FIVE-MINUTE SERMON. Sixteenth Sunday after Pentecos

FATHER VAUGHAN'S ADVICE TO HUSBANDS AND WIVES.

THE MOVEMENT TOWARDS RE-

UNION.

AN INTERESTING CORRESPONDENCE LOOK

eunion, but that inasmuch as it does

waukee, as refers to that of Lord Hali-

SEEKING UNITY.

8

MEDITATION. That He

"hat He would grant you according to the s glory, to be strengthened by His spiri t unto the inward man." (Eph. iii. 16.) Brethren, mark those last words-the

Let the man in love beware. To be madly in love may mean not to be in love at all. It savors of passion, and there is no more cruel and cowardly traitor than passion. Let a man send it to the rear of all his affections. It is the privilege of a woman to act with impulse and feeling—a man's duty is to ignore feeling for reason inward man. The outward man is easily known; you see him, touch him, hear him whether you will or not. The in-ward man is known fully only to God. feeling for reason. When a man tells you he is in ecstation Not even one's father-confessor knows much of the inward man of the penitent. Yet that is the real man; the reasoning, love, he is not far from hysterics. All that is symptomatic of fever, under which a man, not being normal, has no thinking, loving, longing, deciding, judging, accountable and responsible man. That is the man God deals with right to commit himself to a girl for life. Let a man remember why he is marry-ing; not to enjoy himself, not to make in an especial manner. He has His out-ward, visible Church and the Sacrahimself eternally happy here, but to realize himself, to build a character, to play the man and to do some good, leaving the world better for his mission ments to reach through the outward man to the inward man—to reach what God alone can reach. What is a sacra-ment? An outward sign of inward grace. What is Holy Mass—that central act of all religion? The death of our Redeemer to the outward man is nearly two thousand years past and gone and many thousands of miles away; to the inward man the Mass is the death of Christ here and now. Without the in-ward spirit, then, the sacraments, the sacrifice, the whole Christian religion is distant and forgotten and unreal. The object of all that is done by religion for ments to reach through the outward Let a man choose not the showy, flighty, smoking-room girl, but one in whom he can find not a little to vener-ate and to reverance, for then his love of er will continue to grow till the end. her will continue to grow till the end. Man and woman are not in anything alike. Man, I do not say, is superior; nor do I say that woman is superior. But I say man is the mind and woman is the heart. He rules by reason, she by the sweetness of her love. He is aggressive she is defensive. He goes forth as the breadwinner to help on the home: she keens the fires of love humobject of all that is done by religion for the outward man is to build up the inhome; she keeps the fires of love burn-ing, that all may be sweet and free from

the outward man is some ward man. So much for the general principles of the outward symbolism of religion. Much might be said on this topic that would be highly profitable. But just one little part of it will engage the rest harm. To the husband I would say, be dear and sweet and thoughtfal to your wife. Bear with her. Never attempt to check the flowing tide of her talk. Let her talk on while we may list. of our sermon to-day; mental prayer. What is mental prayer. Mental prayer is the inward man tending towards God. talk on while you may listen, possessing your soul in (peace ! Remember a woman needs many safety valves and It is that free, reasoning, responsible being called man acting with a view to his end—God. The life of a really outlets for temperament. Be patient with her and supply her with what she needs for herself and for the home. reasoning the second the first of a really prayerful man is reasoning towards God, the essential truth; loving God, the essential joy; responsible to God, the essential right. Hence the cultivation of union with To the wife I have many things to say, but especially I would remind her that she must keep her home in beautiful order and must not neglect to keep a good table. Nothing lubricates difficul-

