Some Time.

Last night, my darling, as you slept,
I though I beard you sigh.
And to your little crib I crept
And watched a space thereby;
Then, bending down, I kissed your brow—
For, oh! I love you so—
You are too young to know it now,
But some time you shall know.

Some time, when in a darkened place, where others come to weep. Your eyes shall see a weary face Calm in eternal sleep. The speechless lip, the wrinkled brow, The patient smile may show—You are too young to know it now, But some time you shall know.

Lo ok backward, then, into the years,
And see me here to night—
See, oh my darling I how my tears
Are falling as I write;
And feel once more upon your brow
! The kiss of long ago—
You are too young to know it now,
But some time you shall know.

FIVE-MINUTE SERMONS FOR EARLY MASSES.

BY THE PAULIST FATHERS. Preached in their Church of St. Paul the Apostle, Fifty-ninth street and Ninth avenue, New York City.

New York Catholic Review.

FIFTEENTH SUNDAY AFTER PENTECOST Gospel, Luke vil., 11-16.

The Gospel to day places before us a very touching instance of a mother's affection for her son. Her tender hearted interest in the young man's welfare ex-cited our Lord's attention, and for her eake He worked a great miracle. He raised the widow's son to life.

Dear parents, the practical way of man ifesting on interest in your children now a-days is to secure for them a good thor ough-going education which will not only enable them to fight their way through this world with honor to themselves, but will enable our Lord to raise them up at the last day to enjoy the glorified life of the blessed in heaven.

A thorough going education consists pri-marily in the education of the heart—in teaching the child the doctrine of his relig ion, and instilling into his soul the mental principles of morality so that there may be developed within him a sturdy re-ligious character with which he will be able to resist all the temptations to do wrong od thing to teach a child reading writing and arithmetic, and to give him knowledge of the ordinary branches of learning, but it is a far better thing to teach him the difference between right his soul a conscience that like a double edged sword capable of cutting both ways. It gives him greater facilities for doing evil. A child in whom a conscience is not developed by a good practical education is like a ship staurch and sea worthy with long tapering masts and strong rigging and with beautiful sails set to the breeze but without a rud Such a versel can cleave the wave with mighty speed but it is just as liable to dash itself to pieces on the rock-bound coast as it is to keep to the deep

waters.

Conscience is by all means the most precious thing a man can have. It is worth to him a thousand fortunes. A child who starts in the battle of life with out a cent in his pocket yet with a good strong conscience in his soul is far better off than the child to whom his parents have left millions but have never developed in him a practical conscience. If a parent had the choice between filling the child's mind with knowledge on the one hand : and on the other of solidly anchoring his heart in the fundamental principles of morsility there is no doubt for a moment which the wise parent would choose. To impart to the child a knowledge of right and wrong, to teach him the way through the intricate paths of this world to his real home in heaven, of this world to his real home in heaven, to give him a means of fighting the encingies of his soul is to give him wealth beyond measure. To leave to him as a but our Lord rebuked their pride and from the leaves to the branches. from precious inheritance a good practical conscience is to equip him well for the struggle of life. With it he is as rich and struggle of life. With it he is as rich and are the only Caristians who pray? the struggle of life. With it he is as rich and can stand as firm as a king. The old principle that was laid down by the wise men of old is just as true to day, that a handful of good life is worth a whole bushel of

In order to train the children in the proper way—that they may have a strong religious character—we Catholics are build ing up throughout the length and breadth of this land a system of Christian schools where the education of the heart will go along with the training of the mind.

And we make it our boast that in these schools we will impart as much knowledge as any other school, and at the eame time we will prepare the children for the great duties of this life and for the greater duties of the life beyond the the greater duties of the life beyond the grave. Wherever we go throughout the country where there is a church under the shadow of the cross which surmounts its tower there is a Christian school, which open its doors to the children and invites them in that they may receive the

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ducation that will prepare them for the great obligations through life.

Dear parents, if you wish to show a deep interest in the abiding welfare of your children, send them to Christian schools. Do not be deceived by any false promises held out to you from other quarschools. Do not be deceived by any false promises held out to you from other quarters, do not imagine your children will be better taught elsewhere. Do not be lured away by the loaves and fishes held out to you by those who care naught for the eternal salvation of the precious souls the termal salvation. of your children. Seek first the kingdom of God and His justice. And not only seek out the nearest Christian school for your children but send them there larly and keep them at school as long as you possibly can. Some parents are so selfish and so eager to grasp at the little that the children can earn that they take the children from school at an early age before their characters are developed and set them to work in the close shop or factory where their young lives are withered away by hard work or the close atmosphere. Be a little bit generous with your children—give them a good practical education and after years when your strength will leave you in old age they will be a support and comfort to you. They will well repay you then for any sacrifice you make for them now and set them to work in the close shop or

A MISSIONARY'S TALKS.

