

FIVE-MINUTE SERMON.

Fifth Sunday after Easter.

PRAYER.

"Hitherto you have not asked anything in my name. Ask and you shall receive. (St. John xvi. 24.)

Our Lord does not mean by these words that His disciples had never prayed, because otherwise they would never have become followers of Him. No man could come to Jesus unless the Father should draw him, and God always makes His graces dependent on prayer. Hence they must have prayed for the graces already received. When St. Paul was announced to be a convert to the true faith, it was said as evidence of his conversion, "Behold he prayeth." A man who does not pray cannot retain the grace of God, because prayer is of obligation and necessary to the friendship of God.

What, then, does our Lord mean when He says to His disciples, "Hitherto you have not asked anything in My name?" He would have them understand that their prayers hitherto had only been weak beginnings. This is evident from the fact that even the Apostles never realized the magnitude of their vocations until they were enlightened by the Holy Ghost on Pentecost. The mysteries of redemption, the value of suffering and the glories of martyrdom, were all hidden from their eyes, lest they should become faint-hearted and falter in the course which they had to run. Our Lord, by the words of today's Gospel, begins to lead them on, pointing out to them the means by which they are to be strengthened for their work. That means, brethren, is prayer. When ever God has a work for a man to do, He first inclines him and teaches him to pray, and when he becomes a man of prayer, and acquires the habit of constant communion with God, then he is fit to do anything for God.

We have all of us got a great work to do—the work of our eternal salvation. "For straight is the gate and narrow is the way that leadeth to eternal life, and few there be who find it." It is a mistake to suppose that we are going to be saved by the mere desire of not being lost, otherwise every one would be saved because no one wishes to be lost. But we have got to work for the reward of eternal happiness if we would attain it; and the first requisite for the accomplishment of that work is prayer. There is one thing that makes that work easy even to the weakest of mortals, and that word is prayer. Have you done nothing as yet? Intemperance too strong for you to try and overcome it? Then you have not as yet learned to pray. Become a man of prayer and all will be changed with you. Good works will become a pleasure; difficulties will be conquered, and your life, instead of being wasted by sin, will be employed for God and your own welfare in time and in eternity.

Now, the grace to pray is the easiest of all graces to obtain. Because God wishes all men to be saved, says St. Alphonsus, He gives all men the ability to pray. Sinners can pray. One is not required to be in the state of grace in order to pray. And if a sinner, no matter how deep his guilt may be, prays sincerely and continually, he is just as certain to obtain the grace of repentance as the rays of the warm spring sun are sure to drive away frost.

We have no excuse for a life of sin, because we have a remedy in prayer. "Ask and you shall receive," says our Lord. The promise here given is infallible. All we have to do is to ask. And how does a man ask if he really is anxious to get a favor? He never gets weary of making his petitions. Suppose that you wished some man to give you employment. You would not hesitate to ask him for it if you thought there was the slightest chance for you to get it. So we should act towards God. We should be just as earnest as we are in seeking worldly advantage, and then God will not disappoint us, although men may do so. God has few petitioners at His court, although He has all the riches of the universe at His disposal, but those who are most urgent and frequent in asking for His favors are His best friends.

In The Wrong Place.

They tell about a church with ritualistic tendencies. It seems that an usher showed a colored woman up to a front seat and that during the beautiful service, with its wonderful music of his sweet voices and grand orchestral accompaniment, the usher suddenly noticed that the visitor was swaying and fro in an agitated manner. Hurrying up the aisle, he scented himself beside her and asked her if she were ill. She promptly replied that she was not, but that she felt so queer that she thought she must be "getting religion."

"Then," whispered the usher, excitedly, "you must get right out of here." This church is no place for that sort of thing!

Care of the Complexion.

It is a well known fact that a torpid liver produces a sallow face and a dull yellow complexion. You need not expect a clear, beautiful complexion if the blood is rendered impure by a sluggish action of the liver, which cannot properly perform its function of purifying and filtering all impurities from the blood. Ladies, Dr. Chase's Kidney-Liver Pills is an invaluable remedy, for by their action on the liver and blood they promote true beauty by rendering the blood pure. This is the secret.

The Best Pills.—Mr. Wm. Vandervoort, Sydney Crossing, Ont., writes: "We have been using Parmentier's Pills, and find them by far the best pills we ever used." For delicate and debilitated constitutions these act like a charm. Taken in small doses, the effect is both tonic and stimulant, mildly exciting the secretions of the body, giving tone and vigor.

