

FIVE-MINUTE SERMONS.

Feast of Pentecost, or Whit-Sunday.

THE GUIDANCE OF THE HOLY SPIRIT. If any one love me he will keep my word, and my father will love him, and we will come to him and make our abode with him: he that loveth me not, keepeth not my word. (Gospel of the day.)

To-day, dear brethren, the Church sends up her voice of praise for the coming of the Holy Spirit, the personal love of the Father and the Son, came upon the disciples in that upper chamber in Jerusalem, where they were gathered together in prayer awaiting the promise of the Father. He came upon weak and timid men, but when He had poured Himself upon them behold we have the great Apostles, the teachers of the divine word, the fearless and untiring searchers after souls, the founders of the Church.

Ah! what a change had been wrought in these timid followers of Jesus, who had fled from Him in the hour of His need, and who, after His resurrection, lay hid with barred doors for fear of the Jews! Their fear and their weakness have disappeared, and the whole world is not large enough for the exercise of their zeal, nor less than the conversion of all nations the end of their noble ambition.

But, dear brethren, the self-same Holy Ghost, who brought about this change in the Apostles, comes to us, nay, abides in us, if we fulfil the condition our Lords lays down—namely, that we love Him. And He makes the test of our love the keeping of His word. If we love Him the Father will love us, and the Father and the Son will come to us and make their abode with us through the indwelling of the Holy Spirit.

The Holy Spirit is our sanctifier. It is He to whom are ascribed the works of love. He dispenses the graces which the merits of Jesus Christ have won for us. He purifies from sin and unites our souls to God. He dwells in every one who is free from grievous sin, and by His light and strength He gives us help to overcome the temptations which assail us.

He is the spirit of joy and sweetness, filling us with the fear of God, urging us on in the love of God, guarding us from the loss of God's friendship by the winning sweetness of His consolations. How greatly, then, should we love and adore the Holy Ghost, the third person of the Blessed Trinity! We should often call upon him and pray to him. We do not invoke the Holy Ghost enough. We pray to the Father and to the Son, and so indirectly honor God, the Holy Spirit; but we should pray more frequently to Him directly. We should call upon Him to give us, if we have it not, the grace of God, and to increase in us the fire of divine love that we may realize in ourselves the promise of the abiding of God in us by keeping His laws.

What folly it is for us to imagine that God can have a dwelling place in our sin-stained soul! How can the Holy Spirit find pleasure in one who by mortal sin has made himself God's enemy: who has been guilty of a deliberate act of rebellion against his Maker and been unfaithful to or left unheeded his own sweet drawing? Alas for us, if this Pentecost finds us in this awful state! Alas! if the voice of our conscience has been silenced; this day then brings no joy to us! The Holy Spirit has no abiding place within our souls. We have not loved the Son because we have not kept His words: "He that loveth Me not keepeth not My word." And because we have not loved Him the Father and He will not come to us. The loving Holy Ghost is not master in our house; we have driven Him out who was our best friend and thrown open the gate to our enemy. Will you remain thus, you who are in sin? Let not this day go by and in-morrow find you unrepentant. Grieve for your past offences, keep the law of God, and you shall have the fulness of the Holy Spirit.

Called in from the highways.

Father Martin, the noted Jesuit, is preaching a retreat in St. Xavier's Church, Cincinnati, for the special benefit of the young men of the parish. At its opening Father Peters, S. J., was the first to discover the absence of many who he thought should be in attendance. The laggards are chiefly youths, and it was with the intention of reaching this class that the mission was given. Father Peters immediately made a tour of the neighborhood in the immediate vicinity of the church, and personally requested of the little knots of men gathered here and there, whether of the same faith or not, to attend the mission. In his journey the many sinners were not forgotten, and the good priest, attired in his clerical robes, boldly advanced among the boisterous crowds. In many of the places several young men, who attend St. Xavier's, created a stampede and fled. Others remained and listened to the words uttered by the reverend priest, and were so touched by his eloquence that they dropped their glasses and entered the sacred edifice. Father Peters continued his rounds to other resorts: in all of them he was pleasantly received and his efforts well rewarded, for many followed in his wake. The episode of the priest's entrance into many of the places created considerable excitement and evoked much favorable comment.

