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Eighth Sunday after Pentecost.

THE JUDGMENTS OF GOD. Make to yourselves friends of the mammon of iniquity; that when you shall fail they may receive you into everlasting dwellings. (Gospe of the day.)

My dear brethren, there will come to each one of us a day when all those earthly goods we now enjoy shall fail us, when we shall have to turn our backs on the world and all that it has to give us, and prepare ourselves to stand before Him to whom all things that we had and enjoyed belong, and give an account to Him of the uses which we have made of them. have, like the steward in to-day's Gospel, a Lord and Master; and to Him we must sooner or later give an

account of our stewardship.

And it is only too likely, we may say it is indeed certain, that when that dread moment comes at which this world must be left behind, the charge will also be made against us, as against the steward in this parable, that we have wasted our Master's goods. Our consciences will rise up and condemn us, and anticipate the accusation which shall be brought against us when we shall actually come face to face with God. Then all the security we have had in the thought that we are not murderers, robbers, or adulterers shall vanish; we shall not be able to console curselves with the idea that we have done no great harm to any one. We shall see how selfish and how sensual our lives have been that we have wasted for the pleasure of a passing moment the greater part of those gifts which God gave us for His service. Wasted our time, our strength, our knowledge, and our bilities in getting for ourselves the eans of gratification or amusement, r in raising ourselves for our own ake to a position of honor or of wealth. We shall see what we might have been what God meant that we should be, nd compare it with what we are.

Fain would we then be able to say ith St. Paul, "I have fought a good ht. I have finished my course.' indeed we shall, it is to be hoped, ave kept : but we shall feel that our s been but a poor and cowardly e, and that we, instead of finishing course which our Lord laid out for us, have gone over only a very small part of it, and that its goal is far, far

way. What, then, shall be our hope? For ope we must have if we would not ffend God even more then than brough life. He commands us to ope; but in what shall our hope be claced? Where or in what but His mercy?

are, and make the little, miserofferings which we have to sent to Him, the remnant of what gave us, into some kind of a crown ernal life, if only we will turn to with our whole hearts; if we will east, at that last moment, really we in Him, hope in Him, and love He that perseveres to the end,

ation are making the most of their chance to snatch it from us? Will e with whom we have enjoyed life man; "a stand by to help us?" It is to be again?" ed that they and all that they have for us will not avail us much valuable to us will be those, i ed we have such, whom we have ought for our own sake, but whom ed for God's sake. And it is not ches which we amassed that will e precious to us, but such as we given away to those who needed

re than we. ese are the friends which our r when our eternal destiny hangs abling in the balance. These are friends which may be made by that on of iniquity, those worldly es which are too often the occasion in, and whose prayers and blesss may indeed be the means of our ing received, in spite of our unproeness, into everlasting habita-Happy is the man who, when comes to die, knows that God's poor e prayed for Him, and have blessed

Four Qualities of Drunkenness.

When Adam first planted the vine an came and killed a peacock over and the vine drank its blood. When vine grew and put forth its leaves an came again and killed an ape ir it, and the vine drank the blood of ape also. When grapes first formed the vine he killed a lion over it, and vine drank the blood of the lion. hen the fruit was fully ripe Satan e once more and killed a pig over it, the vine drank up that blood also. ice, he who drinks of the fruit of vine imbibes these four qualities. n he first tastes the wine, and it ins to crawl in his limbs, the color ms in his face, and he becomes gay peacock. When the first signs of enness come upon him he plays, hands, and dances like an the wine grows stronger within he grows violent like a lion, and lenges every one else. At last he ws like a pig in the mire, desiring to sleep, and his strength is .- Translated from the Arabic, by

Noorian. ll run down" from weakening effects of weather, you need a good tonic and buritier like Hood's Sarsaparilla. Try

OUR BOYS AND GIRLS.

Little Helpers. "I will be a little helper."
Lisps the brook.
On its silvery way it goes.
Never stopping for repose.
Till it turns the busy mill,
In some nock.

