BRUARY 20. 1897.

FEBRUARY 20, 1897

FIVE-MINUTE'S SERMON.

Septuagesima Sunday.

THE FRIENDSHIP GOD.

"I will not now call you servants; for the servant knoweth not what his Lord doth. But I have called you friends; because all things whatsoever I have heard from moy father. I have made known to you." (St. John xv. 16.)

Could our Lord be plainer? The

proof of His friendship is plainly stated; it is the knowledge of

the truth. What we call the faith is the foundation of the divine friend

ship: a clear knowledge of things

livine revealed by the Father of Light through His only Begotten Son,

accepted by us and believed with a

spiritual power of understanding far

above nature's powers. I think, brethren, that you know something of that primary Christian

virtue of Faith, and also of the state of mind it produces. So I want you to consider the meaning of these words, "But I have called your friends."

Friend is a tender name, and friend-ship is a precious title. To be sure we are children of God by the grace of

divine faith. But haven't you noticed

that children sometimes feel awkward

and timid in the presence of their

father? But there is no such estrange

ment between one in the state of grace

and his Heavenly Father. Has he been a deadly foe of God and then

sought reconcilation ? No unpleasant

awkwardness remains ; no bitter re

collections rankle in God's memory

the forgiveness is perfect. The very

need of confession and penance makes

it but the more perfect, for it gives us some shadow of right to the sweet title

of friend. Sinner! if you return to the divine friendship all will be for-

There is no such thing as even a

respectful timidity : the freedom and

familiarity of a friend is added to the

rights and duties of a son. True

friendship produces equality, and

divine grace so raises us above the

state of creatures, by which we are only servants, that we have a sort of equality with God. We are children

of God; we are brethren and co heirs with the Eternal Son of God, making

us worthy, in a really true sense, of God's intimate friendship. Is not this a great wonder? Do you think that

you can ever do enough to show your appreciation of this friendship? Well

might St. Gregory the Great say :

Oh ! how wonderful is the mercy of

our Creator ; we are not even good

mentions an occurence that had much

to do with his conversion : Two young men were members of the court

the imperial favor, the monarch's friendship being the highest ambition.

Happening one day to enter a lonely

cottage together, they saw a little book on the table. It happened to be the the life of St. Anthony of the desert.

They read the book through and were

charmed with it. It showed them how

that wonderful saint had sought the

divine friendship, and with how great

they said to each other. "For the obtaining of whose favor do we dedic-

ate our whole lives? That of an earthly monarch, whose friendship is

ull of danger and rivalries and blood-

shed, and at best must pass with him

self into the grave." So they resolved to quit the court, and in retirement

and prayer to cultivate an intimate and

delightful union with the truest of friends, our Heavenly Father. Breth-

Whose friendship do strive after?'

rvants of His, and now He calls us

Augustine, in his Confessions.

the Roman emperor, seeking

the truth.

gotten.

His friends !

fore.

world.

them i

OUR BOYS AND GIRLS.

Do You Know?

Write a good, legible hand.

Write a good social letter. Write a good business letter.

eak and write good English.

Add a column of figures rapidly.

Make out an ordinary account

Receipt it when paid.

r days, months or years.

bank to get the cash.

current rates.

day.

laybook and the ledger.

quired for your parlor.

or a technical education.

rough ness.

late.

Draw an ordinary bank check.

Take it to the proper place in the

Make neat and correct entries in the

Tell the number of yards of carpet

Measure the pile of lumber in your

Tell the number of bushels of wheat

Tell something about the great

If you can do all this, and more, it is

Success-Helpers.

in everything, find our every eater prise a tangle of broken threads?

Proverbs are always good illustrat

ors. Odfashioned maxims are the

tested wisdom of common life. " Put not too many irons in the fire, "sounds like a bit of advice from laundry or

forge. Its actual meaning is that no

body can do a great number of thing

at once, and do everything well Some of the irons will get cold ; worse

authors and statesmen of the present

c meeting.

ou can-

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age.

orld. LOS.



and Fasts. of Stories. are Merit.

sted and Instructed cation. IONS :

By Marion Ames Taggart amatic ability of this autho By Maurice Francis Egan. er of New York.

