

## FIVE-MINUTE SERMON.

pomp of the papal court, the political power it aspired to and exercised. All this was quite different, said the accusers of the Church, from the teaching of

Fourth Sunday after Easter SUPERSTITION.

6

"Thou shalt not have strange gods b for (Exod. xx. 2)

Our Lord and the example of the Apostles. Compare all the pomp and circumstance, the splendour and power of the Church in modern times with the Church in its first There are some sinful practices for bidden in these words which it is well to consider to-day, beside fortune-tell times with the Charch in its first days of simplicity and poverty. Then, again, the Charch was accused of being unpratical, always looking to the other world, taking no care for this, letting the people in its care drift into poverty, subservience, and material decay, without energy and without resource, instancing such countries as Ireland and Italy and Spain, compared with progressive ing 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, then, with regard to charms, smulets, 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 non-treat purposes. countries as Ireland and Italy and Spain, compared with progressive countries not under its dominion. The Church, said the accusers, ought to care for its people in this world as well as the next, feeding the poor, bettering their material conditions, spreading the blessings of education, and the rest. It was to be observed that these objections and accusations way, and it may be not since process, things which can have no natural power to accomplish the end desired, but must derive any efficacy which they can be supposed to have ir.m the devil, whose aid is therefore implicitly inspreading the blessings of education, and the rest. It was to be observed that these objections and accussitions were mutually contradictory. It was the same in our Lord's time. St. John the Baptist came as an ascetic, but the people would have none of him. Our Lord came and lived an ordinary human life awong the people, and he was called a glutton and a wine-bibber. The answer to both sets of objections was the same—the Church was at once divine and human. It was a king dom, the Kingdom of God, but the Kingdom of God on earth among men. Its mission was to teach men the truth about the next world, the eternal, and to assist them in attain-ing eternal happiness. It wis super-natural. "Seek ye first the Kingdom of God." It was also human. "Seek first the Kingdom of God, and all these things shall be added unto you." The Church has ever been in the van in building hospitals, ministering to the wants of the poor, promoting cleanli-ness and sanitation, diffusing knowl-edge, all which it had engaged itself in doing when the State had no time or inclination for anything but the voked by those who possess such things. Let every one, then, understand that the use of these charms and amulets, though it might be even for a good 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 aside or here it up without delay. Doubly sin. burn it up without delay. Doubly sla-ful, of course, is it to keep or use such objects with the hope of working harm to others, or of exciting evil passions in them; and the sin will in no case be avoided by the absurd character of the things employed in this way.

"Bat how," it may be asked, "about holy things, such as relies, medals, Agnes Doi, 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 read not only spiritually but aven in 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 in doing when the State had no time or inclination for anything but the like those, which are either sacred by pomp and arrogance of brute force and their nature or by the blessing of the war. Power and pomp and riches had flowed into the Church in its develop-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 ment, and were to some extent neces-sary for its worldly administration, but from time to time God allowed it in will be for His honor and glory. Still that this should be so, they must be used with piety and devotion. To wear His providence to be stripped of all its possessions, as in England at the Re formation, as in France to day. The world was jealous of the Church. In poverty or riches it never lost heart. a scapular, for instance, simply as a sort of charm, without any desire or intention of honoring the Blessed Virgin Whether the kings of the earth brought by it, or to invoke her sid to escape from sin, would be not only useless but glory to it, or stripped it of its power, it was the same, divine, and human, one and the same, in the tin tabernacle highly displeasing to her Divine Son. Almost every one feels this; few dare of the poor, or the majestic cathedrals to profane holy objects of this kind by such use of them; those who have really given themselves up to the devil seldom of the rich. try to protect themselves in his service WHAT THE CIVILTA THINKS OF by such means.

