FIVE-MINUTE SERMONS FOR EARLY MASSES.

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

New York Catholic Review. FIRST SUNDAY OF ADVENT.

"Know that it is now the hour to rise from sleep."—Epistle of the Day.

from sleep."—Epistle of the Day.

It is not always an easy thing to rise from sleep even when we are told and know the hour for rising has come. From experience we know it requires much loud calling and at times energetic shaking to bring us from sleep to usefulness, and even then it is hard for us to be up and doing. Still lat something very inand even then it is hard for us to be up and doing. Still let something very important be our mind and it is almost miraculous what an effect it has upon our rising. You know too well the truth of this. So, too, brethren is it true of our spiritual life, it takes a good deal to sur us up, to make us rise from the spiritual lethargy, the sleepy indifference, the positively comatose state into which we sometimes fall.

Now then why is this the hour

Now then why is this the hour for us Now then why is this the hour for us to rise from sleep and what should be the exciting motive? This is the beginning of the Christian year, it is your New Year's Day, the firs: Sanday in Advent, when the Church, beginning her round of feasts and fasts, calls out to you to arise from sleep, to cast off the works of darkness and put on the armor of light. "To day." and put on the armor of light. "To day," she calls out, "If you will hear her voice, harden not your hearts."

And brothren our rising up at this hour is because now is the time to prepare for the great feast of Christmas; just as the Jowish people of old awatted and prepared for the coming of the Montager. for the coming of the Messian, so are we called upon to rise from our past state, no matter how careless or indifferent we have been, and begin now at least to prepare for the coming of Jesus Christ into our hearts. For this season of preparation is indeed intended by the Church to awaken us to the blessings and graces that are in store for all who, like the wise virgins, are ready, awaiting the Bridegroom when He

Therefore the Church puts on her penetential garb—the white and the red and the green are exchanged for the purple; she bids us fast and abstain; she exhorts watch and pray and to harden not our bearts to the words of warning and coun-

personal motive that could urge men to arise from eleep, to be up and doing.

The coming of Christ brought peace and happiness and salvation to all who were prepared for its and account to the salvation to all who were prepared for it, so, too will the commem oration of that great event, bring untoid olessings to us if we will but stir ourcelves and be in readiness for their recep-

And for us, brethren of this parish, another motive will have great weight to urge us to arise from our lukewarmness, our indifference, and from a state of sin. For to us will be given a double joy, an increased season of grace. A great mission will be preached in this church after Christmas, and you are here and now urged to make preparation for it. Many a saddened and sinful soul will bound with joy at this announcement : for a m's sion means a time when peace and happiness is brought home to every soul and to

high position from any one in authority, high position from any one in account would you not take pains to prepare your self to receive it? Would you present correlves in your every day clothes, yourselves in your every day clothes, can make beliewith uncombed hair and soiled hands to sorry for me." your patron to acknowledge its receipt? Certainly not. You see the comparison.
God is going to give you many favors;
for some it will be the turning point in hearts, but with souls anxious, eager, earnest and well prepared for the gifts earnest and well prepare God has in store for you.

THE HOLY NAME.

THE WICKED HABIFOF CURSING. The wicked habit of cursing, which the Church lifts her face to cry out against, is an evil of a very serious kind. is s mething that unfortunately is too common among Christians of every age and walk in life. Young children and grey haired men and women are guilty of Rich men and poor men, men who say they have faith and men who have no faith, all

are addicted to the implous vice of curs-

Think how shocking it is to hear the name of Him Who so leveth us that He gave the last drop of His Blood for us, Who literally poured out Hislife for us ; think name brought into the gutter! Think of that name, "which was called by the angel" with awe, introduced into the lewd speech of the bar-room, or called up n NOTHING OBJECTIONABLE IN IT. in witness of the ribald jest! Think of gossiping women varying the monotony of their unsavory discourse with ejeculations

Go to the shops, to the mills, to the business houses, and have your ears offended to go to bell, and therefore a middle state and your souls grieved by the injury done to the Holy Name. And go to the homes smaller or venial sins may be purified and of Catholic men and women—to the prepared for the immediate vision of God. homes of some of you and listen! Hear I don't see that there is anything objecthe father and the mother cursing each | tionable in that."- Dr. Johnson. other and their children. Hear them call upon them to damn them, to strike them d, to burl them to hell!

The home, the street, the work place. are each and all the scenes, and often the stronghold of this rampant vice of bad language. And the men, and women, and children who debase themselves and scandalize others, and sin against God by this evil habit, are more numerous than we like to acknowledge.