God by inward or mental prayer is the duty of the intelligent Christian. All ies and leads to sweetness so well. There is much of the animal even in Christian men. Let her, too, remember, prayer, to be sure, has an inward char-acter, even that which is most loudly spoken. Purely vocal prayer is that of that she must be always neat and smart when quite alone with him, and not when merely a partot or a man in a dream. But there is a prayer in which no sound is uttered, except the voiceless eloquence of the when entertaining 'company merely when entertaining 'company. Above all things, don't contradict his cherished statements. Never offer lame excuses, and don't keep him waiting while you are putting on things. Above all, I would say, never, never, never scold. Never cry+ Those tricks of women often win for them what they want; but they kill a husband's love.— Sacred Heart Review heart. Oh ! how we should long for that prayer. Oh ! how we should try to understand God even as we understand our dearest friends; as man and wife know each other's souls, as parent and

child know each other, by a species of communion too sacred to be clothed in Sacred Heart Review. words. Now, brethren, I know that many ex cellent Catholics think that mental prayer, or meditation, is for monks and is and priests. What a mistake to it yourself. Take the Our Father, study over word for word the meaning o that prayer, excluding the world and its distractions meantime, and you will meditate. Take the psalms and go from verse to verse, and let your thoughts and wishes and resolutions have play upon the meaning of the words you read -do it slowly, and you will meditate. Take our Lord's parables, or the scenes of His life and death and glory, and ponder over them, picture the scenes, the places, the persons; ask yourself questions. Who did this or that? why? where? with what effect? with what subject which Rev. Hiram Francis Fair-banks, a Catholic priest of Milwaukee and a relative of the Vice-President, now makes public for the first time through the Catholic Citizen. helps? and how does it affect me? Try it five minutes every day? you never knew God as you will learn to know Him in five minutes of inner life. Try it fifteen minutes of a Sunday. Give half an letter of Lord Halifax, on which it is based, and as much of the letter of the late Episcopal Bishop Nicholson, of Milhour some day of every week to hearing a week-day Mass in that spirit. "God is a spirit, and they that adore Him must " God adore Him in spirit and truth.

prayer.

A PROTESTANT MODERNIST.

the

He studied."

eient.

" Lord Halifax," he says, "is presi-dent of the English Church Union, and in many respects he is the leading lay-The heresy of Modernism is not con-fined to the Catholic Church. It is ram-pant among Protestants. Here, for intance, is the Nashville Watchman, ut tering this heterodox opinion :

knowledge which, as the equal of His

Father, He had in heaven ; otherwise He

not remember, any more than any other babe, things that had been before His birth. He was truly a human

there is no record of any supernatural revelation by which He became aware of

His divine origin and wonderful missic

lation which all men have-the Scrip

student. How, then, did He know that

He was the Son of God, the one on whom

rested the hope of all mankind for salva-

This is practically a denial of the

divinity of Christ. If He was God incarnate, He was con

scious of Himself always and possessed

infinite knowledge even when lying on His blessed mother's lap apparently a helpless babe. He may have seemed to

increases in wisdom as He grew, but that was only the orderly development of His human nature, which He took to use according to its law. Beneath the flesh, was the deity — eternal, omnipotent,

If He found out who Me was from the

Scriptures, where did He go to school, who was His professor of theology? For when He was only a boy of twelve,

before He had ever, so far as we know

entered a synagogue from the time o His circumcision, He was taken by His

The only reasonable answer is He knew it from the Scriptures which

tures-and of these He was a dilig

the world. He had the divine reve

How did Jesus of Nazareth kno that He was the Son of God? He cam to the earth as a babe, and as a child He 'increased in wisdom and in stature and in favor with God and man.' (Luke 2:52.) He did not bring to this earth the infinite treasures of wisdom and

THE CATHOLIC RECORD

copy of a speech I was making the other day at Norwich, which may illustrate what I mean. BASIS OF REUNION.

"The auctoritas ex jure divino, (The Authority by Divine Right,) of the Holy See, we ought, as it seems to me, to acknowledge. Indeed, I do not know that the Anglican communion has ever denied it. Its jurisdiction in the sense which is often attached to the word of course we do deny but on the other course we do deny, but on the other hand, there is a sense in which I suppose it might be accepted even by the least elastic of the Anglican clergy, and the question would be, is there a point dis-coverable which would satisfy what the coverable which would satisfy what the Roman Church claims as of Divine right and by Our Lord's commission for the Holy See—and yet not contravene prin-ciples common both to England and the East—but this is to begin a theological treatise. Pray, believe how grateful I am to you for writing and how glad I shall be if you will let me know anything which you feel I might usefully do in the interests of peace. I wish some informal Conferences could be got up between representatives of both sides With all my best wishes for the coming Christmas

" 'Believe me, very faithfully, your " 'HALIFAX,' " EXPLANATIONS NEEDED.

