

FIVE-MINUTE SERMONS.

Palm Sunday.

SERVING GOD FROM THE HEART. "Hosanna to the Son of David."—(St. Matt. xxi. 9)

To day, my dear brethren, we are reminded of that hour in the life of our Lord on earth in which He was received into the home of His own nation...

In a few days, when He had been crowned by His enemies, where was this great crowd? Where were those who had cried out so fervently, "Hosanna to the Son of David?"

It is impossible for us to do as they did? No; it is not impossible, for many who are Catholics born and bred do the same thing now.

But who are these? They are those who fall to keep the Ten Commandments of God and the precepts and laws of the Church. Every Catholic who breaks the Commandments of God and refuses to obey the laws of the Church...

But why are these men worse than the others? Simply because they received the graces of Christ in their baptism, in their confirmation, and in their First Communion, as well as in their many Communion thereafter.

In Communion they receive our Lord Himself, the Lord of eternal glory who is Eternal Life itself. These have been, in truth, members of the kingdom of heaven, but have cast themselves out by not keeping the Commandments of God, by not obeying the laws of the Church.

Why do I say this? Because nothing can move their hearts to return to God. Missions, sermons, exhortations, threatenings, warnings, counsels, the prayers and entreaties of fathers, mothers, kindred, and friends are all unheeded by them, are all in vain.

Poor souls! Remember that whatever excuse you make to yourselves, this is true, that those who keep the Commandments and the laws of the Church show they are the true friends of our Lord; those who do not keep these show to all in heaven and earth that they are His enemies.

What, then, is to be done? Let those who are faithful profit by the terrible examples of these abandoned souls.

Let them dread and tremble lest they also be brought into the same state by their increasing tepidity and neglect. Let them care to secure to our Lord a complete triumph in their own souls that He may rule there in time and eternity.

Let them who are faithful to our Lord's will, and who are true to the throne of God, none but faithful or truly repentant souls can cry out to-day, in all sincerity, "Hosanna to the Son of David."

HUNDREDS TURNED AWAY.

IMPRESSIVE CONCLUSION OF CONVERT'S TALKS TO NON-CATHOLICS. Cleveland Catholic University.

"Why I became a Catholic" was the topic announced for the concluding lecture of the series delivered by Dr. F. E. J. Lloyd to non-Catholics at St. Agnes' auditorium last week.

By 7 o'clock Sunday evening the hall was filling, by 7:30 it was filled. By 8 o'clock there was such a press at the doors that the pastor had to request all Catholics in the audience to give place to non-Catholics.

It was an inspiring and suggestive spectacle—the sight of this tense and uncomfortably crowded mass of people straining to hear an earnest man relate, very simply and without any of the oratorical tricks that are supposed to

delight the crowd, without even the flash of humor or the beguilement of anecdote with which most public speakers sugar-coat their doses of truth, a story of religious conviction, of long spiritual uncertainty that finally impelled him into the path of submission and peace.

The address delivered by Dr. Lloyd, has already been published in substance in the Universe. It was not argumentative or expository, but the record of a personal experience, sincere and convincingly told. The most striking impression produced on the audience was the sense of the speaker's perfect satisfaction and complete content in the faith he had attained after so many years of questioning and doubt.

The Right Rev. Bishop Horstmann was an attentive listener to Dr. Lloyd, for the second time during the week, and at the conclusion of the lecture made an address of considerable length and force. The Bishop was in very happy vein and interested the great audience by his account of his own large and varied experience in making converts and meeting the difficulties of those outside the Church.

More than four hundred copies of "Faith of Our Fathers" were given to non-Catholics during the week. In every case books were given only to those who went to the stage to ask for them, so the number may be regarded as indicative of the number of persons induced to give serious consideration to Catholic claims.

At the institution of Father Schaffeld, Dr. Lloyd delivered two lectures to the non-Catholics of Elyria on Monday and Tuesday evenings. He will return to Cleveland in May.

RICHEST OF ALL WOMEN.

Cardinal Rampolla, Secretary of State to Pope Leo XIII, discovered among the manuscripts of the Breviary when he was Papal Nuncio at Madrid a biography of Saint Melania the Younger, which he has lately translated, edited and had printed at the Vatican press.

The author of this biography was named Gerontius. From A. D. 405 until 439 he was in the service of and daily association with Melania, and after her death he succeeded her as the head of a monastery which she founded.

