FIVE-MINUTE SERMON. Sunday Within the Octave of the

6

Ascension. AFTER A MISSION.

AFTER A MISSION. There is nothing, my dear brethren, which can give more joy and consolation both to pastor and people than a mission. Thank God, there were many who had been living previously in sin, but who really turned from it then with their whole hearts, and who now have a happi-ness in those hearts to which they had long before hear strangers. This hannings in his life; he loyed wine and women too well to remain in the ranks of the Catholic priests, and was excommunicated from the Church and after awhile he turned against the Church which before been strangers. This happiness ought to last all their lives. God means had been his mother, and said some of the nastiest things that ever escaped the lips of man. This poor lady got her imthat it should ; they can make it do so if they will.

But how will it be in fact ; how is it pression of the Catholic faith from this But how will it be in fact, how is he too often, after such times of grace and fervor? We have had missions before, which really seemed as if they marked a new era in the history of our parish; but we look for their fruits now and find ook. Am I not stating the matter corret ly when I say that the multitudes who desert the Catholic Church have their desert the Catholic Church have their information from such sources as this? Here is a field for missionary labor for every one of us—a field whereon the Catholic laymen may work with the happiest results. Our Protestant friend the Rev. Mr. Hemmeon, grieved at the ignorance prevailing among his people about the Catholic Church, suggested that Catholics on thorth concerved efforts them only few and far between. Too many of those who made them went back a month or so afterward to the old

ways of sin. What was the reason that they did not persevere? Why was it that they had the same sad story to tell when they came back this time that they had a few

about the Catholic Church, suggested that Catholics put forth renewed efforts to make their religion better known among Protestants. This is a theme which deserves to be developed and dwelt upon. Here is an easy method. Why should not every one of us who travels, even a little, provide himself (or herself for that matter) with some of the many statements of Catholic dec-Was it that they never expected it to be otherwise? Perhaps so. Some Chris-tians-shame to say it—seem to think that mortal sin cannot be avoided. Such do not really try to avoid it; how can they? How can any one seriously attempt what he believes to be impossiattempt what he believes to be impossi-ble? No wonder that such as these fell; the question is if indeed they ever arose. For how could they have made the purpose of amendment which a good confession requires? Let them understand, at least now, that it is possible to abandon mortal sin at once and for ever.

carry such literature with us, and when occasion arises, place it where it will be calculated to inform a mind or touch But was it, perhaps, that they thought they could keep the grace they had got by their own unaided strength; that be calculated to inform a mind or touch a heart darkened against the Church by ignorance or bigotry ? It is a very simple matter. Many good and zealous Catholics do it now, but the number should be increased many fold. If Pro-testants like our own Rev. Mr. Starbuck and this Nova Scotian mins-ter the Day Mr. Haymon providents. they could fight the devil single-handed or even that he would never trouble them much again ? Ah! my brethren, if any of you thought that he made a terrible mistake. Satan does not give up the souls which he has once posse so easily. He knows the advantage which all habits of sin give him, and he is going to make the most of them. He will surely attack you, and you are weak, while he is strong. If you underter, the Rev. Mr. Henmeon, are interest-ed in straightening out the warped and distorted views of the Catholic religion that prevail among their fellow Protestants, why should not we Cathotake to fight him alone, you will go to

take to light him alone, you will go to the wall. You cannot conquer him un-less God helps you. But, after all, there are not many Catholics who do not know that it needs God's help to persevere. Oh ! yes; almost every one will say, when asked after confession if he is going to avoid sin for the future, that he will, "with the help of God."

