

FIVE-MINUTE SERMON.

Fourth Sunday after Easter.

SUPERSTITION.

"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, then, with regard to charms, amulets, and the like, Christians are unfortunately to be found, even at the present day, who use them in superstitious ways, 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.

"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 these, which are either sacred by their nature, or by the blessing of the Church.

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.

A SERMON BY FATHER BENSON.

The attraction of Father Robert Hugh Benson's preaching at the Carmelite Church, Kensington, at the High Mass on Sunday, March 22, brought so large a crowd to hear him that there was not an inch of space left vacant. The subject itself, in its general terms has excited curiosity, and the treatment of it touches some of the thoughts that engage and sometimes disturb the minds of thinking people within and without the pale of the Church.

pomp of the papal court, the political power it applied to and exercised. All this was quite different, said the accusers of the Church, from the teaching of 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 days of simplicity and poverty. Then, again, the Church was accused of being impractical, 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 countries not under its dominion.

WHAT THE CIVILTA THINKS OF M. LOISY.

If Monsieur Loisy has tears, he may prepare to shed them now, for the Civiltà Catholica (Rome) has come into the world exactly what manner of man he is.

He wishes, says a publicist in the great Roman review, to eat his cake and still have it. No man is more a demagogue than he: all his doctrines declare him to be as pronounced a pantheist as any of the Hellenic schools, and as much an atheist as any of the Encyclopedists.

For Mr. Loisy there is no Christ as Catholics think of Him, and as all the Christian world reveres Him, but only a man who exceeded all other men that lived in imposing upon the age. He lived in a type of teaching which was lucky enough to survive in more or less modified form.

The Blessed Mother, according to Loisy, forfeits her sacred motherhood when the light of history is thrown upon her case. Our Saviour did not rise from the dead, nor did He found a Church, nor appoint St. Peter to be His Vicar on earth, and as for the sacraments, they were invented with human motives in order to ensnare the human will.

At least, says the reviewer, let Renan be credited with more than ordinary ability, both as a thinker and as a writer. In Loisy we have, however, nothing but the rapid utterings of mediocrity, but, alas, just that type of mediocrity, as to pose and method, which is within the mental scope of weak minds that have failed to grasp the fundamental tenets of the Church's philosophy and theology.

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 the world as men who are of the "esprit fort" order. The ease with which they allowed themselves to be led away is another argument in favor of strict selection by Bishops and seminary heads, when it is a question as to 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 Aquinas has had the effect of throwing them, in sheer despair and vanity, into the new-fangled theory which would not be half so inviting were it not so specious and so easy of comprehension.

Loisy." There was no other, nor could there be any other course open to the Pope. Here was a man who was in reality blaspheming the Church, and yet wished to maintain that he alone held the true teaching of Christ in his doctrinarism. He was going to detrone "old-fashioned Catholicism, and put a scientific God in its stead."

FOR THE CATHOLIC RECORD. "FRIENDS WHO FAIL NOT."

Although it is now the second day of April, the snow has been falling all day. Softly and gently it descends, and now Nature's foul deformities are hidden beneath a pure mantle of downy softness.

My attention is attracted by the evergreens which bound my view. There they stand! What a welcome sight they have been all winter. They seem 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 heads in other directions to greet your fair weather friends."

Now the snow covering my branches, and bringing to your mind as it gently falls, memories of all the blessings this season has bestowed upon you; that it must speak, ere you turn your heads in other directions to greet your fair weather friends.

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 again. My old green dress is pretty then. So you forget your winter friends when the summer sun is shining. But come, I will welcome you at any time.

Yes! and there is a summer and winter 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 pictures return to Fancy, and as they come re-live to do the best we can for them.

What is the first picture I see? It is between the dark and the daylight, a woman, young and beautiful, is sitting beside a cradle of a sleeping child. "That's lovely golden hair, and those heavenly blue eyes bright with the light of mother love, are indeed pleasing to look upon. Now her hands are clasped in prayer for the sleeping one; and if but still restlessly, hear her sweet soothing lullaby.

I have I ever seen that face before? Mother dear mother; it is you. Your hair has lost your golden tints and your eyes that sparkling light. But how dear is that face to me. What is she doing now praying for me a wanderer from "Home sweet Home." How can I ever repay the debts I owe to you?

Some one may say "Your mother is living. You do do many things; but what can I do, when God has taken mine away?" But did she not take you to the feet of a higher mother of whose tender loving care she has told you many stories? Did she teach those childish lips to say "Hail Mary full of grace." Go to Mary now and say 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 and will refresh you. Dare I go? I, a poor sin stained earth worm, approach a God of infinite perfection. Yes! His mother is our mother too. And there at His feet I tell all my story, for can I not hear that gracious invitation "Come lay down thy burden, come, come unto me."

