

SHORT SERMONS FOR BUSY PEOPLE. BY THE SECULAR CLERGY.

FIRST SUNDAY OF LENT—"THE HISTORY OF LENT."

Preached in St. Patrick's Cathedral, Feb. 15. N. Y. Catholic Review.

"And we help to exhort you that you receive not the grace of God in vain. For He saith: 'In an accepted time have I heard thee; and in the day of salvation have I helped thee.' Behold now is the acceptable time, behold now is the day of salvation. Giving no offence to any man, that our ministry be not blamed." (11. Cor. vi. 1, 2, 3)

These words, dearly beloved, suggest that in our ministry of helplessness to you we bring to your consideration the history, the mystery and the observance of the holy season of Lent. St. Leo the Great, when pronouncing "the most sacred and chief fast," could not find more appropriate words than those of the Apostle (in whom Christ Himself spoke) which have just been read. "Behold! now is the acceptable time, behold now is the day of salvation." The reason he assigns for designating the Lenten fast as the acceptable time, is briefly, because (at the approach of the anniversary of the day of our Redemption) we should devote ourselves to every good work in order to celebrate with purity of body the solemnity of the mystery of our Lord's Passion. It is, of course, true, that we should be at all times in the eyes of God, the same as we are bound to be at the Easter solemnity. But few can sustain that great purity and freedom from sin; gradually if left to ourselves we relax our austerities; we are pre-occupied with temporal affairs; even though we be virtuous. Therefore our Lord has providentially given us these forty days, whose holy exercises should be a remedy whereby to regain our purity of soul. The history of the Lenten fast, then, goes back to the very beginnings of Christianity. Our Blessed Lord Himself gave the simple but made no precept, otherwise there could be no dispensation in the rigorous observance of the fast. The Apostles prescribed that the solemnity of Easter should be preceded by the universal fast. Though at first there was no uniformity in the manner of its observance, yet the fast always consisted of forty days, a period consecrated by the Gospel of the Lord mentioned in the fact that in most languages the name of this fast expresses its duration (Quadragesima, Quadragesimalis, Carême, forty days), shows the universality of the practice; while our own English words "Lent" which signifies merely "Spring," and "Lenten Fast," the "Spring Fast," show the wisdom of purpose—namely to prepare for Easter which occurs always in the Spring. It may be for your instruction to note that as the Greeks never fast on Saturdays, their Lent begins on the Monday preceding our Sexagesima Sunday in order to complete the forty days. For a similar reason the Latin Church, too, begins its Lent Wednesday, as up to the sixth century, the Latin fasts lasted thirty-six days in the six weeks in Lent, the Church never allowing Sundays to be kept as fast days. The fact that the liturgical Lent begins only on the Sunday after Ash Wednesday accounts for the other fact that the Easter precept of Communion cannot be fulfilled before what is known as the first Sunday in Lent.

The history of Lent furnishes us with an instructive commentary upon the weakness of human nature on one hand, and the loving solicitude of the Church upon the other. The regulations which are read to you annually on each recurring Quinquagesima seem dry and formal but in reality they are rich in instruction and profound in philosophy. For they begin always with an express statement of the law of fasting; and then follows a long list of exemptions together with a series of general dispensations. These embody the history of Lent. They show the coldness of Christian charity as surely as the frost tinge on the window pane indicates the coldness of human weakness, as the brilliant parasites of the tropical forests indicate the morbid richness of the soil. They teach two profound truths—that man is growing physically and morally weaker and that the Church, a tender mother, is always seeking to save man even in spite of himself. The essential principle of Lent is not alone the quantity and the quality of our food during the holy season, but also the time at which that food is to be taken. The mutations in the discipline of the Church with reference to these three conditions are instructive. In the beginning fast was broken only after sunset. The fervor of the early Christians and the strength of their pure and simple lives secured for them amidst the corruptions of a sensual pagan world enabled them to maintain this severe discipline even beneath the frigid skies and amid the piercing winds and dense, dull, fogs of northern Europe until the sixth century. Then with the new civilization came the first relaxation. As men grew more refined, their physically grew weaker. The custom sprang up of breaking fast at the hour of Nine, 3 P. M. This came to be recognized by the Church and was tolerated by general dispensation. Then the time of the daily meal (for the essence of fasting consists in taking only one meal) was advanced by custom again until midway became the recognized time for breaking fast. St. Thomas and Alexander Hales who had explicitly taught the lawfulness of breaking fast at 3 P. M. endeavored with all their might to stop this innovation, but in vain. It became general. With this came another relaxation. People ate at midday because they were unable or unwilling to fast from noon to noon, and so came into vogue the evening collation, so called because at the monasteries where the practice first obtained, while the brethren were sipping the small measure of wine allowed them to sustain their hard manual labors during the great number of fasting

