

FIVE-MINUTE SERMON.

The Fifth Sunday After Pentecost.

FORGIVENESS.

"If thou offerest thy gift at the altar, and thou shalt remember that thy brother has anything against thee, first go and be reconciled with thy brother, and then come and offer thy gift."

When our Lord told us to pray, "Forgive us our trespasses, as we forgive those who trespass against us," He prescribed for us a sure way of obtaining the forgiveness of our own sins.

If we could come before God in sorrow and say to Him in a penitential spirit: O Almighty and just God, yet always my most merciful Father, behold me, a sinner, craving pardon of Thee. Look into my heart and see that I have already forgiven those who have offended me in thought, word, and deed, and I would wish also to forget all injuries they have done me, as well as to forgive them—I say, brethren, that if a sinner comes to confession in that frame of mind, he may come with the greatest confidence that God will surely do the same for him; his sins will be all immediately forgiven, and as it were, forgotten forever. As God Himself expresses it in Holy Scripture: "I will not remember his transgressions for ever."

I know that there are a good many people who don't fancy this way of preparing themselves for confession and absolution. They think to appease the anger of their offended God by a good deal of talk about their being "ever so sorry" accompanied, it may be, with a few sighs and tears when they mention their own sins. But if the priest applies the doctrine of the Gospel, and tells them to leave their gift of sorrow and tears before the altar and first go and be reconciled with those with whom they are at variance, and then come and offer their gift and get a good absolution, he finds that the sorrowful penitent has suddenly changed into a lawyer who is strong in special pleading, with more reasons why he ought not, should not, and could not do anything of the kind than the priest could reply to in a day's time.

Suppose the priest were to say: "Very well, bow your head, make your act of contrition, and I will give you as good an absolution as you have given your enemy," do you think he would be satisfied with that? By no means. He would know that the priest was mocking him, and that such an absolution would be worthless. But you see that it would be in perfect accordance with the doctrine of the Christian Gospel. "Forgive us our trespasses, as we forgive those who trespass against us." It is getting as good as we forgive. Not "more easily than we forgive," nor "whether we forgive or not," but plainly and honestly, "just as we forgive those who trespass against us." If, then, we want and hope to get a whole absolution that wipes out everything, and leaves our souls at peace, free from all guilt and debt: to Divine Justice, we must do unto others as we would have God do unto us, and first give our enemies, if we have any, a whole absolution that wipes out all our anger, all our grudge and desire of revenge.

But, your reverence, it is quite different with God. It is so easy for Him to freely forgive, and it is so hard for our poor human nature. "What is that you say? Easy for God to forgive? Yes, but it cost Him the death of His Divine Son on the cross that it might be easy for Him. If you will try to be a little more like the God you believe in, and learn to practise some sacrifice and self-abasement and self-crucifixion, you will find it easy also. And now, in the name of Him who died on the cross for your forgiveness, I charge you to examine your conscience on this matter before your next confession, and if it pleases God to send you a sickness or misfortune or other cross in the meantime, accept it in union with your Lord's sufferings, and you will experience a wonderful power to bear with others' faults and sins, and to banish all rancor and bitterness from your heart, and I promise you there will be no difficulty about your absolution when you come to confession."

George Parsons Lathrop in a sketch of Archbishop Corrigan thus tells an unique fact: "New York is, without question, the greatest diocese in the world, and has the odd distinction of extending its jurisdiction beyond this Republic and into the territory of Great Britain, as the Bahama Islands form part of the region over which the Archbishop watches for the good of Catholics and their faith. In this respect he is an Archbishop of two nations. It is said that when nuns went from here under his direction to teach in the Catholic schools of Bermuda they at first wanted to train the children to sing American patriotic songs, and found it hard work to accustom themselves to the idea of teaching English national songs instead. But of course this had to be done. The circumstance that in this one diocese the patriotic anthems of two great and wholly distinct countries are sung by the children under tuition, upon ground belonging to each of those nations, shows in a vivid way the universality of the Catholic Church, its impartiality in matters temporal, and loyalty to the flag of every land or nation that it works in."

