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This is a purely vegetable medicine taken by the mouth, and can be taken without the knowledge of any other person. No injections, no opiates. No bad after effects, and no loss of time from business duties. Correspondence strictly confidential. Copies of testimonials from patients cured in many parts of Canada, by permission sent on application. Cure guaranteed in every instance. Where the remedy is taken as directed. Fee for treatment, \$25 in advance, which may be remitted by the proprietor of THE CATHOLIC RECORD in London, Ont., or sent direct to Dr. A. McTaggart, 594 Queen's Avenue, London, Ontario.

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Many cases in this city have been cured since August last, and only such families can truly appreciate the great happiness they now enjoy.

—Thos. Coffey.

PUBLISHER CATHOLIC RECORD.

AN EVERY DAY STORY.

How the Patient Bearing of Life's Ills was Rewarded.

BY ROBERT ETHERIDGE GREGG.

From the sitting room of a little, old, red-roofed cottage at Bridgeport, Martha Wilkinson looked out on the long stretch of shiny wet wharves that reflected the gray sky overhead and the long eaves of the great warehouses.

It was just ten years ago that Martha had come to live with her married sister, Henrietta. At first the little home by the wharves had seemed a haven of refuge to her.

Insensibly these things had slipped away, one by one. Mr. Barr, Henrietta's husband, became more and more absorbed in his rapidly growing law practice, and saw less of the family.

There seemed to be no peace from the time the children woke in the morning until they were bundled, safe and sound, into their cots at night.

"Why, Martha!" exclaimed Henrietta, looking in, "how late you are! Mr. Barr will be here in fifteen minutes; he has invited Mr. Scott for dinner, and not a thing ready yet!"

"Well, you are—you're acting it as plain as day, Martha Wilkinson. I'm ashamed of you. You've got a good home, lots of comforts; and nice people to be with instead of having to work your way all alone in a great city."

"Nothing, to be sure!" snapped Martha, in an unusual burst of temper. "The trouble is, I've got more than I want, and more than I bargained for."

"There, there," said Henrietta, soothingly, half frightened, as for the first time the possibility of Martha leaving her flashed into mind.

Every day or every other day after this, just as business would let him, Scott found some pretext for calling at Mr. Barr's house.

One afternoon Scott surprised Martha by calling very early. In reply to her

toward her sister, and passively allowed herself to be kissed.

Dinner was soon ready. The children chattered merrily, despite all efforts to keep them within reasonable bounds.

"Not a bit of it," he exclaimed, enthusiastically. "I wish it were mine."

"But, dear, you're going driving aren't you?" said Henrietta, trying to break the ice.

"In the closet," was the short reply. After rummaging in the dark Mr. Barr found them.

"It seems to me," remarked Mr. Barr, coldly, his sense of strict justice stung to the quick.

"That's all nonsense!" exclaimed Henrietta, angrily; "and an insult to me as well!"

"Not at all," Mr. Barr replied coolly. "It's simple justice. I could convince any judge that \$4,000 was only fair compensation."

"My dear wife," he said, gathering her up into his arms and wiping away her tears, "nothing of the sort."

"I'll try," she said, humbly, with a sudden feeling that after all the world was a very real thing, of which she knew very little.

Mr. Barr took his hat from the rack and went out. The bargain was quickly settled. As he mounted the steps of his house again the door flew open and a little tear-begrimed woman rushed out to meet him.

inquiring glance he remarked, carelessly: "Oh, business is dull, and the book-keeper can look after things well enough. It was such a fine afternoon that I really could not stay in."

"I have lost my skill, you see," she said, smiling.

"You foolish man! You'll be sorry in half an hour for what you've said."

"But, Alex," she said, hesitatingly, "what will Henrietta do?"

"Where are my slippers, dear?" he said gently. "After rummaging in the dark Mr. Barr found them."

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movement of her head, "I'm going to be good."

THE DIVINE SACRIFICE.

A Simple and Complete Explanation of the Ceremonies of the Mass.

The following letter was addressed to the Utica Daily Press by Father Tiernan of Camden:

As a statement of the present intellectual and religious condition of many at the present day, and as an introduction to the explanation of this great act of Catholic worship for ages, the holy Mass, I shall quote the words of Orestes A. Brownson, a most distinguished American scholar and philosopher, and a convert to the Catholic Church.

"The following statement of a fact may also seem hard at first sight, but it will bear the strongest search-light of investigation. The revolt of the sixteenth century against the teaching authority of the Catholic Church has daringly abolished this Christ given sacrifice, and by doing so has robbed God's people of Christ's greatest gift, the very essence of Christian worship—and thereby turned their churches into mere lecture halls."

"A sacrifice is the offering by a legitimate minister of a visible gift to God alone and wholly or partially destroying of the same in honor of Him as our Supreme Lord. By the destruction of the gift offered to God is outwardly and visibly represented the sentiment contained in every act of adoration—that God is the first source, the last end and the sovereign Lord of all things."

"In canon I. of session XIII. and canon I. of session XXII. of the council of Trent held in the years 1552 and 1562, respectively, by the Catholic Church, to stem most publicly the then rising errors of irresponsible innovators, I find these words: 'If any one say that in the sacrament of the most holy Eucharist, the body and blood together with the soul and divinity of our Lord Jesus Christ, is truly, really and substantially contained, and therefore that He is only in it as a sign, or figure, or power, let him be anathema!'

