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ness, and constipation, are symptoms of disordered stomach, kidneys, liver and bowels. For all ailments originating in a derangement of these organs, take

FIVE-MINUTE SERMONS.

This offer, my dear brethren, which

the devil made to our Divine Lord, he repeats, in its measure, to each one of us. He is obliged to promise good wages to those whom he wishes to be his servants; he could get few, cer-

tainly, if any, who would serve him on

Does the devil, then, ask us to adore

or worship him? Yes, he does. He does not ask us to build churches in his

honor, or to say prayers to him, it is true; he knows that he cannot expect

that. But he does ask us to be his servants, and to obey his commands;

he wants us to take him for our mas-

ter, though he does not care much whether we acknowledge him to be so.

He asks for the substantial part of worship—our money, our labor, our time and our life; if he gets that, may he not well be content?

But does he offer us all the king-doms of the world? Oh, no! He is not

so foolish as to offer his whole stock in

trade for what can be got for a trifle. He named this price to our Saviour

because, though he did not know fully what He was, still he valued His serv-

ces highly, and thought them worth

any sacrifice to obtain ; but for us very

little out of his treasury suffices. Des

pising us, he only promises us what he has good reason to think will be

enough: a little sensual pleasure, a

passing fame or notoriety, or even a

few dollars, is the price which he gen-

erally names for our allegiance. Thirty pieces of silver he found to be

all that was needed for one of the

Apostles; what wonder that he is not disposed to bid very high for us! Once the newspapers told us of a young

man who shot an innocent passer-by

simply to get reputation as a desper-

shoot another one; he met the fate he deserved on the scaffold. Perhaps he

thought that a grand thing, too; but I question much whether, in his secret

heart, it seemed to him at that moment

worth while to be sent out of the world

by an ignominious and painful death, and to go before God with murder on

his soul, even for the sake of being

considered an humble imitator of the

awless men of whom he had read.

And yet there are others following in

his steps, many perhaps here in this

city of ours — Christians, so-called at least, bought with the blood of Christ,

and even having some knowledge of religion and its precepts, who would

sell their immortal souls, and despise the crown of eternal life, to be distin-

guished as a burglar or a ruffian, or as

Now, this is absurd, foolish and con

temptible enough certainly, to throw away salvation and the kingdom of

heaven, not for a kingdom on earth, but for such inglorious things as these.

We think, no doubt, that they would

be no temptation to us: and, indeed, it

is to be hoped that there are few, on

the whoie, to whom they would be.

But, after all, what is the great differ-

ence, when we come to look at it fairly, between such things and those which

do lead us to sin? Is the fame of a clever Infidel much better worth the

riches? Or is pleasure worth enjoy

ng, if it takes away the happiness of

offers us, laughing at us for our folly

as he does so, or is even all that he has to offer, worth the heavy price we

must pay for it? Is anything worth

loving and serving which puts out the

ove of God from our hearts, and takes

us away from His service? I need not

answer, for those hearts tell us that it

is not; for it is plainly written in

them, as well as in God's law, that the

only thing to make us happy is to love

Think of these things, then, my

brethren, in this holy season of Lent.

Think well, and make your decision

which master you will choose. Some time you must decide for ever; why

The Confessional.

Experienced observers among Cath

olics concur in the opinion that the in

fluence of the confessional has much to

do with the purity of the Irish and the

French Canadians. Though they are a religious people they are probably

not without the natural temptations of

other races and creeds: but this moral

institution of the Church safeguards

them from danger. If a people, in whose religious life the confessional is

so large a factor, thus evince a super-

ior purity and chastity, how absurd are the anti-Catholic stories about the

very people who cherish this institution

the first to be shocked if their institu

tions were anything but good and

wholesome. Here we have a case in

which we can apply the biblical say.

ing, "By their fruits ye shall know

the shoulder blade, water brash, bilious

"A crick in the back," a pain under

them. '-Catholic Citizen.

who support convents would be

priests, nuns and the confessional.

God and serve Him alone.

Is the

he soul and the peace of God?

the hero of a dime novel.

Fortunately, he did not live to

his own account.

