JULY 19, 1890.

THE CATHOLIC RECORD.

FIVE-MINUTE SERMONS FOR EARLY MASSES,

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

New York Catholic Review. SIXTH SUNDAY AFTER PENTECOST.

The Feast of the Most Precious Blood of our Lord and Saviour Jesus Christ, my of our Lord and Saviour Jeue Christ, my dear brethren, brings before us in the most forcible manner possible the infinite love of God. For what, my brethren, compelled (if we may use the word) God the Father to give up His only Son to die for us ? Love. What induced God the Son to leave the bosom of His Father and the dignity and joys of Paradise to offer Himself as a eacrifice for our eins ? Love. God had no need of creatures. He is entirely sufficient for Himself. He made

entirely sufficient for Himself. He made entirely sufficient for Himself. He made creatures, and especially angels and men, to share in some way His glory and happi-ness. Why? Out of love. And when they lost His favor and friendship by dis-obedience, He had no need to restore them to their former state. Yet He did it, and in a way in which we cannot fail to re-comize His infinite love. Our Blevecognize His infinite love. Our Blessed Lord has taught us that a greater love hath no man than that he lay down his life for his friend. Almighty God, in the form of man, has "laid down " His life

form of man, has "laid down" His life not only for friends, but enemies, in order to make them His friends. Yes, my brethren, God Himself has set the example and given the lesson of love which we must learn, and that thoroughly, if we wish to be like Him. God is love, as the Apostle tells us, and God is love, as the Apostle tells us, and those who love partake in the nature of God. It makes them Godlike, it ennobles them, it purges away all the dross and imperfections belonging to our fallen nature, it makes them equal to the angels and gives them a foretaste of Paradise.

Love is the most potent influence in Heaven and earth. It is irresistible. St. Heaven and earth. It is irresistible. St. Paul, speaking of himself, eays, "I can do all things." This he said not from any-thing in himself, bat through the love of

The explana is that we have not got the love of the lo the other spiritual helps that our holy religion offers us, are all for the purpose of keeping alive and increasing this bap tismal gift. Hence it follows that from Catholics a larger display is expected than from the rest of mankind.

Ah ! my brethren, the world would be vastly better in every wsy; life would be truly worth living; the burdens we have to carry would not be so heavy; the joys we sometimes experience would be sweeter and more enduring, if love was oftener met with.

Therefore, my brethren, strive to pos-sess this most excellent of virtues, and, when once obtained, instead of leaving it die from want of use, exercise it daily, for only by constant exercise can it grow and be made strong.

NEW STATIONS OF THE CROSS AT GRIMSBY.

Last Sunday, July 6th, was a memor-able day for the Catholics of Grimbey on account of the blessing and canonical erection of the new Stations of the Cross. These Stations were procured by our pastor from the Oliographic Society of Bologne, Italy. They are oliographic copies of the Stations by the renowned Vincer 2 Pacelli and considered as works erection of the new Statiors of the Cross. These Stations were procured by our pastor from the Ollographic copies of the Stations by the renowned Vincer zo Pacelli, and considered as works of art are really grand and far superior to those commonly in use in this country. They were artistically framed by Christian Schuller, Eq., of Hamilton. Our pastor at the same time, procured from the same

A SURPRISING BOOK. AT THE MERCY OF TIBERIUS. By AUG USTA EVANS WILSON. 12 mo, pp. 616. G. W. Dillingham.