As falls the snow outside, he pours a snow of blessing upon souls. At the snow clothes the earth in virginal splendor. These are some of the friends that fail not. Let us think of them not only in the dark season of trial, but also in the sunny one of pleasure.

LIQUOR AND TOBACCO HABITS

A. McTAGGART, M.D., C.M. 75 Yonge Street, Toronto, Canada. Reference is made to a professional standing and personal integrity permitted by Dr. W. R. Meredith, Chief Justice. Hon. G. W. Ross, ex-Chief of Ontario. Rev. N. Barwash, D.D., President Victoria College. Rev. Father Tealy, President of St. Michael's College, Toronto. Dr. McTaggart's vegetable rennet for the liquor and tobacco habits are healthy, safe, inexpensive home treatments. No hypodermic injections; no publicity; no loss of time from business, and a certainty of cure. Consultation free.

SEEKING TRUTH.

One of the strangest ideas prevalent at the present day is that it is the duty of the human mind to be forever engaged in the pursuit of truth without ever finding it. So long as a man says he is on the search, the world applauds him; and as soon as he declares he has found the object of his desires, the world declares that he has lost his love for truth.

"The vice of the modern notion of mental progress is that it is always something concerned with the breaking 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; if it cannot come to conclusions it is rusty.

When we hear of a man too clever to believe, we are hearing almost the character of a contradiction in terms. It is like hearing of a nail that was too good to hold down a carpeg; or a bolt that was too strong to keep a door shut. Man can hardly be defamed after the fashion of Carlyle, as a animal who makes tools; ants and beavers and many other animals make tools, in the sense that they make an apparatus. Man can be defamed as an animal that makes dogmas. As he piles doctrine on 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, becoming more and more human.

"OUT OF EVIL COMETH GOOD"

Presiding at the Holy Name, Manchester, England, recently, Father Nash asked the prayers of all for the victims of the crime at Lisbon. He added: "Out of evil cometh good. Our own King, God bless him! has honored 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 has been reached, another step gained, another page rolled back of the tear-stained history of the Church in England. That such a thing was done yesterday, with full knowledge of the inevitable outbreaks of Protestant fanaticism that must ensue, gives at once the true measure of the dying down of insane bigotry and the greatest possible reminder to the blasphemous falsehoods of the unhappy oath of accession. We know now how much that wretched declaration is worth in the judgment of the person most concerned, and most competent to judge."

X-RAY TREATMENT A FAILURE

Many men consent to be shut out of Heaven that they may stand in with the world. Mrs. Wm. Fox of Chancery Lane, Brookville, Ont., says D. D. D. permanently cured her daughter of Eczema after X-Ray treatment had failed.

D. D. D. Prescription is a pure, mild compound of Oil of Watercress. Applied externally in any skin disease, it kills the germs that cause the disease, and washes away the irritating, burning sensation as if by magic—and cures.

It is a relief. It is a relief that what it means, after untold suffering to find on the first application of D. D. D. that the burning, itching spots at once—that the irritated skin is cooled and soothed, and that, in a short time, the eruption disappears and the disease is permanently cured.

TRIAL BOTTLE FREE.

If you have never tried D. D. D. Prescription write us to day enclosing only 1c to help pay postage and packing and we will send you this trial bottle of this wonderful remedy. Let us prove its merits to you—Send Right Now For Free Trial Bottle.

ROYAL YEAST CAKES

MOST PERFECT MADE. SOLD AND USED EVERYWHERE. E. W. GILLETTE COMPANY LIMITED TORONTO, ONT.

Advertisement for Gillette Safety Razor Co. featuring the slogan "The Wonder of It." and "12 Blades 24 Sharp Edges." The ad describes the razor's flexibility and ease of use, comparing it to a machine for coming to conclusions.

Advertisement for North American Life Assurance Company. It features a map of North America and the slogan "Why You Should Insure in the North American Life." The ad lists several reasons for choosing the company, such as its financial position and liberal policy contracts.

Advertisement for Catholic Record, London, Canada. It lists Father Sheehan's Works and Father John Talbot Smith's Works, including titles like "Triumph of Failure" and "A Woman of Culture." Prices are listed for each book.

Advertisement for Mutual Life of Canada. It features the slogan "GAINS OVER 1906" and "MADE BY Mutual Life OF CANADA." The ad lists financial statistics and emphasizes the company's long history and stability.

Advertisement for E. W. Gillette Company Limited. It features the slogan "ROYAL YEAST CAKES" and "MOST PERFECT MADE." The ad includes an illustration of a woman washing clothes and describes the benefits of the yeast cakes.