

FIVE-MINUTE SERMONS.

Second Sunday After Easter.

HEARING JUSTICE. Who, when he reviled, did not revile when he suffered. He threatened not; but delivered himself to him that judged him unjustly." (1. St. Peter II. 23)

One of the saddest trials, my dear brethren, to which we can be exposed; indeed, perhaps the hardest one of all, is to be condemned unjustly. And the condemnation need not be pronounced in court, and published to the world. It need not even be given by public opinion; no, there may be only a few who share in it, perhaps only one, and that may be one whose judgment is not of much weight; still, to be falsely judged, to be accused of what we have not done, to have even our motives misinterpreted, is a pretty heavy cross to bear. How often will you hear people alleging as a reason for a permanent breach of friendship with some one, that that one has belied them? It is of little use to point out that the person who is or seems to be a false accuser, may really not intend to be guilty of falsehood, nor be conscious of rash judgment, but may in his or her heart actually believe the charge, and feel not only justified, but even under an obligation of conscience in making it, and thus be guilty before God. No, the sting is perhaps even greater, that he should believe a thing about us that we feel is not true, and could not be.

Nor is it enough to say that there are many things which we ought to be judged guilty of, but are not; and that so we can afford to take some punishment that we do not deserve, as we escape a good deal that we do not. No, we say to ourselves: "I would not mind it so much if it were true; I would rather take the burden of all the many wrong things that I have done, than of one that I have not." Perhaps that would not really be the fact, but we feel as if it were.

I think, then, that to find a real cure for our heartache about matters of this kind, we must take the one which St. Peter gives us in this epistle of to-day. We must take refuge under the shadow of the cross of Him Who, as the Apostle says, "Suffered for us, leaving us an example, that you should follow His steps." The Cross of Christ is the only remedy for all the pain and misery of the world, as well as for its sins; and we may as well come to it at once as wait till other consolations have failed.

Let us, then, lay to heart our Lord's example in this matter, as St. Peter tells us; let us keep it always by us, to be ready for use at the first moment. Let us consider how slight and insignificant are all the false judgments that can be made about us, miserable sinners that we are, compared with that which was passed on Him, the Saint of saints; on Him Who was not merely holy, but holiness itself, the source of all sanctity, the Giver of every virtue that we can have. Let us consider how He was reckoned with the malefactors, how He was condemned not merely to death, but to the shameful death of a criminal; and how not merely one or two, but the crowds of His own people, who had come to save, turned against Him and believed all the false charges which His accusers made.

And let us not imagine that, being in truth God, His human nature was made insensible to all this outrageous injustice by its essential sanctity, or by the homage of the angels, or of those on earth who really knew and loved Him and rendered in His honor. No; it was no more rendered in this insensible to the pain of the false charges than it was to the sharp piercing of the nails driven through His hands and feet. Indeed, that He could much better have borne. His infinite purity and sensitiveness to sin only made those suspicions and accusations of it the more intolerable; physical suffering was little in comparison. Yet, as the apostle says, in this He did not defend Himself. He was willing to drink this bitter chalice to the dregs. When He was reviled, He reviled not again. He neither cleared Himself, which He could easily have done, nor took the poor remedy which we sinners are too apt to take, of accusing His accusers.

Let us, then, when thus tried in our poor way, ask Him to give us the grace to do as He did, and even, if it be possible, to rest for a time at least, under accusations which we might remove, when the honor of God is not concerned. And let us remember not to be guilty of rash judgment in our turn, but make, as He did, every possible excuse for those who belie us; let us believe that, so far as they are wrong, they know not what they do. And, lastly, let us take the greater pains to abstain from uncharitable thoughts or words about our neighbors, thus exposing them to a trial which we have found so hard to bear.

A Pertinent Question. "Some of our very near neighbors in the newspaper field," remarks the Providence Visitor, "are printing editorials on the French situation which would give one the impression that they are subsidized by the French Government were it not that sentences here and there clearly show that whoever writes them knows little or nothing about the struggle between the Church and State. And yet much has been recorded concerning the methods of the French Ministry besides what has come from the Associated Press. Why do not our contemporaries read a little more?"—Sacred Heart Review.

Do you think that the poor man living a life of obscurity, and keeping the Commandments of God and the Church, is not an apostle? Sir Henry Bellingsham, a Catholic Irishman, formerly a Protestant, says that the things which first impressed him and impelled him to study the Catholic religion "were the personal example and simple faith of the Irish poor." We have many apostles these days which promise good results, but there can be no doubt as to the great efficacy of the apostolate of good example.—Sacred Heart Review.

