6

FIVE-MINUTE SERMON FOURTH SUNDAY AFTER EASTER SUPERSTITION shalt not have strange of

There are some sinful practices for-

There are some sinful practices for-bidden in these words which it is well to consider to-day, beside fortune-tell-ing and the observing of dreams and omens. These are the use of charms, and the consulting of spirits, or seeking of the truth from the dead. First, then, with regard to charms, amulets, and the like. Christians are unfortunately to be found, even at the present day, who use, in a superstitious

present day, who use, in a superstitious way; and it may be for sinful purposes, way; and it may be for sinful purposes, things which can have no natural power to accomplish the end desired, but must derive any efficacy which they can be supposed to have from the devil, whose aid is therefore implicitly invoked by those who possess such things. Let every one, then, understand that the use of these charms and amulets, though it might be even for a good object, as the preservation of one's life, is a great sin, and will bring a curse instead of a blessing on any one who perseveres in

It might be even for a good object, as the preservation of one's life, is a grade object, as in, and will bring a curse instead of a blessing on any one who perseveres is worth in both human and animal dis-blessing on any one who perseveres is worth in both human and animal dis-the sworth in both human and animal dis-the sworth in both human and animal dis-the sworth in both human and animal dis-blessing on any one who perseveres is that have site as the same of the adort their one present and the sing of the character of the things employed in this way. "But how," it may be asked, "about holy things, such as relics, media them in and the sing experiment. He is, and that saw the synch at they migat do us some character of one of my spiritually but even in this there all to deal cenemics who have filed to survive, and consequently were nost the filed to survive, the filed to survive, and consequently were nost the filed to file the survived the filed to survive, and consequently were in this drine haven to dow the size and faul to deal cenemics who have filed to survive, and consequently were in this drine have to the survived the filed to survive, and consequently were in this drine have the same the survived the filed to survive, and consequently were in this drine have the same the survive and the size and faul to deal cenemics who have filed to survive, and consequently were in this drine have to a traveler who was passing through kome. You attitudinize as the filed to a survive a diven have is the drine the survive of the filed to survive, and consequently were in this drine have to a traveler who was passing through kome. You attitudinize as the filed to a survive is the the solut this, the is not similar as the setter integration of the survive the the there have as the survive the the deeleves to be a drine law is the somptian ing a singgrants the outcome of whis ing a singgrant the outcome of whis the for this honor and glory. Still the this should be so, they must be as they deal to the prope did of honoring the Blessed Virgin by it, or to invoke her aid to escape from sin, would be not only useless but highly displeasing to her Divine Son. Almost every one feels this; few dare to pro-fane holy objects of this kind by such use of them; those who have really given themseives up to the devil seldom try to protect themselves in his service by such means.

y such means. Well now, to pass to the other subject, at of consulting spirits, or seeking, as he Jewish law has it, the truth from e dead. You see it is no new thing that of co

that of constituting spirits, or secting, as the Jewish law has it, the truth from the dead. You see it is no new thing, this spiritism, though the rapping and table-tipping business is rather a new form of it in these days. It has been and is still very common among us, though it may be losing ground somewhat lately. But I do not think that Catholies have at any time been much interested in it compared with some other people. With regard to the next life, we have our faith to instruct us and we are not inclined so much as others to ask the spirit-rappers to give us information. But still many Catholies have gone to their meetings, and would have little seruple in going now, just, as they say, from curiosity. and declares it to be perpetual and the avoidable. Now in view of this teaching of his we quote some things he said in a re-cent sermon in Penn Yan, N. Y.: "Now suppose, with the addition of more territory having twelve or more millions of Roman Catholics, the ma-jority of the people of this Government fifty years hence were of that creed; who doubts for a moment that the reigning Pope would assume control of legislation and Government. He would then define Christianity for all of us. Since I first noticed this peril almost thirty-five years ago the relative voting strength of Romanism in America has grown alarmingly, and it is remarkable <text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text><text>

