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 guarantee 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 irresistible providence of God makes some men rich and many men poor? Why is it God's will that there should be such a painful inequality of the goods of this Why are some men ready to perish of want, and others over flowing with superfluities? It is true to say, and ought often be said, that a good government will hinder the rich good government will inhaer 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, when every the Christian religious. What says the Christian religion of the relation of the needy and the affluent? Just this: As long as the poor man lacks the necessaries 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-rate, 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 morals and to recall people, if possible, to a higher sense of duty, I affirm that the founda-

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 nabobs 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

tion of our poor-law is the natural right of the poor to work or to bread."

the painful sweat of the poor. Car-dinal Manning quotes St. Ambrose: "It is the bread of the famishing that you keep back, and the clothing of the naked that you put by"; that is to say, your wasteful extravagance hinders you from that charity which the fact superfluity makes an obligation.

Brethren, after so many words that may sound harsh, listen to a few that are pleasant. Thank God that our rich Catholic people are so often ex-ceedingly 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, as the world goes, put them at ease and laxury, devoting not only their money but their time and their personal at tention 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.

"My remedy is a very simple one," aid the good housekeeper, "and I said the good housekeeper, learned it years ago from my grandmother, when I used to watch her put ting bunches of lavender flowers around to keep the flies away. My method is simpler. I buy 5 cents' worth of oil of lavender at the drug store and mix it with the same quantity of water Then I put it in a common glass atomizer and spray it around the rooms wherever flies are apt to congregate, especially in the dining room, where l sprinkle it plentifully over the table linen. The odor is especially disagreeable to flies, and they will never venture in its neighborhood, though to most people it has a peculiarly and grateful smell." " I shal " I shall certainly give it a trial," said the other woman. - Philadelphia Press.

What causes bad dreams is a ques tion that has never been satisfactorily answered; but, in nine cases out of ten, frightful dreams are the result of imperfect digestion, which a few doses of Ayer's Sarsaparilla will effectually remedy. Don't delay-try it to day

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Alvany on Hand.—Mr. Thomas H. Porter.

Vegetable Pills.

Always on Hand.—Mr. Thomas H. Porter,
Lower Ireland, P. Q., writes: "My son
18 months old, had croup so bad that nothing
gave him relief until a neighbor brought me
some of Dr. Thomas' ECLECTRIC OIL,
which I gave him, and in six hours he was
cured. It is the best medicine I ever used,
and I would not be without a bottle of it in
my house."

There is nothing equal to Mother Graves' Worm Exterminator for destroying worms. No article of its kind has given such satisfaction.

OUR BOYS AND GIRLS.

Golden Rules

Here are five words of advice for boys and girls that deserve to be written in letters of gold:

Do nothing you would not like God Say nothing you would not like God

Write nothing you would not like God to read.

Read nothing of which you would not like God to say, "Show it to Me." Go no place where you would not like God to find you.

Who Was Dead ?

A worthy clergyman of the Church of Scotland having gone to a distant part of the country as one of a deputa-tion on some important business, found it necessary to spend a few days in D—. Two of his brethren there, having become aware of his intention to remain over the Sabbath requested him to preach for them on that day. He agreed to do so, but, unfortunately, having taken only one sermon in his pocket, was obliged to preach from the same text in both pulpits. The text was, "Now, Peter's wife's mother lay sick of a fever," etc. In the evening he addressed a meeting in a Mission chapel in the suburbs from the same words. The next morning on his going out it happened that the bell of one of the churches for some cause or other, was being rung. He inquired of a passer-by the reason of this, remarking, "It sounds as if it were tolling for some one dead." "That may be," said the townsman, recognizing the preacher, whom he had involuntarily heard three times the previous day, "for I heard yesterday three times that 'Peter's wife's mother was sick o'a fever.' It's no unlikely she may have dee'd through the nicht.

Figures Are Funny Things.

