

FIVE-MINUTE SERMON.

Sixteenth Sunday After Pentecost.

THE SIGNIFICATION OF THE CHRISTIAN SABBATH.

"It is lawful to heal on the Sabbath-day" (Luke 14:3).

Queer expounders of the law, were the Pharisees, indeed! To save an irrational brute from death, seemed to them permissible on the Sabbath, but to bestow this benefit on a human being, sick unto death, was looked upon by them as a profanation of the Lord's day, worthy of severest punishment.

But let us not be too indignant at such hypocrisy; for there are innumerable Christians nowadays who, in regard to the celebration of the Sabbath, are infinitely worse than the Pharisees, inasmuch that they neither acknowledge nor keep this day.

And this is certainly a contempt of God, a real crime against the majesty of the Lord of Heaven and earth, besides it is so unreasonable that we cannot imagine anything more fatal in its consequences.

I shall, for the present, not even think of the soul, whose salvation would be for us Christians of paramount importance, but I am certainly justified in asking: Are you then, O man, a steam engine, which can work day after day all the year round and finally wear away? No, you have a body, formed from earth; and this body necessarily requires relaxation and rest from time to time, otherwise its faculties will be worn out before time, it will become sick, helpless and die.

This even the revolutionary men of France in the last century perceived, when they appointed every tenth day as a day of rest, their hatred of God causing them to ignore the Sunday. And, you would not thank the Creator, Who in His loving care for your bodily welfare, gave you that holy day of rest!

But I further ask: What would become of the greater number of families at the present time, were there no Sabbath, or day of rest? During the week the individual members are separated by their various occupations.

One pursues his calling here, the other has his business elsewhere. Sunday, however, reunites in love all the scattered members around the domestic hearth. Then the father is given entirely to his children, to direct and watch over their education.

The husband is again with his wife, having sufficient time to consult together about the domestic affairs. Sisters and brothers are assembled to communicate their joys and sorrows, and to testify their love and attachment. And, is not such fostering of family life a blessing, a grace for which we should humbly thank God?

And, yet, I have thus far only pictured the minor significance of the Sunday celebration, the temporal happiness, which according to the Creator's intention it should procure. But what shall I say of the immense blessings for the soul's eternal life, which are bestowed upon us by God's day of rest!

Man is created not only for the short space of time of his earthly existence, but his destination reaches beyond, into a future world, into an unfathomable eternity. He has not only a body, which to day lives and to-morrow corrupts in the grave, he has also an immortal soul, created according to the image of God, redeemed by Christ's Precious Blood.

To save this soul of a Christian life and a happy death, is our highest, in fact, our sole occupation here below. "For what doth it profit a man," says Jesus Christ, "if he gain the whole world, and suffer the loss of his own soul?" (Matt. 16, 26.)

But what would become of this important, and most sacred duty, were there no Sabbath, no day of rest? When, amid the turmoil of earthly cares and distractions, would the majority of persons take the time to occupy themselves seriously with things pertaining to eternity? Whence would come their delight and encouragement, to take care of their poor, immortal soul, to refresh it in prayer, to strengthen it by the participation in the divine services, to purify and sanctify it by the reception of the sacraments? Ah!

were there no day of rest, the greater number of Christians would live without God, would die without God, would lead a life without religion, without consciousness of their higher destination, more miserable than the brute, but not like it, to be annihilated in death, but to become in hell, a prey for all eternity to the greatest misery.

For this very reason has God, Who has created us for eternal Bliss, given us besides the six days of earthly labor one day to labor for Heaven, for the salvation of the soul. On this day the solemn tones of the bells ring out into the world from the high church towers, like voices from that great hereafter, like messengers from Heaven calling to us: Sursum corda! Lift up your hearts from the earth, with its treasures and miseries: lift up your hearts to Heaven, your true, your eternal, native country! Oh! that we might rightly understand this voice of grace from Heaven's height, and filled with gratitude towards our loving Saviour, Who gave us the Sunday, fervently devote this holy day of rest for that purpose, for which it was instituted, not merely to recruit the body, to effect the good of the family, but to provide for our poor, immortal soul by devoutly assisting at the divine services, by faithfully listening to the word of God, by frequently receiving the sacraments, by practising many works of piety.

