FIVE-MINUTE SERMONS. Fifth Sunday After Easter.

FREQUENT COMMUNION.

"With desire I have desired to eat this pasch with you before I suffer." (St. Luke xxii, 15.) To desire a thing, dear brethren, is positive sign that we have an affect we do not desire things

that are indifferent to us, but these which we hold dearest. Our Lord says that He burned with the desire to eat this pasch, because He was extremely anxious to unite Himself to becoming our food. us by

But the prodigles He performed in Himself and outside of Himself, in order that He may come and be united to us, make His desire of this union clearer than the noon-lay sun. He puts Himself at the same time in heaven and on earth ; He remains in an innumerable number of places, since an innumerable number of places, since He is in every consecrated Host in the whole Chursh: He abases, if I may so speak, His majusty; He covers His glory with a humble exterior; He dis guises Hinself and in such a manner that neither the most ingenious poets mor the most impassioned hearts have ever invented any artifice, any transever invented any artifice, any trans-formation that can resemble it. In addition, He exposes Himself to a thou addition, He exposes Hinsell to a shou sand insults, and He resolves to endure them for the gratification of His de sire; for the same purpose He subjects Himself to the word of a priest. Behold how our Lord comes and

what He does in order to unite Him self to us! See how He puts Himself in the Host, and in what manner He remains in the tabarnals for whole days and nights quite a'one, waiting with invincible patience for persons to come and visit Him, to come and speak to Him, and to prepare themselves so to Him, and to prepare them elves se that He may unite Him elf with them that He may unite Him-elf with them; for it is His supreme desire. O., ye children of men, behold how God hath loved you 1 how He still loveth you ! If Jesns so earnestly desires to come to us, if He says to us "I have desired to eat this pasch with Thee," it is certainly most just that we should long to go to Him. For what advant Long to go to Him. For what advant-age does He gain by it? What can age does He gain by it? What can light receive from communicating it-self to darkness? Wealth from giving itself to poverty? Beauty from unit-ing itself to deformity? Wisdom to folly? Are not all the gain and glory OTTS ?

Resolve, then, to frequently receive Jesus in the Sacrament of His love If you have thus far neglected your Easter Communion, let the strong love of the Crucified urgo you to do your duty. As our Lord works prodigies in Himse's and in nature in order to come Himse'f and in nature in order to come to us, overturning the obstacles that appose His coming and His union, so should we likewise do great things, conquering our vicious nature and overcoming all difficulties in order to be fit to go and unite ourselves to Him. Our desire should lead us to prepare canefully for Communion, and to ap-pressed with firm and simple faith, with hamility and reverence, with sorrow for our sins, with a strong confidence for our sins, with a strong confidence in our Lord, whose burning desire to come to us is a powerful motive of this confidence. You will, perhaps, say : "A person should be very pure to com-"A person should be very pure to com-manicate." I reply: It is true; but if we regard the inflaite purity of God we receive, our purity, though we should take an evenity to purity ourselvas, will never be sufficiently great. Bat we should learn to what one is absolutely obliged in order to communi cate worthily. It is to be pure from all mortal sin, and not, as some think, from all venial sin; otherwise who could communicate, since even the just sometimes fall into minor faults? Hear the words of St. John : "If we say that we have no sin, we deceive ourselves and the truth is not in us."

Elessed shall we be if the desire of being united to Jesus animates our whole lives-if we often feast at the heavenly banquet in which Christ is received. In vain will the devil, the world, and the flesh try to effect our ruin. The God of armies will protect

His name will ever be associated with this salutary and solid devotion. From the beginning of his glorious pontifi-cate to the end of his saintly life the holy rosary had in him its truest, most fervent and loyal advocate. To him is chiefly owing the wonderful spread in our day of this devotion, a devotion so truly productive of lasting benefit to all the children of the Church. From the days of St. Dominic, in the thirteenth century, to the present, the devotion of the rosary has never lost its hold on the affections of the people. To recount the wonders that it has wronght and will continue to work until the day of doom in heaven, on earth, and in purgatory, would reon earth, and in purgatory, would re-quire an inspired tongue, and the vision duite an inspired tongue, and the vision of prophecy. The glory that surround-ed it at its birth went on increasing until it culminated with dazzling radi-ance on the meridian of the Mary-pro-tected Church, towards the close of the intervent excitation sixteenth century.

