

FIVE-MINUTE SERMONS.

Fourth Sunday after Pentecost. PILEDRIVING.

"Thou shalt not steal." Everyone has the right to dispose lawfully of his own goods. But no man has the right to take away from his neighbor what is his possession.

People sometimes fondly imagine that because a man makes a mistake in their favor in giving change that there is no harm in keeping the money thus mistakenly given. Such ideas are false; overchange knowingly kept is stolen money and must be restored.

Another and a most scandalous violation of the seventh commandment is willfully failing to pay just debts. The motto, "Pay as you go," is the best for most men; it saves much trouble; it leaves the mind free from the dread of a debt unpaid hanging over it.

Be careful how you leave money where children may be tempted to steal it, as on a mantel-piece or table. Candy is sweet, and there is the money to buy it. Don't show sympathy when your children even when you feel it; but if you pray "Lead us not into temptation," bear in mind your children's need of the same petition.

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Example as well as precept must be given in this matter of honesty. The parent who does not send the child back with the over-change is by that deed teaching the poor boy or girl to become a thief. Such a child will learn in time to deceitfully keep back part of his own earnings from the parents.

In a great city there are temptations enough to dishonesty without parents putting them in the way of their children. They will learn quickly enough all the dishonest tricks of the world, without being taught them by those who owe them the duty of bringing them up in the strictest honesty.

YELLOW NEWSPAPERS.

Real, live, honest citizens, whether they belong to the Catholic Church or not, must be deeply impressed with the moral filth of our daily newspapers. The best means of expressing contempt for this sort of journalism is by refusing to read or introduce these livid sheets of scandal into the home.

Recently the Empress Eugenie, with her minister, Emile Olivier, on a visit to the Petite Roquette prison, spoke to a young inmate whose whole family had long been familiar with jails. "Who is your father?" asked she. "My father," answered the child, in a tone of pride and conviction difficult to imagine, "my father is a forger."

Let us stop advertising crime and since examples are apt to be followed, good moral citizens should refuse to read those newspapers whose editors think that their circulation depends upon the amount of crime they are able to crowd into one paper.

The perfect newspaper, if such were possible, would present to its readers a succinct history of each day as it passed. It would weigh with a scrupulous hand the relative importance of events. It would give to each department of human activity no more than its just space. It would reduce scandal within the narrow limits which

ought to confine it. Those strange beings known as public men would be famous not for what their wives wear at somebody else's "at home," but for their own virtues and attainments.

The home should be guarded against yellow newspapers printed and circulated by people whose blood and soul and mind is yellow. If they have any blood, it may be only water. By "yellow" journalism we understand a mandarin mixture of specious viciousness, lying hypocrisy, transparent insincerity, unpardonable mediocrity, sordid sentimentality, and a waste of words on matters that are not worth a moment's time, thought or reflection.

THE IMMORTALITY OF THE SOUL.

PHILOSOPHICAL ARGUMENT. Philosophy teaches that the soul of man is immortal, and does not perish with the body, because it is an indivisible or simple substance, and, moreover, spiritual.

Indivisible or simple, that means, that it is neither extended or composed of separate principles of any kind, and consequently containing in itself no element of destruction or disintegration; spiritual, that is, although united to the body, having an activity independent of the body, and not subject to the laws that govern matter.

The soul is a simple or indivisible substance, for it produces indivisible effects. No effect can ever be of another nature than the cause which produces it; the operation of an agent follows its nature, as the being is, so must it act. No effect can ever transcend its cause, do action can contain more perfection or a higher order of reality than is possessed by the being, which is the entire source of that action. If, accordingly, the activities and operations of the soul are indivisible, then the soul itself is a simple or indivisible substance.

Now, the soul of man has the faculty of thinking and bringing forth thought, and the psychological image, which is the basis of our reasoning power; it has the faculty of eliciting an act of will, of making a decision between two opposite propositions. This intellectual image, this thought of the soul, this act of the will, they are of their nature, simple, indivisible operations. It is directly incompatible with their nature to be formed by an extended substance, which has parts outside of parts, or to be distributed over the different parts of the brain.

The act, for instance, by which the intellect thinks, is an indivisible thought; it cannot be distributed over an aggregate of separate atoms, and, necessarily, supposes an indivisible agent.

Moreover, the soul has an activity independent of all that is matter, and consequently is spiritual; for, on a first thought, on a first act of will, formed through the instrumentality of the senses, the soul can operate by itself, act on them by way of abstraction, of reasoning, of mental reflection, produce other thoughts, other intellectual images, other acts of will. We can form notions of a spiritual being, e. g., of God; we can understand necessary truths; we can comprehend possibilities as such; we can perceive the rational relations between ideas and over the logical sequence of conclusion from premises; we know the difference between good and evil; we can form in our mind abstract and universal ideas, such as the universal idea of causality. But, such operations as these are spiritual phenomena; they cannot be states of a faculty intrinsically dependent on a bodily organ; they are of a spiritual character, transcending the sphere of the senses.

