ITLY 8. 1000

FIVE . MINUTES' SERMON. Eighth Sunday after Pentecost. INJUSTICE.

Know you not, that the unjust shall not pos-sess the kingdom of God?" (I Cor. 6, 9.

Amen.

siesta.

able for Monsieur.

whistle.

Rsoul interrupted what promised to

be an interminable speech by a de-mand to know her rents, and that de-

mand being responded to, he paid for a room for a month ; and then made a

further demand, this time somewhat peremptorily, to be shown upstairs. #"I have been travelling, and do not wish to be disturbed until to-morrow."

he said when he had been shown to his

room. Then he shut and locked the door in his landlady's face. However tired Raoul may have been,

he did not go to bed, but strode up and down the room, his head bent, his lips

puckered, and emitting a doleful

Presently the whistle was brought to

on the balcony and planted it in a corner adjoining the window of the

next house. From there he could see a broad, white line in the sun-the

Mississippi coursing its way to the Gulf. A smile of sad reflection passed over

OUR BOYS AND GIRLS.

A MOTHER'S PRAYER.

The unjust steward of whom we read in the gospel narrative, has many followers. For alas! honesty and integ-rity-who can deny it ?-have become in our times very rare virtues. Children pilfer, the young steal, the elders de-fraud. In their youth they learned to distinguish between mine and thine, but in later years they seem to have forgotten it. The jalls and penitentia-ries receive their disgraced inmates from all classes of society; from the rich and the poor, the ignorant and the highly educated, the slums, and the elite of society. These are, in-deed, deplorable facts of our age, and whose mind is not filled with sad forebodings for the future if this is con-The saddest part of this feartinued ful, yet undeniable fact is, that there ousands of men daily committing aret acts of injustice, without even a pang of conscience, without so much as con-sidering it a sin in the sight of the om-

niscient God. For instance, here is a servant, a relation of the unjust steward, who for years plifered his master, either by withholding small sums of money from purchases made, or by taking things purchases made, or by taking things for his own use, or by distributing them among relatives. If you call such a one to account for these thefts and acts of injustice, you may perhaps receive the following answer: Oh, these things are mere trifles, my masfloors of the balconies. ter or mistress will not miss them. Besides the wages are low, and I wish to be dressed as well as other people. Thus speaks the disbonest servant ; theft is no longer a sin. There is a merchant possessed by the demon of mammon, who hesitates not to pass off his worthless or inferior goods for the best merchandise, who hesitates not to take advantage of the ignorance of his buyers, who dellberately cheats them in giving short measure and light weight. If you called such a merchant by the name which the commission of his injustice deserves, he would feel his natty and well groomed appearance, that she had just the apartments suitgrossly insulted and say : You do not understand these matters, this is business, all merchants do this ; how could I expect to make money otherwise, besides I must pay my taxes and make a living. So speaks the dishonest merchant: he no longer understands the obligation of the seventh commandmand. There are others who even take advantage of the poor laborer, overcharging him because he must come to them for trust, or compelling him to buy from them under threat of him from work, and dismissing dismissing him from work, and then charging him the highest possible price for their goods ; enriching them selves by the extortion they practice on the poor laboring man. If you on the poor laboring man. If you remind these scoundrels that such inustice cries to Heaven for vengeance, they will answer : We must make our they will answer: we must make our losses good, besides the wages of the laborers are too high. This fearful in-justice is not considered a sin. On the other hand, you find workmen, who neglect their labor or do it badly and who are perfectly satisfied providing they can occur up the defacts and way they can cover up the defects and pre-vent their dishonesty from being de-tected. Speak to such a workman or mechanic about his injustice, he will be surprised and answer : This is the way we work now: they all do it, and I don't want to work more than others. Do you think I wish to render myself a cripple by my labor ?

