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### FIVE MINUTE SERMON

BY REV. WILLIAM DEMOUY, D. D. TWELFTH SUNDAY AFTER

PENTECOST

THE CHURCH OUR TEACHER "Behold, a certain lawyer stood up, tempting Him, and saying: Master, what must ldo to possess eternal life?" (Luke x. 25)

What a lesson the world might learn from this Gospel of today! And it is a lesson of which the world is sorely in need. Never, perhaps, more than at the present time, has this lesson been applicable to a great part of the human race. A young man advanced toward Our Saviour, and asked Him what he needed to do in order to possess eternal life. He was trying Our Lord. He was, no doubt, far from sincere in his question. Being in-structed in the Law, he evidently thought he knew what he should do in order to save his soul. But this lawyer wished to see if Christ would answer as the law of Moses taught, or whether He would give utterance to a new doctrine, in which latter case, like the Pharisees, he would probably have found fault with Christ. However, he did what all men should do—namely, he went to Christ to learn the greatest truth man can possess. And herein lies a lesson for us to learn—that is, to search for truth from the proper source. So, we shall not judge of the intention of the questioner : but, rather, learn a great lesson from his action in asking of our Divine Saviour what was necessary in order to possess eternal life.

Certain it is that God is infinite in His intelligence, as He is infinite in all His other perfections. True is also that we have only a very limited intelligence; so restricted that we can not even understand all the things with which we come in constant contact. Even the amount of intelligence our first parents possessed during the state of their innocence, though far sur-passing what we have now, was very limited when compared with the intelligence of God. It is true that man has progressed in his intellect and grasps more truths now than did his forefathers, but how many truths are yet hidden from his eyes! He will progress yet more, but he will never comprehend all truths. The very laws of nature, its wealth, and its power never will be fully known to man. But need he lament this fact? with the knowlede of only the most ignorant peasant, he can do the one thing necessary—save his soul.

But our ignorance is greater and still more manifest when we cansider the truths of the supernatural order. The history of man clearly indicates how faint is the knowledge he has of the supernatural, even after the revelations given him by God. Man gradually lost most of the knowledge he had, and God, both in the Old and in the New Law, besides revealing new truths to him, had to suggest again old ones which man should have known truths of the supernatural order, and faith makes us believers in truths; nor can experience impart them to us as'it teaches us many facts of the world.

God, however, requires of us that we know these truths and accept them. But, since neither study "The medium takes the knowlthem. But, since neither study will make them known to us nor experience teach them, it is evident that God has provided some other of persons unknown to him or her them. But, since neither study "The medium takes the knowlard and signs of prosperity there was a tremendous leakage and wastage, and suspicion began to take shape that God has provided some other of persons unknown to him or her that God has provided some other way by which we may come into possession of them. This way is the one indicated by the action of consciousness of the cerebrum,

It is true we cannot approach Christ, as did the lawyer mentioned in today's Gospel; but God has provided for us a substitute which speaks for Him—nay, through Him. This substitute is His Church. Rather than His substitute, she is His representative—but, call her what we may, His divine seal is no other source than His Church does God speak to man. All the wisdom of the world is nothing compared with the wisdom of the Church. The teachings of man count for naught, except when they are in conformity with her instructions. Nowhere else, in fact, can man learn the sublime truths that the Church is commissioned to

Hence he who remains away from the Church will never know her salutary voice, will never drink at her fountains of knowledge, will never experience her saving care. Men, alas, have wandered from within her sanctum, they have sought God elsewhere. But what have they found? View the world today, and their substitute will stand out clearly to you. Worships, if such they may be termed, have been invented — worships more pagan, or at least more human, between Heaven and Earth of than that of the pagans of ages long past. Today religion's highest ideal is humanitarianism. Would that there were some true Deism

for man to help man but it must not become a worship. Are not multitudes at the present time teaching their children only worldly knowledge? What place does religion hold in their school-rooms or in their university halls? And will you say that they can, or will, learn afterwards? They certainly will not. But suppose it could be so, why neglect to teach the young the most important truths in life? Many will not listen to the voice of God, through His one representative, the Church; and the deceiver with his cunning will keep them away from God.

