

FIVE-MINUTE SERMONS FOR EARLY MASS.

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

New York Catholic Review. THIRD SUNDAY OF ADVENT. "Let your modesty be known to all men."—From St. Paul's Epistle.

If all the members of this congregation do not know the name of this third Sunday of Advent, it is not for the want of being told. For the benefit of those who have short memories we will tell you again. It is so named, as some other Sundays are, from the first word of the Introit of the Mass. The first word of today's Introit is *Gaudete*, which means Rejoice.

On all occasions of rejoicing people like to be well dressed. The dress of a bride indicates the joy of her heart on her marriage day. Therefore on this Sunday, as on Mid Lent Sunday, called *Lectare* Sunday, also meaning rejoice, the priest and his ministers wear rose colored vestments at High Mass. You may be sure that in making the choice of such a color for those two Sundays the Church does what is becoming; for in the manner of dress she has both common sense and good taste; which is more than can be said for some of her children. The rose color in a penitential season, like Advent and Lent, is a color not only of joy, but of modest joy.

Let your modesty be known to all men, says St. Paul in his Epistle. So I say, that even in dress, no matter how joyous the occasion, the character of modesty ought never to be wanting in a Christian. And by modesty I mean not only decency, but also what is proper and becoming one's dress and state of life. Alas! there are Christians whose style of dress is often a *heavenly indecent*, and especially on festive occasions.

You say, Oh, Father, that is because it is the fashion. That means anything it means that it is more important to obey the whimsical laws of fashion than the everlasting precepts of the Christian Gospel. Keep your fashions of dress within the limit of common decency; and, though the priest may allow himself a smile at the absurd shapes and colors of your garments, he will not feel it his duty to find fault with them on the score of morality. Women are expected to dress with great care and modesty, and a married woman is in duty bound to adorn herself with a view to pleasing the eye of her husband. I would like to know why some daintily-dressed girls turn into such *diabolus looking* creatures soon after their marriage.

It is said, and with good reason, that a man is perfectly dressed when nobody remarks anything he has on. And I think that definition is in accordance with Christian modesty. But what shall I say of the shameful and sinful extravagance lavished in our day upon the dresses of children, as contrary to Christian moderation in expenditure, filling their young hearts with vanity, envy, sensual desires and avarice; teaching them to be spend-thrifts, and leading them to esteem a jewel or a pretty gewgaw as of more value than their virtue. A little child, or a school-girl, dressed up like a princess, is, from a Christian point of view, a scandalous and a ridiculous sight.

There has been a good deal said about people dressing according to their occultic, and with justice. For those who are obliged to work hard for their living, and at small wages, to deck themselves out in costly clothing is mere vulgar pretension, and as contrary to Christian modesty as to good taste. Be sure of one thing, that Christian modesty and good taste go together. In these days of self-indulgence—the age of the lusts of the eye, the lusts of the flesh and the pride of life—it behooves all Christians, rich and poor alike, to set a good example, and show a little of that spirit of humility and self-denial, which even the *hidel* expects to see in the disciples of Him who, though God, took upon Himself the form of a servant, and lived and died a poor man; never pretending by His outward behavior or dress to be a rich one. Put the good inspirations you have had from hearing this sermon into practice by not spending that money you intended for some useless finery, and you will have more to make the poor happy on Christmas Day.

ORDINATION AT TRIM.

From the *Drogheda Independent* we learn that on Sunday, November 16, the interesting and impressive ceremony of ordination of a young priest was performed at St. Patrick's Church, Trim, with much solemnity and in presence of a large and respectable congregation, by His Lordship the Most Rev. Dr. Nulty Bishop of Meath. The young gentleman, —Rev. C. O'Brien—who has given up his life and his talents to the service of God, is a member of a highly respectable family residing at Rushwee Slane. The father and mother of the candidate for holy orders, besides a large circle of relatives and friends, were present, and had the great satisfaction of witnessing the high hopes of the young Levite realized to the fullest fruition, at the hands of their revered Bishop. His Lordship celebrated the ordination Mass, and was assisted by a large number of clergy. Rev. Father Woods preached a very beautiful sermon on the occasion. After Mass Father Behar delivered an address thanking the Bishop for his presence and made special reference to the worthy young man who had just been ordained. Father O'Brien then bestowed his blessing upon the congregation, his mother being the first to receive the blessing of her newly ordained son. The Rev. gentleman is first cousin of Rev. J. E. O'Brien, the estimable parish priest of Danville, diocese of Hamilton.

