

New York Catholic Review.
FIVE-MINUTE SERMONS
FOR EARLY MASS.

BY THE PAULIST FATHERS.
Frescoed in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth Avenue, New York City.

SUNDAY IN THE OCTAVE OF CHRISTMAS.
"Jesus Christ being rich, He made Himself poor in order to enrich us with His poverty."—2 Cor. viii.

You know, my dear brethren, our Lord Jesus Christ did not begin to exist when He was born in the stable at Bethlehem. He was the Second Person of the Divine Trinity from all eternity. He was the infinite God Himself for ages on ages; that is, forever and ever. Let us think of innumerable centuries away back—we are still no nearer the beginning. He was without a beginning, as He will be without an ending.

The text says that being rich, He made Himself poor. Oh, how rich He was! Our thoughts fall as when we try to think how rich He was. He made all things, and without Him nothing was made in time. He was the vast universe which He made. Look at the innumerable worlds which He has created, laid out before us as on a map in the heavens at night. As the Psalmist says, "The heavens declare the glory of God and the firmament showeth His handiwork."

But, being rich, He made Himself poor. By His own voluntary, willing choice He left all this glory and riches and came down on the earth. This certainly was being poor enough. But it was not being poor enough to please Him. One would have thought it in such a case, that the richest parents, or at least such as could afford Him the comforts of life. But He chose the Blessed Virgin Mary and St. Joseph the carpenter. When He was born there was room for everybody else in the luscious, but no room for Him. He chose a miserable shed to be born in; all His life long He was a poor man. In infancy and childhood supported by the daily labor of St. Joseph, and no doubt toiling Himself as soon as He had the strength to do it. He frequently chose to suffer the pangs of hunger, and had no place to rest His weary head after walking about all the day doing good and relieving the miseries of others. Yes, He made Himself poor—not a sham poverty, but a real poverty; a poverty from which He could not be separated. Why did He do that? The answer is, "in order to enrich us with His poverty."

How does He enrich us with His poverty? My dear brethren, we think those we call rich, who have a superfluity of everything and more than they know what to do with, happy; and, on the contrary, those who have just enough to get along with, who have to go without many a thing they would like to have, miserable. This is an entire misjudgment. This is just twisting the truth around the wrong way. As a general thing, the rich in this world's goods are the miserable ones. Those called poor have much the best chance of true happiness.

What judgment does God make of this matter? He says: "Ye cannot serve two masters, for you will love the one and despise the other; ye will serve the one and hate the other. Ye cannot serve God and Mammon." "Ye cannot serve God and Mammon!"

The one who has riches is apt to be selfishly taken up with what riches can buy, i. e., fine clothes, fast living, pleasures. He serves Mammon and he cannot serve God at the same time. He thinks he has no need of God, for riches is God enough for him.

On the contrary, the poor man, finding so much to put up with, verily detaches himself from pleasures and worldly enjoyment and finds his consolation and a wondrous joy in the thought of his Heavenly Father and the recompense of eternal joy in Heaven. As the Apostle St. Paul says, "But with plenty with sufficiency is great gain, for we brought nothing into this world and we can carry nothing out. But having food and raiment and wherewith to be covered, with these we are content." This is the lesson which the poverty of our Lord and Master teaches us, and which is able to enrich us truly here, and for eternity.

CATHOLIC vs. PROTESTANT EDUCATION.

To the Editor of the Catholic Record:
REVEREND AND DEAR SIR—I have read with much interest, and no doubt thousands of others have read with equal pleasure, the splendid letters of that brilliant and patriotic priest, Rev. Father Aylward, of St. Thomas, in defence of the educational system and general intelligence of the grand old Province of Quebec. The mild and charitable, yet eloquent and powerful, manner in which this worthy priest of Quebec meets the fanatical onslaughts of the editor of the "Intelligent" in striking contrast with the tone of Protestants in general wherever the latter speak or write about the Catholic Church or the Catholic schools, and inspires us with a true feeling and knowledge of the virtue of the great precept of Charity. While we can afford to be charitable to our neighbors, we should not in any fairness to our own people and in justice to that innate love which we guard and cherish for our Catholic institutions and our God, allow misrepresentation and falsehood to spread unchallenged throughout the land. To say that the Church has kept and is keeping the Province of Quebec in ignorance is to reveal a mind as bigoted as unintelligent, and none but a person who has never studied the history of the Province and who takes no cognizance of passing events there would give utterance to such words. Where must we look for the brightest intellects of our country? As has been interrogated by Rev. Father Aylward, are such men as Laurier, Langevin, Caron, Chapleau and several other French-Canadian, who have been educated in the French schools and colleges not a honor to any country? Is not that patriot noble, the venerable Sheriff Chaveau who extols and portrays the beauties of rhetoric to a degree seldom reached by any of our English scholars, a gentleman in whom is reflected the proficiency and brilliancy of the educational system which has helped to give him out in manhood a complete master of the language? How can the Church be an enemy to education when she sends into the world such men as these?

