

FIVE-MINUTE SERMONS FOR EARLY MASSES By the Parish Fathers.

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

PASCHON SUNDAY.

The blood of Jesus Christ His Son cleanseth us from all sin.—1. E. S. Jones, Jr. We all know, my dear brethren, that when a man is born into the world, he is born unclean before God he is then so unclean that he is not fit to associate with the sons of God and heirs of the kingdom of heaven. He is then so unclean that he can never be anything but an outcast from God until he is made clean.

Can he, however, demand this permission to enter heaven immediately after his death when he does die? That depends entirely upon his contrition at the moment of death. If he is not so sorry for all his sins that his contrition is perfect, then he can't enter heaven immediately, but must go to purgatory to be made perfectly pure, so that he can be taken into heaven.

I have said that baptism applies the blood of Christ to the soul and makes man pure and innocent. Now, baptism is a sacrament. It is the first one and is necessary to salvation. Without it no man can enter heaven, nor even purgatory, for the purgatorial state is the first and lowest state of blessed and holy souls who must go to heaven in the end. But the blood of Christ is applied to the soul of man in other ways, although baptism must come in the first place.

First, by the Sacrifice of the Mass. For by the Mass we repair our sins, get grace to keep from sin, and make our purgatory shorter in consequence. He who hears Mass daily makes the best prayer that a man can make and he is more certain to have his prayer answered. He also helps the living and the dead, and brings down great graces from God. He must be in a state of grace, however, to enjoy these privileges.

Secondly, the blood of Christ is applied to our souls by the Sacrament of Penance. Men defile their souls by sin, by mortal sin after baptism. He who receives the Sacrament of Penance worthily, that is, with true sorrow, for all mortal sin, with a firm determination to lead a good life and repair the wrong he has done, that man receives again the grace of God that restores his soul to eternal life.

Thirdly, in Holy Communion we receive the Body and Blood of our Lord Jesus Christ in a hidden manner, but in deed and in truth. The consecrated Host is the Eternal and Ever Living God Himself. You know, my dear brethren, the strength of the soul, destroys the power of concupiscence, banishes or at least weakens temptation, always giving us the grace to hold our own against the world, the flesh and the devil. And there are Catholics who refuse to make this communion once a year!

But there is one thing that ought to be said here. A Catholic ought never to consider as useless, or as almost useless, any one of the Sacraments. This too many do as regards Holy Communion. They undertake it, they think, therefore, it is no good unless they receive communion every time they go to confession. Now this is a grave error. One is not obliged to go to communion every time he goes to confession. Those who cannot go to Mass nor communion on account of their business or employment or work keeping them away, can at least go to confession very often during the year. All such any one has to do is to step into the rector's house, make his confession and go on to work again. If he but make an arrangement with some one of the priests he can always be heard at once.

For God's sake, for your own soul's sake, dear brethren, do not undertake this great sacrament, that always makes us morally certain we are good enough to receive Holy Communion. This applies the Precious Blood to our souls every time we go to confession. Do not look lightly upon any means of getting such good for the soul. Do not fail to use it many times for itself alone. For as the text tells us, "the blood of Jesus Christ His Son cleanseth us" even "from all sin" and he know it is a great dishonor to God to neglect this sacrament, which is especially given for the purpose of cleansing our souls.

The Cheapest medicine in use is Dr. Thomas' Electric Oil, because so very little of it is required to effect a cure. For croup, diphtheria, and diseases of the lungs and throat, whether used for bathing the chest or throat, for taking internally or inhaling, it is a matchless compound.

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WAS IT A MIRACLE!

THE MARVELLOUS CURE OF A YOUNG MAN BY THE WATER OF LOURDES.

Cincinnati, March 16, 1886. DEAR AVE MARIA.—Knowing the interest your readers take in everything relating to the glory of God and that of His holy Mother, I have thought to inform you of an extraordinary cure recently obtained in this vicinity by the use of Lourdes Water, and a novena to Our Lady of Lourdes.

