

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Rev. Father,
Preached in their Church of St. Paul the Apostle, fifty-ninth Street, and Ninth Avenue, New York.

NINETEENTH SUNDAY AFTER PENTECOST.
Feast of St. Raphael, Archangel.

"I am the Angel Raphael, one of the seven who stand before the Lord."—Epistle of the Feast.

The history of Tobias, one of the most beautiful narratives of the Old Testament, teaches so many lessons. There we find a charming picture of home life, the father of the family is at once the example and a teacher of virtue to his young son the son, a model of filial devotion to his aged parents, succoring them in their need, submissive to their will, delighted to give them pleasure.

The life of the family is full of peace. Even in affliction they recognize the finger of God and His blessed rest upon them. He is the sunshine of their home. To serve Him—to keep themselves free from sin—is their chief care. When, therefore, it became necessary that the younger Tobias should make a long journey, the first thought of his father was to find him a suitable companion. He would not trust his child to the guardianship of every man. He felt the necessity of great care in the choice he made. Such a choice is indeed not a trifling matter, not so unimportant an affair as most seem to think it, the happiness of a whole lifetime perhaps even eternal salvation itself, may be at stake. Young people especially are very susceptible to the influence of those who are about them. They are open-hearted, unsuspecting, too ready often to give their confidence and friendship to those unworthy of either. They are slow to abandon those upon whom they have bestowed their regard, unwilling to believe evil of them because of their affection for them. And so the danger to their virtue is very great when they fall into bad company, their ignorance of the world and their guilelessness leaving them open to many temptations.

Virtue is precious thing, it is a treasure beyond price. To have virtue is to possess nobility of the soul, elevation of mind, a close likeness to God. To have habits of virtue marks us out as true men, men who have made their animal nature subject to reason through God's grace. Virtue is not acquired in a day. The getting of it means work, constant work, for a time, perhaps a long time; but it is worth all it costs. When we have virtue, we have something of a great value; and because it is valuable it must be carefully guarded lest we lose it, for we may be robbed of our virtue as well as of our money.

The bad companion is he who is trying to rob us of our virtue—to rob us of the best we possess. He wants to destroy our innocence; he wants to disturb our peace of soul; he wants to urman us, to make beasts of us. Where are these bad companions? How shall we know them? "By their works you shall know them." You shall know them when you hear their filthy speech, when they make their dirty jokes and tell their smutty stories. You shall know them when they invite you to low drinking saloons, to places where purity is lost; when they tell you how to make money at the expense of honesty; when, in a word, they suggest evil to you. Flee from them; they are robbers, they are worse; they are murderers, they seek to take the life of our soul.

The Angel Raphael, on the other hand, teaches us the offices of a good companion. We find him guiding his young charge warning him of dangers, instructing him how to overcome difficulties. He is constantly striving to advance the best interest of Tobias and to further the object of his journey. This is true friendship; this is right companionship. It is unselfish, conscientious endeavor to promote the friend's welfare. Young people find yourself a Raphael, but trust not every man.

THE POOR OF IRELAND.

A Dublin letter in the Indianapolis Journals, says: "I have learned to respect the Roman Catholic Church more than ever before since my visit to this country. Everywhere I find the convents filled with the children of the poorer classes, being given an industrial education—children who would grow up in ignorance and vice. At the Convent of Kenmare I found nearly five hundred children received as day pupils. Many of these children came from five or eight miles, in the country, so poor that a breakfast was necessarily given 200 of them upon their arrival, and a piece of dry bread before they started for their homes at evening. The magnificent building of the convent were the donations of one man who is buried beside the altar in a cathedral adjoining Looe making his taught here, and I was

shown the bed-spread ordered by Queen Victoria, which was been skillfully wrought by the nimble fingers of the misses in these schools. Said the gracious sister; "Maybe you can mention our laces to the Americans, that they can order of us, for we support ourselves entirely through the generosity of those who love and see the necessity of our work, for our people are very poor. In the over crowded work house I saw these gentlemanly, sweet-faced sisters ministering in sickness and death. In this district I find the percentage of crime very low; theft is almost unknown, notwithstanding their poverty; woman are virtuous to an eminent degree. I believe this to be owing the strict surveillance of the Roman Catholic religion upon the conscience of these people. They live more for the reward of eternity than they do the pleasure of the present. So long as English landlordism reigns in Ireland let the Roman Catholic priests alone, that the latter may exercise a police power that keeps the soul from degradation that besets the body through poverty or sore physical distress.

THE NEW SCRIPTURES. ACCORDING TO TYNDAL, HUXLY, SPENCER AND DARWIN.

(From Dick's Recitations.)

