

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Parish Priests. Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

TWENTY SEVEN SUNDAY AFTER PENTECOST.

"Master, we know that Thou art a true speaker and teacher. But what is the truth; neither earnest thou for any man, for Thou dost not regard the person of man." Words taken from the Sunday's Gospel.

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 we may almost say, the most impassioned manner, the conduct of those placed in positions of power and influence.

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 authority. A complete knowledge of our Lord's teaching will show us that He did not approve—much less teach—that independence and disregard of authority which is so common in our times that we may perhaps say that it is their special and peculiar mark.

How did our Lord instruct His disciples to act towards these very Pharisees whose conduct He so sternly denounced? Hear His word: "The Scribes and Pharisees have sinned 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 priest; 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 unjustly 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 they that resist purchase to themselves damnation."

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 confining it in Kerry, which was sent to coerce, his hands were empty. If anything, he seems rather to side with those against the tenants in their fight against the impossible exactions of the landlords.

And what had Lord Salisbury to say in his speech? The same old shibboleth 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."

In Malta it has always been the custom 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.

There can be no compromise in the matter of Catholic education. A Catholic child must live every school day in a Catholic atmosphere. Its faith must become part of its life.

Much distress and sickness in children is caused by worms. Mother Graves' Worm Extirpator gives relief by removing the cause. Give it a trial and be convinced.

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

SALISBURY AND THE LORD MAJOR'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 government, which was placed in a state of siege on Tuesday last.

The Confeitor 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 God. The Gloria in Excelsis Deo puts us in mind of the hymn and praise, which the angels sang at Christ's nativity. The Collects signify the prayers which our Lord made in the Temple, when he worshipped with his mother and St. Joseph at Jerusalem, there to worship his heavenly Father.

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 Creed in Deum signifieth the great truth which ensued from the sermons of Christ.

The Offertory denoteth the great promittitude and fervent affection of a deliberate will, which our Saviour had during his whole life, offering himself to God his Father for our redemption, and to suffer death for us. The Orate Fratres, and the secret prayer, 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 Hosanna 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 Elevation of the Host and Chalice, 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, and the material of his body; and whereas, one of the said parts is put into the chalice, and as it were, united therein, thereby is signified Christ's body in the sepulchre; likewise its mingling with the soul, demonstrates that the divine personality was never separated, either from his body lying in the sepulchre.

The Pax and Agnus Dei makes us call to mind, that our Saviour, being the innocent Lamb without spot, was offered to God his Father by his death and passion; accomplishing his triumph at the resurrection, being cur true Paschal Lamb.

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

A Gull's Sacrifice should never be made, but ambition and enterprise deserve reward. Wherever you are located you should work for the Co., Portland, Maine, and learn about work there; you can do it at home, earning thereby from \$5 to \$25 and upwards daily. Some have earned over \$50 in a day. All particulars free. Send for our circular, it is not needed; you are started free. All new. Those who start at once cannot help rapidly making money.

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for Bulgarian independence! Hoorsay for the integrity of the Empire! Down with Russia! Down with the Irish! God save the Queen!

THE HOLY MASS.

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