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s, my dear Christians, you see the dishonest know how to excuse a year had passed he did not hear from every species of injustice: they find a home ; then after three more years he believe there is no wrong committed. But wait, ye thieves and dishonest companions of the unjust steward, the hour will come when you must give an account of your stewardship, that is, of your life. Then the veil which you wove will fall from your eyes, then you wore will fail from your eyes, then your slumbering conscience will awake and, to your consternation, you will discover that the God who on Sinai's Mount gave the commandment, "Thou shait not steal," still enforces this law. Then you will become aware that the fires of hell are still burning for those who ascisted in making this world a who assisted in making this world a vast and an immense den of thieves. Thousands and millions would not be warned: they enriched themselves with ill-gotten gain, and now their cries of eternal woe resound in the abyss of here, hell, and stolen goods and ill-gotten gains adhere to them like burning He

THE CATHOLIC RECORD

take warning and beware of any species of injustice. Sconer cut off our hand than stretch it out for unjust goods. Rather suffer the greatest mover ty and privation the greatest in the greatest suffer the greatest in the suffer the suffer the greatest in the suffer the greatest in the suffer the suffe goods. Rather suffer the greatest poverty and privation, than sell our

mured the mother. Her thoughts were reverting to the past-to a past soul to the devil for mammon. Let us which was a sorrowful and melancholy one. "And now, Marie, do you know that this is a remarkable day?" "No, mother. In what sense is it a remarkable or memorable?" the girl not envy any one his possessions, but in all honesty and integrity leave every one to retain his own, in order that we may live in peace and die in

the possession of a good conscience, undefied by any act of injustice. asked.

"Ah, Marie, it pains me to mention it, for it brings painful recollections." "Dear mother, I now know to what it is you refer," said the girl a tear wly coming down her pretty face. "There is no need for me to menslowly

tion it, then," the mother said. "To-day is the anniversary of the It was fearfully hot in the narrow, shabby street in the French Quarter of New Orleans that afternoon in the last day he was killed ; that is why you think so much," said the younger, days of August. Not a soul was to be seen sitting in the balconies before the fresher voice

Poor Raoul beat his hands together open windows of the houses. The faded awnings hung listless over the in a mufiled gesture of agony. There was silence for a moment, and

sidewalk ; and the old vendor of second-hand books, seated in the shadow of a then the younger voice continued : "If he had but lived, we would now

pile of ancient tomes, puffs drowsily at his cigarette. Raoul marched up the be at home in Charenton, and you would not be fatigued always with the laundry." "You were so little when he went

deserted street, erect and broad shouldered; his clear, piercing eyes reading the oft repeated signs bear-ing the inscription in French-some in away," way," continued the older voice. But, ah, me ! I do not regret. Raoul heavy black print, others in thread-like Gallic script — of "Furnished Apartments to Let." has gone to God ; he was always a good

boy." With a cry, Raoul sprang to his feet, and on the railing of the balcony : and with another cry of "Mother ! mother !" was at the window of the adjoining Pausing before a house that bore one of these inscriptions, he ascended the pair of low steps before the door, and, raising the iron knocker, gave a rap that echoed up and down the street house.

with many reverberations amongst the It was only on the evening of the following day that Madame Forgue, much alarmed at the long repose of the noors of the balconies. The old vendor of books looked up, and having muttered "Good fortune for Madame Forgue," let his cigarette fall, and proclaimed to the neighbors tenant of her upper room, learned, that her neighbors had gained a son and a brother; her lodger of an hour, by his stentorian breathing that he was now indeed occupied with his

CHATS WITH YOUNG MEN It was Madame Forgue herself, stout, and plying vigorously Pn enormous palm leaf fan, who opened the door for

Raoul. To the question he put as to the price of her rooms, she replied, after her jolly black eyes had taken in

What is business? In the common acceptation of the term we mean by it some form of occupation by which bread is won; or, to refine a little further, a form of occupation which lies apart from the use or cultivation of the æsthetic or purely intellectual faculties. The artist, the man of letters, the professor of science, to name only outstanding examples, live by the exercise of purely æsthetic or in-tellectual faculties. To such forms of activity we can hardly apply the term business, though it is true that each in turn makes a business of his art, his writing, or his science. Business is a term that can only be applied rightly the occupations of commerce or handicraft.

Now it is evident at once that the great mejority of young men must needs find the means of livelihood in an abrupt conclusion, and seizing the back of a chair, Raoul dragged it out commerce or handicraft.

