### PIVE - MINUTES' SERMON.

First Sunday of Lent.

OUR WARFARE AGAINST THE INFERNAL 4, 7 ) Amen. TEMPTER.

"Jesus was led by the Spirit into the desert to be tempted by the devil." (Matt. 4, 1. In the gospel of to-day, my dear brethren, we see that the prince of darkness dares to tempt even the very Purity and Sanctity, namely the Son of God. Hence we need not be surprised nor can we complain if we poor sinners are tempted by the devil, who "as a roaring lion, goeth about seeking whom he may devour." (1 Peter 5, 8). No, we should neither be amazed nor disheartened, "But resist him strong in faith." (1 Peter 5, 9)

We should also remember the consoling words of St. James, "Resist the devil and he will fly from you." (James 4,7. We shall certainly be victorious in all temptations and all the assaults of the infernal serpent, if we heed the selemn admonition of our Lord, "Watch ye, and pray that ye enter not into temp tation." (Matt 26, 41). For, says a pious divine, "where vigilance protects and prayer assists, the devil has

Watchfulness is, indeed, the first and most necessary means to gain victory. How do we act to protect ourselves against thieves? Do we not carefully lock the doors and bolt the widows? Now, we must act in a sim ilar manner regarding the doors and windows of our souls, which are our external senses. These we must watch and guard carefully, so that the devil and guard carefully, so that the devil may not enter into our hearts, by our imprudently gazing on immodest ob-jects or by listening to wicked conver-sations, and thus kindling the slum-

bering fire of passions.
You must not be satisfied merely with guarding your senses, but you must observe the greatest vigilance against Satan's allies, the scandalgiver, the seducer who come to you in clothing of sheep, but inwardly are ravenous wolves, who by impure language, wicked examples, alluring conversations and promises, attempt to make you partners of their crimes. You carefully avoid a person or a house where you know there is a contagious disease, but I say to you: be still more careful in avoiding wicked persons, for they kill not the body, but the soul is infinitely more valuable; they do not destroy your temporal happiness, but they will bring you in warned by Moses, that holy servant of God, who spoke not only to the Jewish people, but whose inspired words are also directed to you: "Depart from the tents of these wicked men, and touch nothing of theirs, lest you be involved in their sins." (Numb. 16, 26) Yes, depart from the wicked, touch neither their books nor their works, do neither their books nor their works, do not join in their amusements and entertainments for, "He that toucheth pitch, shall be defiled with it and he " He that toucheth

that hath fellowship with the proud shall put on pride." (Eccli, 13, 1.) We must, moreover, guard our heart, lest the devil enter it by means of our innate sensuality. Whenever temptation rises in the heart, the devil stands before it, knocks and seeks admission. Do not act like our mother Eve in the garden of Paradise, who attempted to argue with Satan, and hence was conquered. As soon as the tempter's voice is heard, say to him "Begone, Satan." If a spark of are fall on your clothing, how do you act? You quench it or shake it off instantly, lest it should burn your garment. Now, with the same quickness and de termination, you must shake off or quench the first spark of concupiecene as soon as it rises in your heart, lest the beautiful garment of innocence be injured or destroyed. St. Tnomas a Kempis admonishes us in the Fol-lowing of Christ that we should be watchful, especially in the beginning of temptation, for then the enemy more easily overcome, that we will be victorious in the combat if we do not suffer him to enter the door of the

