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FIVE-MINUTE SERMONS.

Fourth Sunday after Easter.

EVIL CONVERSATION.

And be said to them: What are these discourses that you hold one with another?

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?

And you, fathers and mothers of families, what are these conversations which you hold one with the other?

There is still another tradition, which, like the others, is given as a curiosity of legendary lore. It relates that our Lord was conducted into the judgment hall of Pilate by one Ahasuerus, who insisted that his Prisoner should hurry faster.

There are three things which should influence the choice of a profession: the first is aptitude; the second, heredity; the third, opportunity.

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OUR BOYS AND GIRLS.

The Wandering Jew.

There are several versions of this familiar legend. The oldest one, and one originating with the Jews themselves, 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.

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 occupied by a certain cobbler, who picked up a last and threw it at the holy Sufferer, crying, "Get away from here, I tell you!"

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meat it is, for thus there is cultivated 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 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.

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 his getting a chance to work at a certain critical time.

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.

The Council of Rome in 491, the 397, the Council of Florence in 1442—all gave authority to the Canon of Scripture which we have accepted during all those centuries.

Though the monks generally labored to preserve the text in the original language, yet translations into other languages were made, and about the same time an expensive luxury and a Bible would cost about a thousand dollars.

Anglo-Saxon records show a translation 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.

It is well to remember that Christianity was then the Catholic Church, and under her influence all this was done. The Catholic Church has never prohibited the reading of the Bible in the original text, nor in authorized translations.

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FATHER DAMEN, S.J. One of the most instructive and useful pamphlets extant is the lectures of Father Damen, delivered by that renowned Jesuit Father, named "The Private Interpretation of the Bible."

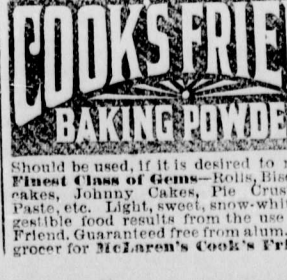
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