FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers.
thed in their Church of St. Paul the
postle, Fifty-ninth street and Ninth
enue, New York City.

"Jesus said to him: Because thou has seen Me. Thomas, thou hast believed: bleased are they that have not seen, and have believed."—St. John's Gospel, xx. 29.

The first lesson which we learned, my dear brethren, from the life of our Blessed Lord on Easter Day was a lesson of peace. To-day we are concerned with another lesson. It is the lesson of Faith, and to them that learn well this lesson our Lord promises His special blessing.

What, then is faith? "Now, faith is the substance of things to be hoped for; the evidence of things that appear not." It is an evidence; a certitude higher than any evidence or certitude of the senses. St. Louis of France, so well appreciated this that, when, some one constrained him to see a miraculous appearance of our Lord in the Blessed Eucharist to confirm his faith, he said that his faith was stronger without the miracle than with it, and he without the miracle than with it, and he refused to see the miracle. Faith, then, gives to the man that has it a certitude of all things higher than any other certitude we can have in this life. Human tude we can have in this life. Human reason assures us of certain facts; of certain existences, but divine faith leads us on above human reason to the author of the facts, to the Greator and Preserver and Lww-giver of those existences. So that the man who has the gift of divine faith knows more certainly facts and existences than he who has it not, because by this gift he refers them all to the Absolute, they being all only relative.

being all only relative.

The gift of faith, as every Catholic knows is given in baptism. Now, what is there in the gift of baptism which constitutes the baptized man a new creature in the sight of God, considering that the natural man is one who is wounded by original sin in his intellect, will and affections? Considering this, I say, we ask how can this soul, born into the world under this sad condition, be recreated? Christ, speaking to Nicobe recreated? Christ, speaking to Nico-demus, gives us the answer: "Except man be born again, he cannot enter into the kingdom of God." To-day it will demus, gives us the answer: "Except man be born again, he cannot enter into the kingdom of God." To-day it will concern us to consider only one of these gifts, the gift of the intellect. By baptism man is given, as we have said, the gift of faith. Now, faith is the act of the recreated intellect and only of the recreated intellect. It is a divinely inspired gift by which the baptized man is enabled to apprehend the acts of God and believe them as true. It is a divinely inspired gift by which not only can he penetrate the unseen, by which the visible things of this world become clearer and more visible, because we begin to see them in the light in which God sees them. Therefore, wisely does the Church sing every Sunday in the Mass, "I believe in all things, visible and invisible." So, then, the gift of faith puts into the soul of every baptized man a capacity for receiving the truth and nothing but the truth. Such is the advantage the Christian has over the unbaptized man. He has a quality which enables him to reach the grand end for which God in the beginning created him. By means of the gift of faith, then, man passes to union with God. By use of the divine gift man becomes as it were filled with God and sharer of the divine beatitude. It is a gift, which, used rightly, makes him apprehend truth in matters with God and sharer of the divine beatitude. It is a gift, which, used rightly,
makes him apprehend truth in matters
of faith and morals, so that it needs but
the special action of the Holy Spirit in
the case of the Pope to make him the
infallible exponent of the Church in these
matters. Every baptized person has the
capacity, but not all do, will, or can use
it. The most that many a man can do is
to recognize the truth when he hears it
as truth, but not to find it out. This, then,
is a gift, or if you will, a divine inspirais a gift, or if you will, a divine inspira-tion, left to the sons and daughters of tion, left to the sons and daughters of the Church for their own special heritage. It divides them from those without, by a chasm as wide as that between Dives and Lazarus, and which nothing but the very gift itself can cause to cross the gulf. Such is the reason why men who wander in error so often, come at last to the end, and become good Catholics. Because they have perceived that to the mind of the baptized, good and dewout Catholic, there is a certainty in all things, both visible and invisible, which science, false philosophy, and the World never could attain to. Guard, then, and keep alive and burning the gift of faith, and the earnest and constant use of the sacraments that it may be said of you at the last: "Blessed is he because, though he saw not, yet he believed."

"Oppress not nature, sinking down to rest. With feasts too late, too solid, or too full."

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CHILDREN'S CORNER.

The Wise Old man.

A queer old person used to say— and no one dared dispute him— He'd keep the time the proper way; He'd have his clock to suit him.

Whenever he grew drowsy, then, Though daylight still shone bravely, He'd turn the hands around to ten, And don his night-cap gravely. And when he saw the morning sun Peep through the shutters keenly, He'd turn the hands right back to one, And slumber on serenely.

Whenever he was asked to tea, Qaite eager to begin it, He'd set the clock at half past three, And start that very minute.

'Tis said, moreover, when he found His age increasing yearly, Ho'd turn the time-piece squarely round And cease to wind it, merciy. Tis rumored, therefore, that, although This very queer old party Was born a hundred years ago, He's still most hale and hearty.

-St. Nicholas.

The Boy Boarder.

THE WAY A YOUTH WITH A GENIUS FOR

From St. Nicholas.

From St. Nicholas.

Once upon a time, long before any of you children were born—about two hundred and fifty years ago, in fact—a little boy stood, one morning, at the door of a palace in Fiorence, and looked about him.

Why he was standing there, I do not know. Perhaps he was watching for the butcher or the milkman, for he was a kitchen-boy in the household of a rich and mighty cardinal. He was twelve years old, and his name was Thomas.

Suddenly he felt a tap on his shoulder, which made him turn around, and he said, with great astonishment:

which made him turn around, and he said, with great asionishment:
"What! Is that you, Peter? What has brought you to Florence? and how are all the people in Cortona?
"They're all well," answered Peter, who likewise was a boy of twelve. "But I've left them for good. I'm tired of taking care of sheep—stupid things! I want to be a painter. I've come to Florence to learn how. They say there's a school here where they teach people."
"But, have you got any money?" asked Thomas.

