CATHOLIC RECORD. THE

MARCH 23, 1895.

FIVE-MINUTE SERMONS.

Fourth Sunday in Lent. ECONOMY

" Gather up the fragments that remain. lest shey be lost. (St. John v. 12.) Here, is a lesson, my brethren, in

economy which it would be well for us all to consider this morning, for many of us will, I fear, have to answer to God for the wilful waste not only of spiritual goods but also of temporal blessings There is, I know, a false economy

better called stinginess, and which comes from a miserable spirit, and this is certainly very displeasing to God. There are some-and, thank God ! they are few-who are foolish enough to starve themselves and live in mean ness and wretchedness while their money is stored away in bank. But the not uncommon fault which we have to meet, and which with all the energy of our soul we deplore, is the wasteful, negligent, unthrifty spirit found among many of our people. People, indeed, not lazy nor idle, but people who make hay while the sun shines, and then are unwise enough not to gather it in and lay it aside for a needy day.

"Sufficient for the day is the evil thereof," says the man who in the spring and winter months makes \$3 or \$4 a day, lives like a prince, eats the best and drinks the worst-" Sufficient for the day is the evil thereof." "1 know winter will come and with it no work for me, no bread for my children, and the cold shoulder from former friends; but no matter, 'Sufficient for the day is the evil thereof.' I have money now, and to day I will eat, drink, and be merry." Brethren, it is to such as these that

our Blessed Lord would say this morn-ing: "Take care, be saving, gather up the fragments. Be more economical when the sun shines ; lay aside a dollar now and then of the fragments save those fragments you spend in the saloons on Saturday evenings ; save those fragments you waste in gambling save those fragments you squander in useless and needless amusements gather them all up lest they be lost, and in the day of need you be found penniless.

And for those upon whom God has bestowed an abundance of temporal favors the lesson is as grave and im-portant. For among such there is a wastefulness, an extravagance that is often disedifying to the worthy poor, and deplorable in its results to their own spiritual good. People of means may smile or turn up their noses at the suggestion of being prudent and economical about the fragments they are warned to gather up lest they be lost. Oh ! how many such fragments are lost to the poor — that needless extravagance in dress, that wilful and useless expense, those fragments of every whim and every selfish desire grati-fied, which might not be lost if properly gathered up and given to God's

own, the poor. Brethren, the lesson is the same for whether we are rich or poor us all. all the blessings we receive come from God, they are His and we are only His stewards, and the practical lesson He would have us learn from His gospe to-day is this: In the day of our pros perity, whether that be great or small, we should avoid all wilful, criminal waste, we should learn to gather up the fragments that remain after ordin ary and necessary wants are supplied gather them up carefully lest they be Then, if we have lived honestly and demands on our generosity are made, we shall be able to meet them out of the fragments we have gathered up ; and if poverty through hard times overtakes us, we shall have the consolation to know in our distress that we

THE LAST SHALL BE FIRST. going to take us away. BY FRANCIS J. FINN, S. J.

I-I'm not afraid.

out upon the air :

and I-I love her.

Augustine.

sob :

hearts.

'Open-in the king's name !"

out on the public road."

TO BE CONTINUED.

WHY NOT BE SAINTS ?

Necessary.

twilight. One quiet evening, many years ago, three Portuguese youths were walking in the garden of a Jesuit novitiate. They formed an interesting group, for they represented quite fairly the three great varieties of novice-life. The leader of the band, Augustine Vasquez, was nearing the end of his two years' probation. His handsome fea return to the world." tures were clothed in a serene modesty, and lofty spirituality shone from his young brother." He was one of those persons

eyes. that a timid stranger would accost without hesitation. The second novice, Joseph de Motta had but recently finished his first year

of trial. In his deportment he was correct to a fault-a brother wag had said of him that he counted his steps There was a smile upon his face, little the soldiers.' short of being perennial, and apt at any moment to develop into a giggle. And yet there was something austere in his expression, an austerity which would not down. He was earnest and pious, but could not understand why every one in the world should not see the spiritual side of life exactly as he saw it. That very day he had broken three plates while serving his brethren at dinner, had burst into uncontrollable giggling during spiritual read-

soldiers were entering the courtyard. "That bell means that all should go ing, and just at present was highly shocked. In short, he realized the to the ascetery," said Joseph ; "Yes; you go ahead, carissime Joseph; I will come presently with definition of a novice-animal risibile, scandalizabile et omnia rumpens Laughter-loving, easily scandalized, arissimus Victor. I wish to tell him and breaker of everything.) something first." When Joseph had gone some dis-tance, Augustine turned to Victor. "My dear little brother," he said,

