6

FIVE-MINUTE SERMON

FOURTH SUNDAY IN LENT THE LUST OF THE EYES

Have no fellowship with the unfruitful w darkness, but rather reprove them. For the that are done by them in secret, it is a shame speak of. (Ephes. v. 11-12)

speak of. (Ephes v. 11-13) Some weeks ago, my dear brethren, we had occasion to speak of the horrible and filthy vice of impurity, which is every day dragging into hell thousands of souls with the mark of the cross of Christ on them, and washed in vain with His precious blood. As was said then, many Christians do not seem to realize the enormity of sins against the sixth commandment—at least those of thought and of the tongue; to which may be added those coming from the use of the other senses, especially that of sight.

use of the other senses, especially that of sight. An immodest imagination or desire, wilfully entertained or enjoyed, is a mortar sin, and gives the soul so harbor-ing it instantly into the power of the devil. Let us hope that no one having the Catholic faith will doubt this, or think it too strict a doctrine; for it is the unanimous consect of all teaching the unanimous consect of all teaching authority in the Church from the begin-ning, amply supported also by Holy Scripture. What shall we say, then, of wilful and deliberate gazing at immod-est pictures, or of reading matter direct-ly calculated to inflame impure passions, and certain to have its effect? Now I hardls need to say that a city

and certain to have its effect? Now, I hardly need to say that a city like this is full of these temptations coming through the eyes into the heart. The good and pure instinctively avoid them, and/scarcely know that they exist, accustomed to watch the slightest movements of their souls to evil, and instantly to repress them, they shrink with horror from those filthy words and nictores on which others eargung azers ures on which others eagerly gaze.

pictures on which others eagerly gaze. They know that, as the apostle says, it is a shame to speak of these things, a greater shame to write or to read of them, a greater shame yet to expose them to sight, to incite temptation by them, and thus to destroy the souls for which Chaise diad which Christ died.

which Christ died. I say that the good and pure are not likely to be caught in this net of satan; by this I mean those who have been warned of the evin, who understand its danger, and from well-formed habits of virtue set themselves resolutely against it. But there are others who are good and norm-in their bantismal innocence. and pure-in their baptismal innocence, perhaps; young, at any rate, and unused to sin, at least of this kind—who are not to sin, at least of this kind—who are not forewarned and forearmed like those of maturer years, who, seeing bad pictures in papers sold even at stores otherwise of good repute, and kept, perhaps, by Catholies, do not fully understand how bad they are, and are led to look at them with pleasure, to learn evil which they know not of, and thus to contract habits of sin which they will notes rearrows know not of, and thus to contract habits of sin which they will never overcome. Now, what does our Lord say of those who thus put temptation in the way of the young and innocent? You all know His words: "He that shall scandalize one of these little ones who believe in me, it were better for him that a mill-stone should be hanged about his neck. me, it were better for him that a mill-stone should be hanged about his neck, and that he should be drowned in the depth of the sea." Strong words these, but they are those of the Divine Wis-dom, and beyond correction by human lips. Yes, it is better to die, better even to die in the state of sin, than to add such a sin as this to our number. Let us beware then not in any way.

prove them." Do not buy or even take up for a moment the indecent papers or among us; still more, do not sell them; do not allow them to be in the house; do not suffer your children to look at or read them; do not frequent places where they are to be had. Set your faces res-olutely, for the honor of God and the Catholic name, as well as for your own soul's sake, against this plague of im-modest literature, which has assumed such fearful proportions and become so bold and unblushing in these days in which we live. Think nothing to be light or of little moment in this matter; mortal sin is much easier in it than you may believe.



Christian belief, and their speech, even when they have lost the power of ex-pressing themeelves in the old language of the country is filled with spontaneous and instinctive references to the Ador-able Persons of the Blessed Trinity and to the whole host of heaven.