G. W. Dillingham. There have been persons cynical enough to make fun of the literary style of the gifted author of "St. Eimo" and other epochal works. But surely that is not at all a proper frame of mind in which to contemplate the remarkable creations of this lady. It is true that the world in which she moves is one from which the rest of us are excluded; the almosphere of which perhaps we tional discovery of the identity of a mur-derer through a lightning photograph. There are some conceptions of pathos and sorrow which would be quite moving had they been adapted to the com-prehension of everyday people. But what then? Can it be expected tha Mrs. Wilson should level her style down to the public? On the contrary, is it not her mission to raise the public taste to the plane of her style? There are, indeed, one or two points about manners in her world which raise a doubt or a feeling of dissent. Her people have the atmosphere of which perhaps we could not breathe : the denizens of which we fail to recognize as being kin to our common humanity. But is it not cause for humble thankfulness that we have manners in her world which raise a doubt or a feeling of dissent. Her people have volces which are liable to "die in a quiver ing gurgle" and that sound somewhat uncanny. Her people's eyes too are given to "flushing" in a way too suggestive of temper. Indeed there is a pervading ebuilience about these characters which does not seem conpatible with the repose of Vere de Vere. Yet the book is amaz-ingly written : so amazing; that we may for humble thankfulness that we have among us an author capable, even at twelve year intervals, of lifting us far above the cark-ing cares of this sordid sphere, and bathing our spirits, so to speak, in the refined and refining medium through which her own floats so buoyantly ? May we not say of her also, as was observed of Egypt's dusky Queen, that "age cannot wither her, nor custom stale her infinite variety?" After a silence of twelve years ahe reannears of Vere de Vere. Yet the book is amaz-ingly written; so amszingly that we may say of the author, "None but herself can be her parallel." It is true that a little of this kind of fiction goes a long way, and perhaps once in twelve years is quite as often as the public ought to be placed "at the mercy of Tiberlus."—New York Tribure silence of twelve years she reappears with a novel, the very title of which must cause a flutter of joyous expectation. "At the Mercy of Tiberius" is its name,

"At the Mercy of Tiberius" is its name, and it puts the reader at the mercy of Tiberius through more than six hundred thrilling and uplifting pages. No sobering change has come upon the great style of the author of St. Elmo. She is as true to her encyclopedia as the needle to the pole. The noble Johnsonese of her vocabulary pervades description and dialogue as of yore. The talk that never was on land or sea still flows from the lips of such heroes and heroines as only this classical in-Tribune. New York, July 9 .- A young lady of this city is calling the attention of charit. this city is calling the attention of charit-able people to the distressful condition of a poor Indian missionary of the North-West Territory, Canada. He is the Row. M. J. P. Paquette, O. M. I., and is in charge of Markeg Lake Reserve. A person, who a short time ago returned from a visit to the missionary, says that the recollection of the avise atteace there causes interne and heroines as only this classical in tellect could have conceived. In the new novel there is a heroine named Beryl : a rare and radiant maiden with a of the suffering seen there causes intense

patr. Pere Pequete has built his own church and house, and he takes entire charge of sweeping and cleaning both. What little food he has he himself cooks. He has also established a little school for thing in himself, bat through the love of God he felt be had. But, my brethren, how much of this love do we see in the world? Are we ready to sacifice ourselves and all we hold desr for the benefit of our neighbor? I am afraid these questions cannot re-ceive satisfactory answers. The explana tion is that we have not got the love of God in our heaves at least not in the the ready is a function of the same and the same the Indian children. Pere Paquette's flock is composed of perhaps the poorest Indians in Canada. pernaps the poorest includes in Calcula. They are poor not because they will not work, but owing to the fact that it is almost impossible for them to get even the most common necessaries of life. They are clothed in rags, and their children have scurcely sufficient to cover them. The children attend school regularly They are very willing to learn. It is touching to see the girls of the class con-stantly wrapped up, from head to foot, in old blankets and shawls. They never in

THE OBLATE MISSIONS.

who is "at his mercy" in one way or another all through the story. And such a story as it is! Imagine a sub-structure of criminal and detective business, of circumstantial evidence bringing shame and punishment upon the innocent; but all this taken quite out of the order of everyday happenings by the genius of an author to whom nothing is commonplace. It is with something of the delighted surprise a sudden peep into Fairyland school remove these, for they are the only covering that hide their nakedness. A Protestant minister is located on the reserve next to that of Pere Paquette Several times a year he receives from his friends cast off clothing and other presents which he distributes among his Indians. This makes the Catholic Indians discontented, and poor Pere Pequette has a hard task to prevent his impoverished flock