And indeed he had some reason for being scandalized; for the third novice was carrying on in a way that would have caused even young Peter Ribadeneira to catch his breath. Victor Pareira had just donned the cassock. He was hardly more than a afraid ?" child-and such a pretty child. His face was lighted up by eyes that danced and flashed in an exuberance of vitality from beneath brows pencilled into a rare delicacy. There was a bloom upon his cheek which came and went and changed place, as though these twin roses were playing at peeka-boo with each other. What would most strike an observer was his air of innocence, candor, and extreme youth His words emphasized the fulness.

same traits. "I don't see anything hard about a Jesuit's life," he was saying. "Now, for instance, there are your vows. Three? What are three? I'd as lief

take six." "True," assented Joseph de Motta "to one who has a vocation and who corresponds with it the vows are a burden." sweet

"Don't they ever allow one to go home?" inquired Victor. "Not during the time of the novi-

tiate," Augustine made answer. " Is that so? I don't see why they're

so particular. I've been feeling a homesick ; but if you fellows can little stand it, I can too. Here Victor picked up a stone, flung

it at a bird on a tree near by and would have been called to order by himself. Joseph had not Augustine plucked his seem to desire sanctity in their child; they are satisfied if he succeeds in a sleeve.

"I suppose nearly all of us felt a little touch of homesickness at first, said Augustine kindly.

We must crush such feelings, added De Motta grimly.

"Oh, if you can crush, I suppose I can crush too. I'm not afraid of your life. Anyhow, they won't miss me at home so much. I have four brothers at home. They are good boys. There's fifth one, but he was different from the rest. He ran away from home vears ago. As soon as I'm real pious vears ago. As soon as I'm real pious I'll write him a letter and convert him -that is if I find out where he is. When he was my age he was pious like me, and wanted to be a Jesuit, and mamma wouldn't let him. Now she's very sorry, and wishes she had. guess mamma will miss me now. She let me go all on account of my brother. Maybe she's afraid I'll run away too You see this cross ?" Victor took from his cassock pocket a small silver cruci fix beautifully worked. "This be longed to my brother. Mamma says he used to kiss it ever so often, and so when I left to be a Jesuit she gave it to me and told me to be sure to have it

here in earnest this evening ; they're look upon three hundred volumes of this trash you have read ! The flush of dawn upon Victor's face SANCTITY NECESSARY

God, the Father, in the Old Testa-ment has commanded us to be "holy," and God the Son, has enjoined us in faded into the pallor of a cloudless "Toure teasing me." "Indeed, I am not. On the 20th September the officer Castro tried to win us over. He told us that in four darg the setdlicer would here there to solve and particle and particular the New Holy? Are we perfect? the New Testament to be "perfect five persons in every ten thousand people are holy and perfect. There is days the soldiers would be here to cona remarkable discrepancy here be tween the divine commandment and duct us all into exile, unless we consented to throw off our cassocks and its fulfilment. Don't you think so? Those of my readers who are not holy " Do you think he meant it ?"

and perfect must recognize it as their "There's no doubt about it, my dear immediate and bounden duty to betheir come so, using every means in They're mean, these soldiers. But power to that end. You may ask if it is necessary to be perfect and holy to at-tain salvation. Think you that God And then Victor gave a scream and a little jump as the porter's bell pealed tain salvation. the Father and God the Son in two angrily and a loud, clear voice rang dispensations, would have enjoined these strict conditions if they were

"Oh !" almost sobbed Victor, "it's not necessary? Pause a moment and you will be shocked that we have fallen away to far from the divine at-" Pray, pray, carissime Victor," said ugustine. "The great trial of our tention. It was so when the ark was building, and it was still so when lives is at hand. I have a mother too, John the Baptist came, and prophecy And the brave Augustine stifled a teaches us that it will be so at the end. saintly people have tender Nevertheless, whosoever will may be come holy. Commence to day, my come holy. Commence to day, my friends. - Philip O'Neil in Catholic A moment later the community bell Mirror.

rang out solemnly, while the steady tramp, tramp of marching men, with Never forget that mere idle talk in the clanking of arms, indicated that quite as bad as gossip, for nobody is gaining any good from it, and as no vacuum exists in nature none can in every-day life.

