

FIVE-MINUTE SERMON

TWENTY-THIRD SUNDAY AFTER PENTECOST

PRAY FOR THE DEAD

"Lord my daughter is even now dead, but come lay Thy hands upon her, and she shall live." (Matt. 10: 8)

The ruler of whom we read in to-day's Gospel possessed a great love for his child, otherwise he would not have come to Jesus for aid...

Even under the old dispensation there was, besides heaven and hell, another place for the departed, called Limbo...

These poor and suffering souls in purgatory can do nothing to shorten their time there, or to lessen their suffering; for them the night has come, in which no man can work...

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My dear Christians, would it not be heartless and wrong of you to pay no heed to the supplication of your parents, relatives, friends, not to stretch forth your hand to alleviate their sufferings...

Horse Badly Cut on a Barb Wire Fence

Mr. L. J. Carter of Roslin, Ont., had a horse very badly cut on a barb wire fence in the fetlock. He doted with the best veterinarians in his section for three months, but the wound stubbornly refused to heal...

It is the best guarantee of the continued happiness of the normal, decent man and wife. It is true, of course, that the duty of motherhood does not square with the horrid ambitions of the debased creature...

THE MOMENT OF CONSECRATION

Rev. Chas. Coppens, S. J., in The True Voice. No wonder that the golden tongued doctor of the ancient Eastern Church, St. Chrysostom, wrote in his treatise on the priesthood: "During that time angels stand by the priest, the whole order of heavenly powers fervently pray and the sanctuary is full of choirs of angels come to honor Him Who is offered up in sacrifice..."

The lives of many saints narrate similar apparitions. Frequently they were favored with the vision of Christ Himself, whether under the form of a lovely infant resting in the uplifted hands of the priest or smiling on him from the corporal on which he lay, or under the aspect of other times of the crucified Redeemer hanging on the Cross...

In 1258 in the "Saint Chapelle" in Paris, close to the palace of St. Louis, at the elevation of a Mass, a beautiful child was seen in the hands of a priest by those present. The apparition lasted sometimes five or six days, and then disappeared. St. Louis refused to go and see it saying: "Let them go who do not believe that our Lord is in the Sacred Host; my faith enables me to see Him in it every day..."

There is a striking commentary on the Pagan spirit of the times that the following words from the lips of a woman could find place even in a yellow journal: "Mothers cannot afford to rear families, because in the attempt they will lose the affection of their husband, squander their beauty, break their own hearts, and receive no reward for their pains..."

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A GROWING EVIL It is a striking commentary on the Pagan spirit of the times that the following words from the lips of a woman could find place even in a yellow journal: "Mothers cannot afford to rear families, because in the attempt they will lose the affection of their husband, squander their beauty, break their own hearts, and receive no reward for their pains..."

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who, as explained above is merged in God during the consecration. Thus St. Philip Neri was several times seen by the faithful present raised above the ground while he said Mass, at other times with rays of glory around his head...

INDIFFERENTISM - THEN WHAT?

We hear a great deal these days about "tearing down the barriers of creed and dogma." Indifferentism in religion is popular among our non-Catholic friends. "One religion is as good as another" is their slogan. Only the other day we heard a representative of the Volunteers of America, (a secesion branch of the Salvation Army), declare in a public address: "Be putting up the barriers of creeds and theological opinions! Let us unite!"

Unité in what? In believing nothing, Unité in rejecting God's truth as revealed to man by Jesus Christ. That is what public speakers, who love for popular applause, on any occasion, no matter whether it is in a prison reform, better politics or a new sewer that is being discussed, as if they could not unite to secure reforms or public improvements without throwing overboard revelation and positive religion!

They will be all very well for Protestants to talk about uniting, on the last shred of revelation on which they can agree. They have little enough at best. But, we confess, we prefer the man who has religious convictions, however erroneous, and who is not afraid to stand up for his convictions, if necessary. We prefer a sincere and earnest Episcopalian or Lutheran, to a "liberal non-descript who has no religious convictions worth mentioning. For Catholics, of course, indifferentism in religion is unthinkable. They cannot whittle down their faith to accommodate the unbeliever of others. For them it must be all of God's religion or nothing. They would minimize their creed to destroy it altogether. They must be Catholics in the full sense of that term or else not at all. Those who do not—or who will not—understand may call us intolerant. They would have us believe that indifferentism and tolerance are convertible terms. What nonsense! And this is what Protestantism has come to to-day! How long before it turns from indifferentism to intolerance, unbelief in even the shreds of revelation to which it still clings?—True Voice.