"THE LUTHERAN REVOLT."

HOW THE SO-CALLED REFORMER BEGAN THE WORK OF DESTROYING THE BIBLE—FATHER PARDOW, S. J., ON "BROAD CHRISTIANITY."

"The Lutheran Revolt and Broad Christianity" was the subject of Father Pardow's sermon in the Cathedral Sunday evening last. The preacher began his discourse the fifth of the series, by stating that he had been requested through the mail to speak a little more fully about Luther and the so-called "Reformation." He said: Whenever I pick up a book on the back of which is printed "The Protestant Reformation," I feel an intellectual chill run through me. The reason of this sudden refrigeration is very evident. The writer, who begins by stating that the religious revolution of the sixteenth century was a real, bona fide reformation, has ceased to be an historian, and has become a lawyer. He has deliberately set a thesis before him which he must do his very best to prove, just as an attorney defending a man who has killed an innocent man, or a man who has committed a crime, sets a thesis before the jury, and his efforts to prove that his client's crime was only homicide, not murder. But the historian's bounden duty is very different. He must place the plain facts before the reader, and then let the reader pass sentence on them.

Protestant histories of the so-called Reformation had to paint the state of the Church in Germany in the darkest possible colors, so that even Luther's dark character might seem bright against such a background. Anything, therefore, that would be praiseworthy in his efforts to save that his client's crime was only homicide, not murder, was omitted, so as not to spoil the effect.

A few years ago somewhat similar unfair dealings were met with in many American writers. I refer to our new possessions in the Philippines. To cause the American occupation to appear as a liberation for the Filipinos, the stupendous work of the friars had to be continually ignored. Thus it is that so-called history repeats itself. But when passion grows cool, fair-mindedness often returns. In fact, the American officers who have officially examined the state of the Philippine Islands previous to the American occupation now state that no body of men could ever have done for the Filipinos that which the friars so successfully brought about. The pre-Lutheran period of Germany's existence is now being looked into with uncolored eye-glasses, and real history is being written: we are getting at the facts. It is a very consoling sign of the times to see that a distinguished Protestant writer, about to dedicate many pages of his book to the period just now referred to, does not begin his chapter with the flaming headline, "The Protestant Reformation," but substitutes the real title, "The Lutheran Revolt."

IN LUTHER'S OWN WRITINGS. If any one who wishes to study satisfactorily the question of this revolt, the shortest way is to go to Luther's own writings. Luther began the work of destroying the Bible, a work so successfully continued by our Protestant brethren ever since Luther's time. That's my assertion: now my proof. "The Epistle of St. James," writes Luther, "is an epistle of straw. I do not look upon it as the writing of any apostle. The Epistle to the Hebrews is neither St. Paul's nor that of any other apostle. I look upon the Apocalypse, or Book of Revelations, as neither apostolic or prophetic."

The famous verse from the Epistle to the Romans reads thus: "We conclude that a man is justified by faith without the works of the law." Luther made it read: "By faith alone, and he on asked how he could be sure of it, he answered with the word of God, his answer was, 'Dr. Luther will have it so, and he is a doctor above all doctors in the whole of Popery.'" Luther was thus casting the seeds which would after a while germinate into so-called "broad Christianity." He was choosing what to accept and what to reject from the bible, and his followers would before long imitate his example and accept or reject what they pleased from all Christianity. The errors of "Broad Christians" are a logical conclusion from the Lutheran revolt. The men and women of our day who advocate from the pulpit or platform the heresy of "Broad Christianity" at once catch the "itching ears" of the great unthinking multitude. It sounds so grand to say, as a noted "broad Christian" recently said: "Theology seeks indeed for a definition of God, but religion seeks for some close and warm relation with Him. Men become embittered by theological controversy, but religion calmly says, 'Peace be still.'"

AN UNPARDONABLE MISTAKE. Now, this defender of "broad Christianity" makes the unpardonable mistake of forgetting how very much theology he is actually building on when he so positively states that "religion seeks some warm relationship with God." He is building on the existence of God, and that is theology; he is building on the personality of God, for one cannot have a warm relationship with an impersonal power, and that is theology. He is building on the loving providence of God over His rational creatures, and that is also theology; and so on to the end of the chapter. Is it not passing strange that men who set themselves up as advanced thinkers should stumble in the very "kindergarten" of logic? As impossible is it to have a warm relationship with God, if I do not know for certain what He is to me or what I am to Him, as it is impossible for me to have a true filial love for a woman if I do not know whether she is my mother or not.

