FIVE-MINUTE SERMONS.

DELAY OF REPENTANCE. Be not deceived, God is not mocked; for that things a man shall sow, those also shall be reap. (Gal. iv. 7, 8.)

"Never mind, I will repent some day and confess it to the priest; then it will be as if it never happened.' Sometimes, my dear brethren, when men have made up their minds to commit sin, or to go on in a course of sin, they are tempted to say some such words as these; or if they are not fallen so low as to talk in this way, yet, if we may form a judgment of their thoughts by their actions, such are the thoughts of not a few. I propose, therefore, to say a few words this morning on the great folly of this way of speaking, thinking and acting, and to show you what a false notion it

I will not stop to point out how uncertain that really is which is assumed as perfectly certain-namely, that an of going to confession will be granted to every one who acts in this way. A man who sins can never be sure that he will not be cut off in his sin. But I will take it for granted that the opportunity of making a confession is given; more than that, I will take it for granted that he makes a good confession and receives absolution as he promised himself. In such a case as this it is true that even then all will be just as if the sin had

never been comitted?

My dear brethren, to imagine this to be the case would be indeed a very great mistake. In order that you may see this I must recall to your recollec tion some well-known truths. In the beginning, God, having made man, placed him in a state of great happiness. He was without pain, sickness, anxiety, or death. How is it, then, that man finds himself in his actual condition? Why is it that man is subjected to so many hardships and miseries, obliged to toil for his daily bread, and, in the end, through anguish and suffering, give up that life which it las cost so much labor to preserve? Think, my dear brethren, of all the pains of mind and body which you have ever experienced, or which you have seen others experince; think of all the sufferings of which you have ever read, and ask yourselves the reason for all this vast mass of agony and anguish. That reason is given in one word. Of all the suffering that has ever been and that ever will be, sin is the cause. Directly or indirectly, mediately or immediately, every suffering finds in sin its origin.

Now, I do not say that when we come to particular cases we can always point out precisely how and why this suffering is connected with that sin. God in His providence permits suffering to attend upon sin for many different reasons. Sometimes it is permitted as warning not to sin in order that men of sense and understanding, seeing what sin costs, may avoid it. Sometimes suffering in this world is, I am afraid we must say, but a fore-taste of eternal suffering in the next. In some cases sufferings are sent to make us more like our Lord. Butand this is the special point I wish you to notice—suffering is very frequently sent by Almighty God as a punishment in this life for those sins the eternal punishment of which He has forgiven. This brings me back to the special point of this instruction. A man may go to confession, may even make a good confession and receive a good absolution—that is to say, he may receive through the merits of Christ the remission of the eternal punishmen due to his sins, and yet things may be very far from being, as he promised himself, just as they were before. On the contrary, he may have a vast amount of punishment to undergo in time in consequence of that sin, which he would not have had if he had not committed that sin. This thought is very suitable for this season. The fasting and abstinence of Lent enjoined by the Church, among other reasons, as a means of satisfying for the temporal punishment due to But, in order that this fasting and abstinence may be useful for thi purpose, those who fast and abstain be in the state of grace, because all their value as works of satisfaction is due to the indwelling grace of God. In order, then, that your fasting and abstinence may be profitable to your own souls, let me advise you to ac like our wise forefathers acted, to come of Lent, and not to put it off with your Easter duty to the last moment.

"I've tried all sorts of blood purifiers, said an old lady to a "cutter," "and you can't persuade me that any other Sarsaparilla is as good as Ayer's. There's where she had him. She knew that Ayer's was the best—and so did he, but it paid him better to sell a cheaper brand.

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THOSE DREADFUL JESUITS.

Some of the Real Acts Charged to

Ardent admirers as we are of the Sons of St. Ignatius and the noble Society of Jesus, we cannot hide from ourselves their iniquities in doing good that evil may come. A list of these would fill columns of our paper. We must content ourselves with a few instances for the better information of our non-Catholic countrymen in general, and the benighted A. P. A. in particular. We earnestly entreat the right-minded press, secular and re-ligious, especially those of the "papist" persuasion to disseminate these undeniable, unquestioned facts.

Blot 1—While preaching the Gospel

in the dominions of the Emperor of China the Jesuits did purloin a certain bird to wit, the turkey, introduced it to the civilized world and thus made the mouths of the hungry water, aroused the ill temper of cooks, pandered to the appetite of bloated aristocrats, and added sundry aches to suffering humanity when rejoicing that Thanksgiving and New Year tide.