Catholics never should cease to Catholics never should cease to the additional content of the deceiver with the common will keep them away from God.

Catholic Church an ardent Spiritist, takes the attitude that the so-called spiritist phenomena are actually the works of demons. This conclusion he elaborates in his new book in the Light of Full Truth." He expresses the conviction that the peculiar antics of the demons which result in what some call spiritist phenomena, are desorbled in the present time takes the attitude that the so-called spiritist phenomena are actually the works of demons. This conclusion he elaborates in his new book in the Light of Full Truth." He expresses the conviction that the peculiar antics of the demons which result in what some call spiritist phenomena, are desorbled in the full truth. He expresses the conviction that the peculiar antics of the demons which result in what some call spiritist phenomena, are desorbled in the peculiar antics of the demons which result in what some call spiritist phenomena, are desorbled in the peculiar antics of the demons which result in what some call spiritist phenomena, are desorbled in the peculiar antics of the demons which result in what some call spiritist phenomena, are desorbled in the peculiar antics of the demons which result in what some call spiritist phenomena, are desorbled in the peculiar antics of the demons which result in what some call spiritist phenomena, are desorbled in the peculiar anti

great heritage and their faith.
And they should never endanger it and to break his instinctive resistance until at last the hour arrives precious. Continue to listen to the when the invisible foe is in possession of the soul."

## SPIRITS OF THE DEAD?

MANIFESTATIONS ATTRIBUTED TO PURELY NATURAL LAWS; RAUPERT ASCRIBES THEM TO DIABOLISM

By Dr. Frederic Funder (Vienna Correspondent, N. C. W. C.)

Two recent attacks on spiritism by scholars who were formerly staunch believers in that cult, have aroused widespread interest in Catholic circles in Central Europe. One attack was that made in a speech at Dresden by Dr. Max Kroning, the noted neurologist, on the topic "Is There Life After Death?" The other attack is contained in a new book by Godfrey Raupert, a convert to the Catholic Church well known in the United States for his lectures and writings exposing the fallacies and frauds of spiritism.

Dr. Kroning and Raupert reach Kroning ascribing them to purely natural laws at present unknown to science, and Raupert inclining to the many points, however, the two scholars are in agreement.

DR. KRONING'S EXPLANATION AND WARNING

Kroning declares that the psycholing manifestations which, at least at present, cannot be explained by science. However, he says, although he was for many years an enthusiastic supporter of spiritism, he can no longer agree that these so-called occult phenomena are to be ascribed to the spirits of the dead. This from former revelations. God in-forms us of the existence of these fact, he says, is conclusively demonstrated by scientific investigations and faith makes us believers in them. We can not learn them by study as we can acquire natural habits of the dead and the distributions of the speech and habits of the dead and the distributions. closures of secret thoughts and happenings-so prevalent in spiritistic seances—can, Dr. Kroning says, be explained on the basis of purely

the one indicated by the action of the lawyer in the Gospel—we must go to God and ask Him to teach us these truths. If we do not, we always shall remain ignorant of them and, besides, we shall become them and besides, we shall become them and the space of the space in some form or other and are per-ceived by the medium through a natural ability which may be in-

Dr. Kroning cited several impresis able to repeat only such things as have entered the brain of another person in some manner. To be sure, person in some manner. To be sure, what we may, His divine seal is upon her; His infallible voice is heard from her; His saving grace flows through her. From her, and from her alone, can we hear the truth; through her, and through her alone, can we be saved. Through in Stuttgart while in a state of Dr. Kroning said, there are some population of 70,000, in which there instances which call for serious is no Catholic Church, but many own personal knowledge. A woman in Stuttgart while in a state of the American problems was the trance saw what she considered to result of settlement. precipice. Convinced that her son up on all sides, forming the nuclei was dead, the woman immediately, of future towns and villages," the went into mourning and a few weeks later a message arrived telling of

seen in the alleged vision. "But investigation of such occur-rences as these," Dr. Kroning says, "should be left to specialists. Spiritism practiced in an unscientific manner constitutes a grave danger. Countless happy marriages have been wrecked by spiritism, and innumerable persons have been brought by it to lunatic asylums. Therefore, hands off of spiritism for all those who are not competent to which man has never dreamed.'

