

FIVE-MINUTE SERMON

PALM SUNDAY

HARDNESS OF HEART

To-day if you shall hear His voice, harden not your hearts.

These words, my dear brethren, are taken from the beginning of the office recited by the clergy on this and the following days, up to Holy Thursday.

"Harden not your hearts." How is it that we harden our hearts? It is by putting off our repentance; by clinging to the world and its pleasures, to the gratification of our sinful passions, and waiting for some time to come when it will be more convenient to give them up.

But, my brethren, this is a great and a terrible mistake. It may be, indeed, that God in His goodness and mercy has many graces yet in store for us equal in sight of the crucifix of our Blessed Mother, a pious picture, an Agnus Dei, is enough to move the innocent soul of a child to the love of God; the most powerful mission sermon often fails to make any impression on one who has spent his life in sin.

Then—most dangerous delusion of all—comes that with the hope that at least he will die in the grace of God; that somehow or other he will, as he passes from life to death, be brought from death to life. He forgets that the sacraments were not given to give repentance to the sinner; no, they have for their object to give pardon and grace to those who have repented.

Yes, my brethren, now is the time—a better time than our last hour. Now in this Passion season the Precious Blood of Christ is flowing more freely for you than you can expect ever to find it again.

BRUNO AND THE EVENING TELEGRAM

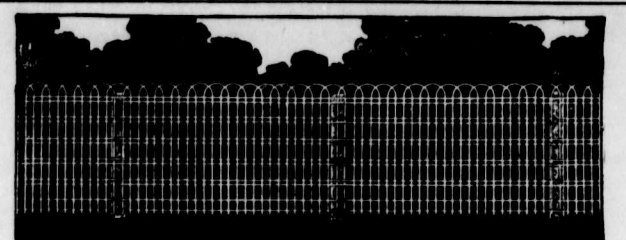
Scholars generally know the story of Galileo, how he first declared that the world was round, and told the story of the universe as it is understood to-day, and how, under bigotry, they gave him the choice of retracting or sharing the fate of Bruno, who was burned at the stake; how he did retract, but as he came out from the hall and looked at the sun, he murmured to himself: "But it does move."

Last week we gave the facts dealing with the condemnation and imprisonment of the astronomer Galileo. We address ourselves this morning to the case of Giordano Bruno, condemned for blasphemy and burned at the stake. But first let us ask what purpose does the Telegram hope to serve by opening old wounds, and rekindling old fires now dying out, if not extinct? Why should we call upon the dead to answer to us questions which they have already given an answer to before the eternal Judge?

And why add to our divisions now by contending over who was the guilty and the innocent then? Is it not better to ask now if these sorrows may be healed? Let us, if we can, forget the past, hear the present and save the future. The barriers which divided our fathers are melting away; and although there are sharp conflicts and ringing blows still to be heard, a better wisdom is pleading with men.

The way to unity is peace, but there can be no peace if history be perverted and truth sacrificed for a momentary triumph. With Tennyson we are constrained to say: "But though we love kind peace so well, We dare not, even by silence, sanction lies."

It might be safe our censures to withdraw: And yet, my Lords, not well: there is a higher law." In our boyhood we were nauseated with the stench of the "Gunpowder Plot," of the "St. Cecilia Massacre," of the "Spanish Inquisition," of the "St. Bartholomew Massacre," of "Galileo" and his "E pur si muove"—but it does move, a pure invention of a French infidel. No man pretending to some learning, to say nothing of scholar-



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thing is remarkable in the statistics of suicide, and that is the disproportion of women to men. Women are supposed to believe more and trust more deeply than men, and in one list of 100 cases, where suicide was attributed to weariness of life, there were found but 6 women to 100 men.