The convent at

Blot, 2-Away in Peru they cunningly set up the Bark of the Jesuit and having courageously and successfully bitten the Vice Queen, Countess of Chinchona, had the impudence to operate on heretics, schismatics, agnos tics and all of that tribe. verted the whole medical profession and found entry into Protestant house hold disguising their bark as quinine Blot 3 - Knowing the weakness of humankind, especially of the devout female sex for flowers and natural ornaments, the wily Jesuit Cameli,

while evangelizing in the Orient, devised the sly plan of introducing to the children of the Reformation one of the loveliest of flowers, his fellowmembers, doubtless to further the in terests of their order baptizing it with the Jesuit's cognomen.

Blot 4—Much to the grief of the

mall boys of China, Father Ricci, he who, with true Jesuit shyness, grew a pigtail and struttled in the gorgeous robes of a mandarin, must needs trans-late Euclid and other of that ilk into Chinese. Similar annoyance to philologists was caused by Father de Noblli and others of the Jesuit tribe inflicting their half a hundred grammars of Indian tongues on the much burdened men of learning. All this, if you please, while proclaiming to outsiders

they were spreading Christianity.

Blot 5—The Jesuits hid themselves in that out-of-the-way corner of the earth. Paraguay, and had the impudence to mix politics and religion and form a Utopian government there. Good they meant to do, but our grievance is the great ill they suc ceeded in doing by putting Jesuit spectacles on the noses of learned men who looked Paraguav-Voltaire, so looking, honestly avowed: "The settlements of the Spanish Jesuits in Paraguay appear in some respects the triumph of human-ty." And that sturdy old historian, Sir James McIntosh, must needs, after looking through the same eve-helpers. declare: "In Paraguay, for more than one hundred years, thousands of converted savages lived in happiness under the direction of the Jesuits, a graceful, industrious, prosperous, and moral people." Gracious me, the Jesuits in disguise are, to say the least,

The Cure for Drunkenness.

That drunkenness and the inordinate craving for alcoholic stimulants must be treated entirely as moral evils, whose most successful corrective is will power assisted by divine grace, is eing more and more demonstrated as the years of our Christian civilization roll by. Repeatedly has science made great display at combating this gigantic power that destroys free will, de thrones reason and brutalizes man, but as often has it been baffled. Where moral restraint was inculcated and the will strengthened by considerations of honor and true Christian conduct, the nost glorious and lasting results have been achieved. Drunkenness as the prevalent form of gluttony is a deadly sin-one of the seven chief sources o moral guilt. As a crime against God, therefore, it must be extirpated under penalty of eternal pain in hell. To Christian men and women should this not be consideration enough? All the boasted efforts of secular science are worthless without the science of sciences-the knowledge of God and His justice, when souls are to be saved. For bodily ailments take the prescribed emedies, but for the sins of the soul which are its sickness and death, have recourse to the means ordained by God. The Lenten season is a very fitting time for those whose lives are swiftly and surely carrying their souls to de struction, to stop and consider, t reach out for and appropriate means to gain those souls back to God. Drunkenness is one of these great sins. Temperate drinking of alcoholic bev erages is the first step. Mortify tha increasing appetite which you ar Mortify that daily satisfying and turn to the agonizing Redeemer hanging upon the cross; hear His plaintive cry, "I thirst." In this act recognize the promptings of a divine help, and drop the accursed cup.—Catholic Colum-

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THE CONVENT SCHOOLS OF THE SACRED HEART.

The second article in the Catholic World's series on educational institu-tions is "Maryville: A well-known convent of the Sacred Heart." the convent near St. Louis, established sixty-five years ago.

The Society of the Sacred Heart, as

readers of the Pilot know, is a modern order, founded with full knowledge of the needs of the times; and so, fitted not simply for the education of higher, or richer, but for the higher

The order has had a marvellous de velopment in Europe and America. The life of the foundress, Mother Mag dalen Sophie Barat, is one of the most fascinating of religious biographies; and in itself sufficient answer to those who assert that the Church is inimical to the advancement of women

Hardly less interesting is the life of Mother Philippine Duchesne, who founded the first convent and school of the Sacred Heart in America at St. The convent at St. Louis was founded in 1827, and when the city

grew up about it, moved into the sub urbs for the advantage of the commun ity and the boarding-school.