A Wedding Present

Of practical importance would be a bottle of the only sure-pain cure—Putnam's Painless Corn Extractor—which can be had at any drug store. A continuation of the honey-moon and the removal of corns both assured by its use. Beware of imitations.

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HOW TO SERVE GOD.

London Universe. Preaching at the Church of Our Lady Help of Christians, Kentish Town, on Sunday, the Rev. Father Connolly, M. R., took for his text the words, "The kingdom of heaven is like to a grain of mustard seed which a man took and sowed in his field" (Mat. xiii. 31, 32). The Rev. preacher compared the parable with the growth and progress of the Catholic Church throughout the world, how it had sprung from a grain into an indestructible faith, which had spread its branches all over the globe—into the camp of the soldier, the Senate House, and the chamber of the King—how that faith had sprung up unnoticed, and now the recognized religion of the civilized inhabitants of the universe. This Church of our Blessed Lord was founded on the grace of God, that supernatural agency by which God works in the soul; whence it has its invisible power and influence that He spiritually exercises over the soul of man. But this marvelous influence that God had over the hearts of men, that God was daily working, hourly bringing into operation, that grace was counteracted by the base desires of man and his pursuit after temporal pleasures. In the eyes of the world the teaching of God was contemptible.

THIS WORLD CARES NOTHING for the preaching and revelation of the hidden mysteries of religion. What does the world care about Christ or His religion? What did it care about the propagation of the teaching of the Holy Gospel? Alas! it cared little whatever about God or the mission of our Lord Jesus Christ. The world only cared about those things which it can touch and feel and result in some temporal comfort. The man of fashion cared about the enjoyment of his usual luxuries, and did not think of Him to whom he owed his redemption. In these days of heresy and atheism it was indeed melancholy to witness the irreligious lives of men who knew only too well that God was their God. Our Blessed Lord says, "Without Me you can do nothing." We could not make one onward move without the special aid of Jesus Christ. No, the world did not understand what the grace of God was, and many who did made no effort to practice and take advantage of His teaching. How little the world knew of that grace that was David's food, it was David's weapon, it was Judah's strength. How little the world knows of the power of grace in the soul of man, it could not understand.

THROW LIGHT INTO THE DARKNESS OF THE DUNGEON. and console the widow in her sorrow and the exile in his affliction. God's teaching to us was not of a violent nature; He did not use force; it was by little and little that He made us virtuous. Little by little we grew up, so little by little we were associated with the will of God, and brought into spiritual contact with His angels. How many there were in the world

WHO BURIED THEMSELVES IN THE CLUSTERS and convents to pursue a spiritual life in the midst of prayer. How oftentimes it may happen a person may go into a church to scoff and ridicule the divine service of the Church, and then it may be that his heart is touched and his conscience rebuked for having never thought of his suffering Redeemer. It may be that he has heard and taken to heart some words of seeming no importance in themselves, but to him they reveal some past action of his life, and HE LISTENS WITH MORE ATTENTION TO THE WORDS

of the preacher till at last he is struck with the reality of his wickedness, and repents of those years passed in sensuality and crime. In this way it was that Magdalen was probably converted by some word of our Lord. Perhaps she heard Him saying, "Blessed are the clean of heart." She perhaps recognized in Him the Good Shepherd, and she herself was the lost sheep. It was she who had strayed from her Protector, and now she had made haste and found in Him her only consolation. Or it may be that when she saw the divine light in His eyes when she was in the crowd and said, "There is one to whom I can tell at will the weight of my sorrow. One that I can trust. There is a kind heart in those eyes which, if it falls on me, will immediately win my heart." It was by some little circumstance such as this that led to the conversion of that woman, whose life had been previously passed in sin. We know how the Samaritan woman was converted.

IT WAS BY A LITTLE ACT OF COURTESY. As she drew near to draw water she saw seated at the well Jesus Christ. His face flushed with walking, and His limbs fatigued after His journey, dust upon His garment, and sweat upon His brow, and He asked her for a draught of water, and she was converted. God leads us to Himself by little things. We are not all called to make sacrifices, we are not all called to rot in the dungeon or to live like martyrs and shed our blood for Him. We are not all called to do penance like them, but we are all called to do something for the sanctification of our souls, and therefore we should do that which lays in our power—viz, to praise and glorify God in that manner which He has laid down for us in the teaching of His Church, and by doing little things which God asks, and doing them perseveringly. It is not always in cloisters that men were saved. Everywhere and in all positions

IN LIFE MEN WERE GIVEN THE OPPORTUNITY to serve their God and do that which He has commanded—in the counting house, in the factory, in the workshop, and in all positions

