

# FIVE-MINUTE SERMONS FOR EARLY MASSES By the Priest Father.

Preached in their Church of St. Paul the Apostle, Fifty-ninth Street and Ninth Avenue, New York.

SUNDAY WITHIN THE OCTAVE OF THE ASCENSION.

"Be prudent, therefore, and watch in prayer."—Epistle of the Day.

What a happiness many Christians have at the Easter time through Confession and Communion, and how desirable it is that this happiness could continue! I will tell you how to be always thus happy. Wage a constant warfare against your evil passions; for sin is the only thing that can deprive you of the joy which you now have. But you will say, "It is hard to be always striving." I answer, that the victorious in any contest do not notice the labor which their triumph cost. Defeat is what makes warfare painful. For your consolation, remember that you are only to be resolute and arm yourself with God's grace, which is given most abundantly, and defeat is impossible. God has provided help for you in all possible difficulties. He will not abandon you unless you throw down your arms. You have already gained much in obtaining God's friendship. Your hardest fight was when you were doing penance to get this friendship. What a pity it would be to throw away what has cost you so much labor!

"Be prudent, therefore, and do not let yourselves be ensnared again by evil. Consider the great happiness which you now have, and compare it with your great misery when you were in danger of being lost forever. Experience is a great teacher, and it is folly not to profit by it. See how it has been with you. When you consented to sin you were cheated by a pleasure that you found to be unreal, you had to suffer an hour of pain for every moment of gratification, and your soul was agitated, depressed and sorrowful. Besides, in this unhappy state you deserved only everlasting pain.

Now, that you have the happiness of being in God's favor, how you ought to strive not to lose it! Show your gratitude by "watching in prayer." Since the Paschal Communion have you watched yourself? or have the old habits of neglect once more begun to appear? Have those morning and evening prayers been omitted? Watch. These are the beginnings which prepare the way for a fall into sin. Your prayers are your chief defence. God's assistance is continually necessary for all, and it is granted through prayer.

The assistance of God continues while the habit of prayer lasts, but no longer. Pray, and all will be well with you. If you do not pray, nothing can save you. Watch for your failings in the duty of prayer, and continually repair and correct them. No temptation move one who is faithful to prayer. Such a salvation is infallibly certain. If you do not pray, you are without excuse, because all, even the greatest sinners, can pray. It is a maxim of the spiritual life that one who is faithful in prayer is faithful in all things. Prayer cures all the disorders of the soul, diminishes one's daily faults, takes away the temporal punishment due to sin, increases one's merits, and finally conducts to Paradise.

## A Beautiful Book.

The most beautiful volume in the congressional library is said to be a Bible which was transcribed by a monk in the sixteenth century. It could not be matched to-day in the best printing office in the world. The parchment is in perfect preservation. Every one of its thousands of pages is a study. The general lettering is in German text, each letter perfect and every one of them in coal black ink without a scratch or blot from lid to lid. At the beginning of each chapter the first letter is very large, usually two or three inches long and is brightly illuminated in red and blue ink. Within each of these capitals there is drawn the figure of some saint, or some incident, of which the following chapter tells, is illustrated. There are two columns on a page, and nowhere is traceable the slightest irregularity of line, space or formation of the letters. Even under a magnifying glass they seem flawless. This precious volume is kept under a glass case, which is sometimes lifted to show that all the pages are as perfect as the two which lie open. A legend relates that a young man who had sinned deeply became a monk and resolved to do penance for his misdeeds. He determined to copy the Bible that he might learn the letter of the divine commands which he had every day violated. Every day for many years he patiently pursued his task. Each letter was wrought with reverence and love, and the penitent's soul found its only companionship in the saintly faces which were portrayed on those pages. When the last touch was given to the last letter an old monk, who had copied the page and folded the sheets together. Soon afterward he died.

## A Complicated Case.

Harry Ricardo, of Mesford, Ont., testifies that he suffered from rheumatic gout and chronic trouble of the stomach and liver, which Burdock Blood Bitters effectually cured, after all other tried remedies had failed.

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E. C. McGovern, of Syracuse, N. Y., who is a well-known resident of that place, was declared incurable by his physician, the disease being a complication of kidney and liver complaint. In two days he found relief in Burdock Blood Bitters, and in one month he entirely recovered.

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## A Growing Evil.

Scrofula, or king's evil, as an enlargement of the glands of the neck is termed, may be called a growing evil in more than one sense. Mrs. Henry Dobbs, of Berri-dale, was cured of enlarged glands of the neck and sore throat by the internal and external use of Hagar's Yellow Oil.

# CARDINAL MANNING ON THE FUTURE OF ENGLAND.

The following pastoral letter from His Eminence the Cardinal Archbishop of Westminster was read in the churches of the diocese on Sunday.

Henry Edward, Cardinal Priest of the Holy Roman Church, of the title of St. Andrew and Gregory on the Caelian Hill, by the Grace of God and of the Apostolic See Archbishop of Westminster. To the Clergy and faithful of the Diocese, Health and benediction in the Lord.