Truly, after the cares, trials and afflictions of this life, will also dawn for us that glorious, eternal Sabbath, when before the throne of God we may rest in joy and happiness satiated with the fulness of Heavenly goods, incited with the streams of eternal joys. Amen.

OUR BOYS AND GIRLS.

TALKING.

Talking is one of the pleasures of life of which the rich cannot have a monopoly unless we choose to let them. Every one can talk unless he is unfortunate enough to have been born dumb, or an idiot. And the old saw, "What is worth doing at all is worth doing well," is just as true in order to talk well all that is necessary is the desire to do so and a little painstaking.

It has often seemed to us that few of our boys and girls appreciate the value of being able to talk well. Many of them talk a great deal, it is true. We confess to having listened to a great many conversations not intended for our ears—in parks and cars and such places. And the thing that has impressed us most is that so many girls and boys have such sharp, querulous, complaining voices. They seem to be always telling each other about the faults of their friends and brothers and sisters, or the mean things those friends have done and said.

The trouble with what they say is, perhaps, that they have not been taught to take an interest in anything or anybody outside themselves. Very often they grow out of that lack as they grow older. They learn to talk about books and work and class interests and public affairs, if they happen to get acquainted with the right sort of older folks.

Then there is the boy or girl who is such a pleasure to look upon, sweet and fresh and pretty, until he opens his mouth, and then one is so shocked by the stream of slang and vulgarity and the shrill, high-pitched voice, that one forgets all about the charming picture made, and turns away in disgust.

Now, if our boys and girls will take our advice they'll straightway learn to talk well. They'll find themselves vastly more popular at home, as well as abroad, and it's worth while striving to be popular at home.

If they are wage-earners they will find it to their interest in their shop or office to know how to say things properly. In the first place, there is no excuse for the loud, harsh voices so many have, unless, indeed, they work in a place where there is noisy machinery. Even then, with a little care, one may avoid raising one's voice when away from the noise.

Sometimes it looks as if some of our boys and girls thought it a smart thing to talk and laugh as loudly as possible in public places and attract as much attention as possible. We assure them that it is not the least bit smart. On the contrary, they who do it are sure to be set down as extremely thoughtless or very vulgar—and no wise boy or girl wants to be considered either.

A low voice and quiet behavior are usually signs of refinement. And they are not incompatible with plenty of merriment. One does not need to screech with laughter to show that one is amused.

Besides the boys and girls who are jolly and thoughtless and talk at the top of their voices because they are careless, there are others who need almost as much to learn how to talk. They are the shrinking little bodies who are forever miserable outside the home circle. They are overcome with embarrassment if a stranger speaks to them. They are forever saying the wrong thing. What they need is to learn self control. They are too self-conscious. The only thing to do in such a case is to force one's self to meet as many people as possible and to talk about the things in which one is interested. Memorizing poetry and reading well-written books will give one a command of words.

If one reads well-written books, one absorbs good English almost unconsciously. The slang of the day no longer seem necessary in order to give expression to one's thoughts, though it must be said that there is slang and slang. Sometimes slang is very crisp and terse and very expressive indeed. When it isn't nasty slang, a little of it is not so desperately reprehensible.

The study of the dictionary is also a great help in giving one command of language. Simply reading pages of it, learning new words and their meanings, is recommended. Care should also be taken to learn the correct pronunciation of every word of which one is doubtful. The boy or girl who really wants to use the language properly should make it a rule never to pass by a word of whose meaning or pronunciation he is not sure. He should consult a dictionary about it at once. If that is not possible, the next best thing is to write it down in a note book and look it up at the first opportunity.

