

FIVE-MINUTE SERMONS. Twenty second Sunday after Pentecost.

THE COMMUNION OF SAINTS. We are so near the Feast of All Saints and the commemoration of all the faithful departed...

There is scarcely one of us, dear brethren, who has not been familiar from childhood with the article of the Apostles' Creed...

But if this truth of Holy religion brings consolation, it brings also the duty of praying for our brethren who are passing through the cleansing fires of purgatory...

While they were with us they were very dear to us—bound to us by ties of blood or friendship...

What one of us but has his daily task—his allotted work? Yet as each day brings its own burdens...

But if so much can be done without any particular effort on our part, what shall we say of the efficacy of the special prayers we recite for them?

How shall we tell of their repose? How shall we tell of their gratitude for our unceasing supplication for us?

Let us be generous, dear brethren, by praying for them; be assured we are rather the gainers, for not only do they pray for us...

TALKS ON RELIGION.

HOLY EUCHARIST.

The greatest of all the sacraments is the Holy Eucharist, which is pre-eminently the Blessed Sacrament.

Though our Lord sent His Apostles without any worldly goods to preach the Gospel to all peoples...

This great sacrament naturally comes after baptism and confirmation. After birth the child needs nourishment...

Though the Holy Eucharist is the most sacred of all the sacraments, it is not the most necessary, since our Lord says, "Unless a man is born again of water and the Holy Ghost..."

The Blessed Sacrament is designated in the hierarchy of the Church by various names. It is called the Holy Eucharist or Thanksgiving; it is called the Blessed Sacrament, because it is the most Holy of all the Sacraments...

With regard to congenital deafness the case is almost, though fortunately not quite so, bad as regards blindness.

The most striking feature seems to be the large proportion of congenitally deaf among those whose parents are cousins. The percentage of the congenitally deaf is nearly three times as great as among those whose parents were cousins among those whose parents were not.

but for that which the Son of Man will give: (27): "My flesh is meat, and My Blood is drink;" (56): "He that eateth of this Bread shall live forever;" (59) These promises were fulfilled when our Lord instituted the Blessed Sacrament on Holy Thursday, the day before His Crucifixion.

The Holy Eucharist may be considered in two great divisions. First, as a Sacrament to be received for the sanctification of man, and second, as a Sacrifice to be offered as adequate worship of God.

The Holy Eucharist as a sacrament is defined as the true Body and Blood of Jesus Christ, together with His soul and Divinity under the appearance of bread and wine.

Catholics believe in the Real Presence of our Lord in the Holy Eucharist, because they believe in the explicit declaration of our Lord at the Last Supper, when He said, "This is My Body; This is My Blood."

These statistics, far from representing the state of affairs worse than it is, probably minimize it somewhat, for people often refuse to admit such consanguinity and, as is stated by Doctor Bell in his discussion of the statistics, it is probable that there are not a few of the born blind whose parents were cousins who either are unaware of the fact or prefer not to state it to them.

On this matter, however, the usual assumption that the ratios in the "not stated" cases are substantially the same as in the cases stated, but in the present case there is some reason for supposing that they are different.

Some people are sensitive to questions concerning consanguinity in marriage, especially where defective offspring have appeared, and in such case no reply would be an easy way of evading the question.

There are now some twenty States in the union in which the marriage of first cousins is forbidden by law, to the extent that such marriages are declared null and void.

There are some of the Church regulations with regard to marriage among relatives by blood are founded on something a little better than old foggy notions with regard to the possible danger to the offspring of such marriages that has no definite basis in scientific investigation.

CONSAnguINEOUS MARRIAGES AND DEFECTIVE OFFSPRING.

We received a communication from a clergyman of the diocese about the question so opportunely treated by the Messenger that we reprint the entire article, as it answers the problem proposed:

There are not a few people who think that some of the Church regulations with regard to marriage among relatives by blood are founded on something a little better than old foggy notions with regard to the possible danger to the offspring of such marriages that has no definite basis in scientific investigation.

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known for the last ten years, and these statistics have been confirmed by investigators in other countries. In fact, it is now generally accepted that these statistics with regard to the greater number of those born deaf from consanguineous marriages absolutely prove the advisability of the old ecclesiastical regulations and demonstrate only too amply how wise beyond their generation were the ecclesiastical authorities in making such regulations.

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AN APPRECIATION.

CARDINAL NEWMAN AS VIEWED BY A CONVERT.

A theme which never palls is the life and character of the late Cardinal Newman; and the appended sketch is of double interest because written by a convert who attributes her conversion indirectly to him.

At the time of Cardinal Newman's conversion his two brothers, one Francis Newman passed from a fervid Evangelicalism to Theism, and the third brother became an Athlete and died not many years ago at Tonby, England, where he had lived years as a recluse.

The last eleven years of his life were the happiest in the Church of Rome, so made by the late Pope Leo XIII., who redressed the wrongs done to Cardinal Newman.

He speaks of a sense of relief, rather than a sense of mortification, when he found himself after the publication of Tract 39, posted up on the buttery hatch of every college, "like a discomfited pastry cook."

He found it hard enough to make out whether he was going, but it was much easier inquiry than it had been at the time when he felt himself more or less responsible for a whole host of other men's movements, and indeed for a great party in the Church.

That was a lot which for the last twenty years at least of his long life.

Tobacco and Liquor Habits

Dr. McTaggart's tobacco remedy removes all desire for the weed in a few days. A vegetable medicine, and one requires touching the tongue with it occasionally.

Cardinal Newman enjoyed. Yet though he "served and was at rest," the more knowledge that he was living in the quiet oratory at Edgbaston helped men to realize that the spiritual world is even more real than the material world, and that in that lonely austere and yet gracious figure God had made a sign to England—Great Britain—that the great purpose of life is a purpose to which this life hardly more than introduces us.

It is impossible to find any life in this century so singularly and simply devoted to spiritual ends as Cardinal Newman's. There have been more heroic lives, the lives of soldiers, martyrs, missionaries, all lived nobly in the sight of God, but none of them at once so detached from the common human interest and yet so natural, genial and human as Cardinal Newman's.

Cardinal Newman was always human, and even when on his conversion to the Roman Catholic Church he finally determined to be a religious, he chose no regular order but preferred a semi-monastic life, feeling the supreme attraction of a saint who, like St. Neri, lived half in the world, and whose home was called "the home of Christian mirth."

At the age of only thirty-two years he could truly write this of himself: "But thou, dear Lord! While I traced out bright scenes which were Isaac's pure blessings, and a verdant home: Diddie spare me, and withhold Thy fearful Willing me year by year, till I am found, A pilgrim pale, with Paul's sad girdle bound."

Cardinal Newman's life was evenly divided between the Church of England and the Church of Rome. He was forty-five years of age when he left the English Church, and died after forty-five years of service in the church of his adoption.

It was not until after he left Oxford, as he tells us in a humorous passage in the "Apologia," that he learned that he was an object of imitation to crowds of young men at the university.

His dress, gait, pose of his head, the play of his features, were copied by his admirers. On one occasion he was obliged to wear a shoe turned down at the heel, on account of a chilblain, and it immediately became the fashion for a time among the under graduates who had fallen under his spell to go about with the heel of one shoe turned down.

Cardinal Newman wrote all his sermons, and delivered them without gesture and nearly in monotone, and yet so vividly did the personality of the man speak through the tones of that silvery voice that he managed to express more feeling in that monotone than others could express by all the arts of oratory.

The conversion of Cardinal Newman was thought at the time to be a staggering blow to the English Church, while at home it raised hopes of the speedy conversion of England.

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