ACADEMY OF THE SACRED HEART.

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers. reached in their Church of St. Paul the Apostle, Fifty ninth Street and Ninth Avenue, New York.

TWENTY-THIRD SUNDAY AFTER PENTECOST. "Yea, rather blessed are they who hear the Word of God and keep it."-Gospel of the Feast.

These words of Christ have been put forth by non-Catholics as an objection to the honor paid to the Blessed Viigin. On what they base their objection is hard for us to see. The meaning of the words themselves is clear and forcible, and it is this: You are perfectly correct in your statement regarding My Mother; she is blessed because her womb was the temp'e, heaven and throne of the glorious Son of God. But this is a special privilege granted only to one. No other being can aspire to it.

There is another and higher b'essedness which is open to all, one which springs

which is open to all, one which springs from another source and is more fruitful in its results, which you seem to overlook.
You admire a thing which you cannot have, and pay no heed to what is offered

The blessedness that belongs to the faithful keeping of God's will is greater because the end of it is the eternal enjoy-ment of God in heaven. The mere fact of giving birth to the Son of God would not entitie such an one to a life of glory hereafter. What is required for entrance into Paradise is a careful discharge of the

But did Our Lady in having the blessedness that was connected with the Divine maternity fail to possess the nobler blessedness which the humblest of us can gain? No. It was necessary for her to be a sharer in the common inheritance of man before she should be worthy of a singular dignity. Mary had to keep the Word of God like other mortals, and it was because she had kept it in so excellent a manner in a way never wait on her again."

Harry was a kind hearted little boy, and dearly loved his little sister, and she had only been sick a few days; he did not consider her dangerously ill, but this was no comfort to him when she was gone.

"O, mother!" he would say, "if I had only brought that water for her I could bear it, but now she is where I can never, and she had only been sick a few days; he did not consider her dangerously ill, but this was no comfort to him when she was gone. excellent a manner, in a way never observed before or after, that she merited the incomparable distinction of being the Mother of God. Mary, therefore, not only enjoyed the blessedness that was peculiarly hers, but the greater blessedness which is within the reach of all the world. The illustrious Doctôr of the Church, St. Augustine, teaches the same truth: "The maternity of Mary would have been of no value unless she carried Christ more happily in her heart than in her body. Mary was therefore more blessed in receiving the faith of Christ than in conceiving His body." the incomparable distinction of being the

ceiving His body."

And now, my brethren, what have you in possto say for yourselvee? Are you in possession of the blessedness which even Mary could not do without? If not, why not? Whose fault is it? Yours or God's? It is offered to you; why do you not accept it?

It?
To day is the last Sunday of the Christian year, and it is very suitable that you should examine and see how you stand in respect to your eternal destiny. The terms of salvation are few and easy—"hear the word of God and keep it." How many men and women there are who attend Mass and other devotional services regularly and even some that take part regularly, and even some that take part in sodalities, guilds and other pious assoin sodalities, guilds and other pious associations, who show little or no evidence of "keeping" the Word of God. They are very ready to "hear" because that costs nothing—no labor of the body, no effort of the will, no anguish of the heart. Such persons like to pass off for good, practical Christians. Their condition is well described by the Psalmist, who says "they honor God with their lips while their hearts are far removed from Him."

Away with such hypocrist! The Cath-

Away with such hypocries! The Catholic Church needs none of it. God and the Church demand that we should be such as we appear in the eyes of our friends. What is wanted in these degenerate days is the practice of solid virtue such as will preserve a man in a state of grace. The saving of our souls is a very serious business and it can only be done by those who are sincere and have a real desire and intention of loving and serving God. It will not do for those people to say that they cannot keep the Word of God, it is too hard? God never puts on us a burden which we are not able to carry. He knows what we can do and He is ready in any emergency to help us with His grace. If we are sincere and do all that we are able to and throw no all that we are able to and throw no obstacle in the way of divine grace, we have nothing to fear. Our mone should be, "Work and pray."

The Workingman's Property.