Now we hope all this talk about the dictionary will not give the boys and girls the notion which occasionally obtains among comparatively wise folk—that to talk well you must use big words. The most pleasant talkers and writers, as well as the most cultured, use the simplest, plainest language, as the boys and girls will find out when they come to read the best books.

Perhaps we should say a word or two about the things a boy or girl ought not to do if they want to talk well. In the first place, they ought not to try to be anybody but just who they are. They will be a very sorry figure if they try to imitate some very brilliant sarcastic beauty one reads about. Persons who are always making bitter remarks, or jokes of the failings of their acquaintances, or who give people pieces of their mind, are sure to find themselves disliked and avoided.

In the next place, having learnt to pronounce words correctly, to avoid slang and slips of grammar, one should

not feel oneself commissioned to correct the old-fashioned pronunciation of parents or the grammatical errors of acquaintances. It is a very delicate matter correcting another's mistakes of speech, unless the one corrected is a child. Children expect to be corrected, but grown folk are different. We know of few things more aggravating than to have some one repeat correctly the words you've mispronounced either through carelessness or ignorance.

Two friends who understand each other very well might help each other by making lists of the mistakes each has heard the other make and exchanging them.

And now we hope our boys and girls will some day come to an appreciation of what a power words are. They will not use them so carelessly, we are sure, if they realize that most of the quarrels and hurts and troubles may be traced to words.—Adapted for the CATHOLIC RECORD.

CHATS WITH YOUNG MEN.

An Abstemious Prize-Winner.

Lieut. Yates of the Third Lanark Volunteers, the winner of the Queen's Prize at Beisley, is forty-three years of age, a teetotaler, a non-smoker, and a cork manufacturer.

Don't Be Impulsive.

Young people are impulsive and impetuous. They are eager to run the world and they want to shove aside the "old fogies" who are managing affairs. They are doing for their elders what these did for their forefathers a generation or so ago.

But let them make haste slowly—the "old fogies" know more than they do, have usually more wisdom, because they have more experience, every dog has his day, and the day of those now too young to take control in business and politics, etc., will come; for them to be considered old and to be sneered at as slow and antiquated by the adolescents that will succeed them in their present place.

Influence of a Bad Habit.

A bad habit is a constant tyrant. It reigns over one's whole life as a despotic king rules his subjects. At first it is but occasionally noticed, but as it gains a foothold it becomes stronger and stronger until, finally, we cannot, without hard labor, escape its cruel rule. We are guided by it in the ways that it wishes us to follow. We do not question its reasons for wishing us to do things, but we do them almost unconsciously. It is the king of our hearts, and it rules with a hand of iron. So on it becomes so noticeable that we try to shake it off, but it does not intend that we leave the throne. It has grown powerful and taken up much land by conquest. We may push it off its high seat for a few days or possibly a week, but at the end of that time it returns with redoubled power. Finally we make a strong resolution to break the strength of our great king. We gather all our forces of mind and body and begin our long contest. After a hard struggle we gain the battle and slowly our king dies. One more thrust of the sword and the despotic monarch lies dead at our feet.

Small Courtesies.

Habits count for so much in little things that one can not look too carefully after the small courtesies in one's own conduct. A writer in a contemporary describes a visit to a home where the young people possessed the true politeness which habit had made natural.

One evening last week, he says, I entered a room where several young men with books and work were sitting around the lamp. The young man with the dictionary and the grammar on the table before him was the busiest of the group, but he instantly rose and remained standing until I had taken my seat.

The little action was automatic; the habit of his family is to practice small courtesies, and the boys have been trained from childhood to pay deference to women. Neither mother nor sister goes out after dark without an escort. One of the boys can always go out of his way, or find it in his way, to see her safely to a friend's door, or to a meeting which she wishes to attend. Most winning and sweet is the air of good breeding which these young men have acquired, which they wear with unconscious grace.

