

FIVE-MINUTE SERMONS.

Thirteenth Sunday after Pentecost.

FORGETTING GOD'S GOODNESS.

Were not ten made clean? Where are the nine? (St. Luke xvii. 2)

If our Lord, dear brethren, stood in our midst to-day He would not have to confine this rebuke to the nine, but might with justice ask: Where are the ninety-nine; where are all those whom I have made clean; where are those whose sins I have washed away; where are those whose sufferings I have lightened; where are they, for there is no one to return thanks? Good Christians, is there need to remind you to return thanks—you for whom God is doing so much, you who are now living in His peace and friendship? Alas! that the truth must be told, we are as a whole an ungrateful set. Not that we mean to be such—God forbid!—but we are so taken up with the cares and troubles of this life, so worried about our present needs, so anxious about our future wants, that we forget for the most part to look back, forget to reflect upon all that has been done for us. The little time we do devote to God's service is not spent in thanksgiving, but rather in asking for more than our past ingratitude would warrant us in hoping for.

Be assured, Christians living in the grace of God, that many of the doubts and difficulties and most of the dryness of soul from which at times we suffer, would utterly vanish if we dealt less niggardly with God, and spent more time in generously thanking Him for all His favors.

But, brethren, there is worse ingratitude than this, and you yourselves are witnesses of it. Remember the times of God's special and extraordinary graces; for example, the time of a mission, when His graces and favors were bestowed most lavishly on the sinners as well as the virtuous. Recall how generously He dealt with man's souls of your own acquaintance, even perhaps with some of yourselves; recollect how many were cleansed from this foul leprosy of sin by His holy word and saving sacraments: but where are they all now? Some, perhaps, have already gone to answer at the judgment-seat for their ingratitude; others are still left among us as a parable of the extraordinary patience and long-suffering of a loving God: they are sick, and He still heals them; they are starving, and He still feeds them; they are in trouble, and He still comforts them. Yes, they are even in mortal sin, and from time to time He cleanses them. But, oh! ungrateful Christians, how long is this to last? how long is God to be tempted? It stands to reason, it cannot but have an end. Put it to yourselves—is there any sin or vice you have less patience with than that of ingratitude, of forgetfulness for favors and kindnesses received? No, brethren, there is no vice that so incenses us, no sin we find so hard to condone, because it is an abuse of that which is highest and noblest in us—our love.

Indeed, brethren, if all of God's creatures owe Him a debt of gratitude; if everything created should praise the Lord, oh! how much more does this obligation fall on us, for we who are children of the faith are His debtors indeed! When our souls are sick even unto death with sin He is ready to heal them as He did the lepers in to-day's Gospel; when weary with the cares of life He is ready to refresh us; when tempted beyond our strength He is faithful to us; and what does He ask in return? Listen, to-day, to His lament and harden not your hearts: "There is no one to return thanks."

Be generous, then, henceforth in your thanks to God, for He loves and will reward those who are grateful for all He has done for them.

The Priest of the Home.

The father of a family is like a priest in his own home. He is to mediate between God and his wife and children by praise and prayer. He is to adore the Creator not only for himself but also for those whom he represents; he is bound to intercede for them; he is under obligation to beg the Lord to grant them the graces that they need to know and love and serve Him.

The father, therefore, who does not worship the Almighty in behalf of the other members of the household of which he is head; who does not set them the example of morning and night prayers, of grace at meals, of attendance at Mass, of the reception of the sacraments; who does not call down on them light and blessings from on high, is derelict in his duty.

Many a son has gone to the bad partly because his father did not pray for him. Many a daughter, for the same reason, has lost her innocence. No day, therefore, should go by without seeing every Catholic father kneeling down before God in behalf of his family—hallowing His name on their account for His infinite perfections, thanking Him in their name for the favors bestowed by Him on them, begging contrition and forgiveness for their transgressions, and imploring for them that super-substantial bread that will give strength to their souls, make them valiant to resist temptation, and endow them with fortitude to practice virtue.

The priest of the home should be faithful to his priesthood!—Catholic Columbian.

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OUR BOYS AND GIRLS.

Wee Elsie, My name is little Elsie, I'm four years old next May, And I'm the smartest little girl That ever lived, they say.

Perhaps when I will have told you The many things I do, The songs I sing, and pieces I speak, You'll think me cunning too.

Although I am but three years old, My repertoire's quite great, With famous singers I have sung I'd also like to state.

One year I went to a baby show, And there I took a prize, Because I was the sweetest girl And prettiest of my size.

I've got a pair of tiny skates That fit me to a T, And I don't tumble half so much As bigger folk I see.

Of course I know my alphabet, And count a little too, Considering I'm so very small, I think I'm smart, don't you?