"I will be a little helper." Smiles a fittle neigher,
Smiles the flower,
By the wayside, in the field.
All its beauty is revealed,
Unto sad and wenry hearts,
Though skies lower.

"I will be a little helper,"
Sings the bird.
And it carols forth a song.
Though the cheerless day be long,
Bringing to some helpless one
Some sweet word.

You can be a little helper, Child so fair! And your kindly deeds can make, For the Heavenly Father's sake, Sunshine, love and happiness Everywhere!

-GEORGE COOP ER.

How Did They Rise? Risen from the ranks. Poor boy becomes rich man. Little schooling, nevertheless — statesman! Cooper, Greeley, Lincoln, — the procession is endless. We have them paraded before us to excite our emulation. Exemplars for our youth. Careers calculated to stir our ambition, etc. But how did they rise? Discover for us the ladder. Primarily, the

cause lay in the fact that they had brains. But brains are like success and riches, — not to be had by the mere wishing. Where did these men get their brains, their ideas, their mighty conceptions, aims, purposes? These men read. Their fund of information was not gathered at the corner grocery but from the great books of the world. Their ideas were not contracted to the fashion of the cross-road neighborhood or the tenement block; their knowledge of man was not confined to a ward election or a county fair, but their convers-

ance with books made them the mas ters of the wisdom of other times and other places: the familiars of the great thinkers, teachers, philosophers, wits and statesmen whose ideals, successes and wisdom they made part of their own experience.

education stopped at the school or projected beyond it. there or in what but His mercy?

The moral is that a people's institutions, joined the Society of Jesus, devoted tions, its schools and its church life himself to the sufferers and being him-

When Abraham Lincoln was a poor lawyer, he found himself one cold day ast moment the faith, hope and charity which we need? Who will help us to ersevere when the enemies of our divation are making the most of the stephane when the company of the service when the enemies of our divation are making the most of the service when the enemies of our divation are making the most of the service when the enemies of our divation are making the most of the service when the enemies of our divation are making the most of the service when the enemies of our divation are making the service when the enemies of our divations are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the enemies of our divation are making the service when the service when the enemies of our divation are making the service when the

take my overcoat to town for me?"
"With pleasure," replied the gentleman; "but how will you get it church itself.

"Oh, very easily," said Mr. Lincoln, A NEW DANGER TO OUR LIBER- Bible and its teachings as to the "as I intend to remain in it."
"Sly dog," said the gentleman laughing, "jump in," and the future

laughing, President had a pleasant ride. What Worms Can Do.

Mr. C. Davison has examined the sands between Holyhead and the coast of Northumberland, England, a large, flat stretch of beach familiar to most persons who travel by the east route to in to-day's gospel, tells us to Scotland. The observer found that that they may help us at the the number of castings of sand thrown up by the lobworms gave an average of 50,000,000 to the square mile. portion of the castings was weighed and the total weight thrown up annually was thus shown to be, in some places, about 901 tons per acre; at other points it was a good deal less than this, but in still other parts it amounted to no less than 3,146 tons

> If all the sand thus passed through the bodies of those animals in the course of twelve months was spread out it would give an average thickness of not less than thirteen inches. How many and various are the changes produced in the sand by the wonderful activity of these industrious worms it is impossible to say, but it is easy to see how the presence of such creatures in large numbers operates with other forces to produce a kind of order on the surface of the earth and to replace

> crudeness by beauty.
>
> The thing that strikes one most, however, is the magnitude of the results which can be produced in a short time when a large number of separate individuals work in co-operation by the same methods toward the same end.