METHODIST MINISTER AND A SPIRITUALISTIC MEDIUM EX-CHANGE COMPLIMENTS.

Out of many experiences I have had with Spiritualists I will relate a conversation I once heard between a medium and a Methodist preacher, and which I continued after the departure, I might say the discomfiture, of the Protestant minister. It took place in a railway car. The Methodist preacher, a fine-looking and intelligent man, sat by the side of the Spiritualist, a female medium, highly gifted with conversational powers, and unceremoniously asked if she were a member of the Methodist church. "No, sir," said the medium, "I am a Spiritualist." Then followed a long talk on "getting religion," on the "change of heart," on the "parable of Lezurus," etc. etc. Finally the Spiritualist said: "I want a medium between God and man, and the only reliable mediums are spirits and the only reliable mediums are spirit in communication with spirits."

Methodist Preacher. —"We have the Holy Bible. Holy Bible. That is our Medium to know God and His saving truth."

Spiritualist.—"The Bible is a holy book but it is nothing more than a book. It is abused by every preacher who boasts that he preaches the word of God, when in reality he preaches his own opinions as heavenly truths. The Bible is mute. It will never change its shape to answer our doubts. I wanta living Medium between

Ged and Man."

Methodist Preacher—with a long eigh! Methodist Preacher—with a long sign!
"My dear sister, I am sorry, extremely
sorry, that you make so little of the Bible,
that dear book that enlighteneth every
understanding, and which our dear
Saviour has commanded us to search." Spiritualist.—"I think as much of the Bible as you do, perhaps, but I am tired

of listening to preachers who tell me to search the Scriptures, and who give them-selves as Mediums between God and man to explsin what God has written. You are not a Medium, and what I want is a living Medium between God and Man." Methodist Prescher.—"Our dear Sa-viour, our dear Lord is the Medium that

Spiritualist.- "Our Lord was a Medium in His days. He proved it by miracles and prophecies; but he is now in Heaven, and preachers are not new Messiahs. What Mediums are men who pretend to preach in His name! I have as much right to preach to you as you to me. Confees that you are not a Medium and you will be forced to acknowledge that will be to him a practical judgment deciding the goodness or
badness of his actions. Without religions," That was plain language and
such a conscience his knowledge becomes were than useless to him. It is est religion; but, on second thought, I re-frained in order to listen to the strange

controversy.

Methodist Preacher.—"You have no warrant from the Scriptures that spirits ommunicate with men. It is an illu-

Spiritualist.—"I beg your pardon sir, the Bible is clearly on our side; but if you wish to argue from the Scriptures, let me ask you, can you show me in the Bible that Methodist preachers, that Beptist preachers, that Presbyterian and Congregationalist preachers, that any preachers, have a right from God to twist the Bible into a confirmation of their favorite theories and human creeds, and plac themselves as Mediums between God and

Methodist Preacher .- "It is an unfortunate thing that there are so many divisions and variations in the Christian world. That evil comes from a want of world. That evil comes from a want of plety. Let us pray to the Lord, and pray with fervor, and the Lord, in His mercy, will enlighten His elect. Hollness and plety, such are the signs and the marks of truth. Hollness and plety are the real truth. Holiness and piety are the real by which we know the true ministers of God and the true ministers of His

beyond measure. To leave to him as a but our Lord rebuked their pride and are the only Christians who pray? the only Christians who are holy? If you only Christians who are holy? If you think so, let me tell you that it is—I will not tell what You have no right to con-demn your neighbors who make use of the Bible, to the best of their abilities, as well as Wesleyan Methodists. Protes-tents are all right or they are all wrong: They are not all right, since they hold contradictory doctrines, one affirming what the other denies. They are, therefore, all wrong, and we must have new revelations to know the true religion. That new revelation has come at last through the ministering spirits who con-verse with us, to let us know the truth and the whole truth"

and the whole truth."

Methodist Preacher.—"Your confession that your revelations are new is precisely what condemns you. What is new in religion is not true, and what is true is not

Spiritualist, -" On that principle, your own creed is equally false, for it is quite new. It goes no further than John Wes-ley. On that principle, all Protestants are ley. On that principle, an rrotes and condemned, for they are not older than Luther and Calvin. Your principle is the axiom of Jesuits, which leads to Romanism. I believe, for my part, that God enlightens us as He pleases, and I am thankful to Him that He has at last manfested His will through spiritual me

Here the conductor shouted M -Junction, and the Methodist preacher left

As the train moved on I felt impelled to occupy the seat of the reverend gentle-man and fight the Spiritualist Medium on Catholic principles. I had not long to wait, for the lady promptly opened the conversation. "Are you a minister of

conversation. "Are you a minister of the gospel?" said she. Priest.—"Yes, Madam, and I listened discussion with our good friend. I must say that you held your ground admir-

say that you held your ground admirably."

