FIVE-MINUTE SERMON.

6

THE WISDOM OF THE WORLD.

"And the Lord commended the unjust orasmuch as he had done wisely : for the of this world are wiser in their generation t children of light." (St. Luke xvi. 8.) The Gospel which you have just

"Before, then, you criticize converts, make perfectly sure that if $G \bullet d$ had called upon you to do what many of them have to do, you would have done it. I don't think that it is really beheard, my brethren, is somewhat hard to understand at first. Here we have an example of the most flagrant kind of cause of any uncharitableness on the part of old Catholics that this criticism dishonest dealing, and of cheating an employer, and yet we read in the words of the text that "the lord commended becomes necessary, and probably you don't say those little things that might the unjust steward forasmuch as he had done wisely." Is not this a little burt them ; but, on the other hand, be sympathetic, and you will find a ready response."—The Monitor, San Franour modern enlightened notions of right and wrong? Let us examine the case carefully and see.

"And first, we must not make a mis take about the words. We might at first sight easily think that " the lord " first sight easily think that " the lord " means the Lord Jesus Christ; but it really means the lord, the master, the employer of, the unjust steward, about whom Jesus Christ is speaking. That bad, crafty fellow had been cheating his master, and persuading and assisting other people to cheat him also, so as to get them on his side, and have some friends to go to when he should be turned out of his place. And he cer-tainly had done his bad work very cleverly; he had laid his plans very well, and had taken a great deal of pains about them. There was not any doubt hope that no uncharitable and un-Chris-tian reference to the Catholic Church about them. There was not any doub about that. And the lord, or, as we should say nowadays, his employer, when he found it all out, could not help not allowed to pass without a tirade against the Catholic Church, although admiring the shrewdness of the sharp practice on the part of his steward, even this outburst of belated bigotry was re gretted by many Methodists, one of whom, a Methodist minister, expressed though he must condemn its dishonesty. He "commended" him — that is to say, praised him for his worldly wisdom and leverness. I fancy he might have said: "Ah ! the sharp, cunning rascal ! What pains he took and how 'shrewd he was What in making friends for himself with money. I wish I had only half as much philippic from a minister obsessed by fear of Rome. onest cleverness in managing my honest business. I should be a rich man in no

You see, my brethren, his employe did not praise the steward for his honesty, or for his faithfulness, but only for his shrewdness. And then Jesus Christ finishes His parable by saying : "for the children of this world are wiser in their generation than the children of light.' And is not this true, my brethren? Do you not see and feel every day that the "children of this world" that is, those who live for this world alone, and place all their happiness and hope here below- are far wiser in their way, and among their own sort, than See how men slave people are ? and toil, and cheat and lie and steal and sometimes murder, to get a little money, a little of the riches of this earth. How much trouble do good people take, that How much trouble do good people take, or how much self-denial do they suffer, to gain the riches of eaven? See how craftily wise the unjust steward was to get friends for himself, to receive him and give him a home when he lost his place. How much wisdom dozee show to get for ourselves true friends, and to live. make sure of a heavenly home when we

This is what Jesus Christ means: bad wicked people put us to shame by the eleverness they show, and the pains they take to win earthly goods, while we do not manifest half the wisdom, or take reflect Presbyterian opinion, for the Ulster Guardian, a paper which circu-lates widely among Presbyterians, and which may be taken to represent the more enlightened element of Presbyter-ianism had an editorial which said : one-fourth the pains to win a heavenly reward. We could very well take pat tern by bad men in this regard. We Into the speech delivered by the Rev. know that heaven is better than earth and yet how many really strive harder for heaven than for earth ? Mr. Pollock in supporting the report we have no intention of entering in detail. Mr. Pollock is a clergyman for whom we

"Make unto you friends of the mam-mon of iniquity." Yes, use the riches God has given you, be they much or have the highest regard. He is a man of deep religious convictions, and is held delittle, to get true friends with. Give alms to God's poor; help to pay the Church debt; have Masses said for the servedly in deep respect by the meinbers of the Church. But we unhesitatingly declare that we thoroughly disapprove of holy souls in Purgatory ; do something for Catholic schools. Thus you will gain friends indeed—friends before God's throne—friends to intercede for you in heaven—friends who, when you fail, shall "receive you into everlasting Christian. dwellings.'

