OCTOBER 15 1898

FIVE . MINUTES' SERMON.

wentieth Sunday After Pentecost DEATH. - A PREACHER OF SALVATION.

"He was at the point of death." (John 4, 47.

In a little chamber lies a youth, pale and emaciated. His strength is gone. his eyes are broken, with difficulty the heaving breast respirates. His sad and woe begone countenance moves and the bystanders to tears. "He was at the point of death," the gospel relates. That which merely threatened the youth will sooner or later be a reality For us will come-ah, who for us. knows how soon, how suddenly and un expectedly, that momentous day and deciding hour, when it will be said deciding nour, when it will be said : Leave this world and go beyond into the house of your eternity! Day after day we are reminded of this serious truth by the doleful knell. Wheresoever we go, we see the signs of our future dissolution. "The tombs in the cemetery preach," says St. Augustine, nes of our ancestors preach. the but alas ! we heed them not, we as if there were no death, no here-after." And yet, what can conduce more to a Christian life and a happy death, than the salutary lesson taught by this great preacher-death.

And what does this fearful preacher tell us? He says to the just, to the happy child of God : It is better for tell us? you to die in innocence of heart, than to attain a great age and lose your immortal soul. For, "the just man," says God, "if he be prevented with (Wis. 4. 7. death, shall be in rest." But, if according to the decree of God, a longer life is allotted you for the increase of virtue and merits, imitate the pious servant Job, and let his noble words be always your motto: "Till I die, I will not depart from my innoence." (Job 27, 5) Depart not from your innecence, thus speaks death and cence. if this admonition is heeded, for you the ten. last hour will have no terrors ; you will rather greet me as a messenger of peace, who conducts you to that true and eternal home, where there is neither sorrow nor tear, but everlast ing joy. We shall, most assuredly, ve innocence of heart, thus secur ing a happy death, if we always keep before our eyes the remembrance of our last end, observing, in this manner that great saying of St. Paul: "I die that great saying of St. Paul : For it is not (I Cor. 15, 31) daily possible, that we lead a life of indifference if the salutary truths-the short ness of time, the length of eternity, how soon we will have to appear b fore the tribunal of God-are the subects of our frequent meditation. The thought of death and judgment will rather be for us as a saving guardian in the struggle against sin ; it will encourage us to constant fidelity in the service of the Most High ; it will give us the divine power, by a life of virtue and sanctify "to make sure," accord ing to the teaching of the apostle, 'our calling and election." (II Pete 10.) Justly, therefore, does Holy cripture admonish us: "In all thy Scripture admonish us : works remember thy last end. and thou (Eccli. 7. 40) And shalt never sin." verily ! the Church would not possess so many saints, if this admonition of the Holy Ghost had not been so faithfully observed. Among thousands of examples, let me cite only one. In the monastery of Clairveaux, where St. Bernard lived so many years and where he died, there was kept in the court yard an open grave, destined for the one who would die first. To this open grave the monks went daily. Their glances on meeting bespoke : Which of us will be placed therein? which of us will be the first to depart this life? This constant, active meditation on death greatly strengthened their virtues and preserved them from sin. and ever keep before our minds the re-membrance of our last end ; by thus acting, we will live as saints, and appear as such before the judgment seat of God. Death speaks not only to the just, but especially to siners. How long, he says, will you delay your repent-ance? Ah! if on entering a cemetery you could see the bones, the remains of the interred ! You would find, perhaps one with whom you have sinned. lying in a moulding grave. For you the last hour has already been set, and it will come sooner than you suspect. See, here lies that proud man, who only yesterday exalted himself soarrogantly scarcely condescending to notice those whom he considered his inferiors. His honor, his fame have vanished, like smoke which is visible for a moment and then disappears. See, here lies that vain young girl, who once sought by her dress to direct all eyes to her self ; hideous worms now consume that body which so recently was her idol. Thus pass the pomps of the world. Behold, here lies that impious libertine, who but a short time since reveled in vice; his body is now a disgusting corpse, consumed by worms and cor ruption. Oh ! you impure, could you perceive the stench and corruption which now fills their graves, you would assuredly not pollute body and soul by sins, the names of which should not be mentioned among Christians. Behold the miser, who, day after day, labored in the sweat of his brow to amass riches and gold. His endeavors were success, ful, but heartless heirs now have his hoardings; nothing has remained for him but a shroud and a coffia, whilst his soul is buried with the rich man in