Fale and fallow girls and prematurely aged women should use Dr. Williams' Pink Pills, they come as a boon for all those who are afflicted with the female system. Build up the blood, restore shattered nerves and convert fallow complexions into rosy cheeks. Sold by dealers, or sent post paid on receipt of price—50c per box, or \$1.00 for six boxes for \$2.00 by addressing Dr. Williams' Med. Co., Brockville, Ont.

Low's worm syrup is the standard of excellence. Mothers recommend it. Children cry for it. Worms fly from it.

SISTERS OF BON SECOURS

Thanked for Noble Work During the Cholera Epidemic in France.

An Irishman residing in Boulogne, France, writes that two religious belonging to the Order of Bon Secours—Sister Matilda, an Irish lady, and Sister Eulalie, a French lady—have each received a gold medal from the President of the republic in recognition of their splendid services and devotedness towards the cholera stricken last year. During the epidemic, which raged fearfully around Boulogne, the two Sisters thus decorated by the French Government were untiring in their efforts of zeal and charity at the bedside of hundreds of patients. The Order of Bon Secours has five houses in Ireland.

A French exchange, speaking of the work done by the doctors, physicians and nurses during the cholera outbreak, writes the following about the Bon Secours Sisters: At the request of the local authorities the Bon Secours Sisters, whose mother house is in Paris, were entrusted with the care of the worst cholera patients in the district. Since September the good Sisters followed the dread epidemic everywhere, from house to house, from village to village, from Portel to St. Etienne and Etaples, gaining the hearts and affections of the suffering people, who looked upon them as so many guardian angels. More than 300 infected patients were nursed and tended by the Sisters, to whose care and attention fully 200 owe their lives. For three long months, without rest or change, the Sisters lived in a most pestilential atmosphere in immediate contact with the worst forms of the disease, sometimes finding shelter in a hotel, sometimes an improvised lodging in the public buildings, away from their quiet convent home, alone under God's protecting hand. They have a special grace, it may be said, to fit them for such hardships, or perhaps they are proof against disease; habit, which accustoms them to everything, may have prepared them for surroundings so unhealthy.

At Portel we spoke to one of the Sisters, and on referring to her courage she seemed surprised, and quietly answered us that there was nothing wonderful in what she was doing. She was not afraid; prudence suggested a few simple precautions and she employed them; as to the rest, life, as we have said, was in the hands of God, for whom she worked and lived. For so far, added, we have been most signally protected by heaven: we are surrounded on all sides by disease and death, our escape is most providential. What we feel most is not our own suffering, fatigue and danger, it is to witness such dreadful suffering and to be unable to relieve it.

In a few days some of the Sisters will be able to return to their convent. They came to us when the disease was raging most fiercely, they remained with us in our most painful and trying moments, they nursed our most repulsive and desperate cases, and during all that time no thought of self, of danger or of fatigue. How happy they will be to meet again in community, to see their modest cells!

The following is an incident whose authenticity we can vouch for, as we have it from a person worthy of every confidence: and though its publication may not please the humble Sisters, still we make it known, because we consider it very consoling to us in our present afflictions, and again because we are in no way bound to secrecy:

When the sub prefect of Boulogne asked the Mother Superior of the Bon Secours Convent: if she would have the kindness and charity to send two experienced Sisters to nurse the cholera patients, the Reverend Mother called together the community and said she could not bring herself to pick out any of the Sisters for such a mission, in itself so disagreeable and dangerous, and so unlike the ordinary common cases of sickness. She would not select anyone. She asked for volunteers. At this the Sisters, without a moment's hesitation, offered themselves, and asked to be sent to combat the plague where it was virulent. Had the same questions been addressed to the Sisters of Charity or the Sisters of any other religious order devoted to the care of the sick the same answer would have been received. And yet these are the victims of persecution in liberty loving France!

Only Too True.