THE CONVERT.

HOW LIGHTLY THE WORD IS SPOKEN, HOW MUCH IT STANDS FOR.

THE CATHOLIC RECORD

CONFIDENCE IN GOD IS EVER NECESSARY.

ber of saints who have been converts, and don't despise them and treat them as if they were half-baked Catholics. The phrase 'Catholics and converts' is one that never ought to be used. Life is ofttimes compared to a troubled sea. It is so full of uncertainties and hidden dangers that the comparison is an apt one. We cannot be at rest from an apt one. feelings of insecurity, and the dread of danger and shipwreck is a barrier to all our enterprises and daring. Such is life as we find it, natural life, if you will ; as we find it, natural life, if you will; life led by men all around us in the daily struggle for existence. But theirs is another life—a supernatural life—the life of the soul, as it may be called, as the natural may be called the life of the body, and this higher, nobler life is as because it is honce as the more living for happy in its hopes as the mere living for this world and our perishable bodies is miserable in its fear, for the one built up on God and faith, the other self and nothing. RABID ANTI-ROMANISM REBUKED

Our Lord one day took the apostle nto a little bark and put out to sea

BY A PRESBYTERIAN PAPER.

back to Christ !

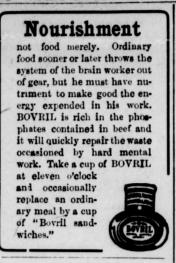
Soon a great storm arose so that ship wreck was imminent, but our Lord had composed Himself to sleep. The apostles no doubt, tried every human means to avert the danger, but in vain, and in For years we have made it a practise to look over the proceedings of the con-ferences, conventions and assemblies of Protestant denominations, hoping against their desperation ran to our Lord and awakened Him, saying : "Lord save ns, we perish !" and He chided them for their little faith, for their want of the would meet our eye. But the passing years do not seem to eliminate the anti-Catholic element from these affairs, and the delegate with a grievance against the supernatural, commanded the winds and the sea and there came a great calm. Naturally, they were lost and would have gone down into the depths to be Church is always sure to bob up at some stage of the proceedings. The recent Methodist Conference in Baltimore was heard of no more, but supernaturally they were saved and with their Saviou Christ they coursed securely over the turbid waters of life, finally to reach th port of eternal rest.

his indignation in a letter to the Balti-more' Sun. And a still more recent General Assembly of the Presbyterians This is what life is in this world though the world does not see it ; it is the reality, though so many men ignore it ; it is the truth, yet so persistently in Ireland (much to the disgust of many of its members, we have no doubt) was compelled to listen to a somewhat similar denied. But the Church recognizes it as do her faithful children, and give constant exemplification of it.

