FIVE-MINUTE SERMONS.

Third Sunday after Pentecost.

HOW TO BEAR BURDENS.

Cast thy care upon the Lord and He shall sustain thee. (Gradual of the Mass.)

Which of us, dear brethren, is without his burden or his care? Whatever our station in life, however high or lowly we may be, to each comes his portion of sorrow, to each come difficulties and temptations. If we escape one trial we are sure to find another, and probably a worse one, awaiting us. It is our lot here upon earth to suffer, and we ought to expect nothing else, for if we hope for perfect happiness in this world we are doomed to bitterest disappointment. The way in which to carry ourselves with regard to our difficulties is not to seek to avoid them, or when they come upon us to run away from them, but to accept them as the portion of our heritage and to make them a source of merit and sanctification. If we would but cast our care upon the Lord, if we would but willingly submit to what His all-wise providence designs for us, these apparent miseries would become for us real blessings and bring upon us the choicest of God's gifts—an increase of His holy grace in our souls, God will help us sustain our burden if we receive it with resignation; if we love it He will make it even sweet to bear.

But, you say, this doctrine is very pretty in theory. How about the practice of it? It is not so easy to be indifferent to the things of this life, to the wants of the body, so as to be quite as willing to be poor as to be rich, to have a good, substantial meal or a morsel of cold victuals. People cannot be expected to prefer misery to happiness.

We are not asking you to prefer misery to happiness, nor even to be indifferent as to what shall happen you. Although this would be far more perfect and would soon make him who had such disposition very holy, still we do not ask so much. What we would wish you to do is what we think all are bound to do—namely, to have confidence in the providence of God; to recognize His hand guiding the course of events in our behalf. We know that He is good and merciful and ready to help us in our need; we know that even when He punishes it is not so much in anger as in love that He does so; yet we complain and are discontented, and some even go so far as to blaspheme the God Who, at the very moment when we are treating Him with such indignity, is lovingly working all things together unto good, Who is doing for them more than they would ever hope for.

Oh! what pride is theirs, who set up their judgment against God's and insist upon the Almighty doing things according to their fancy. They see no reason why they should suffer this or that. Why should they be treated so harshly? Other people have comfort; why should not they? Oh! what folly, what blindness is there in the hearts of men and women who speak thus? What ingratitude is theirs! Perhaps the God they are abusing has forgiven them hundreds of mortal sins; perhaps He is withholding what they are demanding because He sees if He granted them the things they ask their salvation would be endangered; yet all that He is doing in loving kindness is being misunderstood, because men are unwilling to bow down to the holy and adorable will of God.

Dear brethren, let it not be said of us that we are ingrates or that we are so foolish as to think ourselves wiser than God; but let us turn to Him with all our hearts and recognize in all He sends us His unspeakable mercy; let us ever see in Him the All wise God, our Father, and never permit ourselves to be deceived by the rebellion of our lower nature. Let us, in a word, "cast all our care upon the Lord."

TALKS ON RELIGION.

LYING.

It is not necessary to prove that lying is very prevalent. There may be many men "whose word is as good as their bond," but the business world cries out for the bond and wants security before it will place reliance in men's representations. These requirements manifest the state and condition of society.

We read in Proverbs vi. 16: "Six things there are which the Lord hateth and the seventh His soul detesteth * * * a deceitful witness that utereth lies, and him that soweth discord among brethren."

False testimony is a blow at society, because it is a lie told with deliberation and publicity and tends to pervert justice. We do not go beyond bounds when we state that perjury is a common crime, a crime so common that it is more or less expected, and its detection does not excite the horror or receive the punishment it deserves.

People often talk of "harmless lies." Every lie is a violation of truth, and hence no lie can be harmless. God must hate a lie because He is eternal truth, and for that reason it might be expected that He would "forbid all false testimony, rash judgment, and lies." That some sins do more harm than others is readily understood. As a building cannot stand without a stable foundation and as society is built on mutual confidence, and as this confidence is based on the trust that men place in one another, they could not live together if lying were to prevail. To call a man a liar to declare that he is an enemy and a traitor to society. Hence the hatred and resentment the term excites in honorable men.