The battle of Lepanto, gained on the 7th of October, 1571. by the Christian fleet, under the command of Don John of Austria, over the formidable arma ment of the Turks, at the time that the ment of the Tarks, at the time that the Sodality of the Rosary in R me was walking in solemn procession, address-ing fervent prayers to the Tarone of Mercy, proclaimed to the Catholic world the intercessory power of M ary and the motherly care that she ever

exercises over her servants. The prayers of the confraternity of the rosary as they rose from the Eternal sary as they rose fron the on the first Sunday of October, lity rent on their way to heaven the dark thunder-cloud of Turkish invasion that had hung for centuries, lowering over the eastern to izon of Europe.

The holy Pope, St. Pius V. who then occupied the chair of St. Peter, was informed, by revelation from heaven, of the victory at the very moment it was won. In gratitude to the divine Mother and her Son, he commanded that a yearly commemoration should be made on the first Sanday of Ostober of St. Mary of Victory. Another victory gained over the Turks, in 1716, under gauge over the furse, in 1710 under circumstances precisely similar to those of the victory of Lepanto, in-duced Clement XI. to grant the cele-bration of the festival of the Rosary as the Lignersed Church to the Universal Church.

It was told to the writer by a vener-It was told to the whiter by a voltage of the second of the Faith among the Irish people in the fearful penal times of bitter per secontion, when church and altar, priest and asorifice were banished, was, in a great measure, owing to the pious reci tation of the rosary by the faithful people. This is a glorious testimony and witness to the faith of Ireland, and to the powerful efficacy of the rosary -Catholic Universe.

DESECRATING HOLY WEEK.

COUNTRY EDITOR REBUKES HIS PRO TESTANT BRETHREN.

Country editors have a habit of "speaking out in meeting." Here is some plain talk from the columns of the Oxford (Pa.) New:

"After a remarkably dull winter, so ciety has broken bounds and blossomed forth so that the past few weeks (just prior to Easter) have been one continuous round of parties and receptions and social gatherings of all sorts. Now it is probable that the good people who hald or participated in these functions do not know that in about two thirds of the world they would be regarded as the nearest possible approach to the heathen. In many places they would be consigned to the place of flery torment without further formalities. Of course, without further formatities. Of course, they cannot see things that way, but a social outburst during Lent and three or four parties in Holy Week itself would make a shudder run up and down the backs of a majority of living Christians, and would cause most of those that are dead to roll over in

their graves. Inasmuch as the Presbyterian Church

THE CATHOLIC RECORD.

a move will do more than any other thing to increase the reverence which people have for the Church and all that appertains to it." — Phil. Catholic Standard and Times.

A MASON ON MASONRY.

NOTABLE ADMI-SIONS BY A PROMINENT MEMBER OF A LOUISVILLE LODGE. From the Catholic Record, Louisville.

Every Catholic knows, and must know, that among the secret societies formally forbidden by the Church is the formally forbidden by the Church is the society of Freemssonry, in all its forms, branches and degrees. Regarding it the first warning danger was given by Clement XII., in the year 1738, and his constitution was confirmed and renewed by Benedict XIV. Pius VII. followed the same path, and Leo XII., by his apostolic constitution quo graviora, put together the acts and decrees of former Pontiffs on this subject and ratified and confirmed them forever. In the same Pontifs on this subject and ratified and confirmed them forever. In the same sense spoke Gregory XVI, many times over Pius IX., and Leo XIII., in his renowned encyclical letter. "Humanum Genna," issued April 30, 1884, in which he showed that the Masonic and kindred registion although the off puring of the societies, although the offspring of the ancient guild , which aimed at sancti fying trades and tradesmen with the fying trades and tradesmen with the blessing of religion; and although re taining, perhaps, in their "riual" much that tells of the religiousness of their origin; and although in some sountries (like in ours) still professing entire friendliness towards the Chris t an religion, have nevertheless already gone so far, in many countries, as to array themselves in avowed hostilarray themselves in avowed interne-ity against Christianity, and against the Catholic Church as its embodi-ment; that they virtually aim at substituting a world-wide frater-nity of their own for the univer-sal brotherhood of Jesus Christ, and the univerand at disseminating mere naturalism and at disseminating mere naturalism for the supernatural, revealed religion bestowed upon mankind by the Saviour of the world. In countries where they are as yet far from acknowledging such purpose they nevertheless have in them the germs which, under favorable circumstances, would inevitably blossom forth in similar results. Masonry in the United States is no exception to the United States is no exception to this. The Church consequently forbids her children to have any connection with it or similar societies. In this she has spoken authoritatively. For every Catholic her decision is final. That she has not acted hastily nor un-cied nor mixthenly in this, we here

