

FIVE-MINUTE SERMON  
FOURTH SUNDAY AFTER EASTER

SUPERSTITION  
"Thou shalt not have strange gods before Me" (Exod. xx. 2)

There are some sinful practices forbidden in these words which it is well to consider to-day, beside fortune-telling 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 to this present day, who use in a superstitious 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.

But how, it may be asked, about holy things, such as relics, medals, Agnus Dei, gospels, scapulars, and the like? Surely you would not call it superstitious to use such things as these, or to think that they might do us some good, not only spiritually but even in the temporal order? No, you are right about this. It is not sinful even to ask for miracles by the aid of things like those, which are either sacred by their nature or by the blessing of the Church.

And the reason why it is not sinful is, that they are not useless but highly venerated by means of them, and that any favors which are obtained by them will be for His honor and glory. Still that this should be so, they must be used with piety and devotion, simply as a sort of charm, without any desire or intention of honoring the Blessed Virgin by it, or to invoke her aid to escape from sin, or to dispel a demon, or to bring about any other one thing; few dare to profane holy objects of this kind by such use of them; those who have really given themselves up to the devil seek to protect themselves in his service by these means.

Well now, to pass to the other subject, that of consulting spirits, or seeking, 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 Catholics have at any time been much interested in it compared with some other people. With regard to the next life, we have our faith in scapulars, for instance, simply as a sort of charm, without any desire or intention of honoring the Blessed Virgin by it, or to invoke her aid to escape from sin, or to dispel a demon, or to bring about any other one thing; few dare to profane holy objects of this kind by such use of them; those who have really given themselves up to the devil seek to protect themselves in his service by these means.

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the most striking case of survival in the Christian world. It has survived the rise and fall of kingdoms and empires, and all its dead enemies who have failed to survive, and consequently were not the fittest; but the Papacy survives and flourishes.

Now if Bishop Cranston really believes in his divine law of the survival of the fittest why is he not frank and logical enough to recognize the Papacy as the fittest? And if the fittest why does he complain? Is not his complaining a sin against the outcome of what he believes to be a divine law? Is this becoming in one who claims to be a Christian?

We give still another case of inconsistency in his talk about the law he calls divine, he says: "Lands and rights pass to new administrations by the law of survival of the fittest, as that law is ever interpreting itself in the march of events. It is God's law for man's advancement and it is headless alike of the outcry of individuals and the arrogant protest of venerable systems. Its day is forever; centuries and cycles are its minutes and its hours."

THE EVIL ALWAYS CONFRONTS US

The evil which we refer to is that of the drink habit. This matter is brought before us by some statistics on the subject from Massachusetts. In that state in 1908, there were 89,365 arrests for drunkenness. This was 69 per cent. of all the arrests made in the Bay State.

Of all the imprisonments entailing costs on the people, 65 per cent. were for drunkenness. Then of all those committed, 94 per cent. confessed themselves intemperate. In the major crimes of all classes intemperance was a factor.

According to the report of the Prison Commissioners, efforts are being made to find a curative treatment as a substitute for the preventive. A punishment that is not deterrent is not effective.

Preventative effort is better than either punitive or deterrent treatment. There is an annual crop of drunkards, the habit is started by the social graces, by the card party that adorns for drinks, and by the dancing parties when the "social glass" is passed around.

The saloon-keep-going. Now they cannot keep going without customers any more than a saw mill can keep going without saw logs. There is a big bill run up by the direct and indirect cost of intoxicating drinks. A great deal of this cost adds to the amount

each taxpayer must meet on his tax-bill. It may not stare out at him from the bill, but it is there, and many see the item.

Public sentiment demands regulation, and if it cannot have regulation, it demands elimination. Sincere adherents of the high license theory under local option are beginning to face the evidence that regulation under this system is becoming ineffective. The constant increase in drunkenness, the increase of crime that is not produced by the reformation or stimulant of a single drink at a bar, but is the product of continued inebriation, the crimes of lust due directly to intoxication, are facts which make an insistent demand for honest recognition of the dangers of regulation that fails to regulate. The short-cut solution of the problem is prohibition. It would be difficult to enact, and yet more difficult to enforce. Prohibition sentiment is not in the majority. The accepted policy is that of regulation, and the answer to the facts presented is to make the existing system of regulation effective by such amendments to the present law as will shut off its abuses.—Cleveland Whittier.

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Chatham Wagons have a long record for satisfactory service in Canada. Made with hard maple axles, white oak bolsters, sand boards, rims, spokes and oak or birch hubs—they represent the highest standard of wagon construction.

Petrolia or Chatham The greatest wagon value in all Canada. Each is a quality wagon—each is up to the IHC standard—not down to any price. Don't be misled by looks—or first price. For paint covers a multitude of wagon sins—and price is too often the only argument used to sell a cheap, inferior wagon.

Petrolia Wagons are especially constructed for Canadian service and have proved their merit to thousands of farmers. Be sure to call on the local International dealer. Get a pamphlet and let him show you one of these wagons. You will note the vast difference between wagons of the IHC line and all other wagons. If you prefer, write for a booklet or any other information you want to the International Harvester Company of America at nearest branch house.

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HIGHEST FOOD-VALUE. Epps' Cocoa is a treat to Children. A Nutrient to the Worker. A Boon to the Thrifty Housewife.

THE READER'S CONDUCTED BY

I had a novel experience last night. I was present at a certain Ladies' Literary Society. I never heard the gentle before. Of course, in others, I conceded the point as far as tongue goes. I really never thought so well and to the point as at the sight of a dimly lit room. I was inspired.

Woman was made there her husband writes Carissa Elyria. I will question the sentence equals that of the never was a great deal. I had not a good mother. I am powerful and my environment are so when the guise of influence and emancipation tyranny of man break up the home. I am a mother of the world. I am a woman and make her man. Let us devote our suffragette, good!

Personally I'd be a woman vote because of her own with her husband about anything in this for the sexes! Like every it has no logic. I always respect women. The age of woman is more important. The age of man is more important. I had enough, but you want us to be don't become suffragette really interested in practical way to the future to be politicians.

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