

FIVE-MINUTE SERMONS.

Twentieth Sunday after Pentecost.

CHRISTIAN MARRIAGE.
My dear brethren, we shall, on this occasion, occupy the short time allotted to us with some remarks on a most important subject, namely, that of Christian marriage. We ask for your special attention to what we have to say on this matter, on account of the great bearing which it has on your happiness both here and hereafter, and hope that you will endeavor to understand thoroughly the teaching of the Church regarding it, and that you will resolve not only to obey the laws, but also to follow her suggestions and be governed by her spirit in an affair in which your warfare is so deeply concerned.

The great majority of Christians, as well as of the world in general, are called in the providence of God, to the state of marriage; and their calling is as truly a divine vocation as that of others to the religious life and to the priesthood. If, then, the priest or the religious cannot expect to save his soul if he neglects the virtues and the duties proper to his state, neither can those who enter the state of matrimony, if they do not appreciate and endeavor to fulfill the requirements and conditions which God has attached to it; if they rush into it without thought, and remain in it simply from convenience or necessity, without realizing its responsibilities or feeling the burden which it imposes on their consciences.

And yet this is what very many seem to do. Of course we take it for granted that a Catholic, worthy of the name, will not marry a person of a different religion. But one should not marry a bad Catholic. Many appear to be indifferent in this matter to their eternal salvation and act as if conscience and religion had nothing to do with it, but they disregard and fling to the winds even the most common and obvious dictates of prudence as well as their comfort and peace in this world. What possible hope of happiness in married life, for instance, can a young woman have who unites her destiny with that of a man who is evidently falling, if, indeed, he has not already fallen, into confirmed habits of intemperance; whose past and present life gives no assurance of advancement or worldly success, but, on the other hand, every indication of the drunkard's failure, ruin and degradation? What can she be thinking of, for a mere fancy or caprice, accept the offer of one to stand as her protector and support whose selfish and beastly appetites are sure to make him soon trample her under his feet, and treat her merely as a drudge to be starved with her children in order that he may gratify his passion for drink, and to be kicked and beaten if she so much as implores him to reform? Or how can she dare to take for her husband one whose sensual passion is certain soon to extinguish every spark of true love he may have felt for her, and who will, before long, be unfaithful to her for the very reason that made him at first seem faithful?

It is painful to speak of these things; but, unfortunately, the frequency of such cases obliges us to do so. Such miseries in marriage cannot be considered, at least in cities like this, as exceptional and extraordinary; no, they must be taken into account, not as mere possibilities, but as actual realities. And, of course, there are others which are not so common, but which, the one of which I have spoken will serve as examples. It is, then, the part not only of Christian prudence but also of worldly common sense, to make sure, as far as possible, to avoid these dangers. It is far better to remain single than to make a bad marriage; let every one, then, before taking this most important of all steps in life, look carefully where it will lead. Let every one, and certainly every Christian, before selecting a companion for life, whose place no one else can take, satisfy himself or herself that the one who is thus selected has the qualities that are calculated to insure happiness to both parties; that he or she has natural virtues and good habits, well and solidly formed; at least industry, sobriety, and those qualities in general which businessmen, for example, try to secure in those who are to be charged with matters of far less consequence than the support and care of a family.

No means have been taken by the manufacturers to push the sale of their "Myrtle Navy" tobacco except giving from time to time a simple statement of the facts connected with it in the public press. The large and rapidly increasing demand for it has been the result of the experience of smokers which these statements suggested. Their advice to business men is to advertise largely if they have the right article to back up the advertisement with.

If children are troubled with worms, give them Mother Graves' Worm Exterminator; safe, sure, and efficient. Try it, and mark the improvement in your child.

C. R. Hall, Grayville, Ill., says: "I have sold at retail, 150 bottles of Dr. Thomas' Electric Oil, guaranteeing every bottle. I must say I never had a medicine in my life that gave such universal satisfaction. In my own case, with a badly ulcerated throat, after a physician prescribing it for several days to no effect, the Electric Oil cured it thoroughly in twenty-four hours, and in threatened croup in my children this winter, it never failed to relieve almost immediately."