"You should not care so much about the merely superficial conduct," says a friend. "Veneering is only a polish laid on. I approve of the man or woman who is honest and sincere. I can pardon him a little brusqueness, which may be only his misfortune. It is not veneering to be polite. We are apt to grow confused on this subject, and to fancy that there is a natural conflict between goodness of heart and elegance of deportment. The fact is, life would be a far more agreeable thing if politeness were more assiduously cultivated."

Advantages of Reading Circles.

The Rev. James B. Troy says: "To speak of the possible advantages of the Catholic Reading Circle I may be carried too far. Is it no advantage, then, for the Catholic to realize that his Church has had a Newman, a Brownson, or a Montalembert? Will not the mere mention of these names prove to the non-Catholic what we are intellectually, and is this no advantage? I know that many foreigners think that the American is only a slave of the dollar. But deep down in the heart of the American there is respect for intellectual ability. And if the Protestant American is compelled to regard the intellect of a Newmnan, is it impossible to conceive that he will in time

esteem that Church which alone could satisfy the intellectual cravings of the great Oratorian?

"Then as to the Catholic himself; may he not become a better Catholic if he will read works of Catholic literature? Even through the agency of a novel may not many useful lessons be taught? When Mrs. Humphrey Ward wished to teach the world that Christ is not God, and Christianity therefore not divine, she wrote 'Robert Elsmere.' When Mrs. Deland informs us that there is no eternity of punishment in hell, 'John Ward, Preacher,' is the expression of her thought. Now, if the novel may be used for the spread of heresy or infidelity, why may it not also be used for the advancement of Catholicity? So that even in a novel many a useful lesson may come to us. No one will imagine that it is only novels we are to read. I simply wish to bring out the idea that moral and religious lessons may be conveyed to us through the agency of the novel.

"I repeat that the Catholic Reading Circle has not for its object the reading of religious literature in the ordinary sense of the term. I believe, nevertheless, that one of the indirect results of a well-managed Reading Circle will be that the members will be firmer in their faith and in their practical conduct of life."

Victims of the City.

Every year thousands of lads from the country flock to the cities. They come buoyant with hope and glad with the promise of advancement, of increasing salary, development in wealth and final honor and distinction. They reach the object of their desire with the best of intentions; the majority of them have had excellent religious training, and they are early and readily susceptible to good influences of all kinds. Yet the number of those who fall is large—very large. Whose fault is this? That is due in a measure to the susceptibility of youth, its weakness, its curiosity, and the natural depravity of humanity, is doubtless true enough. But responsibility likewise attaches in no mean degree to all who are connected with Christian life and work in the great city. There is manifest indifference as to the present and future of young men who drift into the great city sea from all the winding tributaries. Deprived as they are of the comforts and safeguards of the home, in experienced and callow; repelled by chilliness, dreariness and neglect experienced at their comfortless boarding places, is it any wonder that thousands should be wrecked annually upon the shores of vice, the lighthouse lamps of which are always brightly burning, for the luring of the unwary?

The street of the city by night is the gate of hell for young men, the portals of which are swung wide open, inviting all to enter. The saloons, with its mirrors and polished ornaments, its music and ribald jest, is here. Here is the gambling club, with its offer of double, quadruple, yes, a hundred fold gain, at a single sitting. Here, too, are the low theatres with their obscene performances and the infamous resorts that are even still more vile. Certain people may neglect the young men who are strangers; but, these, these approaches to hell welcome and hail the alien. All of them say: "Come and let us be merry together."

