

FIVE-MINUTE'S SERMON.

The Eighth Sunday After Pentecost.

COMMON HONESTY.

"How much dost thou owe?" (St. Luke xvi. 1-8.)

We all love justice; to question our love of justice would be a gross insult to us. There is no human soul so morally dead as not to feel some sentiment of justice welling up within it; and the public opinion of mankind has never failed in the end to condemn manifest injustice. But all this is in the abstract! When we come to examine the matter in its concrete and personal aspects we at once find good reason to doubt whether the love of justice is so sincere and universal as it seems, for we find that in a world which everlastingly prates about justice there is a vast deal of the most crying injustice, and we begin to fear that the lofty sentiment so loudly proclaimed from pole to pole is relative rather than absolute. We all want to have justice done to ourselves as we apprehend it; but are we equally inclined to do justice to others, according to the golden rule? I venture to assert that there is not a single person in the congregation who does not condemn the flagrant injustice set forth in this day's Gospel; but how many of us are there who look within, who apply the parable to ourselves, condemn the unjust transactions in our own lives, and resolve to repair them to the best of our ability?

"How much dost thou owe?" is an awkward question for some of us to meet; not that there are no honest debtors whose debts are their misfortunes, nor their faults. Many such there undoubtedly are. But are there not hosts of dishonest debtors whose debts are the result of their extravagance or dissipation? and who twist and turn and quibble in every possible way in order to escape their obligations. Yet these people, too, take up the cry of justice, and would feign pass for upright Christians and honorable men! Now we might as well face the certain fact once for all. No one can be an honest man, much less a sincere Christian, who does not make every reasonable effort to pay his lawful debts.

The man or the woman who is in debt and who does not conscientiously endeavor to pay the last farthing is little less than a fraud and a hypocrite, and shall not enter the kingdom of heaven. Do you mean to say that the man who owes his butcher, or your baker, or his grocer a bill, and who refuses payment, when he has money to spend for drinks and cigars and excursions, and perhaps a trip to the seaside or the mountains, is an honest man? Would you consider that woman honest who constantly buys new dresses and bonnets while she is in debt for the old ones? What sense of justice has the person who borrows five or ten or fifty dollars from a neighbor in a pinch, and afterwards neglects to pay it back, though requested to do so again and again.

But what is one bound to do in order to pay one's debts? You are not bound to starve yourself, or your family, but you are bound to live on the very verge of poverty until your lawful debts are paid. The most rigid retrenchment must be observed and all superfluities, even the least, should be cut off. Justice in the abstract is a grand thing to talk about, but common honesty is the real thing to practise. How much dost thou owe? and when are you going to pay? are the practical questions that every debtor should put to his own conscience. Remember that there is a supreme day of reckoning appointed for all debtors, and if you appear before that dread tribunal with the burden of debt upon your soul "You shall be cast into prison; and, in the words of the Lord Jesus: "Amen, I say to you, thou shalt not get out from thence until thou repay the last farthing."

News comes from Lourdes of the conversion to Catholicity at the famous shrine of an Anglican lady, Miss Mary Louisa Hawtry, cousin to Mr. Charles Hawtry and third cousin to the late Dr. Hawtry, provost and head master of Eton, Mrs. Molyneux acting as godmother at the conditional baptism. The impressive ceremony was attended by a crowd of sympathetic visitors or residents, French, German, English, and American. Holy Mass followed at the High Altar. Miss Hawtry made her first Communion, and a considerable number of ladies and gentlemen communicated for her intention. Miss Hawtry was received into the Church on June 24, by the Rev. T. A. Metcalf, an American priest of the Archdiocese of Boston, who has resided in Pau for some years back. The lady when she was converted was surrounded by strangers, with whose very language she is not acquainted. Miss Hawtry had first visited Lourdes on February 14th this year, the anniversary of Our Lady's second apparition to Bernadette, when she felt so strongly impressed by the supernatural atmosphere and objects amid which she found herself that she at once sought proper instruction in Christian truths. In this conversion we have a striking illustration of the manifest power of Divine grace. — Catholic News.