MOSTLY BOYS. First Sunday in Lent. THE WAGER OF GERALD SERVING THE DEVIL.

"Again the devil took him up into a very high mountain, and showed him all the king doms of the world, and the glory of them; and said unto him: 'All these will I give thee, if, falling down, thou wilt adore me.' Then Jesus saith unto him: 'Begone, Satan, for it is written: 'The Lord thy God shalt thou adore, and Him only shalt thou serve.'" (St. Matt. 19, 8.) O'ROURKE.

A CHRISTMAS STORY.

By Francis J. Finn, S. J.

It was five minutes after 9 on the morning of December 23rd, when a small boy, with an expression akin to the pathetic upon his smug features, entered the Second Academic classroom of Marquette College, Milwaukee, and handed his teacher this note:

9.04 A. M. Gerald O'Rourke, late.

Please admit.
A. Mosher, S. J. Mr. Lawton read this communication with a frown. He was impatient of late-comers, as are all earnest teachers. His frown quickly disappeared, however, as a grin at once heerful and deprecating came upon Gerald's upturned face.

"Don't mind it this time, sir : I was up late last night practising the Christmas Mass, and mamma couldn't get me up this morning. I've got to stay after class for Father Mosher any-

And then Gerald's face, which had grown gloomy as he recalled his after class engagement with the reverend prefect of discipline, lighted up with a smile as he caught the teacher's assumed expression of delight at this announcement.

With a cheerfulness that expressed itself even unto levity in his walk, he went to his seat beside Maurice Desmond, and giving that young classmate a stealthy but sharp dig in the ribs, he unstrapped his books and pre pared himself for the labor of the day

"Are you kept in?" whispered Maurice, as he brought his head below the lid of his desk in simulated quest of a penholder. "Sure!"

Maurice grinned, and was about to duck his head again, when he noticed that Mr. Lawton was taking an exaggerated interest in his movements Maurice grew very solemn and attentive. Having in a very short time thus regained the confidence of his teacher, he slowly and surreptitiously composed the following note:

Dear Gerald: -I'll bet you one pair of beads that you'll be late for the 4 o'clock Christmas Mass. MAURICE DESMOND. Gerald after the consumption of

much time and patience answered : Dear Maurice: —I take your bet, and go you one more pair that I call at your house and wake you up at 3:to Christmas morning.

GERALD O'ROURKE, E5Q.

Half an hour elapsed before Maurice had succeeded in penning this delectable answer:

Gerald O'Rourke, E-4q.: -You're out of your senses, you old sleepy-head; but I'll take you anyhow. You'll say those two pair of beads Christmas day, and don'tyou forget it either.
Yours,
THE HONORABLE MAURICE DESMOND,
L. L. D.

At this stage of the communications Mr. Lawton broke in :

"Gerald and Maurice, bring me those papers." And thus ended the correspondence.

II.

There may be heavier sleepers in this world than Gerald O'Rourke, but if so, they are unknown to the present Not that his sleepiness came writer. Not that his sleepiness came upon him at early night-fall-oh, no! He was wont to tease his mother, when loss of the kingdom of heaven, than that of an abandoned outlaw? Or is that of an abandoned outlaw? Or is any fame worth having, if we must sin to obtain it?

Or are riches worth possessing, if acquired by dishonesty, or if they take our hearts from the desire of true control of the following day, of course, Mrs.

On the kingdom of neaven, than that of an abandoned outlaw? Or is any fust a little longer."

Mamma was quite indulgent to her eloquent little darling, and it not unfrequently happened that Gerald wheelded his way to 10:30 of the night.

On the following day, of course, Mrs.

On the following day, of course, Mrs. 9 o'clock, the appointed hour, came, to O'Rourke had a giant's task to bring the youngster out of the land of Nod. Sometimes it was a matter of fifteen of miserable pittance which the devil

twenty minutes.

When, then, Mrs. O'Rourke, on Christmas Eve, heard from the lips of her sanguine son the account of his wager with Maurice, she smiled.