were covered with well fitting gloves, Verily, we know not the day nor the hour when the Lord will approach to judge ; but this we know, that, if we die impenitent, gullty of but one mor-tal sin, we are irretrievably lost, damned for all eternity. Let us awake, therefore, from this lethargy of forgetfulness, rend the old garment of sin by a worthy confession, regain the lost peace of a good conscience, and preserve to the end of our days a heart dedicated to God. May we have no other desire than by penance to expiate our past sins, and by our good work to amass a treasure of merits for Heaven. If we faithfully observe this rule of conduct, we will have no reason to feat the hour of dissolution, but we can ex claim confidently with St. Paul : "Christ is my life, death my gain To me, to live is Christ, to die is gain. Day after (Phil. 1, 21.) Amen.

OUR BOYS AND GIRLS.

"A LITTLE ANGEL."

The Ups and Downs of Life—An Inci-dent Which Took Piace in a Street Car in Montreal—What Was Seen and Heard—How the Poor Are Despised by the Rich—The Blessings of a Good Home Education.

Life is a strange and incomprehen sible thing to many. This world is composed of many individuals, the majority of whom are seeking after two things (which but a very small two things (which but a very small percentage obtain) -wealth and fame. Unfortunately we find people in the world to day, when they become pos sessed of a little wealth, their whole sick object is to despise and belittle others who are not similarly blessed. The tollowing incident, which took place a short time ago, will clearly show how the "lower five" are held in disdain and horror by the so called "upper ten." Two gentlemen friends, who had been parted for years, met in Montreal, near the corner of Craig and Bleury streets. The one who lived in the city was on his way to meet a pressing engagement. After a few expressions of delight, he said: "Well, I'm off. I'm sorry but it can't be helped. I will look for you to morrow Remember 2 o'clock sharp. at dinner. I'm anxious for you to see my wife and child." "Only one child?" asked the other. "Only one," came the answer tenderly-"a daughter. She's a little And I do assure you." angel, then they parted, the stranger in the city getting into a street car bound for Mount Royal Park whether he desired to go to enjoy that incomparable view from the summit, of which he had heard so much. At the corner of St. Catherine street a group of five girls was transferred from a west end car. They were all young, and evidently belonged to families of wealth and culture-that is intellectual culture – as they conversed well. Each carried an elborately de corated lunch basket ; each was attired in a very becoming spring suit. Doubtless they, too, were going to the park for a spring picnic. They seemed very happy and amiable, until the car stopped near the corner of Mignonne Street, this time letting in a pale faced girl of about eleven and a sick boy of four. These children were shabbily dressed, and upon their faces there were signs of distress mingled lady with some expectancy. Were they, too, on their way to the Park ? The gen tleman thought so; so did the group of girls, for he heard one of them say, with a look of disdain : I suppose these ragamuffins are on an excursion, too " "I shouldn't want to leave my door if I had to look like that. Would you?" This from another girl: "No, indeed virtues and preserved them from but there is no accounting for tastes. How many poor persons Oh ! may we imitate them in this I think there ought to be a special line themselves despised by of cars for the lower classes." Take notice of the intellectual culture of the so called "aristrocratic children !" All this conversation went on in a low one, but the gentleman had heard it. Had the child, too? He glanced at the the pompous and pale face and saw tears glistening in the eyes. Then he looked at the group of finely dressed girls, who had moved as far away from the plebian as the limits of the car would allow. They were afraid, I suppose, they would get tainted if they sat too near the pov-erty-stricken children. The gentle-man was angry. He longed to tell them they were vain and heartless, as they drew their costy wraps closer about them, as if fearful of the poor children they were making ado about. Just then an exclamation (they had reached Sherbrooke street) "Why, there is Ruth. Wonder where she is going ?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car driver. She. too evidently belonged to the favored ones of fortune. Yes she belonged to the class of those whose intellectual culture is not of the sham kind, and whose home education was all that could be desired. Her dress was all that the most exacting votaries of fash-ion could require : but it was a marvel of grace and simplicity com-bined, and on her breast glistened the little cross of the Promoters of the Sacred Heart. When she entered the car she was warmly greeted by the five, who made room for her beside them. They were profuse in their exclamations and questions. "Where are you going ?" asked one. "Oh what fine flowers ; Who are they for ?" questioned another. "I'm on my way to Clare Bean's. She's sick, you know. The flowers are for her." She answered both questions at once, and then glancing toward the door of the car, she saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes; and then, forgetting that she, too, wore a handsome velvet skirt and a costly