I'm kissed and petted all day long, By everyone I see, I tell you all its tiresome too, I wish they'd let me be.

Some day when I get bigger I'll talk to you again, But now I really must go home, So good-bye, friends, till then.

Pointed Pencillings.

Our boys and girls feel proud of belonging to the Catholic Church. When anything occurs that affects the Church in one way or other, they themselves feel similarly affected. If a distinguished Protestant divine becomes a Catholic, they feel glad; if a renegade speaks evil of the Church, they feel afflicted and sorrowful. This is because they love the Church. Now, let them extend the principle a little farther. If they delight in seeing converts to the Church, why will not they themselves become thoroughly converted, so as to lead eminently holy lives? Some do; but many don't. The example of those who do will be the means of making numerous converts, and vice versa. And again, if we are sorry to see renegades turn their backs on the Church, why do we ourselves, by falling into deliberate sin, act in a similar manner? It does not look consistent. Think over it.

If we love to see the Church admired, we ourselves, as members of the Church, must not cast any reflections upon her. This is what boys and girls do who tell lies and steal, and slander others, and neglect their prayers and lessons, and disobey their parents, and do one thing worse than another. Protestants then say naturally enough: "Look at those Catholic children, educated in parochial schools! See how they curse and lie and steal and do naughty acts of all kinds!" "Will you allow this to be said of you? Will you throw reflection on your Church and your schools by leading careless lives? Never! You love your religion too well for that. Then do not give your enemies a chance to say mean things about you; and, for this purpose, let your lives be clean and pure.

You have turned over a new leaf. So it seems. Have you examined it since you turned it over? Has it already become blotched and blurred with your little foibles and peccadilloes, like all the blotted leaves of last year? Or does it still look like a "virgin page," beautiful and white and spotless? Examine it. How crushed and sick at heart you must feel if that new leaf has become sullied after all your efforts to commence on a fresh start! Well! try again. Never give up the ship. Courage to the last, and you must come out winner in the end. Turn over another new leaf; but don't take leave of your senses by abandoning God to side with the arch-enemy of your souls.

This would be the height of folly, and those who live in sin are guilty of it. Keep your new leaves without stain when you turn them over; and, if you do, your record will be a clean one, and your friends will like you the better, especially your friend of friends, the holy Child Jesus. Who was hated so much even in His infancy that the cruel King Herod wanted to kill Him. This hatred, as well as all His other sufferings, He endured for your sake, and surely He deserves some little return. He only asks you to keep your word when you turn over a new leaf. Will you refuse Him?

Pray to the Blessed Virgin and St. Joseph for strength when you feel like giving up the fight and falling back into your bad habits, whatever they are. Prayer, and prayer alone, will save you. Don't forget this. It is because so many Catholics do not put their belief in prayer into practice that they are lost. St. Joseph's intercession has a great effect with God, Who always loved him dearly. When the Almighty sent His angel to warn the Holy Family of their peril the message was sent, not to our Blessed Mother, but to the head of that Family, in these words to him from Matthew xii; v. 19, 21:—"But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying, arise and take the Child and His Mother, and go into the land of Israel; for they are dead that sought the life of the Child. Who arose and took the Child and His Mother, and came into the land of Israel." This goes to show what a great favorite of Heaven St. Joseph is. Therefore, ask him to help you by his intercession, and you certainly will have strength to keep all your good resolutions. If you don't pray, you won't.—Carlos.

A Word of Advice.

September and June are separated by many months, and yet it would be wise, though it is now September, to look forward to June, when the prizes are awarded, for often when they are withheld, it is with regret that we remember acts of thoughtlessness at the beginning of the school year. Then, too, by employing every moment from the first day of class, the examinations, as they approach, are not subjects of anxiety to us, for in school matters, as in everything else, "well begun is half done."—St. Mary's Chimes.

The New Scholastic Year.

Another school year is opening. What will 1894-5 bring us? Will it be a year of success, of happiness, a year rich in blessings? Yes, if we will it to be such: for in our hands are placed the means to secure the treasures, not only of science and of art, but of Heaven. If we improve our golden opportunities, if we make good use of our time, if we practice the virtues which should characterize Christian youth, and last, but not least, if we ask God's blessing on our efforts, then, indeed, may we hope for the approving smile of our Heavenly Father.

The month of September is a most auspicious one in which to begin the school year, for it is especially devoted to the honor of our Blessed Mother. The days which commemorate her Nativity, her Compassion and her Mercy, and the festival of the Name of Mary, mark the calendar of the month; therefore, should we rejoice at our Mother's honor, and dedicating to her our studies and our labors, beg her gracious assistance that success may crown our efforts.—St. Mary's Chimes.

