FIVE-MINUTE SERMONS.

Third Sunday After Easter.

PLEASURE IN SERVING GOD.

"Rejoice in the Lord always; again I say, goice." (Phil. iv. 4) It has often been noticed, my dear brethren, and we every day come across examples of it, that when things are going well men think very little about God and about the practice of their religious duties. say that, as things are at present, most men will not perform their duty to God unless they are driven to do so by something unpleasant and hard to bear. It is when a man is taken ill that he for a priest and makes his confession and receives the saoraments; as soon, however, as he gets well it is only too probable that he will return

only too probable that he will return to his old ways.

Now, this shows that the service of God is felt by a great many to be a heavy burden and yoke. And I am sorry to say that this feeling is not confined to those whose passions and low propensities are so strong as to hold them down for a great part of their lives in slavery and subjection to sin and vice. Many even of those who have freed themselves for the most part from this degrading bondage seem far from the possession of that spirit of holy joy with which every one trying to serve God should be filled. Many even of these seem to find the yoke of the Lord these seem to find the yoke of the Lord a heavy one; and if they do not east it off, it is chiefly because they are afraid

Now, I am not going to say a word against the service of God which springs from "the fear of the Lord, which is the beginning of wisdom."
The fear of God is not merely good—it is necessary for salvation. But it is only the beginning, not the perfection of wisdom. Moreover, it should not be Moreover, it sho the habitual dominant and constant motive of our religious life; it should serve as a motive to fall back upon r motives are not felt. As as says: We should ask of St. Ignatius says: God the grace to fear Him, so that if God the grace to fear Him, so that it and when through our faults we grow forgetful of God's love, the fear of punishment may hold us back from offending Him. In other words, we ought, as a rule, to be serving God from love and holy joy rather than from fear and dread.

This is the teaching of the Holy Scripture, and especially of the great Apostle our patron, St. Paul. The text is but a sample of similar injunctions which might be found in every one of his Epistes—" Rejoice in the Lord alternative script. Lord always: again I say rejoice.'
Do not be always looking upon the service of God as a heavy burden and yoke to which you must be driven as a lear of punishment, but let that service fear of punsament, but let that as service fill your souls at all times with delight and satisfaction. This is what St. Paul enjoins. Why is it not so with us? Why should it be so? Well, there are ten thousand reasons

why the service of God should be de-lightful and satisfactory; but I can refer to one only this morning-one, however, of which I think that we can all feel the force. As a rule, th man who is carrying on a profitable and successful business is, so long as every-thing goes well, tolerably happy. You don't see him going about with a long face, and although he may grumble a little, as most men do, you can see that he does not mean it. Now, if this is the case in the midst of the uncertainties which are inseparable from all human transactions, what ought to be the satisfaction and contentment of a man who has seriously taken in hand the one necessary business? For how does the case stand with such a man? The man who has seriously taken in the business of saving his own soul must succeed-for him there is no such thing as failure. So long as he is willing he must be prosperous. And why? Because he has Almighty God partner. And God is ready to give him what I hope it is not irreverent to call unlimited credit. life he pours into his soul His heaven! grace, and this grace gives to all his ctions a value which gives him a right to an eternal recompense. No action from morning to night, from week's end to week's end, but may be made profit able and fruitful, if done with a right intention, and, of course, if there is nothing sinful in it. This is the posi-tion in which any and every man may placed and may remain if he so wills, and of the sense and judgment of a man who is not satisfied by such terms I have but a poor opinion.

TALKS ON RELIGION.

SACRAMENTALS-THE CRUCIFIX.

We have written in our instructions on the Sacramentals of "The Sign of the Cross," "Agnus Dei" and "Holy the Cross," "Agnus Dei" and "Hory Water." Today we will consider the Savior died on the cross the image o the Crucified Christ has been an object of great reverence, especially smong Catholies. In our churches, ment to the Blessed Sacrament, the blessed crucifix holds the highest place of honor. The crucifix must, by positive law of the Church, be on or over the altar during the celebration of the Holy Mass, to show us that that Calvary's bloody sacrifice.

The statues and paintings of the Blessed Virgin, of the Angels and Saints are properly honored, but in re-mation to the crucifix they hold a secmadary place. In every truly Catholic home the crucifix is esteemed and loved. Sculptors, carvers and painters an all ages and countries have gladly given of their talent and labor to ex press in marble, stone, bronze, ivory or on canvas their ideal of Christ crucified.

