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Eighth Sunday after Pentecost.

THE BUSINESS OF THE SOUL.

The Lord commended the unjust steward for a smuch as he has done wisely.—(Words taken from to-day's Gospel.) One of the things which strikes us most forcibly in reading the instruc-tions of our Blessed Lord as we have them in the holy Gospels is the matterof-fact, common-sense, business-like manner in which He sets before us the way we must act in order to save our souls. We find no sentimentalism, no

souls. We find no sentimentalism, no rhetoric, no fine-sounding flights of eloquence which delight the imagination and please the fancy indeed, but which are too fleeting and flimsy to serve as a basis of every-day action. No; with our Lord this matter of the selvetion of our souls is a matter the salvation of our souls is a matter of infinite business, a question of eternal profit and loss. Let me recall a few examples: "The kingdom of heaven is like a merchant seeking good pearls, who, when he had found one of great price, went his way and sold all he had and bought it." Here the way in which we are to act in order to get the kingdom of heaven is

compared to the way in which the man of business acts who finds a good article—something worth his money. What does he do? Why, if it is really worth it—and the kingdom of heaven, the salvation of our souls is worth it—he sells all that he has and buys it. And yet again our Lord places before us the salvation of our souls as based upon a calculation of whatisthemore profitable course to take in those words the realization of which.

Come to his class, except Larry Smythe. Even the two Schwatz boys, ruddy, curly-headed little fellows, who spent all the money they could get at the theatre, came and were interested in Father Raymond's instructions and stories. The two Murphys and the three Malones were always in time, with clean faces and hands, which, at least, showed that an effort had been made to make them white.

whatisthe more profitable course to take in those words the realization of which has called forth the highest heroism of the greatest of the saints: "If thy eye offend thee pluck it out and cast it from thee." Why? Because "it is better for thee with one eye to enter the kingdom of God than, having two eyes, to be cast into the hell of fire." Here again it is a calculation of loss and gain—the loss of an eye in this world as against that of the whole world as against that of the whole body in the next. Shall I, on the principle that a bird in the hand is worth two in the bush, keep my two eyes; or shall I, for the sake of saving the whole body, pluck out the eye, cut off the foot or hand? But of all the places where this way of looking at things and of acting is inculcated and

enforced, the most striking is in the parable read in to-day's Gospel. Here our Lord, in order to lead us to take a practical, hard-headed way of acting with reference to the salvation of our with reference to the salvation of our souls, brings before us the conduct of the unjust steward, and, strange to say, actually praises it. And how did this unjust steward act? The unjust steward was a dishonest man. He had been placed in a position of trust, but had wasted his master's grands. but had wasted his master's goods— perhaps speculated with his money, made false entries in his books, or something else of that kind. Well,

the truth came out at last, as it generally does sooner or later, and he was at his wit's end what to do. No

thought of repentance enters into his

head; he has got on a wrong road, and he found it, as we all find it, very hard to get out of it. And so, know ing the men with whom he has to deal, he sends for some of his master's debtors, and, in order to make them his friends and to establish a claim on them for help and assistance when he gets into trouble, he alters their bills and makes them less. "And the Lord not commend, of course, the dishonesty of his conduct; this we all understand. But He commends his clearness of sight as to what was for his worldly interest, and his promptitude in taking wise. teach us is that we must act for our highest interest in the same clear-sighted, determined, wise and prudent way in which this specimen

of a worldly man acted for the sordid of a worldly man acted for the sordid and solfish and foolish ends of men of this world. Well, my brethren, take these thoughts home with you, and ask yourselves, each and every one of you, how you are acting. Have you an intelligent view of the end you have to attain of its value and importance. to attain, of its value and importance, and of the means by which it is to be attained, and are you acting earnestly in order to attain that end?

Whether Pasteur and Koch's peculiar modes of treatment will ultimately prevail or not, their theory of bloodprevail or not, their theory of oldow-contamination is the correct one, though not original. It was on this theory that Dr. J. C. Ayer, of Lowell, Mass., nearly fifty years ago, formu-lated Ayer's Sarsaparilla.

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liver, bowels and blood.

THE BOYS IN THE BLOCK.

BY MAURICE F. EGAN, LL. D.

IV. The news of the misfortunes of Gui-The news of the misfortunes of Guiseppe and Beppo spread through the block. And when Tom told his "crowd" how sorry Ned and he had been made by the condition to which the Testas had been brought the Italians were not molested. Father Raymond heard, too, of Ned's effort to repair the mischief he had done, and and he spoke of it at the next cate. and he spoke of it at the next cate-chism class. Beppo Testa hired a vio-lin and began business again. Father Raymond began to feel that his teach-ing was bearing fruit. He did not ing was bearing fruit. He did not want his boys to have only a parrot-like acquaintance with the Christian doctrine. He wanted them to show that they were Christians in their lives. It was vain, he thought, that the boys could tell him what the greatest of the commandments was, if the crop of broken heads and the complaints of injury still increased in the

plaints of injury still increased in the Father Raymond had succeeded in getting all the boys of the block to come to his class, except Larry Smythe.

The block was at peace, so far as the boys were concerned. Some of the grown-up people quarreled among themselves, but the boys earned admiration, even from the policeman of their district, by their careful conduct

John Smythe was very uneasy. Larry had become unmanageable of late. He hurried through his work, and then pulled out a novel or a story paper and busied himself in it. He had acquired a habit of reading in the nad acquired a nabit of reading in the street; a story paper always stuck out of his pocket. He walked about as if in a dream. John could hardly get a word from him. When Ned asked whether he would have some bread one evening, he answered—
""Twenty scales!"

