

FIVE MINUTES' SERMON. Thirteenth Sunday After Pentecost. THE VICE OF IMPURITY.

There met him ten men that were lepers, who stood afar off. (Luke 17, 12.) It might seem strange that the ten lepers, who invoked the compassion of our divine Saviour remained standing from afar, and not approach Him. But whoever has any knowledge of the disease of leprosy is not astonished at their behavior. For leprosy is a disorder of so horrible a nature that the mere sight of such an afflicted person must awaken disgust and aversion; in addition to this danger of contagion is so great that whoever comes in contact with a leper may almost be certain that he has imbibed the fatal poison of that disease. What sin might be more impressively or more truly compared with that fearful disease of leprosy than the vice of impurity? This sin deforms and destroys, infects and poisons man, body and soul, and unless he anticipates the anger of God by severe penance, it takes him most infallibly to hell. This sin is also so dangerously contagious that its poison is almost infallibly imparted to all those who imprudently communicate with depraved persons. How should we not, then, tremble before so dangerous and fatal a sin, before a sin which, like no other, calls forth the vengeance of God and fills hell with victims!

us watch and pray, combat and flee, so that Satan may not triumph over our weakness. Let us renounce all bad, dangerous intercourse, and always guard our senses, especially our eyes and ears. Let us preserve fervor in prayer, and by the frequent reception of the sacraments, by devoutly honoring the Blessed Virgin, but particularly, by a constant remembrance of God's presence, and by the thought of death, gain that divine strength which will make us invincible in the struggle. We shall, then, protected by God's grace, gain the glorious victory, preserve unscathed our greatest treasure, innocence and purity of heart, and in death, receive that magnificent crown of triumph destined for the undefiled. Amen.

OUR BOYS AND GIRLS. THE STORY OF ST. GENEVIEVE.

Many, many years ago a little shepherdess tended her flocks in a country we call France, but which was then known as Gaul. That beautiful land had passed through many grievous trials, and its people had once been heathen; but for more than four centuries it had been under the sway of Rome, and its inhabitants were mostly Christians, speaking the Latin tongue, and having the manners and customs of their conqueror. All their towns were given Latin names, and the city we know as Paris had then the Roman name of Lutetia. It was a fine town, although by no means as large as it has since become. The barbarians of Europe did not at all approve of the conversion of the Gauls to Christianity and civilization; and, partly for plunder and conquest, and partly to show their lofty disdain, they would at every opportunity sweep down upon the people who had once been barbarians like themselves, and leave an awful trail of carnage behind them. It was at a place now called Nanterre about two miles from Lutetia, that the little shepherdess was born. The name by which she was christened was so difficult to pronounce that we will speak of it in its French form, Genevieve. She was a sweet child, and from her babyhood seemed destined for some singular and holy career. When she was about seven the good Bishop Germanus stopped at Nanterre on his way to Britain, and all of the villagers flocked around him to listen to his words and receive his blessing. Among the crowd his discerning eyes found one little face; and, calling Genevieve to him, he bade her sit down by his side, and gave her some kind advice and a copper medal marked with a cross. From that time the child felt more than ever that she was one set apart to do God's will in some uncommon way.

reward. A beautiful church—the Church of St. Genevieve, sometimes called the Pantheon—has been raised in her honor, and she has given a name to two religious orders. Her tomb is in the chapel of St. Genevieve, attached to the Church of St. Etienne du Mont, and easily accessible to devout travellers.—"Francesca" in Ave Maria.

CHATS WITH YOUNG MEN.

There is no blessing equal to the possession of a stout heart. Even if a man fail in his efforts, it will be a great satisfaction to him to enjoy the consciousness of having done his best. In humble life nothing can be more cheering and beautiful than to see a man combating suffering by patience, triumphing in his integrity, and who, when his feet are bleeding and his limbs falling him, still walks upon his courage.

Getting Employment and Keeping It. An Eastern paper asks these two questions: "Why are so many of our Catholic young men unable to procure positions, and when they do procure them why is it that they can't keep them?" What answer should that paper receive?

The Force of Habit. "If we shall exercise any measure of self-control with persistence," said Mr. Gratebar, "we shall soon find the force of habit coming to help us, just as it would influence us in the other direction if we inclined that way. It's a tremendous thing, the force of habit, but it is as ready to be helpful as it is to be hurtful. All that it asks is that we will start up a little ourselves, so that there will be room for it to get in behind us and push."

The strength of a habit is not realized until the attempt is made to break it. Then it rises up with tremendous power and laughs at a man's impotence.

Too Many Clerks.

