Second Sunday after Pentecost. INGRATITUDE.

A certain man made a great supper, and in vited many. And they began all at once t make excuse. (Gospel of the Day.)

You know, my dear brethren, the parable given by our Divine Lord in the Gospel of to day. The principal point of it is in the words which you have just heard. The guests who were invited to the supper, instead of feel invitation and accepting it gladly began to make one cepting it gladly, began to make one excuse or another: one had his farm and his oxen, and another had just mar-ried a wife. None of these reasons would have prevented them from coming to the supper had they really wished to; they were mere flimsy pre-texts put forward to hide their indif-ference to their best and all that he to their host and all that he had to offer them.

You know this parable, and I think you also know its meaning. As our Saviour uttered it the coldness and in-Saviour uttered it the coldness and ingratitude of those whom He had come to save rose up to Him, giving Him a foretaste of the agony which was afterward to overwhelm and crush Him in the garden of Gethsemani. His heart. the garden of Gethseman. His near, burning with love for men, longed and thirsted for love in return; it was all He asked; could He but have had that, all the pains of His sorrowful life and terrible death would have been as nothing. But no; He foresaw that, after all, those to whom He stretched out His arms on the cross in loving invitation, would, for the most part, turn a deaf ear to His appeal; would give Him at the best but a reluctant and half-hearted service; would keep as much as possible for themselves and give as little as possible to Him.

And, in particular, He foresaw that And, in particular, He foresaw that the crowning gift which He had in store for His rebellious and ungrateful children—His own Body and Blood, which He was to leave them in the Blessed Sacrament of the Altar, and in which He was to remain with them even after His work was done and the time come for Him to return to
His Father—would be rejected by the
greater part even of Christians with
the same indifference with which His other sacrifices were to be met. He saw Himself in our churches, unwell comed and almost unknown by the most of those whom He loved to call His friends. He saw that, though for a time in the first fervors of faith, when the sword of persecution drove those to His side who were not overcome by it, He would as He desired, e the daily bread of His people, yet there would come a day when that faith would be dimmed, and the love which sprang from it would grow cold. He knew that an age would come when shame to say it-His church would have to force her children by strict laws and threats of excommunication to receive Him in the sacrament of His love even once a year. And He knew that in spite of all this urging many still would excuse themselves from still would excuse themselves from the Divine Banquet, effered so freely to, nay, almost forced upon, them; that millions every year would miss their Easter duty; would either turn from the Bread of Life to the food of swine by deliberate choice, or at least, would, on some frivolous pretext, put off the time of their reconciliation to the last day appointed for it had gone

Alas! my dear brethren, children of this God and Father Who has done so much for us, I fear that some even of you who hear my words have once thus grieved His heart and despised His love. In all this long time of Lent and Easter which has just gone by you have missed the duty to which the most sacred and solemn all the laws of the church has called But still our Lord has not yet you. But till our Lord has not yet treated you as you have treated Him. He has not yet said to you as the host said in the parable: "None of you that were invited shall taste of my supper." No; once more in this great festival of Corpus Christi, He makes yet another appeal to you, to put aside your excuses and come to Him with all your heart and soul Do not, I beseech you, continue to in sult and despise Him Who thus humbles Himself before you, and still tries to remind you of His goodness and mercy. Come to Him without delay, and make amends for your past neglect; all will be forgiven and forgotten. But remember, if tempted to reject Him once more, and tempted to reject Him once more, and to postpone your return, that even His infinite mercy will at last have to yield to His justice; and His loving Spirit cannot strive with you for ever.

TALKS ON RELIGION.

DISHONESTY.

Dishonesty is the crime of the age It finds place and practice in high places as well as in the lower strata of society. The revelations of official investigators, the findings of the courts and the narrations of the newspapers show that cupidity and dishonesty are and the narrations of well nigh universal.

Justice, in its wide sense, may be

defined as a virtue which leads us t respect all the rights of others and to give to each one the full measure of his due. St. Paul says: "Render to all men their dues."

The command of the Old Law was:

"Do not any unjust thing in judg ment, in rule, in weight or in measure Let the balance be just and the weight equal." (Lev. xix., 35.) The New Law sums it all up in the command: Thou shalt not steal."