After a Severe Cold. Hood's Sarsaparilla has cured me of scrofula. I was weak and debilitated and Hood's Sarsaparilla built me up and made me strong and well. After a severe cold I had catarrhal fever. I again resorted to Hood's Sarsaparilla which accomplished a complete cure. SARAH E. DEVAY, Anna-Poll, Nova Scotia.

HOOD'S PILLS are the favorite family cathartic, easy to take, easy to operate.

OUR BOYS AND GIRLS.

A Short Sermon.

Children who read my lay, This much I have to say, Each day and every day, Do what is right!

Right things in great and small; Though the sky should fall, Sun, moon, and stars, and all, You shall have light.

This further I would say: Be you tempted as you may, Each day, and every day, Speak what is true!

True things in great and small; Then, though the stars should fall, Sun, stars, and moon, and all, Heaven would show through.

Figs, as you see and know, Do not of thistles grow, And though the blossoms blow White on the tree, Grapes never, never yet, On the limbs of thorns were set; So if you a good name would get, Good you must be.

Lie's journey, through and through, Speaking what is just and true, Doing what is right to do, Lulu one and all.

When you work and when you play, Each day and every day; Then peace shall gild your way, I Though the sky should fall.

—Alice Cary.

Lula's Birthday Guest.

Little Lula Johnson was a pet and only child, and when her mother asked her what she would like to have as a present for her twelfth birthday, which was approaching, and she replied that all she wanted was a pretty new dress, her mother replied, "Certainly, my dear, you shall have the dress, and you shall have a birthday party, too, and invite all your best friends."

This delighted Lula very much, and she ran at once to find the latest fashion magazine to decide how her new dress should be made, and the same morning went to the stores to bring home samples of cloth to show mamma. Now Lula had a grandmother, who lived with her parents, and who was growing quite old. She was very little seen, for she staid in her room most of the time, and I am sorry to say that Lula's parents did not show her the attention that people ought to pay to their old mother. Still, though her heart often ached at their neglect, she made no complaint, but patiently worked away doing the mending for the family, and whatever other little things she was able to do. She loved Lula very much, and when the little girl told her of the new dress and of the coming party she felt glad to see her happy.

"Mamma, have you sent out the invitations to the party?" asked Lula a day or two before the birthday arrived. "Yes," said her mother, "they have all been sent some time ago." "But there is one you forgot, mamma! Never mind, though, I will invite her myself." "But, Lula, there are too many now, and the rooms are small." "Oh, well, mamma, she will not take up much room, and she does not dance. I could not enjoy my party if she were not there."

"Very well, my child," said Mrs. Johnson, "have your own way. It is your party." That afternoon the waist of the new dress came home from the dressmaker, and after it had been admired by her father and mother, Lula carried it up stairs to show it to her grandmother. As she entered the room she found the old lady hard at work knitting. "What is that grandma?" she asked. "Oh, nothing much, dear; it is only a little work to pass my time."

"I've brought you my new waist to show you," said Lula; this is for my birthday party. Ain't it pretty, grandma?" "Certainly, it is, my child," said the old lady in a cheerful tone, but Lula said that she had to turn her head quickly to prevent tears falling on the new waist.

"What is the matter, grandma, ain't you happy?" "I was only thinking of the past, my child, when I was your age. I was so happy. But now I am old, and though my birthday comes on the same day as yours, nobody thinks of it."

Lula threw her arms around her neck, and giving her a loving kiss, said: "But grandma, your little Lula thinks of you, and you will celebrate your birthday with me. I come on purpose to invite you, because mamma said I could invite whoever I wanted to, and I want you more than anybody. Now don't say anything to mamma and papa about it, but get ready and come to my party."

That evening the skirt of the new dress came home, and when it was shown to papa he complimented his little daughter's taste, and said: "Now, I must put some money in the pocket of your new dress for good luck. It will be my birthday gift to my daughter."