Our duty is plain enough. If we have the misfortune to be of those who have contracted this vice of foul speaking, let us resolve new upon amendment, and impose upon ourselves some suitable penance for our crimes.

It we are not ourselves the victims of the habit let us help others by our example. Let us show our displeasure on every occasion where bad language is used. Let parents bring up their chil-

dren strictly, teaching them respect for the sacred names and the duty of rever-ent prayer. And let ue always, by in-ternal acts of praise, give honor to God whenever we hear His Name dishonored among men, and thus do something to abate the evil of this horrible and allpervading vice.

OUR BOYS AND GIRLS.

THE HELPING HAND.

A STORY FOUNDED ON FACT. "Archie is coming to night! Brother Archie is coming to night!" Alice skipped about the old house in a manner very different from her usual, subdued novements.

"I guess he'll be likely to wish himself away before another night if you make so much noise," said Susan, the hired woman. And Alice did not take another step with a skip in it, but walked out of doors as gravely as if she had been Sasan, or even grandmother herself.

Suean did not mean to be unkind. See only thought that children should be made to behave; and her idea of chil-dren's behavior. dren's behaving was that they should never run, never jump, never laugh, speak very little and that very quietly.

Grandmother, who always stayed in her room upstairs, thought very much as Susan did, but she never said so much about it, for Alice saw her only in the

morning, when she went to read to her and then learn to darn stockings and hem

towels. She did not like such work and

never Went to it until Susan hunted for her and told her to go to it at once.

Out in the open sir Aice took a few more skips, for no one was there to tell her to step quietly. She could not help feeling that the sunshine and singing birds and the soft wind were all gladder and sweeter than on other days, because she

too was glad. Archie came, and was as loving to his poor little orphen sister as she ned expected him to be. He was a very kind elder brother, and his heart went out in tended pity for her as he saw the lonely

life she was leading.
"Never mind, little one," he said, as on "Never mind, little one," he said, as on the evening of the last day of his visit she went to his room, "when I am through college, you and I will have a home to-gether."

"Oh, I hope it won't be long, Archie."

"Some time yet, dear."
"Bat I don't like to stay here." Bat here, as in every other place,

And what is the exciting motive for all
this? Nothing less than our soul's salvation—the bighest, the holiest, the most "But here, as in every other place, a little girl only has to try her best to do what is right. I have something to give am gone."
He took a little case from his trunk and

showed her a picture.
"That is mother, dear. I had this taken from the one I have, because I thought you were old enough now to prize it. You don't remember her at all,

do you ?' " said Alice, looking wistfully at

the gentle face.
"No, you could not," he said, taking her in his arms. "Life would have been a far different thing to you, little sister, if she had lived. But we must not forget that God has ordered your life just as

He sees best for you."

"How could it be best that I should live in this gloomy place instead of a nice house like other little girls?' asked Alice,

with tears in her eyes.
"We cannot know why, but He knows. ness is brought home to every soul and to every household a joy unknown before if you expected some great favor, some anxious she was that her little girl should grow up to be good and lovely."
"I can come to her and tell her when

am feeling badly and tell her about it. I can make believe that she hears me and is

Dear little girl, you can do better than that. The good God who loves you God, is going to give you many favors; for some it will be the turning point in their lives; for all it will mean an increase of grace, a bountiful outpouring of the Holy Spirit. Prepare now; do not add comfort you. When you are feeling come to the throne of grace with hardened hearts, but with souls anxious, eager, annext and wall prepared for the cities with gone and comfort you. When you are feeling and the record of average death from disease effects medical opinion. Here any wall prepared for the cities with gone and the record of average death from disease effects medical opinion. Here ovingly hear you and give you constant

take to Him. Ask Him to give you a heart more willing to do the duties He has laid upon you. You will surely find setematized? This can only be proposed. yourself bappier if you do your very best, dear; and you can make grandma and Sasau happier by doing so." Alice shook her head very doubtfully,

but promised her brother that she would

We may be very sure she found he was right. He was a wise brother, for he touched upon the very things in which any chlid, or grown person either, who may feel that their lives are sad and burdened will find help—in the striving to do our best duty to those around us, and in carrying all our troubles to our dear Lord, who waits to help us bear them.

