by Bishop O'Regan, of Chicago. After his second suspension he organized some of his old parishioners into a schismatical congregation. Finding that the Bishop of the diocese would recognize neither him nor his parish, both went over to the Presbyterians in 1860. In 1862 the Chicago Presbyterian Synod dismissed him for swindling. He had collected money among the Protestants of France for his Presbyterian seminary and thirty pupils at Chicago. He had neither seminary nor pupils. Chinquy finally drifted down to the Baptists, who must have been pleased with him, for he remained a member of that sect until his death. Toward the end of his life he lectured under the auspices of the Orangemen and A. P. A.

You can judge the nature of his writings from the character of the man. A Protestant woman many years ago gave me her opinion of "Fifty Years in the Church of Rome": "If the Catholic Church is as bad as Chinquy painted it, and he remained in it fifty years, he is too much of a scoundrel to be believed under oath."—Cleveland Universe.

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JUNE—THE MONTH OF THE SACRED HEART.

RIGHT REV. CHARLES H. COLTON, D.D.
With the roses of June comes the heart's welcome of love to the Sacred Heart of Jesus. That Heart, so full of love for men, draws men to love it in return. Like the sun lighting up and incandescing the whole universe, so the Sacred Heart of Jesus would be the light and life of all mankind, where they would receive of His love, human and divine and whither they would return to Him their love.

It is of faith that the human Heart of our Lord and Saviour is hypostatically united with the divine nature, so that it loves us with an infinite love, and that through the same channel we may return our love to God and require Him for His favors. We should cultivate devotion to the Sacred Heart of Jesus. It is so easy, it is so natural to seek and find our Lord in this way. There is to be had the fullness of that divine love which prompted the sacrifice of Calvary. There is the stream of that precious blood and for us to the last drop on the altar of the Cross. There is the center of that life which our Lord laid down for man's salvation.

There is the seat of His love, the tribunal of His mercy, the treasury of His goodness. There is His thought for us; His design and plan to save and sanctify us, and bring Himself in Heaven to share with us His glory and happiness. To that Heart of Hearts let us then, ever turn our thoughts and our affections and give to it the homage of our being. It is for men to seek their Creator and their God, and here is the way: namely, the way He seeks them, through His Sacred Heart—His Heart of Love.

Let all our thoughts run there as to that natural center; let all our love go out to His Sacred Heart, for it wishes to engulf us in its love. Thus shall we be united to God. We shall live in Him and He shall live in us, and make us by union more worthy of him, because growing more like Him.

Let, then, the June days, so bright with sunshine and so warm with life, be passed in renewed love and adoration of the Sacred Heart of Jesus that he may renew His love for us, and cheer our souls, and renew our energies and cause us to love Him, as He does us, with an entire and consuming love.

A NOTABLE TRIBUTE.

Appropos the Catholic centenary, the New York Evening Post, one of the most thoughtful and scholarly of the great dailies of the metropolis, pays the following remarkable tribute to the Church:

"Remembering the old and bitter anti-Catholic feeling, it marks a great transformation that to-day it would be true to say that the Protestant churches would look upon the extinction or withdrawal of the Catholic churches as a great calamity. This does not imply that religious or even theological conviction has broken down, but that tolerance has broadened and that eyes have been open to see the facts. We are certain that Protestant denominations would be simply amazed and appalled if they were asked to take over the work of the Catholic Church in New York. They could not begin to do it. Even if they had the physical resources—the men and money and building—they would have neither the mental nor moral ability. For long years now the Catholic Church in this great port has been receiving and controlling and assimilating one influx of foreign people after another. It has held them for religion, and it has held them for citizenship. No one can soberly reflect upon this vast labor of education and restraint without becoming convinced that it has been an indispensable force in our public life. The Protestant churches have been and are now more than ever unflinching, whether by temperament or methods, to attack so gigantic a problem. They lack the authority—the compelling force of supernatural fears, if one insists. Nothing but a venerable and universal institution, always the same, yet always changing, could have taken her incoming children—the raw material of Americans—and done for them what the Catholic Church in this city has done during the memorable century now rolled past."

"Even those who cannot pretend to speak of Catholic dogma with entire sympathy must confess that some of its moral results are admirable and useful. The firm stand of the Church in the matter of marriage and divorce, for example, seems more and more a blessing as the laxness of law and of custom in that respect goes on increasing."

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Other churches have been forced, only out of shame at the welter of marital relations into which American society seems sometimes to be falling, to imitate and approximate the rigid standards of Catholics. We would not maintain that the Catholic position is an unqualified good; it has its incidental evils; but the testimony which it has born to the ideal of the Christian family is something which cannot be overlooked when those who are not sons of the Church are reckoning.

A criticism often made is that the Catholic Church in this country, particularly in New York city, has been too much given to going into politics, and that it has accepted without question gifts from sources that a prophet could not have looked at with unabashed eyes. . . . But we know of no Protestant church that is entitled to cast a stone on this account. The truth is that all churches, under the free system, have to take their own where they find it, devotedly that the Lord will sanctify the gift. And as for a church in politics, we would back the Methodists against the Catholics any day."—The Outlook.