LET LIFE MEN WERE GIVEN THE OPPORTUNITY to serve their God and do that which He has commanded—in the counting house, in the factory, in the workshop, and in all positions

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that took place, but gradually, like his temporal destination took place. Take a man in business, HE NEGLECTS HIS BUSINESS GRADUALLY, AND HE THEN BECOMES BANKRUPT. How did we lose our health? Tampering with our constitution. First, we took liberties with our health; did too much work; or lessened our strength by indulging in illegitimate pleasures. How did we manage to bring our household to ruin, little by little, by petty extravagances. In the same manner we lost our soul. There was a Latin proverb, "No man ever becomes wicked all at once." It was by negligence of prayer that they lost their souls. At first prayer was sweet, then they left prayer—it came in the way of other duties—then they missed all opportunities of prayer; then prayer became intolerable—it became distasteful, and there was no communication whatever between the soul and God. This was the way the soul went down to perdition. As little by little we fall away from God, little by little we went towards God. We ought, then, to be faithful to Him in little things, and doing the little that God wishes us to do. This was the way to serve God and save our souls, and so doing win that everlasting reward which He has prepared for us in heaven.

SOLEMN RECEPTION OF THE BISHOP OF DUNDEE IN DUNDEE.

On Sunday an interesting ceremony took place at the Church of St. Joseph, Dundee, on the occasion of the solemn reception of the Right Rev. Dr. Smith, the newly-consecrated Bishop of Dundee, by the people. The event had been looked forward to, and despite the inclemency of the weather, large congregations were present at all the High Masses which were celebrated by the Bishop, and the church was so crowded that many had to perform to stand throughout the service. Outside the sacred edifice was displayed a large oil painted screen representing the arms of the Bishop, and bearing the motto, "The people of St. Joseph's." The most interesting feature of the day was the large banner which bore the words of St. Peter inscribed on it, "The shepherd and Bishop of your souls." Both were greatly admired. The Rev. Father McDaniel subdeacon at the Mass. The Rev. Father Holder was assistant priest, and the deacons at the throne were the Rev. Fathers Egan and Brophy, of St. Mary's. The most interesting ceremonies were the Rev. Father Lavelle, the Rev. Father Holder preached the sermon from the text, "Obey your prelates and be subject to them" (Eph. vi. 17). He argued the necessity of apostolic succession, appealing to reason and fact, and concluded with a touching reference to the new Bishop: "We may congratulate ourselves that we are no longer as shepherds without a shepherd. We may congratulate ourselves that we have a particular choice of the Holy Father has been for us. In the Right Rev. Dr. Smith we have a Bishop who from his early years has been distinguished for hard and earnest work; a scholar of wide and varied, and what is far more rare, of deep and solid attainments; a pastor brimful of zeal, and possessing, as perhaps no other man in Scotland, a thorough and practical grasp of the religious and educational requirements of our time and country. During the Holy Sacrifice, my brethren, you will pour forth your prayers for God for the shepherd and Bishop of your souls." And, finally, my Lord, I will venture to say in the name of all that the injunction of the Apostle shall be fulfilled in Dundee: "Obey your prelates and be subject to them." We are the children of the saints—through whose veins courses the blood of Patrick and of Malachi, of Lawrence O'Toole and Columba. And the burden of our prayer will ever be that your reign may be prosperous and long, and that when the end comes you may be able to give an account of our souls.—*London Universe, Nov. 15.*

Why go about hawking and spitting when Nasal Balm will speedily relieve and permanently cure the worst case of Catarrh and Cold in the head? Sold by all dealers. M. Sheehan, of Oacoa, Mich. writes: "I have used Dr. Thomas' Electric Oil for horses for different diseases, and found it to be just as you recommended. It has done justice to me every time and it is the best oil for horses I ever used."

Mrs. John McLean writes from Barrie Island, Ont., March 4, 1889, as follows: "I have been a great sufferer from neuralgia for the last nine years, but, being advised to try St. Jacobs Oil, can now heartily endorse it as being a most excellent remedy for this complaint, as I have been greatly benefited by its use."

A Successful Mission. The medical mission of Burdock Blood Bitters in cure of constipation, has been markedly successful. No other remedy possesses such peculiar power over this disease. Was very bad with constiveness, and one bottle of B. B. B. cured me, would not be without it, says Mrs. Wm. Finley, Jr., of Hobeysagon, Ont.

Thos. Sabin, of Eglington, says: "I have removed ten corns from my feet with Holloway's Corn Cure." Reader, go thou and do likewise.

