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LEWIS. 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 dis-appointment. The way in which to carry ourselves with regard to our dif-ficulties 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 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

But, you may 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 on. 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 per fect and would soon make him who had such disposit on very holy, still we do not ask so nuch. What we would not ask so nuch. 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

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 than God; but let us turn to Him with word, "cast all our care upon the

Advice to Young Men.

Some old genius gives the following advice to young men who "depend on father" for their support, and take no interest in business, but are regular drones in the hive, subsisting on that which is earned by others—"Come, off with your coat, clinch the saw, the plough handles, the axe, the spadeanything that will enable you to stir your blood. Fly around and tear your jacket rather than bethe recipient of the old gentleman's bounty. Sooner than play the dandy at dad's expense, hire yourself out to some potato patch, let yourself out to stop holes, or watch the bars, and when you think yourself en-titled to a resting spell, do it on your own hook. Get up in the morning, turn round at least twice before breakfast, help the old gentleman, give him now and then a lift in business, learn how to take the lead, and not for ever being led, and you have no idea how the discipline will benefit you. Do this, and, our word for it, you will seem to breathe a new atmosphere, possess a new frame, tread a new

Worms derange the whole system. Mother Graves' Worm Exterminator deranges worms, and gives rest to the sufferer. It only costs 25 cents to try it and be convinced.

OUR BOYS AND GIRLS. My Wish.

By F. J. B.

"Lay up to yourselves treasures in heaven where neither the rust nor moth doth consume, and where thieves do not break through nor steal." (Matt. vi. 20.)

Each little act of virtue,
Performed from day to day,
Is like a precious jewel
In heaven laid away.

Our angel, in a casket Each treasure doth conceal, That rust may not consume them, Nor thieves break through nor steal.

Are 'neath the golden lid, Until God's final judgment Disclose the jewels hid. God grant, my dearest brother, That when thy course is run, Thy casket may be brimming With jewels thou hast won,

And none shall know what treasures

For, in that crown of glory
Which God shall make for thee,
These precious gems shall sparkle
For all eternity.
—Sacred Heart Review.

The Poor Boy.

Don't be ashamed, my good lad, if you have a patch on your elbow. It speaks well for your industrious mother. For your part we would rather see a dozen patches on your jacket than hear one profane or vulgar word escape from your lips, or smell the fumes of tobacco in your breath. No good boy will shun you because you cannot dress as well as your companions, and if a bad boy sometimes laughs at your appearance, say nothing, my good lad, but walk on. We know many a rich and good man who was once as poor as you. Fear God, my boy, and if you are poor, but honest, you will be re-spected—a great deal more than if you were the son of a rich man and were addicted to bad habits.

Consult Your Parents, Girls Girls should never forget for one noment that no being on earth takes so deep and so true an interest in their welfare as does their father and mother. Theiradvice springs ever from the very soul of affection, pure as the love of God Himself, and their command should be obeyed as the command of God. As sin brings its inevitable punishment on this earth, so disobedience of the parents is sure to be followed by sorrow and often shame. A girl may say, in the pride of her budding womanhood, that she is such an age and can judge for herself-she may be even guilty of irreverence of thinking her parents as "old fashioned" or "old fogyish," but at such time she knows not what she says. She is blinded and led away by the youthful passions. light in which they have enshrined her, and they can see the breath of evil—the faintly approaching mist of misfortune that steals into the clarified spiritual atmosphere with which their pure love has surrounded her. Let girls honor their fathers and their mothers and their days will they could not take the Blesked Sacra-The parents are guided by the soulgirls honor their fathers and their mothers and their days will they could not take the Blessed Sacrament only be long but happy and lead to an eternal happiness hereafter. As the first glass of whiskey often proved the ruin of the boy so too the first deliberate disobedience of the girl to her parents may lead her to ruin and the little white soul flies away to food, 'mid the fast falling tears of the priest and the sobs of the sturdy misery.

The Child Martyr.

