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

hed in their Church of St. Paul the postle, Fifty-ninth street and Ninth cause, New York City

SECOND SUNDAY OF ADVENT. ns, masing answer, said to them: Go late to John what you have heard and —B. Matt 'X 4.

In the Gospel just read, my dear breth-ren, we are taught a very practical and important lesson. St. John the Biptist had been thrown into prison on account of his bold denunciation of the sine of those who were then in power. His disciples, it would seem, were losing confi dence in him and in what he had taught dence in him and in what he had taught them. His imprisonment was causing them to waver; and so St. John sends them to our Lord that they may learn from Him whether He was indeed, what John had said He was, the promised Messias. "Art thou He who art to come,

Messias. "Art thou He who art to come, or look we for another?"

Now, in what way did our Lord reply to this questiou? Did he enter into a long and elaborate argument in order to show from Moses and the Prophets that He fulfilled in Himself all that they had foretold? No, it was not by words that our Lord removed their doubts, although never man spake like Him. The way in which he brought the truth home to these men was by deeds. "Go relate to John what you have heard and seen; the blind see, the lame walk, the lepers are cleaneed." see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the Gospel preached to them." It was the works which the Father gave Him

to do which gave testimony of Him.

Now the work of bringing back man to
God, which brought our Lord down from
heaven and of which He made the begins continued and carried on, since He ing, is continued and carried on, since He
left this world, by His Church, which he
founded for this purpose. By His life,
and especially by His death and passion,
He purchased for mankind full and complete redemption, inexhaustible grace in this life, and never ending glory hereafter. To what our Lord did no addition can be made which is not itself due to the merits made which is not itself due to the merits of our Lord's death and passion. The only thing which remains to be done is to have this grace applied to the souls of men. This application is to be made by the ministrations of the Church; in this way the realization and completion of our Lord's work are entrusted to her; and consequently, since our Lord went to heaven again, the Church is for men in the place of Christ, and has in her hands the ordinary means he which man make the ordinary means by which men make their own what the Lord has done for them. It is in the Church that our Lord them. It is in the Church that our Lord dwells, it is through the Church He works, it is by her ministration that men, accord-ing to the ordinary course of God's pro-

videuee, are saved.

If this be so, we must all see how important it is that nothing should be done by Catholics to keep men from the Church, and that everything should be done to bring them within her fold. The Church has a work to do for every man in this vast city of ours. And how is she to perform this work? How is the fact, that she comes from God, to be brought home to each and all. In early days miracles were the most cogent proof of her supernatural origin. But although mira-cles are still wrought in the Church, they are not among the ordinary ways by which we can prove to those outside that the Church comes from God. Arguments, historical investigation, logic, are good ways of doing this. But men are too ways of doing this. But men are too busy to study profoundly in our times. There is another way, however, and a better one; one more powerful, one which appeals to larger numbers, one without which all other ways are very often unsuccessful, and that is that Catholics should prove themselves to be before the eyes of men what the Church teaches them to be; that by their works, which they are seen to perform, they should make manifest to all that they are in possession of the truth of God.

Can we say, my dear brethren, that this

There may never lurk in her mind the suspicion of a moment, when all considerations for her name and fame and happiness may be discarded, and when she may unexpectedly find herself the unwary victim of violence and passion.

Hence it is that good parents, and particularly a good mother, will lead Christian girls to understand that even society and worldly people affect certain conventionalities which have the appearance at least of preventing crime.

These conventionalities are principally: the truth of God.

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AN,

the truth of God.

Can we say, my dear brethren, that this is the cause? Let us not be afraid to look at the facts as they really are. Are our lives such as to recommend to those outlives such as to recommend to those out-side that faith, in and through which all must be saved? Let each one ask himself this question; and reflect what a terrible thing it will be hereafter if he has so acted as to have shut out from eternal life a single soul which might have been saved had he acted rightly.

AN EXTRAORDINARY SERMON.

One night young Bossuet, who possessed in such an eminent degree the power of eloquent speech, had gone to the brilliant Saloon of Rambouillet. There were gathered in that famous drawing room some of the most illustrious Franch gathered in that famous drawing room some of the most illustrious French nobility, ladies and gentlemen representing the wit, the learning, and the cleverness of Paris. In the course of the evening, Marquis de Fenquieres referred to this young man as one about to enter upon an ecclesiastical career, and who, from what he had heard seemed destined to be a great preacher. Suddenly some one suggested that he might interest the empany by preaching a sermon. It cone suggested that he might interest the company by preaching a sermon. It would be a new diversion, and all the more delightful if the sermon were preached impromptu. Texts were written, shaken up in a baz, and one of the illustrious ladies was to draw one out and hand it to the preacher. The room was arranged, the text was drawn, and one of the ladies handed it to the youthful abbe. He was to have a quarter an hour in which to think over the subject, but as the slip was handed to him, he waved the privilege. How strangely the words struck on his assembly as the grave young preacher read, "Vanity of vanities! all is vanity!"