If she desired to keep a Province or a country in ignorance could she have called together such an array of brilliant intellects as were recently witnessed in the city of Baltimore, Md.?

If she desired to oppose to the progress of our educational system why do Protestants send their sons and daughters to Catholic institutions for their studies which can nowhere be gained as well as in a Catholic college or convent? If we visit the convents of Ville Marie, Jesus and Mary, Mount St. Mary, or in fact almost any large convent in Montreal or Quebec we will find Protestant girls from all parts of Canada and the United States receiving the benefits of an education which none but the industrious, learned and lovable Sisters can impart. And the same may be said and proved of the Catholic universities and colleges. An enemy of education, indeed! She is, instead, its best friend, the truest guardian and mother which the enlightenment of man has or can have.

But she opposes and will ever use her influence against the progress of heresy and infidelity. All must have the same faith and espouse the same doctrines with her. Her mode of teaching (to borrow a passage from the Rev. Father McLaughlin's splendid work on "Is One Religion as Good as Another?") excludes absolutely every principle, prerogative or privilege that could lead to competition in the domain of doctrine. She interdicts the use of private judgment in matters of faith now—she has ever interdicted it—and she will continue to interdict it to the end of time. Free enquiry, individual preference, liberty of mind, freedom of thought, private judgment, in the domain of faith, are words which she has no ears to hear. She will not, she cannot, listen to them. They would rend the rock on which she rests. She takes her stand on the unchanging truths of Him who built her, and she will tolerate no human pretensions which would tend to split them asunder. Nor will she suffer any sophistry, however plausible, that would generate the least deviation from them. Her teaching is one, absolute, clear, unerring, emphatic, definitive. No creeds of human origin can rear their heads within her pale, except to be branded with her loud and withering anathemas. She will never recognize any appeal from her tribunal. She will suffer none of her children to sit in judgment upon her decrees. In all places, at all times, in all circumstances, her voice is unchanging. Her high position, boundless wealth, literary attainments, vast erudition, transcendent ability, genius even of the highest order, make no difference with the king and the subject, the philosopher and the savage, the rich and the poor, the young and the old, her method of teaching is the same. To the youth of fifteen and the old man of four-score she speaks in the same tone. To each generation of her children, as they grow to understand her symbol of faith, she says with the authoritative voice of her founder: "You are but of yesterday; you are but fifteen, twenty, thirty, fifty, eighty—at most a hundred years of age. You did not live in the days of Jesus Christ to hear the doctrines He commanded to be believed, and the precepts He commanded to be fulfilled. But I lived in His time, for I am His Church, His spouse. And I have brought down to my bosom through the centuries that have since rolled away the doctrines He revealed to the world, and the sense in which He meant them to be received—the precepts He imposed, and the manner in which He meant them to be fulfilled. It is mine to teach you. It is yours to listen and to believe. But it is not yours, and it never can be yours, to build up a creed out of your own head."

This mode of teaching bears upon it the impress of Divine institution; and as Jesus Christ came upon earth as the light of the world, how can it be conscientiously claimed that His spouse, the Church, is an enemy to the enlightenment of mankind? Is it not obvious to all that the editor of the St. Thomas Times, and others of a kindred spirit who are slaves to the passions of prejudice and bigotry, and are aroused by the demon of jealousy at the intelligence and piety of the French-Canadian of Quebec, are the very ones

ARCHDIOCESE OF TORONTO.

Special to the CATHOLIC RECORD.
One of the first kind acts of His Grace Archbishop Walsh in this diocese was to present to the Catholic Church in Brampton three large and beautiful oil paintings. These were executed some years ago by Mrs. Holmes, a lady as well known for her many accomplishments as for her virtuous and holy life. They represent the descent from the cross, the entombment and Christ on Calvary, the size of each is eight.

As soon as the Catholics of Brampton saw these costly and magnificent gifts they at once set to work to prepare a fitting place for them and to get them framed anew regardless of expense. Miss Wigley, sister of Mrs. Holmes, and who is also recognized as an artist of a high order and a devout Catholic, helped with her exquisite taste to place these works of art that they would show to the best advantage. This present, which His Grace has so generously given Mrs. Holmes' parish church of Brampton under everlasting obligation to the Archbishop.

They will remind the congregation of the unceasing zeal and intelligent piety of Mrs. Holmes, and of the generosity and paternal kindness of our good Archbishop.

FROM ST. MARY'S.