she left her seat and crossed over to the little ones. She laid one hand care lessly on the boy's thin cheeks as she asked interestedly of his sister : little boy is sick, is he not? and he is your brother I am sure ; he clings so It seemed hard for the girl to you." "Yes, to answer ; but finally she said : Miss, he is sick. Dan has never been Yes, Miss, he is my brother well We're going to the mountain to see if it won't make Danny better.' " I'm glad you are going," the young lady replied, in a low voice, replied, no one's ears except meant for those of the child addressed. I feel sure that it will do him good ; it's lovely there, with the spring flowers all in bloom. But where is your lunch? Yow ought to have a lunch after so long a drive." Over the little girl's long a drive." Over the little girl's face came a flush. "Yes, Miss; may-be we ought to for Danny's sake; but, you see, we didn't have any lunch to bring. Joe-he's our brother-he saved these pennies purposely, so as Danny could ride to the park and back. guess maybe Danny will forget about being hungry when he gets to the mountain." Were there tears in the mountain." Were there tears in the lovely girl's eyes? Yes; there certainly were, and very soon she asked the girl where she lived, and wrote the address down in a tablet, which she took from a beaded bag on her arm. Above Roy street the pretty girl left the car, but she had not left the little ones comfortless. Half the bou-quet of violets and hyacinths was clasped in the sister's hand, while the boy, with radiant face held in his hand a precious package, from which he helped himself now and then saying to his sister, in a jubilant whisper: 'She said we could eat 'em all-every one-when we go to the park. Wha made her so sweet and good to me She didn't call us ragamuffins and wasn't 'fraid to have her dress touch ours, and she called me'a dear,' she did. What made her?" "I guess it's cause she's beautiful as well as her clothes—beautiful inside, you know. Didn't you see that little cross she wore? She's a Promoter of the Sacred Heart League, for I saw the Bishop giving little crosses just like it to the Promoters last Sunday." The gentle man's ears served him well. He heard Katy's whisper and thought: "Yes, the child is right; the lovely young girl Promoters last Sunday." is beautiful inside. Beautiful in spirit. She is one of the loved ones of the Sacred Heart, developing in Christian holiness. Bless her ! She is a holiness. Bless her ! She is a Promoter ! And the five cultured girls wondered what he was smil-ing at. When Fletcher's Field was reached they hurried out with laughter and merry talk. Then the gentleman lifted the little boy in his arms and carried him out of the car, across to the foot of the inclined railway and into the sweet smelling orchard, now in full blossom, the sister, with heart full o gratitude, following. It was he who paid for the ride up the mountain elevator ; he also who treated them to good, warm soup at the park restaur-ant. He was a Promoter, too, for didn't Katy catch a glimpse of the dear little cross pinned to his vest when he sat Dan on the ground, and when he paid for the treat ? At 2 o'clock sharp the next day the two gentlemen met again. 'This is my wife," the host

said proudly, introducing a comely lady; "and this," as a young girl of fifteen entered the parlor, "is my daughter, Ruth." "Ah," thought the guest, as he extended his hand in cordial greeting, "this is the dear girl whom I met yesterday in the street car. I don't wonder her father calls her a ''a little angel." She is She is glows. an angel, and no mistake. Bless her How many poor persons who have seen co.colled higher class, have lived to see the day when they surpassed "the mockers in the walks of life, and left them be hind to think of their forme hind to think of their located but now faded glory. Behold how but now faded and haughty have fallen, and the neglected or es are honored. It is such contemp tuous conduct towards the poor that adds misery and insult towards life What does the world need to day Less of "those haughty beings," more persons, both young and old, like the "little angel," to respect all persons, console and comfort the sorrowful in the hour of distress, to make life as cheerful and as bright as possible, and by these means a monument of good works will be performed that time Walter Jones. cannot efface.