That she has not acted hastily nor un-wisely nor mistakenly in this, we here quote a recent Masonic address of "Brother John C. Strother before Louisville Lodge, 400, F. and A. M., reprinted in the Masonic Home Jur-nal from the Sottish Rite Bulletin. We may here remark Mr. Strother is Mason and reachably one of high

we may note remark and solution a a Mason, and probably one of high rank. He is a respected lawyer of Louisville. His admission of Masonry as it obtains in other countries, and as it obtains in other countries, and whose principles and germs must neces sarily underline Masonry in this country, but confirms and substantiates what we have here written as the teaching and wise ruling of the Catholic Church regarding it and similar secret societies. The extracts we here reprint from Mr. Strother's address before a Masonic body will inform Catholics what Freemasonry is from a Masonic point of

view

Said Mr. Strother: I may say there are different kinds of M to ry in a sense. Freemaso ry is not known and taught and practiced iu all the world with that ourity of belief in God as the Supreme A cohitect of the Universe, or with that elated standard of morals, as in the lodges in stardard of morals, as in the solution this contry of ours, and may I say, s we know and practice it in Louis ville Lodge, No. 400, and in the other lodges of this city and jurisdiction. "Freemasonry as it exists in France,

Spain, Portugal and the South Italy. Italy, Spain, Portugal and the South American Republics is a political anti-religious association, which in recent years has developed into a sort of anti theistic sect, which makes no secret of

the lodges not to require belief in the existence of God as the Supreme Arch-itect of the Universe, which was co-sidered by them as a mere matter of speculation, to be accepted or rejected at the discretion of the individual brother, who was no longer accurate to brother, who was no longer required to take an oath one way or the other, and led to free thinking and perhaps freer action.

"So strong did the antagonism be-ween the order and the Church be-some that in 1891 the Grand Orient of ween come that in 1891 the Grand Orient of France passed resolutions, which were communicated with binding effect to all subordinate lodges within the juris-diction, to the effect that it was the duty of every good Mason to use all his influence to bring about the suppres-sion of all ecclesiastical associations, religious, educational or charitable, and to see that their property was conto see that their property was con-fiscated to the State ; and that it was the duty of every Freemason to advo-cate the exclusion of all pupils of re-ligious colleges or schools from holding any official position under the Government, in any branch of the service, military, naval or civil service.

"The relation of Freemasonry to the prevailing religion in France, Italy, Spain, Portugal and the Republics of South America, whose dominate re-ligion is Roman Catholic, is therefore far from harmonious in belief or practice. The opposition of the Church to the atheistic teudencies and to the dissolute habits of thought and prac tice of Masons has brought about a corresponding activity by the masons, whose of allsons has brought about a corresponding activity by the masons, whose political potency in France is far in excess of their numerical propor-tions, which, doubtless constitutes the unseen but powerful force which is now being my short, the convertion of chosed but powerful force which is now bringing about the separation of Church and State, causing a complete, though so far bloodless, revolution in France."

MONSABRE AS A BOY.

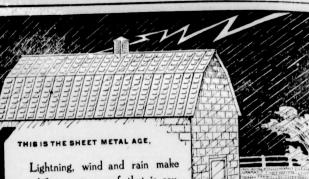
STORY OF THE GREAT PREACHER AS ACOLYFE IN & VILLAGE CHURCH.