man of letters or the artist is rare. It is, therefore, of the utmost importance to the community that business should be approached in a right spirit, and the more so because we constantly find among young men a tendency to ap-proach it in a wrong spirit. In the first place, it should be re-

his face as he looked on the waters so familiar to him in happy days gone by. In a house that overlooked the river he membered that business is a vocation. It needs special faculties, which, in had been born ; in a garden and fields that stretched down to where the wave their highest combinations, are as rare as the faculties of the artist or the lets lapped the shore he had played when a child; on its bosom had been uplifted the craft that carried him writer. The highly-trained business man must possess great intellectual acumen, shrewdness, sagacity, power of swift decision, intuitive observation away to the wars, leaving his mother and sister to await his return. After of men, and wide practical knowledge. He may know nothing of the great manile to cover every fraud, and at returned, to find the house gone, his acdemic centers of culture, but just a thorough attention to his work who tempt to make themselves and others people disappeared. He made a long as Browning said that he was educated once falls under the spell of pleasure, in the University of Italy, so he may say that he has earned his degree in the University of Experience. If he is to rise to the highest honors of comnerce, he must combine the temper of the great military commander with the foresight and industry of the great statesman. While the man of letters writes romances, he makes them; for there is a true romance of business which has yet to be recorded and inter-preted. While the conceptions of the artist bring joy to the relatively few, the actions of the man of business touch and color the lives of multitudes. While the solitary thinker confers great benefits upon the world, the man of business by the vast opportunities for practical action which are his, is able to confer benefits more immediate and not less valuable upon his gener-

glorious labors because they brought to their labor an ideal. Is there no ideal that can quicken and encourage the business youth also? May not business also be an honorable strife? Depend upon it, where busi-ness is felt as a vocation, there is little talk of drudgery ; and when I hear a youth petulantly complaining of the drudgery of his life, I know him to be either indolent or half-hearted in his work If business is to become a vocation,

and if a youth is to rise in it. the first thing is to be thoroughly interested in his work. He will not grudge an ex-tra hour upon the ledgers, will not be above doing some inferior bit of work under the stress of emergency, and will count nothing too mean to be well Everyone remembers done. George Eliot gives us an instant clue to Adam Bede's character, when she paints him as not dropping his tools the moment the clock strikes, as most of his fellow - workmen do. He loves his work, and for that reason he loves to do it thoroughly. And when this spirit animates a youth, he is pretty sure to rise. A friend of mine, one of the most prominent merchants and citizens in the city of London (Eag.) once told me this story about himself. He was engaged as a youth in a big Scotch warehouse in a very humble capacity. One day some emergency occurred—I forget quite what it was—let us say that a big bale of goods had to be got off by a given time. Someone had blundered, and the man who should have done the job had gone home. There were only the clerks in the office left, and they esteemed themselves much too gentlemanly to handle bales of goods. My friend rose from his desk and said Mv Well, the thing's got to be done, and omeone must do it." Whereupon he someone must do it.' took off his coat, turned up his shirt sleeves, and went to work. The bale was got off in time, and just as the thing was done, the head of the firm unexpectedly appeared upon the scene. "So you did it, did you?" said he "That wasn't your work, you know." "No, I made it my work, sir," he re plied, "because I knew it ought to be done." The head said nothing more

but a year later a branch of the busi-ness was opened in London, and to the surprise of everybody young B. was appointed its manager. The lesson is plain : the youth who is thorough succeeds, and to be thorough means a real devotion and a sense of duty brought to bear upon the humblest details of the

day's work Duty before pleasure, that is the best motto for a business life, as it is for all life. The modern business youth often thinks a great deal more about his pleasures than his duties. His mind runs on pleasure while his hand is forced to the task of a reluctant duty. I do not for a moment complain that hours are shortened, that holidays are frequent, and so forth ; but I do see that one tendency of this relaxation of the old stringency of a business life is, that many youths allow themselves to be too distracted by the pleasures that lie outside business hours to work with real intensity of effort during those hours. Were i a merchant I am quite sure that I should be right in rating very low the clerk or the assistant who rushed immediately from business to pleasure, and was found night after night in the billiard hall or the theatre. Remember, I am not speaking from the religious standpoint, but purely from the worldly; and as a man of the world, with some knowledge of men, I should expect very little thorough service from the youth who palpably manifested more interest in his pleasures than his duties. To say the least. an inordinate love of pleasure distracts the mind and dissi-pates the energy. No man can bring

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some intellectual tastes of his owo, to have private resources of culture, to ride even some innocent hobby, for by doing so he not only preserves the elasticity of his mind, but he broadens and enriches his whole life.