At first some were inclined to laugh,

At first some were inclined to laugh, but ere long the feelings of the assembly were swayed in another direction. The fervor, the boldness, the brilliance of that extemporaneous utterance astonished all ears, and affected all hearts. The sermon ears, and affected all hearts. The sermon was long, and, as will be guessed from the occasion, there is no report of it; but at its close the Due d'Enghein pressed forward to grasp the preacher's hand, and to inquire who he was, whence he came. He came from Dijon, and unknown till that night. Boseuet afterwards took his place as a bright particular light in the religious firmanent of France.

To Remove Dandruer,—Cleanse the soap with trof, Low's Magic Sulphur Soap.

A deightful medicated soap for the toilet.

COMPANY-KEEPING.

THE DANGERS THEREIN TO YOUNG PEOPLE

From "Marriage," by Charles W. Woods. The class of persons who pass through a period of informal company-keeping is numerous, and includes the young boy or girl, from fitteen or sixteen, to the adults of twenty to thirty.
Company keeping, however serious in

Company-Reeping, nowever serious its consequences, is often practically considered, in its nature and progress, to be the balcyon time of life, and is frequently both by the parties concerned. the balcyon time of life, and is frequently referred to, both by the parties concerned, and by their worldly friends, as a matter for supreme levity. The time of youth is the time of vigor, fire, enthusiasm, poetry, inexperience, boisterous mirth, animal spirits, pleasure and indulgence.

The time of company keeping, therefore, for young recoles is necessarily. fore, for young people is, necessarily, a time of imminent danger. No passion is

so treacherous, so insidious, so powerful, so violent, and so ungovernable, if not kept under due restraint, as that of love and concupiscence, which two persons, under such circumstances, do their utmost to excite and fan into wild, lurid flames. If then no watchful mother be at hand to guard her child, to hover round and protect her, hedge her in with fences, restric-tions, admonitions, and endless wise precautions, who shall wonder at the foiles and catastrophes which form the land-marks of the history of company keeping. Parents will do well to understand their obligations towards their children at this

With advantage they may be instructed as to the special reasons which make un chastity in a woman so deserving of the reprobation with which it is commonly visited. They should be taught that "as a moral virtue, chastity is the same in either sex; but as a social virtue, it belongs especially to the woman. Chastity is to her what truth and honesty, as social vir-

tues, are to the man.

Parents need not be reminded that one dargerous rock upon which so many split, is the love of dress, ornaments and finery, and the ambition to appear. If it be the girl, she must be "the synosure of nieghboring eyes." If it be the young man, he must pose as the well-known "masher," "lady-killer," or "vanquisher of hearts.

Fiirtation, coquetry and the vanity of claiming many admirers, will often prove a fatal source of misfortune. There is ever a latent desire to play the power of

allurement and conquest.

Parents will be reminded of their duties and responsibilities in reference to this insidious temptation of overweening vanity, which seeks to please at all costs and in disregard of all dangers. They must understand how much the danger is to be dreaded, and how carefully it must

be guarded against.
Along with this vanity is often joined an ill-regulated complacency, which regards the only sure proof of the high estimate in which the girl is held by her suitor, to be the extravagant words which are uttered, and the presuming and un-warranted liberties which are offered or

taken.
From this vanity and complacency will spring the desire to obtain such extrava-gant words and unwarranted liberties; if for no other reason at least as a pledge for the reality of the professions of devoted-ness, and as a security for the continuance of the admiration.

There may never lurk in her mind the

To avoid solitude; to be seen in the pres ence of witnesses; to observe good b and not to frequent disreputable places In all intercourse with others to insist upon the observance of mutual respect in word and act and to admitt of no other signs of affection beyond those legitimate and conventional expressions of attachwhich may be exhibited in the presence of a good father and a prudeut mother.

No solitary walks at night in lonely places; no long solitary seame in rooms and house alone; no solitary visits to hotels and restaurants, nor frequent solitary attendance at places of public nent, whether theatre or concert, or dancing saloons, will be sanctioned by wise parents. These are the circumstances in which danger lurks and even stalks

All that has been said on the subject of company keeping will apply with still greater force to the case of those girls who greater force to the case of those girls who receive attentions, flattery, offers of presents, and overtures from men of great wealth, and who may in some instances be masters and employers.