Who is this beautiful child, blue eyed, sweet, open-faced? His name is Tarcisius, a boy of twelve years. He walks with modest manner, and that we, the Catholics of to-day, are far from worthy to perform. The time of which I write was the period of the early Roman persecution of the faithful followers of Christ, sometime towards the close of the third century. We cannot glance back at the annal of those early saints and martyrs without a sense of shame at the tepidity and weakness of our own faith. Would we, Christians, pass through the ordeals, difficulties and sufferings of those early Christians, and, as they, not only without murmuring, but with A new edict more dreadful and joy? A new edict more dreadful and terrible than any previous, has been published by the Roman Emperor, and a priest, carrying the Blessed Sacrament to the dying, dares not tread the streets of Rome. It is necessary to consign that sacred office of carrying the Lord and Saviour, to some trusty Catholic man, whom the priest, taking a different route, will meet at the home of the sick person. A certain priest one day receives a call to come at once to the bedside of a dying person.

There is no one near to whom he can intrusts the Sacred Treasure, and the priest hesitates, breathing a prayer for help and knowledge to do what is best. destiny, and you may begin to aspire to manhood."

He does not fear for himself; 'tis the joy and hope of his life that he may one day be a martyr in the cause of Malaria is one of the most insidious of charlth destroyers. Hood's Sarsaparilla counteracts its deadly poison and builds up the system.

one day be a martyr in the cause of Christ, but it is the fear that Jesus in the Blessed Sacrament may be profaned, should the priest himself be the bearer, that causes him to hesitate. layman would be less open to suspicion. Presently a little boy who has served the priest at the Mass, approaches the altar railing and there

me. I am too young to be suspected, and I would die ten thousand deaths

rather than reveal my holy secret!" The priest turns to the altar and pre-pares the Blessed Sacrament, gives It to the child's care, directs him where to go, then says: "Remember Tarcisius, what Burden you bear. Avoid all public streets, and delay not on your way." "Father, I shall be torn to your way. Pather, Ishaho ethical pieces sooner than give the Blessed Sacrament to any but you," replies the child as he sets out on his mission.

Meedless to say, O'Reilly was one of those clever Irishmen who risked for the mancipal through the control of the cont Going on his way, as we described him at the beginning, at a turn of one of the streets he comes upon a group of boys at play. They cry:
"Oh here comes Tarcisius! just whom we need. Come, Tarcisius, we need one

perfectly what would be required of

the folded arms: all in vain. Now a crowd gathers, asking one of the other "What is it?" A well dressed man comes up; a sneering, wicked look deforms his handsome face. He had once been under instruction in the Christian faith, but, another Judas, he forsook it for worldly profit. He understands the child's determined action, and cries out: "He is a Christian ass bearing their mysteries." This is sufficient for the pagan crowd. They rush upon the helpless child, with merciless ferocity, but he does not relinquish his grasp. A brawny blacksmith deals a heavy blow with his hammer, and the little hands are a bleeding, shapeless mass of flesh. Suddenly the crowd is hurled hither and thither, a giant soldier is dealing blows right and left. "Chivalrous Remans you are "be arises the area!" Romans, you are," he cries, "a credit to your proud nation, that you attack a feeble child!" The crowd is quickly dispersed. The soldier, Quadratus, who is an unsuspected Christian, lifts tenderly the bleeding, dying martyr, shedding a flood of tears at the same time. The child opens his eyes and recognizing the soldier says: "Quadratus, I am carrying the Blessed Sacra-

soldier. O thou thrice blest martyr, what joy to carry thy Lord, and take Him unto thy feeble care! and above this what joy to die for the precious sake of Him vou bore!

O good Tarcisius, pray for us from

We see but dimly through the mists and vapors; Amid these earthly damps, What seem to us but sad, funereal tapers May be Heaven's distant lamps.

-LONGFELLOW.

In Two Denominations.