The right to property has been given by the Lord as necessary to the exist ence of human society. If dishonesty were to prevail universally it would be impossible for men to live together in society. "Unjust taking away" in accomplished either by robbery or taeft. Robbery implies force and adds insult to injury. Theft implies that a person is deprived of his property in

secrecy and by strategy.

Dishonesty generally begins in little things. Thieves begin with pennies and then dollars are sought. Thefts called trifling should not be lightly dealt with. As the neglected cold may lead to pneumonia, so small thefts London.

may lead to great dishonesty. The small leak may so grow as to sink the ship. Conscience is blunted or deafened by little crimes multiplied. A person cannot be half honest. The virtue of honesty is a whole—it cannot be divided.

Some people with erroneous con-sciences think it no harm to take or steal something from the city, from a corporation, from the wealthy. There are not diverse rules of honesty. What

are not diverse rules of honesty. What St. James says of the divine law may be applied to the virtue of honesty; "Whosoever shall keep the whole law, but offend in one point, is become guilty of all." (ii. 10)

Some people think it low and mean and sinful to pick a dollar from a man's pocket, but are quite easy if they get many dollars by fraud. There is no essential difference between theft and dishonesty. We are not permitted to take our bill and write fifty, if we owe our lord a hunwrite fifty, if we owe our lord a hun-dred quarters of wheat. The world may applaud the unjust steward who "gets away with his trick," but Justice, holding the scales, will not. "Divers weights and divers measures both are abominable before God. (Prov, xx. 10.) It would be well for people in business to meditate on these pr ciples enunciated by Divine justice.

There is another kind of dishonesty or thieving quite prevalent—dishonesty in paying our debts, or rather a failure in paying our debts, or rather a failure to pay them. This dishonesty includes failure to pay all debts when we are able. These debts that cry out for settlement are "grosery bills," tailor bills, "doctor's bills," "bills for money borrowed," etc., even if they were con tracted in another city, and were con tracted in another city, and even if the civil authorities say that they are outlawed by the statutes of limitation. "My ways are not your ways," says the Lord. People are not allowed to contract large debts which

they know they cannot meet. While no one can be bou be bound or is bound to an impossibility, every one is expected to make all reasonable exer-tions to remove that impossibility. An honest person will not waste his

time when he is paid for that time. Those who do so may be classed with thieves. Some who are scrupulous about taking a little money unjustly are unscrupulous about taking much greater value in the unjust waste of time. A plumber who works by the hour is dishonest if he charges for an hour when he used half of that hour in social confab or in loitering by the "There is a prison out of which no man can go until he has paid the last farthing." There must be many departed souls who stand in need of prayers. There are many souls not ret departed who ought to mend their ways or they will be a long time in that prison of purgation.

A quack who charges money for knowledge he does not possess is a thief, and he may be liable to more damages than his fee. The contract was dishonest whether it was in law, medicine or anything else, on the part of one who did not possess the requisite knowledge.
It is also dishonest to connive at in-

justice or to co operate with others in wrong doing. Tobias said: "Take heed lest perhaps it be stolen, restore ye it to its owner, for it is not lawful for us to eat or to touch anything that cometh by theft." (Tob. ii. 21.) All persons guilty of dishonesty must remember that they incur the obligation of making restitution else

the sins will not be forgiven. "There is One who seeth and judgeth."
We should have a high standard of honesty and of commercial morality, and we should do what we can to inculcate and enforce principles of honesty. This duty is especially incumbent on parents, teachers and superiors. If the love of money dominates a Christian, it will not be long before he will per-sistently worship the golden calf and

Catholic Universe.