These "broad Christians" are forever darning into our ears that they are fully convinced of the need of religion and that they are aiming energetically at spreading it, by breaking down the barriers of creeds that their only desire is the uplifting of men and women from the slough of doubt and unbelief on to the solid ground of a simple faith. But we at once recall the words of the Bible: "They were not of the seed of those men by whom

salvation was brought to Israel." (1. Mach. v. 62.)

In a word, these "broad Christians" are seeking a so-called Christianity outside the Christianity of Christ. Our blessed Lord insisted on one thing, viz., that His hearers should have absolute confidence in Him. He wished them indeed to examine most carefully His credentials, but those credentials were not the proofs of each particular point of His right to teach with authority. "You think, in the Scriptures," said our Lord to the Jews, "to have life everlasting. . . and you will not come to me, that you may have life." Finally, He completed the full round of His teaching by these momentous words, addressed to His apostles and their successors: "As the Father hath sent me so I send you. Go ye, therefore, and teach all nations." This is the divine charter of the Church and the death-knell of "broad Christianity."

PIUS X. PICTURED.

MOTHER'S DEVOTION—STORY TOLD BY REV. PRESIDENT OF NOTRE DAME. "Many a parent is selling his child into slavery for a handful of nickels," declared the Rev. John Cavanaugh, C. S. C., president of Notre Dame University, South Bend, Ind., in a recent lecture in Chicago.

His subject was Pope Pius X, "The White Shepherd of Christendom," and in the course of his address, to which more than a thousand persons listened, he made a forcible and eloquent plea for education.

"For the sake of the \$200 a year they are able to earn, and in many cases far less," he said, "parents are robbing their children forever of a chance to rise in the world. I entreat you, and I entreat all Catholics to follow the example of the noble Signora Sarto, whose loving sacrifices made it possible for her son, Giuseppe Sarto, to become Pope Pius X."

"Save the Sartos to society!" Father Cavanaugh dwelt largely upon the human side of the Pope. He told of his humble origin, and of the daily sacrifices made by his parents to give him an education that he might become a priest of the Church to which their forebears had been devoted for generations.

As a boy little Giuseppe Sarto was mischievous and not above playing truant; he took delight in creating little disturbances and laughed at the teacher who punished him. He stole apples and engaged in other forms of juvenile delinquency; but when he learned that his parents were making such sacrifices that he might be educated, he settled down to the sober business of life.

At last there came a day," said Father Cavanaugh, when the father of little Giuseppe Sarto took hold of his child's hands and walked him to the college, fifteen miles away, where he was to begin the study of Latin.

"Little did that father think that day that his big, rough hand, hardened by toil, was leading along the highway a future Pope of Rome!"

MOTHER TAKES UP BURDEN. "Some day a great artist will paint that heavenly scene, and a most impressive picture it will be."

A month later the father died, and then it fell on the lot of Signora Sarto to provide for the education of her cherished son. In order to do this she was compelled to sell part of her little farm, but she did it gladly, feeling that great things were in store for him.

Father Cavanaugh related many incidents of the life of the future Pope of how, as a priest, he lived on meal and vegetables, that he might give his all to the poor; of how having no money he pawned his priestly ring to save for one of his parishioners a horse which was about to be taken away from him for non-payment of taxes; of how, when patriarch of Venice—a position one rank higher than an Archbishop—with his own hands he carried bedding to the poor at midnight and was stopped and questioned by the police, who took him for a madman; of how, when a priest, he labored for days and nights at a time among cholera victims without sleep until he was as pale as the dead to whom he had ministered.

ILLUSTRATING LOVE FOR MOTHER. "Notwithstanding the gradual advancement of her son," said Father Cavanaugh, "Signora Sarto would never admit her motherly pride in his career. Not when he was Bishop of Mantua, nor even when he was made Patriarch of Venice, would she confound to any particular gratification; but when the once humble Father Sarto was made a Cardinal her heart was filled with pride and joy."

"When he was summoned hastily from Rome to her side when his mother was dying, this affectionate and thoughtful son paused outside the door long enough to array himself in all his robes of office, that by showing himself to her as he appeared in all the glory of a prince of the Church, he might bring one more ray of light to her dying eyes."

As illustrating the extreme simplicity of the Pope's character, Father Cavanaugh related that a friend once asked of him when he was Bishop Sarto, "What would you do if you were Pope?"

"I would wear a white cassock," was his reply, meaning that he would in no wise change his manner of person or mode of thought.

After he had been elected Pope they asked him: "How will you have your quarters fitted up?"

"As simply as possible," he replied. "And by all means have no looking glasses."

people. That wonderful man, Cardinal Manning, once flung himself on his knees before Leo XIII. and cried out with passionate entreaty, 'Holy Father have done with the dead dynasties of the past, break away from kings and concordats. It is the day of democracy. Ally yourself with the people.'

