NOV 20, 1826

Justin McCarthy. BY MARY BLIZABETH BLAKS.

t men, Fortune grants a single boon looks upon her kindly task as done, by such wealth, the prize of life is e's bright garland cometh late or on. is one whose happier lot hath known A fourfold gift, to make his fellows rich In thought and deed strung to high Honor's pitch; For he to Fancy's fairy realm hath flown and won his knighthood; he hath plucked the truth From History's masking, and laid bare Bencari bath found him in the Statesman's place; The Patriot's heart is his in age and youth. Choose for his wreath- and pid the emblem stand-The four leafed shamrock of his native land !

FIVE-MINUTE SERMONS FOR EARLY MASSES

By the Paulist Fathers. Apostle, Fifty ninth Street and Ninth Avenue, New York.

TWENTY FIRST SUNDAY AFTER PENTECOST. "Friend, lend me three loaves."-Luke xi., 15.

x1., 15. This text, brethren, taken from St. Luke's Gospel, relates to a man who, in dire distress, went to a friend's house at midnight saking for a loan. He came at a very inopportune time—at midnight— and the friend answerd: "Trouble me not, the door is shut and my children are in bed, I cannot rise and give thee." But the man continued knocking longer and louder, and because of his importunity the master of the house arose from his bed and gave him the three loaves. gave him the three loaves.

gave him the three loaves. Brethren, many a knock will be given at the door of your heart during the pres-ent month by friends near and dear to you, aking a loan from you, beseeching you to sid them in their sad and pitiable state. A cry comes forth at midnight from your departed brethren still detained in Purgatory. "Have pity on me, have pity on me, at least you my friends, for the hand of the Lord has touched me."

Do you ever consider who it is asks you to have pity; who it is seeks from you this loan! Look down with me this this loan ! Look down with me this morning into the prison of Pargatory and recall who it ir. Perhaps a father and mother, your best and truest friends. How careful they were of you, watching you in your infancy, teaching you, advis-ing you, working for you, wearing out their very lives to make your lives a suc-cess, and in return they ask your pity, they ask from you a loan—a few prayers or a communion offered for them—which you have in your power to grant.

or a communion offered for them which you have in your power to grant. Who sake your pity 1 Look down sgain, fathers and mothers listening to these words and see if you have any children still words and see if you have any children still explaing there the sins they committed through your want of watchfulness or even through your criminal negligence and bad example. Look down there, young man, and see the unfortunate girl you led into the ways of sin and into an early grave. Look down there, young Woman and grieve over the companions whose souls you solled by your bad advice, your evil conversation. Look down there, oh unfortunate grog seller, and see your

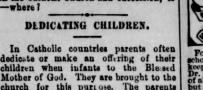
WHERE IS UNION TO BE FOUND! one Christian centre, which, if it be not in the Catholic Church and succession, is Catholic Review

Catholic Review. In spiritual matters we hear nothing but the ory of union among Christian bodies nowadays, yet we see nothing but the old disunion, though less intennified than of yore. There is evidently a deep spirit of dissatisfaction and unrest abroad among profeesing Christian bodies who are not Catholics. Those whom the leaders lead, not only feel insecure in their faith, but thousands of them do not worship even formally and outwardly. Churches may multiply but such faith as was depended on to fill them daily decays and unless a man is extraordinary in one respect or another as a preacher. Protes-tant churches are half empty. What is the reason that they are empty? The con-gregation, such as it may be, goes rather to hear a preacher than to worship God. Earnest men, and we should be very sorry to think that there are no earnest men aud women among our non-Catholic brethren, grow alarmed at this spiritual aspect, and, in truth, with reason. "If our people come to church only with a half heart ; if not half of them come; if they come less to worship God than to half heart ; if not half of them come; if they come less to worship God than to half heart ; if not half of the modies ; if they come less to worship God than to half heart ; if not half of the modies ; if they come less to worship God than to half heart ; if not half of the modies ; if they come less to worship God than to a spect, and, in truth, with reason. "If they come less to worship God than to half heart ; if not half of them come; if they come less to worship God than to half heart ; if not half of the come; if they come less to worship God than to half heart ; if not half of the come; if they come less to worship God than to half heart ; if not half of the come; if they come less to worship God than to half heart ; if not half of the come; if they come less to worship God than to half heart ; if not half of the come; if they come less to worship God than to half heart ; if not half of th