PHILOSOPHIC VIEW OF THE CHURCH.

nerdition .-

We who profess the Catholic faith, believe that God has created, and set in the midst of the world, to be its inner heart and source of life, a spiritual and mystical body; that He has infused into the body a Divine principle of vitality, enabling it to resist the disintegrating processes which bring all ele to dissolution; that with in it He, in a way inscrutable to our vision, mightily and sweetly orders all things; and that there is in the inner recesses of its being a center or de-posit of truth so spiritual and subtle as to evade apprehension through the avenues of sense or the ordinary proesses of reason, but, being the direct product of God, so infused with Divine simplicity that the childlike and the simple-hearted can intuitively receive and readily assimilate it. But apart from this interior essence

which differentiates it from every other which differentiates it from every other organism in the world, this spiritual Entity, dwelling and moving in the world of sense, is under precisely the same conditions as every other part of the society in which it has, its habita No rise or fall in the physical, political, or financial barometer, nothing in fact, which affects the course of human history and determines the destinies of nations, but has its reflex influence on the Church. As the clay in the potter's hands, so, by the law of solidarity in all things human, is the impress of time and circumstance stamped upon her. And more than this. Not only does she stand—civitas supra montem posita—exposed to all the winds of heaven, and buffeted by convergence to the property of the stamped property. every storm that beats upon her from without, but, for better or worse, for building up or breaking down, she is dependent upon her own citizens. Destroyed we know she cannot be, for she is the City of God; but for the strengthening of her ramparts and the adornment of her palaces, or conversely, for her weakening and impoverishment, for a diminished capacity to shelter and to nurture, she is, to an almost immeasurable extent at the mercy of her sons.—The Weekly Register,



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ALL SORTS AND CONDITIONS OF MEN.

The London Daily Telegraph says It is one of the strangest characteristics of the Church of Rome that she alone among the denominations has dis-covered the secret of grappling to herself with hooks of steel, men and women from every rank of society and every grade of culture. Whatever their worldly position, whatever their degree of intellectual development, her power over them is a real and binding one. It is only those with some per-sonal knowledge of her adherents who have any idea of the diversity of individual conviction which attains re pose under the apparently rigid and unbending system by which her authority is exercised. Yet, though she is, perhaps, the most varied as well as the st united and compact force in the religious world, and though there is a general tendency to follow her example of pressing the arts into her service, ner converts are not numerous. On the other hand, oddly enough, when they do come it is usually iffluent and highly educated classes ; and not a few of the most cultured sceptics turn to her at last in their despair and become her zealous support-

THE MONTH OF THE SACRED HEART.

ishop Colton in Catholic Union and Times June is May blossomed into loveliness, and devotion to the Blessed Virgin reaches its climax in devotion to our divine Lord. His heart is the emblem and centre of His love for us, and we venerate it and adore with all the homage of our hearts.

How gladsome run the days and nights of this lovely month, for, as the poet says, "What is lovelier than a day in June?" Nature is fresh and fragrant, the air is balmy, the skies are there is a cheer and life and brightness about everything that fill our being with gladness, and lift up the entrance of our spirits and make us feel our best of all the year. June is the consummation, as January is the dawn, of new life, as April is the presage, and May the promise of its coming. It is this consummation faith asks us to give to God, Who has given it to us, that it may be a worthy offer to give to Him, for the love He has shown us in taking our humanity, that with a human heart He might love usand this we will do by raising our minds and hearts to Him in His own appointed devotion — devotion to

the Sacred Heart. Our Lord wants our hearts, our affect Our Lord wants our nearcs, our anections, our wills, and nothing less will satisfy Him. "Behold the heart which hath loved men so much." He says that it hath exhausted itself with its love, and so in return God expects us to love Him with "our whole heart, with our whole soul, and all our mind

and with all our strength."

Let us give Him our love that we may satisfy His heart languishing from very love of us; let us give Him our hearts that He may give His own Sacred Heart in exchange; let us give Him our wills that He may give us His perfect will instead; let us give Him our life that He may give us Himself to be our life, our happiness,

our perfection. O Sacred Heart of Jesus, we implore Grace to live Thet more and more; O Sacred Heart of Mary, gain us the grace To die in thy Son a and thy embrace. Amen.

The anger of man worketh not the justice of God. (James 1-20.)

