FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers. Apostle, Fifty ninth Street and Ninth Avenue, New York.

TWENTY SECOND SUNDAY AFTER PENTECOST. "Master, we know that Thou art a true speaker and teachest the way of God in truth; neither carest Thou for any man, for Thou dost not regard the person of men."— Words taken from this Sunday's Gospel. Although these words were spoken by

Although these words were spoken by men who were sent to entrap our Lord and to ensnare Him in His speech, yet what they said was perfectly true. During His three years' ministry, "meek and humble of heart" though our Lord was, nevertheless He did not hesitate to rebuke over and over again in the sternest, and over and over again in the sternest, and we may almost say, the most impassioned manner, the conduct of those placed in positions of power and influence. "Woe to you, Scribes and Pnarisees, hypocrites, you make your prosely te the child of hell twofold more than yourselves." "Ye foolish and blind . . . you are full of rapine and uncleanness." "Whited sepulchres which outwardly appear unto men beautiful, but within are full of dead men's bones and of all fithiness." "You serpents, generation of vipers, how will you flee the judgment of hell?" Such is the language which our Lord addressed to those who were looked upon as the leaders and guides and the influential men of those times. In this way He made it of those times. In this way He made it clear to all that He did not care for any man and did not regard the person of

But we should fall into a great and serious error if we were to conclude from this that He had no respect for, and that He taught His disciples and us through them to have no respect for those who are placed in power or auth-ority. A complete knowledge of our Lord's teaching will show us that He did not approve of-much less teach-that ence and disregard of authority which is so common in our times that w may perhaps say that it is their special and peculiar mark. That this may be made clear, let me recall to your minds what our Lord taught and how He acted

in this respect.

How did our Lord instruct His disciples to act towards these very Phariseen se conduct He so sternly denounced? Hear His words: "The Scribes and Pharisees have sitten in the chair of Pharisees have sitten in the chair of Moses: all things therefore whatsoever they shall say to you observe and do; but according to their works do ye not." And when He had wrought the cure of the ten lepers He commanded them to go and show themselves to the pries; and on another occasion He told the man whom He had healed to go and "offer the gift which Moses had commanded for a testimony unto them."

These commands of Our Lord were of course obeyed by His Apostles. St. Paul, when he learned that the man who had so damnation . . . The prince is God's minister, wherefore be subject of necessity

minister, wherefore besuligist of necessity.

And what Our Lord and His Apostles taught in the beginning the Church has ever taught and te ches now in our times. Having received her mission and her authority, not from man but from Go², being built not upon the shifting sands of human opinion, but upon the firm foundation of unchanging and unchangeable truth, she, like her Lord and Head, does not care for any man and does not regard to the some care for any man and does not regard to the some care for any man and does not regard to the some care for any man and does not regard to the some care for any man and does not regard to the some care for any man and does not regard to the some care for any man and does not regard to the some care for any man and does not regard to the some care and the some care the some care and the some care and the some care and the some care the some of the recent election for Mayor of New York, and, on the whole, New Yorkers may fairly congratulate themselves that they do not live under the beneficent British Government.

Here, we say, was food for thought for Lord Salisbury. London had to be protected by an immense armed garrison from its own citizens, while General Buller was confessing that in Kerry, which he was not care for any man and does not regard the person of men. To every class she points out the path of duty, to the rich and to the poor, to those in power and to those who are not in power, to employ-ers and to employed; and if all men would but listen to her voice the world would be a very different place from what it actu-ally is, and the more faithfully you, my brethren, listen to that voice the better will you make the world and those around you.

We take pleasure in recommending Hall's Hair Renewer to our readers. It restores gray hair to its youthful color, prevents baldness, makes the hair soft and glossy, does not staid the skin, and is the best known remedy for hair and scalp

In Malta it has always been the cus tom for a Catholic priest to be elected to sit in the Council of Government to represent the Church, which there enjoys the greatest liberty and the most ample guarantees under British rule.

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Dr. H. O. HITCHCOCK, Kalamazoo, Mich., says: "I have used it in many cases of indigestion depending upon nervous exhaustion, with marked benefit. It appears to be a good nerve food."

There can be no compromise in the matter of Catholic education. A Catholic child must live every schoolday in a Catholic atmosphere. Its Faith must become part of its life.—N. Y. Freeman's Journal.

For the Year 1886.

No better resolution can be made than to resirt buying any of the substitutes offered as "just as good" as the great only sure pop corn cure—Putnam's Painless Corn Extractor. It never fails to give satisfaction. Beware of poisonous flesh cating substitutes.

