29, 1910 me one near things." you, Uncle,"
happy. And
wledge."
"And you
y require it.
d. But you
. You must

ied. "Why, " At least,

"At least, e two young ug for matri-ollege, Cork." gentlemen?" "Two young rolent doctor, oor here; and

rn."
d not expect
e it. But he

d, "they are show my own cose to annoy w little I care

an appreciate ss of Protest-

aly taken on a c, that the girl ee things were ring these two ange, portent-ite the reverse on her mother there she head

g soul, of nothess and rever-hold there are

ne sadness that and suspicion, he intensity of et to learn that e found perfect that casts out UED RIO

THER POPE HE MODERN.

centre of the Divine the provide of the Divine the proper fruit, at of the negligation account of whose words are er than of God, roduce here, in d to the Ordinated at the company, theo XIII. the Sacred Con-

the Sacred Con-nd Regulars on to the Ordinar-Superiors of Re-agregations.

place as regards the which should acred orators, let the Superiors of e good care never and salutary mis-to, those whose

to those whose love of His Son not shine forth. of Catholic docse qualities they thing but "a tinking cymbal is be destitute ewhole strength elical preaching, glory of God and

so necessary for nine forth even in to in order that be in opposition recepts and insti-xtol in their dis-may not destroy they build up by

there must be their piety, but tet with that grav-em as "the minis-dispensers of the For otherwise, as well says, "if the

for otherwise, as well says, "if the the preacher bad, sion of blasphemy of God." he other Christian nowledge as their on, since it is obroved by long exported by long exported by men descepce all y sacred.

eached by men descepedable sacredating to a certain to cutton, boldly ashbout any preparabeat the air, and, pose Divine revelacentempt, and put wel with those of ords were spoken:

as robe posed in which were spot and super-ee, that thou shalt riesthood to me," ishops and Super-munities must not of the Divine word as not proved him-tage and the proved him-tage and were super-

titly endowed with a transfer to take hat only subjects oquence be treated ese have been in-rd when He said:
Teaching them to whatsoever I have words which are ned by St. Thomas;

whatsoever I have words which are ned by St. Thomas; lighten in faith dirt out what is to be treats and promises and goodness. And t adds; "Let them ion of vice and the o avoid eternal punce glory of heaven" which Pius IX. of as written: "They temselves but Christ at hen, annuounce to

n, then, announce to y and simply, with we eloquence, and ac-trine of the Catholic

