FIVE-MINUTE SERMON

"Thou shalt not have strange gods before me."

"Thou shalt not have strange gods before me.'
(Exod. xx. 2.)

There are some sinful practices forbidden in these words which it is well
to consider to-day, beside fortune-telling and the observing of dreams and
omens. These are the use of charms,
and the consulting of spirits, or seeking
of the truth from the dead.

First, theu, with regard to charms,
amulets, and the like. Christians are
unfortunately to be found, even at the
present day, who use, in a superstitious
way, and it may be for sinful purposes,
things which can have no natural
power to accomplish the end desired,
but must derive any efficacy which they
can be supposed to have from the devil,
whose aid is therefore implicitly invoked
by those who possess such things. Let
everyone, then, understand that the use
of these charms and amulets, though it
might be even for a good object, as the
preservation of one's life, is a great sin,
and will bring a curse instead of
a blessing on any one who
perseveres in it. If any one,
then, has any such object which he
has been told will keep him from danger,
give him success in his undertakings, or
anything of that kind, let him cast it
sside or burn it up without delay.
Doubly sinful, of course, is it to keep or
use such objects with the hope of working harm to others, or of exciting evii
passions in them; and the sin will in no
case be avoided by the absurd character of the things employed in this
way.

"But how," it may be asked, "about

acter of the things employed in this way.

"But how," it may be asked, "about holy things, such as relics, medals, Agnus Dei, gospels, scapulars, and the like? Surely you would not call it superstitious or sinful in any way to keep or wear such things as these, or to think that they might do us some good, not only spiritually but even in the temporal order?" No, you are right about this. It is not sinful even to ask for miracles by the aid of things like those, which are either sacred by their nature or by the blessing of the Church. And the reason why it is not sinful is very plain. It is because God is invoked by means of them, and that any favors which are obtained by them will be for His honor and glory. Still that this sheuld be so, they must be used with piety and devotion. To wear a scapular, for instance, and they must be used with piety and devo-tion. To wear a scapular, for instance, simply as a sort of charm, without any desire or intention of honoring the Blessed Virgin by it, or to invoke her aid to escape from sin, would be not only useless but highly displeasing to her Divine Son. Almost every one feels this: few dare to profame holy objects of this kind by such use of them; those who have really given themselves up to the devil seldom try to protect them-

the devil seldom try to protect themselves in his service by such means.
Well now, to pass to the other subject,
that of consulting spirits, or seeking, as
the Jewish law has it, the truth from
the dead. You see it is no new thing,
this spiritism, though the rapping and
table-tipping business is rather a new
form of it in these days.

It has been and is still very common
among us, though it may be losing

It has been and is still very common among us, though it may be losing ground somewhat lately. But I do not think that Catholios have at any time been much interested in it compared with some other people. With regard to the next life, we have our faith to instruct us and are not inclined so much as others to ask the spirit-rapper to give us information. But still many Catholios have gone to their meetings, and would have little soruple in going now, just, as they say, from curiosity. They think there is nothing in it; that it is only a more or less clever piece of jugglery. Now, in this they should understand that they are likely to be greatly mistaken. Jugglery and trickery it is sometimes, no doubt; but there is the gravest reason to suspect that in many cases the spirits actually have a hand in the matter. Not, it is true, the spirits of the departed who are invoked, but evil and lying spirits who personate them, and wish by information accounts. aney think there is nothing in it; that it is only a more or less clever piece of greatly mistaken. Jugglery and trickery it is sometimes, no doubt; but there is many cases the spirits actually have a hand in the matter. Not, it is true, the spirits of the departed who are invoked, but evil and lying spirits who personate them, and wish by information seeming to come from them to weaken or destroy our belief in the truth of revelation. It is, then, no joking matter, but a very serious and dangerous one, to put one's self in the power and under the infinence of these spirits and aliangence of these spirits is what one who goes to these spiritual seances, as they are called, may probably do. Remember, then, to have nothing to do with them if you value your immortal soul.

