

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.

TWENTY-THIRD SUNDAY AFTER PENTECOST. The month of November has been set apart by Holy Church for the purpose of directing our attention to the dogma of Purgatory and giving each of us an opportunity to release or hasten in the period of release of some helpless soul paying to the last farthing the debt of God's justice.

I cannot do better than recall your memory to the teachings of our religion on what we are to believe concerning Purgatory and what is our duty towards those (our relatives, friends and others) who are there.

From our Blessed Lord's account of the last and terrible judgment we can gather that there are only two places wherein we are to live for all eternity—a place of happiness, and another of misery. "These (the wicked) shall go away into everlasting punishment, but the just into life everlasting."

We have no mention of any third place existing between these two. According to the decree of God, our future existence depends entirely upon the manner in which we have passed the time of probation allotted to each one on earth.

Now and here we are called upon to declare whether we are friends of God or His enemies, and the particular judgment that awaits each individual immediately after death decides once for all which we are.

What, then, is Purgatory? By the word Purgatory Holy Church means to teach that there is a state in which those who are already saved remain waiting till they are thoroughly cleansed from all the stains of sin, and so made fit to enter the Kingdom of Heaven.

All that is necessary to secure heaven is to die in grace; but how are we to free ourselves from the effects of past sins—those habits and affections to sin? How about the temporal penalties of our past wicked lives, for which so few make an adequate satisfaction?

We are told in the Sacred Scriptures that nothing unclean can enter heaven; and also that each one shall be cast into prison till he shall have paid the amount in full.

If, therefore, these two things cannot be accomplished by us now and here, there must certainly be a way of doing them at some future period. This truth, which everyone can know from the Bible, aided by a little exercise of reason, Holy Church enforces in her definition (Council of Trent): "There is a Purgatory, and that the souls in it are helped by the suffrages of the faithful."

By the dogma of the "Communion of Saints" we are taught that all the members of the Church have the power to help one another, and, moreover, are expected to do so whenever occasions arise.

The Church being an army of soldiers, belonging to one King and country, engaged in conflict against the same enemies and for the same objects, all are obliged to act in concert under their officers; all are bound to support each other under difficulties, and encourage one another in the attack.

Because, then, of this bond of union among Christians, Holy Church, speaking through her sacred council, tells us that as on earth we can be of service to our neighbor, so also after death the souls undergoing their preparation for Paradise can be greatly aided by their relatives and friends still alive.

How can we help our brethren? We can do it by our suffrages, that is, by prayers, also, good works, acts of penance which are performed in satisfaction for their sins, and especially by the Masses we have offered in their behalf.

God, being full of mercy and love, has promised to bear the cries of His children, still more those of His Church.

He requires that we should love and assist one another; and for this reason has placed our well-being and relief from trouble and suffering to a considerable extent in the hands of others. We find this to be true in cases of sickness and poverty and the like.

Now, just as there is an obligation to relieve the sick and poor that are around us, so we are bound to aid the souls in purgatory who are also poor and sick—for they have no means to help themselves.

Thus it is that Holy Church urges us on to greater zeal in our efforts to obtain this happy result.

To assist the souls is a work so easy to do that all can take part in it. It does not require much time or money.

It must always bear fruit, for these holy souls are always fit objects of our charity and pity; and in the end must redound to our own benefit, for by helping them we gain as many friends in heaven, who will in turn assist us in our own time of need.

Do all in your power while you have the opportunity for you will soon be in the same condition. No one is sure that his friends on earth will interest themselves in him after he is gone; how, therefore, will it be for one who has done his duty in this respect to know at the hour of death that he has friends in heaven who will be anxious to obtain his freedom as he gained theirs.

A Voluntary Statement. The writer of this paragraph once had an elder and only brother. Brought up together, we were almost inseparable, hopeful and ambitious. Exposure planted the seeds of consumption in the elder, and in a few weeks, in the month of May, "good store of flowers were stuck round about his winding-sheet." Every attention and every remedy that love could give or obtain were unavailing. Since that sad day, I have learned, through the most trust-worthy authority and from experience in its use that a real remedy now exists, that of Dr. Pierce, called the "Golden Medical Discovery." A thousand plagues that it was not discovered ages ago, but how thankful the present generation should be that it can now avail itself of so potent a remedy.

Wheeling, gasping sufferers from Asthma receive quick and permanent relief by using Southern Asthma Cure. Sold by druggists or by mail on receipt of price.

FREEMAN'S WORM POWDERS are safe in all cases. They destroy and remove Worms in children or adults.

SOULS IN THEIR LAST AGONY.

We take the following General Intention for the month of November from the Little Messenger of the Sacred Heart. This Intention has been designated by His Eminence the Cardinal Protector of the League of the Sacred Heart, called the Apostleship of Prayer, (the Prefect of the Propaganda), and confirmed with his special blessing by His Holiness Leo XIII. Every day, it is reckoned, one hundred thousand human beings pass from this world into the next. Soon our own turn will come; for us, as for all others, our Lord has said: "In what place soever the tree shall fall, there shall it be." (Ecclesiastic, xi. 3.)