The Church is the bark of Peter and According to this minister (who pre-sented the report of the "Irish Mission" department to the Assembly) the south our Lord is always with her. He sleep betimes, or rather feigns it now, for th all-seeing and ever-vigilant eye of God and west of Ireland, that is the over-whelmingly Catholic part of the counis always watching over His Church Many are the dangers she must cours try, is in a bad way spiritually and morally. It is bound in the bonds of Rome. But a spirit of revolt against through betimes and mighty the stor that must overtake her, and though darl the skies and high the winds and wave Rome is abroad even in the benighted of persecution that surround her, still she sails safely through all, for the prayers of the faithful are heard by our south and west, although as yet the great mass of the people lie in spiritual bondage, and the bounden duty of the Evan-gelic churches is to help the unfortunate divine Lord as He commands again the winds, and the sea, and there comes Catholics to labor for their deliveran great calm once more. And well ma from Rome. The Rev. Mr. Pollock (for that is his name) trotted out the stale old die that "Roman Catholie Ireland He rebuke the doubting and fearfu among us for our little faith when we be lieve all is lost and the Church is about was without the Bible ;" he announced that " the tyranny of the priesthood was to be destroyed because of some passin trial or momentary danger, whether that appalling," and he revived an alleged he from enemies without or unfaithfu ancient prophecy that the fall of the Church of Rome in Ireland would mean ones within her fold, for we thus doul the truth of our Lord Who has promise "to be with His Church all days, even to the consummation of the world," and Who declared "that the gates of hell would not prevail against her." The Church must last as God must last. She its fall everywhere-which is quite a compliment to the Irish race, and quite a comforting assurance that the Church of Rome has still a good many years to The report, with all this silly antihas her mission and her doctrines from Him. He is her light and her life, and Catholic stuff, was adopted unanim-ously by the Assembly, but that assembly evidently did not truly though born of time she is born for sternity and is destined to live trium-phantly with God forever. How we should value the Church and thank God for being of her children ! How many the millions that sit in darkness and in the shadow of death ! But we are the

favored children of God, vessels of elec-tion, born in the faith, regenerated by baptism, cleansed anew ptism, cleansed anew by penance purished and sustained by the Holy Eucharist. Let us, then, rejoice in ou birthright and sell it for no mess of pot-tage. Let us be faithful children of oly Church and give to the world proof of the faith that is in us by lives oright with virtue and rich in good deeds.

the tone of his remarks. His whole speech was but a sad illustration of how the spirit of unctuous rectitude can per-But not only is the Church God's avored bark, but likewise is each faith ful soul, for we are so many fragile barks cast upon the sea of life and Christ our meate even the most self-searching When expressions such as Lord would be to each a guide and Saviour. How many are the rocks and appalling tyranny of the priesthood.' "tyranny and rapacity of Rome," "spiri-tual darkness and bondage in which the great mass of the people lie," fall from shoals of vice we must avoid, how many and fierce the storms of trials and temptations we must encounter ! And who will lead us safely through all unless it be He Who can command the winds and waves and the lips of a Protestant minister we fail to see that loving presentation of the Gospel which Mr. Pollock says can alone make all calm again, and Who but awaits our erv. "Lord save us, we perish "Its vision has ever haunted my mind avail" to win our Roman Catholic fellow-Mr. Pol-If we fail, then, if we are lost, it is belock prided himself on the fact that when he came to Ireland he had nothing cause we are faithless to God's graces. We seek them out, or, receiving them, throw them away. Our Lord sleeps of consequence to learn. But with all respect we would suggest that his edu-cation is no more complete than that of within us, or rather we are dead in sleep o Him, the voice of conscience is stifled some of his colleagues who have bee and we sleep the sleep of death by re-maining in mortal sin. It is faith that is wanting, full-and active faith in our longer here, if he thinks it will make a Roman Catholie Irishman more amena ble to his theology by abusing his spiritis wanting, full-and active faith in our Lord and His promises. Men live the mere natural existence, there is nothing or little of the supernatural in them. They have little or no faith, and hence all their sin and misery and wretched-ness. But God wills our salvation, nay more, our sanctification, and if they be not accomplished, it is because of our perverse will. We are tempted it is ual advisers, or putting himself on a level with the heathen. Will not-Mr. Pollock and his friends realize that ever priests have feelings, and that such language from educated men about the Catholic clergy is no more excusable than cursing the Pope is from a drunken. alone. ignorant member of their congregations perverse will. We are tempted, it is Nor is the logic of Mr. Pollock, or for pressed it, "The heart of man disposeth his way, but the Lord must direct his steps." What a shattering of the proud true, but grace is given us to overcome it and virtue is but perfected, as says the matter of that of the General As-sembly, more fortunate than their lan-guage. Mr. Pollock cites the case of steps." What a shattering of the proud conceits of this notorious persecutor of the Church! He had egged on the the apostle, through trial, through temptation, "God is my strength and I can do all things in Him that strength-Scotland as a country where the Refor-mation had full sway, and did not perish can do all things in Him that strength-ench me." We are to put our trust in God and we shall not be confounded. We are to have an ufifailing confidence in our Lord, and since He bids us ask that we receive and promises that what-ever we ask the Father in His Name it will be given to us. How unwise, then, to turn away from God and the course He would lead us and go into the broad highway that leads to destruction. atheists of France to pull down the wayside crosses—to remove the sym-bols of salvation from the eyes of the as it did in Ireland. And yet in the