might be supposed to bring that we enter this enchanted domain, in which maliard ducks become "feathered nomads;" cow-bells sound "a nocturne from deserting the faith. The children have two school sessions of two and a half hours each. Father Paquette teaches them their own language and the French. The Government allows them each two hard tacks for their dinner of rest for the closing day;" a murder plunges a community into" a fierce seething whirpool of conflicting pas and gives Pere Paquette the privilege of employing them for half an hour, weed ing, cutting wood or other employment of that character. When visiting the sick the poor Father has to travel through seething whirpool of conflicting pas sons," and Southern reconstruction (men-tion of which always peculiarly excites the intellectual secretions of this author) appears under the most bewildering Protean figures, as "the fabled Ragnarok of the Sagas," as "Pandora," as "a financial and social chaos," as "a mael-strom," and also as "a ghastly sun." How can one fail to draw inspiration from a writer so fecund of imsgination that she cannot even say that a girl and up to his waist with the thermom snow up to his wass with the thermom-eter from thirty to forty degrees below zero. And the summer is not without its discomforts even in that high latitude. The mosquitoes are simply unbearable, although he wears a bat with a novel ad-

Richardson laid down his pen after fin-ishing "Sir Charles Grandison." Hid-den under all this wealth of ornamenta-not a little ingenuity. There is a sensa-tional discovery of the identity of a mur-derer through a lightning updogram. my mission. The indians are indifferent in their natures, and not spiritual at all. Because they do not see beauty in my church, they do not enter it, and thus are souls lost; but if you will assist me to adorn my altar and my little chapel I um certain that the decorations will different the second to a source the second attract many savages to the services, and so they will be converted."

METHODIST HEATHEN AND TRAITORS.

"Full of strange oaths."-Shakespeare. In the Simpson Methodist Episcopal Ohurch, Brookiyn, the other day, the Rev. Jay Benson Hamilton paid his re-spects to us Catholics, and gave us an ele-gant character entirely. We take the spects to us Catholics, and gave us an ele-gant character entirely. We take the liberty of quoting a few sentences from the gentleman's remarks : "Massured by the New Testament, Romanism is anti-Christian, and should be so treated. The Methodist Church is send-ing missionaries and money to convert

ing missionaries and money to convert Catholics to Christianity. Why should we regard Catholics in Rome as heathen and as Christians here? The Roman Oatholic Church is not a religious organi-ration. It was it as a religious organization. It uses its ceremonies as a cloak to cover its worldly ambitions. Its claim to be a Church of Christ is audaclous. It

has polluted what it has not polsoned, and stands to day a menace to everything and everybody who opposes its laterests and

those largely Catholic, and no crime can separate a Catholic from his Church, pro-vided he turns to the priest for absolution and does penance. The statesmen of the Roman Oatholic Church have a full conception of the fature of this country. The Church has of late thought it hardly neces sary to conceal its designs upon the country, and its inflaence and power grow from day to day. This power is felt in American politics. Many an election has been decided by the solid Irish vote. The priests admonish their parishioners to 'vote as Catholics.' The wealthiest sup-

'vote as Catholics.' The wealthlest sup-porters of the Catholic Church are the men who run the gin mills. The Church is making every effort to capture the colored people of the South. The Catho-lic Church is the only one in the South that has no color line, and, unless there is some effort to stem this tide, the illiteracy and visit uneares of the South will be and viciousness of the South will be linked with that of the North."

There are two distinct charges here made: 1, that Catholics are atrociously deraded because of their religion ; and, 2, that Catholics are a menace to American institutions. The superb impudence of such accusations in the mouth of a Methodist would invite the answer of contempt uous eilence from all decent men, i they did not deem it advisable to apply more vigorous argument-what the Rev. Mr. Scudder would call a sample of mus-

wed their leeder's advice and became

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Loggs, Holman's Mills, N. C. "When Ayer's Sarsaparilla was rec-ommended to me for catarrh, I was in-clined to doubt its efficacy. Having tried so many remedies, with little ben-efit, I had no faith that anything would cure me. I became emaciated from loss of appetite and impaired digestion. I had nearly lost the sense of smell, and my system was badly deranged. I was about discouraged, when a friend urged me to try Ayer's Sarsaparila, and re-ferred me to persons whom it had cured of catarrh. After taking half a dozen bottles of this medicine, I am convinced that the only sure way of treating this obstinate disease is through the blood." -Charles H. Maloney, 113 River st., Lowell, Mas