MARGIOTTA'S LEMMI.

IV. FOR THE CATHOLIC RECORD.

As the history of the agitation and revolution in Tuscany, Parma, Modena, the Romagna and the Marches, and afterwards in Rome, is very similar in the details of bribery, assassinations, plots and conspiracies, to that of Naples, a brief sketch of it might be found too monotonous. Suffice it to say that Lemmi had a hand in all these affairs, as the forced agent of Cavour.

Let us now consider Lemmi in his capacity of secret society organizer.

In 1869 our thief of Marseilles had already become very wealthy. To cover his past he obtains his birth certificate, changes the last figure of 1822 and changes it into a cipher. With this forged certificate he affiliates himself to the lodges, obtains the tobacco monopoly, buys and sells real estate and hopes to deceive the police if they should ever attempt to trace his past. On December 4, 1861, the Count of Syracuse was poisoned, and Lemmi is suspected of having had a hand in it. Many Italians were still favorable to France, partly out of gratitude and also on account of racial affinity. Bismarck, who was working with the Freemason revolutionists for the ruin of France, forwarded an important document to Mazzini, in which he gave reasons why Italy should go with Russia against France and Austria. Mazzini, Crispi, Lemmi and the other chiefs of secret societies began a violent agitation against France. As early as 1867 the central committee of insurrection at Rome, and other similar organizations in Italy, promoted this agitation, of which Lemmi was the moving spirit. In 1868 he went to Rome, and soon after the barracks of Serristori were blown up, killing twenty-five Zouaves and wounding a large number of women and children. The Pope having still a remnant of his domains, thanks to Napoleon's policy, Mazzini organized a society for the unification of Italy, about 1865. Bismarck employed Mazzini to break up the alliance between Italy and France, in order to give Italy a chance to take Rome while he would humble France. It is true that Napoleon would not enter into a proposed alliance with Italy and Austria against Prussia, in 1869, because he would not consent to give Italy a free hand against the Pope. At the first victories of Germany over Napoleon, in 1870, General Cialdini called upon the Italians to aid France. But the Freemason element insisted on the occupation of Rome instead. To force matters, a great popular meeting was held in Milan, urging a march upon Rome. Then the leading Masons held a secret meeting, at which it was decided to send Cuchti to Bismarck, who furnished arms to the Garibaldians for their campaign against Rome, if necessary in spite of the government. After Napoleon's capture at Sedan the revolutionists ordered the government to march to Rome, or they would gather an army of volunteers to do so. The government gave in, and the Prussian rifles were distributed in Rome through Arnim, the Prussian Ambassador at the Papal court, while Cadorna, a great Mason, was chosen to lead the Italian army. Cadorna had already given proofs of his ability by causing horrible carnage in Sicily on two different occasions, and was expected to do the same at Rome. Bixio, another general, had publicly proclaimed that he hoped to capture the Pope and the Cardinals and to throw them into the Tiber. Sirtovi, another of those generals, was an unfringed priest, and had served under Garibaldi in Sicily. When Cadorna entered Rome, on the 20th September, 1870, the revolutionists who had been sent there before began a horrible orgie of violence, robbery and murder. Cadorna, the general-in-chief, allowed

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this to go on, saying, "Let the people cool themselves off!"

About the year 1866 Mazzini, seeing that Lord Palmerston, who had directed Freemasonry throughout the world by the sheer force of his personality, had passed away, set to work to consolidate the different Freemason organizations of the world into one harmonious whole, and sought the co-operation of General Albert Pike, who had previously worked himself to the forefront of American Freemasonry of the Scotch rite. On September 20, 1870, General Pike issued his ritual of the "New Reformed Palladium," the Luciferian organization above ordinary Freemasonry, and intended to bring the various existing rites of Freemasonry under its direct control. Pike was the Dogmatic or Religious Chief or "Sovereign Pontiff" of universal Freemasonry—the new Luciferian religion—with headquarters at Charleston, S. C.; while Mazzini, at Rome, was entrusted with the political chieftainship of this international organization, whose machinery and method of operation was explained in the articles on Dr. Batelli's "Devil in the 19th Century." When Mazzini felt that his end was near he recommended General Pike to nominate Adrian Lemmi as his successor in the political chieftainship. Pike complied with this request, in 1872.

Lemmi's first object was to unite or consolidate the various rival societies of Freemasons in Italy, so that he might direct them the more easily.