DIABOLISM SAYS RAUPERT

not be the material man himself that he has erected as an idol, but it is man's worldly benefit and man's earthly comfort. It is well for man to help man but it must for man had a man man im

Catholics never should cease to easier for the evil spiritual being praise and to thank God for their to draw nearer to the inwardness of

regarding the education of your children, your marital affairs, your tive, Raupert says, the demons whole belief regarding the supernatural. She will not fail you. Her and in their manifestations openly hand will never grow weak, for Christ sustains it. Her voice will never grow faint, for it reechoes the voice of Christ, which ever the voice of Christ, which ever approval of part of Dr. Kroning's theory as follows:

"Through my own observations of many years and the personal conversations I have had on these matters with scientists of many countries, I have become convinced that the material required by the spiritual beings for their successful impersonations of the dead, is taken in the main from the sub-consciousof the living with whom the dead came into contact.'

#### CHURCH EXTENSION IN GREAT BRITAIN

BISHOP GLANCEY ADVOCATES IT AT A GREAT MEETING AT BIRMINGHAM

By George Barnard London Correspondent, N. C. W. C.)

Faced by a tremendous leakage problem, England has turned its attention to the United States for a The solution, according divergent conclusions in defining to Bishop Glancey, is more churches, their positions with regard to alleged spiritist manifestations; Society in the way American Catholics have done.

The remarkable record of the belief that they are demoniac in Catholic Church Extension Society origin when not fraudulent. On was unfolded by the Bishop to an On was unfolded by the Bishop to an two audience of several thousands which packed the Birmingham Town Hall at the seventieth annual reunion of all the parishes in Birmingham and district. The audience was bewildered by the stupendous activity logical investigator of the present of Catholic effort in the United day is constantly faced with startthat activity as demonstrated by the building of more than 2,000 churches in sixteen years.

"Accustomed as we are." Mgr. Glancey, "to look upon the Church in the United States of America as growing by leaps and bounds and mowing down all obstacles in its path, we do not realize the enormous difficulties with which they have had to contend.

"Some years ago it began to dawn on thoughtful people there that all was not as well as it appeared to be on the surface. Side by side with great progress balanced by losses.

The Bishop quoted figures demon-

ceived by the medium through a natural ability which may be inherent only in that particular medium."

Bishop Glancey outlined the problem which English Catholics have to face. There are, he said, 600 English towns with populations ranging from 2,000 to 10,000 which Catholics.
The English problem is largely

the result of re-settlement, whereas

be a vision in which her son, then in Mexico, was seen to fall over the Where yesterday were fields

Bishop said. Unless we look ahead we shall the death of her son at the exact time and in the same manner as position in the United States of America, viz., nine out of every ten of the small centers of popula-

tion without a Catholic church."
Even in the cities and towns there are districts in which people are compelled to walk a mile or two to Mass, and in the rural sections thousands of people live ten, twenty and even thirty miles from a church. In the old days people in the country

longer what it was.

This is a fact we have to face in

regularity whenever a new Catholic centre is opened. But surely these revelations show the great necessity of opening these new centers. Had they not been opened, the Catholics in those areas would have joined the multitude of the lapsed. How very like our problem is that of the United States of America-minus its expansiveness.

'As Cardinal Bourne said some years ago, until we set up a priest and a church in every town and large village, the Catholic Church cannot accomplish its mission either to the Catholic or non-Catholic people of this country."

EXTENSION SOCIETY FOR ENGLAND

The Bishop closed his address. which he delivered as president of the Birmingham reunion, with an appeal for the setting up of a Catholic Church Extension Society in England. It was not the work of one year, or ten or twenty years, he admitted. It would be a continuous work which would grow bigger year by year. The more work done, the more would be found to do.

Other representative speakers and writers in England have sent up the cry lately for the multiplica-tion of small churches as a means of solving the leakage problem. Bishop Glancey is the first to come out with a frank plea for the adoption of the American model. An attempt to do the work in a small way has been made for some time by the Poor Country Parish Fund of the Guild of Ransom.