Melania and her husband were both Christians and wished to follow literally the Saviour's precept: "Go and sell all that thou hast and give to the poor, and thou shalt have treasure in heaven." They therefore resolved to devote their immense possessions to the cause of Christ.

History records that during the fourth and the beginning of the fifth century after Christ certain patrician Roman families amassed enormous wealth. Melania's fortune surpassed all others and consisted of a villa on the Caelian at Rome which inclosed porticoed courts, a circus, a hippodrome and immense gardens.

A rural domain at the fifth milestone on the Appian way three miles in circumference—its ruins have yielded many marbles to the Vatican museum.

An estate on the northern coast of Sicily tilled by eight thousand slaves. Estates in Africa, Numidia, Mauritania, in Britain, in Spain and in Gaul, with enough slaves to cultivate them.

Her yearly revenues, it is estimated, amounted to scores of millions of dollars. They may well have exceeded the civil list of any emperor or potentate who ever lived, and were probably greater than any other woman ever possessed.

Melania found it very difficult to follow the command of her Master; public opinion, custom and above all the law of the empire forbade. The Roman law then prohibited, except under certain restrictions, the alienation of real estate.

At the instigation of a brother-in-law the slaves of the property on the Via Appia rose in insurrection, insisting that they preferred slavery, with its sure maintenance, to freedom with an uncertain future, and they were only pacified when made over to the brother-in-law with a gratuity of three gold pennies apiece.

An imperial edict alone could overcome the opposition of relatives, of the law and of the senate. This Melania secured through the favor of Serena, who was a niece of the Emperor Theodosius and his adopted daughter; the wife of Stilicho, the son and successor of Theodosius.

Public rumor, which had been busy with Melania's future, blaming or praising as prejudice or religious bias swayed, had aroused the Queen's curiosity and its object had been several times bidden to the imperial palace, commands which had invariably been disobeyed.

Accompanied by her husband, several Bishops and Gerontius, who chronicles the event, she went to the Palatine. Her train included slaves bearing many and costly presents, the customary offerings to the powerful and their court. Closely veiled and wearing a dress of very cheap material, the suppliant said to those who remonstrated with her:

"I shall not uncover the head which I have covered for Christ's sake; I shall not change the garment which I have put on for my Saviour's glory." Her humility had its immediate reward, for Serena herself came forward to meet and greet her, seated her at her side on the golden throne, and calling her court around her, said:

"Behold this woman, who could be surrounded by all that wealth could buy, yet for Christ's sake renounces all the vanities of this world." Serena herself declined the gifts offered to her and forbade any of her courtiers or servants to accept any. At her request the emperor at once gave orders to the rulers of his provinces to sell Melania's estates and remit the proceeds to her.

Melania and her husband left Rome before Alaric captured it and went to their Sicilian estate. The troubles of the times delayed the sale of their possessions for years. As fast as they could they spent their wealth in building and endowing churches, monasteries, nunneries, hospitals, and endowing and adorning their altars with vessels of gold and of silver.

They relieved the necessities of thousands of the poor and needy, sending vessels and messengers with money and necessities for them and to the hermits and monks of Egypt, Jerusalem and Antioch. After twenty-seven years of continuous effort they had at last reduced their once colossal fortune to the remains of a small estate in Spain. They then went to Jerusalem, where they ended their days and were buried in a monastic retreat which they had built and endowed.—Catholic Standard and Times.

THE OLD STORY.

It is the old story. It is the story of our English three hundred years ago, when the statesman and the Bishop, and the priest, and the layman refused to obey the new law of the supremacy of the king in spiritual matters, and died rather than obey the law. It is the old story when the martyr was called upon to offer incense to the deity of Caesar and died because he refused to obey the law. It is the old story when the Apostles were forbidden by the law to preach Christ, and they said it is better to obey God rather than man—and they died rather than obey the law.

It is the old story when the Jew made his plea for clamoring for the death of Jesus Christ. For when Pilate wished to release Him they said: "If thou release this man thou art not Caesar's friend, for whosoever maketh himself a king is no friend of Caesar's." (John xix., 12.) And this French Government, this man Clemenceau, this man Briand, this man the ex-cleric and apostate Combes, lift up their puny hands against the God who made His Church, against which "the nations rage, and the people devise vain things," and they think, in their folly and their pride, that where giants failed they will succeed.—From a sermon by the Bishop of Aberdeen.