In 1877 he offered himself as a candidate to the Council of the Grand Orient of Italy at Rome, and was elected. On June 1, 1883, he became assistant Grand Master. At this time three divisions existed among the Masons of the Scotch rite of Italy. The symbolic Grand Orient of Rome wished to dominate the Supreme Council for Italy at Turin, of which T. Riboli was the chief. The dissident Supreme Council of the Valley of the Tiber (Rome) whose chiefs were G. Tamajo and L. Castellazzo was absorbed by the Grand Orient of Italy. Lemmi having bribed G. Tamajo to resign all his rights for 50,000 francs—January 21, 1885. But the Supreme Council of Turin was still in the way of Lemmi. Riboli, its chief, for a time resisted Lemmi, because he would not relinquish his hold on the rich treasury of Freemasonry. General Pike, however, and P. Walder, came to Lemmi's assistance, and paid Riboli 30,000 francs for submitting to Lemmi. Margiotta's gifts all the details and the documents relating to the history of uniting the different factions of Freemasonry under Lemmi. Margiotta was so disgusted with the venality of his Roman and Turinese brethren that he left the Scotch rite to join that of Memphis and Misraim, where he hoped to find more honesty and loyalty.

TO BE CONTINUED.

Preached in Protestant Churches.

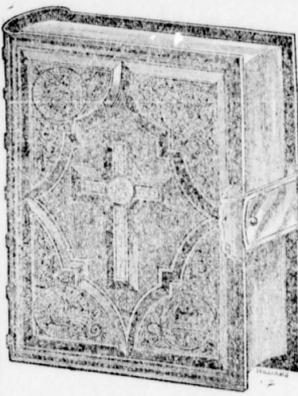
Bishop England's diary is something that cannot be left without reluctance. There is not a line that is not instructive and readable, but some portions are of especial interest. The diary unconsciously reveals the character of the man—simplicity united with greatness—a combination that always means something. The Bishop was constantly on the move from the time of commencing the diary in July, 1820, until its close, December, 1823. He travelled from town to town searching for Catholics, and, where there were none, preaching to non-Catholics and planting the seed for fruit in the future. An entry dated July 18, telling of the Bishop's arrival in Raleigh, N. C., says: "Was waited upon by Mr. Gales, the Intendant, and other gentlemen as a deputation from the citizens to request I would preach, and offering me the Presbyterian church, which I accepted, and preached in the evening to a very large and respectable congregation, among whom were the Governor of the State and the Judges of the Supreme Court." On August 1, of the same year, the

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Cod and Man.

The evil spirits hate to be reminded that Jesus is both God and man. That is the test that St. Paul gives us to decide between good and evil angels. That was the occasion of their sin—they were unwilling that their order should be passed over when the Second Person of the Blessed Trinity determined to have the hypostatic union of Himself and a creature, and they refused to adore that divine and human being. When anyone is tempted, therefore, by the devil, a sure refuge is to cry out: "Jesus, Son of God and Son of Man, save me. Send Thy holy angels to drive away the foul spirit that molests me. O God, in the name of Jesus Christ, let me not content to sin!" The reminder of the duel nature of our Saviour is like a dash of holy water on the demon. The sacred name of Jesus is itself a tower of strength against him. He will be apt to let alone a person who uses that defence. Then, besides, every temptation, so resisted, becomes an act of honor to the God-man. And the fiend will be loth to multiply such acts of homage to the Lord whom he hates.—Catholic Columbian.

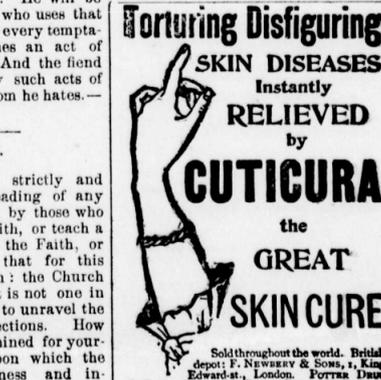
Bad Books.

The Catholic Church strictly and wisely prohibits the reading of any books that are written by those who have fallen from the Faith, or teach a false doctrine, impugn the Faith, or defend errors. And that for this plain and sound reason: the Church knows very well that it is not one in a thousand who is able to unravel the subtlety of infidel objections. How many of you have examined for yourselves the evidence upon which the authenticity, genuineness and inspiration of the Book of Daniel rests? Have you verified the canon of the Old and New Testament? or have you mastered the philosophical refutation of Atheism? Would you advise your children to read sceptical criticisms of

Holy Scripture, or the arguments of Deists? If not, why read them yourselves? You know perfectly well that the human mind is capable of finding a solution. The most crude and ignorant mind is capable of taking in what can be said against truth. Destruction is easy; construction needs time, industry, and care. To gather evidence, or to ascertain the traditions of the Church, needs learning and labor, of which only they are capable whose life is given to it.—Cardinal Manning.

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