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There are many kinds of education and vast are the sums that are paid for them. There is education without religion, such as is the education of the in-fidel that does not believe in a God —

the more it is impregnated with the eternal truths and principles of God. If it has a little it is worth but a little if it has much great indeed is its valu If we are really religious in practice then must one education have a good ideal in it of that religion in which we believe no matter what that religion may be. It is a heart craving that we must satisfy, and our secular education must be largely permeated by our religious beliefs and principles. Hence all shades of Protestantism have their own special private schools, in their own colleges and academies for the rich, at least since they can easily pay for them, and the real orthodox Hebrew, be he ever so poor, will see that his children receive an almost daily train ing for two hours at least in the and tenets of his faith, in addition to the secular training they may get gratis with all the others who attend the public schools. It is acting on principle that the church has parish schools-to give the child a complete education that may train the he rt after the Divine Model, Christ, Who said, "Learn of Me," and develop and improve the mind according to the measure of the talents that God has given it.

Every child may not become learned but every one may become good and holy—if he only be put in possession of the means—God's grace. It is God's way of being equally good to all. He made all, He redeemed all: He would give Himself to all, and would bring all to Himself in heaven-and this He would accomplish by means of His church, to whom He has entrusted the care of the souls of men and their eternal interests, and through which He dispenses the graces and blessings that will bring them to know, love and serve God here, and be happy with Him in heaven forever hereafter.

complish these ends for God and for man, and these she strives to do from the first, through taking up the education of the children. It is an arduous task, it is a heavy task, it is a struggle by lack of means that is heroic, but zealously and enthusiastically keeps on at work, doing everything she can to open and maintain schools. And the blessing of God ever attends her, for thousands and millions in the world are brought, through these schools, to the knowledge and the love of God and the practice of the holiest and highest virtues; and at the same time they receive an education all sufficient in secular branches to make them succeed in life and in some cases reach even through the highest places in professional and business careers from the education they have received in Catho-lic schools and colleges. It is but making good the divine promise, "Seek first the Kingdom of God and His first the Kingdom of God and His justice and all things will be added thereunto."

day are almost to a man the outcome o our Catholic schools. And no Catholic should expect to see His children reach to prominence that will not have his children educated in Catholic from whom is the success to come unat most, in general; let them be passed in Catholic schools.—Bishop Colton in Catholic Union and Times.

One Point of View.

Perpetual self-seeking and self-cod-dling and avoidance of all avoidable pains and duties ought to make us dis contented, and they do. Part of our time and strength we have need to devote to labor whereof the pay come not in cash, nor in ordinary not in cash, nor in ordinary pleasures or advantages, but in satisfactions which are spiritual and benefits our souls. We all know that theoretically, but in practice we are apt to overlook To have no anxieties, to be subject to no annoyances, to have no unw some duties and no occasion for self denial, is not by any means to be a good case. Any one finding himself in such a predicament is bound to get out and hunt up labors and troubles merely to make life worth living. Every one of us is a wheel with cogs in it, meant to fit in with other cogged turn more or less laboriously and effect ively in the great human machine and tarn with the other wheels, or we go to the scrap heap.

Drunkenness, says an exchange, s not the cause of the wide poverty that we hear preached. Perhaps not. But it is the proximate cause of more sin

CHRISTIAN EDUCATION THE ONLY TEUE EDUCATION.

there is education that barely speaks of God and the Holy Trinity lest offense be taken by those who do not believe one or the other, or perhaps deny both, such as is the education given in the schools of the state.

There is education strictly sectarian, which has the bias of the particular sect that conducts it, and there is Catholic or truly Christian education as given by the church, teaching the eart as well as the head-giving as it does a full knowledge of God, His rights and our duties to Him, and ever holding up, Christ the Son of God as the model after which all men should try to form their lives and to live in ccordance with His teachings and His

An education is nearer perfection

It is the mission of the church to ac

Our Catholic men of prominence toschools where such schools exist. For success when the child did not go to get that success through the school of His church, of which He said, "He that hears you, hears Me, and he that despises you despises Me; and he that will not hear the church, let Him be to thee as a heathen and a publican"?
Others may get success, because they had not the Catholic schools to go to, but no Catholic should expect success when the school is ready for his use For, again to quote the Divine Teach er, "He that soweth not with Me scattereth." A child's school term is short, a few, say seven or eight years

and sorrow than any man can calcu-late.



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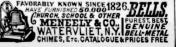
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