Life Saved by a Parrot. There was a tragedy the other morning in the shadow of Manhattan field, in New York, where the Yale foot-ball champions lowered the colors of Princeton for the tenth time. A little frame house standing by itself to inspire confidence and acquire in-near the entrance to the Manhattan fluence is to not make one's self ridicul-Athletic Club's home burned down and the body of one of the inmates was burned to a crisp in the flames. The entire family, consisting of Martin have been agitating for woman suff-and Edwin Grassmuck, their aged rage since the time of Fanny Wright? weather, you need a good tonic and purifier like Hood's Sarsaparilla. Try escaped death by the merest chance. The Grassmuck brothers owned a parrot which, like most parrots, is women, are opposed to, or at least not

ma!" "Emily!" the parrot screamed a dozen times as the several members of the family tumbled out of bed to see what was the matter. It did not take them long to find out. The house was in flames. There was no time to save any of the effects of the tenants. They made their way as best they can be the core as in the provider of the midst of heart they are also best they are also be a few and a second a secon best they could out into the open air, and before the fire department could be summoned the house had been reduced to ashes. The parrot which had saved their lives was burned to death in the flames with the servant

valued at \$1,500 and was uninsured. St. Louis of Gonzaga.

The beautiful church of St. Ignatius, Rome, where the feast of St. Louis of Gonzaga is celebrated, is situated clos by the noisy and worldly Corso which is for Rome what the lively Broadway is for New York. This is one of the most beautiful as well as devotional churches of the many hundreds in the grand Ecclesiastical City. Here the Italians enter and leave more silently and reverently than is their wont, for although they dearly love their churches they never bear that exterior of hushed and respectful reverence seen in other nations when visiting the House of God.

But the good people enter and leave the great church of St. Ignatius, where silence and order hold their gentle though powerful sway, walking on tip-toe down the aisle, and even the most turbulent-looking kneel in reverent awe before the altar of the Blessed Sacrament. The Italians have the greatest devotion for the memory of St. Louis de Gonzaga, and when forgetful of the duties, his name alone has often recalled a youthful prodigal to his senses, full of repentance and good resolutions for the future. St. Louis was born in Lombardy in 1568, and although a member of one of the then reigning families, he lived, in the wits and statesmen whose ideals, successes and wisdom they made part of their own experience. In that manner they gathered ideas and purposes of their own. They were thus inspired with ambitions and the wisdom to work upwards to the ends they sought. This will appear from a close study of the lives of all truly successful men. Books did a great deal for them. from a close study of the lives of all truly successful men. Books did a great deal for them. A taste for reading was the most valuable elements of their education whether, their ments of their education whether, their capacition stopped at the school or raged in Rome during 1591, the young capacition stopped at the school or noble who at eighteen years of age had fail in a very important respect if this element in the intellectual and moral upraising of the people is deficient.—Catholic Citizen.

Lincoln's Cheap Ride.

When Abysham Lincoln was a seen. But the salterers and being filting from the salterers and salt Benedict XIII., by a Bull in 1729, named him the special protector of youth, and since that time all the students in the Roman colleges and other institutions, regularly meet on the saint's feast day, in the Church of St. Ignatius where they make a general Communion, and afterwards visit the

TIES.

Rev. Madison Peters, Dr. Rylance and some other self-appointed guardians of public safety can be very enter-taining sometimes without intending it. They see in the movement for woman suffrage a new danger to the nation. Heretofore they have been afraid of the priests, the Jesuits, the nuns and the Little Sisters of the Poor. Thus far they have safe-guarded the country from these. But if woman suffrage be granted, Catholic women, married and single, will be let loose to storm the ballot-box, and then what is to become of our liberties? Before this irresistible phalanx of bon-nets and ribbons the heart of Rev. Peters fails him. He is up to the tricks of the priests and Jesuits and knows how to outflank them, but how to circumvent this invasion of Catholic femininity?

