

FIVE-MINUTE SERMONS.

Ninth Sunday after Pentecost.

RICHES ARE GOD'S.

Brethren, a rich man is entitled to the ownership of his wealth. Every civilized nation rightfully guarantees to each of its citizens the possession and use of lawfully acquired property. But let us ask a question: Why is it that the evident, the irrefragable providence of God makes some men rich, and many men poor? Why is it that God will that there should be such a painful inequality of the goods of this world? Why are some men ready to perish of want, and others overflowing with superfluities? I try to say, and ought often to be said, that a good government will hinder the rich from getting richer and the poor from growing poorer. But nobody except a dreamer will hope for a state of things in which there shall be neither rich nor poor. Why, then, does God permit this? A solution of this difficulty is found when we ask, What says the Christian religion of the relation of the needy and the affluent? Just this: As long as the poor man lacks the necessities of life he holds a mortgage on the rich man's superfluities. So that, for example, the taxes paid for support of public charities are due by virtue of divine, natural right to the community's poor. What does Cardinal Manning say? "Even good and generous people do not know or remember that such a natural right, with its correlative natural obligation, exists. They pay their poor rates, as they think, as a tax or out of pure benevolence and gratuitous charity. This habit of mind rests on a denial of the rights and obligations of nature, and generates an essentially erroneous and even immoral, habit of mind. To combat this perversion of conscience, and to recall people, in a possible, to a higher sense of duty, I affirm that the foundation of our poor laws is the natural right of the poor to work or to break it. And this is the plain teaching of the Gospel.

So much for the principle. We only wish to apply it against the rich man's extravagance, reminding him that by the law of God the poor have a claim upon what he wastes. Be it remembered, brethren, that the rich man is only the steward of the Lord. Let him live fairly up to his state of life. But let him beware of reckless expense, princely state in a republic, the aping of lords and nobles where such conditions of life are plainly antagonistic to the providence of God. Let the wives and daughters of the rich bear in mind that every penny they spend has somewhere back, on its journey to their delicate hands, been stained with the painful sweat of the poor. Cardinal Manning quotes St. Ambrose: "It is the bread of the famishing that you keep back, and the clothing that you asked that you put by"; that is to say, your wasteful extravagance hinders you from that charity which the fact of superfluity makes an obligation.

Brethren, hear so many words that may sound harsh, listen to a few that are pleasant. Thank God that our rich Catholic people are so often exceedingly charitable, and that they so often present to their fellow-citizens the good example of wealth combined with simplicity of life and manners. And how often do we find men and women whose wealth would, in the eyes of the world, put them at ease and luxury, devoting not only their money but their time and their personal attention to the noblest works of charity! Still, where there is wealth we know that there is a tendency to luxury, to sloth, to selfishness of the most extreme type, and not only to forgetfulness but utter contempt for the poor of Christ. Against these tendencies it has been our purpose to protest in giving you this sermon.

A BUSINESS MAN'S TEMPERANCE LECTURE

John Murphy, general Superintendent of Pittsburgh Railway Company, has given the country a temperance lecture from the standpoint of the business man who always requires a clear brain in his employments. Mr. Murphy recently issued an order forbidding the employment by his company of men who use liquor or cigarettes, and in explanation of his drastic action gives this explanation: "Being an officer of a company that carries—and of course is responsible for the safety of—over two hundred and twenty-five million people per year, it becomes my public duty to use all reasonable means to protect the lives and further the comfort of this large number of passengers. Having for some time back noticed that our accidents were increasing, upon investigating the cause I satisfied myself that the standard of our men who did not use the liquor or tobacco (the latter in the form of cigarettes) was much above that of those who used either. I therefore deemed it my duty to abate the evil so far as lay in my power to do so, and tried to uproot it and cast it out through discipline, but found this method inadequate and ineffectual. I then went further, and concluded the desired end could be attained only by removing from the service or refraining from employing all men addicted to the objectionable habits alluded to. "It is my policy without abatement since I have by it proved beyond all doubt that it has raised the standard of our men. I have been criticised for the stringency of the order, especially the prohibition of the use of cigarettes, but on the other hand I have the assurance of our division superintendents (of which we have twelve), aided by my own observations, that persons addicted to the use of cigarettes, especially young men, are the most careless in their duties and less able to perform them than men using liquor in moderation. I may also mention that in seven-year experience as manager of public utility corporations I have had occasion to promote many of our men from the rank of conductors and motormen to officers, and in no case has a man using whiskey come up to the requirements."

"I PAY AS I GO"

From the Parish Visitor.

