### PIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. ached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

SEVENTH SUNDAY AFTER PENTECOST. "Beware of false prophets."—Gospel of the

"Reware of false prophets."—Gospel of the Sunday.

The warning of our Lord against false prophets and guides has had its application often in past times—and just now, consideration of it is most timely.

If then, the Church keeps on repeating year after year, this caution, Baware of false prophets, it is because she knows by long and sad experience such false guides may appear at any time. Such men have come, such men will come, and with them and by them, error, scandal, the loss of souls. It is a deplorable thing, that those who by learning, charity, disinterestedness had won and were entitled to our respect, that such men, I say, should become false teachers and misleading guides, yet, considering the words of our Lord and the lessons of the past, their fall should not be a marvel, and above all, we should not be misled by sympathy to give them any encouragement or following. For what do such scandals prove? On the one hand, the need of self-distrust, of humility, of esteeming our faith, of a loyal, prompt obedience to those whom God has appointed to the high offices of His Holy Church; and, on the other hand, when such men do appear they are to be avoided, reprobated as destroyers of souls. They do not appear wholly bad; they affect to aim at good; perhaps they claim to have sincerity; they carry the prestige of their talent; of their former good works into the cause of error and disobedience—But they are wolves; they rend and destroy unity, faith, obedience—wolves in sheeps' clothing.

So have error and pride ever assumed a variety of guises, ever lent themselves to deceive and destroy souls. Claiming to

So have error and pride ever assumed a variety of guises, ever lent themselves to deceive and destroy souls. Claiming to bring men the purity of the Gospel, assuming the cause of the poor, posing as martyrs, these false prophets are to be judged not by what they were, not by what they seem, or affect to be, but by their works. By their fruits ye shall know them. Is pride the manifestation of God's epirit? Is disobedience to one's highest duty and obligations the instrument of spirit? Is disobedience to one's highest duty and obligations the instrument of

duty and obligations the instrument of His working? Are vituperation, contempt, and irreverence the mode and outcome of His truth? No, my brethren, by their fruits ye may know them.

Who, then, can be so simple, so unwary, as to choose such guidance, who so inconsiderate of divine warning as to abet, countenance, or listen to such misleading teachers? As one test is given us, amid such dangers, namely, the manifest fruits of error, so one sure, one infallible refuge and defence is afforded us—the votce, the guidance, the support and staff of our true, guidance, the support and staff of our true, our divinely appointed shepherds—them we know and their voice we follow, and they lead us into secure and pleasant pas-

CATHOLIC READING FOR CRIMIN-ALS.

### San Francisco Monitor.

A zealous priest whose constant, earnest and successful labors for the spiritual improvement of imprisoned Catholics is known only to God alone, suggests that the Monitor can perform a corporal act of mercy, by calling the attention of its readers to the fact that there is a great scarcity of Catholic reading-matter among the Catholic immates of public institutions in and adjacent to this city.

conment is not always the Impri Imprisonment is not always the unmixed evil which it appears to worldly-minded people. Thousands of Catholics are led to become practical in their faith by means of being incarcerated, and even many non Catholics are led to adopt the true faith when—during their imprisonment—they are induced to read in the contract of the contract o mprisonment—they are induced to read works on religious doctrines. In this way the silent influence of good books speaks to the soul of the solitary prisoner in his cell, his soul is saved, and those whose charity furnished him with the mental food that led to his spiritual

wnose charity turnised him what the mental food that led to his spiritual regeneration—have a share in the good work in the sight of God.

Our readers will be glad to learn that through the influence of priestly ministrations and pious reading fully twenty per cent. of the inmates of our public institutions are practical Catholics. Outside of calculation there is a large percentage of prisoners who are Catholics by birth and baptism, but who, having been the children of bad, neglectful or dissolute parents, were allowed to grow up without any knowledge whatever of the faith which might have saved them from the prison cell. In the souls of these convicts there exists a spark of divine faith which is smouldering under divine faith which is smouldering under the ashes of indifference, and which only needs to be fanned into the living, burn-ing fire of practical faith by means of good Catholic reading. To bring back these prodigals to their Father's House, and to enshrine them again in the Sacred Heart of Jesus—is sure to bring bless ings upon all who share in it, hence we earnestly ask our readers to promote their own salvation as well as help to save the souls of fellow-sinners by donating Catholic bibles, Prayer books, Devotional works, Biographies of Saints, Controversial works, or other Catholic literature so that the good seed contained therein may fall upon the uncultivated soil of some Oatholic convict's soul, and lead him back to the love of God and his Blessed Mother.

There is joy in heaven over the conversion of even one sinner, and what Catholic would not have a share in creating new joy in the domain of God by bringing back to Him many and many a prodigal child from our prisons and reformatory institutions? and to enshrine them again in the Sacre

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The book required need not be new. Books that have been used in the family and read until they are familiar to every member will answer. Catholic magazines, Catholic newspapers, Catholic books in paper covers—will all be most accept-able,

Is there anything more annoying than having your corn stepped upon? Is there anything more delightful than getting rid of it? Holloway's Corn Cure will do it. Try it and be convinced.

#### HOLY PICTURES.

LESSONS THEY TEACH US BOTH IN CHURCH

LESSONS THEY TEACH US BOTH IN CHURCH AND HOME.

In Catholic churches pictures of our Lord, of His Immaculate Mother and of the saints adorn the walls. Non Catholics visit our churches, look at these pictures, then go home to talk about the idolatry of Catholics. It is unjust to charge a crime against others without an examination of the evidence. All that Catholics demand is: Hear, before condemning us. There is not a title in our faith or practice, as Catholics, of which we are ashamed. We love all that there is in the Church and her teachings, and would prefer death to the loss of them.