Mrs. D. Morrison, Farnham Centre, P. Q, writing about Dr. Thowas' Eclectric Oil, says: George Bell used it on his son, and it cured him of rheumatism with only a few applications. The balance of the bottle was used by an old gentleman for Asthma, with the best results. It acts like a charm."

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Holloway's Corn Cure destroys all kinds of corns and warts, root and branch. Who then would endure them with such a cheap and eff.ctual remedy within reach?

SALISBURY AND THE LORD MAYOR'S SHOW.

Catholic Review. It is not Kerry, it was not Derry, it was not Ireland, it was the ever-faithful London, the English capital and seat of gov-London, the English capital and seat of government, which was placed in a state of siege on Tuesday last. That day should in the order of things, which we are told is now fast changing, have been a great day for London. It was the day of in auguration for the newly-chosen Mayor of London City, an efficial who is not elected by the general suffrage of his fellow citizens, but by the aldermen, mainly through the guilds, those desecrated relics of the grand trades' unions of Catholic days, when employers and those whom they employed formed one compact body, in work, in recreation, in worship, producing skilled artisanship in every craft. The old Catho anship in every craft. The old Catho lic guilds were the best trades' unions that the world has ever known, and when occasion called for it they could fight as well as pray, as the guilds of Flanders taught the monarchs and

Flanders taught the monarchs and knights of France.

In those old Catholic days the Lord Mayor of London was an important functionary. Nowadays he has degenerated into little more than a figurehead with a supposed unlimited capacity for the absorption of turtle soup. But still Lord Mayor's day and the Lord Mayor's "Show," as it is called, remains a great London civic festivity. A curious and rather patchwork procession passes London civic festivity. A curious and rather patchwork procession passes through the streets which "all London" is supposed to turn out and see. After having taken the oath of office and been duly inaugurated the Lord Mayor gives a banquet in the evening at the Guild Hall to the Ministers of the Crown Guild Hall to the Ministers of the Crown and other grandees. The banquet oc-curring during the Parliamentary recess, it is generally made the occasion by the Premier of foreshadowing the Government's policy and communicating to the country his views on home and foreign

adfairs.

Lord Salisbury spoke at the banquet.
But as the English Premier was preparing
his speech that day, he must have been
impressed by the picture which the streets impressed by the picture which the streets of London presented at the inauguration of London's chief civic magistra'e. It was not an admiring crowd that came out to see the show. Hungry and angry men in thousands poured out to give a show of their own. Many of them may have been men who live by agitation; many more thieves or thugs, the disorderly element of society, ever on the watch for an opportunity to wreck, rob, watch for an opportunity to wreck, rob, and riot. But the yest majority of the men who greeted the show with an ominous silerce, or with occasional hisses and
hoots, were doubtless hone at men who
wanted work, but could and none, and
whose main desire was to get work, in
order to provide house, fire, food and
clothing for themselves and those dependent on them. This is the contrast that
London always presents, the two extremes; the extreme of wealth and nnjastly ordered him to be struck in the face was the high priest, treated him with respect on account of his office. The respect which he taught by his deeds is enforced and inculcated by his words: "Let every soul be subject to higher powers, for there is no power but from God, and those that are, are ordained of God, and those that are, are ordained of God, and those that are sist purchase to themselves damnation... The prince is God's soldiers and to close up and barricade The prince is God's soldiers, and to close up and barricade the houses along the route of the procession—against whom? Against Lon-

> own citizens, while General Buller was confes.ing that in Kerry, which he was sent to coerce, his hands were empty. If anything, he seems rather to side with than against the tenants in their fight than against the tenants in their fight against the impossible exactions of the landlords. From all over Ireland comes the grateful message of peace and good order, for the simple reason that the land-lords seem to be learning wisdom, are treating the tenants humanely, and no longer demanding blood money under the name of rept. name of rent.

And what had Lord Salisbury to say in his speech? The same old shibbolet about Ireland. The Conservative position on Irish affairs could not be misinterpreted. "Their business was to legislate in favor of the integrity of the Empire, and to enforce laws which had long been neglected and trodden under foot." If Lord Salisbury's eyes were only open to reali-ties he would see that the integrity of his Empire is much more dangerously men aced in London to day, at the very foot of the throne, than in Ireland or in India. the throne, than in Ireland or in India. Whatever calm has come to Ireland has only come by the exertions of the Land League and the clergy, and the partially successful Conservative attempt to steal Gladstone's Irish thunder.