St. John, in speaking of heaven and its glory and happiness, says: "There shall not enter into it anything defiled * * * or that maketh a lie" "And all liars they shall have their portion in the pool burning with fire and brimstone." In the following you will notice among what classes he places liars: "Without (outside of heaven) are dogs and sorcerers and mockers and murderers and servers of idols, and everyone that liveth and maketh a lie." (Apoc. xxi xxii. 15)

We know in what relationship the devil stands to a liar. St. John tells us: "When he," the devil, "speaketh a lie he speaketh of his own, for he is a liar and the father thereof." (St. John viii, 44) When a man tells a lie out of malice, he is performing the office and imitating the conduct of the devil. We may, therefore, apply to those who lie maliciously the words of Holy Scripture: "Their throat is an open sepulchre: with their tongues they act deceitfully, the poison of asps is under their lips." (Psalms xiii. 3.)

There are many different kinds of lies. While there are no "good lies," some lies are not so bad as others. 'Lies of excuse," may be considered lies of cowardice. Moral courage is lacking in those who have recourse to them. Yet they may be and we think mostly are of only venial guilt. Those who are not careful to avoid little things may easily fall into greater.

Truthfulness is built in a great measure on the foundation of moral courage, and "lies of excuse" show that those who have recourse to these have not the real virtue of truthfulness or straightforwardness of character. Some people pride themselves on being "always right" and few are always right, and hence they often have recourse to lies of excuse to show that they are never wrong. It is hard, if not impossible, to be half truthful, as it is hard to be half honest or half faithful.

Most people know that some of their acquaintances are in the habit of "romancing" or of "pulling the long bow." They make themselves the heroes of their own stories. This is more or less a childish habit. There may not be much harm in the stories, but if a person gets a name for "romancing," he becomes a subject of suspicion and of derision.

A lie is a statement made with the intention to deceive and is so formed and expressed that it may mislead. Fables, fiction, etc., are not made with the intention to deceive nor are they calculated to mislead and hence cannot be said to be against truthfulness. A serious intention to deceive is essential to a lie.

There are certain forms of speech in common use that are frequently the cause of anxiety and of scruple to servants and to others. The expression or declaration "Not at home," is now the polite way of saying: 'I am engaged," "I do not wish to receive visitor's," "Come during office hours," etc. For instance, Mrs. So and So may have on her cards: "At home Wednesday p. m." This does not mean that she is elsewhere on the other days of the week.

While a person is not allowed to tell a lie, he is not obliged to tell all he knows. Persons may and should hold their tongues on occasion. Sometimes a person may be obliged to turn aside foolish or impertinent questions, not by a lie, but by indicating that it is none of the business or right of the questioner.

"Know you not that a little leaven corrupteth the whole mass?" The habit of untruth is an intellectual injury as well as a moral injury. Some by persistence in lying have almost lost the power of distinguishing between truth and falsehood. "Oh ye sons of men! how long will ye be dull of heart? Why do you love vanity and seek after lying?" (Psalms iv. 3.) Since "we are never allowed to do evil that good may come from it," we are never allowed to tell a lie "for a good purpose." This can be easily understood when the principle is kept in view.

We should seek to exemplify in our lives the character which the enemies of our Lord gave to Him: "Master, we know that Thou art a true speaker, and teachest the way of God in truth, neither carest Thou for any man, for Thou does not regard the person of men." (St. Matt. xxiii. 16)

One day a friend of St. Thomas cried out: "Thomas, look at the flying ox." St. Thomas looked around in astonishment. His friend laughed and said he was surprised to see how credulous he was. The saint replied: "It is much easier to believe that an ox could fly than that a Christian could tell a lie."

A notable event in the history of the Sisters of Notre Dame de Namur will be the beatification of the Venerable Julie Billiart, foundress of the order, on Sunday, May 13, this being the second step in the process of her canonization, she having been declared Venerable on June 26, 1889, by Pope Leo XIII.

CORRECT VIEWS OF LIFE.

Rev. J. H. Tihen.

Men create the spirit of an age and in turn are themselves influenced by that spirit. To a certain extent we make our environment, then enviroment molds our character. Parents are influenced by their children teachers, by their doctrines, players by the characters, they represent, professional men by their practice, the orator by his theme, the poet by his fancy. In a way, man is both cause and effect.