explain to the people

They are to take

AST WEEK ACHING

cial duties of each, turn them see and kindle them in charity, the faithful, healthily strength-the word of God, may abandon actice virtue, and thus be enactive virtue, and thus be enactive virtue, and the word have of heaven.	Such a tradition, those who have received the	u." The Greek tense of both cases is e present, but the action looks onward the morrow's immolation on Calvary.	hristian Passover a true and real and isible sacrifice, corresponding to	BOOK MARINE SALE
glory of heaven. m all this it will be clear that per subjects for preaching are steles (Creed, the Ten Command-the precepts of the Church, the precepts of the Church, the command t	tion. As to the admonitions and prescriptions which, with certain knowledge, We to of those grio. We will and ordain that they be formers, in religiously observed, both by all the religiously observed, both by all the religiously observed.	e future; and so the doing again of a e same thing that Christ did is deared by St. Paul, to be "the showing trih of the Lord's death till He come." of the Vertige of the New Law was made at 1	nd real and visible sacrines of the Jewish Passover. The real leath of Christ upon the cross must be counted in with the offering and conservation of His Body and Blood at the last Supper to make the Christian	Slightly Shelf Worn, at Greatly Reduced Prices
of one's state in life, the four rogs, and other eternal truths of life kind. Ret today the ministers of the roll of the only means that are the ministers of the roll of the only means that are the roll of the	hemselves and by the Superiors General steed in the divine. Regular Orders and ecclesiastical institutes, and that they be efficaciously for tishes and othing of withstanding. When the Superiors General steed in the steed of the contrary not superiors of the steed in the steed of the steed	at it was made nowhere else; not be- re then, for the time to offer the acrifice was not come; not after, for here is nothing that resembles it in any of the events that followed in the	nating of the vicini and a must be counted in to make a real feast upon that sacrifice. Therefore, not the Last Supper alone is the first Christian Passover, for the Lamb is not yet slain; nor Calvary	Subject to not being sold when order is received Regular Price Price 20 75 Alaskans, by Bushrod W. James 21 25 \$0 75 A Year of Life, by Wm. Samuel Lelly 1 50 60
by do, that the topics We have unmerated are little calculated to opular applause, for which they spirit." Thinking men must that there is in the Sagred W	d reaching and the recognize THE HOLY EUCHARIST AND	Weither is there aught in all that the Divine Victim said or did on the cross which can be construed as an external	vened bread; but the Last Supper to- gether with Calvary is the first Chris-	An Appeal and Defiance, by Cardinal Dechamps 1 00 50 A Spotless Reputation 1 25 60 A Soldier of Manhattan, by Altsheler 1 25 60
hrust aside these topics even durent and the most solemn seasons a year. And changing names as as things they substitute for the structions a new and not very intractions and they have recommended in the structure of the great this work of the great this very substitute for the grea	of this and and experience to a the fucharante Congress The subject assigned to me is "The s	he living victim in the Old Law. We haust, therefore conclude that the concernion of His Body and Blood, which our Divine Lord made at the Last Supper, was the external offering of His	rative or mystic eating of the Lamb makes a real feast upon that sacrifice. Therefore, every subsequent Christian Passover, corresponding to the commen-	*By What Authority, by Rev. Robt, Hugh Benson. 75 35 Boyhood of Greac Painters 50 30 Back Slum Idylls, by Par. 100 65 Beth's Promise, by Dorsey 85 50 Commandant La Raison, by D'Hericault 50 25
conferences, for better anapted to r intellect and thought than to of the will and reform conduct. "The Bible is, therefore,	the chief belief, may be classed as absolute and belief, may be classed as absolute and relative, relative, that is, to the mystery	Calvary the One Sacrifice of the New Law. Thus does the antitype corre-	what was done once for all, must repro- duce the moment of Calvary as well as the moment of the Last Supper, which,	*Costume of Prelates, Hinstraced, by Rec. 75 50 *Cobbelt's History of the Reformation 60 25 Catholic Youths' Hymu Book 75 35 **Cobbelt's Edwarding by Dean O'Connell 75 35
these few, if the orator occupied ally to the broken eistern wisdom, and neglecting the dart, obedience to the authority of Church, would thus be from their dices against the faith and receive light of truth with better dispositions.	lose themen as and class of the enames and give rise to Epistle to the Hebrews, maintain that the Holy Eucharist is not a sacrifice.	Sacrifice. Consider, moreover, that our Divine Lord offered His One Sacrifice as Priest forever after the order of Melchisedee,	We are now in a position to see how the Sacrifice that is offered in the Church from the rising of the sun till its going down is essentially one and the	Father Laval. 1 00 60 For My Name's Sake, by Simington 1 50 1 00 For a King, by Sharawood 75 50 Fair France, by Donelan 50 25