POPULAR PROTESTANT CONTRAVERSARY.

Sacred Heart Review.

I have promised a somewhat detailed examination of the Rev. Isaac J. Lansing's book, "Romanism and the Republic." It deserves this, because it would be hard to come across a more perfect embodiment of the lowest and most dangerous stratum of Protestant controversy. Almost every current misrepresentation of Roman Catholic doctrine and history is found here. How widely the book itself is now selling, I do not know. An eminent Congregational minister of Boston assures me of his belief that the sale has almost stopped. On the other hand, a gentleman who holds a very important charge of the Methodist Episcopal Church writes to me with great indignation of the way in which the worthless and mischievous thing is vended at meetings of conferences and presbyteries, expressing his opinion that it is still capable of working much harm. Among the classes that are most apt to read it, its vulgar abusiveness and unrestrained animosity would commend it the more. Multitudes that would dislike such a tone in treating of Mormons and Turks, would hold themselves bound to thank God that He has raised up such a hero of the faith against the unmentionable Papists. Things that are logically impossible are sometimes practically possible, and it is fair to say of this book that its ignorance is only exceeded by its malice, and its malice by its ignorance. Setting aside works of obscenity and personal libels, it is probably the wickedest book that has ever been written in New England. Not because written by the wickedest man, or in the wickedest intent. Far from it. It was said in a ministers' meeting, in excuse for Mr. Lansing's libelous attack on the President, that his hatred of evil was so great as sometimes to be precipitate. A wretched excuse. Mr. Lansing, himself so insignificant and illiterate, ought to count it an honor that I am about to liken him to a person so high in rank and eminent in accomplishments as the first English Mary. Froude says that no woman ever lived less capable of doing what she knew to be wrong than Mary Tudor. Yet to burn Protestants or hang, draw and quarter Catholics is none the less an evil thing because the one that does it thinks he is doing God service. When Cranmer burnt those inoffensive Baptist women, in spite of the tears of Edward VI, he doubtless thought he was performing a very virtuous action, but it greatly diminishes our sympathy with his own final fate. What restrains Lansing and his fellows is the force of law and education, certainly not the want of malevolence.

The spirit of this whole book, from beginning to end, is that which St. Paul calls "rejoicing in iniquity." Much which he alleges we know to be fact. Yet were it all fact, the evil delight with which he and other such writers gloat over it is abominable.

We begin with some of the grossest examples of ignorance. On page 49 we are told that the Fourth Jesuit Vow is a vow "of absolute obedience to the Pope." It is no such thing. It is a vow of absolute obedience to the Pope "concerning missions." The Professor promises to go, promptly and at his own expense, to any part of the world to which the Pope may send him, on any errand concerning "the glory of God and the advancement of the Christian religion." This and nothing else.

A vow of absolute obedience is taken by no one. The Constitutions expressly declare that the duty of obedience to a superior stops if the latter enacts "any manner of sin" (*aliquod peccati genus*). So, too, they declare, that the general duty of obedience to the Pope (of course in matters of religion) is owing so far as it is consistent *cum charitate*, that is, as I need not tell Catholics, with supreme love to God and equal love to man. Of these limitations Mr. Lansing says nothing. It is not to be supposed that he has ever himself examined the Constitutions (it would be amusing to see him trying to make them out), and his authorities have taken good care not to mention these limits of obedience. This being so, it would be to his credit that he does not repeat Doctor Littledale's stupid and slanderous misinterpretation of "*obedientia ad peccatum*" but leaves it to the editor of the Cambridge Tribune, were it not that he virtually does the same thing by declaring it to be a Jesuit doctrine "that the end justifies the means." What does this signify? That if an end is good, every means to it is good which does not cross a better end? In this sense everybody believes that the end sanctifies the means. Or does it signify that a means to a good end is good even if it contradicts a better end? In this sense nobody believes or can believe that the end justifies the means. There are very wide differences as to the application of these two principles; as to the principles themselves there can not possibly be any difference among sane men.

Mr. Lansing's description of Jesuit history is the ordinary farrago of fact and fiction, and malignant conjecture, carefully leaving out the rich chapters of good wrought. It is such an account as might be expected of such a man. Still, he deserves credit for only having let the Jesuits poison four Popes. He might just as well have thrown in half a dozen more. When an infirm old man dies suddenly in malarious Rome (whose fevers, as Zola remarks, work precisely like quick poison), Doctor Lansing has but to book it as another instance of Jesuit murderousness. His moderation is to be commended.