In a death on all minSpiritualist.—"I am death on all ministers. I do not mean to offend you, but
I feel, and I must say frankly and openly,
that ministers do not understand the
Scriptures any better than other people.
Some have a good share of learning, but

In earth and the light of the world. 'It
is, says the great Bossuet, 'with our ministers as with our eyes. If our eyes are
sore, they may be cured; but if the eyes
are entirely gone, if the sight is lost, God
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learning does not establish a privilege in their favor. The more I reflect upon it, and upon the prejudices and divisions which disgrace Christianity, the more I feel the necessity of living mediums between God and man.

Priest—"There is a deep fund of philosophy in your remarks. I agree with the convergence of the

osophy in your remarks. I agree with you that we need living mediums, which you that we need living mediums, which I call a living authority. You are right it throwing the whole set of Protestant preachers overboard. They are mere lecturers who create divisions and subcitives who create divisions and subcitives and propagating truth, and promoting unity. They are wolves in sheep's clothing, and false prophets who have not entered through the door."

Spiritualist.—"I judge from your words that you are not a Protestant min-

words that you are not a Protestant min-ister. May I inquire if you are a Mor-mon missionary or a Universalist

Priest.—"Nothing of the kind, thanks be to God. I am a Ostholic priest, and as such, I claim to be such a medium as you look for—a living medium between

God and man." Spiritualist -" Are you indeed one of those men who claim to have the power

of forgiving sins "

Priest.—" As a men, we beg forgiveness from your fallings, but as ministers of God, lawfully ordained, we have received the power to forgive sins. Jesus Christ exercised that power, to the great scandal of the Jews, and He gave it to His Apostles and their successors. There is noth ing plainer or more explicit than that in the whole Bible."

Spiritualist,—"I like to know upon spiritualist.—"I like to know upon what ground you claim to be the successor of the Apostles, and by what right you forgive size. God alone has the power to forgive sins, and He alone can give that

extraordinary power."

Priest.—"The Apostles have unquestionably received the power to forgive sins, without cessing to be men. To answer your question, I have to prove that the Apostles had successors in cffice. If the ministers of the Catholic Church are the lawful successors of the Apostles, divinely sent to continue the work of the Apostles, as the Apostles were divinely sent to continue the work of Jesus Christ, all other Mediums besides those appointed by Jesus Christ and then by the Apostles, and, in the course of time, by the lawful successors of the Apostles, are Mediums between the devil and man, instead of being mediums beween God and man."

Spiritualist .- " I have read the Scriptures throughout, and I do not recollect to have found anywhere that the Apostles find that strange doctrine?

Priest -"The word strange would batter apply to your doctrine of spirit rap ping and all the doctrines of innovators who endeavor to remodel Christianity. The Catholic doctrine is the old doctrine the dectrine of the immense mejority of Christians and the doctrine of the Bible. To confine myself to the Scripture, let me refer you to the words of our Lord, who said to His aposiles: "As the Father who said to this aposites: "As the Father hath sent Me, I also send you." (St. John xx. 21). Weigh His words. Was not our Saviour sent to send men with power to preach, to baptize, to forgive sins, and above all to consecrate bread and wine into His body and blood? The Apostles were therefore sent, even as Jesus was sent to send men with the same power. Our Saviour said, moreover, to the Aposties: "Go teach all nations; I am with you, all days even to the consum-mation of the world." (St. Matt. xxviil., 20) But how could our Saviour be with His Apostles all days, even to the consum-mation of the world, if they were not to have successors in office? The Acts of the Apostles show us accordingly Paul and Barnabase ordaining priests in every Church. (Acts xiv. 22.) The Epistles of St. Paul to Timothy and Titus establish the same doctrine. With regard to the fact that ministers of the Catholic Church are the lawful successors of the

the branches to the trunk, and from the trunk to the roots."

Spiritualist.—"I have seen what you call the Apostolical tree. Heretics are represented by withered branches separated from the trunk. It is an inger way to express the pretensions of your Church, but you know that all Protest ants are a unit to proclaim that the whole trunk was rotten, and that nothing was sound, except the roots. They vindicate the separation from the old Church, on the ground that it had fallen into gross error and wicked practices and that the ministers of that Churc and that the ministers of that Church
had lost their power, by falling into
superstition and idolatry, and countenancing all the abominations predicted
by St. John in the Apocalypse. They
call your Church the Whore of Babylon
and your Pope and his Bishops anti(Ohrist."

