

FIVE-MINUTE SERMONS.

THE PRECEPTS OF THE CHURCH. If any man has not made his Easter duty this morning, or before to-day, he ought to think seriously on the frightful state of his soul.

Thus he is excluded from the Church in heaven which is justly excluded from the Church on earth. This grievous sin of not hearing the Church does not take away the obligation of performing the Easter duty until Easter comes round again, as too many think.

Be assured, dear brethren, that if these temporal curses do not come upon him who has neglected his Easter duty, he has already brought upon himself the worst of spiritual curses.

Would that all might be impressed with the importance of this duty, and the gravity of the sin of neglecting it!

Nothing could impress upon us more forcibly the obligation of holy Communion than these words of our Blessed Saviour. For, which of us desires the everlasting death of his soul? And if we cannot live, except by Christ, who will not rejoice, with his whole heart, that such a sweet Fountain of Perpetual Youth is provided for our souls?

"SOCIETY" INDIGNANT AT FATHER VAUGHAN.

Father Bernard Vaughan has been receiving from fine ladies and gentlemen of England letters of indignant protest against his condemnation of "cat and dog worship" as among the sins prevalent in British "Society" or "The Smart Set."

"I might," continued Father Vaughan, "read whole volumes of quotations not unlike those I have given, all of which go to show that I was more than amply justified in condemning what has been called 'cat and dog worship.'"

But he won't worship birds and cats and dogs, therefore "Society" will have none of him. — New York Freeman's Journal.

AN INTERESTING SCOTTISH FAMILY.

Every reader of the novels of Walter Scott will recall that Sir Humphrey Colquhoun, twelfth laird of Luss, and chief of the historic and powerful clan of Colquhoun, who figures so extensively as the principal foe of "Rob Roy" in the Waverley novel of that name.

It seems that Sir Alexander Colquhoun had three sons—John, who was created a baronet; William and George.

Swedish records, however, go to show that both William and George entered the service of King Gustavus Adolphus, fought under his command during the Thirty Years war, and afterwards settled in Sweden.

Sir John Colquhoun, the elder of the two brothers, who had established them selves in Sweden, was created a baronet in 1625, with remainder to his male descendants, and from the inheritance of which his younger brothers were there fore excluded.

The annals of the Colquhoun family may be said to constitute the history of Scotland and is one long succession of sanguinary struggles, raids, wars, deaths on the field of battle and on the scaffold, trials for sorcery and for high treason, deeds of daring both in Scotland and in foreign lands, and last, but not least, of the extraordinary feud which served as the theme of Sir Walter Scott's most spirited Scottish novel, "Rob Roy."

The principal seat in the chief of Colquhoun and laird Luss is at Rosedhu Luss, built by Sir John Colquhoun, lord high chamberlain of Scotland under James V. and ambassador to the court of Queen Elizabeth during the reign of Mary Queen of Scots.

ST. PHILIP NERI.

We shall pass over the history of his pious childhood and begin at the period when he lived in Rome in the exercise of the sacred ministry up to the age of eighty. Through humility he had at first been unwilling to receive holy orders but, through obedience, he at last consented because his confessor imposed it on him as a duty.

As a rule, he was exceedingly severe toward himself; nevertheless, it would be wrong to think that he was gloomy and sad. The apostle St. Paul has written: "The Kingdom of God does not consist in drinking and eating, but in justice, in peace and joy of the Holy Ghost."

BEFORE THE REFORMATION.

An article on "Fourteenth Century Mysticism" in the Hartford Seminary Record contains many of the usual Protestant misunderstandings and misinterpretations of the life of the Church in the Middle Ages, but is constrained to pay tribute to the deep religious spirit which permeated Europe in the days before Protestantism.

Religion and Affection.

Do not imagine, as some do, that when the love of God enters into a man, his perfection consists in the hardening of natural affections. Whenever the spirit of devotion or piety narrows or contracts the heart, and makes our homes to be less bright and happy; when it makes parents unkind to their children, or children unkind to their parents, or lessens the sympathy of brothers and sisters, or chills the warmth of friendship—whenever the plea of religion, of fervor, or of piety has the effect of lessening the natural affections, be sure that such piety is either perverted or not true.

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Two Methodist editors are apparently, at opposition over the question of the dead. One of them, Dr. Levi Gilbert, editor of the Western Christian Advocate (Cincinnati), in a recent book called "The Hereafter and Heaven," advances the plea that such prayers be introduced into Methodism.

METHODISTS AND PURGATORY.

The editor, of the Central Advocate (Kansas City), wonders what would be the logical limits of that innovation. He writes thus: "May we be permitted to ask by whom and with what intentions we may expect prayers for the dead ultimately to be offered? And from whom as well as for whom we may ultimately be expected to draw the suffrages of these prayers? We do not argue now; we ask for definitions and limits. For we must remember that not even Rome allows us to pray for the damned. Her system of purgatory is only a system of purification, of discipline, and heavenly leading. Would our prayers mean less? Would we adopt the word 'purgatory' to be sure, there is the understanding in Rome that this purification is purchased by the sacrifices of the Mass and by the superabundance of good works on the part of those now alive and dead. We would not expect to cross that chasm—though many might."