The crucifix is at once both a book and preacher, speaking silently but sloquently of God's infinite love and mercy; gently pleading with outserving ones, giving hope and comfort to the weary and sick of heart and brain; and to the poor, to the op-pressed, to the outcast, to all the chil-dren of men, consolation, peace and

Addressing his crucifix the saintly

Cardinal Newman thus prays: "Bet-ter for me that Thou shouldst come thus abject and dishonorable, than hadst Thou taken on Thee a body fair hands throu taken on these about lain as Adam's when he came out of Thy hand. Thy glory sullied, Thy beauty marred, those five wounds welling out blood, those temples torn and raw, that broken heart, crushed and livid frame, they teach me more than wert Thou Solomon in the diadem wherewith his mother crowned him in the day of his heart's joy. The gentle and tender expression of that countenance is no new beauty or created grace; it is but the manifestation, in a human form, of attributes which have been from everlasting. Thou canst not change, O Jesus; and as Thou art still mystery, Jesus; and as Thou always love. I cannot comprehend Thee more than I did be fore I saw Thee on the cross; but I have gained my lesson. As I adore Thee, O Lover of Souls, in Thy humiliation, so will I admire Thee and empace.

brace Thee in Thy infinite and ever-

lasting power.

As the holy crucifix is a preacher and a book from which we all may learn, so, too, is it a source of inspiration. With the crucifix before our bodily eyes or mental vision we can effect great things and accomplish great results. When the great St. Bonaventure was teaching theology in Paris and attracting general esteem and admiration by his works, St.

Thomas Aquinas went one day to see him, and requested him to show him what books he used for his studies. Then St. Bonaventure, conducting him to his little chamber, showed him some very common books that were on his table. But St. Thomas gave him to understand that he desired to see the other books from which he derived so many marvelous things. The saint then showed him a small oratory, with nothing in it but a crucifix. "There, Father," said he "is all my other books; this is the principal one from which I draw all I teach and all I write. Yes, it is by throwing myself at the foot of that crucifix and begging of Him whose image it bears the en at Mass, that I have made more progress in the sciences and have gained more true light than I would have done by

the reading of any books whatsoever."
We do not realize this, that whilst men study much and know but comparatively little, the saints content themselves with the crucifix, and at-tain to the most sublime perfection; not that they, especially those among them whose duty or office it was to instruct others or to defend the faith, neglected or despised the acquisition of human knowledge, but they gave the preference to divine knowledge, and esteemed, with St. Paul, the knowledge of the cross and of Him specified on it shows all more human. crucified on it above all mere human science and knowledge. We, with them, must first seek God and His holy will, then all things else will be given unto us. We should daily pray that the last object our dying eyes shall behold may be the blessed crucifix.-Catholic Universe.

THE JUDGE AND TIM.

Judge Lindsey, the famous "children's judge" of Denver, does not believe that there are bad boys. "Boys do bad things," he has been heard to say, "but they aren't really bad themselves. There is a lot of good in the say, but they aren't really bad them-selves. There is a lot of good in the worst of them, and we can usually find it if we try." Perhaps of all the public men interested in the welfare of most successful in finding the good he speaks of so optimistically.

There are cases, however, that are

baffling even to his patience. One of these was that of a thirteen-year old boy who was brought into the juvenile ourt on a charge of truancy. Tim was a bright-looking little chap, and the judge expected that his kindly admonition would bear immediate results, but he was disappointed; for at the end of the fortnight, when Tim was in accordance with the system organ sad record of almost continual absences from school.
"You must do better than this,"

said the judge.
'Yes, sir,' was the answer, but at

the next report day there was no improvement. "Tim will stay out of school to work," wrote the teacher.
"Tim," said Judge Lindsey, looking

across the table, where he always sits with cozy informality among the boys brought into court for varying degree of delinquency, "don't you know that if your mother was living she'd want you to go to school? Your aunt is good to you and gives you a home, and you don't have to work. Now's the time when you ought to be study. ing. You can work when you are

"My father's a man, and he don't ork!" blurted out Tim. "He went work!" blurted out Tim.
off and left mother an' me. I guess
that's what killed her." The boy gulped down a sob, and the judge said, gently, "Your mother wished you to be a good man, and you must begin by beying the law and going to school."
Tim's reports still continued to

show absences from school, and to one report the teacher added her opinion that it was hopeless to try to keep Tim at his studies. Still the judge was not discouraged, and he spoke again to the boy, urging him to mend his ways, and was answered only by an almost sullen stolidity of expression which did not seem to promise well. But at the end of the next two weeks Tim appeared with a happy face and a much improved

report card.

He pulled a soiled and crumpled pa He pulled a soiled and crumpled paper from his pocket and handed it to the judge. "I'm goin' to remember all the things you told me and I'm goin' to school regular, now I got that done," he said, with some pride. Judge Lindsey examined the paper, which proved to be a receipted bill, and found that, little by little, Tim had paid \$50 for a headstone at his mother's paid \$50 for a headstone at his mother'

grave.
"My boy, is that what you've been doing all these months?"
"I wanted her to have a monument

judge." Tim furtively wiped away the moisture in his eyes. "She done a lot for me; that's all I could do for her now."—The Companion.

