#### FIVE-MINUTE SERMONS FOR EARLY MASSES By the Paulist Fathers.

ned in their Church of St. Paul the ostle, Fifty-ninth street and Ninth nue, New York City.

SUNDAY WITHIN OCTAVE OF THE ASCEN-

"While they looked on, He was raised up, and a cloud received Him out of their sight."—Acts 1, 9. and a cloud received Him out of their sight."—Acts 1,9.

Last Thursday was the Feast of the Ascension of our Lord. It will be useful for us to go back in thought to that time which the Church is now commemorating. Our Lord had just left the world; and the Apostles whom He had chosen were never again to hold that intercourse with Him which had been for so long their only joy and consolation. By His loving words, His wondrous works, and His divine power He had drawn them from their homes and from the common pursuits of men. But now that voice was never to be heard by them again, that loving, tender countenance, which had moved the sinner Peter to bitter tears of heartfelt penitence, was to be for the rest of their sojourn on earth hidden from their eyes. A cloud had received Him out of their sight. Well might they stand gazing up into heaven, for for them earth had lost every attraction.

nuits of men. But now that voice never to be heard by them again, tloving, tender countenance, which moved the sinner Peter to bitter moved the sinner Peter to bitter moved the sinner Peter to bitter the moved the sinner Peter to bitter so of heartfelt penitence, was to be the rest of their sojourn on earth den from their eyes. A cloud had sived Him out of their sight. Well that they stand gazing up into heaven, for them earth had lost every attraction of the rest of their sojourn on the sight was tempered by malevolence would fall far short of being an adequate presentation of Dr. Wild's demerits. The spirit which he has invoked, and which accompanied him into the pulpit, was not called down, but up. It breathes not of peace and good-will, but of lawlessness and personal violence. It has not upon it the fragrance of the elysian fields, but the smell of brimstone. The fruits of the spirit which should accompany the clergyman into the pulpit are love, joy, peace, long-suffering and like qualities. But Dr. Wild prefers wrath, strife, intolerance and misrepresentation. There were liftled. We have found that what we have been unable to the single properties and unsatisfied with our spectation of happiness unrealized and prealizable. Yet, for all that, we have sought as been obtained, we have been left is been obtained, we have sought is been obtained, we have been left is been obtained, we have been left is been obtained, we have been left is been ob tion.

I doubt very much, my dear brethren, whether it is within our power to enter into the feelings of the Apostles on the day on which our Lord finally left them. I fear that for most of us the world and what it offers is so attractive that we have no desires outside of it. It has, it is true, fooled us over and over again. We have repeatedly found that the promises it has held out have not been fulfilled. We have found that what we have desired we have been unable to obtain; or—a thing even more disheartening—that even if what we have sought has been obtained, we have been left discontented and unsatisfied with our expectation of happiness unrealized and unsatisfied with our expectation of happiness unrealized and unrealizable. Yet, for all that, we most of us, at all events—have not learned to seek joy and satisfaction where only they are to be found. Disappointed in one earthly object we turn and turn to others, only to be disappointed again and again. And so we pass our lives, still from one sorrow to another thrown, because our hearts are fixed on the temporary and transitory. We never learn the lesson which disappointments should teach—that as our hearts were made for God, they will never rest until they rest in Him.

Now, the Apostles, too, had their sorrights by abstaining from all expressions

never rest until they rest in Him.

Now, the Apostles, too, had their sorrow. How different, however, was theirs from ours; so different that, as I have said, it is hard for us to appreciate it. Theirs sprang from the departure of their Lord and Master, whom they had found to be the Way, the Truth and the Life, with the joy of whose ceuntenance they had been filled, at whose right hand they knew there were delights even to the end. Ours springs from turning away from Him in whom all satisfactions aide of Him.

Well, it we have made this mistake in the past, it is not too late to rectify it.
"Behold, I set before you the way of life and the way of death." Choose even yet which pleaseth you. Complete freedom from sorrows cannot be promised on the second of t freedom from sorrows cannot be promised to any one; but there is a sorrow unto life, and there is a sorrow which is but the preluce to never ending woe. There is the sorrow which is involved in denying ourselves and in keeping the commands of God, but which ends in everlasting joy. And there is the sorrow which begins in this life in the disappoint of the propagation proplets. which begins in this life in the disap-pointment which a wrong choice involves, and which ends in eternal misery. Which will you choose?