Says the writer of the sketch before

"The old Sacred Heart Convent in St. Louis has a most interesting his-In its long register of names may be found representatives of the most distinguished families of St. Louis and the West. Among its former patrons are the Pratts, Mulanphys, Chouteaus, Maffitts, Benoists, Withnells, Haydels, Papins, Slevins, Sturgises, Ewings, Christies, and hundreds of others since 1827, thoroughly identified with the business and social interests of the city. The traditions of the school have not been broken; from the old house to the new another gen eration carries the familiar names and emulates the virtues of the mothers and grandmothers who, under the Sacred Heart's judicious training, have been instructed and fortified for the duties

Miss Mary Josephine Onahan, daughter of the Hon. Wm. J. Onahan, of Chicago, who has made a brilliant beginning in journalism and letters, is a graduate of this convent; as is also Miss Florida Spalding, who in 1891 gained, over hundreds of competitors in the public High schools and the classical colleges, the prize offered by the St. Louis Post-Despatch for the best philosophical essay on "Proofs of

Creation."
"We do not always realize," says the writer in the Catholic World, "that the education of woman means the education of the race. There is no knowledge of history or geography, no acquaintance with public affairs, no range of scientific study, that may not come into play in a mother's education of her children. The strong, subtle influence goes on in ever-widening circles that do not die away until their force is spent on the shores of etern

Pupils of the Nuns of the Sacred home and society; exemplary wives and mothers, apostolic Christians, wielding extraordinary influence for good through ordinary womanly opportunities. tunities.

We quote again :-"Where I asked to define the specific object of the training given in a convent of the Sacred Heart, answer: first, to give an exalted view of life to the women destined to live in the world; secondly, to foster in them a keen sense of personal re-

sponsibility. There are convents and large and prosperous academies of the Heart in New York, Boston, Provi dence, Albany, Rochester, Detroit. Cincinnati, Chicago, St. Louis, St. Charles, St. Joseph, Omaha, San Francisco, New Orleans, Philadelphia and Atlantic City. The society is strong also in Canada. To describe the educational system of one is to describe that of all, for the Institute is strongly centralized, and marked by absolute uniformity of methods.

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saparilla. Minard's Liniment cures Diphtheria.

A BISHOP'S COURTESY.

Concluding his delightful "Remin-iscences of Edgar P. Wadhams, first Bishop of Ogdensburg," in the Catholic World, the Rev. C. A. Walworth gives some incidents illustrating the simplicity of the man, and his tender regard for the feelings of those about

Bishop Wadhams, says his biographer, was never a society man, and it was not at all in his nature to become very conventional in his ways and manner. He was, however, a thorough gentleman in all that such a term implies of true courtesy and con sideration for others. I give one in

Near the close of his life, but before his last illness, old age and increasing infirmity made it difficult for him to dress without assistance. This office was commonly performed by a laboring man in his service named John, whose duty it was also to attend to the fires One morning when this man came into his room the Bishop felt it necessary to take John to task for malfeasance in "You neglect the fires," John, he

said. "The house is too cold; I feel it, and the whole household suffers from John took the reproof humbly and quietly, only taking advantage of a short pause to say, "Did you have a good sleep last night, Bistop?" Being determined to make an impression on the mind of his attendant, the Bishop continued to enlarge upon the matter. When this was over, John only replied, "Is there any other matter, sir, you'd like to mention?" Yes, wait a m men!" Then after a short pause, the Bishop continued:
"John, when you came into my room a little while ago, you wished me good morning ; I for got to return the salute. Afterward you asked me if I had had a good sleep; I forget to answer that also. I found fault with you instead, and you never said a word or looked be more of a gentleman than I am. Good-morning to you, John. have a good sleep? No, I had a very bad night of it. No fault of yours, though. And now you may go, John and God bless you."

THE statistics given in the Catholic Directory for England for 1893 show a most gratifying and satisfactory progress of religion throughout the country. There are in England 2,588 priests, and if we include Scotland, the number is swelled to 2,950, being about 400 fewer than those in Ireland. It is to be remarked, however, that this is above the number actually belonging to England, as there are just now many priests in England who have been excluded from continental countries, where persecuting laws are in force banishing the members of certain religious orders; but even allowing for this, the progress of the Church is

Mme. Modjeska is as graceful and thorough in her charities as in her stage impersonations. The Polish Society of the Sisters of Nazareth, which has for its aim the education of music. and other professions; but the noblest testimony of the value of the order to the world is far less in these exceptional women, than in the exceptional women, than in the host of presentation of "Mary Stuart," turngood women whom it has trained for ing over every cent of the proceeds to

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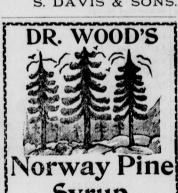
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