He thinks they will vote as the

priests tell them to vote. Well, supose they do, cannot the Peterses and Rylances tell their feminine followers to vote the other way. This plan would seem to be a simple way of meeting the enemy and saving the country. There is but one weak point country. There is but one weak point in it: their advice might not be taken. There are good grounds for fear on this point, for there are a great many sensible women among Protestants who are able to estimate pulpit politics and politicians at their true value. The fact is these political preachers feel instinctively that they have not that in fluence with their poeple that the priest has with his. Influence is the child of confidence, and the fears of the reverend demagogues are humble confession that they do not in spire sufficient confidence to influence Protestant womanhood to follow their political instructions. This fact speaks volumes for the solid sense of Protestant womanhood. The best way and the Peterses and Rylances

should make a note of it. But all this aside, who are those who

called "Polly." At 2 o'clock in the morning the family was aroused by the parrot's piercing screams. "Ed-the great advantages the Rev. Mr. Peters thinks it would give them. the parrot's piercing screams. "Ed-win!" "Gaspard!" "Martin!" "Mam-ma!" "Emily!" the parrot screamed But it is true nevertheless.—Philadel

END OF THE WORLD.

The Opinion and Belief of Catholies on This Point In the midst of business, politics,

fashions and the countless material subjects which take up the time and thought of men and women, there seems to be time left for the consideration of other questions; and not the least of them of late has been the quesgirl, Olga Muller, and sixty chickens and a pet dog. The building was tion: "Is the world coming to an end?" Several sermons have been deivered on the subject which have at tracted much attention. With a view o ascertaining the opinion of the clergy on the subject, the *Tribune*, of New York, has asked the views of some representative men of many denomina

The Provincial of the Jesuits, of New York and Maryland, Very Rev. William O'B. Pardow, was asked his opinion on the subject, and said:

"The question of the end of the world was extensively discussed about the year 1000, and there are records extant which show that much was poken and written to establish the fact that the end of the century would be the end of all things. At that time it was the sentiment of the whole Catholic Church that there was no reason to look for destruction; there was no evidence that the Lord would annihil ate matter. What we believe then we believe now. The Church has never made any official declaration on the subject, and the opinion and learning of the Catholic Church are that no man can know when the end may come.
Our belief is expressed clearly in St.
Matthew xxiv., 36. The day and hour knoweth no man: no, not the angels of heaven, but my Father only We cannot presume to have knowledge which is denied even 'the angels of

heaven. "The only present sign, and one which might possibly be construed into pointing toward an end within a few centuries, is the weakening of faith which was anticipated in St. Luke xxiii., S, where it is asked: 'Nevertheless, when the Son of Man cometh, shall He find faith on earth?' Agnosticism, skepticism, atheism and all sorts of unbelief are certainly growing and faith is growing less; and this fact, coupled with the sign given in St. Luke, may account for some men holding that the end is near

"But this falling away from faith does not show itself in the Catholic Church, where the creed is very clear and definite, and where belief is as it was centuries ago, and as it ever will be. But in churches where there is no authority, where no one leads and the people are allowed to follow their own inclinations and form their own opinions as to the Bible and its mes-sages to man, there has been this falling away from faith; and from those sources have come the recruits in the ever increasing army of unbelievers and agnostics. And thus faith, which in the beginning meant the acceptations of a belief on the authority of a teacher, has now come to mean only in Rome and which is situated up inman's opinion of what the teacher taught. Under these conditions it is terminable flights of stairs over the but natural that men of many minds should misconstrue the meaning of the

second coming of Christ. "Those who are reventilating these theories as to the end of the world be lieve they are following advanced ideas, but we must remember that development of doctrine by the aid of the light of science can never cause what was true to be developed into the untrue. Science may lead us into new fields of investigation, but science cannot destroy truth, and what was true beyond dispute centuries ago is true to day; what was beyond our ken then and unknown even to the angels is equally far from us to day. Science holds the torch for man so he may the better see things that are to be seen, but its light does not illuminate mat ters which are not intended for him science develops facts; thus biology is a development of science; but mathematics is an old story, and what was true in the days of Euclid has not been touched in the slightest by modern development—no light of science will ever be able to prove that the shortest distance between two points has become a curved line, nor that twice two

is anything but four.
"So the Catholic Church teaches with regard to all truths; and as in former times it pointed to man's com plete ignorance as to how or when the end of the world would come, so it lieves to day, and so it will until the Son of Man, as the Bible hints, reveals

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to us what is now hidden even from the angels."

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