The following amusing anecdote of the boyhood of Pere Monsabre, the brilliant Dominican who died recently in France, is told by a writer signing himself "Tibi" in the Catholic Tran script:

script: When but eight years of age he served Mass in the village church; and one morning, shortly after the commencement of divine service, he commencement of divine service, ne let a top, which he had been fondly caressing, get away from him, and it rolled across the sanctuary. The devil must have been in that top, sor it rolled and thumped and knocked about roused and thumped and knocked about ind made enough noise to arouse the whole congregation and disturb the meditations of the pious worshippers. A significant nod brought the culprit to the altar beside the celebrant and a few cart words told him where to place the unholy top, what was to be its ultimate fate and what was in store for the lad himself at the close of the Ma s. the isd nimself at the close of the MA-B. He returned to his place, unruffiel, with his accustomed air of innocence and piety, and no further sound from him broke the stillness of the sacred rite. But, as events developed and proved, he surely put in his time at some heavy thinking. When the moment came for present-

ing the water with which the priest washes his fingers, young Monsabre ap proached reverently with the towel on his left arm, the bowl in his left hand his left arm, the bowl in his left hand and the cruet held high in his right. The priest put out his hands for water, but the lad stood like a statue. "Come, pour on the water," said the priest impatiently; but there was no movement to furnish it. Again a stern whisper : "No nonsense, by, at this time and place; pour out the water!" A good stage whisper came back with the little rogue's retort: "Will you give me back my top?"

Dizzy with astonishment as the truth flashed upon him that the boy was turn-ing the tables on him, after gazing for a moment wild eyed at the little demon who stood before him the picture of an angel, the priest gaugered nimeel to-gether and murmured faintly: "Well, yes; come on." Instead of coming on, he kept his distance, and without a moment's histiation, he hurled another angel, the priest ga d hi at the sorely perplexed celebrant: "Promise not to chastise me!" and tood as though glued to the floor. The delay caused by the impasse was becoming noticeable, while the humor of the situation threatened disaster to of the situation threatened disaster to the priest's studied composure. He surrendered, the youthful genius going on quietly and modestly with the cere monies and resuming his position at the foot of the altar. A close observer might have detected a triumphant twinkle in his left eye. As for the priest, the angels alone saw his coun tenance. But he waited longer than usual before turning to say the "Dom-inus V obiscum," whether or not to re-cover sufficient sourage and seriousness to face the little kneeling rascal, the story does not say.--Catholic Universe. Success Brings Success ! story does not say .-- Catholic Universe.



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The Youn The great n century is youn who will stand and stamp the the face of lif the Church th every land is peoples. From down to our ov played a pron of the world. ture, and in nobled humani greatest think schools and fame, in the nursuries of th Catholic Euroy of learning t men quaffed du ledge, in that ledge, in that and later the and later the greatest schol While, per less prosaic a time when me worth, were n day. The co capital and marriage ties these are a onfront the that sooner The great man ly indifferent ions, and th of respect f and a growin for socialism here that the societies of y untold good power to bea en our civili the part of potent factor one which wi

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us and guide us safely through the battle of life into the mansions of bliss etersal. "He." says the Saviour, " that eat-

eth my flosh and drinkoth my blood hath everlasting life, and I will raise him up at the last day."

TALKS ON RELIGION.

THE ROSARY.

The Rosary has been fitly called the Queen of Catholic devotions and a compendium of Christian dostrine. Is em brazes both mental and oral prayer, and preserves and enlivens faith; leads Churches on Good Friday evening. People sat on the floor and laughed through Mary to Josus; unfolds to the minds of Mary's children the treasures of truth and of grace, by bringing beand j sted as though they were the Roman soldiers about the ton instead fore them the principal mysteries of

Christianity. It is a form of prayer in which fifteen decades of Aves, each decade being preceeded by a Pater Noster and fol-lowed by a Gloria, are recited on beads. A mystery of our holy faith is constantiated during the recital of each blessed atonement had been made. contemplated during the recital of each decade, and the resary is divided into three parts, each consisting of five decades, and known as a corona or chaplet.