So when he handed the skirt back to Lula she put her hand in the pocket and pulled out a bill. "Oh, it's a \$5 bill!" she cried. "You're too good papa, and I know what I'll do with it." The time for the party came and the rooms were all aglow with lights, and beautifully decorated with flowers. Lula was very happy as her little guests began to come in, and she received them in her beautiful new dress. The children were all ushered into the playroom, where they amused themselves with various games until the time for supper came. Then the piano began to play a pretty march, and the children were ushered two by two into the dining-room and seated around a beautiful table covered with good things. By the time the children were all seated it was noticed that Lula was missing. Her mother started to call her, when the door opened, and in came Lula, leading her grandma by the hand. She seated the old lady in

the place reserved for herself at the head of the table, and then presented her grandma to the company, saying that this was grandma's birthday, too, and that they were celebrating it together.

After supper was over the children all returned to the parlor, and Lula, leading her grandma in, placed a chair for her in the middle of the room, and then made a little speech. Said she: "My dear little friends, as this is my grandma's birthday I wish to make her happy as well as myself. Because she is old, she should not be forgotten nor neglected. So now I present her with this beautiful cap and this nice shawl to keep her warm. I love her very much, because she is a good grandma, and mends my clothes and tells me nice stories."

The old lady put her arms around Lula and kissed her, while the tears dropped from her eyes, and all the children came around to shake hands with grandma and wished her happiness.

It was a very happy birthday, and all the children went home thinking of the nice way in which Lula had treated her dear old grandma.

CHATS WITH YOUNG MEN.

Under the head of "Plain Talk" we came across the subjoined observations in one of our contemporaries which will well repay perusal by every young man capable of understanding the seriousness of the tasks and efforts and requirements which even a moderate degree of material prosperity involves.

I have heard a great deal recently in reference to the necessity for young men learning a trade but it seems to me that the need exists for a plain talk to the young men who are so prone to take the places of our gray-haired workmen. As the matter stands our young men are more interested in prize fights and baseball than in the consideration of their own future and the choice of a trade or profession. Most of them read too little considering that I did once that there is nothing obtained by reading but that all knowledge is obtained in the school of experience. This is true to a certain extent, but if they do not devote time to useful reading they will find when they take up their trades that they are mere automatons—the brains required in the work must be supplied by others.

To learn a trade thoroughly requires not only practice but brains and study. The young man who is ambitious to succeed in his chosen calling should consider well the importance of breaking away from the associations which lead him to squander the money in billiard halls and similar resorts which should go towards the purchase of books and other aids to a higher education. A certain amount of recreation and pleasure is, of course, desirable as well as the society of helpful friends, but the young man who can not enjoy his own companionship occasionally is in a bad way. Take a few hours every week if not every day to devote to the study of your trade, visit the library and other places where you can find valuable information—perfect yourself in your calling and make your services indispensable. Aim to be at the top and help others to climb.

Every word of this is true and every suggestion is wise and practical, as the experience of millions will verify. It applies not only to those who are beginning a career in the mechanical trades but as well to every young man who has his way to make in commercial business or in the professions. Constant and unremitting study of everything bearing upon the work in which we propose to engage, or at least the acquisition of as much knowledge as we can reasonably encompass is indispensable to success. The conditions of labor in every line are becoming harder and harder, so that success depends more than ever largely upon one's superiority both in the theory and practice of his calling. No young man can hope to make any substantial or permanent headway until realization of what is demanded has become firmly fixed in his mind and serves for a beacon as it were by which to steer for the goal upon which he has fixed his hopes.

There is another consideration to which the attention of Catholic young men should be more commonly directed than it is, namely that as young men they have a mission in the world which it is incumbent upon them to fulfill. Father A. A. Lambing has written admirably on this subject, and we cannot do better than quote from his essay. After touching upon the immunity of adolescence from the sterner duties entailed by the supreme gift of true faith Father Lambing describes what is exacted of young men of good lives who have reached maturity of years and reason. As the heads of families in years to come they will be settled down in life and though they will have to move in the world and hear much against their religion still they will generally be so fixed in its practice that there will be little danger of them being influenced by what they hear. And as they advance in years their very age will be a protection by the respect which it commonly inspires. But as young men they are in the very whirlpool of a feverish and in a measure unrestrained life among others of their age, many of whom are little less than downright infidels, who think nothing so much as ridiculing what

others hold sacred; who have little idea of the supernatural, and no reverence for it. Add to this that these enemies of our holy faith generally pride themselves in being posted on all the objections that are commonly urged against religion in general, and the Catholic religion in particular. It may be said that these objections are shallow and have been refuted a thousand times; but, be that as it may, they are as often resuscitated, and he will be thought vanquished who is not able to meet them with solid arguments.