mind, but refuse him entrance the mcment he knocks. Alas! our weakness and infirmity are so great that even with the most are so great that even with the most careful vigilance, we cannot escape all temptations of the devil. No one knew this so well so our Divine Saviour, hence He tells us in the gospel, not only to watch, but also to pray. Prayer is the weapon with which we must fight and gain the victory. "Our prayer," says St. Augustine, "ascends to Heaven, and God's morey descends to us." The cause of all the sins which we have committed must be attributed to have committed must be attributed to the want of vigilance in prayer, for had we prayed earnestly and fervently in time of temptation, the devil would never have conquered. Hence, my dear brethren, taught by sad experience, let us carefully heed the adadmonition of our dear Lord, and not only watch, but also pray that we may not be led into temptation. Let us, it our morning and evening devotions, pray to God for the grace to resist all the assaults of the devil, and let us also, at the first moment of every temptation, raise our mind to God and take refuge in the Sacred Hearts of Jesus and Mary. Let us always walk in the presence of God, be mindful of death and eternity, for Holy Scripture teaches, "In all thy works remember thy last end, and thou shalt never sin." (Eccles. 7, 40.) But above all, let us by the frequent reception of the sacraments, renew and strengthen the life of grace in our souls, and obtain which will make us strong and invincible against all attacks of the devil.

Then, united with our Lord in divine love, we shall, like St. Paul, fight a good fight, finish our course, and keep

the faith, and at our last end, receive as a reward an immortal crown, the crown of justice, which the just Judge will render to us on that day. (Tim.

### OUR BOYS AND GIRLS. A TALK ON THE UPPER DECK.

Harold and his father were taking a

trip on the Great Lakes.
"Harold," called Mr. Dunlap, appearing on the upper deck with a newspaper in his hand, "if you are going to sit up there, you must wear your overcoat. It's growing chilly." "I wish," remarked the boy to the steward, with whom he had been hav-ing a pleasant chat,—"I wish I were a king's son, so I could do as I liked." "Ah! there you make one mistake," said the good Otto. "It is princes

who have to do as they are bid.'

'You don't say so! "Yes, I do. I was steward to a great naval efficer once, and I learned many things from him. If it's an easy and independent time you are after, there's not a prince in Europe you'd change places with. Take the sons of the German Emperor, for instance. Until they're nine they have some com fort, but at that age their training be-

gins."
"But I'm sure they don't have to get up at all sorts of early hours."
"That's where you are mistaken. In summer they are awakened at 6

o'clock, in winter at 7. "But think of what good breakfasts they have. Now, that's something worth getting up for. Last winter my father said I shouldn't have more than seven buckwheat cakes at once. could have eaten fourteen just as easily as not.

was a boy once myself."
"Yes; but that was ever so long

ago, wasn't it?" asked Harold, looking at his white hair.

"Not so long as you think," auswered the steward. "A man who is knocked about the world leaves his boyhood behind right now." It was Harold's turn to laugh.

"You should say 'very soon' in-stead of 'right now." Otto thanked him. He had often expressed a wish to be corrected. The English language was, he protested, the most terrible of any-and he had tried about a dozen languages in that knocking about the world.

"The princes never heard of a buckwheat cake in their lives," he went on to say. "After they are up, and have said their prayers, they have and have said their prayers, they have a cup of coffee and a roll. Then they go to studying. About 9 30 a servant comes in with some bread and a pitcher of water which is just colored with sour red wine.

Harold shrugged his shoulders. "What a mess!" he said. "It makes me shiver."

"Afterward they practice in the gymnasium and riding-school for an hour, but the rest of the time until after 1 is spent with their books. At a quarter past 1 they eat their dinner, with very few knickknacks about it, I assure you; and then for a little while they can do as they like. But pretty soon the study begins again, and they practice their music and scientific problems until work their

supper — at 6 o'clock."

"Supper!" oried Harold. "How very unfashionable! Why, everybody where we live eats dinner at 6 except the lower classes. "Of what class are you?" asked

Harold blushed rather uneasily. "You are very unkind to ask such a

question, Otto. The steward looked up toward the pilot house in order to hide a smile. He had heard that Mr. Dunlap kept a large grocery store. In his country grocers' sons did not criticise emperors "Please go on!" begged Harold, in rather a dignified way. "I suppose after what you call supper the princes

go to the theatre?" "Why, you you are so funny!" re-plied O.to. "They do not know what a theatre is. They go to bed and are

sound asleep by 8 o'clock." "And what kind of boys are they? "Just the nicest little fellows you can imagine. They have no idea that they are having a hard time. They are taught to be brave and self reliant; and, above all, to obey. Great rulers have to learn that lesson before they have to learn that lesson before they can govern others. The princes are good horsemen, too — good enough to ride in Buffalo Bill's show, that you enjoyed so much. And, in order to keep them gentle, they are taught to take care of flowers. Each one has a little garden: and it is well weeded and watered. I can tell you."

and watered, I can tell you."
"All this would not be so very hard if there was a servant to wait on you every moment. "Oh, but there isn't!" said Otto.