The spirit of an age may advance or retard humanity's progress toward a more perfect state. The history of mankind is not a record of an uninterrupted march toward the goal. It chronicles many reverses, oft repeated delays. The Alp of perfection is not ascended by nations or individuals without many a misstep or repeated stumble without an occasional sliding back or climbing to no purpose. At times a large number of men have mistaken a by-path that leads to the morass of human kind for the way that leads to the mountain top of man made perfect.

As a rule, the mistake is not discovered at once. It is only after a principle has been carried to its logical conclusion that we see its fallacy, after a theory has been put into practice that we perceive its pernicious tendency after the ball of human conduct has been started on its course that we see it heading for the abyss. Mistakes are bound to be fatal, at least for a certain number, before they are corrected. Error must be productive of evil by its very nature—"An evil tree cannot bring forth good fruit."

It is, therefore, necessary that the spirit of the age, of every age, be created and manifested by correct views on the great problems of human life in order that the least possible amount of harm and the greatest possible amount of good may come to man. Humanity's welfare demands that correct views be entertained in regard to the factors, or powers, that tend most effectually to ward the formation of character, since it is character that makes individual man desirable and beneficial to the commonwealth and to humanity, and the absence of it that makes him undesirable and detrimental.

THE SACRED HEART.

Two lights on a lowly altar;
Two snowy cloths for a Feast;
Two vases of dying roses,
The morning comes from the east,
With a gleam for the folds of the vestments,
And grace for the face of the priest.

The sound of a low sweet whisper
Floats over a little bread,
And trembles around a chalice,
And the priest bows down his head!
O'er a sign of white on the altar—
In a cup—o'er a sign of red.

As red as the red of roses,
As white as the white of snows;
But the red is the red of a surface
Beneath which a God's blood flows;
And the white is the white of a sunlight
Within which a God's flesh glows.

Ah! words of the olden Thursday!
Ye come from the far away!
Ye bring us the Friday's Victim
In His own love's olden way.
In the hand of the priest at the altar
His Heart finds a home each day.

The sight of a Host uplifted!
The silvery sound of a bell!
The gleam of a golden chalice.
Be glad, sad heart! 'tis well:
He made, and He keeps love's promise,
With thee all days to dwell.

From his hands to his lips that tremble
From his lips to his heart a thrill,
Goes the little Host on its love path,
Still doing the Father's will:
And over the rim of the chalice
The Blood flows forth to fill.

The heart of the man anointed
With the waves of a wondrous grace;
A silence falls on the altar—
An awe on each bended face—
For the Heart that bled on Calvary
Still beats in a holy place.

The priest comes down to the railing
Where brows are bowed in prayer;
In the tender clasp of his fingers
A Host lies pure and fair,
And the hearts of Christ and the Christian
Meet there—and only there.

Oh! love that is deep and deathless!
Oh! faith that is strong and grand!
Oh! hope that will shine forever,
O'er the waste of weary land!
Christ's Heart finds an earthly heaven
In the palm of the priest's pure hand.

—FATHER RYAN

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WHERE O'CONNELL'S HEART LIES.

There are many monuments in Rome dear to Irishmen for one reason or another, but we should feel safe in saying none attracts more interest than that in which the heart of Daniel O'Connell is preserved. Within a magnificent structure of white marble the heart of the Liberator is kept embalmed in the ancient church of St. Agatha, belonging to the Irish College. The following is the inscription engraven on the marble:

This Monument contains the Heart of
O'Connell,
Who, dying at Genoa on his way to the Eternal City, bequeathed his soul to God, his body to Ireland and his heart to Rome.

He is represented at the bar of the British House of Commons in MDCCCXXIX., when he refused to take the anti-Catholic declaration in these remarkable words:

"I at once reject this declaration: part of it I believe to be untrue, and the rest I know to be false."

He was born VI. Aug, MDCCLXXVI.
Died XV. May, MDCCCXLVII.

Erected by Charles Bianconi, Esq., the faithful friend of the immortal Liberator and of Ireland, the land of his adoption.