BISHOPCEDINES

BISHOP GEDDES OF **EDINBURGH**

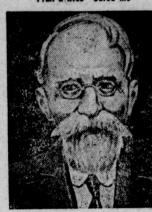
By Dom A. Kentigern Milne, O. S. B, Among the lingering memories of the Hay Centenary many will no doubt recall with pleasure, and even perhaps with veneration, the name of Bishop Geddes of Edinburgh, the courtly pre-Geddes of Edinburgh, the courtly pre-late whose character sketch I propose to place before the reader in the follow-ing paper. One of the happy features of that great celebration was the stimu-lus it gave to the exploration of his period of Scottish Church history, and the unearthing of this remarkable man from the dust of the forgotten past must have come as an unexpected revelation to many. We come across him in

have come as an unexpected revelation to many. We come across him in almost every page of Bishop Hay's Life, and the eulogistic expressions which sometimes accompany the mention of his name, even when he is playing a subordinate part, throw round his memory a certain glamour, which, if it does not fascinate, cannot fail to attract us to a closer study of his character.

John Geddes, Coadjutor to Bishop Hay, was born in the Eazie of Banffshire on September 9, 1735. His death took place on February 11, 1799. He had been Hay's lifelong friend. Their friendship began in their student days in Rome, and seems to have been cemented by some spiritual bond, to which allusion is vaguely made in their later correspondence. There are slender indications to show that this spiritual compact, if it existed, had to do with a special devocint to St. cemented by some spiritual bond, to which allusion is vaguely made in their later correspondence. There are sender indications to show that this spiritual compact, if it existed, had to do with a special devotion to St. Teresa, and it may be remembered that Hay died on October 15, St. Teresa's Day. The same prelate's love of the cross, his singleness of purpose, burning zeal for religion, and other marked features of

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his spiritual life, bring him into close resemblance with the great Spanish reformer. Geddes was a student of St. Teresa's works, and left a tradition of solid virtue to San Ambrosio, the Scots College in Valladolid, of which he was the founder and first Rector.

the founder and first Rector.

The two friends were very different in character. Hay went through life like a roaring, plunging cataract. He wore homespun, never conformed to fashion, chewed tobacco, and when enveloped in this tartan plaid leeked "more like a thief than a Bishop." This was all for health's sake and to keep down the worldly spirit. So little heed did he give to conventionality in dress, and so ignorant was he in matters of did he give to conventionality in dress, and so ignorant was he in matters of this kind, that once, when he appeared arrayed in lilac robes and had occasion to find fault with a certain lady for extravagance in dress, she retorted that the rebuke came badly from him seeing that he himself was apparelled in the highest fashion. The lilac robes never appeared again, except in the form of vestments for the altar. Geddes was quite different. He affected silks, gave due attention to fashion, was particular about his personal appearance, and due attention to fashion, was particular about his personal appearance, and studied courtly manners. Nature had endowed him with a tenacious memory, quick apprehension, solid judgment, and industrious habits, but there was lacking in him that strain of genius or romance which stamps its possessor on the mind

wrote a few articles on theological subjects. He also published a Life of St. Margaret, and was the author of a tract or two, but he was not called to shine in the literary world. His strong characteristic was amiability. Connected with this was his raze art of winning the goodwill of every one he had to deal with, and this was perhaps his strongest claim to genius. While Rector of the Scots College, Valladolid, his reputation for winsomeness spread far and wide. He was loved and esteemed by all who knew him. His fame in and wide. He was loved and esteemed by all who knew him. His fame in course of time penetrated to the Spanish Court, and won for him the smiles and favors of Royalty. When chosen to be the Coadjutor to Hay, the King of Spain settled on him an annual pension of £120, and it was arranged that the ceremony of consecration should take place in Madrid. The Duke of Hijar and the in Madrid. The Duke of Hijar and the Count of Montijo, according to Spanish custom, undertook the joint office of Patrinus, which carried with it the pleasant duty of paying all the expenses of the consecration. The ceremony took place with great solemnity on St. Andrew's Day, in the Church of