Doctor Dollinger, who certainly hated the Jesuits intensely enough, and whose knowledge many times exceeded (if it were possible) even Lansing's ignorance, does not allow that even Clement XIV. was poisoned, but says he died for fear he should be poisoned. This is not mentioned by Mr. Lansing. It is no way likely he has ever heard of it. For our part, we are disposed to maintain that Alexander VI. was poisoned by the Jesuits. To be sure he died thirty seven years before the order was established. No matter for that. He was poisoned "prophetically," as rhetoricians would say. Dr. Lansing, making a delicious muddle of Papal namesakes, tells us that Bellarmine prophesied that Clement would die within the year. As Bellarmine died eighty-four years before Clement XIV. was born, he could only have known of his death prophetically, and we may as well have a prophetic poisoning as a prophetic knowledge of one. That Herzog's intense Protestantism treats two, and if I remember right three, of these four supposed poisonings as mere fables, signifies nothing. It is not likely that Lansing ever heard of this. Indeed, so dense was his ignorance of Papal as of general history, that I have not yet ceased marveling that he actually gives his right number to each of these four Popes.

On page 60 he says, speaking of the loss of the temporal power: "Since then the Infallible has whined and protested, begged and threatened, but he is an Italian subject against his will, and must be while he stays in Rome." Now it might be thought that generous and cultivated feeling would have a measure of respectful sympathy with an ancient monarchy, founded, no on usurpation, but on free gift, after a duration of a thousand years, even if he thought, as I think, that the time had come for the Papacy to seek more refined guarantees of its spiritual independence. But to appeal to cultivated or generous feeling would be to cast pearls before swine. Let us then turn to simple fact. In the first place, "the Infallible" here is a purely impertinent phrase. As Pius IX. himself has declared, the Pope's relations to the civil power are no part of his infallibility.

Indeed, in this case it is plain that they cannot be. As Pius says in his conciliar definition in the *Pastor Aeternus*, the Holy Spirit has not promised Peter and his successors to disclose to them new doctrines to publish, but has promised His infallible assistance to enable them to keep faithfully the truths contained in the original deposit. Now the original revelation was given to the apostles almost eight hundred years before the Papal State was created. It is plain, then, that the existence of the Papal State can never be defined as a doctrine of faith or morals. The term "Infallible," therefore, is here so impudently applied.

Furthermore, the statement that the Pope is an Italian subject is a pure falsehood. No one would be more scandalized to hear it than King Humbert. Italian law recognizes the Pope as a sovereign prince of impartial rank. It declares his person equally inviolable with that of the King, not subject to be called before any civil court. His palaces may not be entered by an Italian functionary without his consent. He, like the King, is to have unrestricted and gratuitous use of the post office and telegraph. He is recognized as having the unlimited right of sending and receiving envoys of every rank, and those accredited to him enjoy throughout the kingdom exactly the same immunities as those accredited to the King. While Humbert recognizes himself unhesitatingly as spiritually subject to the Pope, he does not regard the Pope as spiritually or temporally subject to him. Were Lansing to read this chapter of his to the present King of Italy he would receive such a rebuff as Victor Emmanuel gave to the magistrates of Edinburgh when these tried to court his favor by using insulting language to the Holy See.

We come next to a far grosser instance of contemptuous ignorance, namely, his utter perversion of the Roman Catholic doctrine of marriage.

Charles C. Starbuck.

Andover, Mass.

TO BE CONTINUED.

Thanksgiving After Confession.

It is proper to make an act of thanks giving after Confession for the grace of receiving the Sacrament of Penance. Oh, if the souls of the damned could only be placed back on earth, with a God-given opportunity to be forgiven, how well they would prepare themselves with contrition and a firm purpose of amendment; how willingly they would acknowledge their sins; how joyfully they would receive their penance; how happily they would bow down for the blessed absolution, and how gratefully they would thank God for the grace to be forgiven.—Catholic Columbian.

Better Than Klondike Gold

Is health and strength gained by taking Hood's Sarsaparilla, the great blood purifier. It fortifies the whole system and gives you such strength that nervous troubles cease, and work which seemed wearing and laborious, becomes easy and is cheerfully performed. It has done this for others, it will for you.

Hood's PILLS are the best family cathartic and liver tonic. Gentle, reliable, sure.

Fever and Ague and bilious derangements are positively cured by the use of Parmentier's Pills. They not only cleanse the stomach and bowels from all bilious matter, but they open the excretory vessels, causing them to pour copious effusions from the blood into the bowels, after which the corrupted mass is thrown out by the natural passage of the body. They are used as a general family medicine with the best results.