"Twenty scalps!"
He was thinking of some of the Indian fights he had been reading about. When John did not give him some household task to do after supper, he went out very silently and mysteri-

Where he went John did not know. He tried to find out who his companions were. But Larry would not tell. Father Raymond came and talked to him, but he was sullen and quiet. All John's threats and Father Raymond's persuasions were not sufficient to get him to go to the catechism class.

Finally, John ordered Larry to stay home at night. He obeyed for a time, and then stole from the house when John's back was turned. John threatened Larry with all the housework. He hated to wash dishes and to sweep and all the "girls' work," which he and his brothers were obliged to do. For awhile, after John had uttered this horribe threat, Larry came home regularly and did his part of the work.

John dislikened household work very much, too. He was the most industrious of the young men in the employment of Wilmer & Co., which firm and his promptitude in taking wise and suitable means to further that interest. What our Lord wants to age, John was tempted to give up the effort to keep the little family together. Other people told him that he was sac rificing too much for the sake of his

brothers.

"You are loosing your chances,"
these people said to him, "your
brothers will probably prove ungrate-

But John answered that he knew all this. He felt that it was his duty to take care of his brothers. He said to himself that he had no right to think about any reward, even of gratitude, from them. He knew that by letting them shift for themselves he would them shift for themselves he would improve his position. He could go and board in some quiet house, and have all his evenings for study. Other poor boys, no older than Ned and Larry, were out in the world. They were very hard to manage. But John had learned his catechism well. He knew the meaning of the question, "What doth it profit a man to gain the whole world and loose his own

It was better that he should know that he was pleasing God by giving up his own ease than that he should choose to gain advancement by leav ing his brothers unprotected from the

evil around them.

Larry could not or would not understand this. He imagined John restrained him, just because he did not want him and Ned to have any pleas-

ure.
"John's too hard on us," he said to "He doesn't care for the theatre and that's why he doesn't like us to go. He likes to read old, dry school-books, and he wants us to like 'em, too. He's awfully dry. I say, Ned, Ted Malone has a big pile of story papers and novels hid away somewhere. He lent me some. They're boss, I tell you."

"What have you been reading?"

The Scalp Hunter's Love.' Look at Sandwich, Sa

this picture,' Larry said, opening a worn and ragged paper, and showing a coarse cut of a small boy flourishing a revolver in each hand, and holding a dagger in his teeth, while two Indians lay dead near him, and he was kicking at a Chinese, whose hands were filled with playing cards.

were niled with playing cards.
"It's boss!" cried Larry. "Ted
Malone says that you can buy revolvers like that, dirt cheap, and Henry
Schwatz showed us a rifle his father
had in the war. If you want to get
scalps—"

scalps-"
"Father Raymond says we ought not to read these things," answered Ned, "he says they hurt boys minds." "What does he know?" exclaimed

"They never hurt my mind. Why Henry Schwatz has one hundred and ten, and he can tell you all about trappers in the west, and how many scalps a fellow could bring down in a week if—"

Larry turned suddenly. John had entered from the other room. "Give me that paper!"

Larry stuffed it into his pocket.

John took hold of his arm.
"Give me that paper!" Larry threw the paper at him. "There—take it. It isn't mine. I's Ted Malone's. You're a mean cur-mudgeon to hurt a fellow's arm. Why

don't you tackle a boy of your size? John walked over to the stove and thrust the paper into the fire. Larry yelled and shook his fist at

John. "I'll make you pay for this," cried Larry, "you ought to be ashamed of yourself, to burn a fellow's paper that way. Approach me again," he conway. Approach me again," he continued, suddenly borrowing the language of some of his favorite authors, "and I'll brain you as you stand, per-

jured villian !" Larry had not the least idea of what "perjured villian" meant. But he flung the phrase at his brother with all his might. In spite of his feeling of disgust, that Larry should behave so badly, John had to laugh at this grandiloquence. The laugh hurt Larry worse than hard words, particularly as Ned joined in it. Larry be-

gan to cry.
"You don't want us to have any fun at all. I'll run away, John, if you

at all. I'll run away, John, il you don't look out!"

"No you will not," said John, "you'll just step into the other room."

Larry ran towards the street door.

John caught him, pushed him into the room, and locked the door.

"You'll stay there," he said, firmly, until you promise to go to Father Raymond's catechism class."

Ned generally stood by John in his

Raymond's catechism class."

Ned generally stood by John in his struggles with Larry; but in this case he thought that John ought not to have burned Teddy Malone's paper. "Can't Larry have any supper?

"No he can't," said John.
"Well I think it is rather hard on a fellow. What is the use of learning to read, if we can't read what we like!" grumbled Ned. "Look here," answered John, helping

his brother to several fried sausages, ms brother to several fried sabages, "if you liked to eat rat poison, do you think I'd let you do it. That kind of reading is no better than rat poison. See what it has done for Larry. It has made him disobedient, and careless, and lazy, and idle. He does not seem to have reverence for God or man. Last Sunday he was late for Mass, because he spent his time in reading one of his trashy stories. Now, do you think that because a boy learns to eat,

punishment. After awhile, John fin-ished his part of the household work and buried himself in his books. Ned finished his work and went to the cate-chism class. He found that Ted Malone and Henry Schwatz were not there. Their brothers could give no account of them. Father Raymond was worried by their absence. The day of the First Communion was quite

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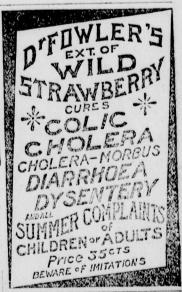
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