By Clara Mulholland discovery.

Eminence Cardinal Gibbons . By Joseph Schaefer

eatment. With Portrait. Mrs. A. R. Bennett-Gladstone

By Marion J. Brunowe. View of the Foundling Asylum. TORY. (Lough Derg) P. P. JESUS OF PRAGUE,

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THE CATHOLIC RECORD

Next

help us out. What have you to say for yourself, venerable old friend "Anything worth doing at all is worth doing well." We must be sure that it Boys and girls sometimes think there is worth doing before we begin. And once begun, we must finish. There is nothing so irritating and wasteful as are a great many, too many, things to learn. And then again they think they have learned quite enough for ordinary purposes. A writer in the School Supplement says that you ought these thoughtless beginnings. The time given to them, if concentrated on a single undertaking, would finish it thoroughly. Originally "thorough" not to be satisfied until you are sure and "through " had the same mean-ing. To be thorough we must begin Spell all the words you know how to and end whatever we undertake; we must see it through before we can be satisfied. Thoroughness leads to per-

fection. In great manufactories the best articles are made absolutely flaw These are called firsts. 088. to them come the seconds, which are Deduct 16 1.3 per cent. from the face not thoroughly perfect. After these are rated the thirds, which have many flaws. And then must be classified the work which is so badly done that "there is no goodness in it." It is classed as "rubbish," and goes to the Write an advertisement for the Write a notice or a report of a pubragman, the junk shop or the ash Write an ordinary promissory note Reckon the interest or discount on it

heap. Now the "seconds" are often passed off as "firsts," and the "thirds" as "seconds" by unscrupulous dealers. But in the wear and tear of use the fraud is readily discovered. So it is with our work. If it is not thoroughly done we may be able to pass it off for better until we are found out. And nothing is so prompt as that finding out, for the world is an expert in values. in your largest bin, and its value at

How do you want your work classified ? Shall it be firsts, seconds or rub-bish ? It rests with yourself, with your own cultivation of the four good-work essentials, cautiousness, perseverance, concentration and thoroughness. Catholic Standard and Times.

Exercise in Winter.

likely that you have sufficient educa tion to enable you to make your way in the world. If you have more money and time to spend, all well and good Nothing is more essential to the growing boy or girl's health than vigtake either English literature, science brous exercise. It is when the bracand the various branches of a liberal ng air of winter cuts keenly that the young blood coursing takes control. There is a whole education contained Then it is that comes the charm of the of talk on incidental and timely mat-ringing steel upon the ice, as the ters. in the above. Give it careful atten-

skater, beneath the stars, glides merrily on. Down the steep hill with cheers shoot the sleds, and then, oh ! We have already spoken of two qualithe joy of dragging them up ! up hill ties which it is necessary for young people to cultivate : qualities which and down hill, now have the same glad meaning to youth, with its life all in the present. Gladness is in the are absolutely essential to success, and which are too often disregarded by the and the glory of life is in its air, young aspirant for spiritual perfect health and joys grasped. Our rough ion, for scholastic honors or for prefer northern winter thus becomes a long ment in any walk of life. To thes continued pleasure, invigorating and essential qualities, cautiousness and perseverance, must be added two other spurring into action our every energy. It is no wonder that the children of success helpers. These are concentra-tion and thoroughness. Think of northern climates have ever been healthful, and that when they grow up hese four long words, cau tious ness, to manhood are strong, vigorous men, per-se-ver-ance, con cen-tra-tion, tho the leaders of progress. There must be, too, a more clinging love to such Experience brings these by a long hearts ; they must be more actively earnest for native land in after years and a painful road, and always to Is it not much better to resolve than is the child of the tropics .- The to make the start in life, well

Bouquet. equipped, than to trust that the chances of the highway will befriend CHATS WITH YOUNG MEN as? Is it not wiser to determine to be cautious, persevering and thorough than to rush on heedlessly and failing

What better thing can a man do with his life than to help his fellow-men? He can build ships, he can build foundries, he can build great buildings

but suppose he builds character. Feed the Bird in the Hand. Never neglect the business you are

at till you get something better. Gone, Four things cannot come back-the poken word, the sped arrow, the past

ife, the neglected opportunity. His Motto.