A Puny and Fretful Baby. This is now quite unnecessary! Like many others, you may have your baby fat, laughing and happy, if you give Scott's Emulsion. Babies take it like cream.

OUR BOYS AND GIRLS.

When the Pope Was a Boy.

It was springtime in Italy, eighty years ago. The Southern sun beamed radiantly from a sky whose charming blue was broken by never a cloud, its golden rays played brightly on the rolling waves of the Mediterranean, and shrouded in a luminous haze the jagged summits of the Apennines.

A light and elegant carriage, drawn by a span of beautiful horses, rolled swiftly along the route from Anagni to Carpineto. Encoined in the carriage alongside of his tutor was a boy seven years of age, Vincent Joachim Pecci, whose ardent glances drank in the whole magnificent landscape. The little fellow looked fragile and almost too tall for his years. Graceful brown curls fell upon his neck and played about a face that was interesting though not especially handsome. From the marked pallor of his countenance it was easy to guess that he had just recovered from a severe illness, that must have confined him to his room for many weeks.

"How beautiful it all is!" exclaimed the boy, clasping his hands together; and he inhaled long draughts of the perfumed morning air. "How wise and good of the great God to make everything so splendid and so charming—mountains and valleys, forests and rivers, and the blue sky above us!"

It was indeed a delicious garden spot of earth through which the carriage bore them, and the grand panorama unrolling before the ravished eyes of Joachim was well calculated to affect his delicate and sensitive nature.

The tutor smilingly observed his young companion, whose enthusiasm had brought a tinge of color to his cheek, and said to him: "My dear Joachim, we should recognize the Creator in His works. This all-powerful God, who is goodness itself, has spread open before us the great book of nature, in order that by reading it we may learn to love and admire the Author of so many marvels. This little blade of grass that springs up in the meadow and the almost invisible flower that blooms by the wayside reveal to us the infinite Being as truly as does the mighty roaring of the thunder or the furious clamor of the ocean. We should feast our eyes upon the beauties of nature merely to let them afterward impress our souls. Indeed, those who know how to appreciate the beauty of this vast universe, masterpiece of God's handiwork, have, as a general rule, good and tender hearts. Only such souls as are clothed and dulled by sin and vice can gaze on nature's beauty with careless, inattentive eyes."

Suddenly the harmonious tranquillity of the morning was broken by a discordant note—a cry as of one in pain. The travellers looked out, and saw, just a few rods ahead, a poor child in rags lying on the roadside, exposed to the fierce rays of the sun. He was sobbing bitterly; and as the carriage approached, he endeavored to rise and walk on, but sank back again upon the ground, for his right ankle was all swollen.

The carriage stopped; and the young traveller, jumping out, asked the little sufferer what the matter was. The boy, a poor young goat-herd, replied: "About ten minutes ago, a milk-cart came down the hill here at full speed. I hurried to get out of the way; but before I got across the road I was thrown down, and one of the wheels went over my ankle. Without stopping to help me or paying any attention to my cries, the milkman drove on. And, oh, how my ankle hurts!"

Another spell of sobbing followed this explanation. Joachim immediately pushed his way through the hedge that bordered the road, and hurrying down a sloping bank, dipped his cap in a brook, bringing back to the little goatherd enough water to quench his thirst; then taking his white linen handkerchief, he bound it around the inflamed ankle. The little foot, brown as a berry, peeped out of this unusual wrapper like a weather-beaten stump out of a field of snow.

"Where do you live?" asked Joachim. The lad mentioned a village several miles away in the mountains. "Well, you can't go home now. You'll have to come with us to Carpineto. Your ankle will be attended to there."

The goatherd smiled his thanks; and, assisted by his young benefactor, rose to his feet and hobbled toward the carriage.