I met a fellow-man the other day who was very severe on another who had failed to pay a debt due him, and who puffed up as he said with a good deal of fervor. "I pay as I go." This suggested some questions, and I began to fire them at him. "How much did you pay the priest last year?" "Nothing, 'cause I don't owe him nothing." "What did you contribute to missionary work during the year?" "Not a cent; it is none of my business." "What did you give to charity in 1906?" "Nothing. I believe in charity beginning and remaining at home." "Did you help the cripple begging in our community the other day?" "No. Let all such go to the free hospital." "Did you ever contribute to the support of a free hospital?" "No. It is no home of mine, and I don't ask shelter from any of them." "Did you offer to help the poor widow who lives near you, and whom you know to be in want?" "No; for the poorhouse is the place for all such." "Did you help nurse that neighbor who suffered such long and painful illness?" "No. Doctors and nurses are paid for that work." "Did you ever give a word of cheer to a discouraged brother man?" "No; don't ever bother with such folks." "Did you ever speak a word of sympathy to a sorrowing soul?" "Never did, and never expect to." "Did you ever offer a hand to a fallen fellow-man?" "No; my hands are busy at work." "And yet you say you pay as you go!" "Hopelessly insolvent! Criminally in debt! Many times a bankrupt! Selfish spendthrift! Faithless to a high and sacred trust! Cowardly dodger of duty! False to God and man? Miserable miser! Repent! Ask for mercy, or soon you will stand in the presence of a just Judge and be pronounced an eternal bankrupt."

THE ABUSES OF CONTROVERSY.

A PROTESTANT CLERGYMAN READS A LESSON TO BIGOTS—CITES A SAMPLE INSTANCE.

We take the following from one of the scholarly articles contributed in the Sacred Heart Review by Dr. Starbuck, a non-Catholic clergyman, and professor at Andover seminary. It is curious and humiliating, that the habit of insulting Catholics, especially of high rank, whenever a difference of opinion occurs, is so deeply rooted among us, that we find it on every page of our newspapers. For instance I remember a controversy once arising on some point between The Nation and Cardinal Gibbons. The Cardinal who ought to know declared that the journal had misrepresented the matter, and exhibited some not unnatural resentment. The editors sneeringly replied, that no doubt the Archbishop would burn them alive if he could, but that luckily he could not. Now the Cardinal was either right or wrong. If right, it was the business of The Nation to own its mistake and express regret for having made it. It has done so for me before now. But then I was not a Catholic. If the Cardinal was wrong, it had but to address the higher Catholic authorities which contradicted him. In neither case was it excusable to taunt the other with unhappy facts of bygone centuries. In reality of course the editors no more believed that he wanted to burn them, than that he wanted to burn him. But the habit of insulting a "Papist" when we are out of temper with him is so fixed among us, that it is hard even for a gentleman to cure himself of it. It must be owned that this "short and ready method" of controversy saves a good deal of trouble. For instance, if I am at odds with a Presbyterian and he floors me in argument, all I have to do is to say: "Sir, if you could, you would burn me, as Calvin burned Servetus." So also if I had the worst of it in dispute with the Congregationalist I need only say: "Gentlemen if you could, doubtless you would hang me on Boston Common, as your predecessor hanged the four Quakers. Or else you would sell me to Barbados, as the Congregationalists once understood, although unsuccessfully, to sell my lineal ancestor in a double line, Daniel Southwick of Salem." Of course such logic would shut the poor men's mouths hopelessly. Baring Gould gives the same retort to some Catholic journalist that contradicts him. He may not be far out, for he is such a tramping writer that it would be no great crime to burn alive not him, but his books. Catholics, in their turn, could use the same method. Thus if by a Scotch Presbyterian, they need only say: "Reverend Sir, if you could you would doubtless throw us over the bridge into the water, as the Scotch Presbyterians of 1611 threw over eighty wives and children of Irish soldiers in one day." That should be an end of controversy. So it should be for any one who did not care to answer a fool according to his folly. I do not remember, however, having seen contumacious turned into logic by Roman Catholics at least of a class answering to the editors of The Nation.

A PROTESTANT EDITOR PRAISED THE CHURCH.

