FIVE MINUTE SERMONS

FOR EARLY MASSES

By the Paulist Fathers. Preached in their Church of St. Paul the Apostle, Fifty ninth Street and Ninth Avenue, New York. THIRD SUNDAY AFTER EASTER.

Aposite. Fifty ninth Street and Ninth Avenue, New York.

THIRD SUNDAY AFTER EASTER.

Last Sunday I said something, as you will perhaps remember, about fortune-tellers, and the great sin which there is in having anything to do with them, unless the whole thing is taken, both on the fortune-teller's part and your own, merely as a joke, to make you laugh at the time, and be forgotten afterwards. The moment you imagine that there is anything in it, or are tempted to try to really find out anything by it, you must drop it—yea, instantly—if you have any care for your soul; for nothing can be found out by it except by the help of your soul's enemy, the devil; and if you associate with him in this world you must also in the next.

But you will say, "Oh, I only do it by way of fun. I do not believe in it." Perhaps that is so; but still the fortune teller does not do it by way of fun, but as a business; and though perhaps he or she may not believe in it altogether, yet still when it is done in that way, the devil is likely to be concerned and interested in it. You will get answers that sometimes will puzzle you, and make you think that there is something in it after all. Beginning, it may be, in fun, it will end in earnest; in the terrible earnest of eternal punishment for you if you persevere in spite of this warning. Remember, then: if things come out all wrong and at crosspurposes, fortune-telling may be an innocent amusement; but if they come out right, beware, and stop it at once.

So much, then, for fortune-telling as it is usually understood. But you know that this was not all that was condemned in the words of Holy Scripture read last Sunday. "Observing dreams and omens"; that was another thing which comes under the same probibition.

Now first, about dreams. If there is anything surprising to one who has what you will excuse me for calling by the familiar name of a level head, it is the ridiculous way in which some people make note of the dreams they have had. They do not seem to understand that a dream, as a ru

imagination uncontrolled by the will. If
the silly and absurd notions that come up
in dreams occurred in our waking hours,
we should instinctively put them away,
and turn the mind into some more sensible
channel. But we cannot do that when
asleep; so one idea after another comes up
then in spite of us. That, then, is all
there is in a dream generally; something
laughable and absurd perha; s, which may
be told for its absurdity; or, it may be,
something sinful, to be forgotten as soon
as possible. One thing, however, must be
admitted, that is, that a person may happen to guess right when asleep about
some event in which he is interested; yee,
that is so, no doubt. Why not guess right,
as well when asleep as when awake? But
why pay more attention to a good guess
made when asleep than if it was made in
your waking hours? If our dreamers will
give an answer to that question, it will be
very interesting to people of commonsense.

But you will say. I think of things in

sense.

But you will say, I think of things in dreams that I never would when awake, and they come out right. Well, it may be sometimes that the devil does get a control of your mind in sleep that he would not otherwise have; though it is to be hoped that if you try to lead a good life, this will not often happen. If it seems to be so, it is a matter rather to be afraid of than to study into; and not at all a matter to tell to others, but rather to pray to God about, that the annoyance may cease. Above all, never act according to any ideas which you get from dreams. You could not lawfully do so unless it were God that was instructing you, as He did St. Joseph, by them; but to think this would be great presumption on your part.

Now, one word about oness: about

to think this would be great presumption on your part.

Now, one word about omens; about things being lucky and unlucky; and all that sort of trash. One word of practical advice. If you ever hear any one say that something is unlucky, make a point to do it if it comes in your way; and if they say that it is lucky, do rather something else. Do this, I say, in order to crush and stamp down any inclination you may have to faith in such nonsense. Not that this business of signs and omens, of good and bad luck, is one that the devil has much to do with, except by way of encouraging people to believe in it; but it is a most stupid superstition, with which reasonable people should have no patience.

A BRAVE PRIEST.

A London paper, after describing some of the "Homeric episodes" of the fight in the Soudan, when the English forces were surprised by Osman Digna's spearmen, says: "But, after all, the palm of heroism that day must be given to one who was not a soldier at all, but a simple Catholic priest. Before the marines, who later in the day did such splendid service, could get into the square, the Arabs were on them, and a series of hand-to-hand fights took place before the men could form. Conspicuous," says the correspondent, "and in front of the eyes of all, stood, fighting back to back, Major Alston and Father Collins, the latter wielding his weapon as if to the manner born. But though Father Collins was thus able to render yeoman's service at a terrible and anxious moment, winning a minute for the men to form, it was reserved for him a little later to display a grander and a still truer courage. There was some wild fire the ment of form, it was reserved for him a little later to display a grander and a still truer courage. There was some wild firing from the Seventeenth Loyal Poorbeahs (a regiment from India); the bugles were repeatedly sounded for them to cease firing, but they did not heed the command, and continued firing at perilous random, especially to the little square under Alston. As the bugles were ineffective, the Rev. Mr. Collins volunteered to cross the bullet-swept ground intervening, and convey the orders to cease firing. Stepping forth, calm and collected in demeanor, the chaplain walked, his life in his hands, across to the Indians, to whom he gave the necessary order, and then returned as calmly to the little square which he had just left. His reception must have been some compensation for the

risks he had run. The men, struck with his heroism, raised cheer after cheer, and sticking their helmets on their bayonets, frantically waved them in their enthusiasm. The annals of the war can show no finer instance of genuine heroism than this of the Catholic chaplain."—Catholic Review.

MISTAKES OF MODERN INFIDELS.

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