"If I understand the Catholic doct ine of purgatory, it is this: Catholics believe that the great mass of mankind are neither so good as to deserve to go straight to heaven, or so bad as to deserve

It is a Mistake

To try to cure catarrh by using local appli-cations. Catarrh is not a local but a con-stitutional disease. It is not a disease of the man's nose, but of the man. Therefore, to effect a cure, requires a constitu-tional remedy like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the systen, expelling the taint which causes the disease, and impart-

ing health. Amos Hudgin, Toronto, writes : "I have been a sufferer from Dyspepsia for the past six years. All the remedies I tried proved useless, until Northrop & Lyman's Vegetable Discover and Dyspeptic Cure was brought under my notice. I have used two bottles with the best results, and can with confidence recommend it to those

afflicted in like manner. Minard's' Liniment for sale everyTHE CONFESSIONAL.

STRONG ARGUMENT IN ITS FAVOR FROM A MEDICAL STANDPOINT.

FROM A MEDICAL STANDPOINT.

The Liverpool (England) Catholic Times publishes an open letter from a Catholic medical man to Mr. Beerbohm Tree, who is playing in "The Village Priest," a play which has excited a great deal of comment in London. The letter is headed "The Seal of the Confessional," and is reproduced below: A church without confessional is like a heapital without reproduced below: A church without confessional is like a hospital without doctors. Allow me to explain why. doctors. Allow me to explain why, doctors. Allow me to explain why. The doctors are the preservers and executors of all that vast store of medical knowledge which has come down to us, ever increasing, from before the days of Hippocrates. The medical text-books the lectures delivered at, Hippocrates. The medical text-books used in, and the lectures delivered at, our medical schools are the resultant of numberless observations and confidences. reposed in countless doctors from the earliest times. Observation is strength. earliest times. Coservation is strength-ened and corrected by confidence and truthful reply to wise and necessary questions. That there must be confi dence and full rational disclosure is evident from the way in which disease is caused and complicated by error, or family history, or suspicious circum-stances. That medical men may dis honorably abuse this confidence to their own advantage, or the injury of their patient is, of course, possible with free agents, but no valid reason against the justness and general necessity of the whole medical profession. It would be as reasonable to take away remedies be cause they can be used to destroy life. The medical profession has its own preservative etiquette, and provides against dishonorable conduct by rules, regula-tions, caths and laws made and enacted various medical societies, colleges and universities, and in the general medical council of this realm The fact then stands that the patient must truth fully state his case for his own personal benefit. That case becomes part of the sum of the doctor's experience which many other patients derive bene-tit. It passes into the hands of

THE PROFESSION AT LARGE

through discussions, lectures, journals and text-books, where it is thoroughly sifted, and if found worthy of permanent record, is preserved for the benefit of suf-

fering humanity.

The philosophy involved in medical caretaking holds good but in a far higher degree of the system of the confessional. Casuistry, or the science of solving th right and wrong of given cases, has been decried and written down until the name has come to signify ingenious fine spun sophistry. But look at the question broadly. Where would medicine be without the science of medical diagnosis, which enables the physician to determine and discount of the science of medical diagnosis. mine and discriminate between diseases resembling each other. Casuistry is disgnosis applied to sin and crime, an is as necessary for the confessor as medi-cal diagnosis is for the physician. Sin and crime are everywhere. In their grosser forms they undermine society and crime are everywh and cause loss, injury, disease and death. Sir Thomas Crawford, K. C. B. M. D, when addressing the sanitary con gress, recently held at Brighton, po out that " the violation of the moral law in such matters as temperance and char tity stood prominently forward as a fruit ful source of disease." All these viola tions cause frightful complications which crop up in the most unexpected places, not unirequently involving the innocent. The lesser nabits of moral wrong doing all lead to states of mind which often end in serious crime, and little sins have far reaching consequences. Surely all this needs studying. These consequences are only discerned with special knowledge and experience. As an instance I may point out that to give a false age in the

FURTHER EVILS "Bat I am not good enough for Him to want to be with me. I don't like to mind grandma and Susan."
"That is one of the troubles you can take to Him. Ask Him to give you a systematized? This can only be properly done through such a system as a con fessional. For long ages the Roman Courch has been accumulating a knowl edge of sin which is ever being more perfectly systematized by her writers on moral theology. These works are written in Latin so as to be beyond the reach of those who might derive harm from reading them. The Church, through regularly constituted channels, is ever supervising these books, so as to keep them in the way of her teaching and to exclude anything likely to prove a breach of the seal of secrecy; in the same way that medical text-books contain no breach of individual confidence. These are the text-books of spiritual medicine which perience when administering the sacra ment of penance. Dr Talmage, the well-known Presbyterian preacher of Brooklyn, felt the need of knowing the sine of his people when he spent six nights visiting the haunts of vice in the great American city; and the experience of those nights he published in six lectures. The Catholic Church does not publish her experience in the vulgar tongue, because harm might be done, but she is ever gain ing it all the same. In the confessional the Church generally gets a knowledge of all sin and new sins. The sinner better understands how bad sin is when he feels the difficulty of teiling it. He gets advice how best to avoid relapses. He is made to repair the evil he has done. With such a system there must be absolute confi dence; and the Church not only binds the confessor by a sacred oath, but selects him for extreme