"In his speech in Norwich, to which he refers, he says: "It is not comprom-ise that is wanted, but explanations on both sides. We do believe that some of the doctrinal differences which separate us from one another are more a parent than real, and the others are th

result of misunderstandings which fuller explanations might remove.' I may say right here, that I believe the question of jurisdiction to which he refers in his letter and which he himself very prob-ably understood, because he uses the expression, 'as often attached to the word. can be explained easily to the satisfac-tion of all by the proper distinction be-tween potestas ordinis and potestas jurisdictionis, and then by explaining the different opinions which can lawfully be held in the church concerning the latter

latter. "I shall publish only so much of the letter of Bishop Nicholson as pertains to his opinion of the letter and position of Lord Halifax.

LETTER OF BISHOP NICHOLSON. " ' Milwaukee, January 15, '96. "My Dear Father Fairbanks :-

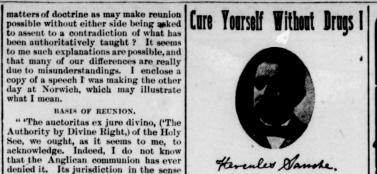
I am very grateful to you. It has been only a pleasure to read Lord Halifax's letter. With his devout endeavors, and with his zeal I have the deepest sympathy. There is no doubt of the gross evils which come daily from this and encetraph of a reat and di ING TO THE UNION OF THE ANGLICAN BODY WITH THE CATHOLIC CHURCH. The frequent and reiterated denial from this sad spectacle of a rent and di-vided Christendom. Nor is there any from this sad spectator. Nor is there any vided Christendom. Nor is there any doubt that the 'Kingdoms of this doubt that the 'Kingdoms of this that' will not become completely the on the part of members of the Episco-palian clergy in this country that there has been any definite movement in the Anglican communion looking towards reunion with the Catholic Church makes world ' will not become completely the 'Kingdom of our God and His Christ till this happy end shall be gained by the one and united Body of Christ. * * * For this I have worked and interesting the correspondence on the subject which Rev. Hiram Francis Fair-

hoped and prayed in all the twenty years of my ministry. It is a noble spectacle, that in our Anglican comanion, Lord Halifax has felt moved to Father Fairbank says he has written an extended article on the prospects of take so heroic a stand, and looking in the right direction. Let us give him our sympathy and our daily prayers; and all others like minded. not yet seem an opportune time to pub-lish it, he has concluded to publish the " ' Very sincerely your friend, "'I. L. NICHOLSON.' "

THREE PARTIES.

"In the Anglican communion there are aree parties working for reunion. The east promising is the one which looks on

the Roman, Greek and Anglican bodies as branches of the same church which should try to compromise their differin many respects he is the leading lay-man of the Anglican body in England. The Church Union is an Anglican so-ciety, the most important object of whose existence is the reunion of Christiandom. I understand that it has a membership of some four thousand a membership of some four thousand ences. The second is that represented by Lord Halifax, which seeks reunion a membership of some four thousand clergymen and one hundred thousand laymen.



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rugs or medicine. Oxydonor has cured scores of case of Rheumatism, Nervous Prostration Bright's Disease, Catarrh. Stomach Trouble Indigestion. Erysipelas. Dysentry. Lung Trouble, Bronchitis. Blood Poison. Dropsy. Abscesses. Ulcers. Tumors. Spinal Disease. Pneumonia, La Grippe, Croup. Diphtheria. Liver, kidney and Bladder Troubles and Beacheria

Paralysis aralysis. other Agatha, Home of Our Blessed Lady of Vic-ry, West Seneca, N. Y., writes : April 22.1997. 'I cannot tell you how much good **Oxydonor** s done us. We have five in constant use in this situation and in every case it has done all you claim d more for us. Only this morning] heard from a young Sister in e country who has used it for a few weeks, and e is wonderfully well, for her. She has Heart touble. May God bless you and your works."