"But, have you got any money i" asked Thomas,
"Not a penny."
"Then you can't be a painter. You had much better take service in the kitchen with me, here in the palace. You will be sure of not starving to death,

You will be sure of not starving to death, at least," said the sage Thomas.
"Do you get enough to eat?" asked the other, reflectively.
"Plenty. More than enough."
"I don't want to take service, because I want to be a painter," said Peter.
"But I'll tell you what we'll do. As you have more than you need to eat you.

"But I'll tell you what we'll do. As you have more than you need to eat, you shall take me to board—on trust, at first, and when I'm a grown-up painter, I'll settle the bill."

"Agreed," said Thomas, after a moment's thought. "I can manage it. Come up stairs to the garret where I sleep, and I'll bring you some dinner, by-and-by."

So the two boys went up to the little room among the chimney pots where Thomas slept. It was very, very small, and all the furniture in it was an old straw bed and two rickety chairs. But the walls were beautifully white-washed. The food was good and plentiful, for when Thomas went down in the kitchen and foraged among the broken meats, he

could fly to the moon.

"So far, so good," said he; "but Thomas, I can't be a painter without paper and pencils and brushes and colors, Haven't you any money?"

"No," said Thomas, deepairingly, "and I don't know how to get any, for I shall receive no wages for three years."

"Then I can't be a painter, after all," said Peter, mournfully.

"I'll tell you what," suggested Thomas, "I'll get some charcoal down in the kitchen, and you can draw pictures on the wall."

So Peter set resolutely to work, and So Peter set resolutely to work, and

drew so many figures of men and women and bros and trees and beasts and flow ers, that before long the walls were all covered with pictures.

covered with pictures.

At last, one happy day, Thomas came into possession of a small piece of silver money. Upon my word, I don't know where he got it. But he was much to honest a boy to take money that did not belong to him, and so, I presume, he derived it from the sale of his "perquisites"

You may be sure there was joy in the little boarding house up among the chimney-pots, for now Peter could have pencil and paper and India-rubber, and a few other things that artists need. Then he changed his way of life a little; he went out early every morning and wandered about Florence, and everything he could find to draw, whether the pictures in the churches, or the fronts of the old palaces, or the statues in the public squares, or the outlines of the hills beyond the Arno, just as it happened.

pened. Then, when it became too dark to when it became too dark to work any longer, Peter would go home to his boarding house, and find his din-ner all nicely tucked away under the old straw bed, where landlord Thomas had put it, not so much to hide it as to keep

It warm.

Things went on in this way about two years. None of the servants knew that Thomas kept a boarder, or if they did know it, they good-naturedly shut their eyes. The cook used to remark sometimes, that Thomas ate a good deal for a lad of his size, and it was surprising he didn't grow more.

to the blood, and tone to the whole system.

George Dodge, Sr., a well-known citions of Emporium, writes that one of his men (Sam Lewis) whilst working in the woods so severely sprained his ancle that woods so severely sprained his ancle that he could scarcely get home, but after one or two applications of Dr. Thomas' Eclectric Oil, he was able to go to work next day.

"Why, how's this?" cried the great cardinal, vastly astonished at seeing the mean little room so beautifluy decorated in charcoal. "Have we an artist among us? Who occupies this room?" "The kitchen boy, Thomas, your Emi-nence."

"The kitchen boy, Thomas, your Eminence."

"A kitchen boy! But so great a genius must not be neglected. Call the kitchen boy, Thomas."

Thomas came up in fear and trembling He had never been in the mighty cardinal's presence before. He looked at the charcoal drawings on the wall, then in the prelate's face, and his heart sank within him.

"Thomas, you are no longer a kitchen.

"Thomas, you are no longer a kitchen-boy," said the cardinal, kindly, Poor Thomas thought he was dismissed

Poor Thomas thought he was dismissed from service—and then what would become of Peter.

"Don't send me away!" he cried imploringly, falling on his knees. "I have nowhere to go, and Peter will starve—and he wants to be a painter so much!"

"Who is Peter?" asked the cardinal.

"He is a boy from Cortona, who boards with me, and he drew these pictures on the wall, and he will die if he cannot be a painter."

a painter."
"Where is he now?" demanded the

"He is out, wandering about the streets, to find something to draw. He goes out every day and comes back at night,"
"When he returns to night, Thomas, bring him to me," said the cardinal, "Such genius as that should not be allowed to live in a garret."

But, strange to say, that night Peter did not come back to his boarding house. One week, two weeks went by, and still nothing was heard of him. At the end of that time the cardinal caused a search for him to be instituted, and at last they found him in a convent. It seems he had fallen dearly in low with found him in a convent. It seems he had fallen deeply in love with one of Raphael's pictures which was exhibited there. He had asked permission of the monks to copy it, and they, charmed with his youth and great talent, had readily consented, and had lodged and nourished him all the time.

Thanks to the interest the cardinal took in him Peter was admitted to the

took in him, Peter was admitted to the best school for painting in Florence. As for Thomas, he was given a post near the cardinal's person, and had masters to instruct him in all the learning of the

day.

Fifty years later, two old men lived Fifty years later, two old men lived together in one of the most beautiful houses in Fiorence. One of them was called Peter of Cortona, and people said of him, "He is the greatest painter of our time." The other was called Thomas, and all they said of him was, "Happy is the man who has him for a friend!" And he was the boy who took a boarder.

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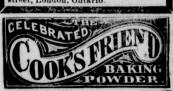
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