days, they listened to a conference read from the Conference of Canaan or Colossians as they are called in Latin. Hence the name collation was given to this repast although the reason for the name, i. e. pious reading, was lost sight of. This collation consisted only of lighter foods, fruits, herbs, etc., but even this has been relaxed and now white meats, milk, etc., are permitted. The Church, however, strenuously insisting that there shall not be taken in quantity sufficient to be considered a full meal. Still another concession was made to weak human nature. In order to prevent the slightest injury to health, the Church has recognized the custom of taking a small bit of bread with our morning beverage. You perceive, dearly beloved, how the Church, mindful of the weakened condition of the human body, superinduced by the scheme of modern civilization with its oppressive exertions, and conscious of the depravity of the human will, which easily transgresses what it considers too severe, has minimized her fast until in this year of grace she allows us to fast on a small bit of bread with our morning beverage; a hearty dinner at midday and a moderate repast in the evening. But, nevertheless, solicitous for the welfare of souls, and with the terrible words of our Saviour, "Unless ye do penance ye shall perish," ringing in her ear, she rigorously insists on abstinence greater than at other seasons. She steadfastly refuses to allow us to eat of both fish and flesh at the same meal; she refuses to be promulgated law, but compels it to be promulgated year after year, and grants general dispensations from it only for a time. She must be faithful to her mission; she must teach men that eternal life must be earned by penance; that men who have not suffered with Christ cannot enter into His glory.

THE EX-NUN OF KENMARE.

Miss M. F. Cusack, once the celebrated and honored "Nun of Kenmare," was received into the Baptist denomination and into the fellowship of Calvary Church, New York, last week. Her conversion is regarded as a great triumph by the Baptist brethren, and a disappointment and humiliation to the Church of Rome. We are gravely informed that she intends to employ her great talent in the interests of the Baptist communion in America, and that she is not only aided and abetted by the lights and leaders of the Baptist camp, but strongly supported by the combined efforts of the most prominent ministers and laymen of the Presbyterian and Methodist bodies. It is consoling to learn that although Miss Cusack has renounced her ancient faith she still acknowledges Christ as her native Lord, in the enchanted shadow of Kenmare castle, as her late residence. Being Irish, of course she must have a plan of campaign. Her plan is to combine her forces together in the East, and advance with the mighty hosts westward, crushing "Romanism" as she advances, and carrying victory over her banner from the Atlantic to the Pacific. "Angels and masters of grace defend us!" Still more remarkable than the plan of campaign is her last pamphlet. It must be a marvellous production, and contain the very essence of the Blarney stone, for it has succeeded in making her credulous admirers believe a most astonishing thing. It is nothing more nor less than the shocking relation of a male of Ireland's holy apostle! that St. Patrick was a hard shell Baptist.

AN UNDENIABLE FACT.