"You foolish boy, why didn't you content yourself with the first bet? I'm quite sure we shall be able to get you over to the church by 4 o'clock but if I want to have you out so as to call Maurice at 3:30, I shall have to get up at midnight; and I can't afford

"You don't have to, mamma," cried the eager child. "Don't you think I'm able to get up by myself?"
"Decidedly not."

"Well, I'll fool every one of you Don't you remember our class picnic last June, when we all had to be at the college at 7 o'clock sharp? And wasn't I up at 6? And didn't I wake you, and papa, and Uncle Edward, who got up so mad, and offered to throw his big shoes at me? You just wait, mamma, and see."

"Picnics are a different thing, my dear. You were so in love with the idea of spending a day out in the country and by the shore of Lake Michigan, that you were too excited to sleep soundly. Besides, it was warm and pleasant weather. But think of getting up at 3 to-morrow in the dark and the cold, and of getting out into the freezing air. Singing at Mass is

not precisely a picnic."
"But, mamma, I am going to sing the solo part of the Adeste Fideles at the Offertory, and if I were late, our choir director would have a right to be disgusted-he's taken such pains with And then, too, I want to make a good Holy Communion; and-and-I've got a plan to get up at 3 o'clock

sharp."
"What is that, Gerald?" asked his

father.
"Why, I'm a going to have my alarm clock set to go off at 3 o'clock sharp, and—" At this stage of Gerald's plan, his

father, mother, uncle, and two sisters broke into a laughter. The idea that any alarm clock could produce the least effect on Gerald, once he was asleep, struck them as being exquis-

itely ridiculous. Uncle Edward clothed this idea in

words. "If you were to stack your room from floor to ceiling with alarm clocks, and if you had the biggest kind of an alarm clock for a bolster, and if all these alarm clocks were, I don't say to go off, but to explode at 3 o'clock to morrow morning, I'm willing to bet anything I own that you'd snooze right along till your mother got at you."

Again the laugh arose: Gerald was

in a hopeless minority.
"Huh!" snarled Gerald. "Confound you girls —" you see Gerald chose to shower his wrath upon his sisters, who, to tell the truth, were loud est in their merriment—" Huh! I will be up, and," he added with striking inconsequence, "I can dress six times over while you two are combing, and

pinning, and banging your hair." Then changing his tone, the orator addressed himself to the grown-up members of his family.

"You needn't think that I'm trust the name of Socialist is given, I think

ing to that alarm clock alone. That's only part of the plan."
"Indeed! Let's hear the other

parts," chuckled Uncle Edward. "I-er-I got it from my teacher. You see he knows all about that bet, because he captured the notes about it. and could hardly keep from laughing when he read 'em. Well, he said, 'Just set your alarm clock for 3, and ask the souls in purgatory to see to it that you hear it go off. If you promise in turn to do something for them, they'll be pretty sure to take care of And I've done it too -and I'll be up on time to-morrow as sure as—"
"What were you going to observe?"

asked Uncle Edward. Gerald had been on the point of say ing "as sure as shooting," but there was in the family what he considered a prejudice against boyish slang; and so, at a loss for some less common place expression, he paused, unable to

conclude his peroration. "But what was it you promised?"

continued Uncle Edward. "Say, ma, I want to get a piece of bread and butter, please, I'm almost starving," cried Gerald as he hurried from the room, feeling that he had already said too much. Like many a good, pious, Catholic boy, he was, while over-frank in general, some what reticent in regard to his devotions, and in his joyous little breast was enshrined many a pretty little practice of piety about which even his mother knew nothing.

However, before retiring, he communicated to her that should he win his bet, he was going to give a dollar out of his Christmas money to the poor for the benefit of the suffering souls. Mrs. O'Rourke kissed him.

"And say, mamma, what are we going to have for dinner to morrow?" This was his last question.

But it was not his last thought; for Gerald made it a point on the eve of a Communion day to try to think of nothing, once he was snug in bed, but the Blessed Sacrament, and he actually succeeded in this, though I am bound to say that he seldom lay awake for more than four or five minutes.

On this blessed night he had just put his mind into this pious frame, when there came a sharp knock at his door, followed by the entrance of his father. "Why, papa! Did I forget to bid you good night?"