This is what we do when we refuse to have our Lord for our guide and Saviour, to be our own lord and master.—Bishop Colton in Catholic Union and Times,

THE BROKEN CRUCIFIX.

NSPIRES DAUGHTERS OF M. JAURES, FRENCH SOCIALIST LEADER, TO TAKE THE VEIL AS REPARATION FOR SAC RILEGE.

Preaching recently at the reception of candidates into the austere order of the Poor Clares Collettines, at St. Clare's Abbey, Carlow, Graigue, Ire-land, Father Paul, O. S. F. C., after dwelling upon the triumphs of the cross among savage peoples, said it was not peoplessive to go into unsidilized ponter necessary to go into uncivilized parts nor centuries back to find miracles of God's tender mercies.

Who, he asked, in recent times, has not heard of that advanced leader of the Socialist party in France, M. Jaures, a more notorious enemy of the Church and of the crucifix than ever were the cannibals of Brazil. Well, only a few months ago an incident was going the rounds of the Parisian papers that brought tears to many eyes and sent a thrill of joy to many leves and sent a thrill of joy to many liearts. One even-ing, when M. Jaures had returned from the Chamber of Deputies after a hard day's work, in which he had jendeavored -and to his mind successfully endeav-ored-to kill the Church in France, he threw himself into an easy chair in his study and heaved a sigh of relief that the debate was over and that he had se ome time for repose.

Suddenly a gentle knock was heard at the door ; a graceful hand pushed aside the rich hangings, and there stood be fore him the tall, slight and handsome form of his daughter. Leaning on a chair close by, she sweetly said, "Father, you must be very tired." "Yes," he replied, "I am." "Oh then, I should not have come," she con-, tinued. "Oh, don't say that," he re-turned. "I am.you, ploaged to say you. thrued. "On, don't say that, he re-turned, "I am very pleased to see you. What is it ?" "Well, Father, she tim-idly spoke, "for a long time I have been anxious to enter a convent and consecrate myself to God." "Oh non-" What put he ejaculated. sense !" that into your head? Have spoken to your head? Have you "Ah, no," said she, " the governess has no religion, and she does not know any-thing about such matters."

"Well," he continued. must have led you to this brink of the abyss, and I am anxious to know all about it." "Father," she went on, " it was all this way. About four years ago the governess and myself were out for a walk in the country. We strolled away on a lonely road till we came to We strolled

where one of the wayside crosses had been pulled down and the crucifix broken to pieces. The governess and myself set about putting the pieces together as best we could, dren build houses from little blocks Soon we had every piece in its place and the crucifix was complete. But oh, from that day to this the look from the eyes of that broken crucifix has caused a harvest of ideas to spring up



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The Gatholic Record

A Good Irish Answer. A New Book by Father Lambert cretary Cortelyou was discussing. said a New York broker, " a question of finance during the panic. He broke off Christian

to tell a story. "He said he was reminded of the Irish farmer on the way to the cattle fair.