On the question, how are our young men equipped in this particular? The same writer says: In childhood they learned the catechism, more or less perfectly as to the letter, and understood it as well as children could be expected to understand it. We seldom get the full benefit of all that we read, and never long remember all that we have learned. Much of it passes from the memory altogether, and the greater part of what remains becomes indefinite and vague, so that a large number of persons retain little more than the outline and generalities of religious teaching.

There are reading circles and other organizations in many congregations, and it is an encouraging sign that these are multiplying, and, when properly conducted, they are productive of great good. But they include only the minority—perhaps not one in every five of our Catholic young men. The rest are almost hopelessly at the mercy of their indifferent, irreligious, infidel or scoffing companions. They may feel certain that what they hear is exaggerated, misconstrued or false, but they are not able to prove that it is so; and they must hang their heads in confusion, give the enemy the victory, and not infrequently suffer a weakening of their own faith in the teachings of religion.

Much might be done by them individually to better equip themselves for the battle of life, in this particular, by the careful study of some of the excellent books of instruction which the Catholic book market now affords; but much more can be supplied by the united efforts of the young men of a congregation, a town or a district, in reading circles and in the organization of societies of mutual aid and brotherly intercourse. In unity there is strength; there is mutual encouragement, mutual assistance and a mutual sharpening of the mental faculties, and when properly conducted, there is especially a school of training in the formulating of arguments and in the orderly and forcible expression of ideas. It is the Christian duty, and it is for the personal advantage of our Catholic young men, to arm themselves for the struggle in which many of them have already entered, and in which all must, sooner or later, take part. They are the hope of the Church: religion and morality is in a great measure in their hands, and they must see to it that they are not derelict in so important a trust.

The purveyor of "Scottish News" for the English Churchman draws attention to the fact of the presentation to the Provost of Banff, as a memorial of the Diamond Jubilee, of a gold chain of office bearing a medallion in the centre of which is "carved" a Madonna and Child. The writer is surprised to regard this as "Romish superstition," and thinks "they might have adopted many other subjects more appropriate and in keeping with the intelligence and Protestant sentiment of the town." It is hardly complimentary to Banffshire intelligence to assume that it is so obtuse as not to perceive the association between this symbol, copied from a very old chain worn in Catholic times, and our own Christianity. — London Catholic Monitor.

Wherever the sun shines Dr. Chase's remedies are known, and no music so sweet to many a poor soul as the song of rejoicing over restoration to health in the use of them. Ask your dealer about them.

NERVOUS Troubles are due to impoverished blood. Hood's Sarsaparilla is the One True Blood Purifier and NERVE TONIC.

No one need fear cholera or any summer complaint if they have a bottle of Dr. J. D. Kellogg's Dysentery Cordial ready for use. It corrects all looseness of the bowels promptly, and causes a healthy and natural action. This is a medicine adapted for the young and old, rich and poor, and is rapidly becoming the most popular medicine for cholera, dysentery, etc., in the market.

Grover G. Connelly, of Richmond Corners, N. Y., says of Dr. Chase's Catarrh Cure: "I am pleased I used Dr. Chase's Catarrh Cure. I had it in a very severe form for nearly five years. I used several so called cures, but to no relief. None of them did me any good. One box of Dr. Chase's Catarrh Cure completely cured me."

NO ONE KNOWS how easy it is to wash clothes all kinds of things on wash day with SURPRISE SOAP, until they try. It's the easiest quick best Soap to use. See for yourself.

ESTABLISHED 1848. State University 1866. Created a Catholic University by Pope Leo XIII. 1869. TERMS: \$160 PER YEAR. CATHOLIC UNIVERSITY OF OTTAWA, CANADA. Under the Direction of the Oblate Fathers of Mary Immaculate. Degrees in Arts, Philosophy and Theology. Preparatory Classical Course for Junior Students. COMPLETE COMMERCIAL COURSE. Private Rooms for Senior Students. Fully Equipped Laboratories. Practical Business Department. Send for Calendar. REV. J. M. MCGUCKIN, O.M.I., Rector.