A boy walked into a London merant's office in search of a situation After being put through a series of the merchant, he was questions by asked, "Well, my lad, what is your motto?" "Same as yours, sir ; same He as you have on your door-push." was engaged.

Wash Day able lastin and cleansin properties make SURPRISEmos economical and Best for Every Day all gives way. O, my brother man, their way up through poverty, obscur meaning to live the life of duty, the ity, disaster and countless oppositions life of religion, the world is a mighty of adverse circumstances. In fact,

Getting and Giving.

luded I'd try it on a small scale.

and liberally.

antagonist, subtle as it is strong, more almost everybody, "that is anybody" to be dreaded in its whispers to the has had to fight for his crown, and heart's secret inclinations than in gross when he gets it shouldn't everybody shapes of evil. And let me say to you, rejoice with him? Doubtless there is that it is a great thing in this respect many a rough diamond that is never to overcome the worll. It is a great polished or set, but lies buried in thing, by God's help and your own mountain gulches, covered with mud effort, to keep it in its place, and say many a "mute, inglorious Milton to its eager pressure, "Thus far and sleeps in quiet country church yards no further

The Value of Small Talk.

Small talk is often contemptuously mute. spoken of as the talk of small-minded One thing is certain, the man who is occupied picking to pieces the crown people, whose capacity is limited to superficial comment on trivial matters. lawfully won by a successful neighbor is not likely ever to wear one, for the person is capable, humorous contempt time thus spent is worse than wasted, is not too pronounced an attitude to and the disposition that can find pleatake towards it. sure in employment so ignominious Small talk of the right sort is the and degrading can never find those natural medium of exchange in which aspirations, labors and toils congenial

a good deal of our social intercourse is which bring deserved reputation and carried on. We under rate the value honor and success. of casual or routine contact with each other-the kind of contact which does not admit of continuous or deep going discussion. There is no small civiliz ing power in that touch and go inter course which makes up so considerable a part of our lives, and which affords opportunity for geniality of temper,

friendliness of spirit, and a light play To talk lightly and talk well is much more difficult than to talk gravely and talk well; it involves lightness of touch, quickness of wit, and an open and courteous mind. The elephantine tread of the solemn-minded thinker is always heavy and sometimes oppressive ; it is more significant of lack of intellectual variety and freshness than of presence of intellectual strength. Rich minds make their quality apparent in nothing more than in the peculiar sugges-tiveness and freshness of their lighter talk. It has an element of art in it the art of conveying deep thought without a touch of effort or an ounce of

force

And no art makes one a more charmbut after it was done I went around among the poor people living in the And no attend of the power to re-ing companion than the power to re-lieve the graver moods of the mind with flashes of wit, with intelligent with flashes of wit, with intelligent the grave some more, and the flashes of the power to re-with flashes of wit, with intelligent with flashes of wit, with intelligent the grave some more, and the flashes of the power to re-with flashes of wit, with that with flashes of wit, with that much needed in social intercourse as in a picture, a poem, or a play. truly say that, much as I enjoyed mak ing money, I enjoyed giving it away a great deal better.'

Self-Indulgence or Self-Denial.

Draw a line between the extreme of low self indulgence on the one hand and of noble self-denial on the other, and on which side will you find the men whom the world execrates—on which side the men whom the world which side the men whom the world delights to honor? Here we see Ahab, should be the better for it.

as his rule of life the words,

considerable part of his nights to

cripture study. These are only a

The Penalty of Success.

The very moment a man achieve

access there's somebody at hand to tell

o something, that he has proved him

elf a success, seems to make some

The fact that he has amounted

olling in luxury in his ivory palace at Jezreel, and here Elijah, the great-est prophet of the old dispensation,

boarding by the brook Cherith on bread and flesh brought to him by As the Baptist sect has the larges percentage of ignorant and illiterate persons and the most meagrely edu-cated clergy of any denomination in God's winged waiters. Here is Herod called the Great, strong in some things but incapable of self-denial; and here John the Baptist, living a life of Nazarthe country, it is only natural to exSomething Near to It.