Let us not confuse the chief cause of our thoughts which is the soul, with the instrumental cause of their expression in this life, which is the cells of the brain. Those cells do not generate the thoughts of man, any more than the piano generates music, though it is necessary to the artist to express his musical conceptions.

The soul of man being indivisible and spiritual, it must be immortal; for if it were annihilated, it would be annihilated either by corruption or annihilation. But it cannot be by corruption, which is the dissolving of the various parts into the substance from which they were formed; for corruption, dissolution can take place only in material, composed objects. Neither will it be by annihilation or destruction. To annihilate requires an act of infinite power, as well as to create; therefore, as no creature can create, so no creature can annihilate. God alone could annihilate the soul; but God will not do it, because He, in His infinite wisdom, gave the soul an incorruptible nature, making it an indivisible and spiritual substance, and it would be contradictory to His designs, in opposition with the order and harmony which He established in all His works, to give the soul a nature, immortal in itself, and then annihilate it at the death of the body.

Therefore, God, from the very nature of the soul, will not annihilate it, and it will live forever. Moreover, God's infinite sanctity and justice imperatively demand a future life, where His moral law will find a perfect sanction. God commands us to do right and to abstain from wrong; this is the law inscribed in every man's conscience. But this law must have a sufficient sanction, if not, it would be incomplete and inadequate. Now, a sufficient sanction is not to be found in the present life,

where the goods and ills are often distributed inversely in proportion to desert. Many self-sacrificing, virtuous men suffer greatly, while many wicked and dishonest men enjoy prosperity, luxury and comfort, up to their very last moments. This cannot be the final outcome of life; it is against the holiness and justice of the Supreme Lawgiver. If there be no hereafter, human life is a meaningless, unsolvable problem, and why, then, should an intelligent man listen to his conscience, why should he worry about the law, if there will be no punishment for the law-breaker? If this life be all, what barriers can be opposed to sin and vice? What difference would there be between right and wrong? And what folly to suffer the privations of a virtuous conduct, which would never receive any reward! No wonder that anarchy is the logical outcome of unbelief in the soul's immortality.—Richmond Virginian.

Each was goaded by the others' warlike preparations to make more provision for a war believed to be inevitable. Their standing armies were increased to a burdensome size, and their ships were enlarged by new and expensive ships. The tax for these wasteful preparations amounted to \$5.00 per capita in the two nations.

THE CHRIST OF THE ANDES.

Not many years ago Chile and Argentina were on the verge of war. An old boundary dispute had broken out anew and was intensified by the discovery of an unsuspected value in the eighty thousand square miles of territory involved. The two nations grew more hostile. Each was goaded by the others' warlike preparations to make more provision for a war believed to be inevitable.

To the honor of Christian men in both nations, let it be remembered, that these demonstrations did not go on without protest. On both sides of the line clergymen of the Roman Catholic Church, as well as the representatives of the English Government in both countries labored earnestly and kindly for the averting of so great a disaster. Bishop Benavente, of Argentina, and Bishop Jara, Chile, were foremost in their pleas for peace. They journeyed back and forth in their respective countries, rousing the clergy and laity by their pleading for the tangible expression of abiding peace between the nations, in the form of a monument on the boundary line.

The women of the two nations took up the movement for the monument. A young sculptor, Mateo Alonso, modeled the statue of Christ, which was cast in bronze produced from old cannon. It is twenty-six feet in height and supported by a granite column surmounted by a globe, on which the map of the world is outlined. In His left hand the Christ holds a cross, rising five feet above the statue. His right hand is outstretched in blessing. Below are two tablets. One gives the history of the monument, and the other says: "Sooner shall these mountains crumble into dust than shall the people of Argentina and of Chile break the peace to which they have pledged themselves at the feet of Christ the Redeemer."

On the very summit of the Andes, and on the boundary line settled with mutual satisfaction and without strife, the statue was erected March 13, 1904, a benediction to the nations that erected it and a lesson to the world. The new battleships were ordered and the proceeds turned to peaceful uses. Regiments have been mustered out, and the men have returned to their productive vocations. The arsenal of Chile has been converted into a school. The roads and harbors of both nations have been improved with the money saved from war. The great transandean railway is tunneling through the mountains and bringing the nations nearer together in time and common interests. Taxes are reduced. The people prosper. Best of all the Spirit of the Christ has shown the world a better way than war.—Youth's Companion.