A PROTESTANT VIEW

In an article which appears in a Dutch paper, the Standard, M. Kupyer an ex-premier of Holland and a Protestant pays a glowing tribute of admiration to the Catholic Church for the stand she has taken in France. Incidentally he expresses regret that his French co-religionists have shown a disposition to sacrifice spiritual freedom rather than imperil their temporalities. Referring to the char-acter of the so called Separation Law, Ex-Premier Kupyer says
"Instead of frankly recognizing the
autonomy of all the churches the Law autonomy of all the churches the Live of Separation aims at making them dependent, so far as their material interests are concerned, on certain kinds of associations, which fact militates directly against the spiritual autonomy of every church. The Catholics refused to form these associations preferring to sacrifice every ciations preferring to sacrifice every material advantage rather than part with the spiritual autonomy of the Church."

The Protestant writer whom we have just quoted clearly sees and appreciates the character of the struggle that has been precipitated by the attempt of an atheistic government to the Catholic Church surrender her spiritual autonomy. Like her Divine Founder, she has been sub-jected to temptation. But like Him she refuses to bow down before satan. She chooses to be bereft of every material advantage rather than be disloyal to the sacred trust she has so carefully guarded through centuries of storm and stress. When Pius X. gave voice to the Church's unvarying nor possumus whenever she has been summoned to surrender to the powers of evil he was but repeating in our days what his predecessors in the Chair of Peter had so often affirmed in the ages that have gone. He himself in rejecting the Separation Law which would have made the Church in France the slave of the State, declared that he was doing what any other Pope would have done in similiar circumstances.

Ex Premier Kupyer, referring to the result of the Holy See's attitude, says result of the Holy See's attitude, says of it: "The struggle is a trying one but it must be recognized that the Catholic Church is defending the superiority of spiritual rights. Much to our regret we cannot hide from ourselves the fact that the Catholic Church has taken a much higher stand than that occupied by French Protestants who accommodate themselves to every situation—an attitude which may be more pacific and more practical, but which is not a noble one.

In reading the latest speech of M. Briand one would be disposed to believe that Rome is attacking liberty and that the French republic is defending its authority. It is well known that just the opposite is the case. M. Briand however is an anti-clerical atheist who in expressing his political views is as gentle as a lamb. It is true that the Government just now is doing every-thing it can to facilitate the working of Law of Separation. But it is as true now as it was before that the Church will have to sacrifice her spiritual autonomy before she can organize her government in conformity with the orders of an atheistic State. The command is: "bow down before the State as before a god. It is to the eternal honor of Rome that she proudly refuses to obey.'

We have translated these words of distinguished foreign Protestant, because they set forth clearly the cause they set forth clearly real character of the issue has been raised in France by that the end of the fortnight, when Tim was ordered to bring his teacher's report, as ex Premier Kupyer points out, bow down before the State as before a god." In doing so she constitutes herself the champion of "the higher law," which is the strongest safeguard against the species of tyranny would make might the standard of right.— New York Freeman's Journal.

> No man should be valued for what h has, but for what he is.

WELCOME ROBIN, WELCOME!

Welcome, sweet birdling, earliest of spring, Welcome, dear "red-breast," a hall to you Song.
Thanks for your advent, and good news yo That sweet spring has come and dream winter gone.

But why so soon here, my dear little one?
The trees are still bare, all nature is bleak.
There's wind and there's storm, but shelter
there's none.
Why come then, robin, or what do you seek?

Now I know, dearest, your bosom I see, Lovely and blushing its goodness to hide: For fond memory recalls it is charity, That prompts you to come and sing by our side.

Knowing cold winter man's troubles increase, You, like our dear Lord, his pain would You, like our dear Lord, allay; Allay; And like Him, with pain, from pain you re By braving the storm to cheer by your lay

Thanks then, dear robin, and thrice welcome

Twas not in vain Christ's blood yol be dewed. Come Often, deares), with cheer from above To sing of the Saviour and all that is good.

LIQUOR AND TOBACCO HABITS

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blessing was given from within. But for weeks after the event quaint stories went round Rome and appeared in the went round tome and appeared in the paper telling how Pius X., with a face almost as white as his new papsl robes had been actually on the point of pre-senting himself at the window looking

is his own diocese. He makes no secret of his wish to visit his beloved Lagoon at Venice. He has alluded more than once half playfully to a future visit to the Benedictine Abbey of Monte Cas-

their secret hearts for his forbearance and his good-will. Their organs have nore than once admitted that he could make the situation in Rome as easy a possible. And when they have written in this way they have not forgotten that in his first public utterance Pius X. proclaimed before the whole world the necessity of the independence of the Holy See, nor that on the occasion of the visit of President Loubet to Rome His Holiness repeated, in a sent-ence that was almost startling in its force and clearness, his protest against the position created for the Papacy by

