## FIVE-MINUTE SERMONS FOR EARLY MASSES

FOR EARLY MASSES

By the Paulist Fathers.

Preached in their Church of St. Paul the Accelle, Fifty-pinth Street and Ninth Accelled, Fifty-pinth St

fact it is nothing but a merely outward show. It is hypocrisy of the worst kind, But what are the sins of the tongue we most often hear?

They are blasphemies, curses, and caths; the retailing of our neighbors' faults with delight and evident pleasure; quarrels, bickerings, constant reproaches for faults that are past, gone, and even sincerely repented of long ago; immodest and impure conversations with jokes and stories a heathen feels sahamed to begin; hints and little works that seen almost nothing, yet they injure seriously the reputation of some one, separate friends, and make even those near and dear to each other by very tie, cold and distant for a long time, if not for the rest of their lives, God deliver us all from the evit tongue!

It works in our very homes. The husband becomes by it bitterness and gall to his wife and family. The wife becomes a torture to husband and children. Both by it make home a curse instead of a blessing, and separate those of whom the word of God declares, "Whom God hath joined together let no man put sunder." Too often do we see asd examples of this kind. Too often do we find such a husband, who is like a roaring wild beast in his home, and a wife whose tongue, once set going, even for a slight cause, is like a clock running down, or like the mill clapper, so often used as a figure of an unruly tongue. The bad tongue of a child is the ruin of all in the house. That child is a talebearer and a traitor against those who begot him. The most detestable habit of the evil tongue is, as the world calls it, "damning our neighbor with faint praise," or, in other words, prasing him highly even to the skies and putting in a little word of evil that destroys him all the more surely. One will excuse himself by saying, "But, after all, Is poke well of him. It can't do any harm!" Yet be know in his immost soul he has ruined or seriously injured his neighbor. How common is it to find persons the moment they see anything wrong done by snother or hear of it, hurry in great word.

word.

How common is it to find persons the moment they see anything wrong done by another or hear of it, hurry in great glee to tell it at once! Do we not know, my dear bretbren, that such a one is a scandalizer of men, and that the Christian rule requires us to be silent then under pain of mortal sin? But the greater the evil done, the more delighted greater the evil done, the more delighted to the conductor will put you off the train."

LIRE REPPORTATION OF THE OFFICE OF glee to tell it at once! Do we not know, my dear brethren, that such a one is a scandalizer of men, and that the Christian rule requires us to be silent then under pain of mortal sin? But the greater the evil done, the more delighted are they to tell it. It should be just the other way. Never reveal to any one the sin of your neighbor, unless to save an innocent person or another from damage of some kind. This damage must be serious to oblige one to tell, even then, the sin of another, for he is equally obliged by God not to tell it under ordinary circumstances.

Remember, then, that no one can be a true Christian nor save his soul from eternal death unless he keeps from these sins by bridling his tongue. "Otherwise," as the text declares, "this man's religion is vain."

"Say, why is everything
Either at sixes or at sevens?"
Probably, my dear nervous sister, because you are suffering from some of the diseases peculiar to your sex. You have a "dragging-down" feeling, the back-ache, you are debilitated, you have pains of various kinds. Take Dr. R. V. Plerce's "Favorite Prescription" and be cured. Price reduced to one dollar. By druggists,
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Voight (Gregory VII., Vol. II., 98,) says: "The Holy See was the only tribunal that could set any limits to imperial despotism as a second defender of humanity."

Roscoe (Life of Leo X., Vol. 1., 53), says: "The Popes may in general be considered as superior to the age in which they lived,"—Milwaukee Sentinel,

train."

"I don't care if he does. I am not going to take that grip-sack from that place where it is."

The indignant passenger went through the train and soon returned with the conductor.

ductor.

"So you refuse to remove that grip-sack, do you?" asked the conductor.

"I do."

Great sensation.

"Why do you persist in refusing to remove that grip-sack?"

"Because it's not mine."

"Why didn't you say so at once?"

"Because nobody asked me!"



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