Polet — "I have often convered with

Priest.—"I have often convered with infidels, who follow up to its last consequence the argument of Protestants, and thus conclude that our Saviour was an imposter. If the premises of Protestants be true, the conclusion of Infidels is undeniable. Our Saviour clearly foretold and promised that the gates of hell shall not promised that the gates of heil shall not prevail sgain His Church. If His Church has fallen, He falls with it; but if Jesus Christ be God, and the Bible the Word of God, the world will pass away, but His Word will not pass away. The wind may blow, the waters may fall, but His House, His Church, will stand, because it is built on a rock. He who believes the divinity of Lang-Chyrist and you confessed at least of Jesus Christ, and you confessed, at least, that He was a true Medium between God that He was a true Medium between God and man, he who believes that the Bible is the word of God, must be blind or im-potent to contradict Jesus Christ and deny what he reads, that the gates of hell shall not prevail against His Church, that He will be with His Apostles all days, even unto the consummation of the world, and that the Church is the Pills of Truth. that the Church is the 'Pillar of Truth. Those who suppose that the ministers of the Church can lose their power ought to remember that the ministry is the salt of the earth and the light of the world. 'It

God."

Priest.— 'You forget that Jesus Christ
promised to be with His Apostles 'all days
even unto the consummation of the
world.' (St. Matt., xxviii 20). Should

favored our religious views. I like your Communion of Saints, and the principle that the true Church is guided by the Holy Ghost ; but it seems to me you make your Pope and Bishops superior make your l'ope and Bishops superior to the Holy Ghost, that you account for their infailibility by virtue of their office in the Church. God alone is infallible, and to know His will I prefere to rely on the guidance of spirits rather than on the definitions of men who have nover crossed the threshold of life."

Priest.—"I hope you will study the Catholic doctrine; you perhape misunderstand and certainly mispresent the origin of Infallibility. Our Pope and Bishops derive their Infallibility from the perpetual assistance of the Holy Ghost, according to the promises of Jesus Christ. 'He that heareth you heareth Me, said our that beareth you heareth Me, said our Lord, He that despiseth you despiseth Me, and he that deepiseth Me, despiseth Him Who sent Me.' (St. Luke x., 10). The more you investigate the sublime prerogatives of the Church the more apparent it will become that your Circles and Fraternities are not the work of God, and that your Spiritualism instead of leading to God, leads to the extinction of good morals and downlight infidelity."

The Spiritualist had arrived at the end of her journny. On leaving the cars she had the kindness to wish me a pleasant journey and comfortable quarters in the land of spirits. Being now alone, I reflected on the strange form of error in troduced by modern Spiritualism. I wonpeople that death is the end of man as of brutes; and other times transforms himself into an angel of light to lead men to irreligion and libertinism by a supersti-tious communication with him, through fantastical spirits. As in ancient times deluded Pagane

were deceived by false oracles so in our days misguided people, who reject the authority of the Church of God, are duped by new Fybils under the name of Materialism is too abject, to errational, too repuguant to the nature of men to satisfy the human heart and intellect. What is matter—cold, sense less, motionless, lifeless matter—without spirit? The beautiful body of Adam life into it and animated it with a soul created in His own image and likeness. Our soul is a spirit, and that spirit, to happiness, must be in communion God, the Spirit of boliness and with God, truth. But alse! there are created spirits who have rebelled against God, their Creator, and who are not of God. "Dearly beloved," wrote St. John, "te lieve not every spirit; try the spirits if they be of God. * * He that is not of God, heareth us not. (1 St. John iv. I-6). This is the criterion of Catho-lic truth—to hear the Church. When the lic truth—to hear the Church. When the Holy Ghost came down upon the Apostles, under the form of cloven tongues as it were of fire, He changed those men who could not pray, who could not suffer, who could not understand the words of Christ, into saints, doctors and martyrs. The same Holy Spirit vivified the Courch. Without the Paraclete the Church would be lifeless body, as the body of a man without a soul, but through the vivifying light and graces of the Holy Ghost the Church is One and Holy. He who hears the Church is in communion with God, with holy angels, with the saints of Heaven, with all the holy spirits who are of God; but "He that is not of God heareth us not," says St. John. "By this we know the spirit of truth and the spirit of error."

May that Holy Spirit of holiness and truth enlighten our understanding and strengthen our will, and as early Chris-tians, by their prayers and hollness, silenced the oracles of Pagans, the holiness and prayers of true believers will in our days silence and conquer "your adversary, the Devil, who goeth about seeking whom he may devour." (1 St. Pet. v. 8) REV. JOHN C. PERBODIN.

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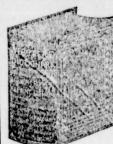
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