Little troubles are proverbially the ones that cause the most worry, annoyance and vexation. But what are sometimes considered little troubles, if left to themselves, soon magnify into grave evils, producing disastrous results. This is especially true of cold in the head. The sufferer looks upon it as a trifling annoyance that needs no treatment and will speedily pass away. This is a grave mistake. There is not a case of catarrh in existence that did not have its origin in neglected cold in the head, and the longer the trouble runs the more serious the results. Cold in the head, developing into catarrh, renders the breath foul, causes a loss of the sense of taste and smell, partial deafness, distressing headaches, constant hawking and spitting, and in many cases ends in consumption and death. No case may have all the symptoms indicated, but the more the sufferer has the greater the danger. It is obvious, therefore, that no case of cold in the head should be neglected for an instant, and that to do so is courting further disease, perhaps death. Nasal Balm, in the most aggravated case of cold in the head, will give instant relief, and speedily effects a cure, thus preventing the developing of catarrh. No other remedy has ever met with the success that Nasal Balm has, and this is simply because it does all its many functions claim for it. As a precautionary remedy, a bottle of Nasal Balm should be kept in every house. Sold by all dealers.

Knights of Labor.

The Knights of Labor aim to protect their members against industrial difficulties, etc. Hagedorn's Yellow Oil protects all who use it from the effects of cold and exposure, such as rheumatism, neuralgia, lumbago, sore throat and all inflammatory pain. Nothing compares with it as a handy pain cure for man and beast.

Stanley Books.

Stanley books are now as common as corn and cold. To get rid of the latter use Hagedorn's Fectoral Balsam, the best Canadian cough cure for children or adults. It cures by its soothing, healing and expectorant properties, every form of throat and lung trouble, pulmonary consumption, etc.

Dark and Sluggish.

Dark and sluggish describes the condition of bad blood. Healthy blood is ruddy and bright. To cure bad blood and its consequences, and to secure good blood and its benefits in the safest, surest and best way, use Burdock Blood Bitters, strongly recommended by all who use it as the best blood purifier.

CATHOLIC PRESS.

New York Catholic Review. Crippled is down for the moment, and yet there is not much hope of his keeping down. Although his own party overthrow him they have not deserted him. The members do not approve of all his schemes, but they approve of most of them, and if tired of his vanities and presumptions they have taught him a lesson on this occasion, it is still likely that they will restore him to his old position and follow him with renewed confidence. The position is interesting for Europeans. The triple alliance is remotely in danger, and Austria is looking with interest at Trieste and at Russia. So easy would be to upset the balance of power, and set all the nations scampering into camp! Catholics are not greatly concerned since a charge of government in Italy under present conditions means little to the Papacy. The policy of spoliation must continue in one form or another as long as there is anything left of a God in Italy, or as long as the Italian Catholics remain inactive in politics. Why they do not organize is not hard for us to understand, when we see our own disorganization. Crippled would rather like the interference of Catholics in his little games. It would add to the interest of the fight, and give him an influence to use against the turbulent elements of his own ranks. He will probably be at the head of the heart of the new cabinet to be formed.

Boston Pilot.

The misery in Italy increases daily. Not only is it in finances and industries that this falling off is felt, but even agriculture is passing through a disastrous phase. Landed proprietors are crushed with debts; farmers cannot pay their obligations, the peasants are without work, and their only resource to save them from dying of famine is in emigration. The misery of that smiling land, the southern provinces, is frightful; and yet new taxes are being devised by the Government; there is no longer a doubt of that. The necessity of maintaining a large army in order to keep together the "unity" of the country is the primary cause of all this. The sacrilegious spoliation committed by the Italian Government have brought, and are still bringing, their inevitable and deadly results. People are looking forward longingly to the establishment of a federal republic, with the Pope again in possession of his own territory. They consider that story now told of distress would not again occur. The municipality have been notified that one hundred and seventy-five carriages of wealthy persons have been despoiled.

Catholic Columbian.

Get a fallen woman, and a crowd will gather to hear her preach hatred in the name of Christ. But that religion that goes around blackguarding its neighbor was not founded at Bethlehem.

The great painter M'esonier, who died in France the other day, was a Catholic. It may be well to mention this fact, because some of our neighbors imagine that, as the Irishman said, that "nobody who is anybody" is a Catholic.

Five boys at the Garfield Public school in this city, have been suspended by Superintendent Shawan for carrying pistols. They have probably been reading some of the sensational stories in the school library. Evidently they need some moral training.