Going back in history four hundred and seventy-seven years previous to the council we find the Catholic Italian Archbishop of Canterbury—Lanfranc, A. D. 1070—defending this very same doctrine of the old Church against the daring innovator Berengarius. From the profession and retraction of Berengarius we can learn the import of this mystery of Christ's undying love for man: 'I, Berengarius, believe in my heart, avow with my tongue that bread and wine placed upon the altar are at the consecration converted substantially, by the mystery of the holy prayer, and by the words of our Redeemer, into the true, real and vivifying flesh and blood of our Lord Jesus Christ, which was born of the Virgin and hung upon the cross for the salvation of the world. Thus I believe, and never again will I contradict this faith. So help me God, and these gospels.' (Parsons' C. History, p. 226.)

During the first ten centuries no man ever dared to deny or to assail the holy Mass. We read of the world-famed doctor of the Catholic Church,

St. Augustine, Bishop of Hippo, A. D. 430, in his ninety-sixth treatise on St. John's gospel, speaking thus of catechumens: 'If we ask a catechumen, 'Dost thou believe in Christ?' he will answer, 'I believe, and will sign himself. Now he carries on his forehead the cross of his Lord, and is not ashamed of it—behold he believes in His name. If then we ask him, 'Dost thou eat the flesh of the Son of Man, and dost thou drink His blood?' he knows not what we say, for Jesus has not given Himself to him. The catechumens did not as such understand yet the mystery of the Mass, for they were only under instructions—were dismissed at the offertory. Again in book IX. c. 13, of his 'Confessions,' he speaks of his deceased mother, Monica: 'She desired to be remembered at the altar, no day passing without it, where the holy Victim is offered, by which the handwriting which was against us was taken away.'

In these rapid but solid references to history, I have tried to give you an insight into the meaning of this great mystery of Christ's love, and at the same time to show you that the teaching of the Catholic Church has ever been and must always be the same. To show you in detail how the sacrifice of the Mass is absolutely necessary in the Christian religion from its pre-figuration by the offering of Melchisedech and the similar offering of the Old Law, as well as for the fulfillment of the prophecies of Malachi and Isaiah concerning the Church of Christ: to show you how Christ fulfilled the priesthood of Aaron but once in His bloody sacrifice upon Calvary, but the priesthood of Melchisedech He fulfilled daily upon our altars in His offering to His Father of His body and blood in the unbloody sacrifice of the Mass, would extend too much this already long answer.

For nineteen hundred years the Catholic Church has been converting the Gentiles, overturning all altars—Jewish and Gentile—and in their stead, erecting the altar of Jesus Christ. She has always had, and she alone, "altars" and "sacrifices" (Isaiah lxvi. 19, 21), and the "clean oblation," making the "name of the Lord great among the Gentiles." (Malachi ii. 10, 11) The holy Mass has never ceased in the Church of Christ and never will till the Saviour comes again.

Without speaking of the juggling of some translators of the Bible with the word presbyteros to make it mean something else than "priest," and to deny that the last supper was a sacrifice, I shall quote Dr. Grobe, a Protestant authority. "It is certain," he says, "that Iraneus and all the Fathers, either contemporary with the apostles or their successors, whose works are still extant, considered the Blessed Sacrament to be the sacrifice of the New Law. And this was not the private opinion of any particular Church, but the public doctrine of the Universal Church which she received from the Apostles and the Apostles from Jesus Christ."

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BISHOP

On the Devotion of Adoration

In a pastoral address to the Rt. Rev. I. Killdare and Leigh read in all the churches, on the Lords' practice of the devotion of adoration, his Lordship speaks of the devotion of adoration, which in accordance received in a recent Congregation of the last September, is into the united diocese of his pastoral his.

It has been observed out some truth, Irish people, speak admirable Catholics are distinguished, all others, for the with which in many stances they have truths of Christian, rain other aspects do not compare so peoples, and among nent place has been general treatment rament. It has not that our people y their unquestioning Presence, in the reverence with wards the Tabernaclements of deepest tion with which the Man within their there is no nation which has given, sterling testimony of the great E What, then, you v done or desired? of that there is any still wanting in people towards ment of Sacrament to which we refer, due not so much our circumstances more than to the ows of the penal pelled, but only by blight of persecu withering force u has been complete fountain-head, but yet been entirely ven vouchsafed to the dark clouds ha have fallen from vision of things r so recovered itself see them in their mutual relations. day we have yet to have not yet suffi selves of the grou We are sur awakened from was very high u quite free, indeed profess the whole truth; but our re where we can give are still largely cials. The ver breathe is not on the finest specim Catholicity. The to us from for the past—a sort of bore the burnt of the bite of many can never thank came to us bea germs of life at a flourished in its but it still require ify before it can f orth into all the of the full grow wonder that we natural hesitancy called a reluctant free expression to we know well on Divine Lord in Because we are give the same ex pments towards the as is allowable cause it may r have public prom streets of our tow to forgo every a some striking m Master, the lov hearts? It is on cade or so that familiar with the tion service, and we are still stran the nature of p emed exposition o No doubt these de sary to our v —nor do they d primitive Christi recommends the wherewith we ar presence of earth it remain silent tion of the Kir the Lord of lords not we all for re Heart of Jesus! devotion of app God outraged by duct!" We ex dearly beloved in pare yourselves share in the blessings which t of the Forty Hou upon all who a requisite disposito dearly beloved, t the terrible vic although grad shows no sign amongst us. Th drink consume is still out to our mear ing our steady we fear our imp is much more ap is no great comf

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