"What are you about, Joachim?" asked the tutor, in surprise. "What am I about? Why, doing what every Christian ought to do—assisting the unfortunate."

"And are you going to bring him home? What will your papa and mamma say?"

"They will say that I did well. Can we leave this poor little sufferer here all alone? Wouldn't anybody else do as I am doing?"

So saying, he helped the lad into the carriage; and, getting in himself, arranged one of the cushions under the swollen ankle. The tutor gave his pupil an encouraging tap on the cheek, and the horses set off with redoubled speed to Carpineto.

Joachim's mother at first opened her eyes pretty wide at sight of the unexpected guest, whose exterior was not very attractive, but as soon as she heard the sad story she at once sent for the family physician, who in a short time was able to relieve the suffering lad. Joachim was jubilant, and in his large beautiful eyes there twinkled

tears of tenderness and joy.

"Did I not do right, mamma?" he asked, eagerly.

"Yes, my dear boy, you acted nobly," was the reply, as the proud and happy mother brushed back the brown curls and kissed him fondly. "We don't know whether or not the young goatherd of ISIT is still alive; but, as mountaineers are a hardy race, he possibly is; and, in that case, we are sure he often tells his little grandchildren how tenderly he was aided long ago by the gentle young Joachim Pecci, whom the world knows nowadays as Pope Leo XIII.—Father Cheerheart, in Ave Maria."

CHATS WITH YOUNG MEN.

Is it worth while? What's the use? Will it pay? These are the questions, says the *Cleveland Universe*, which the average young man commonly asks himself when some one proposes an ideal to be acted up to, higher than the sordid, materialistic motives that actuate society at large. There seems to be an impression almost universal, that desirable ends, and aims entirely praiseworthy in themselves, when separated from the unworthy means too often employed to attain them, can only be encompassed by the rejection of the finer and nobler inspirations which contemplate an ideal line of conduct and effort. We are too familiar with the ordinary purposes which underlie a large part even of that benevolence and philanthropy most lauded in the public prints. Ambition for popular applause and the gratification of personal vanity most frequently prompt those whose ostentatious humanitarianism attracts the highest meed of newspaper praise. This fact becomes so potent for the methods usually pursued and the conditions under which the thing is done that even the least discerning mind cannot be deceived about it. Unfortunately such courting of publicity on the part of people who assume the pose of public benefactors, has made the world cynical regarding the inspiration of good deeds in general.

Nevertheless every action that springs from pure unselfishness, or from that higher form of selfishness which is not sordid and self-seeking, possesses a merit and an intrinsic worth that raises it infinitely above the low plane of expediency, and passes into the world for excellence. But, some one will say, "What is the advantage of that? Is it worth while? The multitude will never know the high source whence the good deed flows, if indeed, the few who are nearest, recognize it." And in turn we ask "what of that?" If the reward for which we are working is the praise of our neighbors or their envy, it is useless to discuss the matter. No Catholic young man who has the remotest conception of the true spirit of the faith which he professes, or the slightest appreciation of the real meaning of its teachings, is capable of rejecting the ideal, and estimating life and life-work from the base standard which such a motive bespeaks. Every impulse which moves us, and every single act which we perform should be the result of the operations of God's grace within us. Otherwise, the belief which we hold and the rule of life which we follow are unreal and worthless. They are not the saving faith of Christian truth and the submissive obedience to its behests. Unless our Catholic young men build upon this true, and indestructible foundation they labor in vain. Of course it may seem to less thoughtful minds that this is stating the case in pretty strong language, for application to the minor and unspiritual concerns of existence, but we assure them it is not any stronger than the case requires. There is no concern of any human life that can be justly termed minor or unspiritual. Every thought and word and every deed that springs from our intelligence has a direct and direct bearing in some way on our highest spiritual welfare.