TRUE DEVOTION

God has been pleased to endow the feminine sex with a singular love of prayer; hence we see the women of all ages more frequently and in greater numbers in the house of God than the men. This natural predisposition is a valuable one. Happy they that make good use of it, for by it they may earn an eternal reward. "Because thou hast been faithful over a few things, I will place thee over many things." But the best disposition may deteriorate; a salutary medicine may, in the hands of the ignorant and in-xperienced, become a deadly poison. So the love of prayer implanted by God in the heart of women may degenerate into what is evil, and may degenerate into what is evil, and become the cause of their eternal damna-

tion. The Christian young woman who per-forms her religious duties with true de-votion deserves the highest commenda-tion. By devotion I mean prayer, hear-ing the word of God, receiving the sac-

tion. By devotion I mean prayer, hear-ing the word of God, receiving the sac-raments. Many a pious woman may be found whose devotion is fervent, heart-felt, who obeys the promptings of grace in her soul; and such a one can not fail to receive our admiration. God Himself desires true devotion on our part: He requires us to pray. Many and urgent are the commands He lays upon us in this regard. "Let noth-ing hinder thee from praying always." "Take ye heed, watch and pray." "Be instant in prayer." "We ought to pray and not faint." God also requires us to hear His word. "Join thyself from thy heart to wisdom that thou mayest hear every discourse of God." Our Lord commanded His apostles: "Going, therefore, teach all nations; teaching them to observe all things whatsoever I have commanded you." In this com-mand to preach to all mations is included the sommand binding all nations to hear them. God also requires us to receive the sacraments. Jesus instituted them for the benefit of all mankind, and wishes all to avail themselves of them. "Take ye and eat, this is My body." Thus we see that God requires of us the practise of devotion, and that it is conducive to our eternal salvation. The Fathers of the Church are unanimous in asserting the power of prayer. St. Chrysostom says that by unanimous in asserting the power add such a sin as this to our number. Let us beware, then, not in any way, however indirect, to give sanction or encouragement to this work of the devit in our m dst. "Have no fellowship with these works of darkness, but rather re-prove them." Do not buy or even take up for a moment the indecent papers or books now unfortunately so common prayer. St. Chrysostom says that by

praise

would be more common in the family and community. "The fruit of a just man is a tree of life." Give yourselves to the practice of piety and devotion be forvent in prayer, make it your delight to hear the word of God, receive the ascraments frequently. See that you unite a pious life to the practice of devotion. Be chaste, humble, industri-ous; in a word : "Seek the things that are above, Mind the things that are above, not the things that are upon earth."-Rev. Joseph Schuen. MARIO AND TERRAZANO'S

UNKNOWN

Internountain Catholic. Looking over Henry Abbey's charm-ing poems and verses the other evening, we were impressed with the easy swing of his delightful muse when he treats of the kindly and simple acts of everyday life. His poem, " For Sweet Charity's Sake," gives us an incident in the life of the great Italian tenor, Mario, and furnishes a beautiful example, a love-able illustration, that sympathy for human suffering is universal. It also re-minds us that on the stage appear men and women whose deeds of tender mercy, at times, evoke the appreciation of a wholesome hearted public. Four years and women whose deeds of tender mercy, at times, evoke the appreciation of a wholesome hearted public. Four years ago we formed one of a small crowd on the Correo Mayor, Durango, Mexico, which stood listening to a respectable appearing, but poorly dressed musician, who with his two daughters and his little son made up a charming street orchestra. Just as they began the "Fanuela," a Spanish fandango, a young gentleman and a refined looking and elegantly dressed lady approached. They paused, looked upon the poor musician and his children, exchanged a few words between themselves, then, asking for room, they gave one of the finest exhibitions of the Spanish dance, the fandango, we had anywhere wit-nessed on or off the stage. For at least ten minutes they gyrated back and for-ward, crossed, recrossed, swayed and chaussed, the crowd increasing to hun-dreds. The music stopped, the dancer lifted his hat and spoke. "While we are collecting something from you for these poor people, they will play for us "El Tarantela." Everyone gave, and when the dancers emptied what they collected into the hat of the musician, a great "Viva—a hurrah" went up from us all; the gentleman and his fair companion bowed to the crowd and crossed the Correo. The Durango evening paper said they were members of Terrazano's Opera company from Madrid, touring South America and Mexico. Here is Henry Abbey's poen: "For sweet CHARITY's SAKE."

"FOR SWEET CHARITY'S SAKE" In Lyons, in the mart of that French

Years since, a woman, leading a fair child,

child, Craved a small alms of one who, walking down The thoroughfare, caught the child's glance and smiled To see, behind its eyes, a noble soul; He paused, but found he had no coin the data

PRICES

The Archbishop declares that his sym-

good econom THE NORTHERN LIFE ASSURANCE CO. 1897 TE want every farmet in this country who uses our twines to We have made steady progress year by year. Our policy of go through the entire harvest season without one break in the field. We have set out to make that the standard test of steady, normal growth is justifying the expectations of its directorate. This is shown by increased confidence of both shareholders and policythe field. We have set out to make that the standard test of all twines, and we believe that I H C twine comes nearer being such a grade than any other twine. We have taken this matter the more seriously because we have stood back of the Sisal and Standard Sisal twines and the better grades of Manila ever since twine was made.