Figures are funny things. They may be manipulated in a most mys terious and marvelous manner, so as to entirely deceive the uninitiated; but when we get at the naked truth we find them very simple. Of course, we do not refer to ladies' figures, but to common or garden numerals. Strange tricks may be played with figures—again we refer to numerals— as amusing and perplexing as with those time honored and indispensable conjuror's confederates-packs of play ing cards. In most of these the figure nine is the most important factor. There are some peculiarities about this little bullet-headed gentleman which are really startling. He has a phonix-like power of raising himsel from his ashes.

Smother him as you like, multiply him by any group of his fellow figures, until his identity is completely lost, and he will bob up again, if not in shape, at least in spirit—nay, sub stance—as the sum of the result ob tained by the process of multiplica-tion. Thus—twice 9 are 18; add the tion. 1 and the 8 together and you get 9. So for example, 17 nines are 153, which, added together, make 9, or 138 nines makes 1,242, thus he pops up again in different form, but the same self-assertive little chap. The only exception is when applied to 11 or multiplies of 11, when the little joker comes in pairs, as witness the follow jng-33 nines giving 297, etc.-Pearson's Weekly.

Do You Know Peter?

will say is Peter Parsons; but the boys call him Peter Puttoff, because he has such a way of putting off both business and pleasure.

He can learn his lessons well, but he is almost always at the bottom of his class, because he has put off learning his task from one hour to another until it is too late. He can walk or run as fast as any boy in town, but if he is sent on an errand, the errand never gets done in season because he puts off starting from one minute to another, and for the same reason he is always late at school, because he can never be made to see that it is drawing near to

9 o'clock. If letters are given to him to post they never get in time for the mail and if he is to go away by the boat or train, the whole family has to exert itself to hurry Peter out of the house, lest he defer starting until the hour is

He delays in his play as in his work He puts off reading the library-book until it is time to send it back; he waits to join the game until it is too late, and generally comes up a little behind hand for everything, from Monday morning till Saturday night, and then begins the next by being too late for Church and Sunday-school Peter is quite conscious of his own fault and means to reform some time but he puts off the date of the reforma tion so constantly, that manhood and old age will probably overtake this boy and find him still only too worthy of the name of Peter Puttoff.

Good for Evil.

A prominent lawyer relates to a correspondent of the New York Sun that many years ago, while he was Attorney General of Missouri, he happened to be in Governor Steward's office when a convict was brought in from the penitentiary to receive a par-don at the Governor's hands. The convict was a "steamboat man. large powerful fellow, with the rough manners of his class.

The Governor looked at the man, and seemed strangely affected, scruizing him long and closely. Then he signed the document which restored him to liberty, but before handing it to him he said:

"You will commit some other crime,

I fear, and soon be back in the peni

tentiary."
The man protested solemnly that such a thing should never happen.
The Governor looked doubtful, and after a few moments said :

"You will go back on the river and be a mate again, I suppose? The man said yes, that was his inten

tion.
"Well, I want you to promise me one thing," continued the Governor. "I want you to pledge me your word that when you are mate again you will never take a billet of wood and drive a poor sick boy out of his bunk

to help you load your boat on a stormy night. The man answered that he never would, but seemed surprised, and inquired why the Governor requested

such a pledge.

"Because," answered Governor
Steward, "some day that boy may become governor, and you may want

him to pardon you for some crime.

One black, stormy night many years ago, you stopped your boat on the Mississippi River to take on a load of wood. There was a boy on board working his passage from New Orleans to St. Louis, but he was very sick of a fever, and was lying in his bunk. You had men enough to do the work, but you went to that boy with a stick of wood in your hand, drove him on deck with blows and curses, and kept him toiling like a slave till the load was completed.

"I was that boy. Here is your par don. Never again be guilty of so brutal an act."

The prisoner took the pardon, covered his face, and went away.

WON'T MARRY DRINKERS.

Young Women's Anti-Liquor Crusade in Danbury, Conn.