It is obvious therefore that in every life this one, great ideal should be the animating cause of all. And a Catholic young man, or any other, can hope to accomplish anything of genuine and enduring value to himself or others unless he proceed from the starting-point indicated. Hence it is eminently worth while to do the best we are capable of in every emergency, in the smaller and lesser duties as well as in the greater. It pays to make the most of ourselves. It pays in the best of all possible ways. And we are only competent to do this when we build upon a ground-work deeply and firmly laid in sound principle and right-thinking and in right-knowing, comprehension of what we are and why we are here. It is quite plain, if we get this point of view, to understand why success in whatever direction we choose to turn, depends, for the Christian, on a conscious conformity of purposes and achievements with what we know to be the great plan of human destiny.

Regarding from the standpoint the labors and hopes of youth in their purely material relations to the future we cannot escape the conviction that prosperity depends more upon loyalty to right-doing than to any of the accidental causes which a superficial study of the subject sometimes leads one to fancy are the most potent agencies of success. It is quite true that persons whose private character is not above reproach are not scarce in the ranks of the socially exalted and opulent, but their presence there is not usually due to the fact of their moral unworthiness, despite the shallow asseverations of disappointed and disgruntled critics. These people are examples of accident-

al elevation in the purely materialistic order. They are not models for the emulation of intelligent, high-minded youth. The possession of wealth is not the sum of all earthly good as the spirit of our creedless age and country would fain make us believe. This is a thing that our Catholic youth must get firmly fixed in their minds if they aspire to a triumph worthy the name. Not that riches are to be despised by any means. It is a laudable ambition to aspire to that which can be used in so many diverse ways for advancing and promoting good. But money should be valued not for itself, but as an instrument, and very often, an indispensable one, the slave not the master of the soul as not seldom is the case in this subsidious character. It is a thing of tremendous power and utility, the procuring of which is commendable and a feature of every right-ordered scheme of human activity.

It pays, then, and it is worth while to do everything from the worthiest motive and with the best abilities at our command. Nothing in this world is so good that it cannot be better and the best is the ideal after which we should strive. One's ambition should be to excel in the business which he follows whether one be an artisan or an artist, a clerk or a professional man. And to excel means to work from an exalted sense of conscience and with a determination to give the best satisfaction within the compass of one's talent or industry. Similarly in the other relations of life. It is obligatory upon us to do our utmost to meet the duties of our particular station in life with the highest attainable degree of perfection—to be a truly dutiful son, a kind brother, a loyal husband or an affectionate father as the case may be; then again to prove a faithful employe, or a considerate and just master in whichever position we may happen to find ourselves. It is not enough to be on a level with the average; we must be above it, if we pretend to employ the will and reason with which God has endowed us, as their Author demands they shall be used. Perhaps to some this sounds like sermonizing or abstract generalizing, but those who are capable of using their intelligence, will have no trouble in apprehending how essentially important is the serious consideration of the matter to the question of success in its real significance.

The Church Under the Caesars.

The following summary of some interesting points in the early history of the Church in the Roman Empire was given by Rev. Dr. Shaban, of the Catholic University of America, in a sermon on "Church and State in the First Two Centuries."

The State objected to any worship, save its own recognized gods or cults by the nobles and magistrates. The mob of uncertain origin, the riff-raff of the Orient, might adore them or not as they saw fit, but Romans of standing were not expected to take up any of the new Oriental worship. The private meetings of the Christians and their general withdrawal from heathen society were a grave cause of offence, for voluntary associations had always been the horror of the imperial authorities because of their political suspiciousness. Then, as time wore on, the seditions caused by the senseless popular hate of the unfortunate harmless Christians, were a source of anxiety to the emperors whose sympathies, as a rule, were on such occasions with the city mobs, otherwise most detested by them. The slanders of the Jews, who hated the Christians for breaking the compact of Jewish nationality and for the abandonment of a temporal Messiah, worked evil to the Christians in high places. The growing strength of the Christian episcopate, its remarkable unity and prestige, the vast network of charities, the strange cosmopolitan sympathies of the Christians, the insidious and cunning source of anxiety to the emperors and their councillors. Above all, the inflexible obstinacy of the Christian seemed to the Roman authorities the worst of social crimes, the denial of the right of the State to absolute unquestioning obedience and devotion on the part of every citizen.