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UNCONSCIOUS INFLUENCE.

In a New England country town ther once lived a young man, the son of a merchant, and a Protestant, and every norning when on his way to business he used to meet wittle fellow, the son of a laborer, a lad of ten years. A nodding acquaintance sprang up between them Now and again a remark was passed and finally one winter morning, when the snow was deep, and traveling almost mpossible, the young man, surprised at neeting his little friend, ventured to ask him whither he was going so regularly every morning, regardless of the weather or the season, and this was the imple boyish answer he received : "I'm going to serve Father John's Mass. "Oh," exclaimed the young man, some

what confusedly, "going to serve Father John's Mass, eh?" And as he pushed through the drifts the little fellow's answer kept ringing in his ears. What did the boy mean by serving "Mass"? The seed of inquiry had been sown and had fallen on good ground, for the youn man sought instruction, was baptised Catholic, and, giving up all, consecrated his life to that God Whom he had learned to know and love through the unconscious influence which that little altar-boy had exerted upon him by serving Mass daily.

LORD ABERDEEN NOW SPEAKS OUT.

Says the London Catholic Times : "The Lord Lieutenant of Ireland shows a manly intolerance of misrep-resentation affecting the country in which he represents the king. Old falsehoods with regard to the religious condition of Ireland still linger in Great Britain and are perhaps nowhere more rife than amongst the Scottish Protest-Aberdeen, whilst attending an induc-tion dinner given to the United Free Church minister at Methlicke, in Aber-deenshire, found some of these caric-atures of the Irish people presented in converse in a direct merch. He did conversation and set speech. He did not hesitate to protest against them.



HOME OFFICE

Some Facts Worth' - -Considering

You are getting older every day and a Policy of Life Insurance will cost you less now than at any future time. The policy which you "intend tak-

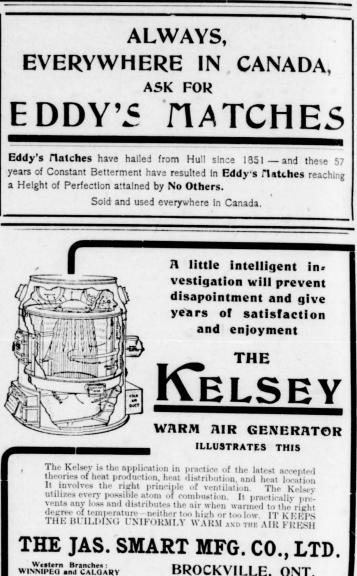
ing later on" is not protecting your family new, and death often comes when most unexpected. The human body does not improve with age; you may be

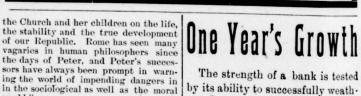
insurable now, but may not be so next week. The financial position of the North American Life is unexcelled, affording the best security for policy-holders. It will be to your advantage to procure a policy at once

North American Life

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SEPTEMBER 26, 1908.

SEPTEMBEI CHATS WITH

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There is a dis paralysis, which b or set of muscles, it envelops the en it envelops the en-and complete para result. There is this creeping pa-gained a certain slow in its acti-means certain dea It is a terrible to feel himself gr

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parents to the temple in Jerusalem and there, this uneducated child, sat among the doctors of the rabbinical law and ex pounded the prophets, to the admiration and astonishment of all who heard Him His wisdom did not come from the writings of Moses or Isaias, of David of Jeremias, of Ezechiel or Daniel. "Amen ' before they were. He is .- Catholic Columbian.