Methodist Bishop Newman is opposed to the Banquet law. He says: "The struggle about compulsory education laws involves the whole question of the sanctity of marriage and the protective rights of childhood. The Roman Catholic Church has been a defence of the wedded state in a large sense. It has been a wall of brass against the encroachments on the wedded life of the world, and from the Pont to the Himalayas, it has stood by the home protected against the home violator." Yes, the parents of children have certain tolerable rights which the State is bound to respect; and in the Catholic Church, in standing forth frankly in defence of those God-given rights, is the friend of fathers and mothers, of every denomination.

Col. Andrew H. H. Dawson, at one time Deputy Assistant District Attorney of New York city, asserts in the Christian Union that "many Catholic servants will lie, and some of them will steal, waste, and destroy, only because they know how easy it is to obtain absolution when the victim of their depredations is a heretic." It is no easy matter for a Catholic to obtain forgiveness for a wrong done to a Catholic than for a similar injury or injustice done to Protestant, Hebrew or Gentile. He must be sorry, beg God's pardon, make all the restitution or reparation within his power, confess his sin to a priest, promise never to do it again, and fulfill the penance imposed upon him. On no other conditions can he obtain absolution. Servants who are worthy of the name of Catholics, do not steal, waste, or destroy. If any so-called Catholics injure their employers in these ways, they go against the teaching of the Church. Col. Dawson, however, occupies a glass house when he talks about Catholic servants lying.

Some Catholics make a great to-do when Lent comes. They want every body to know how much they suffer from fasting. They tell all their feelings. They have a headache in the morning. They have a pain in their stomach towards noon. They are faint at night. "When you fast," said our Lord, "be not as the hypocrites, say: for they disfigure their faces that they may appear unto men to fast. Amen say to you, that when thou fastest, anoint thy head and wash thy face, that thou appear not to men to fast, but to thy Father who is in secret; and thy Father who seeth in secret, will reward thee." It is a maxim that the Lord loves a cheerful giver, and probably in nothing more is He pleased with cheerfulness than in suffering endured for His sake. Lent is instituted to teach us to suffer, and we can't get the fruit of it unless we do suffer. While, therefore, we are denying ourselves, let us do so willingly, giving to God good measure, heaped up and running over.

A Protestant clergyman in New England.

The Rev. Charles G. Ames, said the

other day: "Behind every hatred is misunderstanding; and to create misunderstanding seems to be the principal industry of some very earnest and well-meaning people. Blind prejudice is the mother of a thousand groundless suspicions and irritations. There are Protestants and Catholics, who delight in exchanging the words of good will; there are others who see in every ugly historical or recent fact—and an ugly fact is not hard to find—a convenient partisan missile." We put our trust in the Protestants of good will. They are the majority. They are our neighbors, our friends and relatives. With them on our side, we do not fear the moles and bats of life.

We Catholics do not utilize the daily newspapers to propagate the faith. We let misstatements go by uncorrected; we neglect opportunities to state our doctrines; we do not advertise our services; we fail to do our full share in the formation of public opinion. Our Protestant neighbors use the press. They announce their church meetings and the subjects of their sermons; they send communications to the journals criticising the views of the editors; they resent and correct misrepresentations of their religious beliefs; they try to impress on the world the idea that the creed of this nation is Protestant Christianity. One of their methods of disseminating their opinions is admirable and might profitably be imitated by us. This is the preparation by Protestant clergymen of synopses of their sermons for publication in the daily papers on Mondays. By this means they reach the multitude, they put their teachings before men and women who never go to church, and they instruct tens of thousands by the written word for every hundred who listen to their voices. Why can't we have extracts from Catholic sermons or summaries of them? The papers will print them. They sometimes send reporters to get them. I abstract or choice passages were brought to them, they would publish them. And inculcable is the good these statements of the truth would do. If the clergy are too busy to make abridgements of their sermons or selections from them for the secular journals, is there not here work for Catholic laymen? How often do we not say on coming out of church: "That was a powerful discourse. How I wish that my friend S— and so could have heard it." It would have removed some of his prejudices and given him an accurate idea of our belief? Well, why not let him read it, since it is too late for him to hear it? Why not send an outline of it to the secular journals? The art of printing was invented by Catholics. Gutenberg and Kautz had our faith. We ought not to let the press be utilized against the Church and do nothing to make it serve the holy cause of truth.