The members of the A. P. A. are active. They lose no opportunity to use the daily press to scatter their ideas among the people. They defend their organization as soon as it is attacked and they persist in spreading their falsehoods and forgeries against the Catholic Church. Their alertness is admirable. When Catholics, however, see their deceitful articles in the papers, what do they do? Reply to them? No, indeed; that would cost them a little exertion and a two-cent postage stamp. They permit the poison to circulate among millions of their neighbors, for whose conversion they are responsible, and trouble themselves not to provide the antidote. Would to God that they were as zealous for good as the Know Nothings are for evil!—N. Y. Catholic Review.

"Brace up"

It is a tantalizing admonition to those who at this season feel all tired out, weak, without appetite and discouraged. But the way in which Hood's Sarsaparilla builds up the tired frame and gives a good appetite, is really wonderful. So we say, "Take Hood's and it will brace you up."

For a general family cathartic we confidently recommend Hood's Pills. Minard's Liniment for sale everywhere.

CHAPELS IN CITY HOMES.

Places of Worship in Some New York Mansions—Mrs. Hecker's Famous Room.

The private chapels in New York formed the theme of an illustrated article in a recent issue of the New York Recorder, from which it is learned that there are now some twenty worthy of extended note—eleven in the city and the others in country houses—up the Hudson, down the bay and among the Oranges.

The most famous private chapel in New York belongs to Mrs. Josephine Hecker, widow of George V. Hecker, and sister-in-law of the distinguished Paulist, the late Rev. Isaac Hecker. Through a long and happy married life she had the love and devotion of two brothers whose acquaintance was considered an honor and an education. Mrs. Hecker moved into her present home in 1868, and for years the brilliant and gifted radical lived with her family. When Mrs. Hecker's health became so delicate as to interrupt her church life she arranged to have a private chapel in the house. Father Hecker designed the little altar, collected the decorative furniture and secured from Pope Pius IX. the right to solemnize church services in the little chapel, a privilege never before granted a foreigner. During the five years that he lived in the Madison avenue home he sang Mass every morning that his health permitted.

SOME STRIKING FEATURES. Guests and family friends frequently attended and occasionally there was a short address. Aside from a delightful personality, he had a glorious voice and his speech was music to the ear. His illness lasted eleven years after he left his brother's home to die in the Paulist rectory, and although no services have been held since, the little chapel holds the tenderest memories for Mrs. Hecker. The most striking feature is a large stained-glass window, representing St. George and St. Teresa—one the hero of Mrs. Hecker's childhood and the other selected because it was in the old church of St. Teresa, in Butte street, that she was made a Catholic. The windows were bought in Munich, and Dr. Hecker superintended the jewel glass framing. The old painting of St. Catherine and St. Teresa he brought from Genoa, and the sculptured ivory crucifix from Rome. At the foot of the cross are figures of Mary Magdalen and St. John, also treasures of art. The brass altar candlesticks, picked up in Nuremberg, may have been the property of Albrecht Durer. They are graceful and delicate in design, exquisitely painted and studded with mock gems. The history of the gold chalice is sacred. Draperies, vestments, a holy water receptacle of royal Dresden china and the five or six prie-dieu of maroon velvet were also gifts of "Earnest, the Truth Seeker, as he was called by Hawthorne and Ripley in Brook Farm, where he made such good bread and so many friends.

EXCEPTIONALLY HONORED. Mrs. Joseph J. O'Donohue is the only lady in New York who can have Mass celebrated at home. Her health is very delicate, and when she does not feel like going to St. Patrick's Cathedral, she can ring up the rectory or the Bishop's palace and a priest will be at her service. This privilege was granted by the Pope of Rome as a recognition of her great work among the parish poor. Aside from Mass and Vespers, wedding, baptismal and communion services have been solemnized. When her younger son was married Mrs. O'Donohue was too ill to go to Chicago, although most desirous of attending his wedding. Miss O'Connell, the bride-elect, started the windiest division of the Windy City by recalling her cards and changing the place from the Notre Dame Cathedral of Chicago to the chapel adjoining Mrs. O'Donohue's sitting room. It has accommodated them, when the folding doors are thrown back, for two hundred.

The altar and fittings are black walnut, the ornaments are souvenirs of travel or visiting clergymen, and the draperies and vestments, which are sufficient for ceremonious rites, were made in Paris. Before reaching New York they made the circuit of the globe, owing to the blunder of a French customs officer, who shipped them to "Mr. Donohue, of Japan."