The Holy Name of Jesus.

Jesus! Jesus! The name is ever on the Church's lips, is written on every fibre of the heart. She teaches her children to repeat it in trial, to write it on their foreheads when the his eyes soft with tenderness, "you evil one is near them, to think over it have just left your mother, and you're in their hearts when their tongues in not used to our life. Aren't you a bit agony grow speechless; and she her-self in confidence throws it over her In answer to which Victor placed his head confidingly upon Augustine's arm and broke into sobs. "Well, now, I'll tell you what to do. as a shield when storms assail her. She loves, she honors, she adores that name. And with reason, for it is a name above all things-a name pre-You needn't go up to the ascetery. Stay here. You see that summer-house there? Go in there and stay ordained by God, and brought from heaven by His Archangel. It is name full of sweetness, and yet full of quietly. If the soldiers come this way you'll find a small opening below the bench. Crawl through that, and you're power ; a better solution to Samson's riddle than the honey and the lion for what is stronger than omnipotence, With a kindly smile and a soft word, and what is sweeter than charity What is stronger than the Lion of the elder novice turned away to meet Judah, and what is sweeter than the with equal heart exile, imprisonment love of Jesus? It is full of power: the lame have walked, the blind have or death; and as he walked bravely on he prayed fervently that the little seen, the sick have been healed, the Victor might yet make a good Jesuit. lepers have been made clean, souls have been called to dead bodies by the power of the name of Jesus ! It is full of power : wrong thoughts are banished,

evil emotions are repressed, frail nature is made strong above the power Christians Merely in Name-Sanctity of the temptor, by calling earnestly on Jesus. It is full of power : foul friends It is remarkable that so few aspire to be saints. The reason is because we that possess and make men frantic, fly are Christians merely in name. The away howling and leave their victims tranquil, because over them some pious priest invokes the name of Jesus ! It is full of power : breathe it but in a whisgreat mass of the people are time-servers, and follow the fashion set servers, and follow the fishion set them by the world. They have a great respect for the world, not suspecting that the prince of this world is Satan himself. The fathers or mothers do not per, and it resounds through heaven and earth. Through heaven it goes

like a sweet music; the angels and saints, in love unspeakable, bow down adoring. Through hell it goes like an earthquake, rumbling on, and shaking the great house of torment, and the they are satisfied if he succeeds in a worldly way. They like to see the boy get along. They say there is nothing as successful as success. When the devil tempted our Saviour, he said: devils howl and writhe, and yet adore. Yestruly it is a name of power : "Holy

and terrible is His name." It is a name of sweetness, too All these will I give thee ;" but our Saviour did not yield to the Prince of this world. He said afterwards on the sweeter than honey and the honeycomb. Let the mother frame the lips Mount, as a commentary on this epi-sode : "What does it profit a man to of her little ones to lisp Jesus, and the blessed sound will steal through her gain the whole world and lose his own heart with a music like to that when There is not one father or mother who has singled out a child or her first born darling called her mother children with an intention of making and the little things themselves will them saints. Yet they know that the "one thing needful" is not among and find equal sweetness in the utterworldly gifts; they know the "pearl and und equal sweetness in the utter-of great price" is not an earthly pos-graph.



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blessings God gave us in the day of our prosperity. Remember the lesson gather up the fragments that remain, lest they be lest. 10

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St. Peter in Rome.