Having seen an account in the daily papers of the cure of Henry Durstock of No 218 Saratoga St., Newport, Ky., I concluded to visit the young man, and learn for myself if the facts as stated in the newspapers had been exaggerated. I was cordially received by his sister, and conducted to his presence. He sat in a neat little bedroom, receiving the congratulations of his friends, and telling his wonderful story over and over again, for the edification of the many who are constantly coming and going. I will give it, as nearly as possible, in his own words. He said:

"My name is Henry Durstock. At the age of twelve I was attacked by typhoid fever, from which I never fully recovered. I was seized with severe cramps in my stomach, the result of several abscesses, which formed in my stomach and in the region of my heart. My stomach was very much swollen and very painful. After a while the abscesses broke, and the poison scattered through my system, making me perfectly helpless, and causing me to suffer so much that at times I lost my reason. I had the best physicians of New York, and they all united in saying my case was hopeless. After two years of this agony, I began a novena to Our Lady of Lourdes. I had a great deal of faith at that time, and hoped to be cured. One day during the novena I experienced great relief,—indeed, I seemed to be entirely well for several hours; but the reaction came, and I relapsed into my former condition. So things went on till I had been six years in bed. At the suggestion of a religious, another novena was made. I had no faith that I would be cured, and nothing came of it. Seven years passed by, and last month, of my own accord, I requested Father Baumeister, of St. Stephen's Church, across the way, to join me in a novena and asked for some Water of Lourdes. He assented, and we began the novena on February 23d, without the knowledge of even my father and mother. However, I told my mother on the first day of the novena, and she made it with me. I derived no benefit as yet from the water, though I still had great faith. On the night of the eighth day I felt a pricking painful sensation in my limbs, which seemed strange, as I had no feeling in them for a long time."

Here the young man was interrupted by his mother, who said: "Indeed, Henry was like a child. His father was obliged to change his clothes for him, as though he were an infant, and to lift him from one bed to another while I changed the bed-clothes. On account of his helplessness, I always occupied this little bed in my room. All night of the last night, as he tells you, he was very wakeful, and kept me awake. About six o'clock in the morning of the ninth day, and before he had yet taken the Lourdes Water, I was dosing after my sleepless night, when I heard him say, 'Mother if I had any clothes I would get up.' I started up in bed, thinking that either he was dreaming or I was, and said, 'What is that you say, Henry? That I had any clothes which I would get up?' I could not believe my ears, and answered, 'You could not get up, my child.' 'Yes, mother, I could, if I had something to put on,' he said. Poor child he had not been dressed for thirteen years! 'Well, I answered, 'if it is only a matter of clothes, I can get you some of your brother's.' I brought them; he put them on without assistance—he who had not been able to move for so many years. When his sister came to bring his coffee, she was surprised to see him ready to walk into the kitchen, which he did, taking his coffee there."

"Yes, it is all true," continued the young man; "I was perfectly well. And that night, when my father came home, he was so astonished that he burst into tears. I have great reason to be grateful to the Blessed Virgin, and I hope I shall always be so."

Then added the good Christian mother "Yes, indeed, we have much to be thankful for, but if I thought, after all this, that Henry would not be a good man, I would rather nurse him over again for the rest of my life and his."

The young man is now twenty-five years of age, but he does not look more than seventeen. He has a thoughtful, intelligent face, and is very simple and unaffected, seeming to realize fully the extent of the favor of which he has been the recipient. He is still pale and thin, but he grows stronger every day, using his limbs by degrees, as naturally he is easily fatigued. He eats and sleeps well, and is very animated in conversation. One or two physicians who have seen him, have not expressed any opinion whatever, but in this case their silence is expressive. To the mind of your correspondent there is not the slightest doubt of the reality of the cure. Hundreds of people in Newport can testify to the fact of his long illness and sudden recovery. I understand that the pastor of St. Stephen's intends to appoint a day of public thanksgiving in the parish for this signal mark of Our Lady's protection. The Rev. Father Baumeister has already published an account of the cure, over his own signature, in a local German paper; but this will probably be the first record of it in English.

