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FIVE-MINUTE SERMONS

Fourht Sunday after Easter.

EVIL CONVERSATION.

And he said to them: What are these discourses that you hold one with another? And they said: concerning Jesus of Nazareth. (Luke xxiv. 37-19.)

Brethren: Suppose our Lord should stand in our midst to-day and demand from each one of us, as He did from these two disciples, What are these discourses that you hold one with another? Do our conversations, like theirs, contain nothing reprehensible? Would our answer be as pleasing to God as theirs was? If so, brethren, we have reason to thank God, and go on our way rejoicing. But of what do on our way rejoicing. But of what do the majority of men most readily converse? It is sad that we have to con-fess it, but God and His works, the soul and its wants, are topics anything but agreeable to most of the men of our day. And so every legitimate means must be resorted to in order to make the things of God and spiritual conversation at all palatable.

And you, fathers and mothers of amilies, what are these conversations which you hold one with the other? What are the topics most commonly supposed to be occupied by Christians where God's holy name is never men-tioned save to be blasphemed, where the neighbor is never spoken of except but especially to your innocent children. Remember that many a soul to day steeped in vice received its first sinful impulse from some unguarded word, some improper topic of conver-sation heard in the home that should have been the nursery of every virtue.

And from you, young men and women, an answer might be profitably demanded to this important question: What are the conversations which you most readily indulge in one with the other? Are they in any way improper, or such that you would be ashamed to have them repeated in the presence of your parents? If so, then your discourses are not concerning Jesus of Nazareth, are not concerning Jesus of Nazareth, and you are not following the example of His disciples. But if in your conversations, following the Apostolic rule, the things that savor of uncleanness are net so much as mentioned amongst you, what is to be said about the precious time you somenday in idla frive. you, what is to be said about the precious time you squander in idle, frivolous talk? Remember that time is but the threshold of eternity, every moment of which is of the highest value to you now; and this is why on the last great day we shall be held to account for every idle word. Young men and women, never admitting your comwomen, never admit; into your company those whose conversations are unworthy of a Christian, and espec-ially let your own language be always

in harmony with your high calling. Indeed, brethren, to all of us this question of our Lord brings home an important lesson. For if we would lead good Christian lives we must not only abstain from all that is unbecoming or scandalous, but we must also ing or scandalous, but we would regulate with all diligence our ordinary commonplace conversations. Let them be always such that we would not hesitate to repeat them before God or His most virtuous servants. If we would have our conversation agreeable to God and men, we should make it a rule never to speak disparagingly of rule never to speak disparagingly of rule never to speak disparagingly of rule never take advant-those absent, and never take advant-those absent and the fact that he is the Canon of Scripture which men had accepted during all those centuries. Betweet the invention of printing, a book fore the invention of printing, a book was an expensive luxury and a Bible would cost about a thousand dollars. Merywheather says: "The Bible, it is true, was an expensive book, but it to his flock, should entitle him to our deepest veneration.—Catholic Columbian.

The severest cases of rheumatism are true, was an expensive book, but it one. The monastery indeed was poor to be advant-though and the fact that he is the canon of Scripture which men had accepted during all those centuries. Betweet during all those centuries. Betweet during all those centurities. Betweet during all those centuries are cepted during all those centuries. Betweet during all those centuries are cepted during all those centuries. Betweet during all those centuries. Betweet during all those centuries. regulate with all diligence our ordinage of their absence to say anything which we would not dare say in their And the other rule we presence. should follow is this: never to say in the presence of others anything which could give scandal or leave a bad im-

Brethren, if we think often of this uestion of our Lord, if we are diligent in following these rules, our conversations will be always edifying to our neighbors and useful to ourselves. Then, if called upon at any moment by our Lord, we can answer with His disciples, Our conversations are "con-cerning Jesus of Nazareth."

A Dramatic Incident.