"DOWN BRAKES, AND REVERSE!" VERY LIBERAL OFFERS An Opportunity to Possess a Beautiful Family Bible at a Small Outlay. THE HOLY BIBLE. Containing the entire Canonical Scriptures, according to the decree of the Council of Trent, translated from the Latin Vulgate. Diligently compared with the Hebrew, Greek and other editions in divers languages. The Old Testament, first published by the English College at Douay, A. D. 1609. The New Testament, by the English College at Rheims, A. D. 1609. Revised and corrected according to the Clementine edition of the Scriptures, with annotations and the special sanction of His Grace the Most Rev. Jas. F. Wood, D.D., Archbishop of Philadelphia. With references, an historical and chronological index, a table of the Epistles and Gospels for all the Sundays and Holydays throughout the year and of the most notable Feasts in the Roman calendar, and other instructive and devotional matters. With elegant steel plates and other appropriate engravings. This Bible will prove not only a blessing in every Catholic household, but an ornament as well. The size is 12 x 19 x 4 inches, weighs 12 1/2 pounds, and is beautifully bound. For Seven Dollars (cash to accompany order) we will send you a Bible by express, any part of the Dominion, charges for carriage prepaid; and besides will give credit for one year's subscription to THE CATHOLIC RECORD, THE BIBLE and the Record for a Year for Seven Dollars. Subscribers who live where there is no express office can have book forwarded to the one nearest their residence. Please note that, in examining anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to these have for years been sold by agents for ten dollars each.

THE HOLY BIBLE (A SMALLER EDITION) Translated from the Latin Vulgate. Neatly bound in cloth, size 10 x 7 x 2, and weighs 6 pounds 6 ounces. This book will be sent to any address on the same conditions as the larger edition for Four Dollars and a year's credit given on subscription to THE CATHOLIC RECORD. It is always better to send remittances by money order, but when cash is sent the letter should in every case be registered. Address—THOMAS COFFEY, Catholic Record Office, LONDON, ENGLAND.

OBJECTS OF THE New York Catholic Agency The object of this Agency is to supply, at the regular dealers prices, any kind of goods imported or manufactured in the United States. The advantages and conveniences of this Agency are many. A few of them are: 1st. It is situated in the heart of the whole salaried of the metropolis, and has completed such arrangements with the leading manufacturers and importers as enable it to purchase in any quantity at the lowest wholesale rates, thus securing its profits or commissions from the importers or manufacturers, and hence— 2nd. No extra commissions are charged its patrons on purchases made for them, and giving them besides the benefit of my experience and facilities in the actual prices charged. 3rd. Should a patron want several different articles, embracing as many separate trades or lines of goods, the writing of only one letter to this Agency will insure the prompt and correct filling of such orders. Besides, there will be only one express or freight charge. 4th. Persons outside of New York, who may not know the address of houses selling a particular line of goods, can get such goods all the same by sending to this Agency. 5th. Clergymen and Religious Institutions and the trade buying from this Agency are allowed the regular or usual discount. Any business matters outside of buying and selling goods, entrusted to the attention or management of this Agency, will be strictly and conscientiously attended to by your giving me authority to act as your agent. Whenever you want to buy anything send your orders to THOMAS D. EGAN, Catholic Agency, at Barclay St. New York, N. Y.

JUBILEE STAMPS. Price paid per 100—10¢, 20¢, 25¢, 30¢, 40¢, 50¢, 60¢, 70¢, 80¢, 90¢, 100¢, 125¢, 150¢, 200¢, 250¢, 300¢, 400¢, 500¢, 600¢, 700¢, 800¢, 900¢, 1000¢. Wm. R. Adams, 7 Ann St., Toronto. J. E. Bruyer & Co. Toronto's Leading Fashionable Tailors. 222 QUEEN ST. E. All work guaranteed first-class and up-to-date. Try us and you'll stay with us. Prices Right.

"Just as Good as Scott's Emulsion" You hear it in nine out of ten drug stores. It is the reluctant testimony of 40,000 druggists that Scott's Emulsion is the standard of the world. And isn't the kind all others try to range up to the kind for you to buy? Two sizes, 50 cts. and \$1.00.