Our separated brethren can only learn what the Catholic Church believes and teaches from herself, and from herself alone, and not from her enemies. Ask any child of ten or twelve years of age: "Do you Catholics adore the pictures hanging on the walls in your churches?" The answer will be that "the Catholic Church forbids the adoration of them "What glib stories are told of Catholics kneeling down most humbly with clasped hands before pictures in their churches, and calling on them to hear, help and grant their requests. Such sweet little stories, too, for children are written, "The Italian boy and his medal" of the Blessed Virgin and others of this kind. The Catholic kneels down before a picture to say his prayers. Yes, he does, in the church, and at home, too. Why does he do this?

Let us see first what is prayer? It is do this?

do this?

Let us see first what is prayer? It is raising up our minds and hearts to God. to praise him, give him thanks for his benefits and beg for new favors. In prayer, therefore, we speak to God. When speaking to our fellow man, we pay attention to what we are saying. It is more necessary to rive our attention when

attention to what we are saying. It is more necessary to rivet our attention when we speak of God. We can do this by con fining our minds, first, to the words we are uttering, second, to the sense and meaning of them, third, to thinking of God and holy things.

It is very difficult to hold the eyes fixed in vacant stare, but confine it to an object and the task becomes easy. It has some thing to steady it. So it is with the mind. It requires help to keep it riveted on one thought. In mathematical problems the figures and signs which are used help to concentrate the mind upon the work. The succession of changes, the different figures and signs cause in the mind help to relieve the strain upon it.

figures and signs cause in the mind help to relieve the strain upon it.

The Catholic looks at the picture before which he is kneeding while at prayer, and it helps him to keep his mind from dis traction. If it be a picture of our Lord, the scene it represents fills his mind with God's mercy towards sinners, and thus encourages him in prayer. If it be the Blessed Virgin or of the saints, it keeps before his mind what the grace of God can effect in poor mortals like himself. Another thing these holy pictures do. They bring to our minds the lives of holy persons, represented by them, and this, too, in a characteristic manner. For as in every individual there is some one trait of character prominent above the rest, so in the lives of holy persons, saints, one virtue and its practice is prominently peculiar to the life of each one.

This marked characteristic of his or her life is shadowed forth in the picture of a saint. Thus by enumerating the paintings, pictures and statues, which adorn the interior of Catholic churches, one can count over practical examples of the virtues that distinguished the life of a Christian. These teach the learned and the unlettered. What are all these things but a book of one page in which

us to grow into the favor of God. We remind them of the trials they suffered while on earth and ask their assistance. Though we love them because they are crowned in glory before the throne of God, and are His special friends, yet none would be so horrified as we at even the presumptious thought of giving to them any of the honor which belongs to God alone. We honor them and hoty pictures, images and statues with an inferior and relative honor. We honor the saints as God's friends and ours, too, the representation of them and holy things simply because they relate to God, and are mem

cause they relate to God, and are mem or als of Him and His saints.

But Catholics and their priests in Lenten services bend the knee in adoration before the pictures called "the Stations of the Cross." What does the priest say? At the first station, for example, he says: This station represents Jesus Christ being condemned to death. Then he and the people genuflect. Now mark his words, they are not "We adore thee, oh picture!" but, "We adore Thee, oh Jesus Christ! and bless Thy holly name" It is God, then, who is adored and not on image, statue or picture. The people answer "Because Thou hast redeemed the world." But in the month of May service, do not But in the month of May service, do not Catholics deck the statue of the Blessed Virgin with flowers and place a crown on its head? We answer, yes. But do we say "oh statue! we crown and thus honor thee."

All these marks of our weak attempts at honor, we refer to the Mother of God, constituted the Queen of heaven and of earth by her Divine Son. We do not address the statue but the Mother of God. People hang the portraits of friends on the walls of their homes and hold them in veneration because of the persons represented by them. Who accuses them of wrong, much less idolatry, for such a practice? The family and the world have their heroes and honor them. Can the their heroes and honor them. Can the Christian Catholic be blamed for honor-ing those of the Church. These are the roes of Jesus Christ, and at His invitaberoes of Jesus Christ, and at His invita-tion they took up the cross, loved it dur-ing life, and were crowned at death. Not only little children, Italian, Spanish and Irish, but men and women of all classes carry about them medals of our Lerd, the Blessed Virgin and saints, but they do not adore them of think these things can help

our companions, if we imitate their virtues. These medals constantly remind us of these virtues. The Church also blesses all these and asks God to preserve those who carry them from sin and unprovided death. We believe that the prayers of the Church are efficacious, if no obstacle be presented on our part, though we do not think those things an infallible cure for every disease of the soul and body. We ground our confidence on promise of Jesus Christ to His Church, in which He left power to bind sud loosen, and declared that power to bind and loosen, and declared that her acts would be ratified in heaven.

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#### Catarrh. Catarrhal Deafness, and Hay Fever.

one can count over practical examples of the virtues that distinguished the life of a Christian. These teach the learned and the unlettered. What are all these things but a book of one page in which is written the whole life of the person represented? But Catholics says: Pray to the Blessed Virgin, to St. Patrick, to your patron saint and to others whom they mention. What if they do? Does it follow from this assertion that they adore the pictures of these saints of God? We answer: not by any means.

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References: Rev. Fater Bayard, Sarnia; Lennon, Brantford; Molphy, Ingersol; Oordan, Parkhill, Twohy, Eingston; and Rev. Bro. Arnold, Montreal.

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giving them besides, the benefit of my experience and facilities in the actual prices
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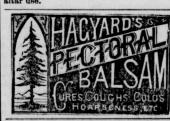
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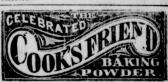
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