Mother and Babe. GENTLEMEN.—I have used Hagyard's Pectoral Balsam for a bad cough, and was cured by one bottle. My babe only two months old also had a cold and cough and an giving him none it helped him very much. Mrs. E. J. Gorman, Florence, Ont.

O. E. Comstock, Caledonia, Minn., writes: "I was suffering the most excruciating pains from inflammatory rheumatism. An application of Dr. Thomas' Electric Oil brought me instant relief, and two bottles effected a permanent cure."

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"Beautiful Snow."

This poem, which we published in a recent issue, contained many errors. We now publish it in corrected form: Oh! the snow, the beautiful snow, Filling the sky and earth below. Over the housetops, into the street, Over the heads of the people you meet; Beautiful snow—filling—filling—filling—filling. Flying to kiss a fair lady's cheek. Clinging to him in a frolicsome freak; Beautiful snow from heaven above, Pure as an angel, gentle as love! Oh! the snow, the beautiful snow, How the flakes gather and laugh as they go. Whirling about in meddlesome fun. To play in its glee with every one. Chasing—chasing—chasing—chasing. It lights on the face and it sparkles the eye. And even the dogs, with a bark and a bound, Leap the crystals that coddle around; The town is alive and its heart is so glad, To welcome the coming of beautiful snow! How the wild crowd goes away along, Hailing each other with humor and song; How the gay sledges, like meteors, flash by, Bright for the moment then dim to the eye; How the sleighs, swinging—swinging they go, Over the crust of the beautiful snow; How pure when it falls from the sky, To be trampled in mud by the crowds passing by. To be trampled and tracked by thousands of feet. Till it blends with the horrible filth in the street. Once I was pure as the snow; but I fell— Fell like the snow-flakes from heaven to hell— Fell to be trampled on, spit on, and boot— Fell to be scuffed, in the merciless street. Pleading—pleading—pleading—pleading. Hating my soul to whoever would buy; Hating in shame for a morsel of bread, Hating the living and fearing the dead. Merciful God! I have fallen so low? And yet I was once like the beautiful snow! Once I was fair as the beautiful snow, How like I was like its crystal, a heart like its glow; Once I was loved for my innocent grace— Flattered and sought for the charms of my face— Mother—Mother—Sisters, all! God and myself that goes shivering by; The veriest weakling that goes shivering by; To make a wide sweep lest I wander too high; For of all that is or was I know, That nothing that's pure but the beautiful snow. How strange it should be that this beautiful snow should fall on a sinner with nowhere to go! How strange it would be when the night comes again If the snow and the ice struck my desperate brain. Fainting—fainting—fainting—fainting. To weep for prayer, too weak for my moan To be heard in the crush of the crowd; To be and to die in my terrible woe. With a bed and a shroud of beautiful snow.

BAD BOOKS. Perhaps no greater spiritual enemy enters the Christian home than bad books. There are, unfortunately, too many of them in existence. They abound in literary emporiums. Too many of our modern novels are of this dangerous and immoral character. It requires the utmost vigilance on the part of parents to guard against the entrance into their houses. Through a too common carelessness or neglect in this respect, too many bad books do find entrance to the joyous innocence, the peril of morals, and the loss of God's grace. We have said that this class of foul reading is only too abundant, and we all know, and let us hope, deplore how true it is. Of these several new books profess to advocate skepticism, and we have been astounded and grieved to observe how that circumstance only appeared to enhance their popularity. When one such book has had its run, another soon follows to enter upon the same career of appalling Christian faith.

But it is in the domain of morality that the greatest danger to young people lies. A class of bad books, written for the express purpose of determining the most vital of moral teachings, is presented by the authors and publishers in all the garb of harmlessness. Here is where the demand is made upon the care and watchfulness of parents. The young are, of themselves, incapable of discriminating. The book obtains entrance into the house hold. Its title studiously fails to suggest the real object. The book simply resembles other books, and parents may notice it on the table, but fail to give it more than a cursory glance, and think no more about it. Meanwhile, the son or daughter has read the book, and the mind of the young person has had implanted upon it a stain that is only too much of an indelible character.

The plain duty of every parent in every such instance is to ascertain before hand what kind of a book your child is about to peruse. In order to secure them against the danger, it is therefore highly advisable for the parent to provide a reasonable amount of good books. By doing so you do much to exclude those of a bad and dangerous character.—*Pittsburg Catholic.*

Easily Caught. CROUP, colds, sore throat and many painful ailments are easily caught in this changeable climate. The never-failing remedy is just as easily obtained in Hagyard's Yellow Oil, which is undoubtedly the best of all the many remedies offered for the cure of colds or pains.

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