Cardinal Manning. The patrimony of a poor man lies in the strength and dexterity of his hands, and to hinder him from employing this strength and dexterity in what manner he thinks proper, without injury to his neighbor, is a plain violation of a most sacred right. I claim for labor the rights of property. There is no personal property so strictly one's own. The strength and so strictly one's own. The strength and skill that are in a man are as much his own as his life-blood. Tho workingman carries his property with him as ready money. He can buy with it and he can sell it. Labor has a right to liberty. I claim for labor the rights of capital. It is capital in the truest sense. Labor has a right to the ready what it has a right to the ready when the ready was the ready when the ready was a sell that the ready was a ready was a ready to the ready was a right, not only to freedom, but it has a

Horsferd's Acid Phosphate

right to protect itself.

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CHILDREN'S CORNER.

Little Madie. "Hand me some water, Buddy, won't

"In a minute, Madie." And Madie's fevered cheeks were pressed again to the pillow; and little Harry's hands went on as busily as ever

her brother for an act of kindness; ere another day had passed she stood beside the river of life and drank of its cool

the river of life and drank of its cool water, never to thirst again.

And of all who wept over that little coffin there was none who shed more bitter tears than that little boy, who could not forget that he had refused the last request of his little sister.

Little children, are you kind and pleasant to one another? or are you cross

sant to one another? or are you cross and selfish? Remember, then, that the time may come when they will be beyond your reach; and then, O how gladly would you give all you possess to have them back again. Harry was a kind hearted little boy,

never wait on her again."

Think of this when you are tempted to quarrel, or be unkind; for do you know it one of you should die the rest would remember every act of kindness, every bitter word that had fallen from their lips? But then it would be too late to recall it, too late to ask forgiveness.

Not "Smart."

Of all forms of bad breeding, the pert, of a certain age is the most offensive and impertinent. One of these so called smart boys was once employed in the office of the treasurer of a Western railimpertinent. road. He was usually left alone in the office between the hours of eight and nine in the morning, and it was his duty to answer the questions of all callers as

clearly and politely as possible.

One morning a plainly dressed old gentleman walked quietly in, and asked

gentleman warked quiety in, and asked for the cashier.

"He's out," said the boy, without looking up from the paper he was reading.

"Do you know where he is?"

man. "Ten minutes to nine. Can I wait here for him?" "I s'pose so, though it isn't a public

The boy thought this was smart, and he chucked aloud over it. He did not offer the gentleman a chair, or lay down

the paper he held.
'I would like to write a note while I wait," said the caller, "will you please get me a piece of paper and an envelope?" The boy did so, and as he handed them to the old gentleman, he coolly said :

"Yes," was the reply, "I would like to know the name of such a smart boy as you are."

The boy felt flattered by the word smart and wishing to show the full extent of his

and wishing to show the full extent of his smartness replied:

"I'm one of John Thompson's kids. William by name, and I answer to the call of 'Billy.' But here comes the boss."

The "boss" came in; and, seeing the stranger, cried out:

"Why, Mr. Smith, how do you do? I'm delighted to see you. We—"

"Why, Mr. Smith, how do you do I I'm delighted to see you. We—"
But John Tompson's "kid" heard no more. He was looking for his hat. Mr. Smith was president of the road, and Billy heard from him later to his sorrow. Any one needing a boy of Master Billy's peculiar "smartness" might secure him, as he is still out of employment.—Youth's Communical.

A Living Image of Charity.

During two whole days of the past week the Queen of Greece was not to be seen. The 'Queen of the Poor," as she has been called, devoted these two days to visiting some of the chief charitable institutions of which Paris is so proud. institutions of which Paris is so proud. Her first visit was to the Asylum St. Jean de Dieu in the Rue Lecourbe, for deserted and incurable children. There are about 400 inmates—blind, lame, scrotulous, disabled in every w.y, beings miserable at the very birth, and doomed to be miserable to the grave.

The Queen went in incognito but who could not have been mistaken as to the royal greatness of her character on seeing

royal greatness of her character on seeing her tall figure bending down to those most diseased or loathsome, and offering that truest of alms, which consists in overcoming repugnance and drawing toward the unfortunate beings whom their own parents abandon to filth and squalor? She admired Father Gaetan

squalor? She admired Father Gaetan as he went among these 400 outcasts.