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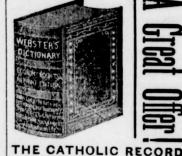
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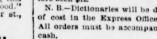
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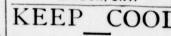
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at the same time, procured from the same society of Bologna and set up in the church highly artistic oligoraphs of the Sacred Hearts of Jesus and Mary. The blessing was performed after the widely known, let us be permitted to

church highly artistic oliographs of the Sacred Hearts of Jesus and Mary. The bleesing was performed after the usual 1030 a. m. Mass by the Rey. Father McInerney, Superior of the Re-demptoriste, of Toronto. Before the blessing the Rey. Father delivered a very add, as Augusta Evans. It is the luxur iant optimism, the lexicographic opul-ence of her expression, which takes so strong a hold upon the reader. Whe but she would thus have described a eloquent and highly instructive discourse on the origin and object of the devotion young lady's state of mind: "Appar enly the sun of prosperity burned in the zenith and gilded her path with happi-ness, but analysed by the prism of her consciousness the brightness faded, the of the Way of the Cross, pointing out, especially, the great love and sacrifice displayed by our Divine Saviour in His sorrowful journey and the return of love color paled, and grim menace crossed all like the dark lines of Fraunhofer." There is a gem now—"the dark lines of Fraunhofer." How subtly and delicately it indicates her sequeint and with space and sacrifice Oatholics are called upon to make in the practice of their faith. His words were listened to throughout with wrapt attention by the large gathering of Catholics and Protestants who filled every pew of the church. All the avail-able space about the altar was beautit indicates her acquaintance with spec Turum analysis, and with what art is the scientific allusion idealized. But the story is choke-full of writing just as fine as the above. The author is never at a loss, never loses the high key, able space about the altar was beauti-fully decorated with natural flowers, and bouquets of flowers were also large placed in each window of the church by the two Misses Hand and Mrs. A. C. never descends to the vulgarity of real-ism. All her people, men and women alike, fill their conversation with learned Cole, so that, when the Stations and other pictures were hung, the appearance of the church was really beautiful. The memchurch was really beautiful. The mem bers of the choir, assisted by Miss T. Lally metaphors. All of them, like one who rankly makes the admission, have pored over Thucydides, Plutarch, Rollin of Smithville, sang well, as usual, appro-priate pieces both at Massand the devotions and Grote." All of them can talk about the Dionysac Mysteries and "the stream of Aryan migration." When a lawyer has of the Stations, but the Communion hymn, "Lord I Am Not Worthy," deserves of Aryan migration." When a lawyer has to address a Southern country jury, he compliments their erudition by remind-ing them of the maxims which "glow in immortal lustre on the pages of the 'Mechilta' of the Talmud." He would special mention for its pathetic rendition I must not forget to mention that our pastor was enabled to make the above improvement in our church through the munificence of Miss Mary Cahii, a former resident of this town, who donates \$50 not think of condescending so low as to cite "Greenleaf on Evidence," or any

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R. C. Bruce, druggist, Tara, says : I have R. C. Bruce, druggist, Tara, says: I have no medicine on my shelves that sells faster or gives better satisfaction than Dr. Thomas' Eclectric Oil, and the sale is con-stantly increasing, the past year being the largest I have ever had. One of my cus-tomers was cured of catarrh by using three bottles. Another was raised out of bed, where he had been laid up for a long time with a lame back, by using two bottles. I have lots of customers, who would not be without it over night.

of the book.

Minard's Liniment for sale everywhere.

the hardship of the long journeys for his Indians. He wishes some one would send him a bell of about two hundred pounds.

him a bell of about two hundred pounds. The bell he has is too small to be of any use in calling his Indians to Mass. The New York girl whom the recital of these facts has deeply touched is Miss Mary Hughson, of 309 East Eighty-eight street. A few weeks sgo she set to work collecting contributions for the mission-ary's relief. Thus far she has been fairly memory. The star she may are the successful. The other day she sent two boxes of new and old clothing, weighing 500 pounds, to the missionary. She has already received donations of money, altar materials, etc. Miss Hughson would be materials, etc. Miss flagson would be glad to have people of other cities interest themselves in the case of Pere Paquette. In order to make it easy for those who desire to obtain aid for the missionary she has had printed several hundred cards, on

which collectors can acknowledge dona which collectors can acknowledge dona tions. At the head of each card is this: "Please buy a brick to build a church in honor of Our Lady of Perpetual Help for the poor Indians at Devil's Lake, Canada," A chapel built there will save the mission a chapter built there will save the mission-ary many journeys through heat and cold in administering to his flock. Ten cents is the price of the bricks, and on each card of the purchase money of one hun-dred bricks, ten dollars, can be recorded. Pere Paquette will daily remember con-tributors in his Mass. Those who wish to secure cards to collect or subscribs any sum from ten cents to ten dollars should write to Miss Mary Hughson, 309 East Eighty ight street, New York city. She will forward the collections to Pere Paquette.