Well now, to pass to the other sub-ject, that of consulting spirits, or seek-ing, as the Jewish law has it, the truth from the dead. You see it is no new thing, this spiritism, though the rap-ping and table-tipping business is rather a new form of it in these days.

olic world exactly what manner of man he is. It has been and is still very common among us though it may be losing ground somewhat lately. But I do not great Roman review, to eat his cake and still have it. No man is more a Modernist than he : all his doctrines declare him to be as pronounced a think that Catholics 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 panthiest as any of the Eleatic schools, and as much an atheist as any of the instruct us and are not inclined so much as others to ask the spirit-rappers to courage of his convictions for he at your eyes their sparkling light. But tempts to make the Church explain, or at least concur in, doctrines which she she doing now praying for me a wan-tas always declared to be antithetical derer fron "Home sweet Home." How can I ever repay the dabts I owe to you? give us information. But still many Catholics have gone to their meetings, and would have little scruple in going now, just, as they say, from curicsity. They think there is nothing in it; that it is only a more or less clever piece of to her teachings. He is, says the Civilta reviewer, a writer rather than a preacher, but even jugglery. Now, in this they should understand that they are likely to be his preachings were tioged with a form of heresy which was far more detri-mental to Church interests than ever greatly mistaken. Jugglery and trick-ery it is sometimes, no doubt; but there were the theorizations of Renan. For Mr. Loisy there is no Christ as Catholics think of Him, and as all the Christian world reveres Him, but only childish lips to say "Hail Mary full of 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 in voked, but evil and lying spirits who personate them, and wish by informa tion 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 sell in the power and under the influence of these spirits from hell; and this is what one who goes to these spiritual seances, as are called, may probably do. ember, then, to have nothing to do they with them if you value your immortal soul.

### THE CATHOLIC RECORD.

For THE CATHOLIC RECORD, FRIENDS WHO FAIL NOT.

softness. As I gaze from the window, I

suitable time for reverie.

ment ?

any time."

M. LOISY.

If Monsieur Loisy has tears, he may

the field, determined to show the Cath

He wishes, says a publicist in the

ilta

repare to shed them now, for the Civ ta Catholica (Rome) has come into

#### SEEKING TRUTH.

Loisy." There was no other, nor could there be any other course open to the Pope. Here was a man who was in reality biaspheming the Church, and not michaid to michain that he show One of the strangest ideas prevalent at the present day is that it is the duty of the human mind to be forever enyet wished to maintain that he alone heid the true teaching of Christ in his doctrinarism. He was going to dethrone gaged in the pursuit of truth without ever finding it. So long as a man says " old-fashioned Catholicism, and put a scientific God in its stead." He had not he is on the search, the world applands he is on the search, the world applands him; as soon as he declares he has found the object of his de-sires, the world declares that he has lost his love for truth. This pecu-lies missing a baseling actioned here. even the grace to submit as other Modernists have submitted to the logic of their situation as impossible mem-bers, of the Church. He is all defiance and all obstinacy, even to the verge of childishness and pettishness. He is not only hos-tile to the Catholic Church, on the evidence of his own peculiar views, but he is anti Christian in every mood in which his writings show him.-N. Y Freeman's Journal. Modernists have submitted to the logic has lost his love for trath. This pecu-liar view is happily satirized by that clever epigrammatist, Gilbert K Chesterton, in the following passage from his book entitled "Heretics:"

"The vice of the modern notion of mental progress is that it is always something concerned with the break-ing of bonds, the effacing of boundaries, the casting away of dogmas. But if there be such a thing as mental growth it must mean the growth into more and more definite convictions, into more and more dogmas. The human brain is a machine for coming to conclusions: A though it is now the second day of if it cannot come to conclusions it is A pril, the snow has been falling all day. Softly and gently it descends, and now Nature's foal deformities are hidden beneath a pure mantle of downy rotiness. As I grate from the minder rusty. When we hear of a man too clever to believe, we are hearing al-most the character of a contradiction in terms. It is like hearing of a nail that was too good to hold down a car-pet; or a bolt that was too strong to keep a door shut. Man can hardly be defined after the fashion of Carlyle, think that perhaps this may be the last snow-fall of the season, and it seems a suitable time for reverie. My attention is arrested by the evergreens which bound my view. There they stand ! What a welcome sight they have been all winter. They seen to say "You admire me now because there are no other trees around. But in a short time, the other trees of the forest, will put their beauty forth and you will think no more of me. Perhaps you will say 'How shabby those evergreens look in that as an animal who makes tools; ants and beavers and many other animals make tools, in the sense that they make an apparatus. Man can be defined as an animal that makes dogmas. As he piles doctrine and conclusion on conclusion in the formation of some tremendous scheme of philosophy or religion, he is, in the only legitimate sense of which the expression is capable. shabby those evergreens look in that old green dress we have seen for so becoming more and more human. When he drops one doctrine after anlong.' Now the snow covering my branches, other in a refined scepticism, when he declines to tie himself to a system, and bringing to your mind as it gently then he says that he has out-grown defalls, memories of all the blessings this season has bestowed upon you; finitions, when he says that he disbelieves in finality, when in his own imagination he sits as God, holding no form or creed this season has bestowed upon you; that it must speak, ere you turn your heads in other directions to greet your fair weather friends. They will be beautiful beyond de-scription, those trees so motionless around me now, when their new dresses arrive. Can I blame you that you turn to them for shelter and refresh-ment? but contemplating all then he is by that very process sinking slowly backwards into the vagueness of the vagrant animals and the unconsciousness of the grass. Trees have no dogmas. Turnips are singly broad minded." - The Casket.