Special caution is needed here. Nor

are it be conceded that, even when the advances made are honorable, and the promises are likely to be fulfilled, such marriages are favorable to happiness.

The sense of inequality will be continuous, and the fact of inferiority will invariably be made apparent, and will be incessantly commented upon by displeased relatives and disappointed acquaintance.

Exemploral successes may be the access Exceptional successes may not be con-sidered to be a contradiction to the general

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Mr. R. C. Winlow, Toronto, writes:
"Nothrop & Lyman's Vegetable Discovery
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of it after suffering for some ten years, and
the results are certainly beyond my expectations. It assists divestion wonderfully tations. It assists digestion wonderfully. I digest my food with no apparent effort, and am now entirely free from that sensa. It assists digestion wonderfully

NOTHING IS LOST FOR HEAVEN.

Emile E. de Girardin, one of the writers who contributed most extensively towards spreading a revolutionary spirit among the French, was youcheafed the wonderful grace of a death-bed repentance. He made his confession in the most edifying manner to l'Abbe Sabatier, a Paris priest Ocar de Poli now relates an incident in the life of M de Girardin, which probably obtained for him such great mercy at the

Several years ago an Italian refugee and correspondent for some Itslan news papers was hiding in Paris. Al his life he had been struggling for the unification hu-band, the widow was most anxious to to have possessed, among other gifts, that give him suitable religious obsequies, but of prophecy; and we read in the above his long sickness had exhausted their named treatise such sentences as the folgive him suitable religious obsequies, but his long sickness had exhausted their modest resources, and she had not even enough to bury him. In her dire distress she went to one of his compatriots who had rapidly accumulated a very large fortune, and told her trouble with the greatest confidence.

But the millionaire belonged to an intole: ant Masonic lodge. At first he kind y received the unbappy widow's request, and turned towards hie secretary, purposing to relieve her need, when a thought struck him, and he brusquely asked: "Are you going to take him to the church?" "Certainly," answered the weeping widow, "It was his dying request." "Madam, "It was his dying request.
either no church or no money," said the insolent man, in a rough voice. exclaimed the poor woman, "you, the friend of thirty years—you, so rich, you could easily—" "Take your choice," he interrupted. "Is this your final answer?" she asked. He answered only by an afficmative nod. The sorrowful widow's heart was cruelly hurt, but she quietly said as she left the room: "He whom you called your friend will have the funeral of the poor, but the funeral will go to the church

The same day Emile de Girardin learned through a third party the particulars of this awful distress and the shameful behavior of the wealthy Italian.
"It is abominable," he cried; "It makes humanity blush for shame! Thereshould be an ignominious pillory for such actions."

actions Right away he sent the poor woman fifty Louis d'Oranonymously, and, thanks to his liberal generosity, he had the sad satisfaction of giving the remains of her

lamented husband suitable burial. A long time afterwards she succeeded in ascertaining the name of her discreet benefactor. We may easily believe she offered many a fervent prayer for his conversion, and her prayers were heard in

heaven.
In the crowd which followed the body of M. Girardin to its last resting place was noticed this white-haired woman, weep ing bitterly and praying earnestly for the repose of his soul.

"WITH BUBBLING GROAN!"

A FATAL SENSE OF SECURITY AWFULLY REALIZED AT SEA. A wet sheet and a flowing sea, a breeze that follows fast."

From his look out the faithful old captain of yonder merchantman casts an un-easy glance at the distant horizon. See! yonder a small speck of cloud 'no larger than a man's hand." He watches it with his plercing eye for a few moments, then reaches for his long eye:glass. To his experienced view, this harmless little cloud

betokens dasger.

Across his bronzed face there comes a look of determination, and, with quick order to the seamen, the craft is put about and all sail made for the nearest harbor, in the armore in the seamen in where in apparent safety the anchor is the appraching storm with defiance !

The storm bursts!
The decks have been cleared, the sails close furled, and all ordinary preparations

made for an emergency.

The storm increases but all seems safe. But see! the vessel gives a sudden lurch, turns quickly about, and away she goes! The anchor chain has broken!

This mighty ship might have ridden safely, but for one weak link in that anchor chain!
The strength of the chain is no greater than the strength of its weakest link.
On the sea of life, how many men are wrecked because of the unsuspected weakness of a link in the chain of health—one weak wird arean in the healt. anchor chain!

weak vital organ in the body.