thing of that common sort. When he has done with the criminal practice of Those who wish to send cash contributions direct to Pere Paquette can do so by addressing them as follows : Rev. M. J. P. the ancient Hebrews he paralyzes the jury with a citation from the proceed ings of the Council of Ten. Not to be Paquette, O. M. I., Lake Maskeg, Carlton P. O., Saskatchewan, Canada. Do not register the letters. Contributions of clothing and the like will reach Pere Paquetic only by way of Qu'Appella Assina. Any one destring to send such will be advised of the necessary for-mule by Miss Hundson. outdone, the opposing lawyer tells the jury that the theory of the defence is "beautiful and sparking as the frail glass of Murano, and equally as thin, as treacherously brittle." Indeed, the speeches of these two attorneys are so wonderful as to be alone worth the price mula by Miss Hughson. Last week Miss Hughson received a

letter from Pere Parquette. The follow-ing extract from it tells what the mission-And then the love making, not very And then the love-making, hot very ing extract from it tells what the mission. Warm, to be sure, because it is rather difficult to maintain animal heat it ingreat elevations; but such beautiful language, such long words, such elaborate sentences, such lofty senti-ments, have been seldom seen since

A CADEMY OF THE SACRED HEART, LONDON, ONT. Conducted by the Ladies of the Sacred Heart. Locality unrivalled for healthiness, offaring peculiar and sacred the sacred sacred proves and food wholesame the sacred sacred grounds afford every facility or the sacred grounds afford every facility of the sacred grounds afford every facility of the sacred ground of the sacred sacred sacred to be sacred at the sacred sacred sacred to contains choice and standard works. Liter-ary reunions are held monthly. Vocal and instrumental music form a proment fac-ture. Masical sofices take place weekly, elevating taste, testing improvement and insuring sall-possession. Strict attention is paid to promote physical and intellectual development, habits of neatness and econ-omy, with r-finement of manner. Terms can be obtained on application to the Lady Superior. nonor that binds them to tell the bare and pitliess truth. Well, the most frequent passages in this correspondence were of this nature: "The only Caurch in this neighborhood is a Methodist one!" 2. During the War for Independence, while Catholics were staking their fortunes and their lives in the cause led by Wash Ington, John Wesley, the founder of Methodism, wrote several public letters to his followers in America exhorting

them to remain faithful to King George III., and describing the patriots in terms that the Methodists of to day do not like to see repeated. Sycophants that they are, they fawn upon success and bedaub the Republic now with fulsome and unde-

sired laudations, but in the times that tried men's souls too many of them fol-CONVENT OF OUR LADY OF LAKE

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ST. MARY'S ACADEMY, WINDSOR, ts who would make people believe that ONTARIO

OSTARIO. This institution is pleasantly located in the town of Windsor, opposite Detroit, and combines in its system of education great facilities for acquiring the French language, with thoroughness in the rudimental as well as the higher English branches. Terms (payable per session in advance): Board and tuition in French and English, per an-num, \$100; German free of charge; Music and use of plano, \$40; Drawing and Paint-ing, \$15; Bed and Bedding, \$10; Washing, \$20; private rooms, \$29. For further par-ticulars address the Mother Superior. Catholics are heathen and traitors. When they have cleaned their own skirts of the defilements through which they have dragged them, it will be time enough for them to throw mud at others. We thank God, however, that the num ber of the seceders and the Faltons is growing beautifully less and that the American people have come to estimate them at their true worth—as firebrands and diaturbers who belong to a past era.

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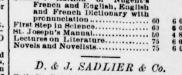
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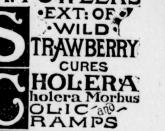
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