"When the infidel government of France deliberately turned its back upon all the glories of its past, when its decadent politicians left their drugs and their cosmetics long enough to empty their vile souls upon the holy priests and consecrated virgins, Pius X. looked beyond the concordats and past parliaments to a regenerated French people that is still to be, and politely declined to be terror stricken."

FRANCE CANNOT KILL CHURCH. "When the Minister of Public Worship, addressing the school teachers of France," said: "The time has come to root up from the minds of French children the ancient faith and get rid of the Christian idea," when, with horrible blasphemy, he said: 'We have hunted Jesus Christ out of the army, the navy, and the schools, the hospitals, the asylums, and law courts; and now we must hunt Him out of the state altogether,' the Pope answered: 'Why so hot, little man, why so hot? When your little anti-Catholic fury will have spent its force like many another gust in her history, the everlasting Church of God will be baptizing your children and supplying anti-toxin to the poison you have injected into their blood.'—Catholic Union and Times.

FIRST IN WORLD, IT WILL BE LAST.

SO DECLARES DR. LLOYD, RECENT CONVERT, IN LECTURE ON CHURCH.

Rev. F. E. Lloyd of Uniontown, Pa., an Episcopal rector whose conversion was recently noted, in a lecture declared that the Catholic Church is the only true Church of God and that all Churches founded by religious leaders are outside the pale of divinity.

"The Church of the living God, the pillar and ground of the truth," was his text. "I believe the holy Catholic Church to be not the creation of man but of God," said Dr. Lloyd. "In order that they may be saved the Catholic Church demands the loyal allegiance of every human being. Perhaps I may offend the sensitiveness of some of my hearers, but I do I am only seeking your own salvation. In this gold-ridden age there is need of some loyal, resonant voice to break down the barriers of sin."

CHURCH LIKENED TO ARK. "The Catholic Church is the ark of safety, the sphere of grace and the home of truth. She has been traduced by those who ought to know better and oftentimes misrepresented by her own children. There was but one ark and when the floods came those who stayed outside of it were lost. So it is with the holy Church."

"There are five things that make the Catholic Church easily recognizable anywhere. These are unity, sanctity, apostolicity, Catholicity and perpetuity. Do you find unity in the denominational churches? Most emphatically no. Unity of faith and unity of government mark the Church of the living God. I sought in vain in the other churches for the first mark of the Catholic Church."

"Now for the second sanctity. Mere preaching could not save a mouse. There must be an infusion of holiness into every human soul. The preaching and praying and singing of Protestantism never can save a soul. The Catholic Church is the only Church where sanctity reigns."

"The third quality by which you can recognize the Catholic Church is apostolicity. Our separated brethren will not tell you their Church is apostolic. No man can establish the Church of God. No religious leader, no matter how earnest he may be nor how great his attainments, can found a Church that will stand the test. It seems to me a sacrilegious thing that any man should try to do so. Alexander Campbell would not admit that the sect which he founded was apostolic. None of the great religious leaders will admit it."

"IF APOSTLES CAME TO CHICAGO." "Suppose—and I say it in all reverence—St. Peter or St. Paul or St. Thomas should come to Chicago, what church do you think they would attend? What church do you think the holy mother of Christ would attend? Take this golden nugget home with you, put on your thinking cap and think it over and it must prove a strong argument with you."

"The fourth means of recognition is Catholicity. The Catholic Church means universality. It has all the truth necessary for all the people all the time all over the world. It is the same in Spain, in Italy, in Australasia. There is not a truth that you can not get from the Catholic Church. The soldiers around the crucified Christ bear His garment, but the Protestants have rent His body."

"Perpetuity is the last thing I will call your attention to. The Catholic Church was the first in the world. It will be the last."—Catholic Union and Times.

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A RUINED CAREER.

THE STORY OF A MAN WHO DIDN'T KNOW WHEN TO STOP.

Fifteen years ago Joseph Mulhatten was one of the most prosperous and successful traveling salesmen in the country. He received a salary of \$15,000 a year with an expense account almost as large.

Later he occupied a squalid cell in the San Francisco police station answering the charge of stealing an overcoat.

Fifteen years ago this man set the styles. He was somewhat of Beau Brummel and his "glad clothes" were up-to-date. When on the road he lived like a prince. Nothing was too good for him.

Clothed in noisome rags, a physical wreck, bloated, bleary-eyed, nervous-shattered and dirty, he sat in his cell scarcely able to tell his name.