in Catholic countriest who have ideas regarding religion, the fact be attributed to the unchecked ions of the heart rather than to about the goods and advantage in the countries of the result of the goods and advantage.	speaking of to measure standard of cos of this was of the "Crist was offered once" (Heb. 9, 28)	Introducing our Lord as Priest forever after the order of Melchisedec, he goes right on to speak of His "one offering," which is that on Calvary, giving us to understand that the Melchisedec type	Priest first offered by Himself, what time He trod the winepress alone. That they are essentially one and the same, and differ only in the manner of	Gerald Marsdale, by Carey 65 50 50 Gerald Marsdale, by Carey 1 25 68 How Christ said the First Mass, by Rev. J. L. Meagher 1 25 68 History Separation of Church and State in Canada—Stimson, M.A. 1 00 50 Hist Hoper the Mayor, by Rev. Jno. Talbot Smith 1 50 95
ine sentence: "From the heart ence to a luture and etere forth evil thoughts blasmiss." Thus St. Angustine refert to the words of the Psalmist: to the words of the Psalmist: but omitting to dwell on the lee fool hath said in his heart: lee for the fruits which but omitting to dwell on the of Christ the Saviour, but we	the Christ- uman society, duties which the charity ithout speak- of the charity	He thus identifies the Eucharistic Sacri- fice with that of Calvary, which is what we should expect; for the Euchar- istic Sacrifice, though after the Melchi- sedec type, in the form of its offering	sense, as I have pointed out, is an action— the action of the priest who conse- crates and offers visibly. Our Lord con- secrates and offered Himself at the Last Supper a Victim to be slain; He now consecrates and offers Himself by the	The United State 125 75 75 75 75 75 75 75
This does not imply, however, t discourses of this kind are to be ab- tely condemned, for when they are I done they may often prove very ful and even necessary to refute by saying: I believe in the saying is conduct, be a Chri ful and even necessary to refute	seaching, from the sies with the thout changstain merely stain merely session that the seach stain merely session that the seach stain merely session that the seach seaching the seaching	a sacrifice by the death of the cross. Christ's one oblation gets it title of Eucharistic from the form of it offering, its name of the Sacrifice of Calvary from the place of its consum	slain; and so the manner of onering differs. But the offering itself, the act of consecration, is numerically the same in both, and so the Sacrifice remains numerically one and the same. France	Lite of Pope Leo Arth. 97 1 00 50
pit that elaborate style of address ich concerns theory more than practure, which concerns the civil more saly than the religious order, and churches are full, even if	at eare is to state of the continuous and the state of the continuous the state of	tinet oblation containing within itsel all the elements of a real sacrifice, th Apostle could not have associated as h does, the eternal priesthood after th	e It is still Christ Who consecrates, for He is the High Priest of the Mass; the mine istering priest does but lend his hand	Legends and Poems, by Keegan. 150 75 Legends and Poems, by Keegan. 75
	worship. From the eradic of the first was offered to God, but not till the time dimiration and of Moses did God Himself give Hi chosen people the law and ritual first in the grant of the property of the control of th	has ever done, her Sacrifice to Calvar but rather to the Cenacle, and only the Cenacle. Let us look a little deeper into the	y, by first of the state of the Eternal is, like Himself, eternal and has everlasting efficacy. Christ action instituted the Sacrifice; Christ of the state of th	of Mademoiselle Miss, by Harland. 1 25 7 II. Mariae Corolla, by Fr. Edmund. 1 00 5 Se Miss Providence, by Gerard 1 50 1 0 Se Mononia, by Justin McCarthy 1 00 Se Mononia, by Justin McCarthy 1 00 Se Mononia, by Justin McCarthy 1 00 Se Mononia (1 25 7) Mononia
m at the defense of religion against fitted for speech-makers tack, very necessary as they are in tertain cases, they are not within the apacity of all but only of the best pupped; and even the best speakers loud not hold these conferences expept when time and place and the continuous of the hearers render them near them are the same long of their within and without the property of the property	teach in the utter not extet the tears of craise." Hence the leave held the leave had the shadow of the good the leave held the leave had the shadow of the good the leave held the leave had the shadow of the good the leave held the leave had the shadow of the good the leave held the leave had the shadow of the good the leave held the leave had the leave held the leave had the leave held the le	offers Himself; as Victim, He is offer and immolated. We thus find in I Sacrifice, as in every sacrifice, an activity of the sacrifice, as in every sacrifice, an activity of the sacrifice, as in every sacrifice, an activity of the sacrifice of	de Chrysostum, "once spoken, from the det that time to the present and unto E coming perfects the sacrifice on every altar." (Hom. in Prod. Judae, I. 6)	Mobray s and Harrington s, by Tynan