METHODS OF MODERN GOSPELERS

WHILE PASTOR RUSSELL WOULD DEPOSE THE POPE, HE WOULD AT THE SAME TIME GIVE HIMSELF SIMILAR OFFICE

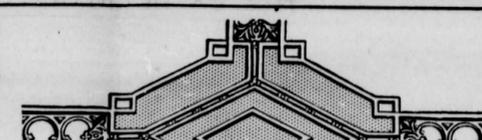
Rev. Albert Muntch, S. J., St. Louis University, in the Catholic Fortnightly Review.

Pastor C. T. Russell of the Brooklyn Tabernacle is carrying on an active literary propaganda in favor of his policy of their own and gladly give space to "new theology" of the Russell brand. Recently the Catholic Fortnightly Review received a letter from a subscriber in London, Ontario, who enclosed a copy of the Daily Argus Leader of St. Louis, which contained one of these delectable sermons of Mr. Russell. The writer remarked that the (Russell) sermon assumed the rather unique role of self-contradictory spiritual director of the rest of Christendom.

A glance at the article in question shows that this criticism is more than justified. For the whole sermon is a scintilla in favor of the "Federated Church" (of which Mr. Russell, no doubt, would be the head and guardian). The opening sentence gives the keynote: "We meet to-day to consider what sacrifice would need to be made in the interests of federation by the three oldest denominations of Christendom."

Before giving Pastor Russell's suggestions as to the methods to be employed by Catholics for falling in line with the new Federated Church, I wish to offer some straightforward testimony as to what church of this kind—made up out of the "disjecta membra" of denominations at variance with one another—really is and what sensible people think of it. A year or two ago had an excellent opportunity to talk to a great many men confined in one of our state reformatories. A kind of "Federated Church" had been inaugurated by the Methodist chaplain for all the prisoners, and attendance at the services meant a better standing with the prison officials. Now from my talks with the men, Catholic and non-Catholic, Jew and Gentile—I learned that the "Federated Church" is a big humbug. Most of the prisoners attended to please the wardens and to get "a good mark" and afterwards had huge sport at the "Federated" attempts of the chaplain to get them on the road to heaven. The Catholics went there to get out of their cells and perhaps hear the organ, the Protestants ditto, and the Jews ditto. For all they knew that no "Federated Church" had the power or wisdom to meet their various spiritual needs and felt that there was more of the human than of the divine in its foundation. Be it remarked, also, that membership in the Federated Church was denoted by a special button which, we noticed, was conspicuously displayed by those who expected to reap the hundred-fold reward of their church allegiance here below.

And now what must Catholics do to enter and secure heaven in the Federated Church? The preacher of the People's Pulpit is quite specific in telling us what to do. "For Catholics to join the federation would signify the surrender of a great deal, and yet, in the light of the twentieth century, surely much could be surrendered without any sacrifice of manhood—merely with sacrifice of little pride. For the Church at Rome to



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federate with the Protestant church would mean that they ceased to protest and that she relinquished her peculiar claims." (There follow four cardinal doctrines of the church all of which Catholics would have to "relinquish" to secure membership in the church.) Among these claims to be relinquished are, that the Pope holds the place of Christ in ruling the Church. Of course for a man of such vast ambitions as Mr. Russell, who himself seems to have no secure membership in the church, the Pope must be an especially bitter pill. But we can easily get rid of this obnoxious doctrine. For "the claim that the Pope is God's Kingdom, that the Pope reigns successively as Christ's viceregent, should not be difficult for Catholics of our day to lay aside. How ever strongly it was held in the dark past, it is surely little appreciated by Catholics today. No longer do the Popes dominate the civil rulers of Christendom."

It would be labor lost to argue against reasoning of this kind, and we prefer to class the writer with that unfortunate portion of the Protestant flock stricken with what the late Dr. Lambert used to call Papanania. But we have a right and a duty to protest against the objectionable methods of these gospellers. We cannot object that copies of the People's Pulpit are placed in street cars (as has been done in St. Louis), but we think it against that spirit of Christian peace and charity which the gospellers so loudly profess boldly to enter Catholic churches and chapels and there to distribute their hitless tracts. This has also been done in St. Louis—one of the clergy informing us that copies of a particularly sensational number of the People's Pulpit had been thrown into his Sodalilty hall. This number advertised a free lecture by a certain "Noted Bible Exegete" (R. H. Barton) on "Who Created Hell?" An explanatory note added: "The Bible Truth concerning hell has long been misunderstood, making God appear unjust, merciless and cruel." The "noted exegete" promised to put the doctrine in its proper light.

What a pity men of this stamp cannot be persuaded to take a month's course in the Catholic Catechism!

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