Gerald; and perhaps they may help me too. To morrow, I want you to pray for me at Holy Communion, and you must try to get the holy souls in terested in my case. I'm going to leave \$10 in your coat pocket to add to your \$1, which your mother told me about. It's all I can afford at present -perhaps more than I can afford. Don't tell any one what I've said to you : your mother is the only one that knows my trouble.

"Oh, papa, is that why she looked as if she'd been crying? Her eyes were red this evening."

"She did cry at first, Gerald. But she is brave, and so will you be, my boy, if I lose my place."
"What!" cried Gerald, sitting bolt

upright in his bed; "is Mr. Bush going to get another business mana

"I fear so, Gerald. He told me to day that great pressure is being brought to bear upon him by a num ber of capitalists interested in the com pany to put in another man. He ha no complaint against me, but he fears that he will have to give in."

"Why, hasn't he got the say of it himself, papa?"
'Yes; but then he's a weak man in

some things, and he's afraid of losing his popularity with the members of a cer tain secret society to which he belongs. I wish he were braver. As it stands, it is now next to certain that I shall lose my place at the end of this year. So pray, pray hard, my boy, and don't fail to get the holy souls interested too.

And, with a smile and a kiss, Mr. O'Rourke left the room.

Gerald lay awake for full fifteen minutes after this interview, and you

may be sure he did not lie idle. Prayer that comes from the heart and idleness live far apart. Debility, Throat and Lung Complaints, Coughs, Colds, Anaemia, Scrofula and

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LEO XIII. ON SOCIALISM.

The Kind of Socialism That is Consistent With Christianity.

A French paper reports a long conversation which Deputy Paul Vigne, Radical Socialist, had with the Pope his recent visit in Rome. In answering a question concerning Socialism His Holiness said:

"If Socialism means the efforts made to improve the condition of the poorer classes in a progressive, prudent and reasonable manner, if you apply that idea to whatever has been realize more social justice in the government of men, then it is impossible to pursue a nobler aim. Such was the work of Christianity, which inaugurated the era of clemency and pity and true fraternity at a time when cruel paganism was supreme and when the pitiless Roman world was in apogee To occupy one's self with the social question, with a clear conception of the grave responsibilities resting on all who hold wealth and authority, is to continue the work of the Divine Master. It is what I have not ceased doing

the name of Socialist is given, I think their work will be sterile, and they will be powerless as long as they do not lean on religion for support. Violent opposition to the Government by those parties in France and Germany has become increasing and redoubtable, but it will all be vain, because religion has vanished from them. Your repub lic is a very acceptable form of Government despite its errors, and I love it more than is supposed in France. Why should it not be religious? To seek to govern men without religion is the most dangerous of chimeras.

As to science the Pope declared

"The abyss between it and religion. which some have created, it not natural. Science can and ought to march with religion. The discoveries in the one can be nothing but the glor ifying of the other.

INFLUENCE OF CONVERTS.

It Comes From Experience Which the Born Catholic Cannot Acquire.

The movement to obtain free per mission from the Bishops for Catholics to attend the universities is causing some comment in the Protestant press There is one remark made by the Church Times upon it to which we desire to draw attention because it contains a half-truth, and half-truths are often dangerous. Speaking of the strength of the Catholic Church in this country being due to the converts, and particularly to such men as Newman and the Oxford "per verts," as the Church Times calls them, it proceeds to say that these owed their strength not so much to their education as to the fact that they had been Eug-

lish Churchmen. This, we say, is a half-truth. Converts from Anglicanism do owe their strength in dealing with Protest-ants partly to having been English Churchmen ; for this reason they have recognized their own errors and the errors of other Protestants, judging from personal experience, and no amount of university or any other education could have given them this knowledge. It is an advantage which the born Catholic can never acquire, either from books, universities or personal intercourse with Protestants. All converts have it possible, for those who have not passed from one to the other to understand them. - Liverpool Catholic Times.

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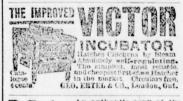
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