The personal conduct of the emperors toward Christianity is one of the most interesting chapters of the great struggle. The so-called good emperors like Marcus Aurelius, were often the worst enemies, for they saw in it the destroyer of the national gods, who were for them, the prop of the state. The bad emperors, like Commodus and Caracalla, were tolerant, and even kindly disposed. A certain affinity between the head of a world-state and a world-wide religion attracted the Emperors Tiberius, Hadrian, Alexander Severus, personal admirers of Jesus Christ. The Emperor Philipp, son of an Arab Sheikh of the Hauran, is said to have been a Christian. If Deicius tried to root out the religion, Gallienus was friendly. The Imperial women throughout the third century, from Julia Mamaea and Otacilia Severa to the wife and daughter of Diocletian, were even more drawn to the Christian religion. The choicer spirits could not but be attracted by the sublimity of so holy a sacrifice. Only the truth, it seemed, could inspire such confidence and so renew a society eternally decimated. Alternately blandishment and rage express the conduct of the astonished Imperial authorities until the day came when they yielded to the magnificent fascinations of a religion that had proved its right to universality by the same means as the Roman faith—endurance, sacrifice and faith—only of an infinitely higher kind.—The Christian Evangelist.

Tired? Oh, No. This soap greatly lessens the work. It's pure soap, lathers freely, rubbing easy does the work. The clothes come out sweet and white without injury to the fabrics. SURPRISE is economical, it wears well.

Waverley Bicycles. We Save Cost of New Tools. 1897 Models Sell for \$100. Catalogue free from us or the dealer. INDIANA BICYCLE CO., MAKERS OF WAVERLEY, INDIANAPOLIS, IND.

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 Catalogue. REV. J. M. MCGUIRE, O. M. I., Rector.

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 diverse 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. 1582. Revised and corrected according to the most authentic editions of the Scriptures, with annotations by the Rev. Dr. Challoner, to which is added the History of the Holy Catholic Bible, and Cabinet of Illustrated and Explanatory Catholic Dictionary of the Bible, each edited by the Rev. Ignatius F. Horstmann, D.D., Professor of Philosophy and Liturgy in the Theological Seminary of St. Charles Borromeo, Philadelphia, and prepared under the special sanction of His Grace the Most Rev. Jas. P. 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 10 x 4 inches, weighs 12 pounds, and is beautifully bound. For Seven Dollars (cash to accompany order) we will send the Bible by express to any part of the Dominion, charges for cartage 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 if, on examination, anyone is dissatisfied with the purchase, the book may be returned at our expense, and the money will be refunded. Bibles similar to those 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 3 pounds 6 ounces. This book will be sent to any address on 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, Ont. J. E. Bruner & 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. PROFESSIONAL CARDS. DR. WAUGH, 557 TALBOT ST., LONDON, Ont. Specialty, Nervous Diseases. DR. WOODRUFF, No. 185 QUEEN'S AVE. E. Defective vision, impaired hearing, nasal catarrh and troublesome throat. Eye tested, glasses adjusted. Hours, 12 to 4. LOVE & DIGNAN, BARRISTERS, ETC., 1415 Talbot Street, London. Private Jetté to loan.

Use It? ... Hair Vigor. ... Hair Vigor. ... Hair Vigor.

PAID ... Hair Vigor. ... Hair Vigor.

SALE OF TIMBER BERTHS. Department of Crown Lands. Toronto, June 2nd, 1897.

High-Class Church Windows. Hobbs Mfg. Co. London, Ont.

SALE OF TIMBER BERTHS. Department of Crown Lands. Toronto, June 2nd, 1897. ... J. M. GIBSON, Commissioner of Crown Lands.