The mystery of death is even greater than the mystery of life. We think the links of our chain are atrong, but we too

seldom critically examine them for our selves, and never really know that they will bear the strain that we put upon them.
"I have a friend," said Dr. Dio Lewis, "who can lift 900 pounds, and yet is an habitual sufferer from kidney and liver trouble and lowspirits." The doctor, who was one of the wisest and safest public teachers of the laws of health, wrote:

teschers of the laws of health, wrote:

"The very marked testimonials from college professors, respectable physicians, and other gentlemen of intelligence and character, to the value of Warner's safe cure, have greatly surprised me. Many of these gentlemen I know, and, reading their testimony, I was impelled to purchase some bottles of Warner's safe cure and analyze it. Besides I took some, swallowing three times the prescribed quantity. I am satisfied that the medicine is not injurious and will frankly quantity. I am satisfied that the medi-cine is not injurious, and will frankly add that if I found myself the victim of a serious kidney trouble I should use this

preparation."

One year ago the Servia, while in a greatstorm, parted her two inch rudder chain—no wonder,—it was rusted through!

The key to human health is the condition of the kidneys, and they may long be diseased and we be ignorant of the fact, because they give forth little or no pain. They in reality cause the majority of all deaths, by polluting the blood and send-ing disease all through the system.

A Quarter of a Century.

For more than twenty-five years has Hag-yard's Yellow Oil been sold by druggists, and it has never yet failed to give satisfac-tion as a household remedy for pain, lame ness and soreness of the flesh, for external and internal use in all painful complaints,

Increase of Devotion to Our Lady.

In the first years of the eighteenth cen-tury God raised up several remarkable men to be the light and zonsolation of that desolate period. Among these was one Grignon de M ntfort. He founded two religious congregations in France—ne for men, called the Congregation of Musimers of the Holy Goost of St. Laurent surof the Holy Groot of St. Laurent sur-Sevre; the other for women, devoted to nursing the sick and promoting Christian education, and called the Daughters of Watom. Cl.ment XI made him a mis-sionary apos lie throughout France, giving him aspecial mission to combet Jansen-ism. The holy man, whose process of he had been struggling for the unmession of Italy against the Pope; yet, notwithstanding his errors, he was merefully granted the grace of receiving all the consolations of religion before death. With Edgish some time ago, by Father Faber The Venerable Gagnon de Montfort seems to have possessed, among other gifts, that

> lowing . "The greatest saints, the souls richest in graces and virtues, shall be most assiduous

graces and virtues, shall be most assidious in praying to our Bessed Lady.

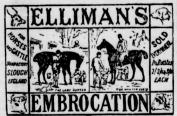
I have said that this would come to pass particularly at the end of the world, and indeed presently, because the Most High, with His Holy Mother, has to form for Himself great saints who shall surpass most of the other saints in sanctity, as much as the coders of Lebanon outgrew much as the cedars of Lebanon outgrev the little shrubs, as has been revealed to a holy soul whose life has been written by holy soul whose life has been written by a great servant of God. . . . These great souls, full of zeal and grace, shall be chosen to match themselves against the enemies of God, who shall rage on all sides; and they shall be singularly devout to our Blees d Lady. . . . By their words and example they shall bend the whole world to true devotion to Mirry. This shall being non them many enemies: Tots shall bring upon them many enemies but it shall a so bring many victories and much glory to God alone. God wishes to reveal and discover Mary, the master piece of His hands, in these latter times. Mary must shine forth more than ever in mercy, and might, and in grace, in these latter times. The power of Mary over all the devils will especially break out in the latter times, when Satan will lay his snares against her heel."

Catarrh, Catarrhal Deafness, and Hay

A NEW TREATMENT.

Sufferers are not generally aware that these diseases are contagions, or that they are due to the presence of living parasites in the lining membrane of the nose and eusin the lining membrane of the nose and eus-tachian tubes. Microscopic research, how-ever, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal desiness, and hay fever, are cured in from one to three simple applications made at home. Out of two thousand patients treated during the past six months fully lines, per cent were cured. This is nonninety per cent. were cured. This is none the less starting when it is remembered that not five per cent of patients present-ing them elves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a and other advertised cures never record a cure at all. In fact this is the only treat ment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Mes-rs. A H. Dixon & Son, 303 West King street, Toronto, Canada, who have the sole control of this new remedy, and who cand a namphlet avalating this new treatsend a pamphlet explaining this new treat-ment, free on receipt of stamp.—Scientific

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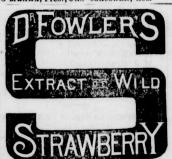
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