AVE MARIA.

Bishop Keane is heart and soul with the Total Abstinence movement; but when a delegation of the Non-Partisan Women's Christian Temperance Union asked him to speak at one of their Friday night meetings, at the St. Charles Hotel, near Washington, he was forced to decline on account of his many pressing duties. But the Catholic Mirror relates that the ladies would not take "No" for an answer, and one of them urged that many of the old soldiers wanted to hear a Catholic priest; and that a veteran among them, named Patrick Meehan, had put a ten dollar note into her hands for carriage hire and other expenses, declaring that Bishop Keane must come. The proposed irresistible. "Well, Patrick I will be there," said the amiable prelate. He went, and made an address which delighted and edified not only the old soldiers, but a large audience of people of all denominations. The happiest and most distinguished of all was Mr. Patrick Meehan.

In the course of an address at a prayer-meeting in the Madison Square Presbyterian Church, near Washington, the Rev. Mr. Janor, of the Dutch Reformed sect, quoted the latest statistics as showing that nearly half the population of the city was Catholic; one seventh church-going Protestants; one seventh, non church-going Protestants; nearly one-fourth, agnostics and infidels. These estimates, taken from a secular religious census, show what secular progress moderate belief is making among non Catholics. The reason is not far to seek. The Protestant clergy themselves have, in a large measure, lost faith in Christianity. The Rev. Mr. MacQuarry, under trial for heresy before a tribunal of his own churchmen, made this declaration: "I could a safe amount about the god heretics of our Church that would probably make you tremble for the fate of traditional orthodoxy." The New York Sun, discussing this subject, declares that the only Christian communion upon which modern scepticism seems to make no impression is the Roman Catholic.

Pittsburg Catholic.

One very noticeable feature of the change brought about in Rome and its territory, since the Papal Government was cast aside, and that of the Sardinian robbers substituted, has been the general increase of immorality and crime. It appears from those statistics known as statistics, that during the past year there have been 157 suicides, 2 paricides, 150 murders, 38 homicides, 120 extortions, etc., 1882 assaults, and more than 1000 thefts. The laws of God and of His Church were found inconvenient, and a certain kind of "liberty" tasted sweet. It is but just to state, however, that these disorders almost entirely arise from the scant population that poured into and about Rome after the Sardinian invasion.

Everybody Knows.

That at this season the blood is filled with impurities, the accumulation of months of close confinement in poorly ventilated stores, workshops and tenements. All these impurities and every trace of scrofula, salt rheum, or other diseases may be exterminated by taking Hood's Sarsaparilla, the best blood purifier ever produced. It is the only medicine of which "100 doses one dollar" is true.

Editorial Evidence.

GENTLEMEN,—Your Hagedorn's Yellow Oil is worth its weight in gold for both internal and external use. During the late La Grippe epidemic we found it a most excellent preventive, and for sprained limbs, etc., there is nothing to equal it. Wm. PENNERTON, Editor Delhi Reporter.



PADDLE YOUR OWN CANOE. Copyright, 1890.

"To yourself be true," and thou shalt be true to yourself be true, Paddle your own canoe.

Works equally well at all times, and in all cases of blood-taints, or humors, no matter what their name or nature. It cures all Skin, Scalp and Scrofulous affections, as Eczema, Tetter, Salt-rheum, Fever-sores, White Swellings, Hip-joint disease and kindred ailments. It's the cheapest blood-purifier, sold through druggists, because you only pay for the good you get. Your money is returned if it doesn't benefit or cure you. Can you ask more?

It isn't the usual way.

—it's just the reverse—to pay a patient when you can't cure him. Nevertheless, that's what's done by the makers of Dr. Sarge's Catarrh Remedy. They promise to pay you \$500 if they can't cure your catarrh, no matter how bad the case. It isn't mere talk—it's business. You can satisfy yourself of it, if you're interested. And you ought to be, if you have catarrh. It's faith in their medicine that's behind the offer. It has cured thousands of the worst cases, where everything else failed. You can be cured, too. If you can't, you get the money. They're willing to take the risk—you ought to be glad to take the medicine.

