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FIVE-MINUTE'S SERMON.

Twenty-Third Sunday After Pentecost.

HOW TO BE MASTERS OF OURSELVES.

"Many walk of whom I have told you often... Sensuality is the bane of man's existence. The dominion of the passions over reason is the source of his greatest misery."

"The present, or at least the ultimate, happiness of the creature is wrecked unless he resists the attacks of sensuality and frees himself from the control of the passions."

"Yet the very word—self-denial—fills the mind of some with terror, with thoughts of long fasts and of scourings, of mental suffering and of bodily misery."

"Self-denial does not consist in mere bodily mortifications. Fasting and other corporal austerities are but means by which the animal man is brought into subjection to the real and self-denial is that the soul may be the master of the man."

"God has revealed to us the nature of the middle state of purification between heaven and hell. Perhaps my brother is sentenced to it, and to release him I wish to become a Catholic. This faith, which teaches me to pray for the dead, will console me and relieve my anxiety."

"Blessed Frances of the Five Wounds was notable for her intimate intercourse with the holy angels and the Suffering Souls. In reference to the latter the history of her life recounts many well-authenticated occurrences."

"A man's chief care, then, ought to be turned within himself, for a man who governs his passions is master of the world. We must either command them or be enslaved by them."

"If there is a clergyman in Syracuse who is willing to perform seven marriage services in a balloon at the Ontario County Fair this week some congregation in that city should begin to look for a new pastor."

"Many people, when a little constipated, make the mistake of using saline or other drastic purgatives. All that is needed is a mild dose of Ayer's Pills to restore the regular movement of the bowels, and nature will do the rest."

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OUR BOYS AND GIRLS.

Prayer to the Queen of Purgatory.

O turn to Jesus, Mother, turn And call Him by his tenderest names, Pray for the holy souls that burn This hour amid the cleansing flames.

Ah! they have fought a gallant fight In death's cold arms they persevered, And after life's narrow night The harbor of their rest is revealed.

In pains beyond all earthly pains, Favorites of Jesus! there they lie, Letting the fires wear out their status And worshipping God's purity.

Spouses of Christ they are, for He Was wedded to them by His Blood: And anguish o'er their destiny: In wondering adoration brood.

They are the children of Thy tears: Then hasten Mother, to their aid, In pity think each hour appears An age while glory is delayed.

O Mary, let Thy Son no more His lingering spouses thus expect: God's children to their God restore, And to the Spirit His elect.

—Father Faber.

Gratitude of the Suffering Souls.

A Scotchman, whose brother was stricken with sudden death, was greatly afflicted by the sad loss. Though he was a Protestant, he knew that into heaven "there shall not enter anything defiled."

As the religious denunciation to which he belonged did not recognize a middle state, he was greatly concerned about his brother's condition in the next world, so much so, that he abandoned himself entirely to melancholy.

God, who rewards the least solicitude for the eternal welfare of the deceased, led this loving brother to the true faith. By the advice of his physician he travelled on the continent, where he met Abbe Paume. This saintly man took great interest in him, and explained to him the doctrine of the Church concerning prayer for the dead.

St. Margaret Eoner, of the Order of St. Dominic, was a great friend of the Suffering Souls, and released numbers of them by her prayers and austerities. And they were most grateful to their benefactress. As she had no greater desire than to serve God and the most perfect manner, she arrived at the greatest perfection."

Blessed Frances of the Five Wounds was notable for her intimate intercourse with the holy angels and the Suffering Souls. In reference to the latter the history of her life recounts many well-authenticated occurrences."

"The Catholic Press. Any movement for rendering the Catholic press more efficient and up-to-date cannot fail to do service to the Catholic cause, to place a weapon in the hands of those who profess the true religion which will tell with effect upon the sowers of discord in the religious life of the nations, and help to preserve and sustain among mankind a healthier tone of thought and action."

"Two venerable clergymen who were travelling in an elevated train in this city the other day noticed a beautiful little boy, with the typical angelic face, seated opposite them, with his eyes closed. Ah me! exclaimed one of them, "will we ever be as pure and innocent in the next world as that dear little boy opposite?"

"In a recent issue of the Catholic Universe there appeared an article by Judge Dunne, in which the writer enumerated what he considered the best twenty-five books for a young man's library, with instructions for the proper use of the

CHATS WITH YOUNG MEN

It is the money that one saves rather than the amount one makes that forms the basis of a future competence, says the Catholic Universe. Young men especially should bear this fact in mind.

No matter how small the salary, the prudent person will put something by against a rainy day, as the saying goes. He will do this regularly and resolutely, too, in spite of all temptations to extravagance, as a matter of principle. It is the only practicable method of accumulating ready capital.

Others, besides a desire for amusement, have some natural love of reading, some an ambition to become acquainted with the best works of English literature. That such may gratify their desire without drinking in the poison which frequently disguises of lies hidden in works of genius, we would recommend them to secure a guide, such as Jenkins' Handbook, in which the best productions of our literature are treated according to the highest critical standards, but especially with a view to teach Catholic readers what must not be read, and what must be guarded against in what is read."