Special to the CATHOLIC RECORD.
Christmas day broke bright and clear over the Stone Town, and though the roads had been rendered almost impassable by the heavy rains of the preceding days, large numbers of teams might be seen pouring in from the country, and wending their way up the steep hill which leads to the parish church. Although we cannot boast of an imposing edifice, it is doubtful if many altars in the diocese on that day presented a more beautiful appearance, for what with rich flowers, colored lights, elegant drapings, etc., one was almost unconscious of the primitive style of the building. Three Masses were celebrated by the pastor, Rev. P. Brennan, who at the last Mass gave an eloquent sermon appropriate to the festival. The magnificent collection taken up shows how much this good pastor is appreciated by the people. The choir, under the direction of the organist, Miss Shea, rendered St. Clair's Mass in excellent style, the principal solos being taken by Messrs. Clark, Fleming and Kehoe. The separate school of this town, also in charge of Miss Shea, is in a flourishing condition, two of the pupils having passed the recent entrance examination, this being made during the last two years.

On Monday evening, December 23rd, the ladies of the Altar Society assembled in the school room for the purpose of wishing their pastor, Rev. Father Brennan, a happy Christmas, and at the same time presented him with an elegant silver water set and a seal-ring collar. The Rev. gentleman was completely taken by surprise, but in a few words expressed his thanks to the ladies who always evinced such kindness and good-will towards him. The evening was then spent in sociable intercourse and song, in which all present heartily joined.

PRESENTATION AT GALT.

Special to the CATHOLIC RECORD.
On Thursday, 19th inst., the young ladies of the choir and a few friends met at the residence of Mrs. McChesnut and presented Miss Cox with an address and a set of fern, prior to her departure for her home at Mount Pleasant. The presentation was made by Miss Johnson and the address read by Miss Connor.

To Miss Cox, Organist of St. Patrick's Church, Galt:

Your friends in Galt learn with regret that you are about to sever your connection with the choir of St. Patrick's Church. While holding the position of organist here—a position of honor—you are the recipient of every member of the choir has invariably been friendly and courteous and you have been held by them in high esteem. As a small token of good-will and as a memento of our pleasant association together, we ask you to accept the accompanying gift, a set of fern, assuring you that you carry with you our sincere wishes for your future welfare and happiness. (Signed.)

ARTHUR DAVIN,
ELIZA JOHNSON,
M. T. MCCOWELL,
H. EGAN.

Miss Cox responded by thanking them for their kindness and said she would ever cherish a kind remembrance of her friends there. A very enjoyable evening was spent in music and singing.

The best anodyne and expectorant for the cure of colds and coughs and all throat, chest, and bronchial troubles, is undoubtedly Ayer's Cherry Pectoral. As your druggist for it, and at the same time, for Ayer's Almanac, which is free to all.

DIAPHRAGM OR INDIGESTION is occasioned by the want of action in the biliary system, loss of vitality in the stomach to secrete the gastric juices, without which digestion cannot go on; also, being the principal cause of Headache, Parosmia, Vertigo, Piles taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parosmia's Piles are taking the lead against me other makes which I have in stock."

Well Pleated.
DEAR SIR—I can recommend Hagyard's Yellow Ointment as a sure cure for rheumatism. I had it for some time and was cured by two bottles, and I must say it is the best thing I can get for general use as a pain reliever. J. MUSTARD, Strathroy, Ont.

IF A FEW GRAINS OF COMMON SENSE could be infused into the thick skulls of those who perpetually and alternately irritate and weaken their stomachs and bowels with drastic purgatives, they would use the highly accredited and healthful laxative and tonic, Northrop & Lyman's Vegetable Discovery, and Dyspeptic Cure, which causes "good digestion to wait on appetite, and health on both."

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Of a city are like the veins and arteries of the body; if foul or impure, disease results. Cleanse the blood from the foul humors by using Burdock Blood Bitters, the best blood medicine ever devised to cure all the worst scrofulous sores. I am now entirely cured, and recommend B. B. B. as a positive cure for costiveness."

Out on the Plains
The wonderful virtues of Nasal Balm, are known and appreciated. W. M. Armstrong, the mounted police, Fort Saskatchewan writes: "I have been using Nasal Balm as directed and find it to be all you claim for it.—'A Sure Cure for Catarrh, Easy to Use, Pleasant and Agreeable.' It gave me relief from the first application. Everybody suffering from Cold in the Head or Catarrh should use Nasal Balm."

Sudden Chagrin.
Mrs. George Flowering, St. Johns, N. B., writes:—"I suffered from weakness and costiveness, so I bought a bottle of Burdock Blood Bitters, and before I finished it, noticed a change. After using three bottles I am now entirely cured, and recommend B. B. B. as a positive cure for costiveness."

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