Once Joe Mulhatten was the best raconteur in the country. His stories—the inventions of an ingenious mind and ready wit—were printed in all the newspapers and some of them are still going the rounds of the press. He was proud of the title, "Biggest Liar on Earth." His stories set the whole country laughing.

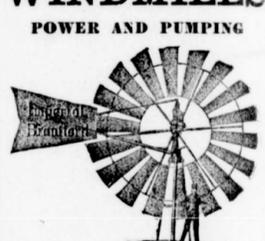
What brought about the change in Mulhatten? Whiskey! He was a type of the good fellow. To be this sort of good fellow you must do as the other good fellows do, if not more so. Mulhatten went the limit. He was the life of every party. Generous to a fault he never turned down a friend—and he had a lot of friends those days. He has no friends now. He is unable to get bonds to keep himself out of jail. His is the old story of trying to conquer drunkenness. To keep up his end in the drinking bouts he swallowed the stuff. It got onto his nerves and jangled them. Then it tackled his stomach and ate out the linings. As the whiskey was going in his wits went out. He began to forget the point of the story and mumbled it. His spears interfered with his business. His friends began to say that Joe's pace was too rapid. Then he lost his \$15,000 position. He could not make good. Engaging at a lower salary he tried to quit drinking and to redeem himself. He took the cure. But he was too far gone. Joe was "all in." He became a nuisance. Then he was a tramp who frequented back alleys and cheap saloons. Joseph Mulhatten, the Sybarite, became a common bum. The moral runs all through the brief story of his debauchery. Drunkenness will ruin the smartest man alive.

To Confiscate Irish College.

Apparently the fate of the historical Irish college at Paris is settled. Under the Separation Law the atheistic French government has taken over the property of all the seminaries of the French church, but for months it has hesitated to seize the Irish college. The Bishops of Ireland have interceded in its behalf and so have a number of the Bishops of England. Archbishop Bourne of Westminster at their head. Their college was founded centuries ago for the education of Irish ecclesiastical students and not a penny of French money is invested in it.

The thing is so monstrous, says the Irish World, that even M. Briand, the Minister of Education and Public Worship, feels called upon to make some kind of defense of it.

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In Treaty with Honor—A Romance of Old Quebec, by Mary Catharine Crowley, author of a Daughter of New France, The Heroine of the Street, etc. \$1.50 post-paid. A Little Girl in Old Quebec, by Amanda M. Douglas. \$1.50 post-paid. CATHOLIC RECORD, London Canada

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CHATS WITH

Dreamers are often... Once when Emerson... discussing railroad business matters... "Gentlemen... real things for a w... Emerson was call... dreamers," prophetic vision... that would be, th... to come. Tons of... women to-day str... almost alone. Edison is a dream... people half a cent... enjoying inventi... facilities which m... utilities of to-day... His mind's eye s... means and device... velous to us. He... lives in a world... people. Dreamer... true prophets. T... tion that will be... As it was the... built the old San... the greatest port... so, when San Fran... months ago, w... were homeless, it... to-day who saw... ashes of the old... desolation, and... grit, that unconq... that characteriz... half-century bef... new city greater... old. The Dreams T... It was in dream... of the great tra... first saw boom... new enterprise... "practical" me... saw only the p... vast alkali plat... passable mount... men like Hunt... bound togethe... with the bands of... oceans neighbor... and built cities... desolation relig... It was the p... dreamers that t... gressmen with... advised imperi... the mails across... desert, because... lous, a foolish... build a railroa... as there was n... a population. It was such... great metropo... straggling Indi... the Kansas Cit... Salt Lake City... and the San... before they p... existence poss... It was such... Field, Joseph... Palmer, who... burned Chicag... city, infinitely... than the old... Take the dre... history, and w... The most of... life worth liv... epitated man... him above co... our dreamers. Ruski... There is on... all the viles... time only, but... of great min... many habits... the vilest is... yourselves in... unities every... you concentr... matter of ch... subject of th... back opinion... of forming... your own... tion is in th... of excitement... hope of win... self into the... those who liv... there no othe... would be a... tected you f... scandalous a... you will find... glorious and... such as an... horse, or ma... ball." Words sp... dangerous;... time are fa... written un... feeling is ju... that is ins... such a tim... nothing is s... when feeli... another's r... seeming un... danger than... indignation i... but to fail... downright... evident hou... down in b... an extent... need no d... before you... ne w... If you w... friends, th... your suspi... friends fol... When you... or her the... your symp... as if you... yourself b... friend's h... into your... cold, form... hearty, wi... your pers... into your... be afraid... not think... is a thief... Catholic