In the first chaplet the five joyfal in the first braphet the nve your insisteries are the subjects of contem-plation, viz : the Annanciation, Visitation, the Birth of Our Lord, His pre-seatation in the Temple, His being found after the three days' loss. The sorrowful mysteries contemplated in the second chaplet are the Agony in calendar. If there is any period in the Christian year that ought to be given over to prayer, it is the week before Easter. A good Catholic or a good Episcopalian would as soon think of the Garden, the Scourging, the Grown-ing with Thorns, the Curreing of the Cross, the Crucifixion. The glorious mysteries, which are allotted to the third chaplet, are the Resurrection of Christ, His Ascension, the Descent of the Holy Ghost, the Assumption and the Coronation of the Blessed Virgin. The common story or tradition that St. Dominic learned the use of the Blessed Virgin he

Blossed Virgin by revolution, and pro-pagated it during the Orusade against the Albigenees, has been accented by Blossed Virgin by revolation, and pro-pagated it during the Orusada against the Albiganess, has been accepted by several Popes, viz.: Leo X, Pius V, Gregory XIII, Sixtus V, Alexander VII, Clement XI., and Benedict XIV. The several of the churches, and that it is possible that the meditation service eminently the Pope of the Holy Resary.

Inasmuch as the Presbyterian Church does not recognize Lent, it can readily be seen why no attention is paid to the forty fast days in preparation for the glorious Eastertide, but the almost ab solute neglect of Holy Week, and especially 'Good Friday,' among Chris tians is really unaccountable. The Freemasory was introduced into France probably about 1720, and into the other countries named probably later. French gentlemen in great num bers j ined the lodges, where free thought and unbelief were openly distians is really unaccountable. The whole foundation of Christianity rests consect. Lodges for women were organ-ized little less licentius than the lodges of men, and in them royalty and women of high social and political rela-tions and standing became members apon the wonderful sacrifice commemor upon the wonderful sarrifice commemor ated upon that day. Not a single day in all the Church year, with the pos-sible exception of Easter, is one-balf so important. One would think that marvelons Scriptural picture of Cal-vary with all the significance which it has for Christian minds would make Orad Fielder, at least a day for medita and devoted attendants.

and devoted attendants. "In a society so pre-eminently free from religious influence the Masonic lodges presented a kind of neutral ground, on which men could hold such intercourse as they chese, free from the influence or antagonisu of Church or St.te. Good Friday, at least a day for medita tion and solemnity. Instead, only la t year, a picnic was held in one of the or State.

" In their meetings even the histori cal existence of Christ, to say nothing of His divinity, was made a matter of jocular dispute, and this condition doubtless aggravated, if it did not create, the antagonism which existed, of the faithful mourners for whom the "The whole of Holy Week is so inter wovan with the events upon which the vital truths of Christian teaching are founded that it would seem impossible and in large measure exists to-day, be tween Freemasonry and the Roman Catholic Church. "From time to time the Popes of for one of really religious feelings to

in the that week in julification and julification. This leads us to the thought that R me have issued their elicts placing the ban of excommunication upon the members of the order. But the ban of the Week of Prayer, which is exploited in January by all the Evangelical excommunication was not only resorted to by the Roman Catholic Courch, but as la'e as 1888 Albert Pike, Grand in January by all the Evangencai churches, is simply a perversion of what ought to be. The natural place for a week of prayer is Holy Week, and nothing but bigotry upon the part of those who are in authority ever placed it at anywhere else on the ended are. It there is any veried in the Commander of the United States (Scotdistribution of the second states (soli-tish rice,) solemnly excommunizated French Freemasons in terms not less drastic than those used by the Popes. "This was a result of a practice of ca'endar. It there is any period in the



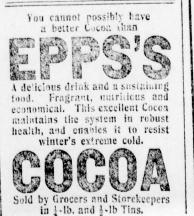
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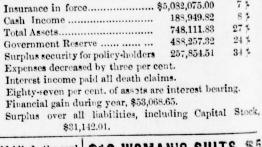
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The en'rance of a happ7 man or une en rance of a napp man of woman into a room is as though an-other candle had been lighted. We need not care whether they can de-monstrate the 47 h proposition; they do a little better thing than that they practically demonstrate the great orem of the Liveableness of L fe. -R. L. Stevenson.







becomes dark, just as does the moon when the earth is tetween it and the aun.



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