The Protestant Bishop of Manchester in England, lately delivered an address in which he made the statement that it was impossible to prove that St. Peter was Bishop of Rome ; that, even if he were so, it was impossible to prove his primacy ; and that even granted his primacy, there was no proof that his primacy, there was no proof that his successors inherited any one of his prerogatives. The Catholic Bishop of Salford replied to this statement in four lectures which crowded his cath-edral to the doors, and have created a sensation throughout all England. The London correspondent of Catholic Book News, in appounding that the Book News, in announcing that the four lectures are to be printed in book form, writes: "So great has been the success of the lectures that many conversions have followed on their delivery; one London clergyman writ ing to the Bishop that 'he had been led to abandon the task of writing a book upon Anglican Continuity' (a task on which he had long been engaged) perceiving clearly that 'Anglican man-ipulation of history' was the real cause of the popular illusion. So soon as the lectures are published we may hope for still more conversions. Meanwhile the Bishop of Manchester has not thus far given sign of replying. We must hope that he will do so, as the more prolonged the disputation the greater will be the enlightenment of the

public."-Catholic Review.

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about me." "Who knows, carissime Victor, but that your cross may go into a far land,' said Augustine gently.

"Then I go too," came the light answer.

answer. "The novice - master," continued Augustine, "asked me to tell you be fore the end of this recreation that the soldiers are coming to day."

I'm "Pooh ! I don't mind that. not afraid of soldiers. My brother Angelo wanted to be a soldier. I have n't seen him for ever so long. But just wait till I get pious ; I'll write Angelo a letter that will convert him. He went wrong when mamma would-n't let him follow out his vocation. Ah ! didn't she cry when I told her I wanted to come here. Why, the sol diers had been here already, and taken away all the old men-I mean, all the professed Fathers," he added, checking himself when he saw the look of horror that had come upon Joseph's face. "And when I heard that you novices and scholastics got together and put a young Father of the fourth year of theology in as novice-master, and then went on with your peeling of potatoes and sweeping of corridors just the same as if nothing had happened, I just

thought it was fine." And here Victor's honest eyes blazed, and the roses on his cheeks spread into the purple flush of dawn, while he tossed

his head proudly. "But, carissime," resumed Augus-

Minard's Liniment Cures Diphtheriin stand.

Sainthood makes a man session. companion of God, because he walks friends are the with God; his angels, who watch over him with peculiar interest. His prayers have power over a thousand evils, because God cannot refuse the wish of His faithful God is glorified in return. servant. The saint is assured of a glorified eternity. Even here his life is heav enly, because Christ reigns in him. He is respected by his fellowmen while he lives, and is honored and revered after bis death. Notwithstanding all this, the people prefer to push their children, at great expense, into learned professions, and the army and the navy. A few set them apart for the ministry as a profession, but not with a view to saintship. There seems to be a prejudice against saintship. The prince of this world has so ordered it; he is in the ascendant. Ours is a kine of pagan Christianity. A splendid Bible lies on the centre-table, which is not opened on Sunday. All the pic torial and comic papers are on the top of it ; these must be read first.

The well dressed mother and the eminently prudent father, read with absorbing interest a correspondence called "Society Gossip," written by somebody with an assumed name, it being the opinions, conjectures, inventions and mis-statements hashed up in a style eminently snobbish. The only religious reading that seems to be accepted is written in the sensation al style or with a mixture of slang or grotesque imagery even now seen in all the papers. Of course it is a mis-nomer to call this religious reading unless by way of irony. It might do to serve the devil in. The devil is a religious fellow at times; he quoted Of course it is a mis Scripture to our Saviour. He sometimes indulges in a religious deception called hypocrisy. His latest dodge is the religious sermon composed of slang. tine, "I fear you don't quite under It draws like a clown in a circus. Bah! stand. The soldiers are to be What a comfort on the death bed to

graph. Not what we say, but what Hood's Sarsa-parilla does, that tells the story of its merit and success. Remember Hood's cures. Mrs. Celeste Coon, Syracuse, N.Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciat-ing pain in my stomach. I took Parmelee's Pills according to directions under the head of 'D syspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least.' These pills do not cause pain or griping, and should be used when a cathartic is required. If your children are troubled with worms, give them Mother Graves' Worm' Exter-minator; safe, sure and effectual. Try it, and mark the improvement in your child. The great lung healer is found in that ex-

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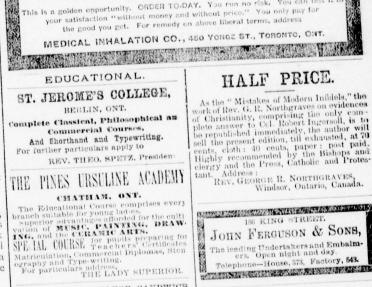
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