"The princes wait on themselves.
They saddle their ponies and keep everything about them in order."
"Well," responded Harold, "if be-

ing a prince means going hungry, and studying your head off, and saddling horses, and going to bed with the chickens, I'm pretty sure I'd rather be

just a common American boy. "With dinner at 6," mischievous ly added the good Otto, who had associated all his life with the real "upper ated all his life with the real "upper classes," and knew them to be the simplest and most modest people in the world; and knew, too, that his little friend was a bit of what we call a snob. - Francesca, in Ave Maria.

### CHATS WITH YOUNG MEN

He Lost no Time.

The secret of Lord Dufferin's wide range of accomplishments is that the little leisure time his political duties have allowed him he has always devoted to study. When Governor-General of India in 1884, he began to learn Persian, a language bristling with difficulties, and, as it was his custom to take a walk after the heat of the day was over with an escort of two native policemen, he selected for this duty men who were proficient in Persian that they might instruct him in the language.

Unsuccessful People.

When I see, as I sometimes do see, those whom the world calls unsuccess ful, furnished with every virtue and adorned with every grace, made con-siderate through suffering, sympathetic by isolation, spiritedly patient, meek and yet defiant, calm and contemptuous, tender even of the sorrows and tolerant of the joys which they despise, enduring the sympathy and accepting the companionship of weakness, because it is kindly offered, though it be a burden to be dropped just inside the door, and not a treasure to be taken into the heart's chamber, I am ready to say: "Blessed are the Blessed are the unsuccessful, the men

who have nobly striven and nobly failed. He alone is in an evil case who has set his heart on false, or selfish, or trivial ends. Whether he secure them or not, he is alike unsuccessful. But he who loves high is king in his own right, though he "lives low." His plans may be abortive, but himself is God may overrule his desires sure. and thwart his hopes and baffle his Otto laughed and simply said: "I purposes, but all things shall work ogether for his good. Though he fall he shall rise again. Every defeat shall

The Secret of Ease.

taking, however infinite, can never take the place of genius.

Excellence of all kinds, represented in superiority of skill and thoroughness of work, is secured, however, only by infinite painstaking. It is the mastery of details which gives the hand its sureness and strength when it seeks broad effects and bold lines. There lies behind every great achieve ment in art, or in any other department of activity, a long course of pains-taking which the world does not know and which the man himself largely for-

gets. "Grace," says Macdonald, "is the lovely result of forgotten toil."

The process passes out of the mind only the heaviers the beautiful product remains, only and that product is perfect ease, finish and sureness. Those who look at it marvel at what seems to be a gift of nature, but which is in every case the outcome of a strenuous and often painful education. This law of art lies upon the man of genius as heavily as upon the man of lesser gift; for perfection of form never comes in a moment, but always involves some form of education. He who would form of education. succeed, therefore, in doing with power and beauty anything which involves to keep accounts, even though he emimagination, intellect or skill, must be which he seeks its finer and remoter

ends. Nothing is to be despited which contributes to perfection in any form, and the man who is not willing to submit himself to the yoke of patience will never secure that final touch which is the possession of the masters. As the coral islands are built up by tiny contributions, so is a great position or a great power constructed by point, atom by atom, out of any infinite number of apparently insignificant details.

Among Our Youth. "Profanity Among Our Youth" was a subject which Dr. Milne, president of the State Normal College, dealt with recently at a meeting of the Holy Name Society in Albany, N. Y.