LIQUOR AND TOBACCO HABITS

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FERDINAND BRUNETIERE.

"THROUGH FREE THOUGHT TO CATHOLICISM." Address delivered by Jules J. Mercier before the Catholic Writers' Guild.

No doubt we all regret that the words "free thought" have come to assume a special meaning, which make them sound ominous to Catholic ears. Free thought should mean the exercise of the human mind, joyous in the consciousness of its power to learn and to know. It should mean what Bishop Spalding meant, when he wrote the motto of the Catholic Writers' Guild: "The writers who accomplish most are those who compel us to think." Again, when he said: "Objections to what increases in the multitude the power of reason and conscience are not worth considering unless we are prepared to think that conscious life is a curse."

But the fact is that the words, "free thought" have no such meaning. They have come to stand for the assertion of the "all-sufficiency of the human reason," the a priori negation of the fact of Revelation, and a consequent antagonism to Christianity, and, in particular, to the Catholic Church. And so, to say that Ferdinand Brunetiere came to Catholicism through free thought, though it does not imply that on becoming a Catholic he ceased to be an ever eager student and thinker, does mean that his conversion affords us an instance of a man who has come to us from an opposite pole, who has traveled the full distance that any man can possibly be called upon to travel, to come unto the truth.

To say to Ferdinand Brunetiere was will be to make us realize still more all that this means. Ferdinand Brunetiere died last December, the foremost literary critic of France, after having been for fifteen years lecturer in her foremost university, for twenty years director of her greatest literary review, for twelve years the most prominent member of the French Academy, that exclusive company of her greatest literary lights.

Now to be a prominent critic, university professor, and editor, means much, intellectually, in any country, but it means still more in France. Here, in America, for instance, a prominent man of letters might come to Catholicism without exciting much comment. He might even do so without having come once face to face with wider questions than those of the necessity of confession or the efficacy of prayer. For this is the land of religious indifferentism, on the one hand, of religious liberty, on the other.

But, as we know only too well, France is neither. As France in the middle ages was the heart of militant Christendom, so France, in the new age, has been the battleground of modern thought, and if her most prominent literary man has come to Catholicism in the first years of the twentieth century, he must have done so only after having answered the arguments accumulated and still hurled against the Church by a vigorous opposition of two hundred years; he must have taken into account the works of those who have labored to bring about the destruction of Christianity; he must have analyzed and dissected all the systems of philosophy that have been elaborated to replace her teachings; he must have come to her in spite of all the victories of Voltaire, a Diderot, a Comte, and a Renan in spite of all the victories of skepticism and materialism and naturalism; in spite of all the victories of positivism and modern exegesis; in short, he can have come to Catholicism only after having encountered in a hand-to-hand struggle, and having conquered on the very lists, the scene of their past and present triumphs, all the foes that have arisen in modern times to drive Faith from the heart of man.

The contest Ferdinand Brunetiere early accepted, and that contest he fought, step by step, till the day when some six years ago, he uttered the beautiful words which sum so well the condition for conversion: "I allow myself to be acted upon by Truth," till barely in a public lecture, after having explained: some of the facts that necessitated belief, he exclaimed: "What I believe! You ask me what I believe, mark the word, I do not say, I suppose or I imagine, nor I know or I understand, what I believe,—go to Rome and find out."

To retrace the successive steps of that contest of Ferdinand Brunetiere with the modern opponents of Christianity and Catholicism, we would have to take up in turn the volumes he published between 1880 and December, 1906.

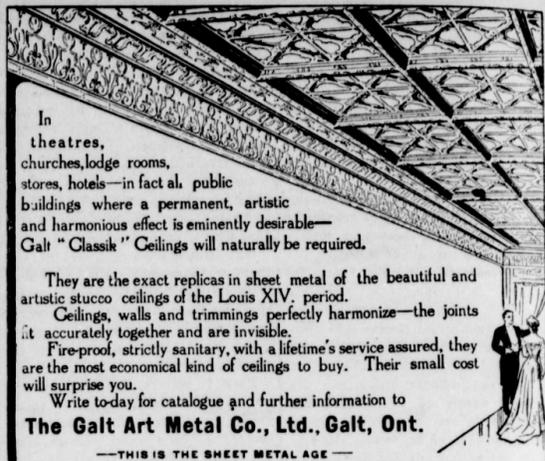
Times does not permit, nor do I feel competent for the task. Almost all these volumes are in the Chicago Public Library. Let me express the hope that some of you will seek them there. One or two have been translated into English. The rest should be, at least those recently published. Let me remark, also, in passing, that the duty of translating such masterpieces of Catholic thought ought to attract the attention of some members of the Guild.