LIOUOR AND TOBACCO HABITS

McTAGGART, M.D., C.M.,

75 Yonge St., Toronto, Canada

the Nuns of the Visitation, and was performed by the Archbishop of Toledo, who presented him with a topas ring he had himself long worn, and the Duke of Hijar, with whom he afterwards had the honor of dining, made him the present of a valuable cross and ring. Geddes was fond of children, and the Duke, knowing this, contrived that one of his sons should place the gifts in his hands while they were playing together. Before leaving Madrid he was presented to the King, and the following day to all the Princes and Princesses.

When Geddes returned to Scotland and had settled down to work in Edinburg he began pouring oil on the troubled waters, and making himself all things to all men. By and by Hay found it necessary to admonish him that his accounts must be better kept and that he should devote less of his time to social duties. The "common cause" was suffering. In the meantime the popularity of the Coadjutor was increasing, while that of Hay was on the decline. Every priest in the diocese with a grievasce, real or imaginary, against his eccleaisatical superior, made a confidant of Geddes, who was thus forced into an awkward position, and he had not enough strength of character to withdraw from it, as he might have done, by a firm display of loyalty and that whole-hearted service which every right-hand man is bound to render to his chief, even when he cannot approve his wisdom and methods. How far he may have sacrificed loyalty to the attraction of popular favour, and concurred by too great amisbility in bringing about the impasse which followed as the result of misunderstandings and bickerings between the clergy and their Superior, are questions to which no answer is forthcoming. Suffice it to say that, saddened and discourage of his flock. How far he may have sacrificed loyalty to the attraction of popular favour, and concurred by too great amisbility in bringing about the impasse which followed as the result of misunderstandings and bickerings between the clergy and their Superior, are questions to which no answ

that he should not think of resignation, so he judged; and, thoroughly convinced as he was of this, he once more addressed himself with his usual energy and zeal to the government of his diocese.

It would appear, then, that the amiability of Geddes was after all an asset of doubtful usefulness in the cause of religion, at least among the clergy. Let us now view it under a totally different set of giroumstances. For a long while ingion, at least among the ciergy. Let us now view it under a totally different set of circumstances. For a long while after Geddes left Spain an aroma of sweetness continued to hang over his memory in the land of Cid. His sudden plunge into the Spanish Court was not soon forgotten, and before very long circling wavelets began to waft the rumour of his winsomeness to the royal ear of Lisbon. The mind and heart of her Portuguese Majetty succumbed at once to the fascination of this wizard of the North, and visions of the noble deeds she might accomplish under his magic spell floated before her eyes. The outcome of her dreams of beneficence resulted in the foundation of a medical school in Edinburgh for the education of Portugeese students, in connection with the Edinburgh University. They were to be under the per-

were not being treated in a manner suitable to their rank, and before long their mutinous spirit broke through all bounds. They were reckless of expense and scandalously immoral; they took advantage of Geddes' amiability, and wrung from him every indulgence they saw other students enjoying. When he was absent they tyvannised over the housekeeper, who was forced to give them everything they asked. Nothing would satisfy them but the very best focd and the most expensive clothing. Then they demanded pocket-money; Geddes, with his usual amiability, granted them a small sum, but was forced at last to allow a guinea a month to each of them. The sum spent for books alone in one year was over £100. It was now clearly perceived that winbooks alone in one year was over £100. It was now clearly perceived that winsome ways were of no avail, and as Geddes kept no poisoned weapons in his quiver for slaying the terrible Jabberwock, letters were sent by him to Lisbon asking for instructions. It was then discovered that the inmates of Chessel's Court were not of noble birth at all, but youths of the humblest origin, who were reared on charity at home and on charity abroad. The whole transaction had been negictated through the Commissioner of Police in Lisbon.

