

FIVE-MINUTE SERMON.
Fifteenth Sunday After Pentecost.
THE NECESSITY OF PREPARING FOR DEATH.

"And behold a dead man was carried out."
 (Luke 7, 12.)

What took place to-day in the city of Naim with the dead youth, will sooner or later also happen to each of us. A day and an hour will come when this frail body will decay and in Paradise: "Dust thou art, and into dust shalt thou return" (Gen. 3, 19); or the shuddering words of Isaiah: "Thy carcass is fallen down; under thee shall the moth be strewed, and worms shall be thy covering." (Isaiah 14, 11) And when the bell is tolling for you and the stiffened body is placed in the gloomy vault to be the food of worms, the prey of corruption, what in the meantime will have become of your soul? It has already passed through the dreaded portal of eternity, has seen the countenance of the divine Judge, has heard the sentence, the irrevocable decision for Heaven or hell, eternal salvation or eternal damnation.

Oh, most sacred, most dreadful hour of life! Oh, hour in which our lot will be decided for all eternity! Who would not always tremblingly think of this great hour of decision! Who would not prepare for it in all earnestness of soul, that it may not be a fatal hour! And yet, how many Christians are there now, who never think of this hour, nay, who even drive from their minds all remembrance of it, so much so that if they would with equal earnestness banish every temptation to sin, they would most assuredly become the greatest saints! Are these wise Christians, or are they not rather fools? Do they value the salvation of their souls above everything, or do they not purposely choose perdition?

Truly, were we to know by divine revelation, when that critical hour would strike for us, it would nevertheless be inexcusable folly not to prepare for it; for according to God's will, every day of our life should abound with merits for Heaven. Still, in this case, we might, even in our last moments, repair by a worthy confession that which we neglected. But alas! death's where and how, the time and circumstances of dying, are for us a closed book with seven seals, they are as unknown to us as the weather of the future. When shall I die? asks St. Francis de Sales. Will it be after many years, or only a few months, this week or perhaps this very day? This is known to God alone, I know only that any moment may be my last. And where shall I die? Here, or abroad? At home or on the street? In church, or where? God alone can tell me, I know only that in no place am I secure against death. And how shall I die? Will sickness or an accident bring me dissolution? At my departure shall I have the assistance of a priest, or will it also be said of me: He died without the sacraments? Oh, fearful question! and yet I cannot answer it, God alone can solve the mystery.

But if, on the condition of my soul at the hour of death, depends the woe or joy of a whole eternity, a Heaven with an ocean of bliss and happiness, provided I die adorned with sanctifying grace, a hell with its never-ending misery and woe, if I depart an enemy of the Most High, in the state of mortal sin—what an important and sacred affair must be the preparation for a happy death! Not without reason does our Lord admonish us on so many occasions in the gospel, and impress it on our mind as life's highest wisdom, always to watch and be prepared. Not without reason does He call death a thief, who comes in the night, at an hour when he is least expected. Not without reason does He compare His elect to a master of the house, who day and night keeps his dwelling locked, so that thieves may not take him unaware. Not without reason does He place before us the warning example of the five foolish virgins, who thought of filling their lamps with oil, only when the spouse was at hand, and in consequence thereof, were excluded from the Heavenly Banquet.

The saints understood this voice of grace of the merciful Redeemer and took it deeply to heart, and hence kings among them deposited their crowns, and exchanged their palace for a lonely cell in the cloister. Earls and princes have left the tumult of the world, to live in holy solitude only for God and Heaven: generals and scientists renounced the glory of earth, and have become humble monks, solely to prepare for a happy death! Oh! may we, at least, in the sentiments of our hearts, be their imitators, and even if we must remain in the world with its cares and afflictions, may we always and everywhere have before our eyes the remembrance of that so certain, and yet so uncertain hour of death, and prepare for it with all the earnestness of our soul. What will make death fearful and awful? Is it not our innumerable sins, for which we must give an account before the judgment-seat of God? Well, then, let us in the future, not only glorify God's mercy by our filial confidence, but also by our true repentance, by the sincere confession of our sins, by our holy penitential zeal, whereby we repair the past and cancel our purgatorial debts. What will fill us at death with happy consolation and peace? Is it not a rich treasure of virtues, which we practiced, of good works which we accomplished? Well, then, let us gather a rich treasure by a life of innocence and fidelity to God, and the angel of death will be for us not a messenger of horror, but a welcome

OUR BOYS AND GIRLS.

conductor to our true, eternal home in heaven. Amen.

Webster and Work.

Noah Webster did not believe that the "royal road" is the highway to eminence. One of his biographers says that Webster felt that children should learn to acquire knowledge by severe effort; that the prevailing effort to make everything easy is unphilosophical and wrong; that the great effort of early training is to form the mind into a capacity of surmounting intellectual difficulties of any and every kind. He wished at an early period of ready memory and limited comprehension to store the mind with many things which would afterward be found of indispensable use—things which are learned with the utmost reluctance or rather in most cases are not learned at all, in the more advanced stages of intellectual progress. He felt there must necessarily be much of drudgery in the formation of a thoroughly educated mind.

