

FIVE-MINUTE SERMON TWELFTH SUNDAY AFTER PENTECOST

THE QUALITY OF LOVE "Thou shalt love thy neighbor as thyself" (Luke 10:27)

In to-day's Gospel our Saviour commands us to love our neighbor: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind."

With regard to this true Christian love St. Gregory says: "If any one love his neighbor because of God, he has the right love, but if he does not love because of God, he does not possess the true Christian love."

My dear Christians! Contemplating all this we must perhaps acknowledge that we have not always possessed the true Christian love, and have not therefore gathered merit for heaven.

NEW FRENCH BAPTISM

The "civil baptism" which has been introduced in France as the result of the anti-clerical movement—through which baptism should be practiced at all except as a religious ceremony it is difficult to understand—is (says the Westminster Gazette) growing in popularity; and a description of such a ceremony at Macoon, which is published in the Paris papers, gives us the formula that is employed.

The baby, its parents, and its sponsors were received at the Marie, and there the major read to the little party the following formula, which was inscribed in a special register established for the purpose:

"Marie Philiberte Seve, daughter of Louis Seve, and of Philomene Charcosset gardeners, of Macoon, welcome to the great family of those who are freed from the trammels of religious dogma.

In the presence of M. Philiberte Seve and of Madame Marie Philiberte Seve, who offer themselves as your sponsors, I, Antoine Coron, an official

Saved His Mare

A mare belonging to Smith Gilmour of Tamworth, Ont., was terribly injured by a stake and friends advised him to shoot her at once, but he decided to try the remedy he knew, and he tells the result himself.

"Some time ago I had a mare staked in such a manner that people advised me to shoot her. I bought Douglas' Egyptian Liniment and a syringe, and after cutting the skin open on the rump was enabled to get hold of the stake, which was nothing less than part of a hand-spike, and we pulled it out at the root of the tail. After using Egyptian Liniment as directed, my mare was able to work in three weeks. The accident happened in extremely hot weather, but inflammation or proud flesh never threatened.

Accidents more or less serious are bound to happen to every farmer's stock and it pays to be prepared with a bottle of Douglas' Egyptian Liniment. It stops bleeding at once, and heals wounds quickly without danger of blood poisoning.

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the state and mayor of the Commune of Fiaeeles-Macon.

"In the name of the universal principles of Free thought."

"In the name of the Glorious Revolution of 1789, mother of the Rights of Man and of the Citizen."

"In the name of the lay and democratic French republic."

"Baptise you, and impose upon you three commandments, taking publicly and solemnly, your sponsors, here present, as witnesses and as your guarantors."

"1. You shall honor your country, your father, and your mother, and shall be dutiful to them."

"2. You shall, with all your power, sustain truth and justice."

"3. Your greatest fear shall always be that of doing any injury to your neighbor."

"Now, citoyenne Marie Philiberte Seve, return to the home of your parents, to be their joy and to live in peace."

The document is signed, sealed and delivered; but water, apparently has no part to play in the ceremony—and yet the name of "Cœcil Baptism" is retained. We may remark here that even Satan himself gets no mention.

SEEING THE SOUL

The materialistic spirit which saturates the times seems to attract no attention save from the comparative few who devote themselves to the study of prevailing conditions. And yet it has come to be a dreadful moral and social plague that is destroying the Christian vitality of our people.

The chairs of psychology and biology in our non-sectarian and public institutions of education must bear a large proportion of the responsibility.

Another large proportion is rightfully charged to our un-Christian explorers in scientific research. The former by their teaching are robbing the young of all belief in God, substituting natural causes for creation and accounting for man's existence outside of and contrary to scriptural assurances. The latter are proceeding along similar lines to similar results.

As a consequence, both teacher and investigator are constantly shocking Catholic truth and Christian sensibility by their extravagant and sometimes silly pronouncements. The latest illustration comes from Chicago, which has become famous, or better, infamous, in this particular.

The announcement is made that an X-ray expert declares he actually observed the spirit leaving a dying man. Coupled with the announcement is the assertion that this physician believes he has discovered what, in fact, constitutes the soul, or spirit, at least the electrical current, which controls the actions and movements of the body.

From seeing the soul to observing the electrical current which controls the movements of the body is a vast distance. It makes us suspect that the physician in question is the victim of a yellow reporter, and that his claims have been distorted. His name adds weight to this suspicion. However that may be, it isn't so very long ago that another scientific gentleman declared that he was able to weigh the soul.

All such claims seem too absurd to be dignified with a contradiction. But the assumption only holds good in the case of Catholics, who have a ready knowledge of their faith. The new theorists and new scientists above referred to no longer accept the Christian teaching that man is composed of a body and soul, the latter being a pure spirit, that is, having neither length, breadth, nor thickness; that can neither be seen nor touched, and that it is free and immortal. They are teaching no such doctrine. Those who have come under the influence of their false theories hold no such opinions, and the latter have grown to be a great army.

Hence contradiction of all such statements as seeing and weighing the

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soul has come to be a duty and a necessity. For a Christian truth be not defended and expounded in the anti-Christian spirit of the times, atheism and materialism will become dominating factors in the land, and the evil consequences are beyond reckoning. To say that we are practically drifting on a swift current in that direction is not a pessimistic notion. It is a literal truth, if we eliminate the Catholics of the country from our calculation.—Church Progress.