Caked Udders Cured in 24 Hours By Douglas' Egyptian

Liniment Here is the opinion of Mr. Robert Harkness, a leading resident of Tan-

worth, Ont.: "Having had wonderful success with

"If the rank and file of our Catholic population were left to themselves there would be nothing to fear. They would be good Americans. But they will never be let alone until they break away from Rome." Then why do you not leave them to themselves? Why not let them alone to attend to their own business. Are they not free in this country to prefer the Pope, in whom they have confidence? The loyalty of Catholics to the Con-stitution of this Republic needs no re-commendation from the Methodist Bishops. They know as much about the duties and obligations of citizenship as he does: they appreciate the liberties they enjoy as much as he does, and they know as much about it as he does. They are as ready to do their citizen duties as he is. And they look upon his im-pudent insinuation that they are not good citizens, as a vulgar insult, deserving of silent contempt. His assumption of a superior wisdom, knowl-edge, patriotism and love of freedom makes them indignat. He is, in his own esteem, a better adviser and spiritual director than the Pope, but he cannot make Catholics believe it. They know "Having had wonderful success with Douglas' Egyptian Linimenton my stock I feel it my duty to write you. "Our cattle were troubled with caked udders, so bad in fact that we thought they would lose the use of them. We applied the Liniment but twice, and in twenty-four hours we could milk with-out any trouble. "When anything goes wrong in our home or stables, this excellent Liniment is always called for, and never fails to give instant relief. "I hope this letter will catch the eye of those whose cattle are suffering from

"I hope this letter will catch the eye of those whose cattle are suffering from caked udders." Besides quickly curing this trouble, Douglas' Egyptian Liniment has proved its worth in both human and animal dis-orders, such as rheumatism, sciatica, nonvertie exercise humas and inflamma-

centuries and cycles are its minutes FATHER BENSON

This is the law which, as we have said, throws all human affairs and activities entirely beyond the will and reach of AUTHOR OF WELL KNOWN WORKS WILL GIVE SERIES OF CONFERENCES DURING

human beings. This law, we are told, works out the survival of the fittest, is COMING MONTH

Rev. Robert Hugh Benson, M. A., of Cambridge, the distinguished young English priest and writer, is about to visit Boston. During his stay here he will make several public addresses. At



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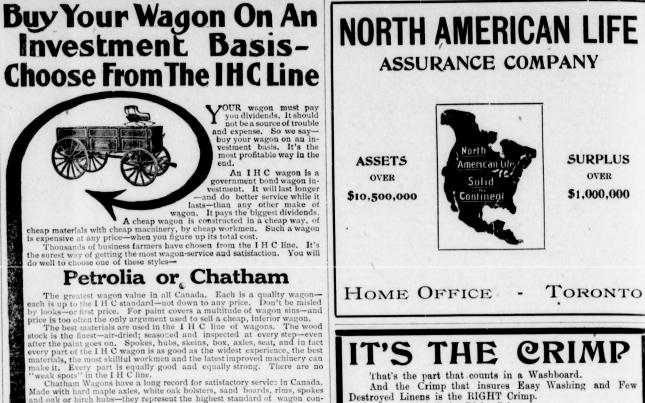


Since Tobie Matthew, son of the Arch-bishop of York, became a Catholic in 1606, probably no son of an Anglican Archbishop other than Father Benson has joined the Church, and certainly none has done so with so high a sense of responsibility and so entire a devotion of his time and interests to the services of the faith.

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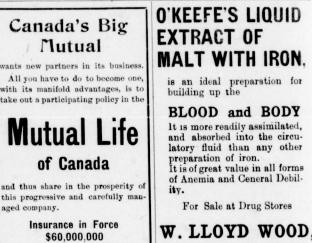


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APRIL 23, 1910 THE READER'S

CONDUCTED BY . I had a novel exp night. I was present certain Ladies' Lite never heard the gentle before. Of course, in others, I concede the as far as tongue gy really I never thought so well and to the po incet was an inspiring ject was an inspiring

Now, I wonder, are gettes among my read I piously and sincerel ture all my lady frier colleens that would h a tube sight of a dim a suffragetete, augh ! woman's influence," o said. Extend woman cannot do it. Did y triend "the hand this friend, "the hand the rules the world." A gettes want to extend

"Woman was made there her husband writes Carmen Sylva will question the si ence equals that of ence equals that of never was a great b had not a good mot is all powerful and pe environment are si when the guise of ex-fluence and emancie tyranny of man th break up the home mother in the poli-woman and make h-mean. Let us devou

nan. Let us devou suffragettes, good L

Personally I'd be woman a vote becau of her own she'd ha her husband abou anything in this ce for the sexes !" Lil cry it has no logi always respect wom woman. The age of But man has no us male, half-female. is bad enough, but male, half-female. is bad enough, but worse. We have n you want us to be don't become suffra really interested in practical way by t the future to be