Its

remark

A recent sermon by Rev. George Elliott, D. D., pastor of the Spring Garden Street Methodist Episcopal Church, Philadelphia, treated of the subject, "The Real Presence. Elliott opened with reference to certain Catholic practices that grow out of a firm belief in the Real Presence, such as the baring of the head when passing a church, the always open church door, and the presence of worbut the world is flushing with light from diamonds that are set, ringing shippers at all hours. In Europe, he said, the churches are nearly always with melody from Miltons that are not thronged. Little children abandon for a time their play and entering the

sacred edifices, hoops and other toys in their hands, kneel in adoration for a moment and then return to the streets. Workmen also may be seen there in everyday attire and with their tools in their hands. All this, said Dr. Elliott, is exceedingly interesting and in a

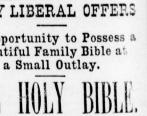
sense touching. "Do you know what draws them, and what is the secret of Catholic de-votion?" he continued. "It is because they believe that there in the sacra-It is too bad that the frugality re ment on the high altar is the body and commended to the young man making blood, soul and divinity of Jesus Christ, and they have called at the his way in the world tends to starve out all generosity. Side by side with church to pay a little visit to the Lord. frugality we ought to advise a culti-We do not accept any such dogma, but vation of the disposition to give wisely if we had something near to it it would be somewhat better for devotion in our At a dinner party in Baltimore,



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still, the fire will go out. Some of the enterprises will suffer : worse still, ambition will be extinguished by overwork and failure. Put not too friendship of no mortal being. irons in the fire even the purest and noblest, can ever many burdens on the shoulders ; put satisfy your hearts. God alone can not too many plans into execution at once. In two words, cultivate concenbe such a friend as you need, and i you like, His friendship is yours to tration. Better have one hot iron and have and to retain for ever. the fire burning merrily ready for the next than too many irons growing

cold in the hopeless ashes. Living Our Life to Please God.

There is one proverb seemingly opposed to concentration. "Put no We are called to be saints, but we all thy eggs into one basket." are not called to the altar or the conmeans that should the eggs in one vent. There must be a way, there for us to become holy in the basket be broken, it is well to have another basketful ready for an emerg-It is by the sanctification of But wise old Ben Franklin our daily duties. How can we sanctify ency. corned the double basket idea. all thy eggs into one basket," advised

By performing them from a superpoor Richard, "and then watch that I motive-to please God, to do basket !" Franklin believed in con-His Will.

gold.-Catholic Columbian.

Every morning, therefore, we should Lord Russell, the emicentration. nent Irish Catholic jurist, who visited make the good intention-offer to God this city recently, was asked by the the day, with its works, its monotonous ever-inquisitive reporter the ever-imtoil, its obscure occupations, its compudent question, "To what do you attribute your success in life?" His mon-place drudgery, and promise to live it for His sake.

Where every member of the family Lordship good-humoredly answered, "Whatever I am doing, whether the makes that morning intention (followwork is a matter of international jurising the advise of St. Paul who taught diction or merely the paring of my that whether we eat, or drink, finger nails, I give my whole attention reign in the home, for who, having offered to God his every thought, word and action, could give man the to the the states ago, said to the three labor, or suffer, or sleep, we should do and action, could give way to anger, one thing at a time." We have only and scold, and be rude towards spouse or child, domestic or other employee? The children especially feel the elevating and sanctifying influence two hands each and one head, and we are not jugglers. No matter how

nimble our hands or how weighty our brain, we can successfully accomplis of that supernatural motive. When no more than one thing at a time. they note its operation in the conduct of their parents, when they have been Divided attention is fatal to success There is a memorable couplet in an drilled to adopt it themselves, it checks their native impulsiveness, it quiets old class-room song,

When you are playing, oh, play with a will ! And when you are working be diligent still. their childish thoughtlessness, it shows them how a humdrum existence can If you are thinking of your work in be ennobled, it accustoms them to seek

o make meritorious their pains, their the midst of your play, be sure you will not have much pleasure in recreatasks, their chores, and all their every day acts of obedience. tion.