A remarkable tribute to Archbishop Ireland and the Catholic Church in the North-West appeared recently in the Bellman, a non-Catholic paper of Minneapolis. It was written with reference to the laying of the cornerstone of new St. Paul's cathedral. Following are some characteristic extracts: "The Bellman is a Protestant, technically, perhaps, a 'heretic,' although the word seems harsh when considered in connection with the spirit of religious toleration and freedom which finds expression in the North-West under the leadership of such men as Archbishop Ireland, Bishop Cotter, Bishop McGlockrick, Bishop Schwebach and other clergy of Catholic faith. Nevertheless, when the splendid achievements of the Catholic Church, both spiritual and material, are considered, the Bellman bows in reverent and respectful admiration to the great religious organization which celebrated with such fitting honor and such devout fervor the laying of the cornerstone of its St. Paul's cathedral. "There are those who affect to see in the might and power of this grand organization, which bears the banner of the Cross, a menace to American institutions; a temporal allegiance to an alien power which may demand from American citizenship such sacrifices as are incompatible with true fidelity to the State. This sentiment, once more prevalent than it now happily is, occasionally finds expression from Protestant pulpits. "It is unworthy and un-Christian. . . . We can not recognize any distinction between Catholic and Protestant in the discharge of the citizen's duty to his country. If there be any, it is certainly not to the disadvantage of the former. In the upbuilding of the Northwest the Catholic has done at least an equal share. In all that contributes to the better and nobler ambitions of humanity, to charity, to loaning, to the relief of the sick, to the care of the orphan, to the comfort of the distressed and the peace of the soul, where shall we justly place the Catholic Church but in the very front rank of human agencies directed toward the development of divine beneficence? "The narrowness of soul, the smallness of mind that would detract by distrust and doubt from the splendid achievements accomplished through the Catholic faith by its priests and laymen, must be pitiful indeed not to be able to recognize that an underlying spirit of humility and true righteousness is the very mainspring of all these good works which this Church has done, is doing, and will continue to do. "AMERICA NEEDS THE CATHOLIC CHURCH."

THE CHURCH RIGHT AFTER ALL.

Commenting on the return of Protestant churches and individuals to some fragmentary parts, at least of Catholic beliefs and practices, the Calendar of the Paulist church, Chicago, says: "Yes the old Catholic Church knows best after all. Don't you see, you poor wayward protesting children of Luther and Wesley and Henry VIII., and the two or three hundred other human founders of human religions, that the Holy Spirit is within and around and about this great Catholic Church and that 'He reacheth from end to end mightily and ordereth all things sweetly?' The Catholic Church is right about the divorce problem. It is no 'problem' to her. And your Protestant minister admits it; but it is one of the 'hard sayings' of Jesus, this teaching, 'What God hath joined together let no man put asunder,'—and too few hear it and live it. And the Catholic Church is right about the confessional, and she is right about prayers for the dead, and she is right about St. Peter and his successors. And Scripture and history and tradition, and the up-to-date high criticism and learning, of which some said our Church was afraid, are forcing the very ones who once said these things to accept the Church teachings which they once denied. These are the signs of the times, and they are momentous to the Catholic Church."—Paulist Church Calendar.

STRANGE WORK FOR SEMINARIANS.

We talk a good deal about supporting the Catholic press in this country but certainly they have a unique way of spreading Catholic truth over in Spain, as we glean from a Spanish exchange.

In the diocese of Murcia there is a movement called "the Crusade of the Good Press." It is an organization composed of young seminarians organized into "decurias," or groups of ten, each decuria having a director. There are twelve groups with twelve directors, and over all there is a director general. The duties of these future priests? Strange as the fact may seem, they are (1) to solicit subscriptions for Catholic journals approved by Episcopal authority; (2) to persuade Catholics to give up dangerous infidel or immoral periodicals, pamphlets or books; (3) to collect a fund and use it in circulating safe Catholic journals, pamphlets and publications. This work they are obliged to continue during their vacation and make report, each to his director, who reports to the general director, who reports to the Bishops of the diocese. This is a strenuous apostolate of the press but it has several points in its favor. First as Spain is of bleak Liberalism, Red Socialism and black anarchy, those young men get a grasp on conditions and do much good in rescuing the wavering from peril. Last vacation the twelve decurias secured 178 subscriptions to Catholic papers, killed 206 subscriptions to the Radical press, captured 230 Radical books, immoral novels and Protestant Bibles, and distributed 3,000 copies of Catholic journals and 16,500 pamphlets bearing on the propaganda of the good press. This country is not Spain, of course, but much work of the kind might be done here. The Spanish Catholic press is not, we must confess, singularly interesting, being heavy devotional and dull; but it is waking up and will improve. Apparently the Bishops of Spain are convinced that the Catholic press can help.—Syracuse Catholic Sun.

CONVENT DISCIPLINE.