One of the most dramatic features of the ceremony of the consecration of the monks, says a writer in the Colored Harvest, was when Cardinal Lavigerie led to the altar a little brown girl, barely nine years old, who had suc-ceeded in concealing herself and in effecting her escape from a slave caravan passing through the desert, a few miles to the south of Biskra. A sudden movement of the child caused her to drop something that she was holding concealed beneath the folds of her dejebba. The venerable prelate bent was a small, dusky hand—the hand of the little girl who stood beside him, and which, in sheer, wanton cruelty, had been cut off by her captors. Holding it aloft, and pointing it southward in tones which seemed to ring forth as a clarion: "I would to God that all May it serve to direct your line of march. En evant for God and human.

OUR BOYS AND GIRLS. The Wandering Jew.

There are several versions of this familiar legend. The oldest one, and one originating with the Jews them-selves, tells that the clerk of the judgment hall of Pontius Pilate struck our Lord as He was led from that room, bidding Him to go faster. Our Sav-iour, the legend says, turned and answered: "I go, but you tarry until I come." The hard hearted secretary afterwards was baptized a Christian

but once in thirty years fell into a long trance the result of his audacity.

Another legend is this: As our Blessed Lord was bearing His heavy cross to the place of execution, He stopped to rest and leaned His weary head against the walls of a shop occu-pied by a certain cobbler, who picked up a last and threw it at the holy Sufferer, crying, "Get away from here, I tell you!" Then, goes on the legend, Our Lord rebuked him, commanding him to become a wanderer until the Day of Judgment. This variation of the legend is spoken of by the Bishop of Schleswig as late as the middle of

the sixteenth century. There is still another tradition, which, like the others, is given as a What are the topics most commonly treated of in your Christian homes? Is it the virtues of your neighbors that are spoken of and recounted for your own edification and your children's imitations? Would to God it dren's imitations? But there are homes should hurry faster. "Let Me rest should hurry faster. "Let Me rest ways so! But there are homes upon this wayside stone for a moment,' said our Lord. His request was re fused by the relentless Ahasuerus, to whom the Divine Prisoner made answer: "I shall go into eternal rest, to recall his follies, his vices, or even his atrocious crimes. Christian parents, beware of the scandal your again." And so, the legend ends, the conversations may give to your family, cruel Ahasuerus has never ceased to

Starting in Life.

There are three things which should influence the choice of a profession : the first is aptitude; the second, hered

ity; the third, opportunity.

Aptitude is the most important. It the road which we are best fitted to pursue in life. Almost every young person has strong liking for some particular to the road which we have best fitted to pursue in life. Almost every young person has strong liking for some particular to the road way. ticular kind of word, and a marked facility and skill in its performance. One will take to mechanics, another to trade, another to some form of art, another to science, another to books and reading, and so on. Aptitudes are very various, and it is well that they are so, for this would be a very one-sided kind of world if we were all engaged in the same, or nearly the same, doing it.

In the choice of a profession, then, the first important question which a boy or girl should ask is this: "In what direction does my aptitude lie?"
For in that direction the greatest amount and most effective kind of work can be done with the expenditure of a to accept from her hands whatever given amount of energy. In the great they considered as sacred. given amount of energy. In the great majority of cases aptitudes are not hard to determine; indeed, the difficult thing would be to overlook and disregard them. Boys and girls turn to what interests them as naturally as produce them.

So, likewise, a girl who has a gen uine aptitude for music will be quick to appreciate the language of music. She will learn to play or sing as if by magic, and the exercise of her gift will always be a source of keen delight

Aptitudes frequently crep out very early in the games and amusements of children. The born merchant will have a passion for "playing store;" the inventor or machinist will be always trying to "make things;" the embryo teacher will be perfectly con-tented only in the midst of her mimic school. I knew a boy-now a success ful minister—who was never so happy as when, mounted upon a chair or table, he could repeat scraps of Sunday-school wisdom to an admiring