## But where will they be, when the weather is bleak and cold, where do you find a refreshing piece of verdure ? Then you will come back to me once OUT OF EVIL COMETH GOOD."

Preaching at the Holy Name, Managain. My old green dress is pretty then. So you forget your winter friends when the summer sun is shinchester, England, recently, Father Naish asked the prayers of all for the victime of the crim at Lisbon. He added: "Out of evil cometh good. Our own king, God bless him! has ing. But come, I will welcome you at Yes ! and there is a summer and win ter in this life of ours so we do well to ponder over the question suggested by the evergreen. "Do we forget our winter friends, when the summer sun is shining?" Let their pletures rehonored the memory of the illustrious dead by assisting at the Requiem Mass. Such a thing has not been known in England since the disastrous days of James II. And so another landmark turn to Fancy, and as they come re solve to do the best we can for them. What is the first picture I see? It has been reached, another step gained, other page rolled back of th stained history of the Church in Eogis between the dark and the daylight, a woman, young and beautiful, is sitting land. That such a thing was done yesterday, with full knowledge of the beside a cradle of a sleeping child. That lovely golden hair, and those heavenly blue eyes bright with the inevitable outbursts of Protestant fanaticism that must ensue, gives at once the true measure of the dying down of howenly blue eyes oright with the light of mother love, are indeed pleas ing to look upon. Now her hands are clasped in prayer for the sleeping one: and if it but stir restlessly, hear her sweet southing lullaby. insensate bigotry and the greatest pos-sible rejinder to the blasphemous falsehoods of the unhappy cath of accession. We know now how much that wretched declaration is worth in Have I ever seen that face before ? the judgment of the person most con-cerned, and most competent to judge." and as much an atheist as any of the Mother dear mother; it is you, Your Encyclopaedists. He has not even the hair has lost youth's golden tints and

> Many men consent to be shut out of Heaven that they may stand in with the world.

#### Some one may say "Your mother is living. You can do many things; but what can I do, when God has taken X-RAY TREATMENT A FALURE mine away?" But did she not take you to the

Mrs. Wm. Fox of Chancery Lane, Brock ville, Ont, says D. D. D. permanently cured her daughter of Eczima after X-Ray treatment had failed.



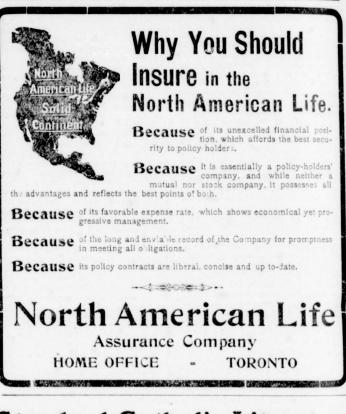
MAY 16, 1908.

up it : jad hai rie cui by off

pr er isi fic

Can you conceive of a razor blade only 6-1000 of an inch thick! Think of this blade being so flexible that it may be bent in the fingers and vet do better work than the ordinary thick blade. A handle and blade so perfect in a practical way that shaving is made a delight to the novice or the experienced, old method, "self shaver." When you think of these features in one razor, you marvel at the wonders of the "Gillette."