Messrs. Scott & Katz, Chemists, Bowmanville, write: "We would direct attention to Northrop & Lyman's Vegetable Discovery, which is giving perfect satisfaction to our numerous customers. All the preparations manufactured by the well-known house are among the most reliable in the market."

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MONKS AND NUNS.

Why Do the Enemies of the Church Bother About Them?

If there be a subject against which public writers, public speakers and public talkers are perpetually declaiming, it is what is called the religious life—the life of monks and nuns. The whole literature of countries that are not Catholic is full of all manner of tales, calumnies, slanders, fables, fictions and absurdities on the subject of monks and nuns.

Now, why should men trouble themselves so much about it? Why cannot they leave peaceful people to use their own liberty? No man or woman is compelled to be monk or nun; and if by perversion of light, if by idiocy, as the world calls it, any should be found to desire to live the life of a monk or nun, why should public opinion trouble itself so much about the matter?

Men may become Mormons; they may settle down at Salt Lake; they may join the sect; they may adopt any practices which do not bring them under the hands of the police, and the public opinion of this country does not trouble itself about them.

What, then, is the reason why it troubles itself about the religious life? Because it is a life of perfection; because it is a life which is a rebuke to the world, a direct and diametrical contradiction of the maxims and maxims by which the world governs itself, the world is therefore conscious of the rebuke, and uneasy under that consciousness.

When the Son of God came into the world, all men turned against His choice. The few whom He called to be His disciples. Even a heathen philosopher has recorded his belief that if a perfectly just man were ever to be seen on earth, he would be out of place and a wonder; or, as we may say, a monster among men. And why? Because, in the universal injustice of mankind, he would stand alone, and his life would be a rebuke. In Holy Scripture this is described, as it were, with a pencil light. In the Book of Wisdom, the man of this world says: "Let us lie in wait for the just; because he is not for our turn, and he is contrary to our doings, and upbraids us with transgressions of the law, and divulgeth against us the sins of our way of life. . . . he abstaineth from our ways as from filthiness, and he perferreth the latter end of the just. . . . he is grievous unto us even to behold."

The finger of the Holy Spirit has traced the real analysis of this animosity against the religious life. Some years ago I remember reading a paper upon "The Extinct Virtues," and what were they? Obedience, chastity, voluntary poverty. If so, then the eight beatitudes are extinct. I do not suppose the world would accept this. They would count me a severe and an unjust accuser if I were to say that disorder, unchastity and the love of riches are the ascendancy of modern society. But if obedience, chastity and voluntary poverty are extinct, their opposites must be in the ascendancy. Of this I am sure that the prevalent spirit amongst men at this day is to feel a secret hostility against a life which surpasses their own, and therefore it is that we hear tales, fables, slanders, fictions about monks and nuns.—*Cardinal Manning.*

The Rosary.
The end which St. Dominic proposed in the institution of the Rosary to honor the Blessed Virgin, to make her known, loved, served and invoked by the one of which I have spoken will serve as examples. It is, then, the part not only of Christian prudence but also of worldly common sense, to make sure, as far as possible, to avoid these dangers. It is far better to remain single than to make a bad marriage; let every one, then, before taking this most important of all steps in life, look carefully where it will lead. Let every one, and certainly every Christian, before selecting a companion for life, whose place no one else can take, satisfy himself or herself that the one who is thus selected has the qualities that are calculated to insure happiness to both parties; that he or she has natural virtues and good habits, well and solidly formed; at least industry, sobriety, and those qualities in general which businessmen, for example, try to secure in those who are to be charged with matters of far less consequence than the support and care of a family.

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Two Converts.
The Rev. Father Whelan, of Plumsted, England, has received into the Church Dr. F. D. Hamilton, late Army Medical Staff, and also his son, Mr. William Henry Hamilton. Dr. Hamilton is the eldest son of the late Rev. R. P. D. Hamilton, rector of Rathenny and vicar of Athlumney, in the diocese of Meath, and cousin of the Rev. Francis Hugh Hamilton, M.A., Oxon, also a convert to the Catholic Church.

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