"It is known that among Germans who endeavor to act out their faith, as the Catholics and Lutherans, suicide is almost unknown. So that it is not to be attributed to a national temperament, but to loss of faith and hope, which makes life wearisome. It is remarked of the Irish who have fallen that suicide is almost unheard of amongst them, and this is to be attributed, at least to a great extent, to the influence of that faith upon them in the hour of their trying afflictions. Some have asserted that it is rather pugnacity than piety. An Irishman does not like to be beaten in a fight even in the 'fight for life,' and regards suicide as an act of cowardice, which in truth it is. But this is not sufficient to account for the victory over affliction."

"We must remember that though the new religion of the future of which some men dream may not be called paganism, it is paganism under another name. We occasionally hear of the 'religion of humanity.' What is this but paganism, which defiled all that was true and beautiful and good with all that was vile in our nature, and called these things by various names, the deities of its religion. If any one whispered to the infidel philosophers of France who sought the destruction of the Christian religion that the day would come when they would find themselves worshipping at a pagan altar, they would have smiled in derision."

"But false principals soon act themselves out into institutions. Human reason was defiled, and the goddess of reason—a dancing girl of Paris—stood on the high altar of Notre Dame, a fit symbol of the prostituted reason that ruled the hour. But after a time some philosophy might say: 'Why not a goddess of love, a power stronger than reason and more universal in its influence?' We will not call her Venus, because that would sound like old paganism. We will call her glorious 'Human Love.' 'But,' cries out another, 'we should, above all, have a god of spotless purity, a holy Father who sends William Penn and the first colony of Quakers, when to Huxett he proposed their sale.'"

"We reluctantly recall these melancholy examples to our backward glance. The telegram may remember that those who live in glass houses should have no bricks. Let us throw a shroud over the mistakes of a hell-father who sends William Penn and the first colony of Quakers, when to Huxett he proposed their sale. We reluctantly recall these melancholy examples to our backward glance. The telegram may remember that those who live in glass houses should have no bricks."

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but crisp and terse and convincing." It was in this last respect that what the priest had to say proved most interesting. He spoke of miracles, of supernatural manifestations, in the cool, level tones of a scientist; he treated of topics that might well have led him to the use of flowery phrasology in English novel journalism. His manner and style were those of one addressing an audience hostile, or at least sceptical, an assembly filled with controversialists, and by reason of this fact he drove home with force the views he wished to put forward.

The Leader's writer continues: "Belief in the supernatural nature of the cures at Lourdes is, of course, not an article of faith. While no doubt can possibly exist as to the fact that cures are wrought there in a marvellous manner, much doubt does exist as to whether they are miraculous. Nor is this doubt confined to those outside the pale of the Church. Catholics, as well as Protestants or infidels, hesitate often to place credence in the statements that supernatural agencies have manifested themselves. It is urged that they are instances of nerve diseases cured by self-suggestion or intense excitement, or else the cures are at best merely temporary, and not of a permanent character."

It was to these points that Father Benson specially addressed himself. He was not, he said, one who believed in miracles, but he believed in the power of God. He said that he had seen many miracles, and he said that he had seen many more who were cured at Lourdes. He said that he had seen many more who were cured at Lourdes. He said that he had seen many more who were cured at Lourdes."

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Strength and Stability

for which the North American Life has long been noted is further emphasized in the results of last year's operations of the Company.

Table with financial data: Cash Income 2,028,595.40, Assets 10,490,464.00, Net Surplus 1,018,121.25, Reserve Fund 9,259,055.68.

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IHC manure spreaders are made in three styles; each style is made in three sizes, ranging from 30 to 70 bushels capacity. Corn King spreaders are of the return apron type; Cloverleaf manure spreaders have endless aprons. Two styles of feed are furnished—either ratchet or double pawl worm gear. There is an IHC to suit each requirement—large sizes for large operations, medium sizes for the average farmer, small sizes for orchards, vineyards—for every condition. IHC spreaders have lime hoods to spread commercial fertilizers; drilling attachments to distribute manure in rows. Whatever IHC spreader you buy will pulverize and spread manure or commercial fertilizer perfectly. You will find it durable, and it will net you big dividends on your investment.

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CHATS V

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