In the Name Mary.

More women have been named Mary than any other name which has blessed or cursed the feminine sex. It stands as the typical name for the holiest and most subject of women—for the virgin and the santon. And in every language of Asia and Europe, as well as that of Egypt, this name appears almost without variation. It has been an equal favorite with the aristocrats of France and the Puritans of New England, and it equally becomes literature or kitchen. It is stately when we speak of Lady Mary, worthy Montague; it is simply itself when we refer to Mary O'Brien, who brings in our breakfast rolls. At one time it may bring up a picture of a divine painted face, hanging in the rich gloom of an Italian gallery, and at another of a red-checked dairy-maid, with her bare feet in the daisied borse it and the most memorable women that Scotland ever produced has made it immortal. The proudest women of France have dignified it, and the worst women of Russia have disgraced it. There are as many Marys smiling at the circling suns that make the brief summer by the northern sea as loll through the luxurious days by the Mediterranean. The name that Catholic missionaries gave to the first converted Indian maiden was Mary, and perhaps the first daughter of eyes that family for all time will stand in imminent danger of bearing the name, for it is the first to be considered in naming girl babies, and when rejected is always thought of with lingering tenderness. How many lovers have loved! How they have associated it with purity and gentleness, with womanliness and candor! Trust that a fateful name it is, its bearer seems predestined to sorrow, yet it is glad some "My mother's name was Mary." What a pleasant thing to say! "My little daughter Mary." Could anything be prettier? "My sister Mary, who is dead." What a wealth of tender suggestions! "Mary, my wife." What a picture of home comfort!—Chicago News.

Saved by the Angelus.

In Spain, as is well known, at the first sound of the bell, morning, noon and night, every body kneels down and recites the Angelus. A great number of examples show that this pious practice in honor of the mystery of the Incarnation is as salutary to the faithful as it is agreeable to our Divine Saviour and to His Holy Mother.

During the late Carlist war, General Lavala, who was so devoted to Don Carlos, was made prisoner, brought before a council of war, and condemned to be shot. He had already received Holy Communion, and a battalion of soldiers had conducted him to the place of execution. Everything was ready; a minute more and all would be over. At this moment the first sound of the Angelus was heard. The General instinctively fell on his knees; the soldiers and their chief did the same; and all devoutly recited the three Ave Marias. The prayer was not yet finished when a courier was seen galloping up with a little white flag. He was a messenger sent by the king to announce the pardon of the prisoner. His life had been spared by the recitation of the Angelus.

What is Catarrh?

Catarrh is a dangerous disease which thousands are consciously or unconsciously suffering from. It is a mucopurulent discharge caused by the presence of a vegetable parasite in the lining membrane of the nose. The predisposing causes are a morbid state of the blood, the blighted corpuscle of tubercle, the germ poison of syphilis, mercury, toxæmia, from the retention of the effete matter of the skin, suppressed perspiration, badly ventilated sleeping apartments, and the germination of other poisons in the blood. Irritated by these, the lining membrane of the nose is ever ready for the reception of the parasite, which rapidly spreads up the nostrils, and down the fauces, or back of the throat, causing ulceration of the throat; up the eustachian tubes, causing deafness; burrowing in the vocal chords, causing hoarseness; usurping the proper structure of the bronchial tubes, ending in pulmonary consumption and death.

Many ingenious specifics for the cure of catarrh have been invented, but without success, until a physician of long standing discovered the exact nature of the disease and the only appliance which will permanently destroy the parasite, no matter how aggravated the case. Sufferers should send stamp at once for descriptive pamphlet on catarrh, to the business manager, A. H. Dixon & Son, 305 King street west, Toronto, Canada.—The Mail.

Mr. R. A. Harrison, Chemist and Druggist, Dunville, Ont. writes: "I can with confidence recommend Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure for Dyspepsia, Impure Blood, Pimples on the Face, Biliousness and Constipation—such cases having come under my personal observation." Sold by Harkness & Co., Druggists, Dundas street.

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