FIVE-MINUTE SERMON

FOURTH SUNDAY AFTER PENTECOST

FISHING FOR MEN

Master, we have labored all the night, and hat taken nothing.

fisherman, and a patient one, as all good fishermen are. He was content to fish all night with such poor luck as to catch nothing at all. St. Peter was without doubt a good

the very rudiments of religion?

Christ must teach this multitude from the ship of Peter, and He will do so when He can say of us, "Whoso heareth you, heareth Me"—that is, when you and I so live up to our faith that when they hear us they hear a Christ speak, and when what we speak is for their instruction and suited to their great ignorance of divine things. We must be simple and plain in our instructions when directed to them.

simple and plain in our instructions when directed to them.

Moreover, we must thrust this instruction of the first things every Christian (be he child or man) ought to know upon them in all charity; and be quick about it, for without it they will be in immingent point of legicy their souls. They ent peril of losing their souls. They are good enough according to what they know. They, like the best of us, love truth, and are really hungering for what is unquestionably for their greater happiness. Oh! if we Catholies would only live like Christ and speak like Christ, then it would be high time to let down the net. Protestants and infidels would rush in crowds to be taken. Priests would not know where to find room for the converts. ent peril of losing their souls.

would not know where to find room for the converts.

Enter into the work of spreading Christian doctrine, then. Buy Catholic books of instruction. Buy a good many and give away a good many. It may set them thinking. And the reading of good, plain instructions, like the simple words of our Lord, will set them to praying as well. When a Protestant or an infidel once begins to pray to know the truth, it will be sure to lead him into the net that is let down from St. Peter's ship, only teo happy to be numbered among those taken by the divinely appointed fishers of men. pointed fishers of men.

The Grave of Tom Moore

The Grave of Tom Moore
In a letter to the Freeman's Journal,
of Dublia, Ireland, P. J. Browne, thus
says of a visit to the grave of the great
Irish poet, Thomas Moore:
"I visited the quiet little churchyard at Bromham, in Wiltshire, where
lies the remains of Ireland's national
poet, Moore. I had the, to me, great
happiness of placing a pot of shamrocks,
received from Ireland on St. Patrick's
Day last, on the poet's grave. The
beautiful Celtic cross that stands at the
side of the grave, there being apparently no room for it at the head, reflects
the highest credit on its Dublin sculply no room for it at the Bublin sculp the highest credit on its Dublin sculp tors; but strange to relate, there is no intion on the monument to show tors; but strange to relate, there is no inscription on the monument to show when, to whom, or by whom it was erected; nor does the name even of the poet appear upon it; and were the latter not included among the several family names that are inscribed on the old slab that covers the grave, and which, I fear, will be illegible ere long, a stranger to the 'Melodies' would have a difficulty in discovering the name of the dedicatee."

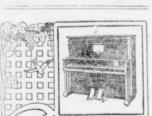
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the very rudiments of religion?

I meet such people frequently, who are, nevertheless, regular hearers and worshippers of the best preachers of our day, or who pick up here and there some sayings of the pretentious philosopher of the hour.

Christ must teach this multitude from the ship of Peter, and He will do so when He can say of us, "Whoso heareth in the Missal prescribed for Holy Sat-



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what abridged; the Litany for the Recommendation of the soul departing is much more abridged and has several names not in the regular form.

3. How is the Litany of the Saints

arranged?
The Litany of the Saints may be divided into five parts—namely, into the introduction, into the body, which consists of three parts, and into the conclusion of the consists of three parts, and into the conclusion of th Sh. Peler was without doubt a problem of the major and the sion. The general introduction and the special introduction to the first part are

the manifestation of God's wrath; then from the snares of the devil and blindness of heart and the consequences. Then follow the grounds of our hope. In the third part we pray for the general welfare of the Church. The response of the third part is: "We beseech, Thee, hear us."

The Agnus Dei and what follows for the conclusion of the Litany. The Agnus Deis and the Kyries serve the same purpose as the petitions at the beginning. Then follows Psalm 69, which is practically verses 14 to 18 of Psalm 39. David rendered thanks to God for deliverance from Saul, and adds further petitions (C.f. Wolter, Psallite Sapienter, Vol. II.)

The Church puts all her trust in God. After the psalm follow versicles and responses which aim at asking special blessings upon ourselves, the Pope, our benefactors, the faithful departed, and our absent brethren. Then follow prayers for the special ends for which we prayed in the Litany. We may truly call the Litany of the Saints a universal prayer. Let us often receite it with devotion, especially on the days when it is prescribed. — Pittsburg Observer.