Well, then, what is the matter? If we know that we are in danger, and that we can escape from it, but only by God's help, why does not that help come and save us

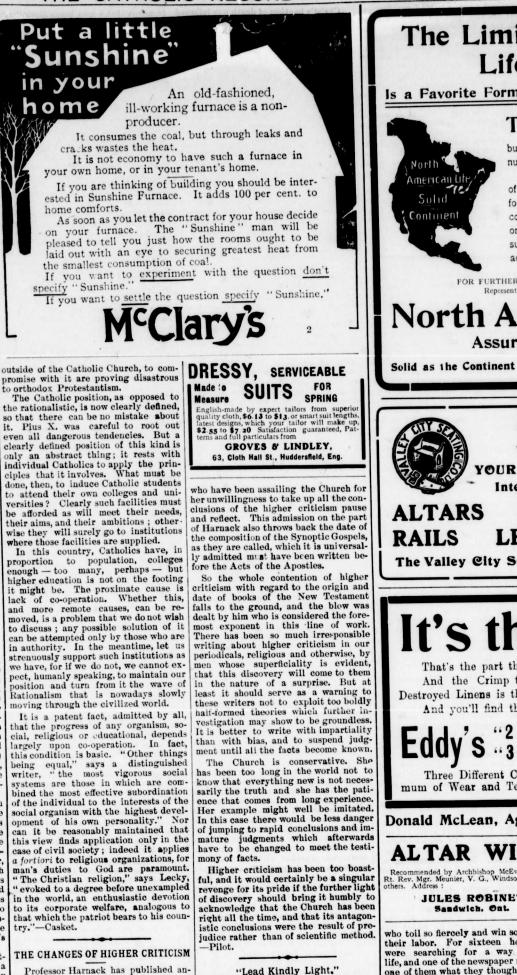
I will tell you why it does not. And I will tell you why it does not. And to do so I have only to turn to the first words of to-day's Mass: "He shall call on me, and I will hear Him; I will deliver Him and glorify Him." That is the whole story. If we want God to deliver us, we must ask Him to do it. In other words, if we wish to per-

severe, we must bray. If we do not go to God to get the strength which we need, we must be without it.

The sinner who repents, and does not pray often and fervently afterward to keep the grace he has, being especially careful of his morning prayers; who does not, above all, make often the best of all prayers—that of again coming to the sacraments—is a fool, and the devil's laughing stock.

laughing stock. The great majority of those who have been leading a bad life, and who aban-don it at a mission, or at any other time, will not persevere unless they are willing to take the trouble to make frequent and earnest prayers, and to come to confession again within a month. That is simple fact ; it is the teaching of experience. not mere gness-work. Are you, my friends, willing to take that trouble for your soul's sake, or do you prefer to fall as you have fallen before?

THE CATHOLIC RECORD



MAY 22, 1909.

MAY

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ics be concerned, and do our share?-Sacred Heart Review. UNBELIEF AND THE MASSES. Christianity, in our day, is menaced with a new danger. We may gauge the nature and strength of this danger from the attitude of the masses in general towards religion. Within the Catholic

Church the opposing forces have come together in a sharp conflict, whilst out-side of it, a wide-spread indifference is quite apparent. An analysis of this state of affairs would, it is true, reveal several causes (some of them historic) but there is one cause especially which, perhaps, exerts a more potent influence than any of the others, namely, "agnos tic science. "Agnostic science" looks upon

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the many statements of Catholic doc-trine, some of the many books on Catho-

lic history, some of the many treatises on controverted questions, some of the many little manuals of Catholic devo-

tion, which are so numerous and so com-paratively cheap-why should we not

"Agnostic science" looks upon Christianity as only "one and not the last, of mankind's tentative gropings after the Unknown." The ultimate source of this view, must of course, be sought in false philosophy. It re-ceived strong confirmation, however, during the first part of the nineteenth conter, from two appehenkaling works century, from two epoch-making works "The Life of Jesus," by Straus, and "The Origin of Species," by Charles Darwin. To the one we may trace, to a very large extent, the so-called his-toric criticism of the Bible; to the "that the "inamign dontrine of man's other, the "inspiring doctrine of man's bestial origin.

Views thus inimical to the fundament-al tenets of Christianity are held by a large class of Scientists, who, in many instances, occupy professorial chairs. Students naturally imbibe these views in the universities and carry them when they go forth among the masses. More-

"Lead Kindly Light."