One of the uptown magazine publishers spends annually for chapel services a sum that would pay the living expenses of some of his regular contributors. When he supported a country church, the clergyman celebrated Mass and was employed during the day as tutor to one of the coming editors. There was a regular church programme on Sunday, attended by the entire household, and the floral decorations, always beautiful, were superb on the occasion of house parties, family birthdays, etc.

A Member of the Ontario Board of Health Says: "I have prescribed Scott's Emulsion in Consumption and even when the digestive powers were weak it has been followed by good results." H. P. YEOMANS A. B., M. D. It has been Proved.

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CONVERSION OF HERETICS AND UNBELIEVERS.

Canadian Messenger of the Sacred Heart.

To understand fully how great an evil heresy or unbelief is we should first consider, in the light of heaven, what an incomparable boon our faith is, especially that lively faith which it is in the power of every child of the Church to render more intense within him. We should also in some degree have experienced the consolations of hope, or we should have at least some idea of how far-reaching it is, how potent, since it inspires the Christian, exposed to endless trials and afflictions, with so much true joy, security and strength.

How sad must not be the lot of all those to whom the inestimable advantages which go hand in hand with faith and hope are unknown! And yet, while we are in possession of them, while nations are shut out from their enjoyment, and though the light of truth has been shining upon the world for high two thousand years, they still are groping in the shadow of heresy or unbelief. It is for this reason we feel that it is a duty to pray unceasingly for their conversion. And here, it would be well to remark, that under that general term of unbeliever those persons should be classed, who, having lost faith in the supernatural, have not retained even as things to be believed by human faith any portion of those great truths of religion so salutary and so necessary for fallen humanity.

The present would seem to be a favorable time to pray for those outside the pale of the Church. How many earnest young men do we not meet every day, who have been baptized, and who consequently bear on their souls the indelible imprint of the sacrament, and who, not being in possession of the truth, are urged on by a mysterious power within them to strive after a something to them unknown, and after which their hearts yearn? They are eager to believe and eager to hope. They have no peace of mind, for they feel the need of basing their actions on some tangible belief.

How many are there not of this class who would be far better Catholics than many among us, had God vouchsafed to them but one-half the opportunities He has given to us! How they would appreciate, after so many restless years, the happiness of feeling that their mind was at rest in the possession of truth beyond doubt or question! How consoling they would find the practice of religion and the fruits of the sacraments! And to think that that grace of conversion, at least for some among them, depends upon our prayers!

Would we understand fully how urgent the case is, and how indispensable it is for us to hasten, were it but by a day, the conversion of unbelievers of every shade, we must learn to look out beyond our own circumscribed horizon, and consider the deplorable state of other civilized countries. There the peril is becoming more imminent from day to day, the pernicious formulas of Socialism are accepted by the masses; the laboring classes, which from the great bulk of the population in every country, are awaiting but the signal of their leaders, and the fruits will shake the very basis of society. Farther west, even unfriendly to the Church, are beginning to acknowledge that the sole and sovereign remedy for the evil is a return full and entire to the saving principles of Catholicism.

Were Europe and America now thoroughly Catholic, would it be too much to say that, in all probability, the whole world would soon acknowledge the benign sway of the Church? Can we conceive anything which would render us more agreeable in the sight of God than that, becoming for others the heralds of faith, we should lead them back into the fold over which Jesus Christ presides as the Divine Shepherd? Powerless alone, our united prayers can compass this great end, and it is for this that we are to pray with more than usual fervor during the month consecrated to the devotion of the Mother of God.

PRAYER. O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins and for all requests presented through the Apostleship of Prayer: in particular for the conversion of heretics and unbelievers. Amen.

Sample Chocolate Free. A postal card addressed to C. Alfred Chouinard, Montreal, will secure you samples of Menier's delicious imported Chocolate, with directions for using.

Scraped With a Rasp. SIR—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Dr. Wood's Norway Fine Syrup I found the first dose gave relief, and the second bottle completely cured me.