circle of brothers and sisters. Aptitudes will out. There is very little danger of mistake in determining the kind of work which nature intends we should do. But there is another factor which should be considered in choosing a profession, and it is often a very helpful factor when, as may happen, there seems to be no particular aptitude for any kind of This second factor is heredity. work. down and raised it from the ground. It It is the latent, transmitted, stored up power of doing well what one's ancestors have habitually done well. The children of musicians generally have a gift for music. The children of mechanics have an aptitude for tools toward the Great Sahara, while with his own hand he raised the child's arm so that all present could see the mangled stump, the Cardinal exclaimed mangled stump, the Cardinal exclaimed a gift for public speaking. If, then, and the country of the a boy displays no particular aptitude, there is the strongest probability that in his father's profession. If he displays a liking for more than one kind

meat it is, for thus there is cultivated denses, Albigenses, and sixteenth cen from generation to generation a faculty and skill for doing certain kinds of work, which must produce, by the principle of natural selection, those who are progressively better and better fitted for performing these tasks.

The thus and least ignorant con-

if the opportunity which offers is of a nature to enforce hereditary fitness. Suppose, for instance, that a boy has a chance; to go into a machine shop as assistant to his father. If he has no strong desire and aptitude for another kind of work, and is ready to enter upon the active duties of life, here is certainly an opportunity which enter upon the active duties of life, here is certainly an opportunity which he ought not to ignore. The opening the paradise of God's Word, standing he ought not to ignore. The opening is one which, if he avails himself of it, rapid promotion.

Young people may properly consider leadings of this kind as well as those of aptitude and heredity. A young man's entire future often depends upon in the choice of a profession be given the consideration which it deserves. Many a man of influence and power can trace his success back to the point where, as he stood helplessly confront ing the problem of life, a pathway was suddenly opened for him into some field of honorable and congenial labor. It was his recognition and acceptance of that opportunity, and his faithful and earnest use of it, which gave him an effective start in life. - Harper's Young People.

CONCLUDING A COURSE ON CATHOLICS AND THE BIBLE.

The Rev. Thomas J. |Conaty. D. D. in His Church at Worcester, Mass. The Rev. Thomas J. Conaty, D. D. rector of the Church of the Sacred Heart, Worcester, Mass., concluded his first course of sermons on "The Catholic Church and the Bible," on Sunday, March 12. In his last sermon,

Dr. Conaty said in substance:
The Catholic Church has a dogmatic formula that God is the author of the Scriptures, and hence she has always guarded the Bible from perversion of gaged in the same, or hear anged it by pursuit. Nature has so arranged it by giving us these various and marked aptitudes that a proper balance and proportion shall be preserved among the different kinds of work in the world, and that each kind shall be perworld, and that each kind shall be perworld, and the learning of the early Christian schools, and the labors of the compastic schools were all directed to compastic schools were all directed to compastic schools were all directed to compastic schools. monastic schools were all directed to-ward the preservation of every word in carefully-written and elaborately illuminated copies. For fifteen cen-turies she was the authority on what formed the inspired books, and those who went from her and denounced her as a corrupter of the text were obliged

that had it not, and when once obtained, the monks took care to speedily transcribe it." The most valuable manuscripts in European libraries are

the copies of the Bible from the monas-tic schools and mediaval churches. Though the monks generally labored to preserve the text in the original language, yet translations were also made. In 528 an American translation was made, and about the same time one in Gothic. The Book of Armagh contained one in the Gælic about the fifth century, which may now be

seen in Trinity College Library Anglo-Saxon records show a transla-tion by King Alfred, as also one by the Venerable Bede, completed on his death-bed. In 807 Charlemagne had the Bible translated into French, and in the thirteenth and fourteenth centuries nearly sixty versions in French had been made. The Bible was translated into Italian in 1290, Flemish in 1475, and Spanish in 1478. A most interesting history might be given of the work of translation among the Eastern churches, made under the in fluence of the Propaganda at Rome and which were used afterward by the English Protestant Bible Society for its foreign missions. With the inven-tion of printing in 1426 came the diffusion of the printed word, and before Luther nailed his thesis to the church door, 84 editions of the Scripure were printed in Hebrew and Greek and 345 in Latin. In the dialects of the people 198 editions were printed, and these included Italian, Spanish. Bohemian, French, Scharonic. Even in German, French, Scharonic. Even in German, sixteen editions had appeared before

Luther. It is well to remember that Chris-Europe could see this little hand! success in life for him will be found tianity was then the Catholic Church. and under her influence all this was done. The Catholic Church has never plays a liking for more than one kind of work, let the consideration of here dity have its due weight with him when one of those preferences is for when look profession. The chances been relative or local, directed against the considered a false transaction As Old as Antiquity.