## AN EMINENT OXFORD DON

TELLS SOMETHING ABOUT HIS CONVERSION TO THE PRINCIPLE OF HOME RULE.

"How we became Home Rulers" is the most apposite article, though the conmost apposite article, though the concluding one, of the current number of the Contemporary Review. It is written by Mr. James Bryce, M. P. "We learnt," he says, "in the Parliament of 1880 many facts about Ireland we had not known before. . . We saw the Irish problem change from what it had been in 1880 into the new phase which stood apparent at the end of 1885—cercion abandoned by its former advocates, self government abandoned by the nation." "Were we," he asks, "to disregard all these new facts, ignore all these new conditions and cling to old ideas, some of which we perceived to be mistaken, while others, still true to themselves, were outweighed the taunts of foes and the reproaches of friends. But we resolved to give effect to the opinions we had slowly, painfully, even reluctantly formed, opinions all the stronger became not suddenly adopted, and founded upon evidence whose strength no one can appreciate till he has studied the causes of Irish discontent in July history and hear formed as we has studied the causes of frish discontent in Irish history and been forced, as we were, to face in Parliament the practical difficulties of the government of Ireland by the British House of Commons." Mr. Bryce is member for Aberdeen South, for which he was re-elected in 1886. He had been M. P. for the Tower Hamlets from 1880 to 1885. He is the regius professor of civil law at Oxford, and was under secretary of state for foreign affairs last year.

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#### A CLEBICAL DEMAGOGUE.

Advertiser, May 24.

We publish elsewhere one of the harangues delivered by the reverend demagogue of Bond Street Church, Toronto. It Dr. Wild had not so large a number of hearers we should not publish this so-called sermon. We know that he has an itching for notoriety which has become a passion, and in most instances it is not to the advantage of the public to gratify Dr. Wild's weakness. There are reasons, however, for departing from our ordinary rule in this instance. Toronto has been recently disgraced by an exhibition of lawlessness and intolerance, and we want Dr. Wild to share in public estimation his fair proportion of responsibility for the rowdyism which he assisted to unchain for a season. There are two things which, though unworthy of one calling himself a Christian minister, are markedly prominent in this so-called sermon—the matter and spirit. Dr. Wild is singularly ignorant of everything that a public speaker should know about Ireland before venturing to discuss the Irish question. The spirit he exhibits is not less objectionable than Advertiser, May 24.

> Dr. Wild labors under the delusion that those who are not of his way of thinking have no rights; that the law was not intended for their protection, but only for his and those who agree with him; and that it is no violation of the law to gag and beat and even kill those who do not respect his superior rights by abstaining from all expressions of dissent from any opinion of his. The calling of Dr. Wild is a sacred calling, and what is of even greater importance to bear in mind is that the Doctor is its infallible oracle, and can rightfully eminfallible oracle, and can rightfully em-brace within his commission not only ex

hortations to the repentance of sinners,

hortations to the repentance of sinners, but to the slaughter of Irishmen.

There were men in the world in the beginning of the Christian era who atoned Paul and dragged him out of their city for dead. They treated him as Dr. Wild recommended his audience to treat "Billy" O'Brien. They held the same Wild recommended his audience to treat
"Billy" O'Brien. They held the same
view as to the impudent presumption of
strangers coming into their country and
promulgating novel opinions—opinions
which were quite at variance with those
entertained by the vast majority. The impression made upon our mind is that the
early propagators of the Christian faith
assumed that, law or no law, they had a
right to go where they pleased to propagate what they believed was for the
welfare of men to know. They did not
derive this right from the law of the
land, from any charter granted by Imperial or Previncial authority, but from
a source paramount to any human law,
the sovereign disposition of nature, which
they could not relinquish without violating the most sacred of all obligations
—that which belongs to them as rational they could not relinquish without violating the most sacred of all obligations—that which belongs to them as rational beings. It is, let us tell Dr. Wild, by this authority that Mr. O'Brien came to Toronto. Mr. O'Brien had a right to come and expose any wrong done his country or countrymen. He had a right to arraign before the bar of public opinion the Government of Ireland and the landlords of Ireland. He had a right to invoke that higher law which finds its expression in the judgments of history. It is to this higher law that the wronged often appeal against the majority, as well as against unjust legislation.