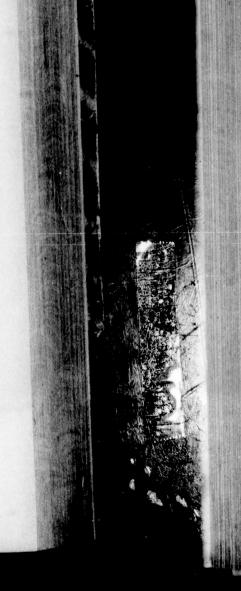
The GILLETTE Safety Razor consists of a Triple Plated Holder (will last a lifetime)-rs double cuged fieador binars (24 keen edges)-packed in a velvet lined leather ense-und the pitce is 5,000 All the leading fewelve, Drug, Culley, Unitewrsk Sporting Gools and Department Storescorry them, Writewrsk your dealer for free booklets. If he cannot supply you write us GILLETTE SAFETY RAZOR CO. Canadian Factory, MONTREAL.



# Standard Catholic Literature

Father Sheehan's Works

OKEEFESP		Ma	ful		C Ussurance	
Seed SI-Receive 5 wool remnants suitable for Boys' Knee Pants up to 11 years. Give age and we will cut out punts free. Add 25c, fr postage. N. Southeatt & Co., 4 Coote Block. Lon- tion. Canada.	G/	AIN		VER DE BY	1906	
Catholic Record,		London,			Canada	
The Art of Disappea		•		1.2	•	
Saranac . His Honor the Mayo	· ·		•	I.2 I.2	-	
A Woman of Culture	•	•	•	1.2	•	
Brother Azarias .				\$ 1.2	5	
Father John Tal	bot S	mith	ı's V	Vorks		
Glenanaar	•	•	•	1.5	0	
Luke Delmege .				1.5	0	
My New Curate .				1.5		
					-	
Geofrey Austin Triumph of Failure My New Curate	:	:	:	\$ 1 2 1.5	0	



#### A SERMON BY FATHER BENSON.

vacant.

again :

the

sometimes felt

the perpetuation and solidification of The attraction of Father Robert Hugh Benson's preaching at the Carmelite Church, Kensington, at the the arrogance of an imperious hierarchy. At least, says the reviewer, let Renan be credited with more than or High Mass on Sunday, March 22, brought so large a crowd to hear him that there was not an inch of space left to large a crowd to hear him dinary ability, both as a thinker and o was not an inch of space left as a writer. In Loisy we have, how-The subject itself in its ever, nothing but the vapid muttergeneral terms has excited curiosity, and the treatment of it touches some of ings of mediocrity, but, alas, just that type of mediocrity, as to pose and method, which is within the mental the thoughts that engage and sometimes disturb the minds of thinking people within and without the pale of the scope of weak minds that have failed to grasp the fundamental tenets of the the Church. "The paradoxes of the Cath-olic Church" are presented to the mind Church's philosophy and theology. olic Church" are presented to the mind as they have proved bill ag in every age to those who do not realise and from their allegiance to Catholic Truth anderstand, either at all or in due pro-portion, that the Kingdom of God on tempted by the "poetry of rebellion" earth is both human and divine. The to declare themselves in favor of the particular illustration on Sunday was developed from the contrasted passages from St. Luke's Gospel: "And I say believing or not believi

With them it is not so much a matter of believing or not believing as it is their supreme wish to be able to pose before you : Make unto you friends of the Mammon of iniquity, that when you the world as men who are of the "esprit fort " order. The ease with which they allowed themselves to be shall fail they may receive you into everlasting dwellings.' Aud, n: "No servant can serve two Aud. led away is another argument in favor of strict selection by Bishops and sem masters, for either he will hate the to the one and love the other, or he will hold inary heads, when it is a question as to the one and despise the other. You who shall study Church philosophy, serve God and mammon."

who shall study Church philosophy, and who shall not. The inability of these young men to even come within the radius of the intellectual scope of Thomas Aquias After a lengthy recapitulation of the previous Sunday's discourse, the preacher turned to some objections which were frequently directed against has had the effect of throwing them, in sheer despair and vanity, into the ne the Church from without, and sometimes felt by loyal Catholics within. The Church was accused of fangled theory which would not be half so juviting were it no' so specious and so easy of comprehension. The writer ironically talks of "jus-tigner the erocomputation of Ma worldliness in its temporal policy and practice, in the riches it accumulated,