Suffragettism is in Canada. And t compliment to t amongst us. Fad. flourish in the fr Dominion. With be popular, for y second only to t tendency of suffra implies is to make hood altogether of casting a vote of club is more im than the sacred and home. And this greater good

this greater good is this but Pagan I am glad my r Immigrant quest est in the subjec cal letter receive Catholic laymen feels we are safe

infidelity are not Dear Columba .- 1

"Home Rul for Ireland—th

drum, humble to decide, by o to decide, by c interest, what try. Home R England the ment from the of a danger to

of a weakness lieve me, Hon eans the or

means the or making this f strong Imperi Redmond re people prete means separa land's word f

they would i land will sh

Public sentiment demands regulation, and if it cannot have regulation, it de-mands elimination. Sincere adherents of the high license theory under local option are beginning to face the evi-dence that regulation under this system is becoming ineffective. The constant increase in drunkenness, the increase of caine that is not produced by the reincrease in drunkenness, the increase of crime that is not produced by the re-freshment or stimulant of a single drink at a bar, but is the product of continued inebriation, the crimes of lust due di-rectly to intoxication, are facts which make an insistent demand for honest recognition of the damears of regulation recognition of the dangers of regulation

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visit boston. During its stay here he will make several public addresses. At the regular Solemn High Mass at the Cathedral at 10:15 a. m., on Sunday, I April 10, and Sunday, April 17, Father Benson will be the preacher. Through-jout England he is much sought after as an exponent of Catholic doctrine, and the Catholics of Boston will welcome the opportunity of hearing him. He will also deliver a series of four conferences on Religion at Fenway Court on Tuesday, April 12, Thursday, April 14, Tuesday, April 19, and Thurs-day, April 21. These will be under the patronage of Mrs. Wm. C. Endicott, jr., Mrs. John Bapst Blake, Mrs. Charles Bruen Perkins and Mrs. Storer, wife of Hon. Bellamy Storer. In these lectures, Father Benson will be sure to delight this hearers with a elarity of explanation and hearth of stole with his dear

cause they are in violation of duvine order." This is mere loose talk. What are the rights of the people? Before they can be recognized they must be known. Who is to tell us? Is it Bishop Cran-ston, or Karl Marx, the atheistic so-cialist; or the officers of the Black Hand? Each elaims the right to tell us what those rights are, and to impose their theories on the people. And all act on the principle that the people are the geople are the sights of the people" without knowing, or some evidence of mental vacuity. To talk about "the rights of the people" without knowing, or some evidence of mental vacuity.

means of knowing, what they are is evidence of mental vacuity. Bishop Cranston's memory does not save him from contradicting himself. He talks of the rights of the people, and at the same time he professes be-lief in the existence of a perpetual di-vine law—the law of the survival of the fittest, a law that directs the movement like the upper and nether millstones, grinds out the fittest.

rinds out the fittest. He does not see that this law, which He does not see that this law, which he calls divine, destroys, annihilates all human liberty and leaves man the yiotim of unalterable fate. Man must go through the mill, and whether he comes out fit or unfit is a matter abso-lutely beyond his control. Bishop Cranston is further inconsis-tent. While believing in the survival of

go through the min, and whether he comes out fit or unfit is a matter abso-lately beyond his control. Bishop Cranston is further inconsis-tent. While believing in the survival of in buying in the survival of the fitteest he does not recognize the Papacy as the fittest. The Papacy is

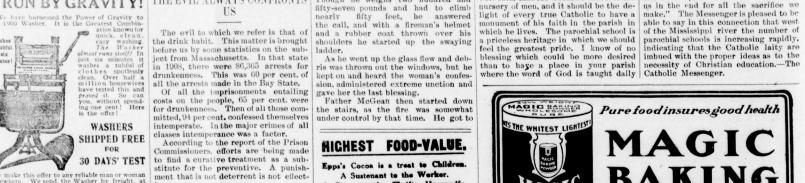


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stitute for the preventive. A punishment that is not deterrent is not effective. Preventative effort is better than

There is an annual crop of drunkards. Let there punitive or deterrent treatment. there is an annual crop of drunkards. Let The habit is started by the social glass, little by the card party that adjourns for s for drinks, and by the dancing parties when the social glass" is passed around.

The saloons keep a-going. Now they

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along with the other requirements of a In a recent sermon, Cardinal Gibbons double tax in supporting state and Cath THE EVIL ALWAYS CONFRONTS US The evil to which we refer is that of the drink babit. This matter is brought before us by some statistics on the sub-tert form Matter is brought

BAKING

eight hundr broken pled above exped J. B. (Man give you the note it and l

Several at If writers we them please not for pu umba," St. F Ont.

THICK, that make a h Roar, have Th Choke.down.



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