MISS A. A. DOWNEY, Manotia, Ont. Mr. Thomas Ballard, Syracuse, N. Y. writes: "I have been afflicted for nearly a year with that most-to-be-dreaded disease, Dyspepsia, and at times worn out with pain and want of sleep, and after trying almost everything recommended, I tried one box of Parnell's Peppermint Pills. I am now nearly well, and believe they will cure me. I would not be without them for any money."

A Complicated Case. DEAR SIRS—I was troubled with biliousness, headache and loss of appetite. I could not rest at night, and was very weak, but after using three bottles of V. B. B. my appetite is good and I am better than for years past. I would not now be without V. B. B., and am also giving it to my children.

MRS. WALTER BURNS, Matilda, N. S. My Little Boy. GENTLEMEN—My little boy had a severe hacking cough and could not sleep at night. I tried Hagyard's Pectoral Balsam and it cured him very quickly. Mrs. J. HACKETT, Linwood, Ont.

THE RELIGIOUS SPIRIT OF "EVANGELINE."

Its Purity, Beauty and Simplicity.

"But a celestial brightness, a more ethereal beauty. Shining face and ennobled form, when, after confession, Homeward serenely she walked with God's benediction upon her."

Words are powerless to describe my feelings on first reading Longfellow's "Evangeline." I was, as it were, lifted up and transported from my surroundings to a strange but better world—a world the inhabitants of which were sinless, simple, loving, honest and undefiled by the miserly grasping after riches which is the chief characteristic of the present generation.

Who can follow the simple life of Evangeline as the poet paints it—in glowing colors, but rather in tints that give expression in the most lovable manner to her beauty and artlessness—without having his better feelings rise up in the ascendancy: without wishing that he, too, might lead the simple, God-fearing life of these Norman peasants, who

"Dwelt in the love of God and of man." Men were they who blushed not on account of their religion, but rather glorified on being Catholics. Like true children of God, they allowed themselves to be led, both in spiritual and temporal matters, by the man of whom our poet says:

"Revered walked he among them, and up rose matrons and maidens, Halting his slow approach with words of affectionate welcome."

Oh! that we had many more like that simple Acadian priest, many more like those poor Acadian farmers who though driven from their childhood homes to seek new abodes, they knew not where—in a strange country, amongst a people who were foreign to them in nearly everything—yet always trusted in their Maker who marks the tiniest sparrow when it falls, never doubting in Him whom they in their prosperity had served so faithfully! Truly, Longfellow must have been at heart a Catholic, or he could never have written a poem so imbued with the teachings of the Church of Christ.

It would seem as though the poet were inspired: for everywhere in the poem we feel as though something superhuman is appealing to our better nature, imploring that we, too, should throw off the yoke that binds us to this sordid world, and follow in the footsteps of God-fearing men whom our poet has portrayed to us in such an inimitable manner.

The religious spirit of the poem is purely Catholic; nothing can be found, from the first line to the last, that is contrary to the teachings of the Church: the poem is rather in the fullest accord with the doctrines of Catholicity. — J. C. M. in Notre Dame Scholastic.

"The flowers that bloom in the Spring" are not more vigorous than are those persons who purify their blood with Ayer's Sarsaparilla. The fabled Elixer Vitæ could scarcely impart greater vivacity to the countenance than this wonderful medicine.

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SIRs—For chapped hands, sore throat and frost bites I find nothing exceeds Hagyard's Yellow Oil. I had my feet frozen three years ago, and obtained no relief until I used Hagyard's Yellow Oil, which soon healed up the frozen part.

CHAS. LONGMUIR, Alameda, N. W. T. Scepticism.—This is unhappily an age of scepticism, but there is one point upon which persons acquainted with the subject agree, namely, that DR. THOMAS' ELECTRIC OIL is a medicine which can be relied upon to cure a cough, remove pain, heal sores of various kinds, and benefit any inflamed portion of the body to which it is applied.

Mr. John Anderson, Grassmere, Ont., writes: "The Vegetable Discovery you sent me is all gone, and I am glad to say that it has greatly benefited those who have used it. One man in particular says it has made him a new man, and he cannot say too much for its cleansing and curative qualities."



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