A writer in the Living Church (Protestant Episcopal), of a recent date expressed the opinion that the Reformation, suppressing as it did the stately ceremony of the Catholic Church, made the English the worst mannered race in Europe. This is in agreement with the saying attributed to Guizot, the French historian, that the Catholic Church, with its principle of obedience and its ceremony, is a great school of manners. Corroborating this opinion is a little story told by Maurice Francis Egan in the June Rosary Magazine, about a very distinguished Hebrew gentleman who deplorable, the other day, the suppression of a well known convent school for girls in Paris. Mr. Egan declares that this Hebrew gentleman denounced the French Government in impassioned language. "I have always sent my daughters and nieces to that school," he said. "Why," asked Mr. Egan, "do you want them to be Christians?" "Oh no he answered, 'it is because of the exact observance of cere-sistencies. The pupils there were never allowed to lose their self control. And then, they were all obliged to attend high Mass which is a training in itself.'"—Sacred Heart Review.

THE POPE ON DIVORCE.

HOLY FATHER SENDS LETTER TO SOCIETY WOMEN OF NEW YORK.

Pope Pius X. has issued a call to society women of New York to aid in preventing the spread of the divorce evil. The Pope's letter was written to Miss Eliza O. B. Lummis, founder of the Daughters of the Faith, and was read by her at a meeting of the organization on April 17, presided over by Msgr. Lavelle and addressed by Archbishop Farley. In his letter the Pope lays down rules governing the duties of society women in connection with divorce. He says: "Among these duties we mention particularly that of protecting Christian marriage against the disgraceful stain of divorce; of providing for proper education within the schools; of checking those pests of society, namely, the shameless licence of spectacular representations and immoral books, of idle and wanton conversation and gatherings, and the shameful extravagance of dress." The Daughters of Faith was founded by Miss Lummis, with the approval of

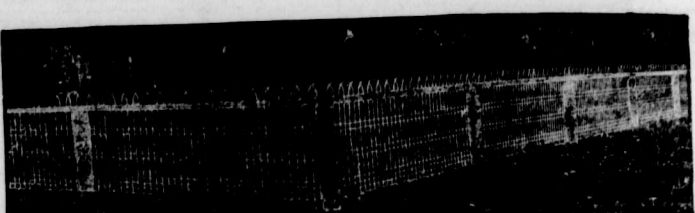
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CHATS WITH YOU

Plain speaking is so wholesome. We heard a recently. Four young men in business. The business is small one, and not able to all as "bosses," but they think it is. Last summer they went off on a vacation, leaving the business to three employees. One of them called to neighbor, and said: "Hello, Mr. Smith, take a vacation?" "Not when I have a lot of work on hand," he replied. "Well, I think ever take a vacation. He better for it," said the "Say," said the neighbor get angry when one what he thinks, do you? "Of course not. Boss get angry at you." Mr. Smith looked at and said: "You're an ass!" The young fellow felt that, but Mr. Smith said: "See here! There's a salary when one is in your shop and is drawing each week, and in. How long can you that? You young fellow work and hustle, if you need." The advice was good. The young fellow will soon go out into a livelihood. Almost that, for even when one must have the more. He must mean only in the business gages, but in building for honor and manliness being a Christian gentleman capital for a young man. That term includes all and if he strives to do ever department, he will engaged, he will succeed. Success does not always riches does not always integrity; and you secured when one is right in all the business themselves much of fortune.—Our Young Intentions the paving of the comfortable place is posed of good intention, also has this material paving, though it is for almost any purpose people whose houses are "just going to go to a cow or a horse when going to" mend the gate, who are "just stock when it goes who are "just going when it goes to prote going to" help a dies, who are "just some flowers to a it proves too late. "Just going to" lives, but never get be always intending but never find time says Tilton, "is put off drinking and starved to death." In a factory at Cl motto, "Do it now lived up to by eve the world much of penings, says, "I d raptly through ba dreds of pictures out books without out half the tangen social life. The ha accomplish duties much needless unb bughars weigh on vent the satisfied from duty well p tasks promptly un difficult than ve ant of accomplishment any hardship expe to be known for un tions. Good inten come the good de rasher, loved and fa rather than just all the difference failure. Vanity is not, it ate idea of an ex ordinary desire fo even when we kno serve either. It which is so great, dnce the objects to our own consci symptoms? Never be disc things get on never fail to do lies next to you a hurry, but be the sublime pr Learn to endure may come upon life. Ingratitude is pence; but soon be rewarded by C man. All Past Ages h The man who o throbb with grati life for being bo age of the world, that he owes a t past, to all t struggled and before him, is kind of stuff. In a man, and he o drone, a thief of Everything th enters into yo enjoy the sum moment of your told thousands their lives to forge, the blaes you now enjoy, blood that have sads who have misery of pris chase the liber