CHATS WITH YOUNG MEN. A Chum's Example.

Said a straight-backed business man recently: "When a boy I was slouchy and round shouldered, but a boyhood companion carried himself so straight well that I was emulated to do the and same.

THE CATHOLIC RECORD

For Some One Else to Do. "No sociability about the buildwas the comment of one of the ing, brightest, most capable young men re-cently at a committee meeting of a Catholic Men's Society, and then he went on to make a long talk about the thing somebody ought to do. He was immediately assigned to do this very thing, but, strange to say, he has not been found doing anything yet. So much of this thing is wearying.

Great Men's Mothers.

"It is an interesting historical fact that nearly every man of great deeds who also possessed a great character had a mother of a strong, fine nature, with whom in boyhood and early manhood he dwelt in close sympathy even when at a distance from her," writes Frances B. Evans, in the October," Ladies' Home Journal. "Probably the most disagreeable man socially of all celebrated men was poor Thomas Carlyle, whose disposition was nervous. melancholy and grumpy, but in the midst of his laborious life and severe mental industry, he could always find time to write affectionate letters to his mother, full of the respect, tenderness and consideration he never seemed to feel for much greater personages. a mother's hand holds the leading. strings of a man's life he will hold him self as securely as did Anthony Hope's Prisoner of Zanda, with his motto, The King can do no wrong.

The Strength of Silence.

Silence is a gift which, at a crisis, is as valuable as speech. It is so ea y to give utterance to whatever witty or cutting remark the moment calls but one of the most difficult forth ; habits to acquire is that of keeping ilence. Some wise man has said When angry count ten, when very angry count twenty." How few of us have adopted this rule, and yet who would deny that one would have fewer regrets to lock back upon had it been Quick retorts adhered to in the past. given in the heat of anger leave be-hind them as long a trail of regrets as do any of the frailities of human Indeed it is only a person of nature. strong character who can learn to bring the tongue under such subjection, and to a nature that has a spark of fire in it is a difficult less on to learn : but once mastered, it is our greatest safeguard.

A Purposeful Life.

It is wise for a man to seek to find his especial work in life. Let the cargo be ever so precious, if the vessel drifts, the freightage will most likely Let a man be admirably be lost. equipped physically and mentally, if he lack a commanding purpose, if he toil without a plan. he will achieve but little. The guns that batter down the forts are those that are aimed.

A purposeful life will be fruitful, because it is apt to proceed intelli-gently. The man with an exalted purpose will take into account all that needs to be done between the preparation of the soil for the seed and the gathering of the harvest. He will count the cost. He will adapt means to ends. He will strike while the iron He will go forward with a stout heart to meet all obstacles. H source from whence cometh sure help. He will be alert to find the plan of God for his life and prompt to follor This is a picture of every day life. will set his face resolutely toward the

all transactions should be mutually peneficial ; it requires the Christian man to keep his eye not merely on his own interests, but also on those of his neighbor.

The pagan theory says : "Get all you can for yourself in every transac tion and give no more than you must. The Christian theory says : " Tak heed that you, get no more from your neighbor in any transaction than he can safely give you and give him as much in return as you safely can." The one principle concentrates the thought upon self interest, the other identifies self with the neighbor ; the one looks fixedly inward, the looks out and lends a hand. When one who has been living by the pagan rule gets hold of the Christian law and begins to live by it the current of thought and feeling is turned in the opposite direction. We may properly y of such a man that he is converted. Is not this what conversion means

The adoption of the Christian princi ple in industrial society must be the mutual act of employer and employe It is obvious that if the workmen were Christian while the employer was a pagan the thing would not work very well, and vice versa. This is not say-ing that each should wait for the other before beginning to behave like Christians; it is only saying that the bes results cannot be hoped for until the employer on the one side and the work man on the other unite in regarding their interests as common, and in working for each other's welfare. Many employers have tried to act upon the Christian principle and have found very little disposition among their men to reciprocate. No wonder that the employer is tempted to go back to the pagan way. But this is his oppor-tunity to help in Christianizing By patience and firmness he society. By patience and firmness he will be able to constrain his man to recognize his purpose and respond to it.-Washington Gladden.