" And we do furthermore agree not to marry any man who uses beers, wines, or malt or spirituous liquors, nor to keep company with any such man, and we pledge ourselves to use our best endeavors in influencing all our men acquaintances to abstain from intoxicating drinks of any and all kinds."—Constitution of the St. Peter's Ladies' Temperance Society, Danbury,

This is the condition of affairs in Danbury. Wine on one side, the women on the other, and several hundred thirsty young men standing bedreat in piteous uncertainty. tween the two in piteous uncertainty, which way to turn. One the one hand are the long lists of cooling drinks, and it is very hot and thirsty weather; on the other hand are the young women with all their charms, and Danbury young women are very charm What is a poor Danbury youth

to do? THE ANTI DRINK CRUSADE. THE ANTI DRINK CRUSADE.

All the young male population of the city have been asking themselves this question with passionate emphasis since the crusade began, just two weeks ago. The Rev. Henry J. Lynch started it at a meeting of the Children of Mary, held at St. Peter's Church, of which he is one of the pastors. For years Father Lynch has been an ardent temperance advocate and a fighter for temperance advocate and a fighter for the no liquor principle in the local liquor question

An idea had been lying dormant in Father Lynch's mind for some time when he got up to speak at the meet-ing of the Children of Mary, and while he was speaking on the subject of the liquor traffic it took practical form. These are the words that began the

movement: "Do you, young women, realize the influence that you could wield for good in this matter? Do you know that it is in your power to turn the wavering scales to the right? Is there one among you who does not know some poor woman whose life has been ruined by her marriage to a man of whom liquor has made a beast? Would any of then wish to court such a fate? the men understand that if they desire your good opinion and your companionship, they must give up liquor. You can make them do it, unless l wofully misunderstand human nature. THE NEW SOCIETY.

Immediately after his speech the girls got together and began to discuss ways and means for carrying out plan outlined to them. organization was decided upon, to be called the St. Peter's Ladies' Temper ance Society, a committee was appointed to draft a constitution. soon as the news of the inception of the movement spread, appropriations for membership poured in from all sides, and the second meeting was attended by three hundred young women. It was here that the constituwomen. It ion was discussed and decided upon

Meantime the society was receiving encouraging messages. One from the Women's Christian Temperance Union vas read, and great applause followed. It said:

"Let the good work go on. We greet our Sisters in the noble cause of emperance.

Another message was from the neighboring town of Bethel, and it told of the admiration which the Roman Catholic young women of that place felt towards the organized anti-liquor girls of Danbury. Furthermore, the Bethel women said they would be proud to enroll themselves in the organiza tion. About one hundred names in Bethel will be added to the roll, and with the new acquisitions in Danbury the society will then muster about five

on Sunday last the Rosary society of St. Peter's church approved of the movement. They are all married

PROTECTION from the grip, pneumonia, diphtheria, fever and epidemics is given by Hood's Sarsaparilla. It makes pure blood,



women. Father Lynch hopes to have one thousand workers before the summer is over.

The new movement has struck the young men of Danbury squarely amidships. They don't know what to think of it, which doesn't prevent them from thinking of it very hard.

WHAT THE YOUNG MEN THINK.

A reporter met a youth who had devoted considerable brain wear to the question chiefly because of his interest a certain member of the new society. This youth is a member of a number of organizations in Danbury, not including the Sons of Temper "It's too tough to stand." he said.

"Any other weather it might go, but not this kind. I tell you it's been a fearful strain. This place has always been a free-and easy sort of town until this wrinkle came up. If you wanted a drink, why, you went and got it. Now it's as much as a man's life is worth. Why, there's Jim — well, I won't mention any names, but a friend of mine — just because he met me of of mine - just because he met one of the St. Peter's girls coming out of a saloon the other day — I mean he was coming out of the saloon and not she he got the cold shake, and she wouldn't go to a show with him the next night. And that's only one case out of many. Why, every time I speak to a girl now I feel as if she was prospecting for my breath, and it makes me nervous. Next thing you know they'll be making the rounds of the saloons with snap shot cameras, ruining reputations every time they press the button." THE GIRL'S OPINION.

When the reporter went forth to in-terview the members of the St. Peter's Ladies' Temperance Society he found them ready enough to tell about their organization, but unwilling to be quoted by name. All were enthusiastic over the temperance work that they have laid out for themselves.

marry any man who touches liquor?"

asked the reporter.