"We are often shocked in these days," he said, "by the general disregard for things holy. Time was when the garb of holy life received due reverence. To-day there are far too many who give no reverence to the Holy Name. Men have become so accus tomed to this evil that they give way to it without a thought. Should they reflect upon the nature of an oath they would hardly dare to profane God's No absolutely perfect method of curing this evil has yet been suggested. But the best way is by force of example. Our boys are anxious to become men, and they copy their elders. Our boys are trying to become like us. We must be good models for them, for a boy's highest ambition is to be like some man he admires. Boys and men alike admire and strive to imitate the heroes of physical and moral prowess. If we can show them that these heroes keep their lips clean we have gone a long way toward solv-ing the problem. Our young men should be brought also to realize the senselessness of the practice. Above all, our youth should be taught that the use of profanity is a transgression of the law of a divine and loving Father. They should be taught to im-

itate Him."
In conclusion. Dr. Milne congratulated the Holy Name Society upon the noble work it was performing and

"Speech," said His Honor, "is the sentiment of our hearts." An evil thought is as great a sin as profane utterance. Profanity is a crime against oneself, a crime against society, and a crime against the Merciful

"The mishaps of life are the result of ignorance, carelessness or wicked ness of ourselves or others. We should seek the cause and with strenuous ef fort endeavor to rectify it. Therefore let us hope and pray that the improve Therefore. ment for clean and pure speech inaugurated in this city by Rev. Father Slattery will be crowned with brilliant and substantial success. In behalf o our city, as Chief Magistrate, I desire to say I am thankful to Rev. Father Slattery and members of the Holy Name Society of St. John's Church for their sincere work for pure and clean

Keeping Accounts Correctly. The importance and value of accuracy in business matters should be im-pressed upon the minds of all young nen about to engage in any industry. The difference between failure and success in business undertakings frequently depends upon whether the manager has or has not an accurate knowledge of the details. He may be an excellent workman, able to compute in a general way the cost of an article without making a detailed calculation, he may be a good manager of men and economical, but if he does not keep his books with the precision of a book

keeper and neglects to collect his bills in a methodical way, at stated periods, he may, unknown to himself, be running on at a loss which will ultimately bankrunt him. Skilled workmen are inclined to depreciate the value of clerical labor and the services of salesmen and collectors

who do nothing in the manufacturing sense. Yet the book-keeper, the sales-man, the collector, the advertising be a victory. Every calamity shall man, the collector, the advertising minister to enduring joy. From the grapes of sorrow he shall press the wine conduct of modern business on a large scale, and their work must be done in some fashion even in small establish ments which cannot afford a minute Genius has been defined as an infin-tite capacity for taking pains. The definition is misleading, because pains in small undertakings if they are to grow, and especially that the accounts shall be well kept, so that the master by referring to his books can tell accurately his position, the cost of his products and the mean at his hand for economizing expense or enlarging his business. He cannot

do this readily if his book keeping consists only of disjointed memoranda. is the purpose of systems of book-keeping to simplify accounts by bringing together those that are related to one an other, classifying and separating them. The ways of doing this have been well considered and tested by experience, and it would be foolish for any one to devise an imperfect system of his own instead of adopting one ready at hand and sure to be superior to any amateur's device. In other words, the man of business should learn to keep accounts by an approved system of book keeping, and should either keep them himself or employ others to do so assured that the labor or expense will be well repaid in the accurate knowl-

edge to be obtained from well kept ac-

counts and the means thus furnished

him of improving his business.

The employer should himself learn ploys clerks or bookkeepers to do the to garner great riches for their own work for him, because it is only in enjoyment in the life to come, and who willing to take infinite pains, and to study the details of his work with the same sincerity and enthusiasm with which he seeks its finer and remoter systematically and studies his business then be at a decided and uncomfortsystematically and studies his business soon learns the important part played by capital and the useful lesson that there is expense and danger attendant upon doing business on borrowed money. The active capital must bear a certain relation to the volume of business, and where the capital is not available except by borrowing it is sometimes more profitable to curtail than to enlarge one's trade, permitting it to grow only with the growth of means to carry it on. All this is made plain by accurate bookkeeping; it is often unsuspected by the merchant or manufacturer whose growing trade impresses him with the belief that he is on the high road to prosperity when, in fact, he is going in deeper and deeper in debt and piling up on his shelves against his debts depreciating

stock whose value may at any momen be swept away by change of fashion.