A man is sufficient for himself ; vet were ten men, united in love, capable of being and of doing what ten thousand singly would fail in .- Carlyle.

What we will is more important than what we know ; and the importance of what we know is derived largely from its influence on the will or conduct .-Bishop Spalding.

The path of success is closed to us only that we may find opening before us the path of heroism, of moral greatness, and resignation .- Amel's Jour nal.

How great must be the condemnation of poor creatures at the great day of account when they shall be asked what use they have made of the oppor tunities put into their hands and are able only to say, "We have lived but for ourselves: we have circumscribed all the power thou hast given us into one narrow, selfish compass; we have heaped up treasures for those who came after us, though we knew not whether they would not make a worse use of them than we ourselves did."-Samuel Richardson.

feel Christ speaking to us We through our consciences and hearts ; and we fancy He is assuring us we are His true servants, when He is but call ing us to receive Him. Let us not be content with saying, "Lord, Lord," content with saying, "Lord, Lord," without 'doing the things which He The husbandman's son who SAVS. said, "I go, sir," yet went not to the vineyard, gained nothing by his fair words. One secret act of self denial, one sacrifice of inclination to duty, is worth all the mere good thoughts,



kept spreading until it was all over my body. I could not sleep but was compelled to lie awake and scratch all the time. My father and two brothers were afflicted with the same thing, at the same time. We all suffered terribly for a year and a half, trying in the meantime all the remedies we could find, but received no benefit. I bought three cakes of CUTICURA SOAP and three boxes of CUTICURA (ointment) and they cured the four of pletely. RICH'D ANDERSON, Geneva, Utah.

SPEEDY CURE TREATMENT FOR TORTURING, DISPI-URING HUMORS, WITH LOSS OF HARR. -- WARTH baths with CUTIOURA SOAP, gentle anointings with CUTIOURA (oint-ment), and mild doses of CUTIOURA RESOLVENT.

Sold throughout the world. POTTER DRUG AND CHEM. CORP., Props., Boston. How to Cure Skin Diseases, free.

1







LOOK OUT FOR IMITATIONS AND SUB STITUTES. THE GENUINE BOTTLE BEARS THE NAME, PERRY DAVIS & SON.

ananan anan

Thus, dear Christians, speaks death. Can there be a more impressive sermon? Oh ! that we might understand it and profit thereby ! No longer squander the precious gift of time in augmenting the account of your stewardship, but by true penance employ it conscientiously in appeasing handsome velvet skirt and a costly God, in preparation for a happy death! jacket, and that her shapely hands

plied

d in

- red

Iress Office

can not efface. Walter Jones. To all who find themselves with health gradually slipping away. Kidneys and Liver so disorganized that they are incap-able of keeping the system free from poison-ous waste material. Stomach Disordered, Bowels Constpated, Head Aching, Back Paining, take Dr. Chase's Kidney-Liver Pills. The quick way they help you back to health will surprise you. Messrs. Northrop & Lyman Co. are the proprietors of DR. THOMAS' ECLECTRIC OIL, which is now being sold in immense quantities throughout the Dominion. It is welcomed by the suffering invalid every-where with emotions of delight, because it banishes vain and gives instant relief. This valuable specific for almost "every ill that flesh is heir to." is valued by the sufferer as more precious than gold. It is the elixir of life to many a wasted frame. To the farmer it is indispensable, and it should be in every house. Holloway's Corn Cure is a specific for the

Holloway's Corn Cure is a specific for the removal of corns and warts. We have never heard of its failing to remove even the worst kind.

Hood's Sarsaparilla is the One True Blood Purifier, Great Nerve Tonic, Stomach Regu lator. To thousands its great merit Is KNOWN



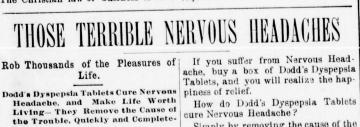
For Table and Dairy, Purest and Best

God for his life and prompt to follow it.

Business Religion.