And in Webster's time, in addition to their more difficult studies, thousands of poor boys had hard manual labors to perform. One apparently helped the other: the study gave zeal to the labor; the labor gave strength for the study.

A little hard work, a bit of real physical drudgery, harms no day and helps a whole life. It is to be feared that many of our young people will suffer from very easiness. Hard is the soft path to the tread, and who can walk far upon cushions? Every workless child is in danger of acquiring a magnificent and permanent distaste for anything in the shape of work, and unless he is helped by some innate force of character he will probably become one of the grand army of idlers always "looking for something to do" and never finding anything easy enough.—"Busybody," in Catholic Standard and Times.

Keep a Clean Mouth.

A distinguished author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution, and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

Such vulgarity is thought by some boys to be "smart," the "next thing to swearing," and yet "not so wicked," but it is a habit which leads to profanity, and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society.

"Young readers, keep your mouths free from all impurity, and your tongue from evil;" but in order to do this, ask God to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."

Stories of Tom Thumb.

The memoirs of Mr. Barnum, the celebrated showman, are full of amusing anecdotes of the "little people," whose diminutive proportions made their own fortunes, and in part the fortune of their exhibitor.

Of these, Charles Stratton was the first to engage Mr. Barnum's attention. He heard that there was a puny small child living in Bridgeport, Conn., and at once began negotiations with the parents. The boy, then five years of age, measured a little less than two feet in height, but was beautifully proportioned and possessed remarkable intelligence.

The Strattons agreed to the terms proposed, and from the very beginning the enterprise proved a great success. When it was decided to take abroad "General Tom Thumb," as this bit of precocity was called, the Strattons were included in the traveling party. Sumptuous costumes were provided for the "general," but on arriving at Liverpool, Mrs. Stratton had to convey the prodigy ashore in her arms, dressed as an infant, to escape the crowds of people that had gathered to see him.

Barnum says that the little "general" was so wonderfully clever that he never taught him any stereotyped phrases, but always trusted to the child's in-born wit to say the right thing at the right time. It was an eventful occasion when the great showman was invited to bring his charge to the Court of St. James.

The Queen sent word that "General Tom Thumb" was not to receive any instructions in court etiquette, as she wished to see him behave naturally. Her wishes were carried out to the letter, and there was a shout of laughter when the small creature, dressed in full regiments, entered the Queen's apartments, and, with a polite bow, said cheerfully:

"Good evening, ladies and gentlemen."

His little sofa was brought in, and after some chat with the queen, he invited the Princess Alice to sit beside him.

After this it became the fashion to invite him to all the houses of the nobility, and the little "general" saw a great deal of London society.

One afternoon he appeared at some great establishment in the costume of Napoleon. His dramatic instinct was very strong, even at this early stage of life, and as he had been told much about the peculiarities of the great man, he immediately fell to imitating the poses he had noticed in the por-

CHATS WITH YOUNG MEN.
PLAIN TALKS TO BIG BOYS.

Every boy who has any stuff in him wants to succeed. By success he means high position, big salary or income, reputation, influence, power. Seldom is the higher success that results from lofty character, irrespective of wealth or fame, taken into account. So, for this paper, I will deal with purely worldly success, the kind that men are recklessly struggling for the world over.

If the average boy approaching manhood were to analyze his ambition and define his goal twenty years ahead, it would be the presidency of a bank or great corporation, the head of a rich firm, the foremost place in the chosen profession of law, medicine, or the ministry, a seat in Congress, or perhaps the majority of his town.

And here comes the surprising and encouraging truth that these great prizes of a life are not hard for the well-equipped man to attain. The competition for them is not severe. Indeed, strange as it may seem, the big piece is usually hunting for the man. There is room at the top. The bottom is crowded with those struggling fiercely for the small prizes. The top has ample elbow-room for the few who are up there.

To explain a little. Every corporation or firm that employs men knows how hard it is to find just the right material for responsible positions. It is easy enough to fill the routine places where brains and character are not essential; but commence to look for a man above the ordinary, and the trouble begins. One man available is honest, industrious, faithful, but he lacks a trained mind. Another is capable, energetic, hard working, but there is a shadow of doubt about his moral strength under temptation. Another is honest, bright, true, but lacks industry or the power of application. Still another seems to possess every needed thing, but is without health and endurance. And so on through the list. It next to impossible to find one who combines in himself the necessary qualities for a high and responsible position, unless there is mixed up with them some short-coming or failure. The well-rounded man, morally, intellectually, physically, is a great prize in the business world, and those controlling great interests are grabbing for him. He commands the highest pay while he serves others, and in due time you find him at the head of his own great interests.