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anthropists and well wishers of their fellowmen should all tend toward en-couraging agriculture. "We eat too much meat, and the re-guirements of health and strength will be better served if we turn to other articles of food that are much cheaper. Certain housewives whose deposits in if, indeed, they have deposits at all, when marketing are ashamed to call for any meat that does not have a high price. if, indeed, they have deposits at all, when marketing are ashamed to call for any meat that does not have a high price. "And then, in the matter of living

THE CATHOLIC RECORD

"And then, in the matter of living among rich and poor, there is a dread-ful waste and extravagance resulting from ignorance of housekeeping and especially the almost neglected art of cooking. American women do not know how to save in cooking nor how to pre-pare things in a manner palatable and health giving."

IS THIS RELIGION?

clance and amiled
To see, behind its eyes, noble soal;
He paused, but found he had no oni hodo.
His guardian angel warned him not lose
The sched-for pearl to do another;
So as he waited, sory to refuse
The sched-for penny, there aside he do not her to the detect.
The sched-for penny, there aside her his hat held, as by limb the pest.
The sky was blue above, and all the function of the scheder of some big and her forest has kind face and sanghs.
The sky was blue above, and all the guard and angle before the public as angle.
The sky was blue above, and all the some in their midit?
The sky was blue above, and all the some and the pricest and the pricest and the function.
The sky was blue above, and all the some share's hav been diver the function of the some some the singer stood, was filed.
The hat of its stamped brood was miled.
The hat of its stamped brood was fings anywhere! Strange that the guardian angle helped along.
The hat of its stamped brood was mong them their d.
He will not know by whom this decreating the sources and t The religious peace of our rural com nunities is from time to time disturbed



OF CA'NADA

MARCH 5. 1910

1909

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MARCH 5, 1

CHATS WITH

Nathan Straus, of the great succes was their treatmen other end of the b they could not aff take advantage of them reason to th unfairly dealt w run, the maa w deal to the man a bargain would ge DON'T DEAL V

There are merc great fortunes, I weight among the they have dealt a iority. They have shame so long the been held in the whole standards ered; their ideal characters have haracters have of their business. Contrast these stood for half a c

stood for half a c head of solid hou tions; men who quality in ever rounded themsel ity but with men We instinctive We institution We admire peop thing; who are honesty. It is n agree with us. their strength, opinions, the inf ciples.

The late Can The late Cal man and antago changed his pol but even his wo was one thing h on, friends or i party; and tha principle as he parleying with could stand alo the world agai the world agai the world agai encies, his man policies, could a admiration for his convictions from a German try, where he h count of his when but a man when but a me liam I. had suc his honesty of of character th turn to Germ him a public d

Whoever ill great fundame tude, of hone A rich life i more to the we count. Who asking how mu Yet the whole rupt, save fo memoirs, which bed, but ever

icher to-day THE F

Who can President El lifting our na through the t go out from H ndous e character o every one wh to higher lev in trying to l ideals swept could not he to him and w to him and wi a mighty triu expression of men as these race, in the p of the coming our country It is the direction of direction o grand sight, those men y the ideal ! We often like this : "I am get not feel righ not still the rong, wre

LONDON, CANADA PURE BRED POULTRY Barred Plymouth Bocks We have the finest

ONE RESULT OF REFORMATION

Going still further the writer says :

Redee

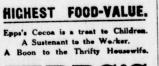
Redeemer must have come almost as a novelty to rural England. Every trace of Ohristianity has vanished from popu-lar English speech. A cultured non Catholic gentleman speaking to us, the other day, described, Protestantism as "Christianity in the process of disintegration." A Free-thinker himself he rejoiced at any triumph, real or apparent, of Protest-antism, because he looked upon it as a step toward that condition of things which he desired—a completely relig-ionless world. Eridently the foregoing evidence from the Outlook's writer would please him and his kiud exceed-ingly—to say nothing of the following : "The belief in Almighty God is practically the one doctrine of village theology. There may be more or less of Christian coloring—truth compels me to say that there is usually very little. There is surprismyl little spontaneous and instinctive reference to our Lord in the religious talk of the country poor. Compare with this the mental attitude and the common, every-day speech of