Either by acquired taint or heredity, those old foes Scrofula and Consumption, must be faced generation after generation; but you may meet them with the odds in your favor by the help of Scott's Emulsion.

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dity have its due weight with him when one of those preferences is for this father's profession. The chances have been relative or local, directed against that a boy will succeed best in that for which he has an inherited fitness.

As a rule, boys do "step into their father's shoes:" and a wise arrange that a boy will succeed be into their father's profession. The wall-wall fit is the original text, nor in authorized translations. Her prohibitions have been relative or local, directed against what she considered a false transaction or a corrupted text, placed before the people in time of heresy or schism by father's shoes:" and a wise arrange
Cows.

who are progressively better and better fitted for performing these tasks.

The third and least important consideration in choosing a profession is opportunity. Sometimes all doors seem to stand wide open to a certain line of work, while to all other lines they are tightly closed. There certainly are cases when such apparently "providential" openings should not be disregarded, especially if the opportunity which offers is of a XIII sums up the relations of the Cath

for it as inspired and guarding nay result in successful service and against corruption in any part. Like christ, she can say to the world "Search the Scriptures, for in it you think to have everlasting life; and the same are they that give testimony of Me." The Catholic Church asks the student to read her in her books his getting a chance to work at a certain critical time. If opportunity for work which is not distasteful offers itself, and the desire to accept to it is not offset by a stronger desire to do some other kind of work, let this factor some other kind of work at a certain critical time. If opportunity for work at a certain critical time. If opportunity for work at a certain critical time. If opportunity for work at a certain critical time. The student to read her in her books and test her by her doctrines. The work at a certain critical time. If opportunity for work at a certain critical time. If opportunity for work which is not distasteful offers in the student to read her in her books and test her by her doctrines. The work work at a certain critical time. If opportunity for work which is not distasteful offers in the student to read her in her books and test her by her doctrines. The student to read her in her books and test her by her doctrines. The student to read her in her books and test her by her doctrines. The student to read her in her books and test her by her doctrines. The student to read her in her books and test her by her doctrines. her and though her interpretation sanctifying the holy men and women of every age.

Revere The Clergy.

There are some tew who fail, some what, in proper respect for the clergy This is a serious mistake. The heart, filled with love for the Redesmer, needs not to be told to reverence the dis-pensers of His mysteries. It bows, or dinarily, with respect to God's image as represented in the poorest of human beings; with how much more respect. amounting to veneration, should we not regard those called, as the first Apostles were, to enter upon a sacred mission—to preach the word, and dispense the Sacraments of Holy Church.

To revere a person is to acknowledge his superiority, may, to believe in and trust to his perfection. It is a confiding, straight-forward quality. It can not criticize and make comments or in-vidious comparisons. It is akin to the feeling of the child for its father, thinking there is no end to his resources of knowledge, and wisdom, and strength.

To say that you respect the priest "in his own sphere" is equivalent to saying that you do not respect him as you should do. Your respect, instead of being accorded to him, is given to your own precious sharpness, which is so able to determine what is his sphere, and whether he keeps himself within due limits.

His office, as our teacher, like that o his Divine Master, is two-fold. He is to teach, both by word and example; and hence, as far as human frailty will per mit, his life is intended to be a living example of the doctrines of Christ. His holy Mother, the Church, has assigned to him a mission among us. He may not be, in all cases, endowed by nature with extraordinary gifts of elo quence, but he is the spiritual dispen-ser of those channels God's grace, the Sac raments. He generally celebrates the great Sacrifice of the New Law

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