We may stop long enough, however, to indicate at least the several stages of the journey Brunetiere himself calls the journey on the way to belief. To appreciate how long that journey

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for 1906 shows substantial increases over the previous year, as may be seen from the following figures:

Table with 4 columns: ITEMS, 1905, 1906, Gains over 1905. Rows include Assets, Income, Insurance in force, and Expense ratio to Income.

\*Company's Standard. †All Canadian Business.

was, we have only to mention that, at the beginning of it, we find him, then a student in Paris, reading passionately the "Life of Jesus," of Strauss and Renan, the men who in the name of the science of philology, about the middle of the last century, challenged the divinity of Christ.

Fortunately for Brunetiere and for us, he had a ready antidote. Every student of French literature must study its classical age, and the classical age of French literature, the seventeenth century, is a Catholic age, the age of Pascal and of Bossuet.

Coming Around. President Hyde, of Bowdoin College, is the author of a "platform" which proposes as a common basis for "modern Christians." In this document the emphasis is put upon doing instead of believing. In other words, it is a complete reversal of the original Protestant position. In Luther's day it was faith that counted. Now it doesn't make much difference about the belief as long as you do good to your fellow-men. The Catholic Church, of course, has always insisted upon both faith and good works.—Sacred Heart Review.

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CHATS WITH YOU

"Can't 'elp likin' 'em!" In the Black Hills of South Dakota there lives an humble, ignorant man who has won the love and admiration of everyone who knows him. "elp likin' 'em" said an Englishman when asked why the people in the town can't like him, he answered, "Because 'eart in 'im; he's a man 'elp the boys when in the never go to 'im for nothin'.

Bright, handsome young men of Eastern colleges, arising their fortune; a great strong man have been drawn different parts of the country gold fever; but none of the public confidence as does the he can scarcely write his name knows nothing of the usage of society, yet he has no intention in the hearts of those manly that we other more educated or cultured, has chance of being elected to prominence while "Ike" is in office. He has been elected to town, and has been sent to jail, although he can grammatical sentence, just as has a heart in him; he is

The Art of Approaching people is just as much an approaching people properly, approaching a landscape properly, possible effect. We are all animals, and we do not like to be rubbed the wrong way. We want to know how people so as to make the impression, and not arouse antagonism, or prejudice that at the very outset. One good judge of human nature has a great deal of tact, approach a person through the avenue. One should cultivate this character at first people know at a glance take to get into a strange. They walk right in without while others, without this knowledge of human nature enter at all, or only with caution.

There is nothing else create such a good impression as a sunny face, gracious manner. All of all barriers disappear before soul. He does not need has to make way for doors open for him, and does everywhere as the does not need an intruder and his manner are enough, and as for people carry a letter of faces. You cannot help them and trusting them first time you see them.

The Social Side versus Young men who are amass money often make take in thinking that time to cultivate their that society has nothing money making. They are ing time in society in that it will keep them better. The result is there are well-to-do men in this scarcely say their souls in a drawing-room of society. They are about They can talk only about They are dumb upon They taboo what is called is a bore to them simply have never developed their ties. They do not fill rooms because they do not there. It is a stupid They do not know what They are strong in the rat. They are at home call on them in their strong, resourceful; they put on a dress suit drawing-room they are weaklings, not the yesterday in their offices. They feel rest out of place, just as if ing to be natural before.

They are, in a way, came faculties of an kind from those used are called upon to act, used to it; those who are untrained, not ready the demand upon the title of their ability in the social circle, p in the shade, make the comfortable. Indeed, were "backwoods."

Many college men of time to go into school they must spend their grinding away at the result is, that those a great deal of learning have never cultivated national powers, or their knowledge is limited. If you are cold, self interesting, if you are not in shape to give your conversation, of course, what does the position? In fact, it and the more money more conspicuous will be, and your unsocial qualities. S. M. in Success.

What a great thing right" in life. Even see that the first step with all except his precautions and make him a liar, but they surely will in He can see that other the road to ruin, but his own case. There is a world between bad habits. I no matter how small may seem, you will A man who has no laziness or idleness his engagements; meet his engagement, prevaricate and known a perfectly was always behind You have seen a

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