Who can wonder that, utterly untrained, without wholesome guidance or control of any kind, the inexperienced youth should fall into some of the many traps that are set for him on every hand? Youth is buoyant, hopeful and pleasure-loving. It shuns solitude and yearns for companionship. It certainly does not find the latter in the modern boarding house. Alas! though, many and very many of them are unable to take lodgment in the latter, even. The young man who earns but \$5 or \$6 a week cannot find board in any sort of a reputable house, and retain sufficient of his wages for carfare, laundry and clothing. One place only is open to him, and this the lodging house with all its associated and correlated evils. The city lodging houses are the homes of artisans and dray laborers, who are in the thrall of drink and the vices which drink entails. Here one sees nothing that is good, but all that is bad. Here, too, the sneak thief is found, and the beggler in all manner of lawlessness, as well as the hardened criminal, who has "done time" again and again. The lodging house offers no privacy; at the best, it gives but a mere stall to the sleeper, the one sitting room reeks with odors from unwashed men, with the abomination of smoke from filthy pipes, and with more abominable odors from filthier mouths. If the young man has any self-respect he will linger in such a place just long enough to take necessary sleep. But how shall he escape contamination, though he did but stay during the sleeping hours?

There is time, however, between the hour of leaving off work and going to his bed. Where shall he spend those hours? He has the street, and the street only, for his parlor, his library and his place of entertainment. Here he can see the crowds that the faces, and the glaring windows, with their garish displays. From the street run out a thousand paths, all of which seem to the callow youth to be strewn with flowers. The miracle is not that so many young men should go down into the deep of this perdition, but that any should survive the thousand and one temptations to ruin of body and soul that abound in every big town.—Catholic Columbian.

The victory rests with America's Greatest Medicine, Hood's Sarsaparilla, when it enters the battle against impure blood.

HOLIDAY GIFTS.

We have in stock a large supply of books, any of which we should be pleased to mail to our subscribers at prices given below:

Table listing various books and their prices, including titles like 'Foot of the Cross', 'The Divine Office', 'The Sacred Heart', etc.

U. S. CONSUL CURED OF ECZEMA CUTICURA

I had an attack of Eczema, and ordered a box of oxide of zinc ointment. The first application changed the Eczema to hell-fire, which seemed unquenchable. The ointment had used a rancid ointment and I was poisoned. A local physician did not help matters, and everything either failed to help, or made it worse. I was becoming desperate, when I thought of CUTICURA Remedies, and dispatched my servant for a cake of CUTICURA SOAP and a box of CUTICURA ointment. The first application relieved me and in three days I was well.

MENTHOL D&L PLASTER advertisement with text: 'We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size.'

98-IRELAND-98

Excursions to Ireland MAY AND JUNE County Wexford Celebrations Vinegar Hill and New Ross. JULY Irish National Pilgrimage Belfast Celebration. AUGUST Monuments to Tone and United Irishmen.

The D. & L. EMULSION advertisement: 'The D. & L. EMULSION is the best and most palatable preparation of Cod Liver Oil, agreeing with the most delicate stomachs.'

SMYTH & SON advertisement: 'Corner King and Clarence Streets, LONDON, ONTARIO. It will pay you to see us before placing your order. No agents.'

CONCORDIA VINEYARDS advertisement: 'SANDWICH, ONT. ALTAR WINE A SPECIALTY. Our Altar Wine is extensively used and recommended by the Clergy, and our Chateau will compare favorably with the best imported Bordeaux.'

PLUMBING WORK IN OPERATION advertisement: 'Can be Seen at our Waterworks, DUNDAS STREET. SMITH BROTHERS Sanitary Plumbers and Heating Engineers, LONDON, ONTARIO.'

REID'S HARDWARE advertisement: 'For Grand Rapids Carpet Sweepers, Superior Carpet Sweepers, Sincopette, the latest Wringers, Mangles, Cutlery, etc.'

Our Boys' and Girls' Annual advertisement: 'For 5 cents we will mail to any of our youthful 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 Ella Loraine Dorsey (both contained in, and written especially for Our Boys' and Girls' Annual for 1905). An abundance of games, tricks, and other interesting items, together with a large number of pretty pictures, contribute to render Our Boys' and Girls' Annual for 1905 a delightful book. Address, THOS. COFFEY, CATHOLIC RECORD OFFICE, LONDON, O.T.L.'