Compare with this the mental attitude and the common, every-day speech of the people of a country wherein the Reformation failed — Ireland. There God and the Spirit of God and the Son of God and the Mother of God and the Saints of God are no strangers to the habit of thought of the people. There the bond with the old Catholic days of faith having remained unbroken, despite all assaults upon it, the mentality of the condury people is saturated with the country people is saturated with

ONE RESULT OF REFORMATION A writer in the London Outlook, dis-cussing the vast number of English village folk who have fallen away from all active participation in the life and working of the Anglican Established Church, makes this significant remark: "It must be remembered that since the Reformation the Faith has probably only been held by the country poor with the utmost vagueness. It is im-possible to exaggerate the effect pro-duced by the loss of the erneitx alone, and the substitution for it of books which the people could not read. Going still further the writer says : "The Methonist preaching of the To the practice of devotion should be

"The Methodist preaching of the Redeemer must have come almost as a lovely to rural England. Every trace others.

others. That which is beautiful in the sight of God and men is evidently worthy of admiration and praise. This is true devotion, which is "known both with God and men." This devotion is the distinguishing mark of holy souls, of those whose names are in the Book of Life, of the saints at whose head is Mary, the Queen of godly souls. Would that there were many devotees in this sense of the word! Christianity would then flourish more brightly, sanctity IGNORANCE OF HOUSEKEEPING AND FOOD VALUES then flourish more brightly, sanctity





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MSGR. IRELAND BLAMES WOMEN FOR HOW A WORLD-FAMOUS CURE ORIGINATED

About a quarter of a century ago a well-known gentleman residing in the south of Iteland became possesed of a prescription for the cure of epi(pi) which had already proved resolution of the cure of epi(pi) a number of cases. Hence the optimizer state of the many years' experience grained in dealing the had a resorted in the number of th

gentiman reading in the south of Ireland became possessed of a prescription for the cure of epilepsy which had already proved remarkably successful in a number of cases. Being deeply interested in his suffering fellow-creatures, he, whenever a case of epilepsy was reported in the neighborhood, at once had the sufferer supplied with medicine prepared according to the formula. Such wonderful results were achieved that the good news spread rapidy, and applications for the medicine began to pour in from different parts of Ireland.

In a statement discussing the meat boycott and high prices Archbishop Ire-land referred to what he termed "the dreadful waste and extravagance result-ing from American women's ignorance of housekeeping, and especially the almost totally neglected art of cooking." He declared that "a social and economic revolution would in a short time be wrought out in America if young women were thoroughly taught on both those subjects." from different parts of Ireland. Chargymen of every denomination, becoming fam-liar with the curse effected, were most assiduous in they met with a sufferer. In fact, so numerous, in a comparatively short time, had applicants become they met with a sufferer. In fact, so numerous, in a comparatively short time, had applicants become that the issuing of the Remedy had perfore to be established on a regular business footing, and the medicine registered as TRENCH'S, REMEUY. Its use continued to grow apace, and speedily found its way into every country in the world. It was not before even more comprehensive arrangements were necessary for the conducting of the expanding business, and about 12 years the title of Trench's Remedie, Limited, with headquarters in Dublin. During e 11 the "The price of meat," Archbishop Ire-

"The price of meat," Archbishop Ire-land asys, "as the result of the agitation of the boycott will for some time fluctu-ate, to-day downward, to-morrow upward, we must readily admit. But, that meat will fall back permanently to the low price of former years I am not disposed to believe. The chief cause of the rise in prices lies with the producer, the farmer."

Remultively country in the world. It was not been accessing to the conducting of the expanding business, and about 12 years ago a com.any was formed and registered under the title of Trench's Remedies, Limited, with headquarters in Dubin, Real effect, Limited, with headquarters in Dubin, Real this time the course of cases had been keenly watched, with the result that the all-import-ant matters of dict. exercise, care of the system gen-terally. The sumplet contains the first set of the world. The sumplet gradually into a simple home treatment, to be fol-

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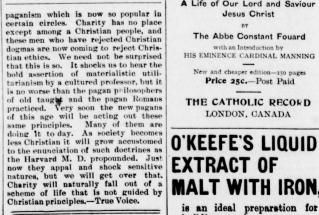
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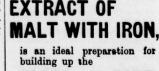
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