Finally, we should remember that business may and ought to be penetrat-ed with the religious spirit. It has great temptations for the soul, but also great opportunitics of self discipline and human service. To conduct a business in a religious spirit, with high integrity, perfect justice and honor, and proper consideration for others, is to straighten the general resources of virtue, and to perform one sources of virtue, and to perform one of the highest possible duties to the commonwealth. Business is much more than money-making: it is a school of character. You may degrade it by selfish avarice, but you may dig-nify it by religious ideals. He who ascends into the hill of the Lord is the man with clean hands, says an ancient psalm; the man who has not defiled his soul with unjust usury, nor sworn deceitfully, but has been just and fair in all his dealings. To act thus is to anctify business; and there are many examples of men who, even amid the fierce competitions and selfish struggles of the business world, have known how to wear through all their day 'the white flower of a blameless life.

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THE YOUNG MAN IN BUSINESS. Catholic Columbian.

coals and will consume them for all eternity. Oh, that their deplorable, but irremediable condition would deeply impress you ! Oh, that it would teach you to abhor a sin which calls God's vengeance upon you during life and in the hour of death places the stinging viper of despair on the heart of man! Behold the terrible condition of the unjust ! Sincere repentance will procure God's mercy for every other crime, for theft and injustice, however, there is no mercy until the ill-gotten gain is restored. And this is the rock on which the souls of so many are wrecked. An injustice is easily committed, but with difficulty repaired. In confession, the unjust man will either remain silent about his great

and diligent but unsuccessful search and dingent but unsuccessful search for them, and the spot having but sor-rowful remembrances for him, he went to the north, and there he prospered. But always with him had been recollections of home and mother and sister, and now he had returned, drawn by

that strong magnet, sickness for home. He was reflecting on these things as he sat on the balcony, thinking of the comfort he might have been to his mother and to Marie, his sister, had

they lived. His thoughts bore him down till he acknowledged, in the loneliness that possessed him, that his sickness for home had befooled him; that he was out of place at home ; that, if he could not content himself elsewhere than here, he must be a man without a

home. He would return the morrow, he said to himself, unless a night's sleep made a great change in his spirits. Giving himself a shake to throw off the gloom that oppressed him, he was about to rise from his chair when a s voice at his elbow—a woman's voice proceeding from the open window of the adjoining house—pronounced the words of the Salutation of the Angel. His lips, as much by force of habit as anything else, silently joined in the as anything else, silently joined in the words, and he inwardly uttered the prayer for his mother. The words ended, the voice went on to say: "Do you know why I said that "Ave Maria?"

A younger, fresher voice replied :

Because you are good, mother." "Tut, tut, little flatterer! But of a certainty my soul was enveloped in

ation. Business is, indeed, the great battlefield of civilization, and he who enters it should do so with a sense of vocation.

I insist upon this conception of busi-ness because I find that among young men it is rare. A youth often takes up some form of commerce merely through the urgency of bread winning while his heart is really fixed elsewhere. Then he complains this occupation is purely mechanical, and is mere drudgery. But any occupation may become mere drudgery if it is entered on reluctantly, and per-formed perfunctorily. Of course, formed perfunctorily. Of course, in the lower walks of busi-ness there is much mechanical routine, but so there is in the most intellectual profession. A great violin-ist practices eight hours a day, pereither remain silent about his great crime of injustice, or he will accuse himself without being fully determined to restore the ill-gotten gain and to make reparation. And what is the fearful consequence? He commits a sacrilege and keeps his unjust posses-sions, and then heaps crime upon crime, and sacriliege upon sacrilege until, at last, an impenitent death takes his soul and buries it with Dives in hell. My dear Christians, let us therefore,

and makes the pursuit of pleasure the real interest of his life.

On the other hand I may remark that it is a very great advantage for the youth engaged in business to have some intellectual interests and tastes outside his only employment. The man who is daily a man of business is man who is daily a man of business is apt to develop into a very narrow, dull fellow. There is no man more odious in general society than he who can only talk about his business, or, as we say, can only "talk shop." But I do not admit that there is anything naturally in a business career that narrow the mind. In the Renaissance period both in Italy and Holland, merchant were the great patrons of art. The men whom Rembrandt loved to paint were honest, thriving burgomasters; they were his friends as well as his models. There is no legitimate reason why a man engaged in commerce should not be able to keep his mind alive to the influence of art and literature and science, and all those wider human interests that lie outside the counting house. Therefore, it is a wise thing for a youth to cultivate



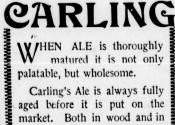
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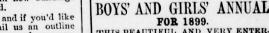
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