gregation, such as it may be, goes rather to hear a preacher than to worship God. Earnest men, and we should be very sorry to think that there are no earnest men and women among our non-Catholic brethren, grow alarmed at this spiritual aspect, and, in truth, with reason. "If our people come to church only with a half heart ; if not half of them come ; if they come less to worship God than to listen to us, hear the music, and meet each other—where is it all to end ? Is this Christian worship ? these earnest minds ask themselves. They see the sweep of infidelity, softened into the term indiffer-entism, threatening all, corroding with practical theism the souls of young and old. The atheistic doctrines have a multi-tude of earnest aposles, who find multi-udes of followers. And then, it must be remembered that they preach the doctrine of absolute personal freedom of judgment and action to man as against the Christian doctrine of heroic self-restraint. So that when men and women are at sea as to a fundamental religious belief and practice, weak human nature is apt to take what looks on the surface like the easier path, and say in their hearts with the fool, "there is no God;" let us crown ourselves with roses; eat, drink and be merry, for to morrow we die, and there is the end of all. Over and over again we have heard the

to morrow we die, and there is the end of all. Over and over again we have heard the yearning cry for spiritual union among profeesing Christians, and as often has it been drowned in contentions as to how the union was to be brought about, or else in a hopeless wail at the impossibility of bringing it about. Having departed from the spiritual centre of Christendom --which is in the succession of Peter, whom Christ made the chief of the Apos-tiles, or nowhere-the separated and divergent bodies can unite an no new and common centre; and so they drift further and further apart, their members only to be gradually swallowed up in the dead see of spiritual vacancy or positive abandonment of the whole Christian doc-trine. Henry the Eighth of England wept before his Parliament at seeing the excesses to which his schism from the Christian centre had led, and warned his people against the results of that schism. In his will he arranged that so many Masses should be said for the repose of his soul. Luther also repented sorely at what he hed done, when he saw to what his teachings led. Over and over sgaln there have been attempts at reconciliation on a large scale with the centre of Chris-tian unity, but they have invariably failed. The applicants blamed the Cath-olle Church for this; but what is she to do? Deny her whole history and the doctrines of Christ in order to broaden into schiem ? In the National Congregational Council recently held at Chicago, Professor George P. Fisher of Yale Theological Seminary,

Thoo and so the unfortunate gridgeness of the sense of th



THE CATHOLIC RECORD.

He filled the hearts of Mary and Joseph with love when He was offered to His Father. He came to do the will of His to Mary and Joseph for the offering they made of Hunt It was the will of God, and Mary to filled it. Holy Simeon, in-spired by the Holy Ghost, breaks forth in the temple with the words of sorrow that penetrated the heart of Mary, and tell of the reception of the offering in Heaven. The first sword of sorrow was plunged into her heart, but she kept those things to herself.

into her heart, but she kept those things to herself. When mothers present their children to Mary they remind her of the presentation that she made of the only offering worthy of the Eternal Father. The Blessed Mother is pleased with the resemblance, and when asking her Divine Son for the favors besonght for the child presented to her, she reminds her Son of the joy He experienced when she dedicated Him to His Eternal Father. The anxiety of heart she then felt makes her lend her all power-fal intercession to obtain the grace of a for intervension to obtain the grace of a holy life for these children dedicated to her. The young and the old may give themselves to the service of Mary. Age places neither limit nor barrier to her

places neither limit nor barrier to her services. But what greater crown, parents, can you place on the head of Mary than the consecration of your children to her ser-vice? In Mary you have a mother for yourself and your children. Where Mary is, there also is Jesus. Have Mary in the heats of your children, so that Jesus may remain with them. Your house hold will be blessed ; your children being under the special protection of Mary, will be obe-dient and dutyful; they will obtain the graces that are asked for them in their consecration, and increase in age, wisdom and grace before God and men. Parents, is not this the dearest wish of your heart?



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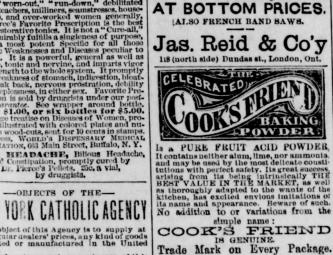
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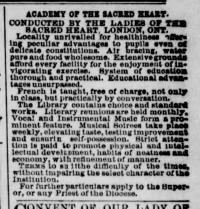


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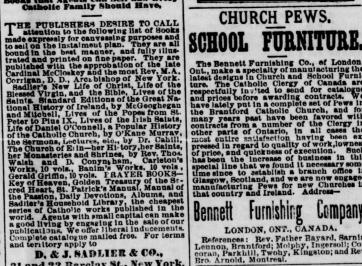
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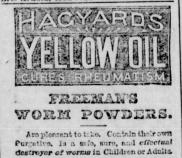
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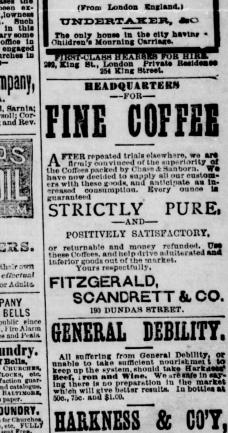








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