laymen. "It does not look for the mere re-"It does not look for the mere re-to the teachings and authority of the ions in a sort of Noah's Ark of doctrinal contradictions and religious incould not have increased in wisdom consistencies, but seeks after the true after His birth in Bethlehem. He could Catholic unity for which Our Lord prayed : ayed: 'That they all may be one thou, Father, in me, and I in Thee birth. He was truly a human being and as such His childhood was like that of any other child, sent me, (John xvii. 21), and which He save that it was without sin. And

sent me,' (John xvii. 21), and which He foretold when He said : 'There shall oncerned. be one fold and one shepherd.' (x. 16.) "Any unity which would not include all the revealed truths of Christ and all the divine covenants of grace in their fulness, would be a curse rather than a lessing, and, therefore, an impossibility. "In the latter part of the year 1895, on account of my earnest desire to assist this great work of Christian reassist this great work of Christian re-union, I entered into correspondence with Lord Halifax. A number of letters passed between us, and I also communi-cated the contents of these letters to

Bishop Nicholson, at that time Anglican Bishop of Milwaukee. One of these let-ters from Lord Halifax has seemed to

there in the there is a second to be a second be second be second be a second be a second be he has very kindly granted. LETTER OF LORD HALIFAX. "'Hickleton, Doneaster, Dec. 22, '95.

"Rev. and Dear Sir :-- I ought to hav thanked you long ago for your very kin and interesting letter. It gave me gr

pleasure to receive it, and though the difficulties in the way of reunion are enormous, and from a human point of view, almost insurmountable—what God wills must be possible, and if he calls us to work for it, our duty is plain. If more approached the question in the spirit of your letter, peace would be nearer than unfortunately it seems at prese think if there was one wish that I should

desire granted, it would be the prolon-gation of the life of Leo XIII. Of course there can be no real difficulties as to questions of discipline—the point is, can such explanations be given of disputed

the teachings and authority of the residing amongst a large Catholic popu-Holy See, they wish to preserve a cerlation in Ireland were subjected tain Anglican identity in much the same way as the United Greeks or United

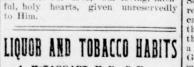
Armenians have preserved theirs. Therefore they look for certain conces-sions from Rome, principally an English liturgy and perhaps ordination conditionally, at least so far as the recipient is

"The second and third parties have much in common. The chief represent-ative of the third or Anglo Roman party in the United States, is The Lamp, pub-lished at Garrison, N. Y., whose open and avowed mission is union with the See of Peter. It is my opinion that this great movement for reunion advocated by both the last named representatives

of the Anglican communion, deserves and should have much more active sympathy and encouragement from Cath lics than so far it has received.

(REV.) HIRAM FRANCIS FAIRBANKS, Milwaukee, Wis.

Let us cease thinking so much what we want and let us think what Christ wants. He wants neither vealth, nor fame, nor worldly success. He wants our love, our loving, faith-

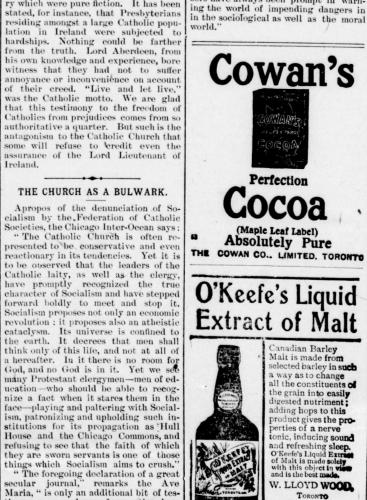


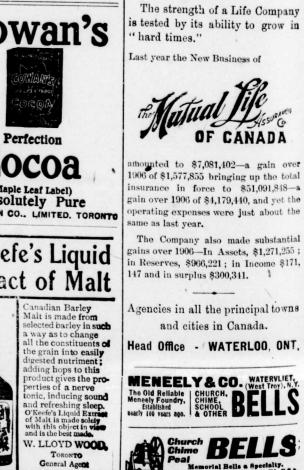
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s as to Dr. McTaggart's permitted

Rev. Father Teefy, President of St. Michael's Co

n. Thomas Coffey, Senator, CATHOLIC RECORD

timony, more and more frequently giver now-a-days, to the beneficent action of