ssary and there's some and this, it will be clear to church, take on a theatri and lose all efficacy and it legitimate verdict of the Ordinary. In hese discourses, too, the power of conhese discourses, the power of conhese discourses to the conhese discourses.	the one perfect that was offered by Christ, togethed the control of the	that gives its specific characteries acrifice. That it is which transfor what would be in itself but the slay of an animal into the supreme act religious worship. Where, then, of religious worship.	ye bring us the Friday's victim In His own love's olden way, In the hand of the Priest at the altai His heart finds a home each day. (Father Ryan.	Priest and Parson, by Position 60 Phillip the Second, by Robinson 175 1 Platitudes of a Pessimist 300 2 Principles of Religious Life, by Rev. F. C. Doyle, O. S. B. 300 2 Paris Commune, by Lady Murphy 195
hese discourses, too, the power of con- riction should be based rather on sacred loctrine than on the words of human visdom, and that the exposition should so that error may not make a deeper im- pression than truth on the minds of the bearers, and objections be not stronger than the answers given to them. But the properties of the proof of the proof of the proof of the precially by big words at gress, patriotism, recen- science, a hundred and the proof of the proof of the punctuate the periods of	syen when they cause, drawn estout human protot discoveries of the dis	he bloody immolation on Calvary wo have been by itself and in itself a two sacrifice, I mean independently of w	institution of things, and things into being, and the sacrifice continuous to be by virtue of the World. World God spoke at the institution of	Reunion Essays, by Carson
above all things care must be taken that the frequency of such discourses shall not diminish that of moral instructions, and that the importance of the latter be not minimized as though being latter be not minimized they were less in the same of the latter be not minimized as though being latter be not minimized as though the latter be not minimized as the latter being latter be not minimized as the latter be not m	leave the temple entered it, like twere not contition, therefore, the total thin the faithful know the fathful know the fathf	the a purely academic question. We concerned with what actually happened was to desire the description and what actually happened was form His Sacrifice at the Last Sugard took measures to perpetuate the	being, and the Sacrine Control of the Word. And so the F was prolongs forever, and pressed ally on every altar from the rising the setting of the sun, both the Sa increase of Calvary and the feast upon a control of the sun, but the Sacrine Control of t	Some Emotions and Simels
were therefore to be left to ordinary preachers and hearers; for the truth is, on the contrary, that moral instructions are absolutely necessary for the majority of the faithful and are not less in	y abuses, obliges seriors General of and ecclesiasticy all their aposo extirpate them. In the Church" (Cont. Adv. Leg. et 17 of 18). So, too the Council Trent teaches that the Euchari Sacrifice "was prefigured by the variety in the Church" (Cont. Adv. Leg. et 17 of 18). The creat is the Church" (Cont. Adv. Leg. et 17 of 18). The creat is the Church" (Cont. Adv. Leg. et 17 of 18). The creat is the Church" (Cont. Adv. Leg. et 17 of 18). The creat is the Church" (Cont. Adv. Leg. et 17 of 18). The creat is the Church" (Cont. Adv. Leg. et 17 of 18). The creat is the Church" (Cont. Adv. Leg. et 17 of 18). The creat is the Church" (Cont. Adv. Leg. et 17 of 18). The creat is the Church" (Cont. Adv. Leg. et 17 of 18). The creat is the Church" (Cont. Adv. Leg. et 17 of 18). The creat is the Church" (Cont. Adv. Leg. et 17 of 18). The creat is the Church" (Cont. Adv. Leg. et 18). The creat is the Church" (Cont. Adv. Leg. et 18). The creat is the Church" (Cont. Adv. Leg. et 18). The creat is the Church" (Cont. Adv. Leg. et 18). The creat is the Church (Cont. Adv	of ficial offering of His Body and Bl stic there He bore the part of Priest for according to the order of Melchise the word "order" being taken in full and formal sense to signify	ood: One Offering, as laid down in the Epiever deed, its for it in the Last Supper. He is P forever after the order of Melchis inted	Triumph of Failure, by Very Rev. Canon Sheenal 1 50 The Nun, by René Bazin 75 The Witch of Melton Hill, by Marion F. Young 1 50 The Wizard's Knot, by Wm. Barry 1 50 The Wizard's Knot, by Wm. Barry 1 50 The Wizard's thought 1 50
dignity than apolegetic dissertations, so that even the best orators, at least from time to time, and before the best classes of hearers, should devote themselves with the greatest care to this kind of sermons. If a contrary practice is followed by the contrary practice	they are to select slice of preaching." duty with the utase of priests of e Ordinaries must soffice until they	i of did, for a memorial of Him. Ther rite being done and over, laying His priestly dignity, He went for His character of predestined Visuriered Himself to be led as a language.	form of bread and wine upon our at a, the aside the in the Church," says St. Thomas of A "is not other than the sacrifice w Christ Himself offered "Gs. q. 22. ad 2.) And even more plainly for ad 2.) And even more plainly for	The Spanish Wine, by Frank Statistics
errors from which the majority of them	net, that is until fices, and that He prescribed the right fices, and th	k of vary, what was begun in the	Priest offered now from that which ther	n was The Supreme Power 1 25 The Other Miss Lisle, by Martin 1 20