Reverend and dear Fathers, and dear Children in Jesus Christ.—As our Lord foretold, many have been, and still are, the scandals of the Christian world. From what fountain have they come? Has it been the people or the priesthood that first has lost its fervor? Who is the first in transgression? If the people fall away, or break the laws of God, or are worldly, or covetous, or lukewarm, or indecent, or only nominally and outwardly Christian, do they not more or less reflect their pastors? Do they not reveal what they are? If you would know the character of parents look first at the children. The prophet says: "Like people like priests." Does this mean that the people pull down the priest? or that, if the people be low in spiritual life, they may be sure that their priest is so likewise, and that he goes the first down the spiritual decline? Great scandals, here and there, have indeed been found even under the eyes of the most faithful and fervent priest; but the whole level of the people will never be low when the life and spirit of the priesthood is high. Judgment would not "begin at the house of God" if the priesthood were not divinely ordained to be "the salt of the earth." It is in God's hand the first and sustaining principle of the life of the Christian world. And "if it lose its savor, wherewith shall it be salted?" There is nothing left; no source of renewal; no provision to supply its place.

## A HOLY PRIESTHOOD CONVERTED THE WORLD.

and, if God so will, would convert it again. It is true indeed that the world then had never known the name of Jesus, and that the world is now rejecting Him. Nevertheless, though priests may fall, the priesthood can never fail; it can never cease to be. It can never cease to be holy; it will for ever be the channel of its own sanctification, and the fountain of light and grace to the world. It was ordained "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." For this end, the order of apostles, evangelists, pastors, and teachers was created, that His members "may in all things grow up in Him who is the head: from whom the whole body, being compacted and firmly joined together, by what every joint unites, according to the operation in the measure of every part, maketh increase of the body unto the edifying of itself in charity." The priesthood, then, is the instrumental means whereby the whole body edifies itself. It is taken by a divine act out of the body and consecrated to react upon itself again. The training of the priesthood must rest first and chiefly upon the priesthood itself, and upon us. It is our most vital work. St. Jerome asks: "In what does a bishop differ from a priest except in the power of ordination?" This one power includes all others. To him alone is entrusted the office of selecting, training, guiding, ordaining by seven slow and deliberate steps and times of probation, the future pastors of the flock. The call and formation of the apostles was the first care of our Master, and their ordination was the last act of His life. In its reach and importance it transcended even His miracles. It was a part of the promulgation of the word of life, for it provided for the perpetuity of His divine voice, the daily offering of His Precious Body and Blood, and for the pastoral care of His disciples. To best such an office what preparation can be too great? What training sufficient? "You shall be witnesses unto Me"; that is, "not only of My incarnation, life, death, and resurrection, but of My mind and character, of My charity and perfection." It was not by writings, but by men, that OUR DIVINE MASTER CONVERTED THE WORLD.

And by men, more than by books, His kingdom is both spread and sustained. The words of St. Paul are true at this day as when he wrote them: "Now thanks be to God, who always maketh us to triumph in Christ Jesus, and manifesteth the odour of His knowledge by us in every place. For we are the good odour of Christ unto God, in them that are saved and in them that perish. To the one indeed the odour of death unto death, but to the others the odour of life unto life. And for these things who is so sufficient?" To bear such an office a life of preparation would not be too long. Therefore the Church has by a decree guided us to begin the training of youth for the priesthood at the sacred age of twelve years, at which our Lord sat and questioned the doctors in the temple. A boyhood fresh from the innocence of home, a youth devoted to piety, a manhood trained in the science of faith, and chastened by the discipline of obedience, twelve years spent in serving and ascending the altar—such is the preparation by which the Church desires that its priests should be formed for the pastoral care. This then is our first and chief responsibility. We are bound to see that no man bleached in soul, by want of spiritual science or of the love of souls, should be a pastor of the flock. But next to us and in the most intimate union with us the obligation to help us in this most anxious work rests upon you. First, parents are bound, when God calls their sons to His service, to let no ambition, no avarice or worldly pride, set a bar or a stumbling-block in the way of their vocation. God is not narrow of heart in bestowing vocations to the priesthood. They are abundant. But many are lost, because parents too often either obstruct them or neglect to cherish them.

Mrs. John Neelands, writing from the Methodist Parsonage, Adelaide, Ont., says: "I have used Hagar's Pectoral Balm in our family for years. For heavy colds, sore throats and distressing coughs no other medicine so soon relieves." Orpha M. Hodge, Battle Creek, Mich., writes: "I upset a tea kettle of boiling hot water on my hand. I at once applied Dr. Thomas' Electric Oil, and the effect was immediately to allay the pain. I was cured in three days."