Think how many souls are now in the state of mortal sin. What chances they will fall as they now are, and for all eternity be in the prison-house of torment and separation from God! Yet what is needed to save them?

Not anything on the part of God. He has Himself died on the Cross, shedding His blood to wash them from their sins. Not the Church which is appointed by Him to carry on His work; her ministers are ever waiting to bestow on these souls the strong enlightening graces of Christ's Sacraments. No, there is most of all need of new and extraordinary graces, which they have not deserved, from which even now their evil may turn, but which may at the last gain their hearts, as did the supernatural light which overthrew Saul on his way to Damascus.

These plentiful, and even misersous graces the Heart of Jesus has merited on Calvary for all men. They are for these poor souls now at the point of death. But their bestowal depends in large measure on others, because as God has told us—"He hath given to every one of us commandment concerning our neighbor." (Ecclesiastic, xvii. 12). That is to say, extraordinary and superabundant graces may be secured by our prayers.

This is true apostleship of prayer, truly Catholic, belonging to the communion of saints. None of us can escape death, and all Christians are obliged to hold each other in charity, it is the condition of our remaining in the charity of God. Again, the souls of those now—after day—In their agony, are infinitely dear to the Heart of Jesus. Finally, such prayer is an act of the highest charity toward ourselves. It assures to us a good and holy death; the Sacred Heart will not abandon in that dread moment those who have thought during life of the souls of others.

A PROTESTANT CLERGYMAN'S NOTES IN ULSTER.

The Rev. Henry Stuart Fegan, Anglican rector of Great Ouseburn, Norfolk, sends to the Guardian (English news paper), the following notes of a visit to Ulster. The experience of this Norfolk clergyman are sufficiently suggested to be printed here:

"I was enjoying the sea breezes at beautiful Bundoran, having examined with great delight the thriving porcelain works at Belleek, when some one reminded me of the Apprentice Boys' Celebration at Derry on the 12th. I hastened off, and was in time for Canon Babington's sermon and for the procession round the wall, etc. A chat with a young Orangeman at the Imperial Hotel, prepared me for what I was to hear in the cathedral. 'We won't knock under to those brutes,' was his reply to my appeal for unity among Irishmen of all faiths. And when, as an old man and a parson, I protested against the words, he retorted, 'Yes, they will again; and that's my Christianity!'

Alas! I found much the same kind of Christianity inside the cathedral walls. The Canon denounced Mr. Gladstone as the unmeasured terms; spoke of our being perhaps soon called on to suffer as the Derry men had suffered; and characterized the Roman Catholics as 'foes who know no pity.' He then wound up by denouncing the ineffable mysteries of the redemption, and of his statement who prayed that we all might be one. The mixture was so unpalatable that I wished the sermon had been confined to politics. My wish was shared by several, who seeing my clerical dress, asked me the preacher's name—among them two young English tourists, who hoped they might never hear such a sermon again.' I told them (the sad fact) that Protestantism in Ireland is quite a different thing from what we have in England.

Circumstances, and not the temper of the people, may account for this; but the fact is certain, and should not be forgotten when our sympathy is claimed for 'our Protestant brethren.' I had an amusing instance of it the other day on Devenish Island; in one of the burying places we came upon an old stone marked with I. H. S. 'Ab,' said the wife of an Irish Church clergyman, 'that must be Popish, by the inscription.' 'Madam,' I replied, 'the five English churches out of six you would find I. H. S. somewhere either on Communion table or pulpit frontal.' 'Well, it's not so here,' was the answer; 'here the thing is undoubtedly Popish.' I explained what the letters mean, and ventured to hope that such a reference to our common salvation might soon cease to offend even the most rigid. Since I was this time in Ulster I have been over and over again ashamed of the violent words of my Protestant brethren. I may add that, often as I have heard Roman Catholic sermons, I never heard in one any reference to politics."

Universal Approbation. The medical profession, the clergy, the press and the public are all in unison in their praise of Burdock Blood Bitters, an unequalled remedy for chronic diseases of the stomach, liver, bowels, kidneys and blood. Its popularity increases with its years of trial.

The superiority of Mother Graves' Worm Expeller is shown by its good effects on the children. Purchase a bottle and give it a trial.

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"A THREE-TIME WINNER."

HAS HANLAN LOST HIS GRIP?—PHILOSOPHICAL TRAINING DEMANDED. The defeat of "Ned" Hanlan by Teemer at Toronto in August indicates the "end of the glory" of the doughty champion. He has sustained his record with admirable pluck and success, but the tremendous strain of years of training must certainly some day find its limit.