The height of the monument measures about twenty feet, its breadth about eight. The sculpturing on the upper part represents the angel of liberty standing over Erin, who sits leaning dejectedly on her harp, with the Irish wolf-dog and round tower in the background. The angel bids Erin to arise, signifying that the chains of religious slavery are at length broken.

Upon the lower half are portrayed the burly figure of O'Connell and those of the peers of England, discussing the anti Catholic declaration. The Liberator holds the Bible in his hand, and is about to hand it back without taking the objectionable oath.

Charles Bianconi, it will be remembered, was an Italian who introduced the famous "Bianconi cars," so familiar a feature of Irish life fifty years ago. — Philadelphia Catholic Standard and Times.

A LITTLE PHILOSOPHY.

There is a theory that we make sorrow deeper by giving way to tears and anger more acute by anger fit. If we are ill or melancholy we increase the evil by complaining. Thus it is not the feeling but what we do and express while the feeling is on, that is important. This theory, of course, advises self-control. Our will power can not prevent the feeling, but it can prevent the prompted expression; and by such prevention it exercises a curative process. The determination to be cheerful promotes cheerfulness and drives away melancholy. A true Christian faith, a submission to the will of God, is the best assurance against fear and worry. Our souls are judged by our acts and our purposes, rather than by impulses of feeling and temptations, by which all of us are beset. Currents of emotion that come from temperament and physical condition need not bother the conscience, but the control we exercise over our will is the thing for which we are held responsible.—Catholic Citizen.

DOERS AND HEARERS.

It was said at the time that this was the verse in the Bible to which United States President Roosevelt pressed his lips when he took the oath of office. "But be ye doers of the word and not hearers only. (James,i, 22.") It would be well if every young man and woman would swear by this same verse to live up to its high meaning.

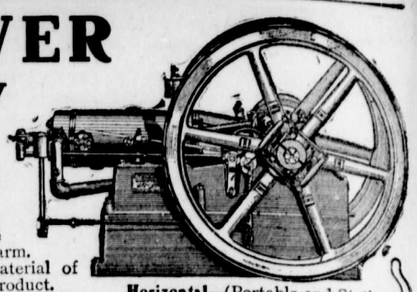
Passive adherence to anything is little better than no adherence at all. Nature of the thing adhered to does not count for much. Nothing was ever accomplished for the betterment of the race except through, action and those who have done most for men and women are those who were most active. All the great thoughts ever put on paper or spoken by mouth of man would be worthless had they not been lived. Nothing is really worth while until it has been put into practice. Theory and doctrine alike pale before the practical.

Religion and morality are simply terms if they do not stand for work that brings results. And the old, old excuse that one hesitates on account of the possibility of making mistakes or failing altogether is wholly invalid. Suppose one does make mistakes, what of that? Did not Abraham or Moses or Paul make mistakes? And they were pretty good men and excellent servants of God.

Live Christianity. Don't content yourself with listening to it once a week in church. Do good. Don't spend the best part of your time trying to learn what good is. You are apt to arrive at the conclusion that there is no such thing. Theorizing can evaporize anything short of steel and stone. It is action that makes things grow and bloom and bear fruit. It is action that impresses other men.

If you want to be a home missionary work. It will make small difference whether you labor to save souls or just run your house or your store according to high motive and along right lines. So long as your word is honorable and of use to the world, and so long as you keep faithfully at it you will be saving souls. One hour of plain human labor is worth more to you and the world than ten days of pious listening. Passiveness is petrification.

A POWER on Every Farm



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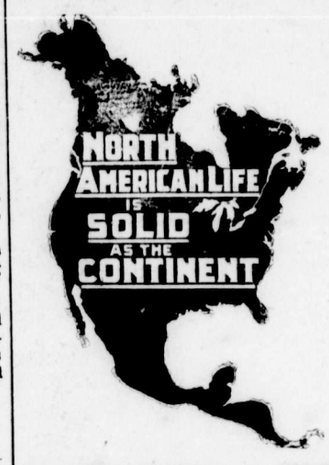

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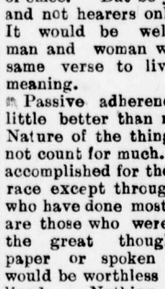

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