We are painfully reminded every day by applications for situations as clerks that there are too many clerks. What a pity some of them did not receive a technical training in some branches of manual industry! Public and parochial schools turn out annually large numbers of recruits for the overcrowded professions, and the vast army of clerks in search of employment grows larger every year, while the death of native skilled labor is deeply regretted by employers. Foreign mechanics do the work that should be done by natives, and many of these foreigners are tainted with the virus of Socialism. The people do not want any playing with trades in the public schools; what is required is a practical system of industrial education which would turn out thoroughly skilled workmen. It should be altogether independent of the politicians who compose the Board of Education and should be in the hands of practical men. The man who devises and puts in operation the needed system will be a public benefactor.—Sunday Democrat.

The Care of a Bicycle.

After riding, the dust and the mud should always be removed from the frame, rims, tires, cranks, pedals and chains, as mud dulls the lustre of the enameled parts. Water should be avoided as much as possible in cleaning a bicycle, as it is liable to penetrate the inner parts of the wheel and cause rust to collect. If the mud has hardened, a few drops of oil on a cloth will remove it; use a dry cloth whenever possible. The various parts of a wheel should be lubricated at least after every five hundred miles ridden, the amount of oil to be used varying according to the various makes of wheels; some require more, some less, but in no case should more than five drops of oil be applied to any one part within the time mentioned. In cleaning around the bearings it is best to use a stiff brush.

When placing a wheel away after it has been in use, it should never be left in a damp place; special care should be taken with wheels which have been transported to the seashore, as salt air and dampness will soon make a wheel unfit for use. When at the seashore a heavy blanket should be thrown over it so as to cover all the parts fully; in the city a couple of large pegs driven in the side of a wall in some dry, out-of-the-way place, on which it can be hung by the frame, will be found most convenient and will insure its protection. The wheel should never be left standing in the sun, as it is injurious to the rubber tires. Do not allow oil to get inside or outside a tire, nor let benzine, turpentine, lime or chemicals of any kind reach it.

Impatience—Its Evil Consequences. Patience is valuable. Its value may be indirectly shown by exhibiting some of the evil consequences of impatience. The impatient man is seldom, if ever, just; he has no control over his temper or his tongue, and he says and does things for which he is obliged to repent whether he acknowledges his repentance or conceals it by persistence in an unjust course. Such a man not only inflicts injury upon others, but damages his own reputation. He loses the respect of his fellow-men by his hasty and ill-considered sayings or acts, so that in time little attention is paid to him or he is regarded as of no more consequence than a madman. His impatience, in fact, borders upon madness, and it is quite common for people obliged to be business with him to wait for his proxymos to pass, saying to themselves that when he comes to his senses he will act differently. Such a reputation is a great draw-

back to any man. If he should occupy a subordinate position he will be in danger of losing it in consequence of the quarrels his impatience engenders; if he is an employer of labor he will lose the services of the best men, who, being relatively independent by reason of their skill, will refuse to work for one who is abusive through his impatience and hot temper. If in a commanding position he will get only surly obedience and suffer from the want of a hearty disposition to second his designs. Impatience, when it is characteristic and not merely the temporary consequence of illness and suffering, is really a sign of weakness. The man who exhibits it has lost control of himself, and is, of course, unfitted to control others. He is whimsical and can accomplish little because he cannot face and overcome difficulties and discouragements, but can only rail against them.—Catholic Standard and Times.

EXTRAVAGANCE AT CATHOLIC FUNERALS.

The Catholic Sun. Reverence for the memory of the dead, however rational and admirable, should not be allowed in any way to prejudice the rights of the living. It is not difficult to find how far and in what way this applies to Catholic methods. It may excite some comment to say so, but we feel justified in saying that some of our people go almost too far in their reverence—as they regard—for the memory of deceased relatives or friends. One of this class of limited means and a large family, will sometimes be heard to say, "I'll spend every dollar I have, if it takes it, to give him a decent funeral!" What a mistaken idea of post mortem reverence is involved in so thoughtless a proceeding. Give the dead a decent burial, by all means, but let it be in proportion to the family means and have due consideration for the maintenance of the survivors. What a foolish, not to say vicious course it is to strip the little household or plunge it in hopeless debt, in order to be able to say that everybody at the wake was treated to the best and that so large a number of carriages had not been seen going to the church in a given number of years. Justice to the living should precede our duties to the dead, and it is manifestly criminal to expose the child to possible hunger that the father may have a silk lined casket or that the sister should go shoeless, that the brother's coffin should be covered with floral offerings that all have to be paid for. While there is some degree of gratification in noticing that, owing to the timely admonitions of the reverend clergy and the remonstrances of Catholic papers, the senseless sentiment that operates in these cases has been considerably modified of late years, yet it still prevails in some families to an extent that is neither creditable to their creed nor their intelligence. Our forefathers had only deal coffins and they are, presumably, in heaven. Their descendants go down to the vaults of death panoplied in oak, and we hope it is all right with their souls.

The mission of the Catholic Church is to teach and to suffer, even as was Christ. Everywhere it boldly tells the truth, everywhere it is persecuted. It never fears to speak as one having authority. It always expects to be maligned and opposed.—Catholic Columbian.

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