The conditions described by Bishop Glancey as being applicable to Birmingham are of more or less general application.

One problem which a small church building campaign would raise would be the question of man power. Since the War there has been a shortage of clergy, due to the service of students in the Great War. The situation is, however, easing in that respect.

PRESIDENT MASARYK GIVES HIS VIEWS

Prague, July 25.—In the course of an interview with the editor of the Cechoslovakische Korrespondenz President Masaryk has given an expression of his views on present religious problems which are of interest in connection with recent events in the religious world of this country. He declares that in his opinion there should be no confusion between religion and ethics since the field of religion is much broader than that of ethics. Personally, he finds that Catholicism appeals too much to the theory of authority, although he admits that there are souls that have need of such a religion.

President Masaryk concedes that Catholicism presents a great spiritual revival, notably in Germany where it has great intellectual achievements to its credit. On the other hand, he believes that Catholicism in Austria has lost ground due to the fact that the hierarchy has been too dependent upon the State.

The President is less opposed to Catholicism than to a certain brand of religious liberalism. It is his belief that a peaceful separation of Church and State would stimulate a generous emulation among the different churches. He desires to see the clergy well educated on theological questions. Among the interesting desires expressed by him is that of seeing the Catholic press developed to meet the demands of the times. He admires the erudition of foreign publications on religious and philosophical questions but finds that there are fewer symptoms

of this spiritual renaissance in Czechslovakia. He declares he would like to see a development of religious life in all the churches and that while he respects an uncompromising attitude on dogmatic ques tions he believes in the manifestation of a spirit of political conciliation.

The President declares that he believes in God as firmly as do practical Christians and that he has faith in a Divine Providence which directs the fate of humanity.

### THE UNCERTAINTY OF LIFE

.The uncertainty of human life was never more forcefully brought home to us than in the disasters that have recently overwhelmed sections of the country. Earth-quakes, fires and building collapses come suddenly and without warning. In the twinkling of an eye lives are snuffed out and immortal souls ushered precipitately into the presence of their Eternal Judge.

What should be the popular re action to such calamities? From the material standpoint the answer would make a sacrifice and walk these long distances.
"But the conditions of modern life," says Bishop Glancey, "have impaired our powers of walking, and the value of a pair of legs as a means of individual transport is no longer what it was erty from such catastrophies is not the only fact to be considered.

that there were some true Deism with it! Outside of the Church, man is worshiping man. It may of natural but as yet unknown

We are told in our catechism that we should take more care of our souls than our bodies, because in losing our souls we lose God and eternal happiness in Heaven. This is the thought that causes the consternation in souls attuned to spiritual things in reading of great disasters. To think of so many lives suddenly taken off without warning and without preparation, is a sobering thought. It teaches us a salutary lesson. If teaches us a salutary lesson. If men take such extraordinary pre-cautions to ensure the safety of human life and the protection of valuable property after such disas-ters, we should take all the more precautions to protect our soul from a sudden and unprovided death

That can only be done by making life a constant preparation for death. The just man fears not death. death because he knows that he can neet His God face to face in the judgment and receive not punishment but reward. If death comes to him suddenly, it finds him prepared. Not so with the sinner. He shrinks from death because he cannot meet His God with sins upon his soul, without incurring the Divine displeasure and without receiving His awful punishment.

There is one supreme lesson that we should all take to heart from such sudden disasters. That lesson is to keep our souls always in the state of grace. We know not the day nor the hour of our death. Our Lord has told that it will come when we least expect it. The pity is that constant repetition of this truth from God's ministers falls so ften on ears that heed it not, or at least on souls who immediately apply it to others.

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My friend who was in trouble got out of My 6.8. Los Angeles: "I lost a beau cannot plan in the property of the work of the property of the success of the prospect of success when the property of the propert A Friend of St. Anthony, Anaconda, Mont.: "Enclosed find donation to St. Anthony. My sister was seriously ill, in fact she was not expected to live. I promised this thank offering to St. Anthony if she would recover, and she is now home, and well on the way to complete

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