ANOTHER LOURDES MIRACLE.

The Cure of a Sister Nun Graphically Described by an Irish Nun at Paris.

A graphic account of a wonderful cure, in fact, a miracle, at Lourdes, has been received by the Reverend Mother of an English convent. The writer, an Irish nun in Paris, who was a witness of the miracle, was unaware that her beautiful account of the cure of a sister nun would find its way into print, but the certain evidence of miraculous intervention was too strong to be kept from the public.

The nun in her letter states that Sister M. Amanda was suffering in Madrid from a disease of the spinal cord, which a number of reputable doctors, including the court physician, had pronounced incurable. She was on her way to visit a famous specialist at Montpellier, when a remarkable occurrence sent her to Lourdes. In a vision she seemed to be visited by a Sister lately dead, who said to her in the depths of her soul that she should go to Lourdes and be cured by Our Lady when bathing in the piscina. Sister M. Amanda, upon whom this made a profound impression, but who was afraid that her imagination had played her a trick, did not speak of it to anyone. "If," thought she, "the Blessed Virgin wishes to cure me she is powerful enough to change the route of our journey and make me go by Lourdes." In the morning came a letter from M. M. Celestine, deciding that the journey should be made via Tarbes, and thus enable the poor sick Sister to sleep a night at the convent at Lourdes, thus avoiding spending a night among strangers at Barcelona. When Mere M. Rosario read this letter to Sister M. Amanda her face became radiant, and being asked the reason, "It is," replied she, "that the Blessed Virgin wishes to cure me," and she told the mother all that had happened during the preceding night, adding her profound conviction of being cured.

On Thursday, Jan. 27, writes the Irish nun, it was decided that Sister M. Amanda should bathe in the piscina. Then she continues:

M. M. Enguin, who had a bad cold, could not, to her great regret, accompany her, but Sisters St. Francis and Angeles were her happy companions.

At 8:30 they went to the grotto to finish the novena, and prayed fervently on the very spot the Blessed Virgin had appeared to Bernadette. During this time we at Paris were engaged in fervent prayer. We had a firm conviction that our Blessed Lady would hear our prayers.

After having drunk at the miraculous spring, our three Sisters went to the piscina. They chose that part where the image of Mary is sculptured in the marble, and where it is said the most wonderful miracles have taken place.

Kneeling in the piscina, they recited the Creed and then Sister M. Amanda stretched herself out so as to bathe her head and neck, where she suffered most pain. The Sisters who helped her were more dead than alive on seeing her trembling with cold and as pale as death; but, reanimating their faith, they commenced the litanies, Sister M. Amanda repeating the invocations and the other answering. When they came to the invocation, "Queen conceived without original sin," they repeated it three times. At that moment Sister Amanda, with a sudden movement, opened her arms, which up to this she had kept crossed on her breast, pressing the package of intentions which the Sisters at Madrid had given her. "What is the matter?" inquired Sister M. Angeles. "It is done," answered she; "I am cured."

Quickly our dear Sister is taken from the piscina. Her joy was so great, her emotion so profound, that we were obliged to help her dress herself. Then she almost ran to the grotto to thank Our Lady and fasten her crucifix as an ex-voto. In the hope of hearing a Mass in thanksgiving she went in all haste towards the Basilica, and met the Benedictine Father, who was just leaving the basilica after having said his Mass for her cure. He stopped her, and, not recognizing her, said: "What of the sick Sister?" "I am the Sister," she replied; "I am cured." The poor Father was unable to speak, and could scarcely believe his eyes that she was the same Sister whom he had seen an hour before trying to drag herself to the grotto not able to walk a step without stumbling. He told the Sisters that at the elevation of this Mass he had felt deeply touched—so much so that he could hardly pronounce the sacramental words. This was just the moment when the Sister had called out "I am cured!"—the moment, a thousand times blessed, when the gentle hand of the Immaculate Virgin was placed on the soul of her child, giving to us all a sensible proof of her merciful tenderness. What hymns of thanksgiving were sent up to heaven, first at Lourdes, then Paris, Madrid and Montpellier, where telegrams were sent to tell of the wonders Our Lady had wrought.

Its Cause and Cure.