Educational.

ST. JOSEPH'S ACADEMY. Under the direction of the Sisters of the Holy Names of Jesus and Mary, Amherst, Ontario. This educational establishment highly recommends itself to the favor of parents anxious to give their daughters a solid and useful education. The scholastic year, comprising ten months, opens at the beginning of September and closes in July. Terms, half yearly in advance, Board and tuition, per annum, \$70.00; Music and use of Piano, \$4.00; Drawing and Painting, \$15.00; Bed and bedding, \$10.00; Washing, \$12.00. For further information, apply to the Sister Superior.

ASSUMPTION COLLEGE, SANDWICH, ONT. The studies embrace the Classical and Commercial Courses. Terms, including all ordinary expenses, \$150 per annum. For full particulars apply to the REV. DEAN O'CONNOR, President.

ST. JEROME'S COLLEGE, BERLIN, ONT. Complete Classical, Philosophical and Commercial Courses, and Shorthand and Typewriting. For Further particulars apply to REV. L. FUSCONE, C. R., D. D., President.

ST. MICHAEL'S COLLEGE, TORONTO, ONT. In affiliation with Toronto University, under the patronage of His Grace the Archbishop of Toronto, and directed by the Basilian Fathers. Full Classical, Scientific and Commercial Courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance: Board and tuition \$150.00 per year. Half boarders \$75.00 Day pupils \$25.00. For further particulars apply to REV. J. R. TEEFFY, President.

ACADEMY OF THE SACRED HEART, LONDON, ONT. Conducted by the Ladies of the Sacred Heart. Locally unrivalled for healthfulness, offering peculiar advantages to pupils everywhere. Excellent instruction in reading, water pure and food wholesome. Extensive grounds afford every facility for the enjoyment of invigorating exercise. System of education thorough and practical. Educational advantages unsurpassed. French is taught, free of charge, not only in class, but in practically every department. The library contains choice and standard works. Literary reunions are held monthly. Vocal and instrumental music form a prominent feature. Medical courses take place weekly, including stave, testing improvement and insuring self-possession. Special attention is paid to promote physical and intellectual development, habits of neatness and economy, with refinement of manner. Terms can be obtained on application to the Lady Superior.

Professional.

POST & HOLMES, ARCHITECTS. Offices—Rooms 25 and 29 Manning House, King street west, Toronto. Also in the Gerrit Block, Whitby. A. A. Post, R. A.

ADRIAN I. MACDONELL, BARRISTER, at Law, 415 Talbot Street, London. Private matters receive prompt and personal attention. FRANCIS LOYE.

D. R. HANAVAN, SURGEON TO "D" Royal School of Infantry. Office and residence, 389 Burwell street, second door from Dundas.

LOVE & DIGMAN, BARRISTERS, ETC., 415 Talbot Street, London. Private matters receive prompt and personal attention. R. H. DIGMAN.

D. R. WOODRUFF, No. 185 QUEEN'S AVENUE. Defective vision, impaired hearing, nasal catarrh and troublesome throat, Eyes tested, glasses adjusted. Hours—12 to 4.

Advertisement for Dr. Sarge's Catarrh Remedy, describing its benefits for various ailments and offering a \$500 reward for cure.

Advertisement for 'It isn't the usual way' medicine, highlighting its unique payment policy and effectiveness.

Advertisement for Educational institutions including St. Joseph's Academy, Assumption College, St. Jerome's College, and St. Michael's College.

Advertisement for Books, listing titles such as 'Every Man His Own Lawyer' and 'Painting on China'.

Advertisement for NEW SPRING OVERCOATINGS and SUITINGS by PETHICK & M'DONALD.

Advertisement for BURDOCK PILLS, a sugar-coated medicine for various ailments.

Advertisement for CONCORDIA VINEYARDS and ERNEST GIRARDOT & COMPANY, featuring Pure Native Wines.

Advertisement for G. GEORGE C. DAVIS, DENTIST, offering dental services and extractions.