What a lesson Catholic missionaries give to the world by the sacrifices which they make for souls! Their laudable pride in the hundreds of baptisms administered to dying infants evidence the joy which they experience in the reflection that they are thus adding to the eternal possession of the beatific vision, souls which otherwise could never see God.

Generosity with God makes short work with difficulties. It is a sharp operation, but produces wonderful effects.

The Safest Course.

You must pay no attention to the trouble and darkness which comes over your mind at times. We must sometimes feel our own emptiness, and see how wonderfully weak our nature is, and also how frightfully corrupt. Do not be downhearted. Take each day as it comes and serve God. Do not make plans. God will call you at His own and your own time. That is the simplest, the safest and the sweetest course to follow.—Lasordaire.

Modesty, continency and chastity make a man perfect in himself. Modesty is that nice, orderly conduct, when before others or by one's self, that comes from remembering that we are never alone, but always in God's presence. Continency makes us moderate in all lawful pleasures, as eating and drinking, sleeping and playing, etc.; and chastity gathers up all the affections of the soul, and fixes them on God, making us avoid any kind of pleasure that we know would offend Him.—Father Wilberforce O. P.

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GOOD EXAMPLE SAVES SOULS.

We hear much nowadays of the power of the press! It is immense, no doubt. Great also is the power of the effective speaker and orator. But there is another power that weighs incalculable influence in society to-day, and of that we hear very little. It is the power of good example. The press and the orator may become impotent in their utterances, or through other circumstances lose their popularity, and thereby to a large extent their force for good; but the power of good example is ever an unvarying quantity. We read lately of two striking instances, through each of which a conversion resulted. The first relates the story of a Catholic commercial traveler whose saying his head one night before going to bed was the means of converting a fallen-away fellow Catholic. The conclusion of the narrative runs: "A few months afterward the priest of the village wrote to me as follows: 'Your Irish friend was genuinely repentant and transformed. He died the other day a holy death.' Perverted did I thank God that He had made me in this case the humble instrument of His boundless mercy, and that my rosary was the means of his conversion. How we should be careful of our conduct. How we should give good example and shun bad company! Good example saves souls; bad example may damn them."

This force of good example is at work when we least expect it. The second instance illustrates this very strikingly. Cardinal Merillio, the eminent Swiss prelate who died in 1892, was astonished while leaving the sanctuary of his Cathedral late one night at being accosted by a non-Catholic lady who had concealed herself in the edifice in order, as she informed the prelate to discover whether he actually believed in the real presence of our Lord in the Blessed Sacrament. Observing him when he supposed himself to be alone in the church, and seeing the reverence and devotion with which he carried it reverently to the main altar, where it remained during the entire Mass. After the last gospel, the procession formed again, and the priest carried the symbol back to the door of the church, where he placed it in the hands of one of his parishioners, a member of a ship's crew, upon whom the privilege had been conferred by lot.

THE "CORONA" OF THE HOLY GHOST.

While in Gloucester the Director had the privilege of witnessing one of the special devotions brought from the Azores—an edifying tribute of love to the Holy Ghost. Before the Mass, the priest, in cope, marched with the altar-boys to the rear of the church, and there receiving from one of his parishioners the symbol of the Holy Ghost—a dove resting on a crown—carried it reverently to the main altar, where it remained during the entire Mass. After the last gospel, the procession formed again, and the priest carried the symbol back to the door of the church, where he placed it in the hands of one of his parishioners, a member of a ship's crew, upon whom the privilege had been conferred by lot.

This ceremony takes place every Sunday from Easter to Pentecost, and during the week special family devotions are held in the house where the symbol remains, enthroned on an altar in a private oratory prepared for the purpose.

The Ecclesiastical Review has lately noticed on the fact that there is a noticeable lack of zeal on the part of Catholics who, though often in a position to baptize the children of Protestant or infidel parents, fail to do so. Out of the thousands of little ones who die unbaptized here in the United States, many could be saved if indifference or human respect would give place to deeper faith and Christ-like zeal.

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It is a very man begins to confession and boy, he fulfills. This generally left school, in some store, to rub elbows and condition up the work does not suspend the atmosphere matters of respect of places worse influence among those who revile or ridicule has been taught young Catholic nothing so to soul as frequent the sacrament after day, but it is absolutely renew and spiritual. Most critical morality are that the spirit from the of duties, which and he began monthly count kept him low. The most on the faith youth is of non-Catholic panion has effect upon it is generous to his own disguised it and practicing informed of this religion or malice, imperfectly most unorthodoxly of which instead of them, from himself to already there perhaps, and this him is rigid young man help and developed.

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