Science Before the

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CHAT

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The convert ! How lightly is that little word spoken, as though signifying merely the passage from one church to another ! But how much it stands for!" wrote Percy Fitzgerald, himself a conwrote Percy Fitzgerald, himself a con-vert to the Catholic faith. "For what agonizing wrestlings and tortures of mind, unseen and unknown," he went on ; "what rendings and bendings of the of the conscience ! What struggles and calls resisted and finally obeyed ! What tearings of the heart-strings ! How awful the almost cruel disregard o family ties and interests-the light and truth having often to be purchased at the sacrifice of all that is dearest in the world !

There is an ever-increasing army of souls in this country brought to a dee appreciation of those words, for yearly number of convert increases. long ago a conversion was rare, an event almost novel in its infrequency. To-day, in every city in the land, numbers upon numbers of young men and wome are entering the Church annually

very same breath he confesses with shame that his native country is more The tremendous machinery that has been set to work by the Catholic Misdrunken than ours. What defense can he offer to the natural gibe which must sionary Union, with its diocesan mis-sionary bands scattered from one end ome to the lips of a Catholic-Is it to redress a balance such as this that you advocate the Irish Mission? The Genof the country to the other, the system atic preaching to non-Catholics carried on by all the other orders and secular eral Assembly, again, lamented the fact that some sixty-thousand Presbyterians have drifted away from the Church and missionaries—all these things are begin-ning to count in tangible returns. And what of these converts? Do

tend no place of worship, while many more, as soon as they reach a position of affluence, desert the Church of their born-Catholies appreciate their relation to them, the trials they undergo? Perey Fitzgerald's words are bitterly true. Father Robert Hugh Benson, the great English priest and author, has put fathers for an alien one. And yet it is to this Church which is unable to reain its own members that the Irish Mission hopes to draw the adherents of the plea for the convert in even stronger terms. "I do entreat Catholics to have special consideration for con another communion who, whatever may be their shortcomings in Scriptural knowledge, have, at least, been noted for fidelit[®] to their creed through good verts," he said in a recent Liverpool address. "Do not make them feel more and ill report. Is it not evident that the Assembly has placed itself in a ridiclumsy and awkward and less at home. I ask you to remember that converts have often much to suffer, and that the culous position and exposed itself to a Church was built upon a convert, and resentment on the part both of Catholic one who was not perfectly satisfactory, St. Peter himself having in one dark of Catholic clergy and laity which is not unmingled with derision ?-Sacred Heart Review. hour fallen away. Remember the num-



his fair child of God and His kingdom, but the broken crucifix on the lonely wayside had frustrated all his wicked designs and had stamped the image of Jesus so deep on her heart that nothing world bit is out as to Dr. McTaggart's p personal integrity permitted deredith, Chief Justice. . W. Ross, ex-Premier of Ontario. Burwash, D. D., President Victoria Col

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and inspired me to make some repara English tourist, stopping this agricul-

and inspired me to make some repara-tion for all this sacrilege. I have been held back, and my heart torn at the thought of leaving you, but then the sorrows of Jesus crucified have been my strength and consolation. I have prayed him to let me share His sorrows "And how much do you expect to get at the heifers the other was driving. "And how much do you expect to get that I may win for you the light to know Him, that we may both live and love for the beasts at Waterford fair?" he

asked. '''Shure, an' if I get £8 a head I shan't Him together." Her voice was choked in her sobs

do badly,' said the Inishman. "'Ah, that's a sample of your country, she could say no more. He too, broke down ; he shuddered ; he grew pale ; he said the Englishman, severely. Take those heifers to England and you'd aver-age £14 a head for them.' motioned her to leave ; he wished to be Oh, what a mysterious incident. How

The Irishman laughed. irresistible the voice of Jesus from the cross. Well has the Scripture ex



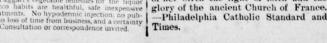
The Catholic Record, London, Ont.

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v. Father Teefy, President of St. Michael's Col-

Foronto. at Rev. A. Sweatman, Bishop of Toronto. Wm. McLaren, D. D., Principal Knox Col

Thomas Coffey, Senator, CATHOLIC RECORD,



could blot it out.