ZEAL IN HER CAUSE by debarring him fr m her ministry un-less he remains cellbate. There is no obligation that the penitent need in any way reveal his identity to the confessor, and all Catholics are taught properly how to confess. Every Catholic prayerbook contains instructions, from which I give this extract: "Let your confession be humble, without seeking excuses for your sins, or laying the fault on others; let it

be entire as to the kind and number of your sins, and such circumstances as quite change the nature of the sin, or greatly increase its guilt. Be modest in your expressions, and take care not to name other persons." Confession is only one part of the sacrament of penance, which consists of contrition, or sorrow for a sin, confession of that sin to a properly ordained and authorized priest, and satisfaction, or repairing, so far as in you lies, of all evil you have caused. These three parts combined are necessary for absolution. The Catholic be lieves that when He was on earth the Redeemer founded an institution identical with the Catholic Church, and which contains the con Redeemer Jounded an institution identi-cal with the Catholic Church, and which contains the confesional as one of the means by which that institution carries on its crusade sgainst sin. The Catholic further believes that when the Redeemer further believes that when the Redeemer departed, the Holy Spirit came at Pente coat in a special manner to abide with the Church, in order that the Church might be kept in all truth, even to the end of the world, thus guiding the guide of men. The Catholic accepts confession solely because it comes from a divine institution and in the name of Christ. With all this knowledge before him the instructed Catholic looks on the "The Villege Priest" as a misrepresentation at best; or more likely misrepresentation at best; or more likely an attempt of the French irreligionists to injure the Church. The Abbe Dibols of the play made bad use of the classes of moral theology in his seminary days, or he would have known better how to have acted both at the confession and afterwards. It therefore, stands to reason from what I have here said that the rule of secrecy and confidence must in the first place, before all other considerations, stands paramount and supreme.

THE PARNELL DIFFICULTY.

N. Y. Catholic Review. The difficulty which Mr. Parnell has created for his country and his party i one that the Irish people fully appreciate and which they are quite competent to deal with. No outside interference or advice is necessary. Least of all is interfer ence or advise from Englishmen prudent or tasteful. The one man who has a right to speak on this occasion is Mr. Gladstone. Until he had spoken the interference of every other Englishman was absurd, and was promptly resented. The nation which has tolerated for centuries, and still tolerates as its political leaders, corrupt members of the aristocracy, which for its Irish Gov ernment chose regularly the most consummate and immoral rascale, has not the right which virtuous behavior gives to criticize Irish tolerance of Mr. Parnell. The cry which has arisen against the Irish e not concerned with morality, but with the Irish. It is not indignation at out-raged virtue which moves the writers and speakers sgainst Paruell, but joy that a great and successful Irish leader nas sinned. No volces are louder or prompter than the Catholic Tories, when none should be so still. The party that hangs like a nightmare on English Catholic progress, which carried its mean little bribes to Rome and belittled the Roman curis in the eyes of the world, which would sell Irish faith for an Act of Parliament in its own favor, which is more noted for its stinginess than its virtue, should be deaf and dumb for the next year. Irishme will listen with respect to Gladstone and Morley; to Balfour and his following with indifference, but to the Catholic Tories with the uttermest contempt and

Their voice is the London Tablet, which like its fellow laborer sgalast Ireland, the Times, has descended into the mire, and is now only a failure displaying a great name. The pity of it is that the Catholic Tories and their organ will in all probabil-ity succeed for a time to the place now held by Cardinal Manning, when death has stilled that brave and generous heart He seems to have no successor. The next occupant of the See of Westminster may be of a tradition wholly opposed to that of Wiseman and Manulug, and wholly in sympathy with the Eccloptons and the De Lisies. The only means of destroying Catholic Tories in England and in Rome will be the establishment of a parltament in Dabia. When Home Rule comes, Catholicity in England will take on the new life, the test of a missionary' ability will not be his practical knowledge of court etiquette, nor the rate of his pro gress be directed by the spelling of his name or the tapering of the fingers. May the great Cardinal of London live to see and attend the opening of the Irish Parlia-

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