the style and form of the sermons preached. St. Thomas well teaches that to be really "the light of the world," the preacher of the Divine word must possess three things: first, solidity so that "The Superiors of the Superiors of the Street of the Street of the Superiors of the Street of the Str	receive from their security of the victim; (3) the offering or har security of conduct and of one of all Religious of all Religious descriptions of all Religious the altar or the consuming of the consuming of the security of the securities of the	tim when He made the blefth was less than Priest, yea, in the of the Prophet, "a worm and no if its when He finished the Sacrifice, alor He was Priest on Calvary and Vic	gr. He 798). This is the unchanging 1a the Church, though it has been what obscured in some minds be mists of theological speculation me cite two passages, one from Ca Newman, another from Cardinal ing, which witness to this unchufaith:	The Truth About Clement Ref,
second, clearness so that he may not teach it obscurely; a useful aim so that he may seek God's glory and not his own." "Too often the style of contemporary in Too often the style of contemporary to only at variance with	to the Ordinaries, ts until they have of the upright life tion for sacred oractes. And if after after the transfer of the upright life to the forecast of the upright life to the upright	of the actual sense. To speak of what disserved in the case, He was in the Cenacle and Victim on Call was Therefore He offered His Sacrification and literally as Priest forever actually as the control of the control of the case of the	Priest alvary, e truly sording true, "as uch a sacrifice," writes the fall alvary, e truly sording true, "ass not to be forgotten. not to be—it could not be—a mer	ormer, n Doe- It was event Uncle Silas, by LeFanu 100 Ulrick the Ready, by O'Grady 125 Ulrick the Ready, by O'Grady 125
plicity which it should possess, but is mostly made up of clashing words and recondite thoughts beyond the grasp of the people." This is deplorable and of the people." The words of the	with the directions they must at once of his duty, and if he must interdict him must interdict him the two-fold offering of the victoria when peecs.	priest. Supper from the Passion and which followed in virtue of it, the say in virtue of the voluntary and offering of Himself as Victim to	Death cat is to at is to If that great deed was what we it to be, what we know it is, it n main present; though past: it is on what we know it is, it n was in the our a standing fact for all time. Y	effects. expect must be must be less, my call from To Dow and Get First Choice
still is the fact that so many sermons are destitute of the religious spirit, the atmosphere of Christian piety, that the spirit free and virtue of the Holy observed, the reas	use these prescripment to be religiously on is that We are construction of an article of sacrifice as an act of worship. So much for the type, let us no	eternal The most striking figure of Sacrifice in the olden time Pasch or Passover. Our Divi	Christ's was the ne Lord ne Lord evening: ''A Blood' He instituted t	Mass" Mannexplicit t) said," nd 'This he Holy Make Second Choice Make Second Choice ALL BOOKS SENT POST-PAID ON RECEIPT OF PRICE
spirit which appears to the spirit which is increasist and virtue, which should always assimilate preaching to the words of the Apostile: "My speech and my preaching was not in the persuasive words of human to the persuasive words	stremely dangerous that it was He who gave the scarffice to the Hebrew people very serific to the Hebrew people very serific to the Hebrew people very serific to the Hebrew afterwards found in fashion as and fulfilled the law by the offer serific to the Learnest that it was He who gave the scarffic very learnest that it was He who gave the scarffic very learnest that it was He who gave the scarffic very learnest that it was He who gave the scarffic very learnest very learne	who was a man ring of the eating of the eating of the flesh of they.	al sacri- sover in- the rite, rictim, in The lamb all sacri- sover in- sover in- sover in- sover in- sover in- sover in- sover that same sacrifice day by day, is the continuanc	Publishers and Book Sellers London, C
wisdom, but in snowing of the spores, wisdom, but in snowing of the spores, and declared enem internal enemies, in the persuasive words of human wisdom tranely if ever have recourse to the Divine sources and to the Sacred Scriptures, that contain those living waters which are the most fruitful and abundant matter for sacred preaching, as His Holiness Leo XIII. eloquently explained recently in these grave words: "Herein is to be found the proper and special virtues of the Scriptures, from the Divine breath of the Holy Spirit who	made the eternal offering of His who in alliance with soft the Church are in of the faith. The crises up each day on which comes from my to themselves the as though it had beto rejuvenate it as to rejuvenate it as	a body I, Lo I look it is Thy will, ad where strictly he His is the latter. Therefore, the formed an integral part of the Passover, and the offering an tion of the Body and Blood of the	The re- etween it requires tea also in Supper Christian i celebra- te Victim, Supper He Wictim, Supper Christian i celebra- the Victim,	(nothing to the form of the Holy Mass of the Sacrifice of Holy Mass is, I may say, the shadow of