Her Majesty singled out for special sympathy Albert, a poor boy of seven, blind, pallid, scarcely alive, and attached with a kind of veneration to Father Gaetan. Little Albert, placed near the Queen while she listened to a concert arranged for her, climbed on her lap and whispered, "I am sure by the tone in which the Father speaks to you that you are a great lady, tell him that I have been good all the last few days; that will please him." The Queen listened with tears in her eyes to the confidences of this unfortunate, and then rose to speak a word of affection to the little musi-

cians, who defiled before her. The blind ones marched in a long line, the first having his two hands on the shoulders of a child not blind, the second with his hands on the shoulders of the first blind one, and so on. They knew they were marching before a living image of charity. "I have been most pleased," remarked the Queen to a visitor last night, "to see Abbe Gaetan and little Albert. They

are constantly in my mind."

Her Majesty next went to Passy, to the 'CE wre des Apprentis," conducted by the Abbe Roussel. It is one of the most beneficient institutions that can be imagined. The Abbe Roussel has 400 o 500 boys in his workshops, rescued from poverty and idleness and mostly deserted by their parents. His workshops repre-sent all handicrafts. He has supplied excellent workmen to all trades. Boys cankered by vice have left his institution cured of their physical and moral ills, having become efficient and zealous workers, and many of them are now exworkers, and many of them are now excellent fathers of families. "I am already
a grandfather," remarked the Abbe
Roussel to the Queen, who was puzzled
to know what a Catholic priest could
mean by this phrase. The Abbe added,
much to the Queen's amusement, "I am
a grandfather, because many of my
apprentices, whom I call my children,
are married and have children."

The Abbe is one of the few Frenchmen now professing attachment for England, the English counts have assigned to him a legacy of £5,000 of the range terms for a Paris orphanage. Unfortunately, England, with all her weal h, is not rich enough to pay £5,000 for every French vote to be

The Queen then went to the "Œuvredu Calvaire," an institution founded by young widows of station, who beguile the leisure afforded them by premature widowhood by tending the most revolting and incurable maladies. The Duchesse d'Uzes is one of the chief founders and most zealous nurses. Even the Queen, with all her nerve, felt a shiver; but, soon master ing her feelings in her love for the poor, she bravely advanced, extended her hand to the hands stretched out to her, and clasped that of the most loathsome and hopeless, who exclaimed, "Touch me; that will relieve me."

Beautiful Swiss Custom.

The horn of the Alps is employed in the mountainous districts of Swi zerland not solely to sound the cow call, but for another purpose, solemn and religious. As soon as the sun has disappeared in the valleys, and its last rays are just glimmering on the snowy summits of the moun-tains, the herdsman who dwells on the loftiest, takes his horn and trumpets forth—"Praise God, the Lord!" All the herdsmen in the neighborhood take their horns and repeat the words. This often continues a quarter of an hour, while on all sides the mountains echo the name of God. A solemn stillness follows; every individual offers his secret prayer on ben "Bout nine o'clock."

"It's nearly that now, isn't it? I haven't Western time."

"There's the clock," said the boy, smartly, pointing to the clock on the wall.

"Oh, yes: thank ded knees and with uncovered head. I this time it is quite dark. "Good night

The appearance of a school room is marred by untidy children. Clean faces, clean hands, combed hair and clean dress add to the cheerfulness and the health of a class room. The instances are very rare where these simple requirements cannot be obtained, and teachers should not be lax in enforcing them.

The aim of the Catholic Church is to

educate the masses to a proper under-standing of man's duties towards God and his neighbor, and thereby secure the safety of society and the eternal salva-tion of souls. Therefore is she careful nd mindful of the education of he young people; for the young are after-wards the old and the leaders or mem-

bers of society.

The promotion of parochial schools means the promotion of higher education. The vast majority of pupils will go forth from the school room to enter into business, but the rest will take advantage of the courses in colleges, seminaries and academies in greater numbers than heretofore. It is most natural to sup-pose and to believe that Catholic insti-tutions of higher education will receive the increase.

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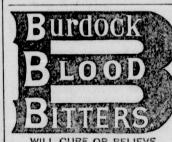
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