Writing of al recent terrible mining disaster in England, the Weekly Free man of Dublin, Ireland, says : "The usual piteous scenes were enacted at Assurance Company

IGNORANCE ABOUT THE CHURCH AND HOW TO REMOVE IT.

Recently the Rev. Mr. Hemmeon, a Methodist minister of Wolfville, N. S., told our readers of the dense ignorance not only of Catholic doctrine but of the history of Christianity before the Reformation which prevails among Methodists, even Methodist students. Nearly every Catholic, at some time or other, has met Protestants whose knowledge of the Catholic Church might b expressed by a cipher. Many Protest-ants, however, if theyknow little of the Church as it really is, know about the Church a great many things "that ain't so." Their misinformation would be

amusing if it were not so appalling. They have the saddest misconception imaginable of the Church which every Catholic believes to be the one true Church of Jesus Christ. Books written by "ex-priests "and "escaped nuns" are by "ex-priests "and "escaped nuns" are circulated among such people, and their minds are poisoned by the nasty lies which abound in such pernicious pub-lications. Bishop Keane of Cheyenne, Wyo., tells a story which illustrates this. He says : One exeming my companion and my

One evening my companion and my-self entered a little village in Southern Minnesota, and went to the best hotel we could find which happened to be one we could find which happened to be one managed by an elderly lady. I asked her if there were any Catholics in that town. She said : "No sir, why do you ask?" I said : "Just to satisfy idle curiosity." Then I said to her, "Now that you have been able to tell me that there are no Catholics here maybe you can give me some idea of the Catholic Church." She said : "I know all about it." "Ob you have been educated with Churcen. She said: "I know all about it." "Oh, you have been educated with Catholics, I take it, or perhaps have at-tended a convent school?" "Oh no; never put a foot inside of one." "Perhaps you are well acquainted with some haps you are well acquainted with some priest?" "Oh, no, never saw one before I saw you, if you are one." Well then where did you get your informa-tion?" "I got it from a book written about Catholics which I read." "Will you kindly tell me the author of that book ?" "Father Chiniquy." Now, this poor fellow had been unfortunate

of man" in a manner adapted to youth-ful minds. By means of simple explan-ations and interesting illustrations, the author traces the descent of man through twenty four specific variations, from apes to moners. The monkeys especially "are the blood relatives of man, and therefore of enormous in

Every intelligent reader knows of more than one university in which such views are held and taught in the name of Science. The seats of learning are of Science. The seats of learning are really their fountain heads, and thence they are being gradually disseminated among the masses. Catholic students go to some of those universities in large numbers, and they must be made of stern religious stuff if they escape be-ing tainted with Rationalism. In Europe the forces of Rationalism

In Europe the forces of Rationalism are in active warfare with the forces of Christianity. On this side of the water, the essential nature of the former is not different. For instance, a theory that finds much favour in France is the philosophy of immanence. The same theory finds favor in the Protestant Universities of America. Our religious beliefs, Professor James of Harvard says may be traced to "subconscious activity may be traced to "subconscious activity," And this activity again, is the result of a "larger activity," which "may, if one so wishes, be called God." Philosophy such as this, even when not reinforced by the Theory of Evolution, is essentially incompatible with Catholic teaching, and the attempts,

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over, strong efforts are being made to teach them even to the people. With this avowed object, a catechism was published in England only last year. It is called a Picture Book of Evolution and was primarily intended for children. Its very name indicates its purpose, namely, to exhibit the "whole pedigree of man" in a manner adapted to youth-ful minde. By means of simula evident to youth-istic critic brings him to the same copthe date of their composition. So the latest studies of the eminent rational-istic critic brings him to the same con-clusion which the Church has held for centuries. The bring of the mine after the horrid explosion had dealt death and destruction around them. Some of them roamed about groping for an escape for

other book in which he reforms some of his conclusions regarding the date and origin of the Acts of the Apostles.

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