But the Doctor is surprised at O'Brien's audacity. How dare he come to Toronto when Dr. Wild threatens him with violence should he dare to do so? This holy man loves the law of the land so dearly that he is ready to disregard it in the person of O'Brien. Let us once more refer the Doctor to an apostolic example. The people of Philippi were a colony of Roman citizens, and like some modern colonists, prided themselves upon their citizenship. It is related that a certain man, for the reasons stated, dragged Paul and Silas into the market place before the magistrates. Their charge was: "These men being

market place before the magistrates. Their charge was: "These men being Jews do exceedingly trouble our city, and set forth customs which it is not and founded upon evidence whose strength no one can appreciate till he strength no one can appreciate till he has studied the causes of Irish discontent in Irish history and been forced, as we were, to face in Parliament the practical difficulties of the government of Ireland by the British House of Commons." Mr. Bryce is member for Aberdeen South, for which he was re-elected in 1886. He has been M. P. for the Tower Hamlets from 1880 to 1885. He is the regius professor of civil law at Oxford, and was land to be the sunder secretary of state for foreign affairs last year.

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Montreal, and a riot ensued. Did any one in this Province deny Gavazzi's right to free speech on the ground that he was a foreigner? Are we to look at the jurisdiction conferred by the political constitution before we can decide what questions can be lawfully discussed? Are we, because we are colonists, precluded from speaking in public upon Imperial questions? Is it unlawful for the people of one government to discuss, to criticise and to form conclusions upon the conduct of every other government?

When did Englishmen restrain themselves by any such rule? Thirty years ago a prominent Austrian statesman visited England. He had done the English no wrong, yet the men in Barclay's

visited England. He had done the Euglish no wrong, yet the men in Barclay's employ ran him through the streets of London, and he barely escaped their violence. Haynau had imprisoned men and flugged women and children in Lombardy because of their political discontent, and Englishmen were indignant. Not because they were politically responsible, but because they were men to whom tyranny was odieus, and they expressed their abnorrence. The sentiment found in the sermon of Dr. Wild is bloody and brutal, and we cannot too strongly express our abhorrence of it.

ment found in the sermon of Dr. Wild is bloody and brutal, and we cannot too strongly express our abhorrence of it.

We have sait that Dr. Wild is singularly ignorant of the whole subject. What he says of the law shows that he knows nothing about it. When he says the Irish Land Act fixed the annual rental of land at \$101 an acre he states what is not true. Every sentence bristles with misstatements and errors. It would be a waste of time to correct the errors of a man whose ignorance of the whole subject is like a wall of brass around him, and who maintained that a people to whom this country donated \$100,000 to relieve them from famine have no grievance. Does Dr. Wild not know that this money was diverted from those for whom it was intended? Does he not know that it was not given to those who were starving, but to those who had an abundance? Few men, whether Christian or skeptic, can be found in this country to avow the atrocious sentiments found in this sermon. We rejoice that cur Canadian people have too much human sympathy to harbor sentiments which make war on every generous impulse of the human heart and on feeling which makes a man superior and more to be trusted than a wolf or a tiger. We regret that such sentiments should more to be trusted than a wolf or a tiger, We regret that such sentiments should be proclaimed from the pulpit by one be proclaimed from the pulpit by one who claims to be commissioned to presch the Gospel of peace, but who, forgetting his vocation, has deserted to the enemy.

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From His Grace The Duke of Rutland.
From His Grace The Duke of Rutland.
Balvoir, Gratham, Dec. 1, 1878.
"Sirs,—Elliman's Royal Embrecation is used in my stables,
think it very useful.
Master of Belvoir Hunt."
Casell Weir, Kingston, Hersfordshire, Dec. 8, 1878. thins it very userus.

Castle weir, Kingston, Herefordshire, Dec. 8, 1879.

"dentlemen,—I use the Royal Embrocation in my stables kennels, and have found it very serviceable in my stables kennels, and have found it very serviceable in the stable of Universal Embrocation of the stable in the stable of Universal Embrocation of the stable in the stable of the stable

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