Go to Mary now a man who exceeded all other men that grace," and say lived in imposing upon the age. He lived in a type of teaching which was Mother tell me what I am to do? You feel weary my child, let me take you to my Son, He knows all your wants lucky enough to survive in more or less modified forms. The Blessed Mother, according to and will refresh you. Dare I go ? I, a poor sin stained Loisy, forfeits her sacred motherhood when the light of history is thrown upon her case. Our Saviour did not rise from the tell all my story, for can I not hear that ead, nor did He found a Church, nor gracious invitation "Come lay down thy dead, nor did He found a Church, nor appoint St. Peter to be His Vicar on burden, come, come unto me. Gantly earth, and as for the sacraments, they were instituted with human motives in as falls the snow outside, he pours balm which purifies our souls as the snow clothes the earth in virginal

order to enslave the human will. The whole scheme of Christianity, according to this unfrocked priest, makes for splendor. These are some of the friends that the killing of human initiative, and for

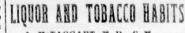
Him, but only

fail not. Let us think of them not only in the dark season of trial, but also in the sunshiny one of pleasure. let DEE CLARKE.

## Catholic Belgium.

"Balgium," says the Glasgow Ob-ervor, "is a Catholic country-the server, " is a Catholic country-the only country in Christendom with an expressly Catholic Ministry in power for the past twenty years, the only country where Catholics as a party have had and have the upper hand. Belgium is the most prosperous country in the world. The Belgian State pay the Catholic priests a State salary The Belgian State goes further. Cath olic State that it is, it pays Protestant ministers State stipends and it pays

even Jewish rabbis the same."



A. McTAGGART, M. D., C. M. 75 Yonge Street, Toronto, Canada teferences as to Dr. McTaggart's profession standing and personal integrity permitte

Sir W. R. Meredith, Chief Justice. Hon. G. W. Ross. ex-Premier of Ontaric, Ray, N. Burwash, D.D., President Victoria

Rev. Father Teefy, President of St. Michael's

Rev. Wn. McLaren, D. Sweatman, Bishop of Toronio. Right Rev. A Sweatman, Bishop of Toronio Rev. Wn. McLaren, D. D., Principal Knox Jollege, Toronio. Hon. Thomas Coffey, Senator, CATHOLIC Records, London.

RECORD, London. Dr. MCTaggarée vagetable remedies for the liquor and tobacco babits are healthful, eafe inexpensive home broatments. No hypotermic ledeoutons I no publicity I as loss of three from

ens i no publicity i un loss of time as, and a certainty of cure. Cons

"G adly I give you consent to use any letter I may have sent in praise of your wonderful D. D. D. Prescription. My little daughter's head still remains clear of the horrid scaly dis-ease. Her father and I both notice how much brighter she is and her light hair is simply beautiful, so thick and glossy, after six years of suff-ring. It seems wonde ful that less than four bottles of D. D. should have cured her after so much money spent on the X-ray treatment falled" D. D. D. Prescription is a pure, mild com-pund of Oil of Watergreen Applied ex-ternally in any skin disease, its kills the germs that cause the disease, takes away the terri bis itching, burning sensation as if by magic -and enters.

-and cures. Instant Relief. -Just think what it means, after uncide auffering to flad, on the first ap-plication of D. D. that the burning itch stops at one-that the istrured skin is coded and social disappears and the disease is per-magenity cured !

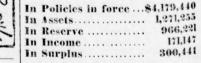






TORONTO,CAN

1799 Par



The income from interest shows 8 handsome increase over the previous year, though the same high standard of securities has been maintained. The SAFE investment of money is, and must always be, of infinitely greater importance than the interest return therefrom, and this principle has ever guided the management of this Company in the investment of its funds. New Business Written for 1907 \$7,081,402 Insurance in Force Over \$51,000,000 Head Office - WATERLOO, ONT.

MENEELY& CO. WATERVLIET, West Troy), N.Y. The Old Reliable CHURCH, REL Meneely Foundry, CHIME, CHIME,

Refere