1. Primarily the Unknowable moved upon the cosmos and evolved protoplasm.
2. And protoplasm was inorganic and undifferentiated, containing all things in potential energy, and a spirit of evolution moved upon the fluid mass.
3. And the Unknowable said: Let atoms attract, and their contact begat light, heat and electricity.
4. And the unconditioned differentiated the atoms, each after its kind, and their combinations begat rock, air and water.
5. And there went out a spirit of evolution from the Unconditioned, and, working in protoplasm, by accretion and absorption produced the organic cell.
6. And cell by nutrition evolved primordial germ: and germ developed protogene: and protogene begat eozoon; and eozoon begat nonad, and monad begat animalcule.
7. And animalcule begat ephemera; then began creeping things to multiply on the face of the earth.
8. And earthly atom in vegetable protoplasm begat the molecule, and thence came all grass and every herb in the earth.
9. And animalcule in the water involved fins, tails, claws and scales, and in the air wings and beaks; and on the land sprouted such organs as were necessary as played upon by the environment.
10. And by accretion and absorption came the radiata and mollusca, and mollusca begat articulata, and articulata begat vertebrata.
11. Now these are the generations of the higher vertebrata, in the cosmic period that the Unknowable evolved the bipedal mammalia.
12. And every man of the earth, while he was yet a monkey, and the horse while he was a hipparion, and the haparion before he was an oredon.
13. Out of the ascidian came the amphibian and begat the pentadactyle, and the pentadactyle, by inheritance and selection, produced the hybotate, from which are the simiadae in all their tribes.
14. And out of the simiadae the lemur prevailed above his fellows, and produced the platyrrhine monkey.
15. And the platyrrhine begat the catarrhine and the catarrhine monkey begat the anthropoid ape, and the ape begat the longimanous orang and the orang begat the chimpanzee, and the chimpanzee evolved the what-is-it.
16. And the what-is-it went into the land of Nod, and took him a wife of the longimanous gibbons.
17. And in the process of the cosmic period were born unto them and their children the anthropomorphia primordial types.
18. The homoculus, the prognathus, the troglodyte, the autochton, the terragen—these are the generations of primal man.
19. And primeval man was naked and not ashamed, but lived in quadrumanous innocence, and struggled mightily to harmonize with the environment.
20. And by inheritance and natural selection did he progress from the stable and homogeneous to the complex and heterogeneous—for the weakest died and the strongest grew and multiplied.
21. And man grew a thumb for that he had need of it and developed capacity for prey.
22. For behold the swiftest men caught the most animals, and the swiftest animals got away from the most men wherefore the slow animals were eaten

and the slow men starved to death.
23. And as types were differentiated the weaker continually disappeared.
24. And the earth was filled with violence, for man strove with man and tribe with tribe whereby they killed off the weak and foolish and secured the survival of the fittest.

HOME TRAINING FOR DAUGHTERS.

How most successfully to help our daughters to a full preparation for their life work, is a problem that takes earnest thought and sound wisdom to solve. We all have some sort of an ideal woman in our minds that we wish our daughters to become. The manner in which they are to accomplish this result is often but a vague idea, and too often we fall far short of the ideal we have set before us.

This home training of girls ought to be a subject of serious thought. It is much easier to give good advice than to work out in our own homes and for ourselves this important problem.

While a knowledge of music or language or mathematics or science is very desirable, and in fact essential to thorough culture, yet the growth of character in a young girl, the development of heart, the awakening to a consciousness of what life means and the great possibilities for usefulness which she holds, and withal a tender thoughtfulness for others, are the true graces of womanhood, and are best cultivated at home under the care of a wise and loving mother.

This education of our girls can begin as soon as they can walk and talk. Nothing makes the little one happier than to be asked to help mamma in some way. The little feet run eagerly on any errand, and very proud is the baby girl at the thought of doing something useful. I have never yet seen a little child who would not leave her toys and dolls to help mamma bake or dust, or in any other domestic employment. Nature seems to have put a love for these employments into the hearts of our girls, and if we begin early it will not be a difficult task to foster this natural taste.

The mother herself should endeavor to be as near as possible to the model she would have her daughter copy. Some one has said that a young lady is a sort of walking advertisement of her mother. Seeing the one we can imagine very nearly what the other is. Of course there will be little differences and perhaps great contrasts in temperament, but in the main a girl is just about what her mother makes her, and in the broad principles which underlie the character, the one will be the other counterpart.

A COUNTRYMAN'S EXPLANATION.

Country yokel to his son at a concert during the performance of a duet: "Dye see, Tom, now it's gettin late, they're singing two at a time, so as to get done sooner."

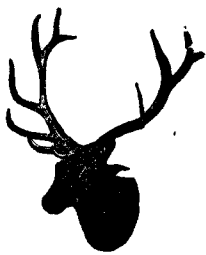
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T. R. COLPITS, ARTIST,
244 MAIN STREET, WINNIPEG.

TENDERS FOR A LICENSE TO CUT TIMBER ON DOMINION LANDS IN THE DISTRICT OF ALBERTA, N.W.T.
SEALED TENDERS addressed to the undersigned and marked "Tenders for a Permit to Cut Timber," will be received at this office until noon on Monday, the 15th of November next, for a permit to cut timber from that date to the 1st of October, 1887, on Section 11, Township 13, Range 6, East of the 1st Meridian, in the Province of Manitoba.
The conditions on which a permit will be issued, may be obtained at the Crown Timber Office at Winnipeg.
A. M. BURGESS,
Deputy of the Minister of the Interior.
Ottawa, Oct. 27th, 1886.

TENDERS FOR A LICENSE TO CUT TIMBER ON DOMINION LANDS IN THE DISTRICT OF ALBERTA, N.W.T.
SEALED TENDERS addressed to the undersigned and marked "Tenders for Timber Berths" will be received at this office until noon on Saturday the 23rd day of October next, for a timber berth of five square miles, situated on Cascade River, a tributary of the Devil's Head River, in Township 27, Ranges 11 and 12 west of the 5th Meridian in the District of Alberta.
Sketches showing the position, approximately, of this berth, together with the conditions on which it will be licensed, may be obtained at this Department, or at the Crown Timber Offices at Winnipeg and Calgary.
A. M. BURGESS
Deputy of the Minister of the Interior

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