It is an unwise and a blind love that robs a boy of God's greatest grace. And next to us, you are most interested that your pastors and the teachers of your children shall be as like their Divine Master as our infirmity permits. We often hear that this priest has no zeal, that another is too much in the world, that another is wanting in charity, or in patience, or in care for the poor, and the like. But they who make these censures, who

have they ever done to train our priests to a higher and more perfect life? Censors are mostly large handed in complaints, but narrow hearted in giving what we need to form our clergy. And yet the welfare of the flock depends upon the life and mind of the pastor. As the priest is, so the people will be. When we ask you to help us in training the future priesthood of the diocese, we appeal to you for your own sakes and for your trust welfare. If our responsibility is greater than yours your personal interest is more intimate than ours. A good pastor is the happiness and safety of his people. If he be wanting you are the first to suffer. In times of persecution our forefathers clearly saw this need and generously provided, not for their own day only, but for the future. If it had not been for their providence we should now be more heavily burdened even than we are. But since their day the Church in this land has multiplied by hundreds of thousands; new flocks have been gathered all over England; new missions have sprung up, and more will be continually wanted; new works of education and of charity are daily multiplying; all these things demand a prompt and equal multiplication of our clergy. Under God THE FUTURE OF ENGLAND DEPENDS UPON the future of the Catholic Church; and the future spread, and health, and vigour, and fertility of the Church, depends first and above all upon the multiplication and the sanctification of its priesthood. Another demand is made on us of which our forefathers knew little. They had to maintain the Catholic faith against men who believed in God and His revelation. We at this day have not only the faith against Christian error, but against the usurpations and pretensions of men of so-called science, who because they cannot find God by their arbitrary tests, say that He does not exist, or that He cannot be known. We say men of so-called science; because there is not to be found a demonstration in the exact sciences which is in conflict with the faith; the theories and hypotheses of experiment and of conjecture are not science till they have been demonstrated by proof. No such assertion in conflict with faith has as yet been demonstrated. There is a sense in which it is enough for an apostle to "know nothing but Jesus Christ, and Him crucified." But there is a sense in which, at this day, it is not enough. No knowledge of truth or of science can be useless to a priest. The manifold intellectual diseases of our modern life a priest may at any moment have to deal with the morbid anatomy of scientific unbelief. It is good therefore to be prepared. The intellectual needs of the nineteenth century are special, and demand a special study. The foundations of all truth, both spiritual and natural, and morals, are being undermined by unbelievers, and curiously searched out even by those who believe. The clergy must therefore walk abreast with them in all culture, and even take the lead in knowledge. This, again, requires a prolonged and minute preparation for our priests; and, for their training, men set apart for study must first be trained. It is then for this, our most urgent need, that we ask your help. Weigh well these reasons and motives. Weigh also your means to help us.

COUNT UP MONEY THAT GOES IN THINGS OF THE WORLD; or in expenditure that bears no fruit, and saves no soul, not even your own. Have you ever denied yourself to educate a youth for the priesthood; or to help a poor mother who is denying herself even of food and raiment that she may have her son at college till he is ordained? The sacrifice of a pleasure, or of the indulgence of some needless taste, or of a personal wish, or of a fleeting amusement, would be enough. If the money spent upon the decoration of a room were given for the education of a priest, you would be happier and the service of our Lord would be supplied. We ask you for His sake to help us to educate, in whole or in part, boy or a youth who desires to give himself to our Master's service. And we ask that when you are making up the last account of your stewardship, you will do as our forefathers in the faith wisely and generously did; that is, leave enough to educate at least one priest for ever, who, when you are gone, will offer up the Holy Mass, and remember, you day by day, when you are gone to your account, Peace be unto you from God the Father and our Lord Jesus Christ.

Given at Westminster, and appointed to be read in the churches of the diocese on the Feast of the Patronage of St. Joseph, the third Sunday after Easter, 1886, when the collection will be made for the seminary of the diocese.

HENRY EDWARD, Cardinal Archbishop of Westminster.

It is worse than madness to neglect a cough or cold, which is easily subdued if taken in time but becomes, when left to itself, the fore-runner of consumption and premature death. Inflammation, when it attacks the delicate tissue of the lungs and bronchial tubes, travels with pitiless rapidity; then do not delay, get a bottle of Bickel's Anti-Consumptive Syrup, the medicine that grasps this formidable foe of the human body, and drives it from the system. This medicine promotes a free and easy expectoration, subdues the cough, heals the diseased parts, and exerts a most wonderful influence in curing consumption, and other diseases of the throat and lungs. If parents wish to save the lives of their children, and themselves from much anxiety, trouble and expense, let them procure a bottle of Bickel's Anti-Consumptive Syrup, and whenever a child has taken cold, has a cough or hoarseness, give the syrup according to directions.

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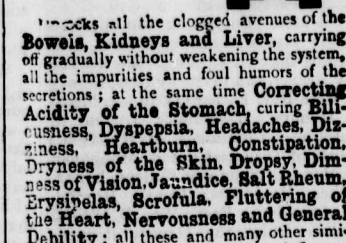
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