There would be less ruinous competition in business and fewer failuras, if accurate accounts were kept of all transactions, and especially if men would be content to let their business grow with growth of capital instead of speculating upon the future with the aid of borrowed money. Young men especially should learn how to keep books and apply their knowledge to their own accounts, as well as in the service of their employers. They will thus gain useful knowledge and acquire habits of accuracy that will be of the greatest service to them when they enter the business world on their own accounts.

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LAY CATHOLICS.

Archbishop Ireland Urges Need of Lay

Says the Northwestern Chronicle: ast Sunday evening Archbishop Ireland delivered an important address before a representative body of the St. Vincent de Paul workers of St. Paul. His earnest appeal for lay action, which stirred the faith and aroused the enthusiasm of the audience at Cretin Hall would have been recognized by Catholics the world over as a bugle call to the duty of the hour. "Unselfish cooperation in spreading religion," might b taken as the text of his impressive discourse. The Archbishop urged lay-men to show more intelligent zeal and more disinterested activity in the wel-fare of Catholicity. He re-affirmed the gospel of lay action which he has been preaching for many years, and which no doubt, with other great movements, the future will associate with his name. He declared that the chief enemies of Catholic progress to day are intellectual torpidity and religious sloth; and that the best forces available must be concentrated for the overthrow of these foes. In view of these words, one can readily understand why the Archbishop of St. Paul, in season and out of season, insists that the Catholic youth shall re-ceive the advantages of a higher edu cation; why he urges laymen to form and support Catholic truth societies why, on diocesan visitations, he estab lishes or reinvigorates in every parish a library for the people; and, finally, why he gives his best thought and the place of preference among his duties to place of prefetches the development of a laity as intelligent as any citizens of the American republic.

If the Catholic religion is to prosper

The educational establishments under the educational establishments under the educational for the formation of an efficient priesthood. The work to which he now addresses his efforts is the development of a laity as intelligent as any citizens of the American republic.

If the Catholic religion is to prosper

The Catholic religion is to prosper order.

as it should, to follow up the other main point of the Archbishop's address, the Catholic laity should be not only competent advocates of the truth, but also luminous exemplars of the gospel of unselfishness. Such, in fact, is the real spirit of Christianity. Those who make of religion a mere performance of external rites, or reduce it to nothing more than a personal matter between themselves and God, mistake the obvious and essential meaning of christ's teachings. Christ not only warned His followers against making the meat more than the life and the raiment more than the brdy; but He said solemnly, according to St. John's sid solemnly, according to St. John's his life shall warmen that life in raiment more than the body; but resided solemnly, according to St. John's account: "He that loveth his life shall lose it; and be that hateth his life in this world, keepeth it unto life eternal." What a terrible arraignment of the spiritual misers who seek to garner great riches for their own to garner great riches for their own to the spiritual misers who seek to garner great riches for their own to the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for their own the spiritual misers who seek to garner great riches for the spiritual misers who seek to garner great riches for the spiritual misers who seek to garner great riches for the spiritual misers who seek to garner great riches for the spiritual misers who seek to garner great riches great gre able disadvantage! The accumula tion of spiritual favors and the develop ment of personal sanctification cannot be neglected; but this work must no be permitted to shut out of view the needs of the rest of the human family. The gospel of selfishness is not the gospel of Christ. They who persist in following such false views will discover that they have been deceiving themselves; for only they who give up all that is meant by life will really find it

here and hereafter. In preaching these saving truths and bringing them home in a special manner to members of organizations like the St. Vincent de Paul Society, Archbishop Ireland is doing what most needs to be done for the good of the Church.

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