How to Become Successful. Thousands of young men who eloquently bid farewell to Alma Mater and step gaily upon "the threshold of real life," will not be long in realizing that the education which they have just finished in the class-rooms, is but the merest preparation for the practical work of that greater school of experience in the world. They will find that the real scholastics of maturity have just begun, and that the tasks allotted to them are imperative and arduous.

After all, our school days are an important period of our career, more important than many a youthful mind conceives, because then must be laid the ground plans upon which the actual structure of our useful performance will be reared. It is clear, therefore, that the youth who has built broadly and deeply at this time stands the best chance of accomplishing great things without the concomitant of weakness from such a foundation of breadth and solidity."

It is on this account that so much store is set by the Church on sound religious and moral training in conjunction with cultivation of the intellect. The young man who begins the earnest work of maturity with a character well developed in the right direction has an immense advantage over others who lack this essential requirement of success."

And it must be kept always in mind that success in the best meaning of the word embraces more than mere material prosperity. Riches are desirable, but alone they are impotent to produce happiness. Happiness in the higher sense is the true goal of Christian aspiration, and happiness is impossible without the concomitant of healthy conscience and a firmness of character and loyalty to conviction and principle that can only be attained by a symmetrical development of the moral with the intellectual. It is not hard to acquire a store of this world's goods if one is unscrupulous and pliant to the dictates of a wrong conscience, but such acquisition does not mean happiness and cannot insure it. Wealth itself is apt to prove a burden and a curse unless it is regarded and used in the light of a religious and upright spirit. It may be a blessing, and a great one, if it represents the reward of genius and industry conscientiously directed. Therefore while material achievement properly forms a feature of the programme of a life of worldly endeavor, it is not the highest measure of success and cannot be wisely considered the test of either ability or worth. This fact is impressed constantly on the mind of Catholic youth in the course of Christian education and for this reason we assert without fear of contradiction, that the young man who leaves Alma Mater fully convinced that the crown of a successful career is true merit not riches, has learned the greatest of all lessons in this age of materialistic heresy.—Catholic Universe.

What to Read. In a recent issue of the Catholic Universe there appeared an article by Judge Dunne, in which the writer enumerated what he considered the best twenty-five books for a young man's library, with instructions for the proper use of the

AT THE POPE'S MASS.

This account of the celebration of a Mass by the Pope in the Sixtine Chapel, by M. Eugene Lantier, a non-Catholic, which appeared originally in Le Temps, one of the leading papers of Paris, will be read with interest.

"The Pope's doctor orders that this old man of eighty-seven years, to whom life seems to cling, should be most carefully protected from all draughts."

"Leo XIII. pays no tribute to any constitutional malady. With him stomach, heart and lungs are sound and healthy, and it seems as if he could die only as a lamp goes out—being slowly extinguished."

"This is the season that every time the Pope enters any very large hall or one that is seldom occupied the greatest care is taken to have it heated beforehand and to close all the windows. It sometimes happens that on the evening before little bands of paper are pasted over the sills of the doors and windows so as to secure the most complete closing of those condemned doors and windows."

"The bearers move very slowly while Leo XIII. passes and blesses. Have you ever seen the reapers in a field of wheat? As they advance two paces in front of them the clustered stalks of grain waves, bend low and fall; so, you might say, the benediction of the Pope, moving with the same equal strength, the same rhythm, lays low in the dust the crop of pride and falsethness."

"The face of the Pope is yellow, the 'mat' yellow of very old ivory, and you seek in vain for those shining shades which artists have found in their color boxes and unskilled painters in their imaginations."

"Under a brow less high than has been said the Pope's glance is keen, clear, and, above all, of an infantine sweetness, with an almost infantile expression. The prominent traits of the countenance are evidently determined by the nose and mouth. The nose is large, long and strong, but

without that sharp point which is noticeable in the prepared portraits, and the mouth is of an admirable and striking shape.

"The habitual smile of his mouth is not made by the drawing away of the lips toward the corners, but by a sort of pout which makes the already rather prominent underlip protrude still further, and this it is which gives the keynote of the physiognomy, where you recognize the signs of a superior intellect, perhaps because of what you knew before, but where you notice, before all and above all, goodness—because you see it."

"The Pope has begun to say his Mass. You hear his voice, wonderfully strong for his age, of a sonorous quality and much less nasal than the legends say."

"When he passes from one side of the altar to the other, you see that Leo XIII. leans lightly with one hand on the edge of the altar itself."

"He is very round shouldered and his bowed figure betrays his great age more than any other sign."

"His Mass is said and the Pope remains to listen to another Mass. He seats himself on a sort of throne before a sofa filled with cushions, on which he leans for a long while, holding his head in his hands, praying and meditating."

"When he rises you notice that his cheeks are slightly colored by fatigue. When all is finished, it has been more than an hour and three quarters that the Pope has been in the Sixtine Chapel! How could he help being fatigued! We are very much fatigued ourselves, we who have only looked on and who are not eighty-seven years old!"

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