

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 xxi. 15) To desire a thing, dear brethren, is a positive sign that we have an affection for it; we do not desire things that are indifferent to us, but those 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 us by becoming our food.

Behold how our Lord comes and what He does in order to unite Himself to us! See how He puts Himself in the Host, and in what manner He remains in the tabernacle for whole days and nights quite alone, waiting with invincible patience for persons to come and visit Him, to come and speak to Him, and to pray to Him with them; for it is His supreme desire. O ye children of men, behold how God hath loved you! how He still loveth you!

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 urge you to do your duty. As our Lord works prodigies in Himself and in nature in order to come to us, overcoming the obstacles that oppose 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.

DESECRATING HOLY WEEK. A COUNTRY EDITOR REBUKES HIS PROTESTANT 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 society has broken bands 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 held 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 assigned to the place of their former glorious Eucharists, but the almost absolute neglect of Holy Week, and especially 'Good Friday,' among Christians is really unaccountable. The whole foundation of Christianity rests upon the wonderful sacrifice commemorated upon that day. Not a single day in all the Church year, with the possible exception of Easter, is one-half so important. One would think that marvelous Scriptural pictures of Calvary with all the significance which it has for Christian minds would make Good Friday, at least a day for meditation and solemnity. Instead, only last year, a picnic was held in one of the Churches on Good Friday evening. People sat on the floor and laughed and joked as though they were the Roman soldiers about the town instead of the faithful mourners for whom the blessed atonement had been made.

TALKS ON RELIGION. THE ROSARY. The Rosary has been justly called the Queen of Catholic devotions and a compendium of Christian duties; and prayer, and piety, and virtuous faith; leads through Mary's children the treasures of truth and of grace, by bringing before them the principal mysteries of Christianity.

His name will ever be associated with this salutary and solid devotion. From the beginning of his glorious pontificate 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 wrought and will continue to work until the day of doom in heaven, on earth, and in purgatory, would require an inspired tongue, and the vision of prophecy. The glory that surrounded it at its birth went on increasing until it culminated with dazzling radiance on the meridian of the Mary-protected Church, towards the close of the 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 Turkish armada, shrouded in the darkness of the night, was the Rosary in Rome was walking in solemn procession, addressing fervent prayers to the Taro of Mercy, proclaimed to the Catholic world the intercessory power of Mary 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 City on the first Sunday of October, shed on their way to heaven the dark shroud of Turkish invasion that had hung for centuries, lowering over the eastern horizon 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 Sunday of October of St. Mary of Victory. Another victory gained over the Turks, in 1716, under circumstances precisely similar to those of the victory of Lepanto, induced Clement XI. to grant the celebration of the festival of the Rosary to the Universal Church.

It was told to the writer by a venerable Irish Bishop that the preservation of the Faith among the Irish people in the fearful penal times of bitter persecution, when church and altar, priest and sacrifice were banished, was, in a great measure, owing to the pious recitation 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.

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 ADMISIONS 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 society of Freemasonry, 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 XIII., by his apostolic constitution, *Humanae Genus*, issued April 20, 1884, in his renewed encyclical letter, "Humanae Genus," issued April 20, 1884, in which he showed that the Masonic and kindred societies, although the offspring of the ancient guilds, which aimed at exacting religious and tradesman with the raising of religion, and although retaining, perhaps, in their "ritual," much that tells of the religiousness of their origin; and although in some countries (like in ours) still professing entire friendliness towards the Christian religion, have nevertheless already gone so far, in many countries, as to array themselves in avowed hostility against Christianity, and against the Catholic Church as its embodiment; that they virtually aim at substituting a world-wide fraternity of their own for the universal brotherhood of Jesus Christ, 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 their compass, and submit inevitably blossom forth in similar results. Masonry in 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 unwisely nor mistakenly in this, we here quote a recent Masonic address of Brother John G. Strother before Louisville Lodge, 400, F. and A. M., reprinted in the Masonic Home Journal from the Scottish Rite Bulletin.

MONSABRE AS A BOY. A STORY OF THE GREAT PREACHER AS A BOY IN A VILLAGE CHURCH. The following amusing anecdote of the boyhood of Pore Monsabre, the brilliant Dominican who died recently in France, is told by a writer signing himself "Tibi" in the Catholic Transcript:

When but eight years of age he served Mass in the village church; and one morning, shortly after the commencement of divine service, he 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, or it rolled and thumped and knocked about and 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 curt 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 Mass.

LIQUOR AND TOBACCO HABITS. A MONTAGANT, M. D. C. M. 75 Yonge Street, Toronto, Canada. Reference as to Dr. McTaggart's professional standing and personal integrity permitted by Sir W. B. Meredith, Chief Justice; Rev. John Potts D. D., Victoria College; Rev. Father Taffy, President of St. Michael's College, Toronto; Right Rev. A. Sweetman, Bishop of Toronto; Rev. Wm. J. Laven, D. D., Principal Knox College, Toronto; Hon. Thomas Coffey, Senator, Catholic Record, London.

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the lodges not to require belief in the existence of God as the Supreme Architect of the Universe, which was considered by them as a mere matter of speculation, to be accepted or rejected at the discretion of the individual 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 between the order and the Church become that in 1801 the Grand Orient of France passed resolutions, which were communitated with binding effect to all subordinate lodges within the jurisdiction, to the effect that it was the duty of every good Mason to use all his influence to bring about the suppression of all ecclesiastical associations, religious, educational or charitable, and to see that their property was confiscated to the State; and that it was the duty of every Freemason to advocate the exclusion of all pupils of religious 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 dominant religion is Roman Catholic, is therefore from harmonious in belief or practice. The opposition of the Church to the atheistic tendencies and to the dissolute habits of thought and practice of Masons has brought about a corresponding activity by the masons, whose political potency in France is far in excess of their numerical proportions, which, doubtless, constitute an unseen but powerful force which is now bringing about the separation of Church and State, causing a complete, though so far bloodless, revolution in France."

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