Cold weather, shivering, no heat to sustain, is caused, because ill nourished. This is either because the starched foods are improperly eaten upon by the digestive juices or the only constituents of the food are not assimilated. Cod Liver Oil combined with Maltine supplies this deficiency, for the oil, rendered palatable and easy of digestion, is at once assimilated and stored up in the form of adipose tissue. Besides this the maltine renders soluble the starched foods—whose special function is to supply heat or fatty tissue—thus affording material necessary to supply the waste of the body. Maltine with Cod Liver Oil is at once a food, body builder, and medicine, incomparably superior to any preparation for the consumptive or debilitated. Verify this by a trial.



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Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

During recent years an important change has taken place in the treatment of certain diseases of the air passages. While formerly it was the custom to rely almost entirely on internal medicines in this treatment, the importance of direct applications of medicines to the diseased parts is becoming more and more generally recognized.

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THE PATRONAGE OF ST. JOSEPH.

Why do we believe that St. Joseph is the greatest saint after the Blessed Virgin, and therefore most powerful after her in his intercession with God?

To answer this question we must consider as best we can the nature of his relationship with God, for by this alone can the greatness of sanctity be measured. That this relationship was a special one is beyond doubt, for not only did it exist between himself and Jesus and Mary, but even with the ever adorable Trinity; since he, like the Blessed Virgin, was destined for all eternity to fulfill a peculiar office in the divine economy of the mystery of the Incarnation. It was God's will that Joseph should come in contact and have relations with two agents of the mystery—with Jesus and Mary.

Let us, with the eyes of faith, for they are keener than the eyes of sense, look more closely into his relationship, first with Jesus and then with Mary, and perhaps we may catch a glimpse of the greatness of our saint and prove his power of intercession.

With regard to Jesus—St. Joseph was His father in everything but generation, and although he did not possess fatherhood in the ordinary sense of the word, nevertheless the God Who sustains and Who sometimes suspends the laws of nature breathed into his soul a parent's love and gave him the rights of a father, and therefore was called Holy Writ verify these rights when it tells of Our Lord's obedience to him and to the Blessed Virgin "and He was subject to them." It supports a paternal claim when it gives him the privilege of naming the Holy Child, "and thou shalt call His name Jesus." It shows that he was allowed to address the only-begotten of the Father as "My Son"—a dignity possessed by two other beings only—God and the Virgin Mother; for was He not called "the carpenter's son?" and did not His Mother say to Him, "Son, why hast Thou done so to us? Behold Thy father and I have sought Thee, sorrowing."

So much for a few phases of the spiritual intimacy which St. Joseph had with Christ and therefore with God.

Considering his relation to our Blessed Mother—she was his Virgin wife as she was also the immaculate Bride of the Holy Ghost, and the nature of the spousal contract being forever virginal, made the contracting parties more acceptable; for the spiritual not only purifies but intensifies to an almost infinite degree the power of love. To be sure, there is no equality between the persons concerned in this marriage, but there is, nevertheless, a proof of the nearness of St. Joseph's relationship with God the Father and with the Blessed Virgin; for indeed he must have been a great saint to have been raised to the exalted position of having something in common with the Most High and of being the husband of her who possessed in all its fulness the richness of divine grace. Did not even heaven stoop to reveal to him the mystery of the ages—the scheme of the Redemption?

Now, the nearness of St. Joseph's relationship with God is obvious from what we have said, and that he is nearest after the Blessed Virgin in this relationship is also obvious; and since we measure sanctity by the degree of nearness to God, we therefore conclude

that he is the greatest saint after the Blessed Virgin. From this follows, as a natural sequence, the theological fact that he is most powerful after her in intercession with God. For the more familiar becomes the intercourse with the intercessor, the more does love exert, and consequently the more efficient becomes the intercession. Since, then, it is certain that he is so powerful in intercession, let us resolve to make him our intercessor before God.—Sacred Heart Review.

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No experience necessary; everybody wants to buy our celebrated Flavoring Powders, used to flavor pies, cakes, candies, etc., and no family can be without them. Our powder sells itself, as everywhere you place one, from two to six are ordered immediately. References given, commercial agencies, banks, merchants, etc., etc. All letters of inquiry promptly replied to when our celebrated Flavoring Powders, used to flavor pies, cakes, candies, etc., and no family can be without them. Our powder sells itself, as everywhere you place one, from two to six are ordered immediately. References given, commercial agencies, banks, merchants, etc., etc. All letters of inquiry promptly replied to when our celebrated Flavoring Powders, used to flavor pies, cakes, candies, etc., and no family can be without them. Our powder sells itself, as everywhere you place one, from two to six are ordered immediately. 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