It is not that Lord Salisbury is averse to a people's liberation, local selfgovernment and freed in from a foreign yoke. Ear instance, he would relieve Earst of

ment and freedom from a foreign yoke. For instance, he would relieve Egypt of the English yoke, but unhappily, England's pledges subject her stay in Egypt to work limit, not a limit of time. That is to say, England will abandon Egypt when she gets through with her work there and her holders of Egyptian bonds, and when that happy but indefinite date arrives, there may be something of Egypt left besides sand. Lord Salisbury makes the capital joke that "the English could not leave until that country was secure from foreign oppression." Is not English possession of Egypt, "foreign oppression" and

for Bulgarian independence! Hooray for the integrity of the Empire? Down with Russia! Down with the Irish! God save the Queen!"
Salish my is playing the leading character in a miserable tarce that may be easily converted into a tragedy on a very wide stage.

THE HOLY MASS.

WHAT THE PARTS OF IT SHOULD REMIND

The Confiteor denotes the repentance and preparation we ought to have when we assist at the holy mysteries, and puts us in mind of the many faults we have committed; for which we ask pardon of

The Gloria in Excelsis Deo puts us in

mind of the hymn and praise, which the angels sung at Christ's nativity.

The Collects signify the prajers which our Lord made in the Temple, when he went with his mother and St. Joseph to Jerusalem, there to worship his heavenly Fa'her.
The Epistle resembles the preaching of

St. John the Baptist,
The Gradual, the penance which ensued among the good people upon that

preaching.

The Holy Gospel betokeneth the holy preaching of our Saviour Jesus Christ.

The Credo in Doum signifieth the great fruit which ensued from the sermons

Carist.

The Offertory denoteth the great promptitude and fercent affections of a deliberate will, which our Saviour had during his whole life, offering himself to God his Father for our redemption, and to suffer least for us.

death for us.

The Orate Fratres, and the secret prayers, signify the retreat of our Redeemer, when he retired into the desert of Ephraim, where he treated secretly with his disciples about his death and passion.
The Preface and Sursum Corda signify
his triumphant entry into Jerusalem;

where the devout people received him with great acclamations of joy, saying Hosannah in the highest.

The Canon represents his prayer in the garden, the agony and sweating of blood he endured, and how all his disciples left him.

The sundry crosses the priest makes over the host and chalice before and after consecration, are mystical representations of the many grievous torments which Christ endured in the accomplishment of

Christ endured in the accomplishment of the general redemption.

The Elevation of the Host and Chilice, do figure the lifting up of Christ on the cross; and inasmuch as the host and chalice are exhibited apart, the ceremony declares the separation of Christ's soul from his body, and his blood from his veins.

The division of the holy host into three distinct parts doth show the three substances in Christ: viz, the divine of his person, the spiritual of his soul, the material of his body; and whereas, one of the said parts is put into Whereas, one of the said parts is put into the chalice, and as it were buried therein, thereby is signified Christ's body in the sepu'chre; likewise its mingling with the blood, demonstrates that the divine personality was never separated, either from his soul in the descent into hell, or from

his body lying in the sepulchre.

The Pax and Agous Dei makes us call to mind, that our Saviour (being the innocent Lumb without spot) has reconciled us to God his Father by his death and passion; accomplishing his triumph at the resurrection, being our true Paschal

The Priest's Benediction, given at the end of the Mass, represents the peculiar recommendation, whereby Christ did re-commend his church, at the rendering of his soul into the hands of his heavenly

A Guilt y Sacrifice

should never be made, but ambition and should never be made, but ambition and enterprise deserve reward. Wherever you are located you should write to Hailett & Co., Portland, Maine, and learn about work that yot can do and live at nome, earning thereby from \$50 ests and upwards daily. Some have earned over \$50 in a day. All particulars free. Both sexes. All ages. Capital not ne.ded; you are started free, all is new. Those who start at once cannot help rapidly making song little fortunes.

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and when that happy but indefinite date arrives, there may be something of Egypt the besides sand. Lord Salisbury makes the capital joke that "the English could not leave until that country was secure from foreign oppression." Is not English possession of Egypt, "foreign oppression" and "foreign interference," which he says elsewhere England can by no possibility permit? And here is how he speaks of Bulgaris, with the glow and the fervor of a Koscusko: "The sympathies of the English possession of the person taking hand, revive that hand and the speaks of Bulgaris by a European Statebad caused the deepest regret." What effect does Lord Salisbury expect such statements to produce on the disturbed English and Irish mind, under Government by a minority, and with a starving London popula lace at his own door? Does he expect the people to toss their hate in the air in a fit of patriotic enthusiasm, crying out "Hooray" for Egyptlan independence! Hooray A Cure for Drunkenness.



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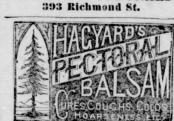
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