Now turn from the top downward. With each descending step in the scale the number of those completing for place increases in geometrical ratio, until at the very bottom you find the greatest crowd of all. The lower the pay, the more menial the work, the greater is the scramble for it. For example, take a great manufacturing corporation. Its president dies or retires. The salary is perhaps \$25,000 a year. The directors begin the search for a successor, and if they find two or three broad, able, and forceful men from whom to make a selection, and who have not already better positions, they will be fortunate. But suppose the vacancy is that of an assistant book-keeper or bill clerk at \$40 a month. A hundred men—yes, a thousand, if it is in a great city—can be had in a day's time. And the \$25,000 man is cheaper than the \$10 a month man.

I was told the other day of a vice-president of a great corporation in New York who had by a timely sagacious stroke made his company \$600,000 in a single year. It was enough to pay his salary of \$30,000 a year for twenty years in advance. The president of the Pennsylvania Railroad died recently, leaving a \$50,000 position to be filled. There was no scramble for the office. One man was available who had mounted every successive round of the ladder, but he practically had no competitors. I know a man who started as a poor German boy in the night school of a West-ern city, working step by step through the mechanical departments of a large manufacturing business, proving himself master in each place, until the management of a great enterprise came to him unsought at \$25,000 a year. I know a railroad president who, coming from a small town in Maine, by sheer force of brains and character reached a commanding position. To one high office was added another, until his combined salaries equal that of the President of the United States.

Let us ask a few questions. Is it natural brilliancy or luck that puts one man so far ahead of his fellows? It is neither. Analyze the character of the men in high places. You will find they attained their positions by preparation, mental, moral, physical, technical; brains well trained, energy well directed, work well sustained.

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UNPLEASANT TRUTHS.

An invitation to address a society of Orangemen is commonly a badge of dishonor, the inference being that only a bigot would be called on to address the bigots. But the wrong man is sometimes invited, and then the Lodge celebration wears the emaciated appearance of a squeezed orange. There was a gathering of the yellow ones in Toronto last month, and the Rev. Morgan Wood, supposed to be good orange timber, was booked for the great speech. Among other things Mr. Wood observed that the chief impediment to the spread of Orangemen was the hot desire of the young men to be put down the Catholics.

"This I call patriotic roteness," said Brother Wood; "for no better example can be shown our members than that of the Roman Catholic girl who goes to Mass at 6 o'clock every Sunday morning, when my people can't get here at 11."

And it is not too late to quote the words addressed to the Orangemen of Kingston, Eng., by the Rev. Peter Smyth:

Before I left Dublin, I heard many persons speak bitter and disparaging words about you and your institution. I heard them say that you show your Christian life by your hatred of Roman Catholics. Such things are said every day. Why? Because they are deserved. You do not want me to say smooth things to day. I am looking into the faces of men accustomed to be spoken to as men. Some of you are always ready to help the clergy, and go to church regularly; others never attend a church unless on the Sunday before or the Sunday after the 'Twelfth'. There are men among you who can not say a kind word about a Roman Catholic.

This was part of Dr. Smyth's oration on the 'Twelfth of July, and it is safe to say that the loyal brethren did less shouting and more thinking than they have on any other anniversary since the Battle of the Boyne.—Ave Maria.

SOME THINGS CATHOLICS HAVE DONE.

Catholic monks were the first to put floating bells over sunken rocks as a warning to mariners in fog and darkness. Cardinal Stephen Langton was the first to found a society for putting fixed lights on dangerous headlands to guide ships safely on their way. He called it the Guild of St. Clement and the most Blessed Trinity, and Trinity House at the present day, is a direct successor. Cardinal Simon Langham was the first to establish schools in England for painting, architecture, and the cultivation of orchards, gardens and fish ponds. William of Wykeham, the great Bishop of Winchester, was the first to introduce the system of making good roads. The daily date so familiar to us on the top of every newspaper is due to the labors of the Jesuit, Father Clavius, performed at the order of Pope Gregory XI.

The life of Leonardo da Vinci is a wonderful lesson in architecture, engineering, art and science. Modern physics is based on the work performed by Eustachius, Fallopius, Vesalius, and Malpighi, and Bishop Steno was the first to write a systematic treatise on anatomy.

It is Just as Important

that you enrich and purify your blood in the Fall as in the Spring. At this time, owing to decaying vegetation, a low water level, and other causes, there are diseases lurking about us, and a weak and debilitated system quickly yields to attacks of malaria, fevers, etc. By purifying and enriching your blood with Hood's Sarsaparilla you may build up your system to resist these dangers, as well as coughs, colds, pneumonia and the grip which come with colder weather. To be on the safe side, take Hood's Sarsaparilla. It will purify the blood in Hood's and not something represented to be "just as good."

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