the position created for the rapacy by the present regime in Italy. In accidentals this position has been greatly improved within recent years, but it continues to be false and intolerable, and would continue to be so even were it free from the painful cir-cumstances which were set before our readers last week in the Civilta article which we translated for them. These same circumstances throw a lurid light on the whole situation. They prove that the Pope is not only always at the mercy of the dominant party in Italy, but that his dignity and inviol-ability are made to serve as barter to

quiet factious minorities. The times have greatly The times have greatly changed since Pius IX. was deprived of the patrimony of Peter—even since Leo XIII. made his last protest, but they have no changed so much as to restore to the Holy See the liberty and independence absolutely necessary for it. We propose, therefore, to illustrate this phase of the Pentificate of Pius X. by two or

my faithful people of Tipperary and Limerick, who live on the grandest hillsides and plains in the world, in communion with our eldest frie Nature, that never yet betrayed the Catholic heart that leved her. Remain true to your 'oldest friend,' and though you may not be rich, you can be very happy, and while other's be prematurely wasted by the excitements and artificialities of life in large centres and in foreign countries, you will rest peacefully and with hearts

The crowd that waited in the Piazza of SanPietro over threejyears ago to hear the proclamation of the new Pontifi remained undecided for a few minutes mained undecided for a few minutes after Cardinal Macchi announced that Cardinal Sarto had been elected and had chosen the name of Pius X. Would the Pope appear in public at the bal cony to give his blessing, following the example of all his predecessors with only one exception? Or would he show himself only at the inner balcony within the precints of the Basilica? They the precints of the Basilica? thought that much depended on this. It was to indicate a continuance of the "policy" of Pius IX. and Leo XIII. or

out on the open square, when Mgr. Merry del Val suddenly plucked him by the sieeve and led him to the inner balcony! Those were the days of

romance and easy credulity.

The blessing was given from within.

Three years and a half have rolled by
and Pius X. has never been seen in
the streets of the Eternal City, which sino, but the years pass on and he never leaves the Vatican. Will it ever end, and how will it end?

end, and how will it end?
One thing is quite certain: Had it been possible for Pins X to break the long tradition, no Pontiff could have been more willing to do it. The great majority of those who are known as "moderate liberals" bless the Pope in

week in the columns of Rome. They have been prepared by Mgr. Prior, whose competence to deal with the subject is beyond all question. — Rome.

AN IRISH ARCHBISHOP ON THE SIMPLE LIFE.

THE PONTIFICATE OF PIUS X. SIMPLEAND LASTING results are obtained from the use of Alabastine. "Homes, Healthful and Beautiful," our splendid new book, explains how Alabastine hardens and improves with age, will not rub off, and is "policy" of Pius IX. and Leo XIII. or to point to a new departure. It meant that the estrangement between Italy and the Holy See, which had lasted since September 20, 1870, up to that moment was to continue or to end.

We all know what happened — the blessing was given from githin. But pure and free from decomposing matter. Send ten cents for a copy of "Hemes, Healthful and Beautiful," with many dainty, new ideas for the decoration of your home. Alabastine is soid by hardware and paint dealers everywherea 5 pound package for 50 cents. Ask your dealer for tint card. THE



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fresh and young, on the bosom of Mother Nature and enjoy, without fuss or hurry, the richest blessings the world contains. The Scripture says that 'piety with a sufficiency is a great gain.' Realize that herein is the key to happiness now and here-after, and let all resolve, the laborer under his improving conditions and the farmer protected by most favorable In his Lenten pastoral the Arch-bishop of Cashel deals with the lessons of the Resurrection, and concludes: of the Resurrection, and concludes: industry in this old land of faith and piety:

> ' 'Of lands she's the fairest, the saddest, The oldest, the dearest, the saddest, Her skies are the softest and gladdest, Her green hills are blest, ''

God will not allow Himself to be surpassed in generosity. To those who offer to Him the first-fruits of their souls, He communicates special ings; He visits and dwells with them, He reveals Himself to them, enlightening and inflaming their souls.

From the cradle to the end of life's stormy voyage, since God's mercy and good ever accompany us, we ought never to forget the presence of God.— Abbé Bolo.

Archbishop O'Brien.

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CHATS WITH Y

APRIL 20, 190

To Be Great Is To Be The present is but the dreaming of the gone before—the dreade real—the conver luxuries, the improved emancipated us fro drudgery and the sla Our great ocean line Our great ocean line
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Marconi?
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chances; who are Men of courage in any part of the Men who are for a yard, and a bushel. Men who will:

honesty for by Young men wh ideals in laughter of their

The M We love the m man with the re man who sees you mentions his br your shabby cos dious habits, the faults but who praise and slow meet a man who dreariness, who an inspiration, you!" a bened forget our trot mal croak is for thrush or the God bless the I

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