Amongst this we recall the following interesting reminiscence of aquatic animal: On a fine, bright day in August, 1871, an excited multitude of 15,000 to 20,000 persons lined the shores of the beautiful K-nebecasis, near St. John, N. B., attracted by a four-oared race between the famous Paris crew of that city and a picked English crew for \$5,000 and the championship of the world. Wallace Ross, the present renowned oarsman, pulled stroke for the Blue Nones crew and "Jim" Renforth, champion sculler and swimmer of England and of the world, was stroked in the English shell.

Excitement was at fever heat. But three hundred yards of the course had been covered when the Englishmen noticed that their rivals were creeping away.

"We are a dozen, Jim," said the veteran Harry Kelly, ex-champion of England who was pulling No. 3 oar. "I can't, by y's, I'm done," said Renforth, and with these words he fell forward, an inanimate heap in the boat. "He has been poisoned by book makers," was the cry, and belief.

Everything that science and skill could suggest for his restoration was tried; but after terrible struggles of agony, the strong man, the flower of the athlete and pride of his countrymen, passed away. The stomach was analyzed but no sign or trace of poison could be found there, though general examination showed a very strange condition of the blood and the life giving and health-preserving organs caused by years of unwise training. While the muscular development was perfect the heart and kidneys were badly congested.

The whole system was, therefore, in just that state when the most simple departure from ordinary living and exertion was of momentous consequence. His wonderful strength only made his dying proximo more dreadful and the fatality more certain.

Hanlan is now in Australia. Beach, champion of that country, is a powerful built athlete to death from over training, the effect of losing very serious on the heart, blood and kidneys, as shown by poor Renforth's sudden death.

Within the past three years he has taken particular care of himself, and when training, always reinforces the kidneys and prevents blood congestion in them and the consequent ill effect on the heart by using Warner's safe cure, the sportsman's universal favorite, and says he "is astonished at the great benefit."

Harry Wyatt, the celebrated English trainer of athletes, who continues himself to be one of the finest of specimens of manhood and one of the most successful of trainers, writes over his own signature to the English Sporting Life, September 5th, saying: "I consider Warner's safe cure invaluable for all training purposes and outdoor exercise. I have been in the habit of using it for a long time. I am satisfied that it pulled me through when nothing else would, and it is always a three-time winner!"

Beech's and Wyatt's method of training is sound and should be followed by all.

Irish Wit. Louis P. Beyer, says the Buffalo Courier, tells some amusing experiences connected with his trip to Europe. He was relating several incidents yesterday to friends, and among others he said: "One day a jolly old Irishman took me to Blarney castle. As I looked at the castle I said, 'It must be very old.' 'Ye, sur,' he replied. 'How old is it?' I asked. 'Oh, very old, sur.' 'But how old is it?' I asked. 'Sur, ever since Adam was a little boy.' Coming out of the place, I observed a 'bare-footed' but pretty, collier, to whom I said: 'You're a very pretty girl. I'd like to marry you.' 'God bless your Irish face,' said she, 'but the blarney stone has a bad effect on ye.' The idea of my having an Irish face was too good."

The Mighty Dollar. Is long distanced by a 10 cent bottle of Polson's Nerviline, the newest and best pain remedy. It cures colds, cramps, colic, pain in the head, sciatica, wain in the chest; in fact it is equally efficacious as an external or internal remedy. Try a 10 cent sample bottle of the great pain remedy, Nerviline. Sold by druggists. Large bottles only 25 cents. Try a sample bottle of Polson's Nerviline, only 10 cents. Take no substitute.

Amos Hudgin, Toronto, writes: "I have been a sufferer from Dyspepsia for the past six years. All the remedies I tried proved useless, until Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure was brought under my notice. I have used two bottles with the best results, and can with confidence recommend it to those afflicted in like manner."

A Significant Fact. The worn out, waste and poisonous matter in the system should escape through the secretions of the bowels, kidneys and skin, or serious disease results. B. B. opens these natural outlets to remove disease.

For Frost Bites. There is no better remedy for frost bites, chilblains and similar troubles, than Haggard's Yellow Oil. It also cures rheumatism, lamboago, sore throats, deafness and lameness and pain generally. Yellow Oil is used internally and externally.

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Catarrh, Catarrhal Deafness, and Hay Fever.

A NEW TREATMENT. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and catarrhal tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness, 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 ninety per cent. have been cured. This is none the less startling when it is remembered that not five per cent. of patients presenting themselves to the regular practitioner are benefited, while the patent medicines and other advertised cures never record a cure at all. In fact this is the only treatment which can possibly effect a permanent cure, and sufferers from catarrh, catarrhal deafness, and hay fever should at once correspond with Messrs. A. H. Dixon & Son, 336 West King street, Toronto, Canada, who have the sole control of this new remedy, and who send a pamphlet explaining the new treatment, free on receipt of stamp.—Scientific American.

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