ENGLISH NON-CATHOLIC MISSIONS

A NEW DEPARTURE IN ENGLAND, FATHER BERNARD VAUGHAN BATS THE BIGOTS AND WINS GOOD WILL OF LISTENERS

Missions for non-Catholics, which have been given in this country for several years, are just being introduced into England.

The little town of Havering had been worked up to a pitch of intense excitement because Catholic missionaries were daring to invade the little preserve of Nonconformity in East Anglia. Not only had many indignation meetings been held by the anti-protestant agitators, but a body of Kenites had paraded the town and had declaimed against the iniquity of giving a hearing to Pulpit priests, who had in their company a sort of archbishop in the person of Father Bernard Vaughan.

Proceeding with a hymn, when Father H. Vaughan announced the method of procedure for the week. Then Father Norgate gave samples of questions and answers typical of the question box. After another hymn Father E. Vaughan spoke on man's mission and destiny.

FATHER VAUGHAN REMITS In opening the proceedings Father Bernard Vaughan took the enemy in flank by declaring that he could not adequately express his thanks to the people of Havering, and more especially to the Town Hall authorities, for their perhaps unwillingly so splendidly advertised their coming and arrival. He quite understood their refusal to let their hall to a body of men who were regarded as blasphemous, but as evil doers and murderers. If it had been his misfortune to share their ignorance and prejudice, in a word, if he could be as utterly un-English as some of his countrymen in Suffolk, he, too, would have had to act as they had done. He did not blame them. If they had shared his faith, believing what he did, he would have had no mission to Havering. It was because he knew he had the right to do as he pleased, that he had pushed aside other work in order that, like a commercial traveller, he might come in their midst to exhibit before them his spiritual wares, which he knew defied all competition in the world's churches. He did ask them at least to test and examine the good things which during the week he intended to set before them. But condemning the Catholic Church and her teaching, because of what they had heard uttered by the assailants of everything Catholic, let them hear the other side and let them come to a verdict condemning or acquitting the Church after an impartial investigation. He then proceeded to unfold a theme that compelled attention till he sat down amid cheers.

Coming forth from the hall on Monday night the Fathers found that some members of the Protestant Alliance and kindred institutions had marshalled quite a little army of people in front of the hall. It was an imposing sight, and Father Vaughan took off his hat and bowed to the crowd. He then, in a somewhat non-plussed and hesitating manner, proceeded to address the forces anew they followed the Fathers down the street. While for a moment he was a lull in the storm Father Vaughan turned to her teaching, he said that if they thought they were doing harm to anybody but themselves they were utterly mistaken; they were betraying a narrow-minded ignorance altogether foreign to this country, they were lowering their colors, and as an Englishman he protested against it. They were making Havering a blot on the map, they were un-English.

"KNOW-POPERY" AND "NO POPEERY" The mission was brought to a close last Sunday night. The method of procedure each evening was hymns question-box questions answered, hymn and Father Bernard Vaughan's address and exposition of Catholic doctrine. On the platform in the Corn Exchange were Fathers Norgate and Herbert Vaughan, Mr. Hickey, and Father Bernard Vaughan. The missionaries had no occasion to find fault with their audiences. They included Kenitite preachers, the Protestant Alliance Nonconformist ministers, with church and independent folk. As usual, some came to learn, some to satisfy curiosity, and others for "copy to misrepresent."

In reply to the "No-Popery" bills, Father Vaughan posted the town with his "Know Popery" advertisements. The Protestant Alliance and the Kenitite agitators had already taken up their position in the town before the missionaries arrived. On the first night, when Father Bernard Vaughan delivered his address on "Man's Mission and Destiny," the hall, which was well filled, presented a strange sight from the platform. It is for the first time that an audience being held, forced to listen and spell-bound in spite of itself; but that was our experience in

The Dining-Room Should be—a place of beauty. That's granted. But the furniture in that room is worked overtime. To buy a new suite every few years costs money. YOU don't need to. "LACQUERET" will restore the original beauty of your dining-room suite, making it just as attractive as the day you bought it.

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Dr. C. Gordon Hewitt, Dominion Entomologist, says, referring to the infantile death rate from intestinal diseases and diarrhoea spread by the house fly, he believes that the so-called harmless fly is yearly causing the death of thousands of infants, as well as spreading the germs of typhoid fever.

WILSON'S FLY PADS are the best thing to rid your house of these dangerous pests.

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Catholic Churches in London. Most Rev. Francis Bourne, D. D., Archbishop of Westminster, in the course of a recent address at the Church of St. Etheldreda, Ely Place, Holborn, said that many were not aware of the number of Catholic places of worship in London, and foreign visitors were quite astonished at there being so large a number in the capital of a country that was regarded as Protestant.

There were now no fewer than ninety churches on the north side of the Thames, and over fifty on the south side. Each church had its particular character and history, and each was the outcome of generosity, self-sacrifice, and devotion. Very few were erected a hundred years ago, most of them having been built after the restoration of the hierarchy sixty years ago.

That in which they were assembled had a history extending over many generations. It stood as a monument to the devotion of their forefathers, and brought back many memories of old Catholic England, memories that must stimulate all who visited it and worshipped within its hallowed walls.

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