Jay Cooke of Philadelphia, in 1866, told the following story: when I was putting Government bonds upon the market, I was greatly an noyed by the clerks telling me that there was an old man in the office who would do no business with them, and must see me. To get rid of him went out. Said he: 'Mr. Cooke, have got \$3,000 in this bag; I can't do anything with it in the town where

I live; they are circulating grocer's checks and everything else for money and I am frightened because I think will be cheated if I despose of it. Wil you tell me on your word of hono if these bonds are sound and right If they are not right, nothing is right I am putting all I have in the world into them.' After further conversation into them.' the man decided to take them. 'What denomination will you have them in? I asked. This was too much for the old man. He had never heard that word used in connection with business. He scratched his head and said: 'You may give me \$500 in Old School Pres-

Mrs. H. Hall, Navarino, N. Y., writes:
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my Lord, Who carried the Cross for
me?

The priest replies, "No my child,
you are too young to realize the
sacredness of the position you desire."

You are too young to realize the
sacredness of the position you desire."

"O, Father, I understand; I realize

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"MOONDYNE'S" GOLDEN SECRET.

The Gold Mine of O'Reilly's Novel Dis-

Now that a surpassingly rich gold field has been discovered in Western Australia, one is forcibly reminded of John Boyle O'Reilly's remarkably clever story of "Moondyne," says the
Advocate of Melbourne, Australia. tune, liberty and life for the emancipa tion of their country. For his connec-tion with the Fenian movement he with others less gifted, was sent to Western Australia in a penal hulk, and there for some years lived the life of a convict at Fremantle. After his need. Come, Tarcisius, we need one more to make up the game." But the little boy replies: "I cannot. I dare not stay to day. boys, I have important business to perform." "Oh, how important you are! Are you going to have an audience with the Emperor? If you have a letter there, or whatever it maybe, just lay it aside till the game is over." "I cannot stay, Petilius, I cannot," the child save pleadingly, as the largest boy in says pleadingly, as the largest boy in criminals, and, while exposing many says pleadingly, as the largest boy In the group advances threateningly. "Come, now, no sulking," this bey cries, "What is it you have, that you hold It so closely?" as he notices how tightly the little hands are clasped over the breast. Let's see it;" but the little child refuses, and clasps more tightly his Hidden Treasure. This makes them determined to find out his makes them determined to find out his tightly his Hidden Treasure. This makes them determined to find out his secret. They rush on him, kick him, beat him, trample upon him, and tug with might and main to tear apart with might and main to tear apart reward to punishment in prison the folded arms: all in vain. Now a discipline, and by opening up ways for the fallen by which they might recover their lost positions in society. But whilst his speculations on prison discipline are extremely interesti couched in fiction, that to which we would direct attention just now is the "golden secret" on which the story turns. The scene is laid in the Vasse District, in which there is, 'midst almost inaccessible mountains, a cav fabulously rich in gold, which was only known to the natives until Moondyn had won their confidence, and been intrusted with their secret. Psycho logical puzzles have become numerou enough since "Moondyne" was writ ten, but it may be that its author, in making a "golden secret" the basis of his plot, furnishes an earlier puzzle of the kind that is as mystic as any which has followed For one thing, the coincidences are almost startling. Bailey's claim at Colgardie is in that part of the colony in which the gold mine of fiction was situated, and the country around this situated, and the country, mine was dry and arid as that from which the precious metal is now being which the precious metal is now being Boyle O'Reilly a geologist, or did he find the "color" when road-making in the convict gang? He was not a geologist, and if he had any reason to believe in a gold deposit he would no have kept the secret to himself. Was the speculation in which he indulged, and which has now been verified in so remarkable a manner, purely imaginative? That is the view most people will take of the case, but at the same time it suggests other questions Was it, for instance, a case of what is called "unconscious celebration," in which secrets hidden from the ordinary senses are dimly disclosed, and leave on the mind in waking moments an indistict and unaccountable impression To the mystic who delights in the study

> us the publication of "Moondyne," and the first instalment of this power-fully-written and most interesting work will be given next week. - Boston Pilot. It is not what we say but what Hood's Sarsaparilla does that tells the story of its merit. When in need of medicine remember Hood's Cures.

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byterian to please the old woman, but I will take the heft of it in Baptist." Father Damen, S.J



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