"Well," said a girl smiling, "not if I were alone in it, of course, because then mean people would say, 'Why don't she wait until she gets asked before declining? But where there are so many of us they can't say that, and there is no lack of asking either. I know three, four, five en-gagements that are — I guess I'd better not tell that after all. But you can be sure of one thing. We are in earnest about this, and we will stick to our colors. If the young men like drink better than they do us, let them stick to the saloons. I guess we can

A Protestant Mother's Advice.

stand it just as long as they can.'

A Protestant mother, whose daughter as follows to the St. Paul Globe to the effect which the teaching of the Sisters has had on the young girl: "I have found her constant and faithful in the belief that in God is an infallible remedy for all evil, and prayer a relief from all grief and dismay. She reads the prayer book every evening, sometimes that of the Catholic, sometimes that of the Episcopal Church, though think she finds the former more in touch with her mind and heart-it saying more things she wants to say, but finds no words to utter. I did not discover in her any trace of hypocrisy. She is cheerful, and I have been unable to find that her instructors taught her anything but the highest ideals, not only in respect to her own future, but in re gard to filial devotion, for we are both satisfied that she came out loving father and mother as much as when she left in September, though anxious to take another year's course in the academy which if means meet ends, will be

given her. "A word to Protestant mothers: You do not sufficently know the various Catholic sisterhoods. . Your husbands do not become intimate with the brother hoods. A nearer acquaintance be tween Protestants and Catholics would break down many of the prejudices that have been barriers between the two for centuries. Perhaps the Benedictine order is more liberal than others of the Catholic Church. Of that



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is not Oxford Street, London, they are spurious.

that the nearer the good Protestant fied I should not have been so long gets to the Benedictine Sisters the more in doubt, for the Church of God is a she will admire and love them, at the city set on a hill, that cannot be hid. expense of much of her old dislike of It is this Church that teaches God's expense of much of her old dislike of the Catholic Church itself, which, I am truth with a voice of certainty and told, is rapidly becoming liberalized authority; it is this Church that claims according to English and American ideas.

Conversions.

Cardinal Vaughan has recently received into the Church two Anglican clergymen, the Rev. J. Stansfield, rector of Downham, and the Rev. J. Raw pert Le Tely, curate of Christ Church, Another English convert Beckenham. is Mr. Bernard Harrison, the eldest son of Mr. Frederic Harrison, the leader of the English Positivists. The Rev. Nelson Ayres, a prominent Episcopal minister of New Orleans, has resigned his charge, and announced his intenion of entering the Catholic Church. Writes Mr. Ayres

"Educated in a Protestant denomination bitterly prejudiced against every thing Catholic, my study of the Scriptures and of history early drove me to the Episcopal Church, under the conviction that she was at least a living branch of that Church of God which He purchased with His own precious blood. I have believed and that her ministers were real priests, her sacraments actual channels of divine grace, and her teachings the utterances of the Holy Ghost. For more than twenty-three years I have exercised her ministry in this persua sion, though for the last twenty of them with growing doubts, hard to suppress and distressing to entertain. 'Had I regarded more the actual facts

of the world and less the theories of the narrow school in the Church with

I cannot speak. But I am convinced which I have been more or less identifor, and has in, its Sacraments all that the Lord Jesus promised; Church that makes it her business, as her Lord did, to take away the sins of the world. I dare not longer withhold my obedience from the Holy Catholic Church.

So the great work of "reunion by absorption " goes steadily on .- Boston Pilot.

Now see that your blood is pure. Good health follows the use of Hood's Sarsaparilla which is the one great blood purifier.

My Baby

was a living skeleton; the doctor said he was dying of Marasmus and Indigestion. At 13 months he weighed only seven pounds. Nothing strengthened or fattened him. I began using Scott's Emulsion of Cod-liver Oil with Hypophosphites, feeding it to him and rubbing it into his body. He began to fatten and is now a beautiful dimpled boy. The Emulsion seemed to supply the one thing needful.

Mrs. Kenyon Williams, May 21,1894. Cave Springs, Ga. Similar letters from other mothers.

Don't be persuaded to accept a substitute: Scott & Bowne, Belleville, 50c. and \$1.