THE MARRIED AND THE UNMARRIED STATE

tiplies distractions and preoccupations, lie would very likely advise his son, if the has one, to possesse his on, if he has one, to possesse hard with the father. The evil is a horrible one where a head won a secure position and competency in life, for the reason that winning one's way in art or business is made not the content of the had won a secure position and competency in life, for the reason that winning one's way in art or business is made not the content of the had one of the course with the father. The evil is a horrible one with the father. The evil is a horrible one with the father. The evil is a horrible one with the father. The evil is a horrible one of the doctor, why is it folly in the bedoctor, why is it folly in the church of the sons of other people when he was sene in the doctor, why is it folly in the church of the same in the doctor, why is it folly in the church?

The Church pa

Dr. Gordon, who lectures to young ladies in Wellesley College, is quoted as teaching his classes that Christianity, and it is clear from the context that he means the Catholic Church, has by its doctrines sown "an inveterate prejudice against the honor of wedded love and natural human parenthood." Sufficient proof of this is the teaching of the Church that the unmarried state is higher than the married.

Doctor Gordon gives it. Doctor Gordon is a college professor and when he lectures on any subject he ought to be accurate in his knowledge of that subject. It is only what we look for from a studious professor; it is what his faculty looks for and, we presume, what the parents of his students look for.

Again the known facts should have Again the known facts should have led the doctor to suspect the accuracy of the significance which he attached to the Church's teaching that the unmarried state is more perfect than the married. He must have known that the Church has canonized many of her saints who had been married and had lived in the married state. On the other head who had been married and had lived in the married state. On the other hand, there have been innumerable men and women who have voluntarily chosen the unmarried state to live and die in and whom the Church has not canonized and never will. Here was another opportun-ity for Baconian philosophy. This col-lection of facts suggests a general law diametrically opposed to the construc-tion placed by the doctor on the Church's teaching regarding marriage.

teaching regarding marriage.

When the Church teaches that the un-When the Church teaches that the unmarried state is more perfect than the married, she means principally that the unmarried state is less hampered by the cares and troubles of life, and consequently in itself more favorable to the prayerfulness and peace of soul and pious energies which unite the soul closer to God and realize high spiritual ideals. The doctor will not deny that the state of marriage mul-



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tiplies distractions and preoccupations. that is? Far more eloquent it is that

Church had departed from pure Chris-Church had departed from pure Christianity. Every day brings us evidence at present that the Bible is growing to be a discredited document everywhere else except in the Catholic Church. One more thundering breaker has broken itself on the Rock and has gone gliding, tamed and gentle, back along the sands to the sea of human error, only to gather and break again in criticisms of the seasof human error, only to gather and break again in criticisms of the seasof human error, only to gather should be rewarded: Whose some shall give to drink to one of these tamed and gentle, back along the sands to the sea of human error, only to gather and break again in criticisms of the Church's unprogressive attitude in defending Holy Scripture. And so the see-saw of changing front goes on in history among the enemies of the Church. They say it is progress. We think it is poetic justice.—America.

Jesus Christ Himself has said that every good action should be rewarded: Who esoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, amen I say to you, he shall not lose his reward. (St. Mathew, ix., 40). The reward is, of course, a supernatural one, helpful to us in our present life and in that which is to come. Our common sense tells us that if or it.

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this: He merits and satisfies for sin of

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Himself; we do the same through our union with Him. union with Him.

Hence, the great importance of uniting our acts and intentions, our prayers, work and sufferings, with those of Jesus Christ. And hence the exceeding value of the Morning Offering of the Apostle-

we think it is a quark. Verhaps Dr. only started and interesting consequently and the property of the policy of th serving God. Then it is always the priest who is to blame, of course. They will not go to that priest again. They have a thousand and one sins clearly manifest to everyone around them, but atterly unknown to themselves. But let us stop here.

Everyone knows himself pretty well. Never does Almighty God let us go through a year without shedding a flood of light into His tabernacle within our heart at least once in that time.

nood of light into his taberhacie within our heart at least once in that time. But we turn our eyes away from it. It would cost too much to use the surgeon knife of mortification on our decaying selves. We would rather put off the operation—and we do.

Wise Move Against Immoral

In England the feeling against the circulation of indecent, suggestive and generally subversive books has become so strong that the great leading libraries—Mudies, Smith's, Booklovers, the Times Book Club, Day's and others

the Times Book Club, Day's and others,
—have addressed a joint letter to the
publishers of Great Britain in which
they refuse longer to become the
agencies for circulating books that
offend the public taste.

"In order to protect our interests,
and also, as far as possible, to satisfy
the wishes of our clients," say the
librarians in this letter, "we have determined in future that we will not
place in circulation any book, which, by
reason of the personally scandalous,
libellous, immoral, or otherwise disagreeable nature of its contents, is, in

OTHER POEMS

William J. Fischer

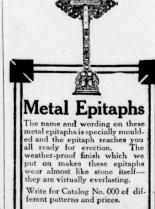
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"Anti-humbu

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