There is a sense in which every Christian man's business must rest upon a philanthropic basis. The law of love is the law of every Christian nan's life, and that law must furnish he regulative principle of his business. What does this mean? It means that in every business transaction, in every exchange of commodities or services, the honest purpose of each shall be to get no more than is just and fair, and to give as much as he The Christian principle of busi can. ness is not merely honestyabsence of fraud and deceit, the refusal to do il-legal acts or to take unfair advantages: it is also benevolence or good-will-a disposition to make the transaction as

profitable as possible or as it can be prudently made to the other party. and The Christian law of business is that required.



Simply by removing the cause of the trouble. What's the use of suffering from In nine hundred and ninety nine

cases out of every thousand, Nervous Headache is caused by bad digestion. those terrible Nervous Headaches when you need not do so? Who would be poor, if he could get Make the digestion perfect, and the rich for fifty cents?

Nervous Headache will vanish just as surely as a scaffold falls when its sup-Who would endure the agony of Nervous Headache, when he can get ports are removed. certain relief for fifty cents ? Dodd's Dyspepsia Tablets cost only

Now Dodd's Dyspepsia Tablets make digestion perfect. They themselves digest the food. fifty cents a box, and will cure absolutely, thoroughly, positively, permanently, the worst Nervous Headache that ever tortured poor humanity.

Try a box, and be convinced. To This is no idle, baseless, boast. try them is to be cured ; to be cured is, surely, to be convinced. It is truth-plain, simple, homely, honest truth.

Starving Children. Starving Unideen. Thousands of woll-fed children are suffer-ing simply because their food is not of the right kind. They are thin, pale and deli-cate. Scott's Emulsion will chauge all this. It gives vin and vizor, flesh and force.

It gives vim and vigor, flesh and force. A Dinner Pill. — Many persons suffer excruciating agony after partaking of a hearty dinner. The food partaken of is like a ball of lead upon the atomach, and instead of being a healthy nutriment it becomes a poison to the system. Dr. Parmelee's Vege-trable Pills are wonderful correctives of such troubles. They correct acidity, open secre-tions and convert the food partaken of into healthy nutriment. They are just the modi-cine to take if troubled with indigestion or dyspepsia. dyspepsia.

dyspepsia. Mrs. Celeste Coon, Syracuse, N. Y., writes: "For years I could not eat many kinds of food without producing a burning, excruciat ing pain in my stomach. I took Parmelee's Pills according to directions under the head of 'Dyspepsia or Indigestion.' One box entirely cured me. I can now eat anything I choose, without distressing me in the least." These Pills do not cause pain or griping, and should be used when a cathartic is required.

That's how they cure Nervous Head-



ANDERSEY ANOWN SINCE 1820 BELLIN TURCH SCHOOL & OTHER PURCHES REEL MAENEELY & CO., CO., CONTRACT WEST-TROY, N.Y. BELL-METAK WEST-TROY, N.Y. BELL-METAK

THE LARGEST ESTABLISHMENT MANUFACTURING CHURCH BELLS & PEALS DURING BELLS WITH IN THE WITH PUREST BELL METAL (COPPER AND TIN). Send for Price and Catalogue. MoSHANE BELL FOUNDRY, BALTIMORE, MD.

105

PLUMBING WORK IN OPERATION Can be Seen at our Wareroo DUNDAS STREEf.

SMITH BROTHERS Sanitary Plumbers and Heating Engineers, LONDON, - ONTARIO. Sole Agents for Peerless Water Heaters. Telephone 538.

UNDERTAKING.

JOHN FERGUSON & SONS, 180 King Street, The Leading Undertakers and Embaimers, Open Night and Day. Talephone-House 373 ; Factory 543.

1898

Our Boys' and Girls' Annual For 5 cents we will mail to any of our youth-ful readers a new story for boys, from the pen of the popular rev. story teller, Father Finn, S. J., and an interesting tale for girls, by Elle costine Dorsey (both contained in, and written isspecially for Our Boys' and Girls' Annual for the privation of games, tricks, and 5. J., and an interesting tale for girls, by Elle Lorsine Dorsey (both contained in, and written especially for Our Boys' and Girls' Annual for 1508). An abundance of games, tricks, and other interesting items, together with a large number of prety pictures, contribute to render Our Boys' and Girls' Annual for 1898 a delight-ful book. Address,

THOS. COFFEY. CATHOLIC RECORDOFFICE. London, Ort.