If your thoughts are in the playground when you should be studying, To please God-that is the philosopher's stone that in the alembic of your study will be a mere pretense. One thing at a time ! Watch that grace transmutes our leaden lives into basket !

Thoroughness is a result of concen-

Elevated by Aspiration.

" Pat

Did you ever hear of a man who had triven all his life faithfully and singly owards an object and in no measure obtained it? If a man constantly as pires is not he elevated ? Did ever a man try heroism, magnanimity, truth incerity and find that there was no advantage in them-that it was a vain endeavor ?

Jewels for the Mind.

Longfellow once said to Mary Ander 'See some good picture - in 011 : nature if possible, or on canvas-hear a page of the best music, or read a giving his days to affairs of state, and You will always great poem daily. find a free half hour for one or the other, and at the end of the year your few of the contrasts of history, mind will shine with such an accumuafter looking at the two sides and the lation of jewels as will astonish even kind of men in each, with which side, vourself.

Success.

There is nothing so abject as the worship of mere success, unless indeed, it be the worship of mere There is nothing lower than wealth. how poor, how obscure, how "no account" he used to be, and to express to admire and flatter a man simply be cause he has got on, because he has wonder and astonishment that he should ever have "amounted to anycarried his point, because he has come to be talked about in the way in which e wished to be talked about, and to think scorn of others whose merits and forts may have been equal to his, or acquaintances feel that they have very likely much greater, but whose been robbed in a manner, and that by nerits and efforts have, from some cause of other, not been so luckly as position or influence, by so much they his in gaining the object at which they are dwarfed.

Manly Men.

aimed

their talents, find it, and with it come A man may chain his appetites, and naturally appreciation, money, in hold his realm of knowledge within the cincture of brain, and yet, in the sadfluence, prosperity. Can their good fortune cause anything but rejoicing dest aspect of all, be overcome by the in a magnanimous and noble mind?

up ''?

ing.

If your children are troubled with worms, give them Mother Graves' Worm Externin-ard: safe, and sure, and effectual. Try it, and mark the improvement in your child,

pect from one of its organs in the itic abstinence, but living so grandly that Jesus said : "A greater hath not arisen than John the Baptist." Here press such a comment as the following which we find in the Commo

" The Pope is opposed to all liberty Liberty is a dangerous intrusion upon is effeminate Sardanapalus, who gave Eat the presumptions of Rome. The ordrink and be merry ; everything else ganization that will not trust the is nothing :" and here Socrates, the noblest of the Grecians, spending the Bible in the hands of the people would not entrust any people with liberty o ast of his life in the prison at Athens any sort

A Deserved Rebuke.

in high discourse on the immortality of This is not only "hard shell," but the brazen, or rather adamantine, effrontery of falsehood. No educated soul, and at evening calmly taking the cup of hemlock from the hand o the unwilling jailor and drinking it Protestant nowadays would attach his name to such statements, as doing s in the midst of his weeping disciples Here is Nero, disgracing the Romans would ruin his reputation for veracity purple by vices which history shud-ders to relate ; and here Marcus Aureeven among non-Catholics. And we are sorry to say that the Common vealth is not alone in this sort of Prolius, striving by the practice of stoic ism to rehabilitate the Roman virtues. testant denominational journalism, Here is Commodus, letting his animal which is sadly out of date in these nature run riot in a seraglio of three times. - Philadelphia Catholic Standhundred women ; and here Theodosius, ard and Times.

Fa'se to Manhood.

The fear of appearing "soft and sentimental" makes prigs and brutes of lots of fellows who are so anxious to young man, would you like to "line appear manly that they forget that the first principle of manhood is being human, and above anything that is

false and savors of cant. There is as much cant in the assumption of cold indifferences in the braggart and in the swagger of the street poser, in the long haired and sweater clad affected outh, as in the unctious, pletist cant f some abnormal youths. Anything hat is false to genuine manhood is ant. It will do young men good this week to let their hearts loose and be ender enough to seek out and help in genuine brotherly love some who are o much as he has risen above them in in the very shadow of poverty-and suffering- to be men with hearts and real souls





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