A LOST ARTICLE.

It is pointed out as possibly "strange" that the "doctrinal literature of Methodism is so scant on the actual state of the soul just beyond the grave."

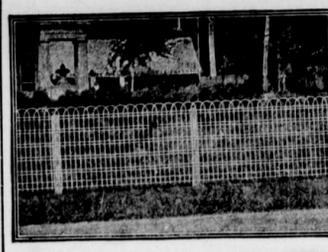
AN APOSTATE METHODIST.

This passing episode, says the editor of the Central Christian Advocate, "is a matter which should be weighed in all its aspects before bringing it forward as an exhortation for an innovation so repugnant historically, to the entire Protestant world." He continues: "We do not think that it is strange"

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The lives of the saints and generally all true Christians in wisdom resemble those of the world. We have just seen that St. Philip Neri found pleasure in things which others would have considered tame and insipid. To complete this sketch of his character, we may say that he frequently went bitterly at the blindness of mankind and the impenitence of sinners. But they who imagine that sadness lies at the bottom of the nature of the Christians are greatly mistaken. On the contrary gaiety should dominate in the Christian. In fact what does he lack to make him always happy and contented? On the one hand, he has not the anxieties of wounded self-esteem, the terrors of avarices and cupidity, the torments of other passions which constantly torture most men.



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that Methodism has not produced a literature on this thing of prayers for the dead. Methodism is practical. The land immediately beyond the grave is shrouded in loving mystery; there is scant revelation. Therefore Methodism is silent."

A SOCIALIST APSTLE.

There was a socialist among the apostles. He carried the message of the business man of the apostolic body. When a banquet was prepared for our Lord after the resuscitation of Lazarus, the latter's sister poured precious ointment on the feet of the Saviour and the whole house was filled with the perfume. It was a very gracious act and pleased the Lord greatly. It was the highest honor that could have been paid a guest according to Eastern etiquette. But one member of the party was indignant at the extravagance. He said, "Why this waste; these spices should have been sold; they would have brought three hundred pence; and that money would have been given to the poor." The Evangelist tells us that the man did not care a straw for the poor; but he was a thief and had custody of the funds. Need we say who he was? His name is spelled with five letters. — Western Watchman.



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CHATS WITH YOU

True Motives For Work. The leading motives for men to action are three fear, self-interest and love which determines us strongly to work. But all three combined and united strength to bear there should be the standard. The danger is to be greedy should rather be generous dormant energies that nervous them to action.

If we carefully reflect fesson we follow or the which we are employed, that one or more of the self-interest, and love consciously or unconsciously proportion to the estimation of his duties. Take of a physician. He has practice, and is rising r profession. But suppose passion for drink and g will be the consequence? Will he have no confidence in drop off by one. He will be reduced until he will port his family. He will and deeper into debt un out. Eventually, brok health, a confirmed d grace to his profession, commit suicide, or end mad-house, or meet with melancholy death. The result has a considerable professional and business of them, indeed, would their self-interest, and naturally inclined. But when they degradation—the loss and caste—to which slo of duty will inevitably their self-respect is ro determine to save their own sacrifice.

It would be easy to other examples how interest sustains us in our enterprises and love of ease and repose naturally inclined. As to the motive of love of our family depends their support; love of o has laden us with kind of our work itself, to enthusiastically devoted. love cannot be overest as a counter motive to effective stimulus to st ing activity.

What would result this? Keep always a vivid picture of the which neglect of duty. This is the motive of present to yourself the ward you will acquire application to your b self-interest. Thirdly for its own sake; love your labor, and espe especially love your determined to leave die, if not wealth, th grate competence, and something infinitely m memory of an upright an unswayed name. motives together; k you, as the miser ke vision of golden store long and steadily in see into you and the day oppressive, at to the cool, wide find them an unfa vigor and renewed lighten your burde most oppressive, and when it is most over

It may cause some not include duty a motives to work. A will, unless it be c consequences, or lo so spiritual as to authority for its o wish to enforce the motives that re they must be those spoken.—Catholic C

Some Practi When a young man to the great world of other men of all ch professions—spec from home and has in social intercourse many blunders if he He should lay down for his guidance, so by these meetings as to establish a manners and good participate in no ways in which th First of all the w wisdom attain high to show that rev false notion of o Real worth is m ready to recognize others to their f concealed thrust and occupy the o often to their own are called back. Is in a company his class. It is act as if he "knew be a college gradu ances be only p know more than h that is garnered i of life. When h tive and dogmatic smile often rest s pity his pres know that the d any common se regret his confid listen to others, to learn, these tion. He may be quiet, pleasant has any special i ject or if his vie not well for him the stage and detraction. In of men the abs paringly. Do ings of others, rule, behind a