THE LAY APOSTOLATE

Indifferentism writes Doctor Barry in a "Catholic Truth" paper entitled "The Layman in the Church," is the religious disease of our age. Other men have invented other names for it, such as Positivism, Agnosticism, Secularism.

When the laymen has done with school, says Doctor Barry, he too frequently has done with religion. Even if he still pursue the duties of religion he is satisfied to think he has done all that is required of him, when he has received the Sacraments and made certain contributions to the pastor.

As for an active Catholic life, in which he should endeavor to make his Catholicity a living force in the social world and propagate its truths, this conception of his religious duties never enters into his mind. Yet by our baptism, we are soldiers of the Catholic Church, apostles to those who do not believe, and citizens of the Gospel Kingdom. We have all rights within the Church; but we have all obligations, as much to others as to the Church and ourselves. It is undeniable, says Doctor Barry, that our average Catholic abstains from active social Catholicity. Our young Catholics have not that sense ingrained and persistent, of duties to be undertaken during their spare hours, which has created in England and in America the immense network of non-Catholic voluntary associations, so distinguished by their encouragement of the higher life and their attempt towards social amelioration.

Most of our associations, if not all, are lamentably undermanned. Considering the large percentage of young lay Catholics who might be drawn upon, the quota engaged in active social Catholicity is far from satisfactory. The question is, however, how can we increase their numbers? One must begin at the beginning, says Doctor Barry, and the beginning is to recognize frankly that the Lay Apostolate is lamentably wanting in our midst.

It is not enough to hear Mass and receive the Sacraments. Men must be taught—least of all men must be taught to see in their life that there is a Catholic social creed.

The difficulty lies mainly in retaining after their school-days, youths of both sexes who have already learned the lesson, more difficult than ever, since the whole machinery of public Christian law which might avail has long since been swept away in modern countries. Nothing is left but voluntary effort.

The great hindrance to the fulfilment of one's duties, says the doctor, in effect, is drink, the continual indulgence in untruth, selfishness and the disorder which this habit carries with it. Every association, therefore, which promotes sobriety, is a branch of the Lay Apostolate. Temperance is, in fact, a compendious name for the blameless Christian life, as it bears on our combat against the social evil in all its forms.

In this it is the layman who can strike the boldest stroke. He can take over the boy as he leaves school, and induce him to enter a social brotherhood. In gaining a youth to the cause of Temperance, he is practically assuring him his spiritual and material welfare in the world. The Catholic boy should be taught to consider his duties as a citizen; he must learn that his fellows in religion may need his service; a municipal officer, as a magistrate, or in some other public capacities.

Let every Catholic ask himself, says Doctor Barry, if he has helped any social Catholic enterprise and what help has he given in accordance with his power to assist. Individual effort and heroism can be the only solution in these days of religious anarchy and indifference. The victory over Indifferentism, Secularism and the worship of money, can be assured not by the clergy, who live out of the world but by the laymen who live in it.

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BESIDE MARY AT THE CROSS.

From a beautiful sermon on Our Blessed Mother, preached recently in the Jesuit Church at Dublin, by Father Kere, one of the eloquent pulpits speakers of the Society of Jesus on the other side, this extract is chosen, as it gives us material for a Good Friday meditation:

That the Virgin Mary should be to the sinner a Mother of Mercy is, in the second place, the wish of her divine Child. On His deathbed the Cross He bequeathed poor sinners to most merciful love. That was not, then, the first beginning of her motherhood of men, but it was Christ's solemn and authentic promulgation of it to the world. His sacrifice on Calvary was the one great public and official act of Christ's priesthood. Hence all His words spoken from the Cross were addressed to all the world. The dying Christ from His Cross entrusted His mother to St. John's love, and gave St. John to her heart to be her son in His own stead. That is the literal sense of Christ's words. These words have also a spiritual sense, and in this sense, St. John is taken to represent the human race. This teaching is undeniable. It was, indeed, less explicitly and less frequently insisted upon in the early ages when the heresies that attacked the Christ absorbed the attention of the Fathers, but it has been always held.

Stand in spirit at the foot of the Cross, beside the Virgin Mother. Look up into the face of your dying Redeemer. Look into the Divine eyes which, through blood and tears, look down into your very soul. Read their bitter, bitter tale of shame and sorrow for your sin; of agony, of anguish, of broken-heartedness offered in ransom for your redemption. But, most of all, read the dear, sweet message of those eyes of Jesus, the message of His heart, the heart of Him who loved you first and who loved you most. As you look, listen, from those lips, trembling with pain and love, there come a voice, a voice that is a sob, a prayer, an appeal: "Behold thy Mother."

He had given you His life, His love, His heart. Now He gives you what He loves most—His Mother.

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