At this juncture Hay's iron hand was called in to grapple with the situation. called in to grappie with the situation. The youths were now entirely beyond the control of Geddes, whose health was visibly beginning to suffer, harrssed as he was by their daily, almost hourly, demands. At Hay's appearance on the scene the dark cloud lifted from Chessel's Court, and order between the scene the dark cloud lifted from Chessel's Court, and order began to be evolved out of the confusion. A scheme of retrenchment all round was drawn up. The housekeeper's accounts were in future to be submitted to himself regularly for inspection. The would-be aristocrats had now to be contented with kail runts and watchet weeds. A code of regulations, moreover, arrived from Lisbon, and Hay, summoning the youths

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together, promulgated it for their acceptance. This was a signal for revolt. The same evening the mutineers, returning in a body to test the spirit of their new superior, demanded to know whether he intended to enforce the new regulations, and on receiving a decided answer in the affirmative, six of them refused either to submit or accept the penalty of expulsion. Here, then, was a deadlock. Hay issued his ultimatum—would they or would they not obey the regulations? his ultimatum—would they or would they not obey the regulations? It was evident that much depended on their answer. There was a look of men-ace in that long grave face which augured badly for Liberty Hall—a searching glance in those penetrating eyes that boded to their guilty con-sciences the implicance of constitution. eyes that boded to their guilty con-sciences the imminence of some sinister fate, as if the sword of Damooles were indeed actually hanging over the head of each one of them by the slenderest thread. This calm exhibition of strength on the part of the Bishop saved the situation, and, needless to say, all the mutineers surrendered at discretion before the expiry of the ulti-matum.

I have related this singular story in detail because it brings the difference in the character of the two Bishops into clear and exact foous. Unlike Hay, Geddes had all the suaviter and little or Geddes had all the suaviter and little or none of the fortiter in re necessary to tackle a rough situation. He ought to have met the Chessel Court proposal with a decided negative in the beginning. He had not the courage to do so. Amiability, like a bed of rose in a garden, lends a charm to social intercourse, but sterner stuff is needed to overcome the friction of life. Geddes had a large stock of physical energy, but his character needed stiffening. but his character

There was little chance for him in
struggle for the survival of the fittest
in oiling the machinery of social life.
He has left us no monument of work
done. What better is Edinburgh now
Tabor, that he basked in the sunshine
of popular favour, and spent much of his
time trying to reconcile the hostile pretime trying to reconcile the hostile pre but his character needed stiffening. There was little chance for him in the struggle for the survival of the fittest

grain of wheat fall into the ground and die itself remaineth alone; but if it die it bringeth forth much fruit." (John xii 24.) If we ask ourselves the question as to which of the great pioneers of the Catholic revival in Scotland this epitaph might most fitly be applied, there can be no heaitation in singling out Bishop Hay as the most worthy claimant, who throughout the whole of his ecclesiastical career was engaged in fighting the most strenuous battles of the Church against enemies both within and outside the fold, opposed and contradicted in every quarter, sanctifying his indefatigable labors, by a continual succession of the most bitter trials, and giving to the world'a wonderful example of a life spent in closest union with his crucified Lord, and in the constant practice of the lessons of the cross, which is ever the pledge of progress and success in the things of God.—London Tablet.

Consider Eternity

Cardinal Gibbons says: "The fault with most of us is that we take a specu-lative view of eternal life. We live and lative view of eternal life. We live and act as if our existence-closed with the grave; or as Pascal says: "The present time is everything to us, eternity is nothing to us." Each one of us should bring this matter home to himself, and say, "I was destined to live forever." This was the practical view that St. Paul took of the subject. What a clear, unclouded view he had of

on the desert air. Protestant bigotry is to-day as active and virulent in Edinburg as it was at the end of the seven-

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